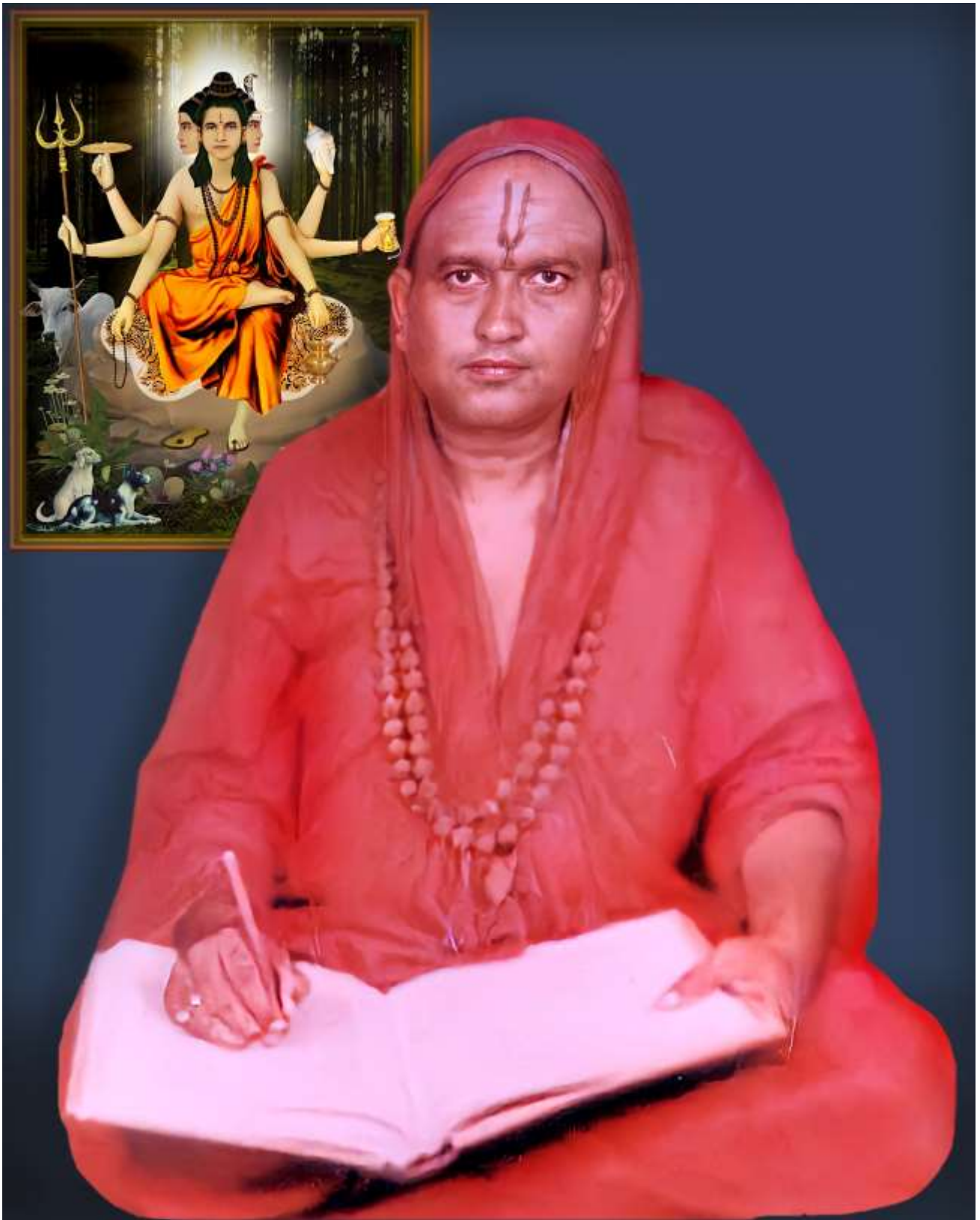


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 16]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

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Chapter 1

GOD CANNOT BE SHOWN THROUGH PERCEPTION**God Can Be Shown Through Inference Only**

November 03, 2015

O Learned and Devoted Servants of God,**1. How do You know that everything was created and wasn't just brought into existence by quantum fluctuations and energy?**

[Shri Anil asked: Padanamaskaram Swami; An atheist commented on Swami's knowledge as below. Bold sentences are Quotation from Swami's message, below which his questions are given. Kindly enlighten with us with Your response.

Questions from: Soluresk Dianar Turissmont (TuryCury)

Quote from Swami's message: 'Science means the perfect unbiased analysis of all the items and concepts of the imaginable creation.'

1) Objective perfection is unachievable because objective perfection is an unrealistic concept. Also, how do You know that everything was created and wasn't just brought into existence by quantum fluctuations and energy?]

Swami replied: Whether the object is perfect or imperfect is determined by the perfect scientific analysis. Even if the object is imperfect, it is decided as imperfect by the scientific analysis. *The imperfection may lie with the object but not with the analysis.* We do not say that world is unreal and hence imperfect since we are part and parcel of the world. If we say that the world is unreal, we will also become unreal. If we are unreal, whatever we say becomes totally unreal. *The unreal nature of world is with respect to the real and unimaginable God.* Hence, the world cannot be unreal in total purview and hence it is called as relatively real (Mithya). If the world is imperfect, we become imperfect and in such case every conclusion from our brain must be imperfect.

Science says that the cosmic energy is the ultimate item, which in very subtle form is space. Science stops here because [it] cannot cross the point of imagination of the human being. But, science does not say that there is nothing beyond imagination and hence is silent about unimaginable God. Science also keeps silent about genuine unimaginable miracles. The silence of science shows its polite nature, which indicates that its silence means the lack of explanation only from its side and not negation of the other side. Infinite space is another standing miracle. Atheism, little scientific knowledge does not stop at this point of silence. It goes further

beyond the silence due to ego of its incomplete knowledge and says that nothing exists beyond imagination. The philosophy also is silent (Maunam) about God indicating that God is beyond words, mind, intelligence, analysis and imagination. Hence, science and philosophy are one and the same due to submissive nature, which is the fruit of real knowledge (*Vidyaa dadaati vinayam...*) like a silent pot fully filled with water. ***Ego is the fruit of incomplete knowledge.*** Ego shouts negating existence of anything beyond imagination like a pot filled with little water making sounds. In science, we have seen that the concepts, which are thought to be false, yesterday, were proved true today. Similarly, true concepts of today may be proved false by tomorrow. To digest true knowledge, one must have the absence of rigid prejudice and bias. These two are like ulcer and malfunction of liver opposing digestion of food. One must have patience and open heart throughout the analysis to find out the truth. Your concentration should be in finding out the truth and not on the self-victory in analysis during debate. If truth is found out, which is not a relative of any person, everybody including you gets benefit.

2. Do You have such an experiment that concludes that there really is a God?

[Quote from Swami's message: 'We welcome science as far as the path of the analysis is concerned.'

2) Science is more than analysis. It is also experimentation, repetition and observation of the results of each repeated experiment after you create a hypothesis that is testable. Then you take the results and build a theoretical conclusion based on those results. Do You have such an experiment that brings along a theoretical conclusion that there really is a God? I highly doubt it because the existence of God is a claim that cannot be made into a testable hypothesis.]

Swami replied: *The word 'analysis' includes experimentation also.* You find the name board as 'Analytical laboratory' in which theoretical analysis is followed by experiments, conclusions and analysis of conclusions. All these steps are called as analysis and hence, the Analytical laboratory including all these steps is meaningful. There cannot be experimentation without hypothesis or theory. After experimentation also, the discussion as theory appears without which the experimentation becomes meaningless. The science or analysis representing theoretical discussions and experimentations is always limited to the objects of the world only. God, beyond the imagination cannot be the object of your intelligence and analysis done by it. We appreciated science or analysis for its systematic procedure to bring out the truth as far as the objects of the world are concerned. The use of this true analysis of the world for the

philosophy is that we can refuse somebody establishing a worldly object as God. With the help of science, we can prove that such mistaken object as God is not God because such object is imaginable item only. For example: the awareness was thought to be God. But, the science proves that awareness is a specific form of inert energy only called as the specific work or awareness. This work becomes specific since the inert energy enters a specific nervous system and performs specific work called as awareness. Like this, all the mistaken objects are analysed by science to be imaginable worldly objects only so that we can finally conclude that God is unimaginable being beyond space and time and that no imaginable worldly object is God. The rejection of every item as God is mentioned in the scripture (*Neti Neti*— Veda). This rejection of every imaginable object as God is achievable through science only, which is nothing but perfect analysis, substantiated by the experimental part, wherever it is possible. Every department in the University does not have experimental laboratory. Theoretical physics is also science.

3. But scientists drawing the right or wrong conclusion will be corrected by their peers.

[Quote from Swami's message: 'At the end, the right conclusion should be drawn and some scientists draw the wrong conclusion, which is in the opposite direction to the right conclusion.'

3) The right and wrong conclusion are not always polar opposites of each other, I cannot name any specific examples at this moment, but right and wrong conclusions could be a different as a small number mix up that leads to a very slight change in the answer to an equation. And scientists drawing the right or wrong conclusion will be corrected by their peers who will seek to prove/disprove them correct.]

Swami replied: Slight difference existing between two conclusions does not make both diagonally opposite like two people with slight change in colour. At the same time, diagonally opposite concluded concepts also can exist. Both difference and opposition exist in different contexts. Delivery of a child by a woman and a man are opposite to each other and here the first is true and the second is false. A good person giving donation and a greedy person not giving donation are opposite to each other. After all, there is the concept that something is right and its opposing concept is wrong. If somebody says in the night that it is day time, certainly it is wrong. The right is that it is night time. You cannot say that these two statements do not oppose each other and are only different statements. You can say that day and night are different items since darkness always exists in a cave or for a blind man even during the day time. A blind man or a person sitting in the cave may say that it is night. But, if a person, not blind,

sitting in the sunlight says that it is night time, it is totally opposite to the right statement and becomes totally wrong. Similarly, in science also, certain wrong conclusions were drawn like Sun moves around the earth, sound is the characteristic of vacuum etc. Absence of opposite [of] right and wrong in every place of science is not correct. Similarly, in philosophy also, there are right and wrong theories. ***Whether it is philosophy or science, error is nature of humanity.*** The idea here is that you should follow the right path in the analysis so that you will certainly draw right conclusions in the end whether it is philosophy or science.

[Quote from Swami's message: 'Science is like the straight tusk of the tree and these two conclusions are like the two branches generating from the tip of the tusk in the opposite directions']

4) this presentation is on a point yes, I can see where you come from at this thought train. But if you actually think about it. science itself is a tree with many branches, twigs and leaves that lead to specific types of scientific study like biology, astrophysics, engineering, social sciences and many others. not a tree of right and wrong conclusions, its too much of a dogmatic black and white presentation.]

Swami replied: You can take the tree with several branches as simile in the context of science having various departments and nobody denies it. The appearance of two opposite scientific concepts as conclusions is a different context and the simile here is the tree with two opposite branches. Here, tree with many branches cannot be taken as the simile since context is different. The simile is always confined with selected limitations to express the concept and cannot be extended to the other aspects of the simile. If we say that the face is like moon, the simile is confined to the pleasantness existing in both face and moon. The other aspects like black spots in the moon, growth and reduction of moon etc., should not be invited. The concept compared is important deciding the required limitations for it and the simile is at its disposal and has no freedom to project out crossing the limitations decided by the concept. A tree may have several branches, but it is a simile only and not the concept and the tree with two opposite branches only is limited here from the point of two opposite right and wrong conclusions arrived from the analysis-tusk. ***The simile can be changed in the interest of the concept but not vice-versa.***

[Quote from Swami's message: 'We also travel along the tusk in line with the atheists. We differ from the atheist at the end of the analysis only.']

5) Hmm explain this part further for me please, how exactly are we traveling together? are we both just looking for conclusions? or is it something else?]

Swami replied: An atheist says that awareness is only the specific form of inert energy released after digestion and hence the soul said to be

the awareness is not God (*Yathaa kinvaadibhyo madashaktih...*). This analysis is acceptable to us, but, this does not mean that there is no God. You and I have proved that X is not Y. You say that Y does not exist at all and we say that this does not mean that Y does not exist at all. Similarly, we both oppose magic interpreted as miracle, but, we differ at the end since atheist says that genuine miracle is also a magic and we say that genuine miracle is true and divine.

[Quote from Swami's message: Atheists take the direction of the wrong conclusion and we take the direction of the right conclusion.]

6) Hold it, what evidence do you have that proves you right and atheists wrong? don't just make more claims, present evidence in a tangible, peer reviewable way that has a solid testable hypothesis.]

Shri Swami: In the above clarification, already, we have shown the common path of analysis and the final opposing conclusions. I will not force you to accept My conclusion, but, I will force you to fight with Me in all the angles during the analysis only that takes place before arriving at the conclusions. *My right is only the process of convincing you during the stage of analysis before conclusion* and not to convince you in the conclusion. You should forget the victory of anyone in the debate. It is not the question of victory or defeat in the debate. It is the question of investigating the truth with the help of the other partner through debate so that the final truth does not belong to anybody and everybody is benefited out of it.

[Quote from Swami's message: Our right conclusion is that no item of this imaginary creation is God and no concept related to this creation can be the concept of God.]

7) Okay, so what you're saying here is that nothing was created by this god being you claim exists, neither any thought was created by it? Correct me if I'm wrong about what you just said here because I'm confused about your position now.]

Swami replied: The world is imaginable made of imaginable items and gives only imaginable concepts, being a four dimensional model of space and time. God being beyond this space and time (being generator of both) becomes unimaginable. *God created this world and the ultimate cause (found by science), the energy, is also creation of God.* The link between God and world is also unimaginable because we know the links between two imaginable items only in this world. Since the link is also unimaginable, we cannot touch God travelling from the effect to the cause as in the case of imaginable worldly analysis like catching the mud through pot or catching the gold through ornament since all these links are imaginable only. God, though not awareness, has thoughts due to His

unimaginable power. God, due to the same unimaginable power created this world and the link between Him and world is also unimaginable. If you take the chain of imaginable causes and their imaginable effects, you have to take the first cause (space or cosmic energy) also as imaginable. When all the items of chain are imaginable from the beginning to end, ad-infinity (anavasthaa i.e., the endless chain of similar item-beads) results. To avoid this, you have to take the first cause as unimaginable, which must be different from the imaginable beads. The infinite space is like the smoke (affect) coming from its different generator, fire. If there is no fire and only smoke exists, the ad-infinity results mocking your inability to decide the end of smoke (space).

[Quote from Swami's message: The wrong conclusion of the atheists is that nothing exists beyond this imaginable creation and hence God does not exist.

8) Agnostic atheist yes, but if you actually look at the majority of atheists, the agnostic atheists, we do not make a claim as such. what we do state though is that we have no evidence that something does exist beyond our plane of existence, ergo we choose to not believe, but instead question every claim that comes along that says there is. For an example, you probably believe that a god beyond our plane of existence created this universe. I am rather skeptical of your claim and thus I state that I do not believe your claim, but you can have me start to believe you if you can give a scientific demonstration that proves your claim correct. It's not believing that it doesn't exist, It's not believing that it does, two shockingly different positions actually if you think about it.]

Swami replied: Did you not observe genuine miracles performed by devotees of God and human incarnations (like recent Bhagavan Shri Satya Sai Baba, who performed uncountable miracles in front of lakhs of people of all countries) as a practical proof for the existence of source of unimaginable power? Leave the miracles. What about the boundary of the space? Why space is infinite? You are explaining every item and every concept with defined boundaries in this world. This is the required characteristic of any system introduced by science. Why space or this world, well understood by you, does not exhibit its boundaries to you? ***The reason is that the infinity of space is not its inherent concept.*** It is infinite because you cannot touch God, which is beyond this space. Thus, the infinity of space is only a relative concept, which means that the infinity of space does not mean that you cannot cross it because it itself is infinite, but, you cannot cross it since you cannot touch God by crossing it. ***Without God, the infinity of space mocks your funny theories of universe like the expansion of universe as you travel to touch its boundary etc.*** If you reach the boundary of space and touch that which is beyond space, you can take

this universe with defined boundaries. *Any part of the universe can be a system for you but the entire universe cannot be a system if its boundaries are unimaginable.* If you reach the boundary of space, you will touch that which is beyond (adjacent) to the boundary. If you reach the boundary of ocean, you will touch the soil. Hence, the boundary of the universe itself is unimaginable and is the unimaginable God. Muslims bow to the wall, which represents the boundary of the universe, representing unimaginable God. Atheists throw away the miracles without patient examination, which are the experiments demonstrated before your eyes. You throw away the magic and you mix the miracles also with magic and throw away genuine miracles also as magic.

[Quote from Swami's message: We use the analysis of science to negate every item of the creation to be God (Neti Neti-Veda).

9) But have you used experimentation, repetition, and observation of the results of your experiments to come up with a theoretical conclusion to prove this claim? If so, please show me these results so I can review them, share them with other peers so they can review them as well.]

Swami replied: All the concepts of science need not be experimental conclusions only. There is a subject called Theoretical physics. For example, take the concept of conservation of energy, which shows that the total cosmic energy is constant. Can you show an experiment to deduct this without induction? Can you bring the entire universe in to laboratory and calculate the total value of cosmic energy and prove that energy is conserved because of its maintained constant value. Similarly, conservation of matter of the universe. Do you think that both these scientific laws are false due to lack of experimentation in finding the total values? We have not seen our grandfathers or grand-grandfathers with our eyes. But, they existed through inference. *Inference is valid authority in systematic analysis of science.* The unimaginable events exhibited as miracles by human incarnations of God are certainly the most valid experiments to prove the existence of unimaginable God, who is beyond the space and time. Infinite space is a constant experimental proof for the existence of unimaginable God beyond the space. Creation of matter and energy by the will of human incarnation in which unimaginable God exists is direct experiment to show that unimaginable God created this world.

[Quote from Swami's message: Science is the indirect knowledge of God by which we reject the entire creation to be God and conclude that God, the creator, is beyond the creation.

10) Indirect knowledge of god? Maybe, but you would need to present the scientific experiment that proves that your god exists first and foremost, then your

other claim which I'm starting to understand better now from earlier as I read on through your thread post further by what you meant from "No item is god nor concept is of god"]

Shri Swami: My friend! I am shouting million times that the genuine miracles performed by devotees and human incarnations are the experiments... experiments... experiments, which are shouted by you again and again. The main [aim] of the miracles is only this. When all the items of the imaginable world are proved to be imaginable only by science, they are not the unimaginable God. It means indirectly that God is unimaginable. All the knowledge of God is indirect only and hence, God can never be your object of knowledge. Even the miracles indicate the unimaginable source called as God through inference only, which is indirect knowledge. ***Direct is by perception and indirect is by inference.*** Both are the same knowledge. In perception, I have seen smoke coming from kitchen. Seeing the smoke coming down from the hill, I can infer the fire on the hill and this is inference. Both are equally valid authorities of knowledge. Science uses both in different places. ***If anybody takes perception only as the authority, it shows that [he] is only an atheist and not scientist.***

[Quote from Swami's message: The direct knowledge of God is that God is beyond this creation and more than this no information of God is possible.]

11) What? Please clarify your statement further so that I can understand it better. (by the way so far I'm liking the grammar for fluency, but perhaps I can ask you to make your statements into more spaced out paragraphs? it's kind of hard to keep track of where I am in your posts.)]

Shri Swami: The indirect knowledge derived from the above explained inference can be the only knowledge of God, which is that the unimaginable God, who is beyond this imaginable creation, exists (*Asteetyeva... Veda*). ***The existence of God, as the result of the indirect knowledge, becomes the direct knowledge of God because it speaks about something related to God directly, which is His existence.*** By this, the unimaginable status of God is not affected since the existence of anything does not give its inherent characteristics directly and this is the direct knowledge. Existence is not characteristic and hence it is direct knowledge. Existence is related to God, though not characteristic and hence this information about the existence is direct knowledge. The absence of the knowledge [of] characteristics is indirect knowledge.

[Quote from Swami's message: We can show you what is not God and we cannot show you what is God.]

12) So now all of those times I asked for evidence that your god exists are now fully moot and redundant because in this statement you have admitted that you cannot show evidence that your claims should even be considered true.]

Shri Swami: The same problem is repeated again and again since you do not accept both perception and inference as authorities. I cannot show God through perception but can show you through inference. My above statement is with reference to perception. *Your negation of God based on the perception is rejected through the inference.* Unimaginable God is inferred through inference by observing genuine miracles with open heart and without biased atheism and this is inference based on perception of a similar concept. You have to accept this methodology, which is already accepted by you in law of conservation of matter or energy of the universe. You cannot have directly the perception of the total value of energy or matter of the whole universe in the laboratory since it is impossible. Similarly, you can understand about the only unimaginable God.

[Quote from Swami's message: Space is the first item of the creation, which is not the absence of any imaginable item. Space is only very subtle invisible energy. Bend of space spoken in science proves this.]

13) Yes, science has proven that space isn't just nothing-ness between physical matter, at least this is a sound claim that has evidence behind it in the form of dark matter which forms the "fabric" of the universe. Infact were coming up with possible ways that we can warp this "fabric" to possible travel faster than light if possible, even make short cuts through space, and maybe even time.]

Swami replied: The above remark is about this creation only and not about the creator, which is spoken by Me as a scientist and not as a philosopher.

[Quote from Swami's message: There cannot be bending of nothing.]

14) So far this is a logical statement. how can you bend nothing when there no kind of matter or energy there? You can't! so here I this line, we are both in subjectively perfect agreement.]

Swami replied: Same as above since it is also a concept in the creation.

[Quote from Swami's message: God is the generator of this space or subtle energy. Veda says that God is generator of space and in another place says that God is the generator of energy. Both these statements are one and the same since space is subtle energy.]

15) But has the god part been proven? does this god have the evidence to exist? From one of your earlier statements, you said you cannot prove that your god exists, so how can I possibly believe the claim that your god generates the subtle energy in space? What if it's not a god? What if it's some sort of reaction on the quantum level of physics? now i'll make another reply soon, I have to be places. At lotus feet of Shri Swami, anil]

Swami replied: I have spoken this to the theists, who are confused with the two different Vedic statements about whether the first creation is

space or energy. In explaining this concept, I have taken the help of science. Regarding the proof of God through inference based perception, ***I again say that you should answer about the genuine miracles.*** Miracles are unimaginable as understood by perception and their unimaginable source called God is inferred. Please explain the perception part of it or accept the inference part of it. I never said that God does not exist. I only said that the unimaginable God cannot be shown to you directly through perception. God through human incarnation performing genuine miracles can be shown through inference as the source of miracles that are perceived by you. Since God identifies Himself with the human being in human incarnation like electricity with the metallic wire in which it flows, the human being in it perceived indicates God through inference. Science stops at the space and philosophy starts from where science stopped. Wise people believe God through their experiences in lives. Ignorant people believe God by observing the genuine miracles. Good scientists believe God through the concept of infinite space (Einstein and Newton were strong theists). Atheists do not accept anything other than their rigid and blind ignorance mixed with ego. I advise the atheists to believe in God at least on the basis of 50-50 probability of unseen concepts. Nothing is lost, if you believe in God even if God is absent. Everything is lost, if you do not believe in God and unfortunately if God exists. Take lesser risk if you are wise. There are so many concepts even in science, which were not known yesterday and known today. The concepts not known today may be revealed by tomorrow and by tomorrow you may be in hell without time even to repent. At least, in this way, I want to save My atheistic brothers and sisters in this world since all are children of the Divine Father only.

Chapter 2

MIRACLE IS DANGEROUS HURDLE TO ALL HUMAN BEINGS IN SPIRITUAL PATH

November 05, 2015

O Learned and Devoted Servants of God,

A lady, devoted to Shri Shirdi Sai Baba, asked: "Please give a message to me for my spiritual life".

Swami Replied: All your devotion is concentrated on Baba and there is no doubt in this. But, whenever you worship Baba through devotional songs, you are always for a solution of worldly problem from Him. Such devotion is false, artificial and hypocrite only since the devotion is not on Baba but on the solution of your problem that is to be obtained from the miraculous power of Baba only. A son is pressing the feat of his father daily and asking his father to transfer his bank account in his name. What will be the feeling of the father towards his son? Every day, you are mentally aspiring for some miraculous fruit from Baba and Baba knows your mental condition even though you do not express it through your tongue. The father, in My example, has no miraculous power and hence cannot know what is present in the mind of his son. Therefore, the father needs oral expression from his son. The mental expression of the devotee in the case of Baba is as good as the oral expression of the son in the case of his father.

Devotee told: Swami! What can I do? I am always surrounded by the worldly problems.

Swami Continued: I am not blaming you for this present stage, which is inevitable in the beginning for any devotee in this world. I am only blaming you for sitting in this beginning state only throughout your life. I do not tell that this beginning state is wrong and should not exist in this world. I do not tell that LKG class is wrong and should be removed from every school. The beginning stage is always associated with defect like the fire in the lit state is always associated with black smoke (*Sarvaarambhaahi...* Gita). But, after some time, the black smoke disappears and the fire burns with its real radiation. I blame the fire if it continuously burns surrounded by the black smoke. You should fan the fire with hand fan to remove the black smoke. My message to you is like that hand fan to remove your ignorance so that you will go to the UKG class. If

you sit in LKG class only throughout your life, it is not correct. I do not tell that the LKG class is wrong and should be removed from all the schools. LKG should not be removed and should be maintained in all the schools forever so that fresh students join it every year as the old students pass and leave the class. You should not sit in it forever. It is mentioned as the beginning state, in which people seek solutions from God for their problems and this state is called as Aarta, the first step (***Aarto Jijnaasuh...*** Gita). The second state is called as Jijnaasu, which is the stage of analysis to find out the truth.

This is the reason to say that the miracles spoil the devotees on one side and the performer also on the other side like a double edged knife cutting both sides. As the worldly problems are solved, more and more aspiration rises in the mind, which is not subsided by the solutions of some initial problems. The rising aspiration brings more thirst for solutions of more problems. If you pour ghee in fire, the fire will not be satisfied and get subsided. Instead, the fire rises above more and more (***Na kaamah kamaabhogaanaam...***). Hence, the miracles solving your problem encourage your aspiration and attachment to the worldly bonds more and more. This is in the direction of spiritual fall of the devotees. After getting some solutions through miracles, these devotees surround the performer more and more worshipping and praising him as God. ***If the performer is not strong in his realization, he will be gripped by the ego.*** The performer may be a devoted human being or human incarnation. The devotee or the human being-component of the human incarnation can be caught by the ego and falls. Thus, the miracle leads to the fall of devotee on one side and fall of the performer on the other side. ***Hence, miracle is a very dangerous hurdle to all human beings in the spiritual path.***

The main aim of unimaginable events called as miracles is only to prove the existence of unimaginable God to the atheists, who are always fond of experimental proof for the existence of God. Lakhs of miracles are performed by thousands of human incarnations in presence of millions of human beings of all countries in the world. These atheists without careful examination and analysis of these genuine miracles, always reject these miracles in one stroke by calling them as cheap magic. This is due to solidified rock of their rigid ignorance, ego and jealousy. Even God cannot change them and God said that you should not move them and no transformation is possible in them at any time (***Nigraha kim karishyati...*** Gita). If you throw stone on mud pond, the mud jumps back and falls on you only. These few dozens of atheists think that these millions of theists are fools without proper observation and correct analysis. In fact, these

atheists actually do not observe these genuine miracles with patience to find out the truth through analysis. They are never in search of the truth with open hearts like true scientists. They are always prejudiced with conservative ignorance and always search the ways to prove the genuine miracle as petty magic. Of course, they can try to do so, but, if they fail in such effort, they should accept the truth, which stands opposite to them. They force the truth to come to their side only and like to always see the success of their side only by defeating millions of people of the other side. This is the only purpose of miracle. Of course, apart from this, a genuine miracle is also performed by God in the case of true devotees, who do not aspire any fruit from God. The miracle in such a deserving case will not spoil the true devotee in any way.

You must know that the performer of the miracle does not repeat it in the case of undeserving devotees. The actual secret is that the performer cannot do the miracle by His will and pleasure unless God in Him permits to do any miracle. If the current is switched off, the fan can never move. People do not know this and blame the human incarnation for its partiality. It is not partiality, but, it is the inability of the human being component of the human incarnation. A human incarnation by name Pundi Baba (near *Arunachaleshwaram*) turned an iron rod in to golden rod by just looking at it and gave to a poor deserving devotee. Other rich and bad devotees forced Baba to do the same miracle for their sake. Baba refused and was beaten by them seriously and Baba's hands were wounded deeply. In the place of Baba, if a pure human being without possessed God exists with ability of such miracle, he will repeat the miracle to save his life from the cruel devotees! Of course, the devotees worshipping the human incarnations must not see this inability of the human being-component and should feel that the human form of God is not willing to do that miracle because God is identified with the human form. At the same time, the human being component should realize in His mind the truth of His inability without God's permission and should not be gripped by ego at anytime. The human being component should not express His inability to its devotees, which will spoil their faith in the human incarnation. However, sometimes, the God component may express this inability to test the faith of His devotees! Hence, in the case of any devotee, devotion without aspiration for any miraculous fruit from God is very much essential in the spiritual path.

Chapter 3

NO ALIVE MESSENGER BECOMES FAMOUS**O Learned and Devoted Servants of God,**

November 16, 2015

Dr. Nikhil asked “You said that You are cooking the food (spiritual knowledge) and that we have to cater the food to the deserving devotees. Several people say that this spiritual knowledge is excellent. Please tell the program about this”.

Swami replied: You can establish a trust along with your friendly devotees and form a trust for the propagation of the spiritual knowledge given by Lord Dattatreya through Me. You need not seek permission from anybody to do good divine work by which God is extremely pleased. God has given this knowledge through Me and the same God will propagate this knowledge through all of you. The only precaution here is that all of us including Me should be always aware of the ego-jackal that cleverly enters our souls without our knowledge leading us to utter fall and failure. *We shall always remember that we are fans of God like the fans of current, which can move only by the entry of current into them.* As long as this one factor is not forgotten, everything goes well. *A time will come when this knowledge will drown the entire universe like a tsunami as per the prediction of Nostradamus.* That will happen by the will of God. This does not mean that you should keep silent about the propagation till that time. In your own way, you should always try to propagate this divine knowledge, which is the divine service that extremely pleases God. All the monkeys were sent towards the four directions to search Sita. Rama knows that Hanuman going to south direction will certainly see Sita and hence gave His ring to Him for identification. In such case, why the monkeys were sent in all the directions? The reason is that every monkey will participate in the service of the Lord. Similarly, we should not wait for the time of divine will and we should always put efforts to do the work of God irrespective of the fruit. Our work will please God and we should not bother about the fruit of our work. The fruit will come in full form in the time of divine will.

Jesus told that no messenger will be famous in His own place. The reason is the repulsion between common media, which are the human forms of receiver and preacher resulting in jealousy. Even if the preacher belongs to other place, still, jealousy appears due to the above said repulsion since the repulsion is unavoidable in the case of contemporary human

incarnation. Hence, the statement of Jesus shall be modified, which should be that *no messenger alive will become famous*. Hence, this knowledge will become very famous after Me. Perhaps, God knows that I (the human being component) am not very capable to resist the ego. In order to save Me from such cruel trap and avoid the crucifixion of My soul by the ego, God has modified the statement!

Discussions & Debates Through E-mail is Best

For the best spiritual knowledge, best time is also essential, which is today. In the olden days, the writing facility was extremely poor. One can produce only one book through writing on palm leaves and simultaneously printing several copies of the same book was highly impossible. Only oral discussions and debates went on. In the oral debate, the main defect is that there was no gap of time for the question and the answer to be given. Since the answer to be given consumes a part of the energy in thinking and another part of the energy in speaking the answer immediately, the thinking process cannot utilise the total energy available at that time. Due to this, perfection in the answer becomes doubtful since insufficient energy was available during thinking process of the answer. If the answer is already known and got settled in the mind, this problem will not occur and all the energy available can be completely used in speaking the answer. Today, this problem is not there because even if a new question is asked through e-mail, the preacher can take sufficient time to think about the answer and no energy is needed for communication. The reply can take sufficient time to finish its full form. In the oral debate, sometimes, the answer does not strike immediately and the perfect answer may strike the brain after some days. This is called as starting trouble of the brain - machine. Thus, *the discussions and debates through e-mail communication is the best either in science or spiritual knowledge*. In the case of some people, the brain-tube light is not ignited on the spot but may be ignited after the expiry of proper time! This is a common feature in the case of several learned scholars as said '*Vipraah Pashchimabuddhayah*', which means that the intelligence of great scholars is lit after the expiry of proper time. This defect makes the line of debate to proceed in wrong direction because the psychology of a scholar is always to substantiate whatever already said by him or her. The wrong answer given by a person in a hasty way in the beginning cannot be contradicted by himself even though his brain finds the correct answer in course of time. This is the problem of ego. If the correct answer is found by somebody else, there is no trace of scope to accept the correct answer given by someone else. This is the problem of jealousy. Ego

does not allow self-contradiction and jealousy does not allow the contradiction coming from some other person. Almost every human being is entangled by the ignorance–cyclone, which is a mixture of ego–wind and jealousy–rain. All these psychological problems lead to the diversion of the right channel of the spiritual knowledge. Hence, I recommend this path of discussions and debates among you, which must be always associated with patience (*Shama*). ***Shankara told that the first required quality to learn the spiritual knowledge is to have patience, which is devoid of ego and emotion.*** Shirdi Sai Baba also said that concentration (*Nishthaa*) and patience (*Saburi*) are essential qualities for a spiritual aspirant.

In the debates, none should be worried about his or her personal success or defeat since the main aim of the debate is only to find out the truth. ***Truth is not relative of any person.*** Truth is independent and cannot be linked to any person. At the end of the debate, when you find out the truth, it is useful to both the debating scholars irrespective of the scholar, who found out the truth. Two thirsty persons discussed about the probable direction to reach the river so that both can pacify their thirst by drinking water from the river. One is arguing about the probability of the river to be on the east side and the other is arguing about the probability of the river existing in the opposite west side. At the end of the discussion, suppose it is proved that the river is on the east side. In such case, both the persons shall go towards east side and pacify their thirst. The person arguing about the west side should not be rigid opposing the east direction and walk to the west side only to die with thirst. Here, there is no meaning of victory and defeat. Crown is not put on the head of the person going to east and crown does not fall from the head of the person going to west. Both are investigating the truth and the truth may be achieved by any one of the two debating persons. Hence, the victory and defeat should be immaterial and what matters is that the truth investigated will help anybody irrespective of victory and defeat in the argument. Both runner and winner are congratulated for playing well in the game. Congratulations are not limited to winner only. If any side is absent, the game itself disappears. Both are like positive and negative electrodes participating in the circuit of transmission of knowledge–current. Both are of equal status only. Lord Krishna said that He is Arjuna also (***Paandavaanaam Dhanamjayah-Gita***). This means that the question from Arjuna has equal status with the answer from Krishna. Due to the questions and answers coming out from both these divine personalities only, the Gita is formulated, which helped the entire humanity forever. Shankara and Mandana debated for several days and finally the arguments of Shankara exposed the truth. Shankara is

Lord Shiva and Mandana is Lord Brahma. Both are the forms of the same unimaginable God. Brahma took the wrong side because somebody has to take that side. Brahma represented the wrong scholars and debate answered all the wrong scholars. ***Brahma took that wrong side only to help the debate so that the wrong scholars get rectified.*** Even before the debate, both Shankara and Mandana know the truth. Both have acted in the two opposite roles for the sake of welfare of the world.

Accept the Concept By Its Inherent Merit

I have made a decision that Lord Dattatreya alone is emitting this knowledge through My throat. The reason is that when I start giving answer for any question received by Me, I never think about the answer before dictation. As I start giving the answer, excellent thoughts spontaneously flow like the river, Ganges. ***Even one thought of these cannot be achieved by not only My brain but also any other human brain.*** About this point I have rocky faith. This made Me believe that He entered Me and is giving this unique knowledge. This itself is unique proof to establish the truth and there is no necessity for Me to tell you that Lord Dattatreya appeared before Me and told the same to Me. The reason is that any body can say in the same way about such vision. The proof lies with the quality of knowledge and not with the vision. I want to impress you about this knowledge by asking you to test the quality of this knowledge directly and not make you believe that this knowledge is excellent because I had such vision. In the ancient days also, some foolish concepts were propagated by the ignorant scholars by saying that the concept was told by Lord (Eshwara) as the answer for the question put by the divine mother (Parvati). They force the people to believe these ignorant concepts since the Lord told these concepts! The concept should be accepted by its inherent merit proved by sharp analysis and not by believing blindly the witness. Even in court, after the witness, arguments follow to decide the genuine truth of the witness and the witness can be discarded if proved false in the analysis. ***Scriptures and visions cannot be the certificates of your concepts.*** The concept should be certified by its own inherent merit. This knowledge will spread all over the world by its own merit. The certificate for a lotus flower is its own scent. But, your service is required in carrying the lotus flower to all corners of the world. I assuredly tell you that this knowledge is the final in real sense. This is not self-praise because I have already told you that I am only the speaker and not the author of this knowledge. I also enjoy this knowledge like anyone of you. If you hear the speech of some person delivered through mike, you hear the speech of the person only through the sound

energy of the mike. The speaker is the Lord, My throat is the mike and My message is the sound energy of the mike. I spend all My energy in simple dictation of this knowledge and not in the process of thinking the answer to be given. This should not be imitated by normal human beings unless God speaks through them. Hence, I gave the advice of utilizing the full energy for thinking about the answer before its delivery so that neither you will face self-contradiction or contradiction from others.

While propagating this spiritual knowledge, you have to face this world suffering from ego–Cancer and jealousy–AIDS. This world consists of three types of people: 1) Philosophers believing God through their personal miraculous experiences in their lives. 2) Scientists believing God through their careful observation and subsequent sharp analysis of genuine miracles and 3) Atheists disbelieving God due to their rigid ignorance blended with ego and jealousy. The atheist is like a serious patient with complicated problems of health like heart attack, diabetes and failure of kidneys. ***The main problem with the atheist is the absence of open mind.*** A scientist differs from atheist in having open mind. A room with one open door exposed to external free space is always filled with light and air. A room with several doors and windows is filled with darkness and suffocation only if it is covered by other houses externally. These conservative atheists with closed minds, neither observe nor do true analysis of the genuine miracles. They simply throw away the genuine miracles calling them as magic. They perform certain miracles through magic. For example, they generate ash by hiding it in the gap of fingers of the hand. By this, they say that Shri Satya Sai Baba also generates the ash from the hand in this way. In such case, on certain occasions, Shri Baba generates big bags of ash by moving His hand in an inverted vessel held by some devotee. They are unable to do this genuine miracle and keep silent when asked!

You may discard the genuine miracles by ego and jealousy, but if you are a scientist, you cannot do away with the miraculous concept of the infinity of space. A system must have definite or at least imaginary boundaries. The boundaries of the cosmic space are unimaginable and this infinite universe with unimaginable boundaries, no longer remains as the scientific system. In such case, what is experimentation to be done in the case of infinite energy (space), which stands as the system for the law of conservation of energy? Unless you calculate the total energy of the universe, how can you say that it is a constant value? The atheist always shouts for the experimental proof even though thousands of human incarnations have performed lakhs of miracles in presence of millions of

human beings of all the countries in this world. Even the scientific theory like constant expansion of universe tells us that the space is not inherently infinite, but, becomes relatively infinite as your mind travels through it to touch its boundary. This means that the space is not really infinite by itself, but, relatively infinite and expands continuously before your mind reaches its boundary. ***The conclusion is that the boundary of the space can never be touched by your mind since the space continuously expands before your mind reaches the boundary.*** The constant expansion of space indicates the main point that boundary of space, which is the unimaginable God, can never be reached by your mind (*Apraapya Manasaa saha* – Veda, *Naantosti* – Gita). This is the absolute point and the relative point is that the space is constantly expanding ahead [of] your mind. You must establish the spiritual knowledge on this basic foundation, which is that the absolute God is unimaginable. All the other concepts should be built like castles on this strong foundation.

All these precautions are very important in the propagation of spiritual knowledge. ***Lord Dattatreya hereby gives permission through My throat to all of you, the blessed and selected devotees, to carry on the propagation of this unique spiritual knowledge for the benefit of this entire humanity and the Lord will be extremely pleased with you.***

November 17, 2015 Evening

1. Is it not better to do the personal work of God in human form than the propagation of His knowledge?

[Shri Phani asked: With reference to the answer given by You to Dr. Nikhil today, is it not better to do the personal work of God in human form than the propagation of His knowledge for the welfare of the humanity to prove that God is higher than humanity?]

Swami Replied: Your love, which is the practical sacrifice, should be proved to be towards God only and nothing else. Nothing other than God is even equal to God and not to speak of higher status for it (*Na tat Samah* - Veda). This must be proved clearly in every activity of the devotee. You must do such service, which is liked by God and ultimately pleases Him. This should be the criterion to test which type of work is personal and which type of work is not personal. ***His liking and pleasure are the only two guidelines for identifying His personal work.*** Of course, propagation of His divine knowledge for the welfare of humanity indicates your love towards the humanity also and the reason for such love may be that you are one of the human beings. If this is proved, your uni-directional love to God

is dissipated. ***You should follow simply His interest and you should not bother about whether some work is personal or external.*** If God likes the propagation of spiritual knowledge in this world for the welfare of entire humanity that should be done because that is His personal work since He likes it today. Tomorrow, if God likes you to work for His pleasure in some other line, you should leave the work started yesterday and dedicate yourself to the new work indicated today. This is called as the total surrender and unique devotion as said in the Gita (***Teshaam Satata Yuktanaam, Sarvadharmaan, Eka Bhakthih...***). ***Your total surrender will be tested by God frequently like the medical check-up of the patient everyday by the doctor.***

I will give an example from Ramayana regarding the context in which God and humanity competed with each other. Sita was stolen by Ravana and Rama started war against him to get back Sita, which is His personal work. The war is aimed at getting back Sita. This is the personal work of Rama, which is liked very much by Him. You do not know the inner meaning of this aspect because you think that Rama likes very much His wife. The reality is that Sita as Maha Lakshmi is the greatest devotee and is far greater than this humanity. Another angle of this war is to kill Ravana on this pretext for the welfare of humanity. Hanuman joined Rama and participated in the war with full concentration and dedication. Since achievement of Sita and welfare of humanity by killing Ravana are intermingled with each other in the war, we do not know whether Hanuman participated in the war for the personal work of Rama or for the welfare of humanity. Any aim of these two is simultaneously linked with the other aim. Hence, the aim of Hanuman should be tested so that His specific aim is exposed for the guideline of devotees. At the end of the war, on first day, Rama told Ravana that if Ravana returns Sita to Him, He will stop the war and return. This means that Rama aimed only to achieve Sita and not at the welfare of humanity. Now, if Hanuman came for the welfare of humanity, Hanuman shall drop Himself from the war since the welfare of humanity was sacrificed by Rama for the sake of Sita by the above statement. But, Hanuman did not withdraw from the war. He continued the war since Rama liked getting back Sita only. In such case, getting back Sita is the only aim of participation of Hanuman in the war. Welfare of humanity by killing Ravana is neglected by Hanuman also since Rama neglected it by the above said statement. Suppose Ravana returned Sita even in the absence of the above statement. In such case, suppose, Rama said that He will kill Ravana for the safety of this world even though Sita was returned, Hanuman will continue the war since Rama likes the welfare of humanity and killing

Ravana in the war is now the personal work of Rama. Here, the welfare of humanity does not exist at all and only Rama's liking exists in the view of Hanuman. Whatever is liked by Rama is the duty of Hanuman. Shri Shirdi Sai Baba asked a Brahmin devotee fasting on the auspicious Ekadasi day to immediately kill a goat present before Him. The devotee was ready to kill the goat. This is the test of total surrender. Hence, you cannot decide what His personal work is. It is decided only by His liking. If Rama likes to get back Sita, that is the personal work of Rama. If Rama likes to kill Ravana for the welfare of humanity irrespective of getting Sita, that is the personal work of Rama.

When the human incarnation is alive, you can work under the direction of God in human form whether it is propagation of His knowledge or cooking food or washing His clothes. After the exit of human incarnation, the only personal work of God left over is propagation of knowledge, which again competes with your personal works. *The test is always continuous whether the human incarnation is alive or not.* Gopikas were asked to give definitions of sinful and pious deeds. Gopikas replied that whatever makes Krishna furious is sinful act and whatever makes Krishna pleased is pious deed (*Hareh kopakaram...* Krishna Bhagavatam composed by Shri Datta Swami). The context depends on His likes and dislikes only and not in our actions. This is the total dedication and real devotion to God.

2. Don't You think that the caste system by birth is more accurate?

[Don't You think that the caste system by birth is more accurate since the genetic engineering says that the qualities are transmitted from generation to generation by birth in the dynasty of a caste?]

Swami Replied: Genes carry on certain special physical characteristics and certain diseases including psychological problems also, but, not the qualities of the individual soul. If the qualities are also carried on by genes by birth from generation to generation, the classification of the caste system by the Lord should have been said based on the birth and not based on qualities and actions (*Guna Karma Vibhaagashah- Gita*). *Actions are subsequent practical expressions of qualities only.* Hence, if qualities are mentioned, the related actions are simultaneously mentioned, If the source of the quality is gene, carried on by birth, from the parents to their child, God need not say that the caste system is based on qualities. He should have said that the caste system is based on the birth, which is the transmission of qualities by genes. It is practically absurd since we have

seen the most pious Prahlada born to the worst demon. Similarly, the worst Duryodhana is born in the pious dynasty of Bharata.

The transmission of the qualities of the parents to the child is correct. But the reason for such transmission is not the effect of genes. The reason for such transmission of qualities from parents to the child is that the child picks-up the qualities of the parents since it is in their atmosphere and influence from the childhood. Even if the child was born to some other couple, if it grows in the atmosphere of scholastic parents, the child becomes scholastic like their own child since the scholastic quality of the child is due to the scholastic atmosphere existing in the house and not due to genes. The influence of atmosphere is the real reason and the effect of genes is false reason of the real process of transmission of the qualities from one to the other. The false reason is projected and superimposed on the real reason by the conservative caste-biased people. In the same Raghu dynasty, Rama was born with excellent divine qualities and Agni Varna was also born with worst qualities. The divine qualities of Rama were from His source, Lord Vishnu. The Raghu dynasty was also pious with very good qualities. This is an accidental and incidental co-incident that makes you to misunderstand that the divine qualities of Rama were from the Raghu dynasty. You must analyse deeply and avoid such illusions. Caste must be based on the qualities and related actions only. Rama is a Brahmin and Ravana must be of the most backward caste. This is the truth and other than this must be due to illusions based on biased caste system by birth. I am also a Brahmin and as the human being component, I am also biased towards the caste of Brahmins. But, what can I do? The Lord in Me is speaking the true knowledge only (*Satyam Jnanam*– Veda). The speaker is different from the mike.

Chapter 4
**PRACTICAL SACRIFICE PRESENTED IN EIGHTEEN
 PURANAS**

November 17, 2015

O Learned and Devoted Servants of God,

1. Why are the Indians always crave for material-life?

[A question by Shri Veena Datta (S/o Shri Ajay)]

Shri Swami replied: When you do not have something, you will always crave for it. When you have something to the full extent, you will not be bothered about it. In the middle age, Indians always approached God through theory only and avoided the practice of the theory concluded. God said in the Gita that He will approach you in the same way through which you approached Him (*Ye Yathaa*). God blessed Indians with excellent knowledge and devotion. Both these knowledge and devotion are parts of theory only. Sacrifice of material (Karma Phala Tyaga) along with sacrifice of work (Karma Samnyasa) makes the real practice (Karma Yoga). In this practical aspect, Indians were ready to sacrifice work but not the fruit of the work. Between the work and fruit of the work, fruit of the work is more important practical aspect. The Gita stresses much on the sacrifice of the fruit of the work since the highest bond is always with the fruit of the work, which is money or wealth (*Phalam tyaktvaa...*). The Veda also stressed on this aspect, which straightly says that, the sacrifice of money and wealth to God alone leads you to God (*Dhanena Tyagena Ekena...*). The Gita is more sharp since it says that the money should be the fruit of your work and not from the ancestral property since the bond with the fruit of self-work is more strong. Since the middle age Indians came up to the stage of sacrifice of work, but, not its fruit, God blessed them with good work also but with no fruit. ***This results in hard work associated with unavoidable poverty.*** People always crave for that thing, which is not with them.

The transition of theory into practice, especially the sacrifice of fruit of one's own work, is absent since the middle age generations in India. The ancient Indians were sages, who had excellent theory and equally excellent practice. All the stories of ancient Indians projecting the excellent practical sacrifice were presented by sage Vyasa in 18 volumes called as ancient epics (Puranas). The theory was presented by the same sage in two volumes

called the Gita and the Brahma Sutras. This is the ratio of importance of practice and theory. Indians concentrate on the Gita and the Brahma Sutras extensively, but, neglect these 18 ancient epics since they are inconvenient! Major volume of the Veda also speaks about the performance of sacrifice, which is cooking the food to be sacrificed to devotees and poor hungry people. The major descriptions of fire, sticks etc., stress on lighting the fire for cooking, which was very difficult in those days. Serving the cooked food to pacify the hunger-fire (Vaiswanara or Devata Agni) of a hungry person and the physical fire (Loukika Agni) used to cook the food made the importance of fire in the Veda. Unfortunately, the middle age Indians misunderstood one type of fire for the other and took the physical fire only in both the places. The result is the burning of food (Ghee) in physical fire! ***Ignorance is the root of all the sins and blind traditions.***

In the case of Indians with such misunderstood mentality, the transition from theory to practice becomes very difficult. The transitions in the phase of theory are possible, but, not in the transition from theory to practice. Within the theory, we can transmit ourselves from knowledge to devotion or vice-versa realising the higher importance of one above the other. We can also transmit from one area to other area in the knowledge by jumping from monism (Advaita) to Dualism (Dvaita). We can never transmit ourselves from theory to practice by donating a rupee to God. We are prepared to sacrifice knowledge, devotion and free work for the sake of God for getting a rupee from God! This is the real problem and the answer for the cry of Swami Vivekananda expressed on one day. When some foreigners asked Swami Ramananda for the reason of poverty in India, He replied that Indians are good in the theoretical path of spiritual knowledge and are deficient in its practice.

Practice is like the plant. Knowledge is like water. Devotion is like the manure. Both water and manure are essential for the plant to grow and give the fruit. Tanks of water and bags of manure cannot give even a single fruit without the plant. I do not discard the importance of water and manure but only stressing on the necessity of plant, which alone can give the fruit.

As Bhartruhari says, for the money or wealth, there are three ways: self-enjoyment, donation to deserving and destruction by loss. Self-enjoyment is essential, but, should be limited since unlimited enjoyment leads to the problems of health. Donation to deserving has no limitation. If these two ways are absent, the dynamic money chooses the third way, which is the destruction by loss in several ways. The stored wealth may be spoiled by your undeserving issues, loss in business, loss by unnecessary expenditure, taxes etc. ***The third way is inevitable for a greedy person.***

Donation is also a double edged knife, which can benefit or damage you. If you do donation to undeserving in hasty manner, it will bring sin to you. Patience in doing sharp analysis is essential to discriminate between the deserving and undeserving before doing donation (*Samvidaa Deyam-Veda*). This discrimination should not be applied in the cases of emergency like feeding a poor hungry person, be an atheist also. ***Life must be saved first and then only the philosophy as said by Swami Vivekananda.***

Chapter 5
FORGETTING GOD IS REAL DEATH

November 17, 2015 3rd Message

O Learned and Devoted Servants of God,

1. What is the significance of death in spiritual knowledge?

[A question by Shri Anil]

Shri Swami Replied: Death is spiritual and scientific requirement of the individual soul and its external body. Just like the dress on the external body, the body is also an external dress on the individual soul. *Everyday, anybody leaves the dress for wash and the body is also subjected to bath.* Similarly, death is the washing process of the body and after death the washing process of the individual soul takes place in the hell. The body is composed of five elements with higher entropy (randomness), which come from the free state in the nature. It is just like the employee going to office from the home. In the evening, the employee should return to his home for a change from discipline to freedom. Similarly, the elements existing in the nature with high randomness are forced to form the body with less randomness. After some time, these elements need a change in the state like the employees going to home in the evening for more randomness or more freedom. Hence, the death of the body is its decomposition to release the disciplined elements into free state. These elements after some time combine again to form a new body in the next birth for the same soul or some other soul. *This reversible equilibrium is a scientific necessity of the nature.*

The individual soul also takes up a very delicate thin energetic body and goes to the hell for getting a wash of bad qualities. It is just like a person after leaving the big dress goes for a bath into bathroom with a small towel wrapped on his waist. The dirty impurities on the body are washed away to large extent. Now, the individual soul returns to this world to wear a new body like the person after bath comes out to wear the washed dress. In the bath, large quantities of the dirty impurities are washed away, but, still some impurities in traces exist in negligible quantities. Similarly, the new child born contains most of the previous qualities in traces and a long time is needed for the growth of the qualities. This long time gap of the individual soul gives some peace to the world. By the evening due to games

in the play ground, the body becomes dirty again and this cyclic process continues with simultaneous bath and game. Similarly, the birth followed by life and the death followed by wash are simultaneous in the cyclic process. Though you become dirty by the evening, your morning bath makes you feel fresh for some time at least in the day. Similarly, ***the individual soul born as a child becomes dirty again by qualities, feels pure for some time at least in the life.*** Hence, death and wash after death in the hell are essential for the cyclic human life. If you take death in the negative sense, it is totally wrong since death takes place in few seconds only. The life after death is to be thought of. If you take the punishments in the hell also in the negative sense as in the case of majority of humanity, the life after death is to be worried and not the process of death, which takes very little time. While carrying on the cross, Jesus told the weeping people not to weep for Him but to weep for themselves and for their children, who have to go to the hell for a long time in the future. Death of Jesus also consumed very short time only and later on He went to sit on the right lap of the Divine Father for a long time. Even for the weeping people, the death is inevitable. ***Death being common, the benefit of Jesus and the loss of weeping people are to be compared.*** By such comparison, the weeping people have to weep for themselves and their children only and not for Jesus.

In the bit called '*Sanat Sujaatiyam*' present in the Maha Bharata, the sage says that the real death is forgetting the God (***Pramadaakhyo Mrityuh***). The individual soul leaving the gross body is not at all to be worried and should not be called as death. A person forgetting God becomes the highest sinner because of his or her ungratefulness towards God. The human birth itself given to you is due to the grace of God only. ***The opportunity in this human birth given to you to worship God and reach the higher status of an angel can also happen due to the grace of God only.*** If you become ungrateful to God, all these opportunities are lost and you will be thrown into the cycle of births of animals and worms. Once you enter this cycle, there is no chance of your returning as human being on this earth. ***There is no sin equal to ungratefulness.*** God has done uncountable favours to you and you must first express the gratefulness to Him at least through words and mind for the past favours before asking for a new favour in the future. Jesus always told that one should submit the prayer with gratefulness (***Krutajnataa Stuti***). If you are ungrateful to God, you shall be treated as dead forever. This is the real meaning of death. Leaving the body for a wash to become fresh is the false meaning of death since there is no negative side and in fact, it is a favour done by God due to

His boundless kindness. Hell is an example for His unlimited love towards human beings to provide a wash from the dirt. People mistake the hell as the expression of vengeance of God. In spite of the speech of the sage Sanat Sujata, the blind king, Dhritarashtra, could not realize this since he was blind in the mind also. The blind king did not hear the advice given by Lord Krishna to give at least 5 villages to Pandavaas and avoid the war. Dhritarashtra treated Lord Krishna as a clever human being only and never realized the concept of human incarnation due to greediness even though ego and jealousy were not so much in him. If the concept of human incarnation of God is accepted, he has to give five villages to Pandavaas. Because of his extreme greediness only, the concept of human incarnation did not enter his brain. ***Many human beings do not realize the concept of human incarnation because the practical sacrifice becomes real.*** Most of the villagers in Brindavanam could not accept Krishna as God in human form because if they accept so, they cannot resist His thefts of butter in their homes. ***Apart from ego and jealousy, greediness also plays an important role in rejecting the concept of human incarnation.***

Chapter 6

NIVRUTTI ALWAYS DISCOURAGED BY GODNovember 17, 2015 4th Message**O Learned and Devoted Servants of God,****1. Can You advise what is hindering me from leading a righteous life in this world?**

[Shri Anil asked: Padanamaskaram Swami, Kindly enlighten us with Your answer for the following query from Shri Kishore Ram:

Dear Datta Swami: I came to know about you in early 2008 and I dont know if its my inner consciousness or great fortune to started believing you as the True Incarnation of the unimaginable God. But I somehow deviating from this path though I trust you and more of your divine knowledge. Not only that, I am not able to be good enough in Worldly life as well (Pravrutti).

Can You advise me whats my problem thats hindering or stopping me from leading a righteous life in this world (Pravrutti)? Unless I concentrate and do the things in right way in Pravrutti, I know I can't be eligible for Nivrutti. I am failing in the base step itself (Pravrutti). At Your feet, Anil]

Shri Swami Replied: Pravrutti (your behaviour towards other human beings in this world) is the most important topic of concentration for God. Infact, He says that He comes down in the human form for the sake of establishing justice in pravrutti only (*Dharma Samsthapanarthaaya- Gita*). *In the boyhood, the Lord finished the issue of Nivrutti in the case of Gopikas, who were sages for millions of births trying for the success in Nivrutti.* Later on, the whole life of the Lord was dedicated for Pravrutti only though a little time in the war was dedicated for Nivrutti based Pravrutti for the sake of Arjuna. Nivrutti is related to personal life of the Lord. The owner of an industry is highly worried about the work and behaviour of the employees working in the industry. He will not entertain any employee to involve in His personal issues as far as possible. The rewards are given for the best employees working in the office along with punishments for the indiscipline found. An employed girl may be very much attracted towards the personality of the owner and she may love the owner personally and in course of time, she may become even his wife. This is a very rare example involving one employee as a very special case. The owner also does not like such personal behaviour of the employee and may discourage the girl in beginning for a long time. When the owner gets

convinced that she does not love him due to her personal liking for his wealth and that her love is very sincere passing through all severe tests, the owner may be convinced with her and at last may marry her. This is a special case involving one specific employee, who is beyond the subject of her employment in the industry for her livelihood. In this way, Nivrutti involves very few devotees only to be counted on the fingers, who get attracted to the God's divine personality and finally become the family members of His inner circle after passing through several severe tests that prove their real love to God. This is limited to very rare souls only.

All the employees of the industry leaving these few rare persons are governed by certain set of rules including rewards for merit as heaven and punishments for violation as hell. The disciplined and peaceful atmosphere in the industry is very very important for the owner. But, the employee must retire from the industry after getting the service benefits for some time. In this way, the souls return from the heaven to the earth. But, the unique employee, who became the family member of the owner remains with the owner forever. Pravrutti is always encouraged by God and Nivrutti is always discouraged by God. The soul travelling in Nivrutti will face severe problems in pravrutti. ***For all the human beings of standard calibre, pravrutti is the best suitable field.*** God is extremely pleased with you if you are disciplined in pravrutti. For the success in pravrutti, desire must be controlled. An employee with excess desire will commit corruption and is subjected to the punishment from the God. Such a soul can never even enter Nivrutti. The corrupt employee in the industry can never enter the inner circle of God. In pravrutti, if negative impression is developed in the mind of God, the soul will enter the cycle of births of insects, which is the demotion of the employee from higher cadre to lower cadre. Lord Buddha preached that desire should be controlled in doing service to the society. Sincere service to the industry pleases the owner. Similarly, sincere service to the society pleases God. All the souls serving the society with discipline and controlled desires please God and God develops faith in such souls, which have a fair chance to enter even the Nivrutti. Once you fail in Pravrutti, God will never believe you and the gate to Nivrutti gets closed forever. Further, you will be demoted to the lower cycle of the animals from which you can never get the chance of entering pravrutti at any time. ***The divine commandments of the God must be followed with full respect and respect is the stepping stone to climb the step of love.***

Fundamental Faith of God On You Spoils By Corruption

In Pravrutti corruption is very very important blunder about which you should be always careful. Corruption means stealing the money or wealth of somebody else and also developing secret affairs with somebody's wife or husband. The wealth and wife/husband are registered to every human being by the will of God. Regarding wealth and wife/husband, you are also provided with required wealth and wife/husband since you are in Pravrutti. Of course, the few people turned towards Nivrutti have no desire for wealth and wife/husband and such people are very much negligible in number. I assuredly tell all of you that anybody in the path of corruption in Pravrutti will not have any chance to enter Nivrutti and in future, he will be thrown into the cycle of births of animals. An employee found corrupt in the office will never have a chance to enter the personal life of the owner to become his family member. Not only this, such employee will be transferred from office to industry where he has to work hard and has no chance for corruption. In the office, the employee works with brain and is always happy. In the industry, the employee has to work physically and always feels unhappy. Similarly, the human birth is like employment in the office and the cycle of births of animals is like the industry where the soul has to work very hard even for earning the food in the forests. If the girl loving the owner is found corrupt in the office, the owner will never marry her because she will loot his wealth also after the marriage. The owner will conduct several tests to see whether the girl has corrupt behaviour hidden in her mind. ***I am comparing the owner to God and hence the dignity of the owner is to be maintained in the simile.*** Of course, as we see in the present cinemas, the heroine conducts tests in the case of hero. Such hero cannot be compared with the divine personality of God. Of course, in Pravrutti, it is not wrong since the ladies are also employed and earn wealth. The girl also should be careful to see that her husband will not loot her wealth in the future.

The fundamental faith of God should not be disturbed by corruption in Pravrutti. Thus, the corruption spoils all your future forever. ***The corruption is the practical form of your unjust desire present in your mind.*** While discussing the required qualities to enter Nivrutti, Shankara told that lack of desire for the fruits in this world as well as in the upper world is the required quality to enter Nivrutti (***Iha amutra phala viraagah*** – commentary on Brahma Sutras). At least, you must control your desire to the minimum level and be satisfied with whatever you are provided by God, though lack of desire is not possible in the beginning stage. Of course, you

can progress in your earnings in the path of justice. If the earnings (Artha) and sexual life (Kama) are under the control of the divine justice (Dharma), Nivrutti (Moksha) itself will come to your home to knock your doors in course of time and you need not travel from your home. If you do not do corruption, God will bless you with required wealth, which gives you everlasting happiness in this world. Growth of your wealth in justified way also gives the same result. But, growth of your wealth in unjust way will bring all sorts of problems from all directions. Control of desire and discipline following justice established by God in earnings and sexual affairs is the basis of Pravrutti. This is the reason that many human beings in this world can not only even dream for the Nivrutti, but also, need not dream for this human life in future. By corruption, you are disturbing the fundamental faith of God on you. Since almost all the human beings are going to face this misfortune, the next step will be only total dissolution of the world (Maha Pralaya) and to give a severe wash like dry cleaning using petrol etc., (through the powerful energy form—sword of the incarnation Kalki) to the souls and restart the whole creation afresh once again starting Krutayuga in which all the souls are perfectly clean.

Chapter 7

MEDIATED GOD IS FINITE DUE TO BOUNDARIES OF MEDIUM

November 25, 2015

O Learned and Devoted Servants of God,**1. Why is the Lord said to be Yajna Swarupa in the Shivapanchakshara Stotra?**

[Dr. Nikhil: Padanamaskarams Swamiji, My daughter Arsha, asked why is the Lord said to be Yajna Swarupa in the Shivapanchakshara Stotra (Yajnaswarupaaya jataadharaaya...). A number of possible explanations came to mind, I seek Your guidance on whether those ideas are relevant and how they could be correlated. Also, there might other relevant concepts that too need to be correlated. At Your Divine Feet, Nikhil

Why is God said to be of the form of sacrifice (Yajna Swarupa)?

The possible explanations that came to my mind are: 1. In the Chhandogya Upanishad, King Pravahana had posed five questions to Shvetaketu. Neither Shvetaketu, nor his father Gautama had been able to answer the questions. Finally, the king himself instructed Gautama and provided the answers to the five questions "Asau vaava loko gautama agnistasyaaditya...tasyaa aahutergarbhaH sambhavati (5.4-5.8). In this discussion, the king explains how all creation--from the macro-level of the heavens) to the micro-level of a human being--is nothing but the product of yajna (sacrifice). In other words, the entire process of creation is a gigantic yajna being performed by God. This process of yajna is observable even in any component of creation. Thus, the process of creation by God is nothing but a yajna (sacrifice) of (items created by) God, done by God, for (the entertainment of) God. It proves that God is of the form of Yajna. This is similar to the definition of democracy--government of the people, by the people and for the people.

2. The Gita also states the same concept that God is the offering, the One who is offering, He is the fire, etc. (Brahmarpanam brahma havih...).

3. In a more specific aspect, God's giving Himself to humanity (Datta) in the form of a Human Incarnation is the best example of yajna (sacrifice). Through the form of the Human Incarnation, God performs acts of (i) giving divine knowledge, (ii) being constantly concerned about the ultimate welfare of His devotees, and (iii) taking up the suffering of deserving devotees on His human body. All of these acts of sacrifice, prove that He is of the form of Yajna.

4. From the point of view of devotees, they reach the ultimate goal of attaining the grace of God through the act of sacrifice (yajna). As already explained by You, the

correct meaning of a devotee performing yajna for God is: cooking the best food (with plenty of ghee) on the physical fire (bhautika agni) and feeding it to the Human Incarnation to pacify His digestive fire (Vaishwanara agni). In a broader sense, yajna means the sacrifice of work and fruit of work to the Human Incarnation as per God's wishes. Since approaching Him and achieving His grace is also based on Yajna, God is again proved as Yajna Swarupa.]

Shri Swami replied: All the interpretations given by Dr. Nikhil to his daughter, Chi. Sow. Arsha are very good and acceptable. However, I am giving My interpretation in correlation with his explanation through analysis, which is more important than even scriptures. *First, you must analyze the topic carefully with the help of systematic and scientific logic without remembering the scripture.* In the end, you must see whether your concluded concept can be applied to the scripture or not. If the conclusion applies, it is good. If the conclusion does not apply to the meaning of scripture, you have to find a different meaning of the scripture in to which the concluded concept by your sharp analysis applies. Never search for a different meaning of your concluded concept at any time. You have to search for the different meaning of the scripture only in to which the analyzed conclusion can be inserted. If the analyzed conclusion is contradicted by the scripture in spite of your hectic efforts, you should conclude without any hesitation that the scripture is wrong. This means that the scripture told by God is not wrong, but, some wrong person introduced this statement into the scripture. This possibility exists with every scripture. At any cost, you should not suppress your analytical faculty. If you doubt error in your analysis, you can discuss with other scholars and divine spiritual preachers. During the discussions also, your consciousness should be satisfied without any force or effect of respect towards others. You should not fear for anybody as far as the process of analysis is concerned. The divine preacher is the ultimate authority since you will be convinced by Him following all these conditions. When you propagate the spiritual knowledge, you must be very careful since it is the most dangerous work surpassing even the crime of demons. The damage given by demons affects either the physical body or the internal mind on receiving the pain, which is limited to this birth only. If you propagate a wrong concept, the analytical faculty is damaged and such damage is extending to several births. This is the reason why you should take up this work on the command of God. Shri Rama Krishna Paramahansa asked Swami Dayananda about the permission from God to propagate the divine knowledge. Both are divine personalities and human incarnations of God doing different divine programmes for the sake of different sects of devotees. Swami Dayananda propagated the ritual

of thread marriage to everybody. The sects of devotees in this context were emotional in criticizing Brahmins, who have negated this ritual to other castes. The immediate solution was to pacify them by extending this thread marriage to everybody, which was the immediate solution for that sect. This solution shows the defect that the thread marriage alone is the path to get the grace of God. In that case, the damage already done to the previous generations cannot be rectified. When this point strikes the minds, another sect becomes emotional. This sect should be pacified by the concept that thread marriage is one of several paths to get grace of God. All the castes are eligible to get the divine grace since all are His children only. This point pacifies the next sect, which belongs to Paramahansa. ***Both the immediate solution and permanent solution are equally important like first aid and further treatment.*** The comment of Paramahansa is to be understood that one concept preached may be applicable to one sect only and need not be universal. Both are correct in their related directions of divine work. Hence, the concepts derived from the divine preacher, which are concluded convincing your consciousness, should be propagated to avoid the risk.

Let us enter into the present topic. There are two forms of God. The absolute form is unimaginable. The relative form is imaginable with which the unimaginable form gets identified by homogeneous pervasion (*Vaashyam*). The relative form is also the same God since the first form identifies with it like the current getting identified with the wire in which it flows. The second form, called as mediated God, is always finite due to the boundaries of the medium. You should not call the first form as infinite (taking the contrary word of finite) since infinite is also imaginable like the cosmic space. The first form is unimaginable, which is beyond finite and infinite. Now, the present subject is that the sacrifice (Yajna) is God. If you take God, here, in the unimaginable form, the sacrifice is certainly God because every part of the sacrifice can be the same unimaginable God since this is possible for the unimaginable power of omnipotent God. In this line, there is no possibility of any analysis since unimaginable God is beyond analysis. But, the unimaginable God does not pervade any sacrifice to get Himself identified with it, even though such possibility is possible. Generally, the unimaginable God enters the energetic body or human body to become the incarnation to preach spiritual knowledge in the upper world and in this world respectively. The entry of God in inert statues is also denied by the Veda and not to speak of inert activity like sacrifice. Hence, this possibility is ruled out even though it is not impossible to the unimaginable God.

If you come to the second line of explanation, God should be taken in finite definable form. The same God can exist as definable form and indefinable form (*Nilayanamchaanilayanam cha*— Veda). The explanation for the co-existence of the same God is explained above with the example of electrified wire. Here, in the prayer on Lord Shiva, it is said that Lord Shiva is the sacrifice, who has channelled hair (*Jataa*). ***The adjective indicates that God is in the finite form.*** Lord Shiva is the energetic incarnation of the unimaginable God and thus is in finite form. One finite form cannot be the other finite form due to the spatial gap existing between the two finite forms. If this gap disappears since all these finite forms become one God, these finite forms lose their identity and then the sacrifice will be without its characteristic parts. Since we are discussing about the finite forms existing in the imaginable domain, the analysis is a must. The different parts of the sacrifice like doer, material sacrificed, the fire receiving the material, the receiver like human incarnation etc., are also finite forms only differing from each other due to the interim gap. In such case, neither the finite energetic incarnation like Lord Shiva nor the finite human incarnation like Lord Krishna, cannot be the sacrifice composed of finite parts. Hence, the finite energetic medium like Lord Shiva cannot be the sacrifice.

Now, the concluded concept is that neither unimaginable God nor the mediated God can be the sacrifice. The scripture also supports this point in straight way as we see in the Gita, which says that sacrifice is born from the practical activity (*Yajnah karma samudbhavah*), the practical activity is born from the Vedic scripture (*Karma Bramodbhavam...*) and the Veda is born from God (Brahmaakshara samudbhavam). According to this, the sacrifice is the grand grand son of God and hence, itself cannot be grand grand father. Here, the Veda is said to be Brahma. The word Brahma is used for God. If the Veda is Brahma and if the Veda is born from God (*Akshara*), this means that God is born from God.

How to correlate the point mentioned in the prayer on Lord Shiva, which is similar to the above point that the Veda is God? In the Veda, several other items of the creation like food, mind, analysis, knowledge, respiration, space, light etc., are also said to be God (*Ref. Brahmasutra—Adhikaranams*). Hence, this is the basic issue of several such topics. The way of solution for all these contexts is to find out the sense for which the word God stands so that such sense can be applied to all these items of creation. The word 'God' (Brahman) means greatest (as per its root word) or highest or most sacred etc., God is greatest in the entire creation. The creation contains certain categories of items. One category is books or

scriptures. In the category of scriptures, the Veda is highest because it is preserved by way of recitation from one generation to other generation avoiding the possibility of insertions in the absence of printing technology. The word ‘*God*’ gives the sense that the Veda is highest in the category of scriptures. When you say that God is highest in the entire creation, the same word ‘*highest*’ is used in this category also. The president of the country and the president of village use the same word ‘*president*’. Similarly, the sacrifice is the greatest practical activity in the spiritual path since there is practical sacrifice of material to the deserving receivers. The common word is ‘*greatest*’ (*Brahman*). In the olden days, the activity done to lit the fire was also very very hard. Cooking the food on the fire and sacrifice of it to the deserving devotees was considered to be the highest in those days. Debates in the spiritual knowledge were conducted in the hut of each sage on rotation. Serving the cooked food to all the devotees was the most important and most sacred practical step (Karma Yoga). The lit of fire and cooking food were standing for the sacrifice of work (Karmasamnyasa). Serving the food material earned by the sage was considered to be the sacrifice of fruit of work (karmaphalatyaaga). Lord Dattatreya also attended such debates to give the concluding remarks. He was offered food in the beginning and such worship of God was called as Yajna. The word Yajna comes from a root word ‘*Yaja*’, which means worshipping the Lord in human form along with His devotees.

The verse in the Gita (*Brahmaarpanam...*) stating that submission, ghee, fire, doer, goal and the activity are God also should be understood in the above light. Hence, in this verse all the items mentioned must be understood as greatest or most pious since the total Yajna is the highest step of practical philosophy. The word Agni should be taken in the physical sense while the process of cooking takes place and the same word should be taken in the sense of its root word (Agri) meaning the first person to be worshipped with food. The hunger-fire of the receiver of food should be also taken in the sense of divine Agni (*Vaishvaanara*). If you take the Agni everywhere in physical sense only and burn the food in the physical fire, such sacrifice is opposite to God and becomes the worst activity. Food is created by God to pacify the hunger of all the living beings and not to burn it and cause pollution leading to natural calamities. Hence, the most important aspect of the sacrifice is to give food to a hungry living being and if this aspect is absent, the sacrifice is not greatest and most pious, which becomes lowest and worst due to lack of knowledge. Hence, the sacrifice of knowledge is greater than such worst material sacrifice (*Shreyaan dravyamayaat...* Gita). If the sacrifice is performed in the real sense, the

practical sacrifice is certainly higher step than knowledge since the implementation of knowledge in practice is the real Yajna that alone brings the divine fruit.

The creation of God is also referred as God. Here, again, the creator, the process of creation and the product of the process of creation (world) cannot be one item only, in which case, there cannot be process and product. Hence, in this context also, the process of creation done by God should be taken as the greatest and most precious work. In the Gita also, God says that every greatest item in a category is Himself only. Here also, you should take that every greatest item in a category is greatest as far as that category is concerned. Such interpretation applies straight to every context without any twist or difficulty in application. Such concept of interpretation exists in this world also. The teacher says that a specific book is the Bible for a student in a specific subject. It means that that specific book is as important as the Bible for a Christian. The word '*Bible*' carries on the sense that it is the most important. It does not mean that the specific book itself is the Bible in its characteristic form (*Svarupa*) since the same alphabets exist in the Bible as well as the specific book!

Chapter 8

ALL DEPARTMENTS OF ALL UNIVERSITIES BECAME DEPARTMENT OF POLITICS

November 25, 2015 2nd Message

O Learned and Devoted Servants of God,

1. When Arjuna is caught by ego, what about ordinary human beings?

[Shri Anil asked: 1) Even Arjuna was caught by ego and jealousy in the end by not getting down from the chariot. What is the case of ordinary human beings?]

Shri Swami replied: *The example shows that ego and jealousy are the most serious deceases in the spiritual path. But, it is not said that they are incurable.* Knowledge gives the diagnosis to identify the specific virus so that the subsequent treatment can proceed in the corresponding specific direction. Once you have identified the virus through the spiritual knowledge, the treatment becomes clear and easy. You have succeeded 50% by the identification of the specific decease so that your concentration of the treatment will be unidirectional avoiding the dissipation of your energy in various directions of treatment. Anything is achieved by continuous practice (*Abhyasa*) as said in the Gita. Once you are sincere in practice, God will also give a helping hand to your effort. There are several famous devotees, who practically conquered both ego and jealousy. The example given indicates that your effort must be sincere and strong in the case of eradication of ego and jealousy. *You should take the meaning to that extent only and you should not take the meaning as the impossibility and become discouraged.*

2. How to transform a terrorist?

Shri Swami replied: *The transformation of a terrorist or any other sinner depends on the strength of his or her extent of rigidity and strength of the ignorance.* If the ignorance is in the tolerable range, transformation is quite possible. The transformation also depends on the power of your knowledge transmitted to him. The success depends on both sides. Even if the ignorance is very strong, it will be at least cut to some extent and the next step can easily succeed. The ignorance may not completely vanish, but, will certainly become weak on application of the spiritual knowledge. It may take long time for the final success. Only time is the point, but, success is certain in future.

3. God is pleased with a perfect person in Pravrutti and is furious to a person, who is corrupt. Is not God affected by such feelings?

Shri Swami replied: The word ‘affected’ is used in the negative sense. But, this word can be used in the appreciable positive sense also. There is good affect and bad affect. If the pleasure and anger affect the God in positive sense, the neutral word ‘affect’ is appreciable. If you take the case of good administrator in this world, who promotes merit with pleasure and punishes the defect with anger, do you not appreciate such administrator? Since he is affected by pleasure and anger, do you criticize him? Similarly, *God should be appreciated for His pleasure towards merit and for His anger towards defect.* Of course, if you say that the feelings of pleasure and anger are impossible in the case of unimaginable God, the point is at least logical. But, we can answer this objection also by saying that the omnipotent God can do anything by virtue of His unimaginable power. He can be entertained by any feeling that arises in Him even though the awareness is impossible due to the absence of nervous system in Him. The feeling is not possible in Him in the light of worldly logic existing in imaginable domain. But, the very unimaginable domain means that every illogical incident is possible for the unimaginable God due to His inherent unimaginable power. Now, two points resulted: i) The two feelings expressed by you bring the appreciation to God as good administrator and ii) The feelings are possible due to the omnipotence of unimaginable God though awareness is absent. When something is good and is also not impossible, why do not you allow it to happen in the case of God? *Everything is possible for the unimaginable God and you can restrict anything if it is not good since God is always good.* You can say that something is not done by God since it is not good, though He can do it.

4. How about forming a spiritual university?

Shri Swami replied: This Universe itself is the university of God-Chancellor. If you see the present universities, is there real learning? In the university, everywhere politics alone actively exists. Of course, politics is also one of the subjects present in the university. *But, today, all the departments of all the universities became only one department of politics! The real learning and sincere practice are the essential programmes of the spiritual university.* Any person can become the student and any place can become the premises of spiritual university. *There is no convocation in this spiritual university.* The certificate is awarded to the successful student by God without the knowledge of any other student to avoid the clashes of ego and jealousy. The service obtained

after getting the certificate here is unique since there is no aspiration for any fruit in the service. University is not place and buildings. University is the process of learning taking place in certain specific individuals. Similarly, the spiritual university is only the process of discussions and debates on the spiritual knowledge, which is to be propagated through the devotees to the entire humanity in this entire world. This is Open University without any formality in the system of education.

Chapter 9

SPIRITUAL KNOWLEDGE & SPIRITUAL EFFORTS WASTE IF DEVOTEE IS CORRUPT

Irreversible & Unshaken Curse from God

November 25, 2015 Evening Message

O Learned and Devoted Servants of God,

Shri Kishore Ram asked: Please explain the significance of the special rules followed by the devotees of Ayappa before reaching His shrine.

Shri Swami replied: The discipline to be attained by following the rules is very important in the spiritual path. The external body and the food habits should be disciplined by certain hard rules. The health of the body affects the nature of mind. The internal mind is the most important instrument to please God. The external bath of the body by cold water in the morning gives resistance to cold resulting in perfect immunity of the body. The freshness obtained after both is charged on the mind also to some extent. However, the rules followed by you should affect your behaviour in the worldly life (Pravrutti). If your worldly behaviour towards your co-human beings is perfect, God is extremely pleased and may Himself offer you a position in His inner circle. This means that Nivrutti is coming to your doors, if you are perfect in Pravrutti. The owner of the industry impressed by an employed girl, who is very perfect in her job, may himself offer the proposal of marriage due to the excellent impression created by her in relishing her duties in the office without any trace of corruption. Another employed girl, who is not so perfect in her conduct in relinquishing her duties, may try to win the heart of the owner may fail in her effort to marry him since the owner is not impressed by her defective performance in her service. Therefore, if one fails in Pravrutti due to corruption, I assuredly tell all of you that such a person will never succeed in Nivrutti. The reason is that the basic impression on the individual is polluted in the mind of God. Any serious effort of such a person will not succeed since such defective behaviour will reflect later on in the Nivrutti also.

The employed girl, having extreme love on owner, steals the money from the office by submitting false bills. Even though, the owner is impressed by her love, he will fear to marry her since she may steal his

money also later on and slowly a day may come when the owner will be thrown out of the house to become a street beggar. The love of such a girl is not real and all her love is based on the wealth of the owner only. A sincere girl-employee may not externally love the owner, but, loves the owner sincerely in her heart since she does not steal the money of the owner channelled to the different programmes of the industry. She is the real lover of the owner and not the second girl-employee, who expresses her love by words and facial expressions only. Similarly, a person may not be devoted to God, but, perfect in Pravrutti having no spot of corruption will be requested by God to enter His personal circle. Today, most of the people are exceptional devotees to God, but, fail in Pravrutti due to immense corruption. They never succeed in Nivrutti because God has no confidence on them. Such devotees are not really devoted to God, but their devotion is selfish only aspiring some fruits from God either in this world or in the upper world or in both.

If this is the story of the owner and employee in all angles to become the best comparison of the devotee and God, remember, what will be the peak of impression of God on a devotee, who is simultaneously perfect in Pravrutti. If the girl-employee is not only perfect in her conduct of job, but also, extremely loves the owner, what will be the state of the owner, who will fall on her feet praying her to marry him? Such case will be like scented gold. A person perfect in Pravrutti will have a fair chance to Nivrutti since the impressed God will try to embrace such person. A person, who is perfect in Pravrutti and Nivrutti, will be strongly embraced by God jumping towards him. ***A person, who is good in Nivrutti but not perfect in Pravrutti, is only an actor and the omniscient God knows how to deal with such a fraud person.*** Let Me tell you frankly, today, all most all the humanity is fraud. Let all such fraud devotees note that it is impossible for them to please God even though they may find horn on the head of a rabbit and may take bath in the sunlight-mirage. God expects that the devotion to Him will bring change in the behaviour of the devotee in Pravrutti (***Kshipram bhavati dharmaatmaa...*** Gita). This wish of God is always remaining as wish only even today. There is every possibility for a person perfect in Pravrutti to become His devotee, be even an atheist. The possibility of a devotee to become perfect in Pravrutti is out of the scope of the range of even the eye sight of God! The person accumulating money through corruption neither gets the grace of God nor even the happiness in this world. The children of such a sinner will be utterly spoiled and all the family bonds will cheat him in the end. Such a person will find the hell in this world itself. ***All the spiritual knowledge and all the spiritual efforts of***

any devotee are utterly waste if the devotee is corrupt. He will be drowned in the ocean of unhappiness in this world and this is the irreversible and unshaken curse from God.

All Devotional Activities Waste If No Change in Corruption & Sex

Hence, all the rituals, all devotional songs, all the spiritual knowledge, all the donations and all the devotional activities must bring change in the behaviour of human beings in Pravrutti, which is nothing but the attitude of corruption in money and sex. If this change is not seen, every spiritual effort is waste like pouring scent in latrine. Pravrutti is the foundation and all the steps of Nivrutti are like the flats of the apartment built on it. If the Pravrutti fails, the entire apartment of Nivrutti will fall down like air-castle. All your devotion is extremely attractive and beautiful without the Pravrutti-foundation and hence such Nivrutti cannot stand in the space above the earth even for a moment. *If you fail in Pravrutti, the first and fundamental impression of God is lost and all the further efforts become useless.* Your excellent devotion cannot impress God since He fears that your inherent attitude of corruption based on your selfishness will extend in the field of Nivrutti also, if you are selected by your mere devotion to Him. Ravana was highest devotee, who cut his head for the sake of God, but, was not blessed by God, due to His fear towards the selfishness and corruption of Ravana. Rama never did any penance and was not a significant devotee also. Rama used to worship God just for five minutes in the morning. Sometimes, He used to rise from the bed late in the morning. Still, Rama was blessed by God for His perfect behaviour in Pravrutti. *Rama is a practical example for every spiritual aspirant. Do what Rama did and do what Krishna said.* Do not do like Krishna since you cannot lift the hill on your finger! At least, change your behaviour in Pravrutti from today onwards. All your past sins will be excused by God if you are transformed today. Better late than never.

Chapter 10

**EVERY DIVINE MESSAGE USEFUL FOR EITHER
CURING OR PREVENTION****No Use of Theoretical Confession Without Rectification**

December 01, 2015

O Learned and Devoted Servants of God,

Shri Kishore Ram asked: You have given two powerful messages regarding Pravrutti. Is there any mistake on my side regarding pravrutti?

Shri Swami replied: I have given the messages to you because there is no mistake on your side in Pravrutti. The style of Lord Datta is to indirectly preach the people, who really need rectification in a specific line, by preaching directly the person, who does not need rectification in that specific line. If you preach a sinner regarding his sin, he will be hurt due to the basic inherent ego that is touched by your message. If you give the same message to a non-sinner in the presence of the specific sinner, your preaching will touch the sinner secretly without damaging his ego. The non-sinner will not be worried because he has not done that sin. The message will work as curing medicine in the case of sinner so that he will try to resist the sin from that day onwards. The same message will act as preventive medicine in the case of a non-sinner also, who may face the same sin in future. Therefore, the medicine is not only for cure but also is for prevention. Hence, every message is useful to everybody either for cure or prevention. You need not reject any message from the divine preacher thinking that it does not apply to you, now. Lord Datta has given this message to you since it does not apply to you. Since it is not applicable to you, you need not be worried at all. It is meant for the sake of certain other sinners only. Lord Datta does not give the message to the people, who need it. If He gives the message to the needy people, that will hurt them because nobody likes the sins done by him to be known to anyone else. If you declare the sin of anybody before all the people, the sinner will be hurt and will not accept the sin. Such a person will never have transformation, which should be done only in privacy.

Arjuna asked Lord Krishna several questions, which are not related to him. He asked the points related to the general humanity. It may be seen as if the question is related to Arjuna to hurt his ego. But, the ego of Arjuna

was not at all hurt since he conquered his ego and for the sake of humanity only, he appeared as an ignorant person asking answers for his sake. Arjuna asked the Lord regarding the control of unstable mind (*chamchalam hi...*) appearing as if his mind is unstable. He had totally controlled mind and pleased Lord Siva by doing severe penance through perfectly stable mind. *He did not mind regarding the untrue insult coming on to him for the sake of welfare of the humanity.* He was the incarnation of sage Nara. Taking Arjuna as the ideal example, you can bear the insult that has fallen on you for the sake of the welfare of humanity.

God Likes Secret Transformation Protecting Your Dignity

Generally, Lord Datta throws all the ignorance on Himself and gives the message so that the privacy of the ignorant person will not be hurt in any way. You should take whatever is applicable to you and rectify your sins at least from today onwards. All the sins done by you in that specific track shall be cancelled by the Lord if you do not repeat the sin in future. This is the real practical confession. Mere theoretical confession without rectification in practice is of no use. The Lord does not like to hurt you or insult you in any way, but, likes only your secret transformation protecting your dignity. The transformation must be real and permanent even if it is a secret. There is no use of public confession if the practical transformation is unreal. This is the reason why Lord Jesus wrote the sin of everybody on the sand without opening it to anyone else.

Almost all the human incarnations stressed on pravrutti only, which is treated as the ultimate goal. Of course, nivrutti is the ultimate goal. But, nivrutti will crumble into pieces without the basic pravrutti. Certainly, nivrutti is the highest, which is higher than the pravrutti. The castle above the earth is in the higher level than the underground foundation. But, if the foundation is absent or defective, the upward construction will totally collapse.

Pravrutti is just the minimum most expected nature of humanity that you should follow as a human being. It is not something to be achieved. It is something that you should always possess in inherent natural way. The fire should be hot and the water must be cool. The expected nature, which is the minimum most standard, is pravrutti.

The reflection of pravrutti in spiritual path happens to be the nivrutti. For example, we consider that ungratefulness in pravrutti as the highest sin. Its reflection in the spiritual path is that you should express the gratefulness to God always for the continuous favours done by Him starting from the grant of human birth to you. Whenever a miracle was expressed, Jesus

always submitted prayer to the Divine Father with extreme gratefulness. The gratefulness expressed by you to any person helping you brings out this divine quality in the case of God also. Nivrutti is only the extension of pravrutti. Your failure in pravrutti will lead to not only the loss of higher benefit in the future, but also will result in the loss of the present status. Not only the loss of promotion, but also the demotion is the result for the failure in Pravrutti. If you fail in Pravrutti, you can never dream to enter the kingdom of Divine Father. Not only this much, but also, you can never dream of getting this present human birth again in future. When you are unfit to be a human being, how can you think of becoming a divine angel? You deserve to become an animal or bird, which always spends all its entire life time just only for securing the livelihood even through sinful ways. When you earn the money through sinful way, which is more than your required quantum for livelihood, you will become an animal or bird or insect to earn the minimum livelihood through the same sinful way. Earning more than the required livelihood in wrong way is sin. But, earning the livelihood through wrong way is not that much sin. Therefore, your transformation from human life to the life of the animal is for betterment only. You should know that this punishment is also a favour to you because you are transformed from sinful state to a state of lesser sin by becoming the animal after the human life. After several millions of births as animal, if God becomes confident that you will not do corruption again in the human life, there is a possibility for you to become a human being.

Generally, such a chance is very very rare because the soul coming from the birth of animal to the human life will again be curved like the tail of the dog. Therefore, think about the horrible future that results due to corruption in Pravrutti. A corrupt soul can never enter the inner circle of God because you will be corrupt in the divine service also. ***Even God fears for the corrupt human being!*** Therefore, the basic impression or the first impression of a soul is through Pravrutti only. The soul will continue in the lives of animals forever because such a life is far better than the corrupt human life. Even the most cruel animal earns the food when it is hungry only. But, this human being earns and earns even though it is granted wealth for its hundred future generations! In this way, the continuous life as an animal is certainly a favour to the soul than the life of a corrupt human being. Hence, nobody should blame God that the life of the animal is a punishment given by God based on His vengeance. The far better life of the animal in comparison to the life of a corrupt human being is a real favour to the soul due to the boundless kindness of the Divine Father. God is so kind

that even His punishments are boons only for the humanity if the real analysis is done.

Chapter 11

CORRUPTION ENTERED SPIRITUAL FIELD ALSO

December 02, 2015

O Learned and Devoted Servants of God,

Shri Ajay asked: What is the way out to resist this corruption for money, which is spread almost every area of this world?

Shri Swami replied: The reason for the disease must be known so that the treatment is at the level of the reason but not at the level of the effect. *The present doctors treat the disease based on the symptoms and therefore, such treatment is only temporary.* In Ayurveda, the treatment is at the level of the cause of the disease, which is called as 'Nidaanam'. The root cause of all these diseases is sub-divided into three categories: i) Cold nature (*Shleshma*) ii) Disorders of the liver (*Pitta*) and iii) Gas generated in the digestive system (*Vaata*). Such treatment may be slow but is a permanent treatment. The first treatment is at the level of the construction of building, which is treating the symptoms for the immediate relief and the second treatment is at the level of foundation to avoid the attack of the disease once again. Therefore, the reason of the disease and the foundation of the treatment are very important to achieve permanent remedy for the problem.

The reason of the corruption for money is the blind love on self and on the limited selfish family members. *There is limitation for thirst, hunger and even sexual desire.* The thirst will be satisfied by a tumbler of water obtained from any river or well. The hunger can be satisfied by a limited plate of meals prepared from any type of food material like rice or wheat with any vegetable and pulses. The sexual desire can be also pacified by the single union with husband/wife. It is the climax of foolishness to think that specific food or specific water or specific male or female can only satisfy the thirst or hunger or sexual desire respectively. The distinction is made by the tongue in the case of thirst and hunger and by mind in the case of sexual desire. *The sexual desire is created by God for the extension of humanity only to the future generations.* The thirst and hunger are created by God only to get some minimum energy essential for doing the activities in the life period. Shankara says that any person (male or female) is only a lump of flesh constructed in a specific form covered by the external skin (*Naaristanabhara...*). A little variation in the form and in

the colour of the skin is immaterial in the process of pacification of sexual desire. Thus, control of sexual desire can be achieved easily by such knowledge, which is the measure of prevention of corruption in sex (Kama). But, this unlimited desire for earning the unlawful wealth, which is the real form of corruption (Artha) is tremendous in this world pervading all the areas like business, politics, officials performing their ordained duties, teachers, doctors, engineers etc. God is astonished to see that this corruption entered even the spiritual field. ***This is the reason for the latest fear of God in selecting any soul for His spiritual work also!*** Here, the perfection in Pravrutti in the form of resistance of corruption is the foundation for Nivrutti.

As we have already noted that the basic reason for this inevitable and uncontrollable corruption is the only selfishness, which is limited to his or her family only. This corruption will end if you can treat the entire society as your family (***Vasudhaiva Kutumbakam***). You can achieve such state only when you are God. For God, the entire universe is His family and all the living beings are His children only (***Aham Bijapradah...*** Gita). The basic reason of the Advaita Philosophy of Shankara is only this control of corruption, which can be achieved by everybody if everybody thinks that he or she is God. ***This concept is pragmatic and hence not to be criticized by anybody and at the same time everybody should note that none is really God.*** The construction material of the external body is matter and energy and the construction material of the soul is awareness, which is also a specific work form of energy only. Hence, you can conclude that the soul with its body is only a quantum of energy since matter is also another form of energy only. But, this energy is imaginable and God is unimaginable. If the construction material is one and the same in the case of two items, you can say that one item is the second item both qualitatively and quantitatively. Or, you can say that the two items are one and the same qualitatively but not quantitatively if both the items differ in quantity. Both these versions are ruled out in the case of soul and God because the construction material of God is unimaginable and the construction material of the soul with its body is imaginable. There is no even trace of scope for comparison here. Of course, you can say that the God and human being are one and the same in the case of a specific human incarnation in which God pervades all over the human being and identifies with it in toto. This specific case should not be generalized. The general concept of monism that God and human being are one and the same is propagated by Shankara for certain practical values like getting confidence in depressions, avoiding corruption thinking that the entire world is his or her family, etc. When

something good is achieved through a false concept, it is not a sin as in the case of the mother feeding her child saying that the moon will come down if the child eats the food. Hence, the Advaita philosophy of Shankara is of very great importance in this line. At the same time, *the reality of the concept should be available side by side to control the side reactions like ego, free will to do anything neglecting the rules etc.* The Advaita philosophy is like the medicine to be properly used under the guidance of the Divine Preacher–Physician. Some people purchase medicines directly from the medical shop and treat their diseases feeling themselves as authorised physicians.

Stop Sin from Today & All Past Sins Will Be Cancelled

Several other Divine Preachers developed philosophies for the same problem in different ways. Buddha preached that the desire should be controlled, which can bring out the control of corruption. He said that justice (Dharma) and society (Sangha) are ultimate and did not mention the family advising to treat the society as one's own family. Mahavir Jain preached the absolute non-violence, which includes not to hurt your co-human beings also. If you steal the money of the other person, he or she will be hurt with pain. *Jesus told that if you stop the sin from today onwards, all the past sin will be cancelled.* Jesus told that you should hate your family members and then only you can become His disciple. The real background of this statement is not understood by anybody so far. One wonderful scholar says that the meaning of this statement is to love your family! The background is that the family is the basic reason for the corruption of money and if you are advised to hate the family, at least, you will reduce your blind love on it. If you aim at first class, at least, you will pass the examination. If you aim at the pass only, certainly you will fail. Goal should be always in the highest level so that your effort will be very strong and at least you will achieve the minimum average.

The main control of the corruption can be achieved by making the Nivrutti as the foundation for Pravritti in reverse way. Pravritti and Nivrutti mutually support each other. If you establish the concept of God and the anger of God in the form of punishments in this world and also in the hell after the death, such knowledge of Nivrutti will stand as a firm foundation for the control of corruption in Pravritti. If the atheism stands as the foundation, control of corruption cannot be achieved because there is no logic in such foolish control. Even I will become corrupt if the concepts of God and hell are absent. I will not do corruption if the courts and government catch Me because I fear for the punishments. But, if I can do

the corruption in the high intellectual level escaping the courts and government, I can escape the punishments and I along with My family members can enjoy very well with the corrupt wealth. ***Even there, please note that the excess of enjoyment will spoil your health, which is the real wealth.*** But, I will say the excess of wealth will be useful for My infinite number of generations! In this way, the fear is lost and if the atheist still says that one should not do corruption respecting the justice, is it not foolish? Therefore, in the concept of atheism, the control of corruption becomes foolish and impossible. Mere respect for the law and order cannot control the corruption. You must not misunderstand that the concept of God is also false like the concept of monism that is developed to control the corruption. Both the concepts are useful for the control, but, the concept of God is real and the concept of monism is unreal. This entire creation may be unreal (Mithyaa) but the Creator is the absolute reality. The same result can be achieved through real and false concepts. The mother can feed her child by saying that the moon will come down or by saying that one will become strong on eating the food. If I believe in the existence of God, I cannot do the corruption fooling the law and order, due to the fear for God, who is omniscient and I can never escape the punishment from God here as well as there. This is the reason why ***the ancient rulers in the world kept the religion and philosophy on the top most level of the education system and the administration.*** The present government, especially in India, is missing this advantage by bringing the concept of secularism, which means that all religions are one and the same. But, the government does not follow any religion and is not giving importance to the spiritual knowledge of any religion in the name of secularism! Secularism means that the same medicine is in all bottles and you can take the medicine from any bottle you like (conservatism) or from all bottles. The unfortunate secularism, today means avoiding taking the medicine from any bottle! In such case, conservatism (following one religion strictly) is far better than such misunderstood secularism. ***This is the reason why India tops in corruption.***

Chapter 12

TOTAL TRANSFORMATION IDENTIFIED BY NON-REPETITION OF SIN AGAIN

December 06, 2015

O Learned and Devoted Servants of God,

Shri Anil asked: Cancellation of all the past sins is a wonderful program. Please enlighten this more.

Shri Swami replied: Yes. This is really an excellent program proposed by the Lord. This program is very much logical also and it is not like the business of favor for a festival given by a company in view of more sales. This is the best and highly logic based offer given by God for the humanity. This entire program has no trace of business and is fully based on the total benefit for the humanity, which is also totally logical at the same time. Except this single path, there is no other way to get rid of your sins. Even the punishments given for the sins in this world and in the upper world (hell) are not capable of cancelling the sin once for all. The punishments are capable of temporary suppression only, which is very much essential in the Divine administration. The departments of police and prison are very much essential to maintain the law and order for the peace in the society.

Even though punishments are exhibited in the society, the law and order always gets disturbed because the punishments cannot bring real and permanent transformation in the mind of the sinner. Only the true spiritual knowledge analyzed in all angles can bring the real and permanent transformation of souls. No other person and no other method are capable of bringing this real transformation. The only person, who can bring this real transformation, is only yourself (*uddharet aatmanaa... Gita*). ***If anybody tells you that he will get your sins cancelled, you are utterly fooled by him for the sake of his selfish business.*** Similarly, no other method can cancel your sins except this one method of total transformation which is identified by only the non-repetition of sin in practice again in the life. Mere oral confession of the sin is sheer hypocrisy. Leaving this single path, no prayers, no chanting of devotional songs, no rituals etc., can bring even trace of transformation.

The excellent background of this theory is that punishment is only for temporary suppression of the sin and not for real transformation by which

sin is never repeated in practice. Due to spiritual knowledge, when transformation is fully and really achieved forever, what is the use of the punishment that is used for temporary suppression only? The cancer gives pain. Removal of pain by using some antipyretic tablet is only temporary pacification. The radioactive treatment that burns the cancer cells is a permanent treatment. Of course, this also is useful if the disease is in the first beginning stage. In the last stage, even the radioactive treatment is also temporary. Hence, the spiritual knowledge must be grasped as early as possible in the first stage of ignorance. If it goes to the final stage, only death is the cure. God punishes such ignorance in the final stage through killing the demons. In fact, the death given by God is only mercy killing because further serious treatment is given in the hell. Thus, death is only the transfer of the patient from a normal hospital to specialized clinic called hell. ***In the entire Divine administration of God, every action is only treatment based on infinite kindness of God to His issues.*** There is no trace of vengeance at any stage in the heart of the Divine Father.

The serious wash of the soul in the hell through severe punishments is essential requirement to maintain law and order at least for some time in this world after the birth of the soul coming from hell. In course of time, again the soul is generally transformed into a big sinner due to probable similar atmosphere. But, the soul may get the guidance from the Divine preacher and this possibility is also not ruled out. This latter possibility falls on you by the grace of God only as a special case. When you are transformed in the specific line of a sin, all the sins in that line get cancelled. ***Generally a person is related to a few specific sins only unlike a demon related to all types of sins.*** You should not expect that your practical transformation of one specific sin can cancel all types of your sins. God also cancels all your sins if you get total transformation in all the angles. God will subject you to this program and see that your sins are cancelled at the end after your transformation only. God will never directly cancel your sins without this program (***Naadatte kasyachit...***). When God said that His devotee will get rid of all the sins in course of time, it only means that He will see that His devotee is subjected to this program (***Kshiprambhavati...*** Gita). The Veda (***Apahatapaapmaa...***) and the Gita (***Jnanagnh... and sarvam jnana plavena...***) also stress on this program of total smash of the sins.

This program is proposed by God and is expressed by Krishna and Jesus. If this offer is well understood by all the people, the total world is transformed in all angles of sins and the purest world (Krutayuga) will start from then onwards. The sword of knowledge (***Jnanaasinaa...*** Gita) is used

by God for a long time for transformation and in the end, all the world is destroyed by the action of energetic sword. The energetic sword is again a temporary suppression only. This program alone is the highest expectation of the Lord in the case of all the souls.

Shri Pavan asked: I'm suffering from a specific illness. How to identify the specific sin that gave me this specific punishment so that I can transform myself in that line of specific sin to get rid of specific illness?

Shri Swami replied: The effort to do the analysis of the relationship between a specific sin and specific punishment can be done by the analysis based on astrology, which is the record of the relationships of sins and punishments. The subject is quite easy with the help of such astrological science. You can get rid of your specific illness with the help of the specific prayers, which can be found from astrology–medical science. There are several cases, which showed the miraculous power of God beyond the scope of medical science. Nothing is impossible for the unimaginable God.

But, you should make efforts to get rid of all your sins not concentrating on a specific sin. *The mind contains the list of sins and is always ready to put on your table whenever you wish.* In such case, the help from God is available to you in very easy way. Astrology is like the medical treatment suggesting specific prayer (drug) for specific illness. Transformation from general sin is very much important for God. The general attitude is liked by God than the specific calculations. Leave everything to the will of God and submit your prayers to Him without aspiring any fruit from Him. When you are not worried for the fruit of your prayer, the fruit will not be delayed and will be given at once. If you make analysis like the diagnosis of a doctor, the fruit is delayed because all your concentration of analysis is about you and not about God. If you don't bother about it and dedicate all your concentration on God only, the cure will not take even a fraction of second. Note the true concept and vote for God always above yourself.

Chapter 13

GOD ROOT SOURCE OF ALL UNIMAGINABLE POWERS**Astrological Predictions Not Different from Miracles**

December 09, 2015

O Learned and Devoted Servants of God,

Dr Nikhil asked: Can You co-relate the concept of cycle deeds to the concept of the astrology, which includes the study of horoscope, the auspicious time and the construction of house?

Shri Swami replied: Today, there is a large lot of humanity that believes in astrology based on the long period of time during which experiences were clearly supporting the concepts of astrology, which were mainly composed by the sage Jaimini and sage Parashara. The scientific logic certainly misses in the astrology, if you consider the inert planets affecting the lives of human beings. However, this point is not properly represented since the alive energetic forms blessed with the unimaginable powers of God control the entire life cycle of the human being. In this way, *the deities of the inert planets representing the unimaginable powers of God represent indirectly the unimaginable God Himself.* The administration done by the Governing officials is said to be the administration of the Government itself. Thus, the boundaries between the philosophy or divine knowledge and astrology disappear. Philosophy says that everything is administered by God directly. Astrology says that various unimaginable powers of God called as preceding deities of the planets govern the entire administration. *The cycle of deeds means the actions done by the souls relating to the corresponding fruits.*

Scientists do not believe astrology due to the misunderstanding that the inert planets in the space control the human life. Certainly, science is correct since such misunderstood concept is impossible and wrong. The real concept is that the unimaginable powers of God called as planets are only controlling the human beings. Since science keeps silent about the unimaginable concept, science does not negate astrology, but, is silent about astrology in the real light of the true concept. Atheists negate astrology because they negate God also since they discard the unimaginable concept. Philosophers also keep silent about astrology feeling that the planets are different from the controlling powers of God called deities with

different names. They accept the deities but not the planets. In fact, the preceding deity of planet and controlling deity in philosophy are one and the same. Philosophy speaks about the deity Yama and Astrology says the same Yama as Shani (Saturn). Both are sons of the Sun only. Saturn is said to be deity of knowledge (Jnana kaaraka). Yama also gave excellent spiritual knowledge to Nachiketa. Hence, the contents are the same and the names are only different.

The auspicious time and rules of the construction of house involve the concept of unimaginable relationship. The faith in unimaginable God is founded by such unimaginable concepts and unimaginable events called miracles. Thus, *astrology serves as the subject introducing the unimaginable concept proved through unimaginable events*. The philosophy gives weight to the unimaginable events done by God in the name of miracles. The astrological predictions are also experienced by several generations of humanity and are not different from miracles. Building the faith in the unimaginable God through such unimaginable concepts experienced is the main motto of the astrology, which forms the basic part of the spiritual knowledge. If you say that the predictions of astrology are false, the miracles are also said to be false. The common area of foundation of unimaginable concept exists in both the fields to the same extent.

Mostly, the people believe in unimaginable events and unimaginable God with 50—50 probability in both philosophy and astrology. A philosopher salutes God in the temple that comes on the way thinking that nothing is lost by saluting God, even if He does not exist and some favour may be achieved if God exists. A similar believer in astrology also thinks that if a work is started in auspicious time, nothing is lost even if the astrology is false. In case, the astrology is correct, the auspicious time may help him. Similarly, the rules of house construction. *This concept of 50—50 probability is the basic ruling faculty of the psychology of almost all the modern human beings.*

A real co-relation between astrology and philosophy exists if both the fields are analyzed in the light of the truth. The astrology lost its relationship with spiritual knowledge by treating the planets as different entities from God and as the absolute controllers of the world neglecting the concept of God. In course of time, astrology fell in the hands of atheistic Buddhists. Even there, the concept of unimaginable influence of the planets on the world proves the existence of unimaginable God in the end. Thus, astrology does not deviate from the spiritual knowledge at any time. If you observe the remedies suggested by the astrology, such remedies are only

prayers to different forms of God as the controlling deities of the preceding deities of the planets. This again shows that the different forms of God representing the unimaginable powers of God only control the presiding deities of the planets assuming that they are different from the powers of God. Lord Shiva controls Jupiter and Saturn. Lord Vishnu controls Saturn and Mercury, Lord Subrahmanya controls Mars. The Divine Mother Durga controls Rahu. The Divine Mother Lakashmi controls Venus and Moon. Lord Adishesha controls Ketu. Lord Sun controls Himself. Prayers to these forms of God pacify the planets. This means that the devotion to God through these forms show the real path of liberation. ***The donation of certain specific food materials to poor hungry people related to these planets also introduces the concept of sacrifice.*** Sun is related to wheat, Moon is related to rice, Mars is related to Red gram etc. In this way, astrology is indirect form of the philosophy appearing to be more pragmatic, promising immediate relief to the level of normal human beings, who are built-up by the material called selfishness. Even in the spiritual knowledge, the same basic level exists as worship to God to get rid of the burning problems of life. ***The basic level of the spiritual knowledge indirectly presented is astrology.*** When you go to the higher level in the spiritual knowledge, you can leave the direct basic level of spiritual knowledge along with the indirect astrology. In the higher level, you are expected to get rid of the selfishness and concentrate on the work of God becoming His divine servant.

The work of Karmachakra denotes the cycle of actions and corresponding fruits to be enjoyed by the human beings in this world as well as in the upper world. Astrology denotes the various powers of God directing the cycle of implementation of the enjoyment of these fruits by the souls. ***The higher spiritual knowledge is suitable to the higher level devotees, who feel bad about doing businesses with God.*** Of course, at the basic level of spiritual knowledge, the devotees do not feel bad about doing business with God. For such basic level, philosophy and astrology are one and the same. The devotees going to higher level in the spiritual knowledge do not like to do business with God, but, still want to do the businesses for the worldly problems. Such so called higher level devotees in the spiritual knowledge worship the planets assuming them as other than God for the worldly business. Thus, their psychology is satisfied since they are not doing business with God and at the same time, do business with the planets for worldly affairs. In the highest level, one realizes that planets as well as other deities are not different from God since ***root source of all the***

unimaginable powers is only the unimaginable God. Hence, they get completely detached from this business based on selfishness.

Priests Propagate Worship of Various Forms of God

Astrologers Propagate Worship of Planets

In the recent times, astrologers and priests of spiritual path were separated since the interests of their business-exploitation clashed mutually. *Priests propagated the worship of various forms of God and astrologers propagated the worship of planets in this business of exploitation to earn money.* Due to these selfish people only, astrology and spiritual path appeared as separate lines. Otherwise, both the subjects are one and the same revealing the existence of unimaginable God through unimaginable concepts.

The basic theme of the cycle of deeds and corresponding fruits is not based on anger and vengeance towards the sinners. If such case exists, the fruits must have been simply arranged as a list and implemented as per the order of time of subsequent actions. This is the most important point to be understood in the cycle of deeds. The cycle of fruits related to the deeds is not implemented in the chronological order of the time of the actions. The implementation of fruits is simply left to the will of God in the case of any soul. The fruits are implemented in a programmed manner following the improvement of psychology of soul. The entire implementation of fruits is like the use of medicines in the case of patient by the doctor as per the progress of the improvement in the patient. The drugs can be changed at anytime and the sequence depends on the direction of the doctor depending on the change in the patient. Thus, the entire implementation of fruits of the deeds is just a medical treatment given by the divine doctor, the God, who is the Divine Father of all the patient-souls. This world is a general hospital and death of a living being is nothing but transporting the patient to the special clinic called as the hell. The hell is the special I.C.Unit. The fruits of sins are the powerful antibiotics, which bring terrible weakness in the patient-soul. Side by side, the fruits of good deeds related to heaven are also used as B-complex vitamin tablets to give some resistance. Hence, the procedure of the cycle of deeds and fruits is very deep depending upon the diagnosis based treatment given by the doctor-Father-God. Therefore, in every step of this cycle, we can find only the infinite kindness of the Lord on His issues. The anger of God means only that God is very serious in the emergent treatment indicating the concentration of the attention of God as per the seriousness of the case.

[Dr. Nikhil's SMS message to Shri Swami: My life is full of worst sins and defects. I am completely under the grip of my dark nature. You adopting me as Your servant is the single and most wonderful fortune in my undeserving life. It is debt I can never repay in all my life times. I only surrender at Your gracious feet. Please keep me as Your servant for all eternity.]

God Created Soul, Quality etc., But Not Direction

Shri Swami replied: I have forwarded your submission to the Lord present in Me. I have submitted the same message to the Lord in Me twice on My behalf since I have the same problem in double quantity! The reply from the Lord is: You need not worry about all these qualities once You have joined the divine service. All the negatives become positives during this service. All the files shall be kept in cold storage and this is the cancellation of sins. The files will not be destroyed forever so that the souls will be careful in not repeating the sins again. If the sin is repeated, the files will be revoked. This procedure is just to create alertness in the souls. I have selected specific souls for specific channels of the divine service. The same nature, which harmed you so far, is turned to help you. *A dacoit turned into watchman will do the service in excellent way.* The same dark nature that acted as your enemy for your down fall will become your friend for your upward lift. The dark nature (Tamas) is characterised by rigid quality. This quality harms you in the path of ignorance and the same quality helps you in the path of knowledge. The red light seen in the Sunset is also seen in the Sunrise. The key turned in one direction leads to locking and the same key turned to the opposite direction unlocks the door. The direction is important and not the nature of quality. Dancing with a person other than husband leads to the hell. But, the same dance with Lord Krishna led Gopikas to Goloka, the highest plane in salvation. Hence, no quality is wrong by itself in this creation created by God. The direction in which the quality is used can be right or wrong. *God created everything including the soul, quality etc., but not the direction.* The direction is left to the independent soul. But, the right and wrong directions are clarified by God through the divine knowledge constantly given by His human incarnations. Knowledge is the most important since it helps you to select the direction. The same knowledge is of no use if its implementation is not done in selecting the right direction and in proceeding practically in that direction. *The direction towards God is always right and the direction towards the world is always wrong.* Even in the wrong direction, the minimum most expected right direction is the path of justice through which God will take personal care to lead you towards His direction in course of time. The path

of injustice will lead you always towards the opposite direction away from God. The path of justice is mainly characterised by Ahimsa (not killing any living being for food), Asteya (controlling the corruption of others' money and wealth), Akaama (controlling the corruption of illegal sex), Aahara (not burning the food materials in the name of sacrifice and donating the food to poor and hungry living beings) and Artha (sacrifice of money to deserving receivers).

Propagate all this divine knowledge of Pravrutti and Nivrutti in the world to achieve the balance and peace in the world so that all the humanity is blessed by God through His infinite grace. Such divine service will bring you near to God in very short time.

Chapter 14

INCARNATION PROVIDES OPPORTUNITY FOR DIRECT WORSHIP

December 10, 2015

O Learned and Devoted Servants of God,**1. Can You please elaborate on Your three future incarnations?**

Shri Anil asked: Pada namaskaram Swami 1) Please forgive me for asking the following question. If You are willing kindly give answer to the following question.

Somewhere in Your knowledge, You have mentioned about Your three future incarnations (place/name etc). However in the main discourses; this topic is not covered so far. Can You please elaborate on this further for the benefit of all devotees.

Shri Swami replied: The human incarnations are always taken by the Lord Dattatreya, which are primarily for giving the spiritual knowledge to the hungry humanity so that the humanity gets the benefit both in Pravrutti and Nivrutti. I am only one of the several human media used by Him like the dress. When I said that I will incarnate again in Devgad, Benares and Kaladi, it is the direct speech of the Lord Himself through My voice. Of course, you are also correct from your angle that you should take Monism between the God and the human medium of the human incarnation for getting the real benefit. At the same time, I should also save Myself from the ego that I incarnate in the future since I am also a human being like yourself. Your statement should not pollute Me through Monism and My statement should not pollute you through Dualism since God wishes that both of us should be benefited. You stand in your concept of Monism with the faith that I am the Lord Dattatreya. Similarly, I have to stand in Dualism that I am the humble servant of Lord Dattatreya like you. This divine spiritual knowledge is the property of Lord Dattatreya only and is not My property at all. All the food materials are purchased by the Lord only and I am posted as the cook in the kitchen to prepare the food. You are posted in the dining hall to cater the food to the hungry guests. Both of us shall receive His divine grace as payments for our works. The already cooked food items can be served by you and your catering team to the hungry guests and you need not wait till the cooking is completed. It is better to serve the hot meals and I have supplied you hot cooked food items for distribution.

I never believed when the Lord appeared before Me and told that He is going to give the best and highest spiritual knowledge through Me, even though the Lord showed Me the clear vision of His entry in to Me. I thought that the vision might have been by imagination. Yet, that vision was unique since when I touched His feet, the feet were part of the materialized body as experienced through My touch. Generally, the visions are of energetic forms only. But, that vision was unique due to the experience of materialistic touch with My hands. Still, I thought that My such experience was also imaginary. But, after the emission of this excellent and unimaginable knowledge, I confirmed that My vision was true. The form of Lord Dattatreya was in the form of Bhagavan Shri Satya Sai Baba as a boy of 16 yrs sitting on silver throne, who was alive at that time indicating the importance of contemporary human incarnation. The Lord told Me that He selected Me for the propagation of this special spiritual knowledge. I told with extreme surprise ***“Me...!, who is just a professor of chemistry teaching EAMCET and IIT entrance coaching...! while several divine saints are available for this purpose...!”***. The Lord said that there is no better deserving person than Me! I thought that the Lord is testing My ego and diverted the conversation to some spiritual concepts. The whole vision lasted for about 30 minutes. Some may not like Shri Baba and hence, I did not often tell this incident since this incident is not so important as the spiritual knowledge given to us, which alone can guide us to the goal. But, in the context of the answer to your question, I feel that I should reveal this. I should not hide the truth and should speak the truth whether somebody likes it or not. Not even a single word of this spiritual knowledge is My property. I am also one of the beggars to enjoy this divine feast along with you. As the human being component, I am also one of the hungry guests to enjoy this food. The only difference is that I enjoy this food in the kitchen itself and not in the dining hall! I feared to tell this incident to all since some devotees of Shri Baba told that Shri Baba will speak by Himself and not through somebody. I, therefore, replaced the name of Shri Baba by the name of Lord Dattatreya so that there may not be any objection. Of course, Shri Baba also proved through a miracle that He was the incarnation of Lord Dattatreya. The Lord while entering Me was energetic form of Lord Dattatreya only. When I laid on the steps of the temple of the Divine Mother (*Bhramaramba*) in Shrisailam, the Lord appeared before Me and His back faced Me. He slowly fell on Me in that inverted position and merged with Me in such a manner that all the limbs merged in similar limbs. While merging took place, Lord recited one Vedic

hymn, which means the ear of the ear, the eye of the eye etc. After that day onwards this excellent divine knowledge started flowing out.

The ground for this future divine programme was already founded in Me when I was 11 yrs old. My father started teaching Me Sanskrit language and he taught Me just eight verses in an epic. After that, I started telling spontaneous poetry in Sanskrit as prayer on God. All the divine scriptures in Sanskrit like the Vedas and the Shastras entered My brain in fraction of a second and this was proved in the test conducted by several eminent scholars of My native village. They told My father that this is impossible even through study for several years and I must have been possessed by a Brahmaraakshasa (a specific ghost resulting from the death of a Vedic scholar, who does not donate his knowledge to others). My father conducted several forms of worship through the Vedic hymns to send the ghost from Me. I told My father that the ghost is none but Lord Dattatreya, who composed the Vedas. I wrote about 100 books in Sanskrit on spiritual knowledge by the age of 16 yrs. I liked to study Sanskrit in My education. My mother forced Me to study science, which gives better livelihood. The will of the Lord is that I should study science so that I can preach the spiritual knowledge in a scientific way. In the recent times, the Lord told Me this when I asked Him the reason to force Me in to the line of science in My education. He also told that there was no need of Sanskrit since He has already injected that in to My brain in the childhood. In this way, the miracle of the foundation of this programme occurred in My case. All this information shows that God takes all the care for His divine programme fixed in His will.

2. After the exit of Jesus, will the propagation be effective if disciples say that "Jesus is the only path"?

[After the exit of Jesus, His disciples propagated about Him, like 'Jesus is the only path to Father' etc. Will such propagation effective since Jesus was not alive that time? (same situation would be there for any other past human incarnation, like Krishna, Rama, Mohammad etc).]

Shri Swami replied: Jesus told “I am the path”. Jesus did not tell “Jesus is the path”. There is difference between these two statements. If Jesus told that Jesus alone is the path, it means that the specific human incarnation called as Jesus alone is the path. But, He did not tell like that. When Jesus told that He is the only path, it means that the human incarnation that alone guides you in a right direction is the real path. *This alone provides you the opportunity of direct worship.* Even the energetic incarnations do not provide you the facility to worship directly. The inert

statues and photos are out of the scope of direct worship when even the alive energetic incarnations do not provide such facility. All the three divine preachers (Shankara, Ramanuja and Madhva) told that God is awareness and mind that they did not tell that awareness is God. This means that God incarnates only through alive medium having awareness. Such association of God with awareness is the meaning of this statement. '*God is awareness*' means that God is always associated with awareness in human incarnation to give correct spiritual knowledge of the right direction to the entire humanity. Associating item can be called as associated item. The seller of apples can be called as apples as we see "*Oh apples! Come here*". You cannot grasp the concept of a scholar if you cannot understand the scholastic language.

Jesus also said that He will come again. When He comes again, will Jesus come in the same form? If it is so, Jesus should have told clearly "*This Jesus will come again*". If you say that the form of Jesus is the only path, what happened to all those millions of unfortunate human generations, which have passed out before Jesus? If you say that Jehovah was alternative form of Jesus before the arrival of Jesus, it means that you have accepted the alternative for Jesus. Jehovah might have been formless, but, you cannot deny His alternative status for Jesus. Moreover, the earlier generations faced by the partiality of God by having formless guide as Jehovah whereas, the latter generations were blessed with the partiality of God in having the form of God as Jesus. Even the latter generations are sub-divided into two groups: 1) devotees having the direct vision of alive Jesus and 2) devotees having the inert statues and photos of Jesus only for worship and this shows different grades also in partiality. To avoid all these types of partialities in the case of God, who is the Divine Father of all the humanity in the entire world, the best way is to accept the contemporary human incarnations spread all over the world appearing before all the human generations in all the times. This concept will not show any partiality to God. In the same time of the existence of Jesus in one part of the world, some disconnected parts of the world did not have this lucky opportunity of facing Jesus directly, which again shows partiality of God in the same time. You cannot also justify that the part of the world facing Jesus was most sacred and deserves the association with Jesus since the people of the same part crucified Jesus. If you say that the particular part alone contains highest sinners, who alone required Jesus, this is also not acceptable because both sinners and pious devotees of equal status exist in every part of the world in all the times and thus, the partiality cannot be ruled out. When I preached this concept, one conservative devotee said "Let

God be partial. The specific form I believe alone is God". I just fell on his feet with folded hands and turned back stating that even God appearing in that specific form preaches this concept, he will not accept this concept. We can convince anybody, who has open mind following the path of logical analysis and accepts its outcome, whatever it may be. Only scientists can do this because they always are with open mind to accept any outcome at the end of proper scientific analysis. Science is also correct in keeping silent about the God since God is beyond the imagination and you should not find fault with science in this point since this point is exactly expressed in the scripture regarding the Absolute unimaginable God (*Yato vacho*— Veda). The pseudo-scientific atheists and the conservative blind devotees of religion are not at all the true scientists and hence will not believe anything other than what already was believed by them!

3. After the exit of an incarnation, direct service is not possible for subsequent devotees. Please clarify.

[Your knowledge also stresses on the service in the mission of propagation of knowledge & sacrifice to alive human incarnation for pleasing God, since the pleasure can be observed in the face of alive human incarnation. After the exit of any alive human incarnation the possibility of such direct service for subsequent devotees who will believe in the knowledge may not be there, since the receiving medium to receive service is no more available. Can You please clarify on this?]

Shri Swami replied: The human incarnations will appear in every generation of the humanity. If the donor is available, where is the scarcity of beggars! (While dictating this, Shri Phani told that the human incarnation is the real donor and the human donor is the beggar). It is correct that the Lord is the real donor, but the Lord has fascination to enjoy in all roles. Hence, He takes the role of a beggar also to have variety or change in the entertainment. The Lord always won and the demons always ran [away] from Him. The Lord got the fascination to enjoy the role of a runner also. Lord Krishna started running after seeing the demon called Kalayavana and fulfilled His desire for variety in entertainment. *All do not have the ability to identify the human incarnation.* Therefore, the second address of God is the real devotee as said by the sage Narada in the Bhaktisutra (*Tanmayaa hi te*). The Lord identifies Himself with His real devotee also. In fact, the second address is more beloved to the Lord. The Lord did not mind His personal abuse given by the demon Hiranyakashipu, but, became very furious when His devotee, Prahlada, was abused by the same demon. *The basic concept here is that your service should be to alive items only and not to the inert items.* Some selfish cheaters exploit your service from the backside advising you to do service to inert items representing them as

models for the Lord. The concept of representative models is not bad for the beginners at least, but, *cheating the devotees in the name of the Lord is very bad sin*. The Lord is pleased with your direct service to Himself through the human incarnation since the service reaches Him directly. The Lord is more pleased with your service to His devotees, though it is indirect. The Lord is not at all pleased with your service done to His inert representative models though the very concept is not objectionable, which is used to develop theoretical devotion. You will be pleased when you are served directly. But, you will be more pleased when your beloved son is served, though you do not receive that service directly. The common point in both the services is that you serve alive items. If somebody says that he worships your photo, will you be so much pleased? You or your son will enjoy the sweet offered by the other person. If the same person says that he offers the sweet to your photo every day (himself swallowing that sweet after the offer) are you pleased? God is also pleased if you offer food to a poor hungry person and save his life so that he will have opportunity to become a devotee of God. All these cases stress on the basic concept that your service should be to living and not to non-living. Of course, service to undeserving alive items also is a sin and should be avoided by discrimination through analysis (*Samvidaa deyam*— Veda). It is the responsibility of your faculty of intelligence to identify the real human incarnation and real devotee. Risk lies with everything in this world and should be avoided only by careful and sharp analysis.

4. What happens to the non-believers in astrology?

[The following sentences are quoted from Your recent message (December 06, 2015) on 'cancelation of past sins'.

a) 'The mind contains the list of sins and is always ready to put on your table whenever you wish', b) 'You can get rid of your specific illness with the help of the specific prayers, which can be found from astrology—medical science'.

c) followers of some religion may not believe in astrology to derive this benefit. Kindly elaborate on the above points of past sins'.]

Shri Swami Replied: Please refer to the reply from Swami to the enquiry of Dr. Nikhil on this topic.

Chapter 15

THREE NATIONAL HIGHWAYS TO HELL

December 11, 2015

O Learned and Devoted Servants of God,**1. Why are some countries prone to frequent Nature Disasters/ Earthquake/ Tsunami?**

[Shri Anil: Padanamaskaram Swami. Shri Kishore asked following questions:

Padmanamaskaram Swami: Humble request to answer my queries.

1) Why Japan is prone to frequent Nature Disasters/Earthquake/ Tsunami? As we know about the people of Japan who are comparatively sincere, honest and hardworking. In case of an Earthquake, they maintain honesty by not looting the destroyed infrastructure for food/money etc (we have read many recent articles about it). From Your previous discourses we understood that Earthquake/Tsunami indicates God's angerness.]

Shri Swami Replied: In the divine administration of God, everything runs with utmost perfection and strict logic. Sometimes, we do not understand the logical background due to our inefficient and incomplete sight of the past deeds of certain human beings in their previous lives. Even the present cannot be understood perfectly by us since we are exposed to a part of the external life only of any human being. We are not aware of the internal sins and also all the actions done by those human beings. Without the complete and deep background, we start bombarding questions on the divine administration with just a drop of knowledge about a specific lot of humanity. However, questions must be put so that we gain knowledge through answers. *The answer becomes very difficult since if God gives us the real answer, we will not believe it.* Therefore, it is always better to approach such problem from the other side, which means that you should start with the assumption that the divine administration is always correct and recognize the limits of our information. Moreover, *the analysis of such issues will not help us in any way in our spiritual path by which only we can please the almighty.* Let us be pragmatic and proceed perfectly in Pravrutti and Nivrutti so that others will follow us setting us as the best example. We should always discuss about the useful side of the topic than the useless side.

We should always remember that God is never angry with any living being including even the worst demon since everybody is His child only.

All the punishments given by Him are only the practical steps of His medical treatment of the psychology of His children to make them achieve good psychological behaviour in Pravrutti. ***He never tries to push us in to Nivrutti.*** It is enough for Him if we are good in Pravrutti (behaviour in this world). Sometimes, He has no alternative than becoming harsh in the treatment. We call this harshness in His treatment as His anger. Such harshness is only His rigid trail based on immense kindness to give good treatment to His issues so that all live peacefully without harming each other enjoying the facilities given by Him in this nature. Hence, ***earthquake and Tsunami are the results of bad behaviour in this society only.*** The first and foremost sin is to kill the living beings for food. The second sin is corruption for money and wealth. The third sin is corruption in the sexual life. These three sins are mentioned by the Lord as the three national highways to hell (***Kamah Krodhah tathaa Lobhah...*** Gita).

2. How does an absolutely real God get entertainment through the unreal world?

[From the recent discussion and queries from Nikhil Sir, I got some basic understanding about the differences between Imaginable and Unimaginable (God) domains. From God's perspective, the Imaginary domain(unreal) was created for his entertainment, but for GOD this imaginable domain is a dream or virtual or unreal. My query is for any kind of entertainment, you can get the happiness or entertainment through another source/thing which is also real. God being real (absolute truth) gets entertainment through the unreal domain/world which is strange and cant digest this fact? If so, it is true then why God is fond of the unreal domain for his entertainment, why can't he get entertainment in his domain(unimaginable) itself?]

Shri Swami Replied: When you are alone, are you not entertained by some imaginary scenes? Even the cinema on the screen is not as real as yourself. The drama on the stage is as real as yourself. The entertainment exists in all the three cases, but, it increases as the scene gains more and more reality. You cannot say that the entertainment is totally absent in the first case. Something is better than nothing. Entertainment comes only when something other than you exists. God is unimaginable and there cannot be two unimaginable items since you cannot distinguish two unimaginable items. Therefore, a different unimaginable item other than God cannot exist. We speak all this from our view point only. For God, everything is imaginable including Himself. Unimaginable and imaginable exist in our view only. The difference existing in our view cannot be rubbed on God's view. Since such difference does not exist in the view of God, this question is not tenable from the view point of God. We only call something as imaginable that can be understood by us and something as unimaginable

that cannot be understood by us. Hence, *this defect lies on our side only, which cannot be projected to God's side.*

God is the absolute reality and in such state, the unreal world looks like imaginary day-dream only as in our awoken state. The same day-dream appears to be real in our sleep. This means that the ignorance of self can make the unreal to appear as real. In the sleep-dream, the ignorance of self only exists and not total ignorance of everything. If total ignorance of everything comes, we cannot enjoy the dream since the dream itself disappears in *such total ignorance called as deep sleep*. This deep sleep exists in the case of souls only and not in the case of God. The disappearance of dream is common to both the state of fully awoken and the state of fully ignorance. *In the case of God, the disappearance of the creation (dream) is possible only in the fully awoken state since deep sleep is impossible in His case.*

If you are in fully awoken state being fully aware of yourself, even the day-dream cannot appear. Even in the day-dream, you have to forget yourself to the minimum extent so that your ignorance of yourself acts as the construction material of the dream. Of course, in the day-dream, you can enter into fully awoken state whenever you like. God is aware of His absolute reality in the fully awoken state and hence, is called as Absolute God (Brahman or strictly called as Parabrahman). When the day-dream appears due to minimum partial ignorance of self, the same Absolute God is called as the Lord (Eshwara). The difference between Absolute God and Lord is only very weak partial ignorance of self that can be ended at any time as per His wish. Therefore, you can see monism (Advaita) between Absolute God and Lord. The total ignorance of everything can never appear in God. The total ignorance of everything appears only in the case of the souls created by God. As we are under the control of power of sleep-dreams, the souls are controlled by this creation. The creation is under the control of the Lord (*Vashikruta Maayah*) as our day-dreams are under our control. The creation controls the soul (*Maayaa vashikrutah*) as the sleep-dream controls us, which proceeds in its own direction and not as per our wish. Here only, the philosophers of Monism got confused. As the Absolute God is extended to the state of Lord in the first step, the same Absolute God is extended to the second step and is named as the soul. This means that the Absolute God is controlled by the total ignorance of everything, which is impossible.

Fundamental Difference Between God & Soul: Unimaginable & Imaginable

All this means that the sleep-dream is impossible in the case of God, which involves total ignorance of self. A new state is evolved by God to get the benefit of total ignorance of self that gives full enjoyment and at the same time remains as the minimum partial ignorance of self. This means, God gets the benefit of total ignorance of self without actually getting the total ignorance of self. This new state is called as the human incarnation in which God gets identified with a human being and enjoys the world through its experience. This is like a cold iron rod becoming hot on association with another hot iron rod. The human being (the devotee) is also blessed and at the same time, God associated with the human being in human incarnation also gets the experience of full enjoyment of the total ignorance of self. God in association with the human being remains as the Lord only since God is not controlled by the total ignorance of self. There is no chance of God getting total ignorance of self since God always remains as the Lord only with minimum partial ignorance of self. The concept of monism between God and soul is now possible in the case of human incarnation since God identifies with the soul and here also neither God is soul nor soul is God. God will never become soul and soul will never become God since the fundamental deference is that God is unimaginable creator and soul is an item of His imaginable creation. This monism in human incarnation is also not real but can be treated as real. The electrified wire can be treated as electricity since you cannot isolate either electricity or wire from its partner. The doer and enjoyer is the human being only, but, God also shares its enjoyment without the doer ship. The Veda says that two birds (God and soul) share the same tree (body) and one bird (soul) eats the fruits (doer ship), naturally enjoys also, whereas the second bird (God) shines with enjoyment only (*Dvaa suparnaa...*). For this mutual facility given by the human being, God rewards it with fame here. ***In fact, the human being did not sacrifice anything to God since the enjoyment is not divided by sharing.*** If somebody sees and enjoys a picture along with a friend, the enjoyment is certainly shared by both, but, not divided at all. Your enjoyment is not reduced if somebody also sees the cinema along with you and enjoys it.

When God is in Absolute state with full awareness of Himself, it is the state of 'no dream'. When the same God imparts minimum partial ignorance on Himself and sees the creation, it is the state of 'day-dream'. When God is associated with the human being in human incarnation and

sees the creation, *it is like cinema to God and like drama to the human being associated with God*. The day-dream involving partial ignorance of self can be changed as per your wish and hence the Lord can change anything in the creation. But, the cinema and drama cannot be changed, which are already proceeding with a fixed story. We have said that the creation is cinema for God in human incarnation because cinema gains more reality than the day-dream. Due to association and identification of God with the human being, the creation gains more reality in the view of God. Here, God does not interfere with the proceedings of the creation and hence the fixed story of cinema is applicable to God also. God behaves like the totally ignorant human being and hence follows the norms of the state of human being. However, God is the Lord in this state of human incarnation also and has the full power to change anything in the creation. This means that the cinema can become the day-dream at anytime if God wishes so. The reality of the cinema is better than the day-dream, but, lesser than the reality of drama. For the human being associated with God, the creation is like drama, which cannot be changed by it at any time and also has equal reality with the human being. The concept of human incarnation is complicated since it allows two mutually contradicting angles simultaneously. Monism between God and the soul associated with Him and Dualism between the same two exist simultaneously. This simultaneous existence of mutually contradicting concepts is logically possible since these two angles refer to two different perceiving references. The Monism is true with reference to God, who feels that He is one with the human being. This Monism must also be true with reference to the devotees of the human incarnation without which they cannot be blessed. The dualism is true in the same time with reference to the human being associated with God without which the human being will immediately loose God as seen in the case of Parashurama. We can also see that God is always maintained (Purna Avatara) in the case of Rama, who always felt that He is not God and is only the son of Dasharatha. The specific case of human incarnation (in which the specific human being must be treated as God by devotees only and not by that specific human being) should not be extended to the entire humanity. When, even in the case of human incarnation, the human being possessed by God is not allowed to think Itself as God, how do you allow any ordinary human being not possessed by God to think himself as God? When Krishna said the Gita, He told that He is God and this is to be understood as the direct speech of God in the human incarnation through the voice of the human being possessed by Him. This is the reason why it is called as the Bhgavat Gita and not Krishna Gita. *God speaks directly*

through the human being possessed by Himself on certain occasions and we have to identify it. When Jesus told that He is the truth and light, it is the direct speech of God. When the same Jesus spoke that one can reach His father through Him only, it is the speech of Jesus, a devoted human being selected by God for incarnation. Such human being possessed by God is under the full control of God and hence the statements of such human being come out as per the wish of God only. Such full controller (God) and fully controlled (soul) bring an intermediate concept (niyaamaka-niyaamya) called as a special case of monism involving dualism also is the concept (Vishishta Advaita) of Ramanuja that stands between monism (Advaita) of Shankara and dualism (Dvaita) of Madhva. The concept of messenger stands for Dvaita, the concept of son of God stands for Vishishta Advaita and the concept of oneness with the Divine Father stands for Advaita. All these three concepts are simultaneously true with reference to the three types of perceiving devotees. The highest benefit can be achieved by the devotees only through the highest step (Monism) and Shankara propagated this concept with reference to the specific human incarnation like Himself and with reference to all the devotees of human incarnation. From the point of the absolute reality that the unimaginable God and the imaginable soul are totally different with impossible comparison, the Dualism is the highest step. Ramanuja stands always in the middle position though Shankara and Madhva exchange their positions with reference to different contexts.

Chapter 16

EXTERNAL VISION HAS PRACTICAL OUTCOME**Internal Vision is Projection of Mind**

December 15, 2015

O Learned and Devoted Servants of God,

Shri Veena Datta asked: Please give me a detailed account of visions.

Shri Swami replied: Visions are of two types:

- 1) Internal: These visions are projections of your mind only. So many feelings are hidden in your mind from several births onwards. These feelings are expressed as visions and appear as real external scenes. This happens to be a mental illness about which doctors say that the patient talks with another person appearing before him. This is true since it is a scientific fact.
- 2) External: *A scene appears without any relationship with your mind.* This is not the projection of your mind and is not a mental illness. The scene is arranged externally and the forms appearing are energetic. This is independent and not any feeling of your mind. This appears due to some external reasons to give you some external information.

The real problem is that the internal vision is often mistaken as the external vision. Your own aspiration is conveyed there to you. You are misled by such false external vision. Most of the people even tell lies that they had external visions in order to get some recognition in the surrounding public. They feel that it is prestigious to have such visions, which bring special status for them. This should be stopped. The reason is that the spiritual path is always based on truth only. *By telling lies for such false fame, you get sin unnecessarily.* Even if you get visions really, you should analyse the vision whether they are internal or external. *If the result of such vision is proved practically, you can conclude such vision as external since internal visions have no practical outcome.* Unless practical result comes out of it, it may not be the real external vision. *It may be your internal vision expressing your long time hidden aspiration.* The practical reality of the outcome of the vision should be proved so that we can infer the reality of the external vision. The proof is in reverse way, which is from fruit (practical outcome) to cause (vision). If the vision says that something will happen, you should wait till that happens practically in reality. Then

only, you can say that the vision is practically real. You should wait till the practical result is clearly seen and then only you should declare that your vision is correct. Otherwise, millions of visions are expressed by millions of people.

I tell here My own experience. I had a vision in which Lord Dattatreya appeared and asked Me to propagate the spiritual knowledge. The energetic form of Lord Dattatreya also merged in Me indicating that I was totally possessed by Lord Dattatreya. The Lord said that I will have to propagate excellent spiritual knowledge. I never opened all this and kept silent about the visions thinking that such visions may be My internal visions expressing My aspirations. But, when the spiritual knowledge that radiated from Me happened to be wonderful, I conformed that the visions were true and propagated the information about the visions. Hence, the reality of the visions should be totally experienced and then only we should declare the visions.

Similarly, the scripture also should not be believed without logical analysis and similarly, the vision should not be believed without practical experience of the future outcome. Both the scripture and the vision should not be mentioned at the very outset because the strength of the scripture and the vision should not force you in any way to accept the truth without analysis. The scripture supported by sharp logical analysis and the vision supported by the practical outcome alone stand as true. The essential point is that you should not aspire for the false fame and you will achieve nothing out of it except unnecessary sin.

Similarly, the dreams. Most of the dreams are reflections of your feelings absorbed externally or may be the reflections of your feelings acquired in the previous births. These dreams also must be tested by the practical outcome after which only you should narrate your dreams to others. Otherwise, your mind becomes a treasure of confusion and you will also make others to become treasures of confusion. If you are attracted by false prestige and waste time in explaining these visions and dreams to others, it becomes a sin since you are not only killing your precious time but also the precious time of others. Instead of wasting your time in such false or waste talks, you can make the time perfectly useful in discussing about the spiritual knowledge or in singing devotional songs to earn the grace of God.

Chapter 17

PUNISHMENT SEQUENCE NOT RELATED TO ORDER OF ACTIONS OF SOUL**Sequence Related in Upper Worlds**

December 16, 2015

O Learned and Devoted Servants of God,

[Shri Nikhil asked: Padanamaskarams Swamiji, You have often reminded us of the statement in the Gita (Gahanaa karmano gatih), which means that the cycle of action-result is extremely complex and difficult to understand. However, in present times there is so much confusion regarding the correlation of one's actions and the suffering or enjoyment of a person in this life and hereafter, that some clarity is badly needed.]

Shri Swami replied: The cycle of actions and fruits is very deep subject (*Gahanaa*). The reason is that the basic concept of this subject itself is misunderstood. *The misunderstood basic concept is that the list of the punishments of a soul is in the hands of God and the punishments are given to the soul according to the order of time-sequence in which the actions were performed by the soul.* This means that if you have stolen the money of some good person today and suppose you have tortured some good person yesterday, the punishment for the action of yesterday will be given first and then only the punishment of today's action follows. This appears to be that the punishments for the sins are given based on anger and vengeance towards the sins. *The reformation of the soul through the punishments is not at all in the mind of God in this misunderstood fashion of the punishments.* Only time sequence and the anger and vengeance towards the sin as tit for tat appear in this method. This is not at all correct. The reason is that the judge and the jailer are not related to the sinner in any way and hence the punishments are given and implemented respectively without any element of love and kindness towards the sinner. God is not only judge and jailer, but also, the Divine Father of all the souls and hence the Divine Father of the sinners also. The list of the rewards for good deeds and punishments for sins is prepared by the administration staff for which the deity of the justice is the head of the department. Whenever the soul is departed from this gross body, embedded in energetic body, called as Preta sharira, it reaches the first sub-world called as preta loka in which the list is modified by deletions of fruits enjoyed in his world and

additions of fruits of actions done in this world. This takes place in a time span of ten days. From here, the soul is directed to go in one of the three ways: 1) Swarga loka to enjoy the fruits of good deeds, 2) Pitru loka to enjoy the fruits of normal actions like performing the ordained duties and 3) Naraka loka to enjoy the punishments of sins. The process of going to preta loka, naraka loka, pitru loka and swarga loka constitute the path of dakshinayana or Krishna gati as said in the Gita. This world in which we live is called as martya loka or karma loka. Martya loka, preta loka, naraka loka and pitru loka are the four sub-divisions of bhu loka. Above the bhu loka lies bhavar loka or jyothir loka and above this lies suvar loka or swarga loka. These three worlds constitute the area of Krishna gati. The second path of the departed soul, which is constantly involved in the divine service of God to propagate the spiritual knowledge, is uttarayana or shukla gati through which the soul reaches the mediated God or Divine Father. Martya loka is called as karma loka since the soul has full freedom to do good or bad actions as per its will. It is like the period of the examination for a student to give right or wrong answer. Other than this martya loka, the upper worlds are called as bhoga loka in which there is no freedom for the soul in any way except to enjoy the fruits. The body of the soul in martya loka is the materialised gross body (*Pancha bhoutika sharira*). The body of the soul going to the upper worlds is energetic body, called as preta sharira while going to preta loka, called as yatana sharira while going to hell (naraka loka), pitru sharira while going to pitru loka and bhoga sharira while going to heaven (swarga). ***The energetic body of the divine servant going to God is called as divya sharira.***

When the soul goes to the upper worlds for enjoyment of the fruits, the time sequence of the actions was strictly followed by the administration staff of these worlds. The main aim of these upper worlds is only to reduce the intensities of the interest of the soul in the deeds. ***By the reduction of such intensity, the selfishness becomes weak. Remember that even good deeds are performed with the motto of selfish aspiration only.*** This is the reason why the soul returning from the upper worlds, after taking birth in this world is not so selfish for some time and thus, the praise that children are God came up. In course of time, the selfishness in the soul grows by the pollution of this world.

Soul in This World Under Constant Supervision of God

The soul is subjected to the enjoyment of fruits in this world also. The selection of the fruits for enjoyment does not follow the time sequence in this world. The reason is that God is directly involved in giving the fruits to

the soul in this world. God can pick up any fruit at any time and need not follow the time sequence. ***The soul in this world is under the constant supervision of the God.*** The theme of God here is to bring the reformation in the soul. The reformation is related to the qualities of the mind and hence it is a psychological treatment. In such treatment, good food and good tonics are given for the resistance of the body, which are the fruits of good deeds. If necessary, as per the requirement of the illness, electric shocks are also given, which are the fruits of sins. The selection of fruits depends on the progress of the patient (soul) and the requirement of the treatment immediately to be given. Till the last minute of death, God will constantly treat the soul. Death is the relieving of the patient from this world-hospital to the upper worlds-specialised clinics for the reduction of the intensities of all diseases so that the patient can come back to this general hospital for further treatment. The upper worlds act like I.C.U chambers in which severe operations are performed. This whole process is called as karma chakra or the cycle of deeds and fruits.

The main point here is that the treatment of the soul by God in this world is the most important aspect. The treatments in the upper worlds are only secondary in reducing these severe intensities avoiding the emergency so that the patient can return to this world for the further treatment. ***The reduction of intensities in the upper worlds does not relate to the real transformation of the soul since it relates only to the temporary suppression of the intensity of the disease as emergency-treatment.*** All the treatments in the upper worlds are only mechanical to assist the main treatment done by God in this world. The treatment given here by the God involves very high intellectual calibre in the diagnosis and the changes in the treatment, which are to be done carefully so that real transformation takes place, which is permanent cure of the disease. ***The treatment by the God here is in the direction of giving real and permanent health and not in giving temporary health as in the upper worlds.*** The treatment by God involves lot of thinking and concentration regarding the planning of steps and hence this divine treatment is said to be very deep and complex in the Gita. The Gita refers to this divine treatment in this world and not to the mechanical treatment given in the upper world following just the time sequence of the actions. Thus, the karma chakra is explained in elaborate way as desired by you.

[Shri Nikhil asked: Atheism has spread so much that the basic trust in the goodness and kindness of God is being lost rapidly. The vast majority of people cannot accept the fact that suffering in the world and even the suffering in hell, indicate the kindness of God. In fact, most blame God (directly or indirectly) for human suffering,

whether they admit it outwardly or not. The reason is that the accurate connections between human action, the direct and indirect results of the actions, and the rewards and punishments have not been understood clearly enough. In this situation, an approximate and general explanation will not satisfy a person. The key fundamental principles underlying the karma chakra must be revealed. Of course all details might be beyond our understanding and there is no point in insisting on knowing them. But a certain minimum amount of detail must be provided.]

Shri Swami replied: God does the divine treatment in this world not for getting fame from the public, which is the lot of His issues only. If a doctor treats his own son or daughter, he will treat the patient with highest concentration in the direction of curing the disease and to give good health to the patient as early as possible. If a doctor treats a patient, who is outside of his family, he may give the colour of show to his treatment on the basis of commercial advertisement. But, here, the doctor is also the father of the patient, who is treating his beloved child. The idea of convincing the family or the public does not arise in the mind of this Divine doctor. *The treatment that gives permanent cure as early as possible is the only motto of this doctor.* There is always the factor of truth in his treatment at anyplace and at any time. Truth is always harsh. This doctor does not mind the impression of others in the course of his treatment, which follows the truth in diagnosis and in every step of the treatment. The brothers and sisters may feel that their father is harsh in not allowing the patient-child to eat a special sweet prepared in the house on the festival day. The reason is that the father is also a doctor, who confines his duties only as a doctor and not as a father. The reason is that the specific child is a patient. If the child is not a patient, this doctor will confine his duties as the father only and encourages a normal child to eat the sweet. In the case of the patient-child, the duties of the doctor overcome the duties of the father. *In the case of a normal child, the duties of the father are not interfered by the unnecessary duties of the doctor.* This Divine doctor will not bother at all even if the patient-child blames him along with its brothers and sisters for not allowing it to eat the special sweet. All the children blame the doctor for torturing the patient-child with frequent injections of medicines. Lack of happiness and constant exposure to severe suffering given by the doctor-father may be blamed by all the children including the patient-child. The doctor-father will not care even a pin of such blame since his main goal is only to relieve the child from the illness and to give good health to it (reformation). In this blame, atheism is also included, which is not at all cared by God. A child may say that it has no father and that it is an orphan. We find such blame from some furious and emotional children while

fighting with their parents! By such comments, are the parents leaving their children? The parents will take more care about such totally foolish children. ***Jesus said that the worry of the shepherd will be on the lost goat only.*** He also stated that the sinner-patients only required the Divine Father-doctor. These atheists are the psychological patients with their mental illness or madness in the climax state. God concentrates more on their treatment. Incidentally, these atheists also play the role of the examiners trying to reduce your faith on God. Such use is not expected by God but since it is unavoidable, it is also used to test the faith of the devotees. These atheists exist in the state of highest psychological disorder and hence are treated in a special hell having the shock treatment-equipments working at very high voltage. They pose as if they are the real scientists. Science never negates anything. It keeps silent about the unimaginable issue indicating its lack of explanation till the day on which it can explain that issue. This is the real spirit of science. These atheists do not keep silent like the true scientists, but, simply negate the issue, today itself, shouting with emotion that it is false and non-existent. The concepts of yesterday were not understood on that day and hence the scientist keeps silent at least for that day and always tries to explain it. Several concepts of nature were thus explained. But, the concept of creator of the nature is unimaginable forever. You can touch the roof of the house by tomorrow through constant practice of high jump. But, you can never touch the sky through such practice on any day. But, these atheists concluded yesterday itself that the sky was non-existent and false. Their intension is that if they do not understand anything, it must be false and non-existent. So hasty! So emotional! And so egoistic! They can criticise the cheating exploiters, who produce little ash by trick from the hands since they can do the trick. This is good as far as criticising the cheats. But they cannot criticise Shri Baba producing gunny bags of ash from a small inverted vessel by moving the hand. They can criticize ninety-nine percent false Babas exploiting the public and we should specially appreciate them for such good work. But, they should not extend their magic trick to the one percent genuine miracle also. This extension is due to their mad ego. A scientist observing this one percent genuine case will accept it as genuine and says that he is silent on it because of lack of explanation from his brain at that time. He will also not say that he will explain it certainly after some days. He will only say "I cannot explain this now". The atheist will not say that he will explain it at least in future. He knows that people will ask him to specify the time limit for the explanation. Fearing this, the atheist will simply discard the genuine miracle then and there itself as false and non-existent. We must respect millions of scientists

existing in the world with whom Divine Scriptures also exactly agree stating that silence is only the best explanation of the unimaginable God. We need not care for these few dozens of extreme atheists. All the details of karma chakra are revealed now and further details in this line do not exist.

[Shri Nikhil asked: If students are to perform well in class, they should be explained the evaluation criteria and methodology in some detail at least, if not completely. If the students are under the wrong impression that the teacher is unfair and gives good or bad grades to different students arbitrarily, then that misunderstanding must be corrected. The actual methodology of evaluation must be explained, so that the student knows exactly where he or she is lacking, and where he or she should take effort. For such students, it is not enough to simply say that the professor is absolutely fair and is evaluating all the aspects of students' performance and that there is no need to know the evaluation methodology. It will only lead to further mistrust and misunderstanding.]

Based on some of the divine discourses on this topic, delivered by You over the past year or two, I have tried to summarize and organize some key concepts in this context below. I don't know if I have left out any important concepts. I request you to kindly correct any flaws in it and kindly provide a clearer picture. I strongly feel that a clearer and more comprehensive picture is necessary.]

Shri Swami replied: The simile given by you is very good as far as the misunderstanding of the students regarding the professor is concerned in absence of the explanation of methodology of evaluation. This simile gives the concept of misunderstanding in a very clear way. But, if I add the other dropped half part of this simile, the misunderstanding vanishes immediately. *The other half is that the professor is not only a simple teacher employed by the university, but also, is the father of all the students.* Then, what is the resulting concept? The Gita says that God is father of all the souls (*Aham bija pradah pitaa*) in such case, can you expect any trace of unjust partiality from a father to his children? You must simply believe that He can never be partial to any child without reason. You must simply believe that the father is always an infinite ocean of kindness and love only towards any one of his children. Unless one argues like an atheist that the father does not exist at all, in case the atheist believes in the existence of God-Father, even the atheist will say that the father will have infinite love to any child without any partiality and unnecessary harshness.

[Shri Nikhil asked: Main Principle of the Karma Chakra

The results of our action depend on a number of factors. Some of the factors governing the results are: when the action was done, in what situation it was done, what was the doer's mental state (including intention) while doing it, where it was done, with what tools it was done and how skillfully it was done, etc. All these factors

are quite logical and there is no issue if the fruit (results) is delivered to the person based on these factors.]

Shri Swami replied: God is unimaginable and also omniscient. He does not require any witness as the judge in the court requires. Therefore the judgement in giving punishment is never based on error. More over the judge is an outsider and has no love and kindness towards the sinner and hence the judgement is simply delivered and the jailer subsequently implements it, who is also an outsider. Here the judge-jailer-father is God and therefore the punishment is not simply mechanical as per the constitution. The punishment is oriented in the fashion of bringing reformation in the soul. Once the punishment is delivered, it continues till its stipulated period exhausts. The punishment cannot be interrupted. Of course, there is some reduction in the period of imprisonment depending upon the change in the behaviour of the criminal. The implementation of such modifications should purely depend upon the change in the behaviour of the criminal. But today such implementations are controlled by the politicians and hence are not perfect. They are not bothered about the real reformation of the sinner. There is no follow-up in the case of the sinner after his release from the jail. All these defects do not exist in the case of God, who really aspires for the transformation of His sinner-child. Therefore, you may find lack of kindness and mechanical implementations of sections of the constitutions in giving the judgement and in implementation of it. In the case of God, the implementation of the given judgements is done as per the will of God, which depends upon the direction of real reformation of the soul. ***Therefore in the divine administration love, kindness and real reformation of the soul alone are the foundation pillars.*** The administration of the present legal departments may be harsh and unkind without any element of love since there is no personal relationship between the victim and the background administration. Sometimes, harshness is inevitable as you can see the same between a teacher and his student and even a father and his son. Such reformation oriented punishments cannot be misunderstood by anybody. The circumstances are certainly given due weight and any error is impossible because God is omniscient. All such doubts are impossible like hot radiations in the snow. All such doubts are possible in the case of the judges in courts, whose judgements are often contradicted by the judges of higher courts. There is no such need in the case of God because everything is absolutely perfect and is totally based on their real reformation of the soul and immense love and kindness of God.

[Shri Nikhil asked: The results of actions are of two types: direct and indirect.

- The direct results of our actions are received by us, either immediately or after some time based on physical factors. For instance, if I plant a seed today in my garden, the direct and immediate result is that the seed absorbs moisture from the soil. The direct, but delayed results are its germination within a few days and the growth of the tree and yielding of fruit over a period of years.

- Over and above the direct results, there are indirect results. These are related to the intention. By observing the actions, its direct results and the intention behind the action, the soul is continuously learning. Learning means the formation of conclusions in the mind. When the same conclusion is reached after similar actions, the conclusion gets reinforced. These reinforced conclusions are called as gunas or samskaras, which remain with the soul even after death. Based on the value (goodness/ badness) of these samskaras, punishment or rewards are given after death in hell or heaven respectively. Only the indirect results of a few intense actions may be delivered within the present lifetime; most are enjoyed only after death in the upper worlds. The purpose of giving these indirect results is maintaining the soul and society as a whole, on the path of justice. Actions done with good intentions leave good samkaras in the mind and lead to rewards in heaven. The reverse is true in case of actions done with bad intentions.

This system is very logical and valuable since it rewards good souls and serves to control deviant souls (sinners), ultimately maintaining dharma in society. While this system cannot completely transform a sinner, it can control a sinner to some extent. Complete transformation of the soul, is possible only through spiritual knowledge, as explained superbly by You. Nevertheless, this system of karma chakra is essential to maintain dharma. However, a complication arises here that is related to astrology (elective astrology or muhurta) and vastu shastra.

What is the purpose of the fields of astrology and vastu shastra in the context of action and result?

The complication arises when, according to astrology, the same action done at different times will lead to different results based on tithi, nakshatra, lagna etc. Why should God care whether the good action is done on Monday or Tuesday or Thursday or on this nakshatra or that? If the same action is performed on one day or the other, keeping all the other factors constant (such as intention, skill, tools, situation etc.), why should there be any difference in the result?

One can similarly argue about vastu shastra. Why should the placements of rooms in certain directions and the dimensions of the rooms matter so much? Does God really care about these things? Why should a person doing good actions be denied of his deserved good results? Just because the rooms in his house have certain (wrong) dimensions and directional placements? Similarly, a person doing bad actions should not be allowed to escape from the bad results, just because the rooms in his house are of the right dimensions and placements as per vastu shastra.

As it is, the results of our actions depend on a number of factors. Many people are already confused as to why they are suffering in this life when (they think) that they have not done anything wrong. They already feel that the suffering that they are

facing is quite arbitrary and unfair. If these additional factors (astrological and vastu) are admitted as well, it reduces the importance of self-effort and good intention. This is leading to undesirable consequences in present society. It is either leading to inaction and fatalism (leaving everything to fate) or to the manipulative use of astrology and vastu shastra to achieve good fruits, in spite of not doing any good actions.

If the whole purpose of the karma chakra is the transformation of the soul, then the person's action and intention should be given maximum importance. Then the soul will be easily able to understand that good actions are to be done and bad actions are to be avoided. The other factors should not be given too much importance, since they bring unpredictability in the result. They will confuse the soul and prevent him from following the path of dharma. At Your Divine Feet, Nikhil]

Shri Swami replied: Astrology consisting of certain precautions to be taken in vastu, muhurta and remedies advised on studding the horoscopes etc., need not be separated from the spiritual knowledge. There are two levels in the spiritual path: 1) The initial level in which God or His unimaginable powers called as planets (actually the presiding deities of the planets) have to be prayed and worshiped for the sake of worldly problems. This is a business level, which is one and the same in the spiritual knowledge as well as astrology.

2) The second higher level of spiritual knowledge is to worship and serve the God leaving this lower level of business. Here, the astrology vanishes because it is only in the lower spiritual level dealing with God or planets with unimaginable power.

The first lower level of spiritual knowledge was not different from astrology in the ancient days. Later on, astrology with the names of planets and spiritual traditions with the names of forms of God are separated because the astrologers and priests liked to separate their business fields while exploiting innocent public for their earnings. The *initial level is always with defects, which are unavoidable since the beginners are with several defects, the main defect being high selfishness (sarvarambhahi-Gita)*.

The presiding deities of the planets are controlled by various forms of God in turn indicating the God Himself. Thus, the astrology-ladder leads ultimately to God only. *The vastu and muhurta are only the partial components of the astrology and cannot totally control any result.* If a sinner is not to get good results of vastu and muhurta, he will meet a wrong astrologer only and enjoys his bad fruits. A person, who has to enjoy good fruits only meets a good astrologer and gets good advises to enjoy his good fruits. Even if the bad/good person meets good/bad astrologer, their brains

will lose faith in the astrologers. The destiny or fate works here, which is nothing but the inevitable implementation of the results of the actions ordained by God at that time. All this procedure is only the implementation part of the fruits by the officials in the direction of the will of God. God is the ultimate authority and the planets are simply the executing officials of His will in the direction of reformation of the soul. ***Therefore, a sinner cannot escape the results of his sins simply by getting good advices in vastu and muhurta.*** If God's will is that the sinner should be punished at a specific time, bad astrologer will come in his contact and will lead to the bad result through wrong vastu and wrong muhurta, which are thought to be good by the bad astrologer. If God's will is that even a sinner should be given some gap in the enjoyment of the bad fruits, a good astrologer will help him in that direction. An astrologer is also a human being and can err sometimes giving opposite predictions. ***In view of all these factors, finally everything happens according to God's will only.*** The astrology is only the subject of the mechanical implementation of the fruits as per the will of God in His psychological treatment of His issues. Sages have written both good and bad vastu and muhurta. The destiny, which is the will of God, finally sees that good comes to good people and bad comes to bad people. But, in the course of the treatment, even a good person may have to be given the bad fruit and vice-versa as per the will in the treatment by God. ***Every person has both good and bad fruits and there is no absolute good and absolute bad person.*** Hence, you cannot say that one person is absolutely good or bad. This is a very complicated cycle differing from one case to the other as per the procedure of the treatment done by God, which is also highly specific to each case. Generalisation of all the cases is impossible since the analysis of even a single case brings lot of head-ache when you consider all the supporting and cancelling curves in the path of implementation.

The scientific procedure of the results by the unimaginable powers of God, called as the presiding deities of the planets, is expressed as astrology by the sages Parashara and Jaimini with the grace of God only. No doubt, the good vastu and good muhurta are expressed in astrology. But, before you catch that good muhurta and good vastu, so many forces play in between and there is a long way between the cup and lip. ***Before you sip the coffee by your lip from the cup, anything may happen including the final destruction of the world (Maha pralaya)!*** I give an example for this. My father was a great astrologer. My father sympathised a poor priest and suggested him to put a small hut at least in his site on one muhurtam (auspicious time), which, according to him can possibly come after sixty

years only. The priest did not follow the advice of My father and sold the same muhurtam for just hundred rupees to four farmers, who raised huts in the same time in their fields far from their petty village, called Vamanapalem. The priest presided over the function of foundation of the huts of the farmers and could not use it for himself. Those four huts developed tremendously and became a big village with in very short time and slowly became a small city called Jayapuram! Therefore, the play of destiny is very powerful and the person will close his eyes and walk in the way till he crossed over the lump of gold placed by Goddess Lakshmi to favour him. ***In spite of all these, the unimaginable relationship between good or bad and a particular time or specific dimensions of the rooms in the house is unimaginable.*** I know several people, who criticize astrology externally and follow it secretly saying that their wives insisted on it! I hate such hypocrisy. We cannot deny such major lot of humanity believing in astrology, especially when there is a fair opportunity to correlate the astrology with the spiritual knowledge. When there is a way for compromise, clash is unnecessary and it is our duty to show the spiritual path to this major lot, which quotes countless instances of correct predictions throughout the world.

Astrology is well believed science throughout the world. You yourself wrote a message about the prediction of Nostradamus on My delivery of this spiritual knowledge. A genius scientist from the part of a country surrounded by three seas will come in future to correlate all the religions in this world by which the borders between religions disappear. Is it not exactly true in My case? These predictions should not be taken as mere outcomes of astrology, but also, should be taken as the foretelling of future by the blessing of God. ***Astrologers worship God to a great extent for achieving the accuracy in the predictions.*** Lord Dattatreya is supposed to be worshiped in this aspect. Hence, the spiritual knowledge is inherently blended with the astrology and correlation in the concepts can be easily achieved by the sharp analysis. ***Jesus criticized astrologers in His time since they were trying to reduce the importance of God and spiritual knowledge and were trying to establish that everything proceeds by the control of planets, which are other than God.*** Jesus criticized such misinterpreted astrology projected by the atheistic astrologers. We will also throw away such atheistic form of astrology.

In essence, God is the final authority in the case of any unimaginable aspect. You will attain everything, good or bad by the will of God only, which is the destiny of your so called destiny. However, this does not bind you to the concept of fate because this world is karma loka giving you full

freedom to develop or destroy yourself. ***The freedom runs in parallel with the psychological treatment done by God without interfering each other.*** The parallel line of freedom shows the results of the treatment done by God. If there is a real change due to the treatment, it gets reflected in the parallel line of freedom in which you act freely without the influence of any other factor. The treatment and the test of the signs of the betterment run as parallel lines as components of the divine program of the psychological cure of the soul by God.

God does not care for the astrology because it is only His way of arrangement of the duties to be performed in His divine administration. His will only gets implemented finally even if you carefully study the constitution of His administration. Kauravas fixed the Amavasya as the muhurtam for the war in which the victory is certain, as per the advice of Sahadeva, the opponent, who follows the principle of giving correct advice in astrology whoever may ask for it. Lord Krishna fixed the muhurtam one day before Amavasya on which the defeat is certain. Lord Krishna started doing the Amavasya-ritual one day before. The Sun and Moon were confused and appeared before the Lord stating that tomorrow is only Amavasya. The Lord asked them the day by which Amavasya can be recognised. Both told that when Sun and Moon come together, it is recognised as Amavasya-day. The Lord told that since both are together, that day itself must be Amavasya! Finally, the will of God prevailed over everything and even the presiding deities of Sun and Moon planets could not stand wise before the Lord. Hence, astrology cannot do anything against the will of God.

My father used to force Me to give predictions in astrology and concentrate on the subject. He thought that I had no interest in the subject and hence is not studying it deeply. I wrote a commentary in Sanskrit on Jaimini sutras in astrology in one week and presented it to My father. My father studied it and was astonished to see the ideas in the commentary and stated that the points invented by him in the span of 50 years of study were totally presented in the commentary. My father told that in spite of such deep knowledge, what is the reason that I do not take interest in astrology! I told “I am interested in the spiritual knowledge and both philosophy and astrology can be called as Jyoutisha Shastram, which means that it is the subject of light (*Jyoti*). The nine lights are the planets and the light supplying radiation to these nine lights is called as the ultimate light as per the Veda (***param jyotih...***). Hence, I also concentrate on Jyoutisha Shastram. The difference between you and Me is only that I am interested

in the ultimate light and you are interested in the nine output lights”. Since then, My father never forced Me in this point.

Astrology is considered to be one of the six shastras believed by our ancient people from a long time, which was used to decide the time of performance of a sacrifice. However, we need not give any weight to the subject if it contradicts the sharp logical analysis in case it contradicts the real spiritual path. If you filter out the astrology of the recent selfish and commercial astrologers, I find no opposition by astrology to the spiritual path. In view of the lot of majority following it sincerely quoting several instances of true predictions, in the light of existence of unimaginable events called miracles indicating the unimaginable God, in the light of possible co-relationship with the divine administration of unimaginable God and in the view of smooth merge of these believers with the subject of spiritual knowledge, I find no need to throw away the astrology as the enemy. When the ideals are exactly same, two political parties merge together and there is nothing wrong in such union. All the contradictions between the two subjects are superficial only and find unity on sharp logical analysis. Astrology was called as Jyoutisha shastram (subject of light) since it was part of philosophy, which is also the subject of light. The light in both the subjects was the ultimate light or absolute God only. The astrology was also thus, related to the subject of ultimate light only and in due course of time, it was separated as the subject of nine output lights. Even these nine output lights are only the executing officials of the administration of the ultimate light, astrology is not contradicting philosophy even today.

Chapter 18

FORTUNATE UNION WITH GOD IS NIVRUTTI**Transform Pravrutti Activities to Nivrutti for Total Nivrutti**

December 18, 2015

O Learned and Devoted Servants of God,

Shri P V N M Sarma asked: What is meant by Dhayana or meditation?

Shri Swami Replied: Meditation is the seventh step in the Yoga, which was divided in to eight steps. First of all, you must know the meaning of Yoga. Otherwise, the basic foundation is lost. Yoga means the fortunate union. Dhana yoga means to have fortunate union with wealth. Putra Yoga means the fortunate union with issues. Kalatra Yoga means the fortunate union to get wife through marriage. All these are related to Pravrutti. *The fortunate union with God is related to Nivrutti.* This Yoga in Nivrutti is the highest since it is ultimate and eternal. All the yogas in Pravrutti are confined to this life only. Now, we have to think about the union with God. God is unimaginable and it is impossible to have union with God when even the imagination of God becomes impossible. Therefore, either some model representing the God or some medium in to which God entered and identified with it, is necessary for the union. The first type, which is the representative model (pratika) is inevitable for the majority of human beings. The model may be some external object or even a form of internal imagination. The second type, which is a medium in which God is directly present, is very difficult for achievement. Even if achieved, faith in it is more difficult. *Even if believed, retaining faith against the test-cyclones is most difficult.* The worship of first type is called as Pratika Upasana. The second type worship is called as Sakshat Upasana.

The preliminary four steps are Yama, Niyama, Asana and Pranayama. These four steps are related to the health of body and mind. *Without the health of both, any effort even for a wordily achievement becomes impossible.* Therefore, these four steps relate to the preparation of the ground.

The fifth step is called as Pratyahara, which means your detachment from all other things except the direction of your concentration regarding the specific goal selected by you. If this step is not achieved, dissipation of

your energy in several directions takes place and weak concentration in one direction leads to your failure (*Bahushakhah... Gita*). ***If you have selected the direction for Nivrutti, you have to withdraw your mind from Pravrutti.*** The eternal value of Nivrutti is of such high status, which requires your detachment from the entire Pravrutti. When your activities of Pravrutti are transformed for the sake of Nivrutti, all your Pravrutti becomes Nivrutti only. Hence, detachment from Pravrutti does not mean your withdrawal from the activities of Pravrutti, but, directing these activities for the sake of Nivrutti. The mental direction proved by the practical sacrifice of the fruit decides whether you are in Pravrutti or Nivrutti and not the performance of the inert activities staying in an inert place. People misunderstand this and leave the activities and place of Pravrutti by going to forests and mountains in the name of meditation of imaginary forms by mind.

The advanced stage in Nivrutti is to recognize and worship the contemporary human incarnation. The only medium that is eligible for the entry of God for the humanity in this world is human being. The medium in the upper worlds for departed souls existing in energetic bodies is an energetic form. Relevance is very important in this point. People in this world give importance to the irrelevant energetic forms of God and reject the human forms of God here due to repulsion between common media. There is no difference between energetic and human forms since matter is another form of energy. The inner God is one and the same in both the forms. A scientific understanding is needed in this point. ***This is the reason why the energetic form does not appear to the human beings in this world due to the irrelevance.*** The devotion to the human form of God brings the Pratyahara in real sense. The reason is that the detachment from one thing is possible only by the attraction towards the other thing. When the other thing is absent, the detachment from anything is impossible since mind has the habit of attachment to something.

The sixth step is called as Dharana or maintenance. Once God enters your mind, the power of God creating attraction in you maintains God in your mind. In this step, the power and greatness of God is important. This step is, thus, related to the other side, which is the side of the goal. If the goal is not attractive, this step fails. This attraction from the side of God brings the detachment from Pravrutti and hence this step is the immediate sequential step of Pratyahara, the detachment. Dharana means capture of the devotee by the attraction coming from God.

The seventh step is called as Dhyana or meditation. This is also the maintenance of God in your mind by the power of your determination that

stands stable against the test-cyclones, which come from Pravrutti by the will of God. This step is related to your side.

Level of Mind Below Buddhi Indicates Vibrational Stage

The eighth step is Samadhi or fixation forever. The tests fail and God is fixed in your mind. This is the stage of decision made by Buddhi or intelligence. *Buddhi alone makes the final decision.* The word 'Dhi' here indicates buddhi only. This firm fixation is done by the deep and sharp analysis since analysis is also the faculty of Buddhi only. *The level of mind just below Buddhi indicates the vibrational stage (Samkalpa and Vikalpa) during the tests.*

All this process of Yoga can be applied in any path of achievement of the goal even in Pravrutti. Yoga is the knife that can be used for any purpose. You can cut your finger to go to hospital or a vegetable to cook and eat. Application of Yoga in Pravrutti is like cutting your finger. The same applied to Nivrutti becomes advantageous to you like cutting the vegetable. This yoga can be applied even if the goal is a representative model like statue. Tyagaraja applied this Yoga to the statue of Rama so much that he could not recognize even the God visiting his house as guest. However, the merit here is that the statue happens to be the model for Rama, who was a past human incarnation. However, he should be appreciated for getting perfection in the form of Yoga, that can be taken as training.

Gopikas are the best examples for the path of Yoga. You need not think that they were just ordinary uneducated ladies. They were the sacred sages, who performed the penance of analysis to find out the real relevant medium of God. Finally they found Lord Krishna, the contemporary human incarnation and were fixed in Him forever. Even though Uddhava came and preached the self Yoga (meditating on the awareness), Gopikas rejected it saying that there is no space in them for the entry of the words spoken by Uddhava since they were filled by Lord Krishna from foot to head. This maintenance of Krishna in their awareness is Dharana from the point of the attraction from Krishna. The same is Dhyana, the maintenance of Krishna from their side in spite of the cyclones from Pravrutti. The same is Samadhi, the final unshakable fixation of their faith in Krishna. Due to Krishna, they were totally detached from the Pravrutti sacrificing the fruit, butter, to the Lord from the beginning.

Atma Yoga is meditating upon the self. When the self itself is doer of meditation, how the process of meditation is possible when the goal is also self? One may say that thinking the self as awareness and not as the body is

this yoga. Awareness is nervous energy and body is matter. Since one is the form of the other, what difference is achieved? By this, you achieve yourself and is it an achievement? However, this was propagated by Shankara for the sake of reformation in the society. The goal is fixed as pure awareness without qualities and feelings. When you identify yourself with such pure awareness, you get total peace and rest from the tensions of this world. By such process, you are devoid of all the bad qualities, which bring peace in the society. This brings the state of Zero in which neither negative nor positive exist. When you ask that you did not become God by such zero state, Shankara said that you have to pray the Lord having positive qualities for the perfect achievement (*Eshvaranugrahadeva...*). The antibiotics administered kill not only the bacteria but also some living cells simultaneously leading to weakness. Hence, destruction of negative qualities involves simultaneous destruction of good qualities also. After finishing the destruction of bacteria (bad qualities) construction of living cells (good qualities) is again done by giving tonics (devotion to Lord). ***After total destruction of the world, again creation starts with good people and this is inevitable when the world is almost fully filled with bad people.*** Shankara was incarnation of Lord Shiva, who always does total destruction of the world. This is the building up positive alone after making everything zero. This zero-state was praised as the state of God, initially, to attract the ignorant beginners. All this was an intellectual plan to reform the society from sinful bad qualities to give peace to the humanity. Therefore, Gopikas rejected this in the state of Nivrutti since such self yoga is only related to Pravrutti to get mental peace thereby establishing balance in a peaceful society. This is also essential foundation for the building of Nivrutti.

Hence, dhyana means your attraction to God after being captured by the attraction from God. Dhyana does not mean simply closing the eyes thinking some imaginary form by force. Similarly, Samadhi means the firm determination in you regarding your faith on God, which is misunderstood as some unconscious state obtained through use of drugs (like leaves of sedative bhang etc.) also.

Chapter 19

December 27, 2015

O Learned and Devoted Servants of God,**1. Gita says that Yoga is to have equality. Please explain.**

[Dr. Nikhil asked: 1) Gita says that Yoga is to have equality (Samatvam). Other widely quoted verses about equality from Gita are: i) Samaloshatashma kanchanah ii) Panditaah samadarshinah. Please explain these quotations also.]

Shri Swami replied: Samatvam means equality between two items. Yoga means equality as said by the Gita. But, equality everywhere is not yoga. For example, one dollar is equal to Rs.60/-. Here also equality between two items exists. But, this is not the context of Yoga. Equality is a general word that can be used in any context, where equality exists between two items. *The meaning of a word should be always confined to the limits of context.*

The equality in enjoyment of happiness and unhappiness is the Yoga, which is the divine characteristic of God. Therefore, *God is called as 'Yogeshvara' meaning the efficient example of Yoga.* The fundamental reason for the creation of this universe is only enjoyment through entertainment as per the Veda (*Ekaaki...*). The universe created up to the level of inert energy and matter gives only enjoyment as we get by seeing a painting of natural scene. At this level the entertainment is not completed. Therefore, awareness in the form of drops, called souls, was created subsequently after the inert soil and inert plants as said in the Veda (*Annatpurushah...*). These souls, developed with mind and intelligence, appear as human beings. In the domain of these human beings, lot of multi-dimensional activity of awareness developed creating happy and unhappy scenes. The Lord is very much fascinated to this domain of human beings and hence even enters this domain to have full entertainment. *It is like a spectator, very much fascinated towards dramas or cinemas entering the stage as an actor.* While God observes these dramas or film shootings of the human beings and while He participates directly as an actor in these dramas or films, enjoys equally both scenes of happiness and unhappiness. This equality in enjoyment like the equal enjoyment of sweet dishes and hot dishes in meal is called as Yoga. The equality is in the enjoyment because enjoyment is uniform and homogeneous item of bliss, which is continuous since the scenes are continuous, though alter one after the other. This basic

enjoyment of entertainment should not be overlooked because it is the fundamental reason for creating this universe. ***I am stressing on this point since this concept is misunderstood and misinterpreted by the scholars also.*** They take the equality in both the scenes of happiness and unhappiness and thereby to maintain neutrality without enjoyment of entertainment in both the scenes. If such neutrality is the divine characteristic of God, God should not have created this universe at all. He could have created the inert nature only and go on seeing it with constant neutrality termed as equality. Or, the best should have been not to create even the inert nature and keep in continuous neutrality always maintaining the equality of neutrality forever. Therefore, this interpretation is totally wrong and utterly foolish because the basic concept of the Veda for the creation is totally destroyed. Moreover, two different scenes of happiness and unhappiness cannot be equal. Day and night, summer and winter, knowledge and ignorance etc., are not equal since each is a pair of diagonally opposite items. There is no equality between such opposite items. The effects of these opposite scenes, which are happiness and unhappiness, are also not equal. Sweet dish is not hot dish. The sweet taste is not the taste of hot item. Hence, ***there is no equality between the items and also between the effects of the items.*** The equality is in the enjoyment of both the opposite tastes of opposite items. You can easily experience this concept while eating meals containing both sweet and hot dishes. You can also experience the concept in seeing a cinema or drama showing scenes of happiness and unhappiness. You can also experience this concept while acting as an actor in the drama or film shooting. This concept leaves you only when you forget that you are only an actor in a role and that all the story of the drama or cinema is not real and just imaginary. If you forget that you are only actor and start feeling that you are the role due to immersed feeling and total identification of yourself with the role, this concept is lost. This state of loss comes due to your self-ignorance. When you forget that you are the soul of pure awareness and identify yourself with the other side of the soul called as individual soul, which is a bundle of qualities due to your identification with the body, this concept vanishes. Hence, Shankara preached that you should identify yourself with the eternal soul (eternality with respect to the perishing body) so that you can capture the concept and be entertained with enjoyment continuously, which is the state of continuous bliss (***Akhanda anandasvarupa***). In such case only, you can enjoy this creation through entertainment just like God even though you are not creator, ruler and destroyer of this world. A servant can also enjoy the film like the producer-director-hero enjoys the film. This equality of the

soul with God confined to this concept only is the monism or Advaita preached by Shankara. The head-ache taken by the boss in production and direction of cinema is unnecessary in this aspect of enjoyment. This unnecessary aspect stands for the assumed unreality of the creation. A concept, which is unnecessary, should not exist in your mind. World unreal for the soul also, though it is not actually unreal for the soul. The real world becoming unreal for the soul is called as Mithya, which means neither real nor unreal. It means real is assumed as unreal due to its neglected existence in view of the enjoyment as done by God. This confined aspect brings perfect monism between God and soul. The soul following this concept is called as Yogi fearing that the soul may slip from this concept due to its inefficiency. But, God will never slip and hence is called as Yogeshvara.

The two quotations given by you also apply to Yoga in which the equality is mentioned. ***But, beware, the equality in every context is not the context of yoga.*** In the first quotation, the equality between mud-stone and gold is mentioned. This means that you may live in a hut, the walls of which might have been constructed by mud and stone due to poverty. Alternatively, you may live in a palace constructed by gold due to your unassuming richness. Here, poverty and richness are not equal. The unhappiness due to poverty and happiness due to richness, which are the effects, are also not equal. But, the enjoyment through entertainment with unhappiness and happiness is always one and the same and is the uniform bliss. Similarly, in the second quotation, the Brahmin, who is a divine scholar of spiritual knowledge and a hunter eating dogs are not equal. In both, you may find the same awareness of soul and the same gross body made of five elements. But, the individual souls are different due to difference in qualities. The company with such a Brahmin (here the word Brahmin does not refer to the caste by birth, but refers to the good qualities and good actions) and the company with such a hunter are also not equal. The first leads to heaven and the second leads to hell. Heaven and hell are also not equal. The happiness in the heaven and unhappiness in the hell are also opposite. But, ***the enjoyment by entertainment in the heaven and hell is one and the same, if you are in the state of Yoga.*** Certainly, this is the most difficult aspect because it is continuous without any slip only in the case of God, the Yogeshvara. It is very difficult, no doubt, but it can be achieved through constant practice and detachment from the drama and your role as individual soul (*Abhyasenatu... vairagyanacha... Gita*). God preached about it since it is possible for any human being to achieve it with constant practice and detachment supported by the grace of God.

2. Is astrology based on theism or atheism?

Shri Swami Replied: There are three levels: a) theism, b) devilism and c) atheism on which the astrology is based.

a) Theism: Here, astrology is a part of spiritual knowledge only and the unimaginable God and the unimaginable power of God are accepted. Various types of unimaginable powers of God, which control the most complicated administration of this creation, called as the nine planets are just the employed servants of the Government of God. Here, the cycle of deeds is not disturbed by the knowledge of astrology because you are not sure to get the good result of astrology due to so many interfering factors between the cup and lip. Therefore, the cycle of deeds is not at all disturbed. Moreover, the fruits of deeds are only enjoyed in the upper worlds called hell and heaven. In this world, God treats the human being as a patient administering the fruit of any deed in the list that is suitable in every step. The planets are the presiding deities and not the inert planet worlds. These deities or their controlling deities are only the unimaginable powers of God, which cannot be isolated from God. Therefore, the administration implemented by these deities is not all different from the administration of God especially in implementing the necessary and required fruits of the deeds selected from the list. The worship of these presiding deities or their controlling deities is only the indirect worship of God. The specific food materials to be distributed to the poor people to pacify these deities impart the quality of sacrifice, which is most essential to please God. Hence, in this level, the astrology is amalgamated with the spiritual knowledge in the line of treatment of patient souls by the father-doctor-God.

Great sages like Parashara and Jaimini constituted the astrology. Jaimini, the founder of Purvameemamsa is misunderstood as an atheist since he denied the logistic scholars, who support the existence of God through inference and neglect the scripture. It appeared that as if Jaimini is opposing the existence of God. He only opposed the proof of existence of God by inference only. He was fond of establishing the existence of God through the scripture. How Jaimini, the student of sage Vyasa, the greatest theist, can be atheist? You should note that it is the Jaimini, who introduced the controlling deities of the presiding deities of the planets like Shiva for Jupiter, Vishnu for Saturn and Mercury, Skanda for Mars, Durga for Rahu, Lakshmi for Venus and Moon and so on. These controlling deities are different energetic forms of mediated God only.

b) Devilish: This is the level of demons, who agree the unimaginable power and do not accept the unimaginable God. A demon thinks that if he attains all these unimaginable powers, he can become God. *God is negated and the unimaginable power is accepted.* The same philosophy reflects in the astrology based on this level. Here God is negated and God is only the association of the nine planets that control the universe like a coalition government. *The presiding deities of the planets are accepted here and not their controlling deities.* In this level, astrologers become semi-atheists, who accept the unimaginable powers unlike an atheist and do not accept God like an atheist.

Such devilish astrologers were scolded by Jesus. The ethical scripture (Dharma Shastra) also recommends prohibition of such devilish astrologer to dine in the row of scholars while performing the annual ceremony of the departed parents.

c) Atheism: In this level both the unimaginable God and the unimaginable power are rejected. The presiding deities of the planets and their controlling deities are refused since the concept of unimaginable is totally refused by atheists. *They take the planets simply as the inert planet-worlds.* The relationship between the inert planet and the human life is refused. Obviously, it is correct. Hence, the subject called astrology itself gets vanished because the concept of unimaginable power, which is the basis of the astrology, disappears. The subject, astrology, itself disappears since the basis of the existence of astrology itself vanishes. Here, you should note that the *planet in the astrology is not mere inert planet-world.* It is only the presiding deity of the planet with unimaginable power. The atheist takes a wrong concept as the basis of astrology and rejects the astrology. This is like-if you want to beat somebody, first, call him as dog and then beat him! Beating the dog is allowed, but, the person is not the dog. Similarly, inert planet cannot control the human life. This point is accepted by us also. Our point is that planet means the unimaginable power of God called as the presiding deity of the planet. Such deity alone affects the human life through its unimaginable power. You do not accept this correct point. *You are taking a false point, which is false in our view also and based on that, you are rejecting the astrology.*

Chapter 20

PUNISHMENT INVOLVES HIDDEN TECHNIQUE FOR TRANSFORMATION

Birth of Pig for Corrupt People

December 28, 2015

O Learned and Devoted Servants of God,

Shri Ajay asked: Today the corruption for money exists in every walk of life as seen in politicians, officials, business men, doctors, teachers and even judges! What will be the fate of such souls?

Shri Swami replied: The money of the public is the wealth of the public, which should be spent for public only giving priority to the poor people. This public money is very sacred and should not be enjoyed personally by any well- to- do person, unless he/she is extremely poor dying for food. One has to save the life even by doing the sin. In such a case, the sin is not a sin at all. Apart from this extreme condition, any attempt to steal the public money for the enjoyment of self and own family is the greatest sin. *If one has livelihood already blessed by God, he/she should see the public money as the excretory matter.* Nobody likes even to look at the excretory matter and in such case, there is no chance of any one to eat the excretory matter and to live always in the excretory matter itself! Therefore, *everybody having the minimum needs satisfied should see the public money like excretion.* Nobody should even look at the public money and not to speak of the thought to enjoy it. Anybody, who does the corruption of public money, will be born as pig eating the excretion. *More serious corruption of public money gives the birth of worms living in the excretion itself.* You may argue that such enjoyment of excretion by pigs and worms need not be taken as the punishment because the pigs and worms enjoy the excretion like a human being enjoying a good feast. The ignorance of the previous birth of the soul as human being should make the soul to enjoy the excretion like a human being enjoying delicious food. The excretion for the pig should be like the delicious meal for an ordinary hungry person, if the ignorance of the previous birth masks the soul. This is correct if the pig is unaware of its previous birth. But, *the actual fact is totally different since the pig or the worm eating the excretion is given the memory of the previous birth always by the will of God.* Now, the soul

realizes the difference between delicious food and wretched excretion and is pained deeply with full repentance being forced by the power of God to eat the excretion continuously along with the constant memory of the previous birth. Such a mental torture brings some realization in the soul at least after some births. This will bring a powerful change and thus the punishment is only to bring a significant change in the soul and not to revenge against the soul for its sin. ***The punishment involves lot of internally hidden technique so that the punishment is only for the transformation of the soul and not for the revenge.*** This horrible punishment is considered to be the climax of the list of punishments. The soul subjected to such terrible punishment is almost sure not to return to the human birth again.

The question asked by you was exactly expressed by Me to Lord Dattatreya about ten years back. The Lord gave the above reply, which is presented here word by word. The Lord also showed Me the vision of such births, which showed the corrupt people on the left side and their souls becoming pigs and worms eating and dwelling in the excretion on the right side. I was so much irritated by that ghastly vision and suffered with illness for a long time, which was based on allergy. The illness was so serious increasing day by day and I thought that My death was very near. That wretched vision came to My brain again and again. Then, I prayed the Lord for protection through several prayers. The Lord appeared and touched Me with both hands from top to bottom smiling and saying that the answer is so as the question is. The Lord said that His knowledge is always characterized by the foremost quality called as truth as said in the Veda (***Satyam, Jnanam...***). Truth cannot be altered since it is harsh. I did not reveal this topic till now thinking that I should not harm the health of anybody. But, the Lord is forcing Me from inside to reveal the truth as revealed by Him to Me in the past. Since I cannot resist the force of the Lord, I am revealing. The Lord also is saying the reason for His force. The Lord says that the reason is that today the corruption for money spread even an atomic area of the creation. You also asked Me this question by His will only. We both are like the two sides of the drum alternatively beaten by the two hands of the Lord. Today, you made Me to expose the highest secret so far hidden by Me. ***The Lord is also asking Me that this message should be translated into every language of the world and a print of this message should be kept on the notice board of the office of every public servant from top to bottom level.*** If anybody is affected by the allergy, I advise him to use the anti-allergic medicines immediately. I am extremely sorry for revealing this truth and I ask for the apology from everybody.

Shri Ajay asked: What about the rectification of this sin already committed? Will repentance and avoiding repetition cancel this sin totally as per the divine offer?

Shri Swami Replied: Repentance followed by non-repetition of the sin certainly cancels the sin as per the divine offer given by God in this Kaliyuga. Remember that this offer did not exist in the previous 3 Yugas. But, there is an extra step involved in the sin of corruption for money. The sins are of two types: 1) the sin that can be cancelled by repentance and subsequent non-repetition. *This type of sin has no possibility of rectification of the past sin already done.* Ex: Ravana killed the bird Jataayu. He cannot give life to this bird after repentance. This sin is non-rectifiable. In this sin, repentance and non-repetition of the sin can cancel the past sin and here the total reformation is completed by these two steps only. 2) *This type of sin is rectifiable with respect to the past sin.* Therefore, repentance followed by rectification of the past sin and subsequently non-repetition of the similar sin can alone cancel the past sin. This type of sin involves three steps to burn the sin. Ex: Ravana stole Sita. This type of sin can be cancelled only by three steps. First is repentance of the sin done. Second is returning Sita to Rama. The third is not to repeat such a sin in the future.

The corruption for money belongs to this second type of sin. You must return the money already earned by you through corruption to the same person from whom you collected it. The Gita says the same (*Tairdattanapradaayaibhyo...* Gita). The Veda says that while returning the money, you must analyse and you should not be blind in simply returning the money (*Samvidaa deyam*). If the person from whom you collected the money is rich and bad, you need not return the money to him blindly to maintain the general norms of accounting. *You should spend such money for the sake of good and poor people. A bad poor person can be helped in terms of material like food, clothes, medicines and shelter but not in terms of cash, which will be misused by him.* Another situation of analysis is that, suppose you are not taking the money from a bad rich fellow by corruption, some other officer may take the same amount and use it personally. In such case, it is better that you should take the money through corruption and spend it in the above said right way. All this can be known only by the special knowledge called 'Samvit'. Don't donate the sinful money to the persons, who are already corrupt. You should donate this sinful money to good people only, who can spend that money in the proper way. Otherwise, if the returned money is misused by the undeserving persons, the sin will not leave you. You must take the responsibility in returning the sinful money for good cause and cannot leave the

responsibility to others, who may misuse. You have to take all the pains in relinquishing your responsibility in proper way since the sin is done personally by you only.

The first hymn of the first Eeshavaasya Upanishat of the first Rugveda says that you should not steal other's money, which speaks about the corruption only. By this, you can understand the importance given by the Veda to this most serious sin. It also says that you should enjoy the money associated with sacrifice to deserving receivers (*Tenatyaktena...*). The Veda also says that sacrifice of money alone is the practical philosophy that leads you to God (*Dhanena Tyagena*). In the Gita, the Lord says everywhere that you should sacrifice the fruit of your work to Him. The essence of all these statement of scriptures is that i) you should avoid the corruption of money everywhere and prevent yourself in doing the sin. ii) If you have already committed the sin, rectification of the sin by returning it as said above should be done. iii) You should return the money to angels given by them to you (the Gita). This means that the angels are none but good people in this world. It means that you should never steal the money of a good person especially if he is poor. iv) When you donate to God, it should be the fruit of your hard work, which is the most pious money to be given to the most pious God. At least, it can be the money given by your parents (*Madhyamam Pituraarjitam*). v) Donating money to the angels means donating the money to the devotees doing divine work of propagating the right spiritual knowledge so that the entire society gets rectified. This can be the already earned sinful money also since it is going to be spent for the rectification of the society only and the sinful money was collected from the society only.

All these points constitute the steps of sharp analysis, which are necessary before you decide your action as said in the Gita (*Jnaatvaa kurvita*). Rectification of the past sin is very complicated and sharp analysis is a must before taking decisions resulting in actions. ***Errors in such rectification will lead you to further sin.*** The basic concept in the donation of your hard earned money or paternal money or earned sinful money is that the donation should be done to the deserving receiver only and not to undeserving receiver. Not donating to deserving receivers and donating to undeserving receivers – both are serious sins as said in the Mahabharata. Your analysis should be based on this fundamental point. ***Shriyantra means correct plan of the sacrifice of money***, which alone leads you to heaven in Pravrutti or to God in Nivrutti. This is the real interpretation of the worship of Shriyantra. Ignorant people worship Shriyantra to earn more money even through unlawful ways!

Real Side of Secularism

Shri Ajay asked: What is the reason for such rapid expansion of corruption and what is the fundamental treatment for this?

Shri Swami Replied: In Kaliyuga, especially in the modern times, the corruption is spread everywhere and even the controlling agencies like Police, courts, etc., are also becoming corrupt. The basic reason for this chaos is that there is no inbuilt resistance to the sin in every citizen to be founded from the childhood through the education system. In the ancient days of Kaliyuga itself, the education system introduced by the Government (king or monarchy) contained lot of spiritual knowledge based on the concept of God, Heaven, hell, etc. Due to this inbuilt resistance, every citizen feared for God and hell to do the sin since the punishment from God can never be escaped. The present democratic government, especially in India, is spoiled due to the concept of secularism. The secularism is misunderstood as atheism so that no religion is favoured. *It is actually strong theism favouring all the religions.* Secularism means the universal spiritual knowledge present in all the religions. Secularism means taking the same medicine existing in different coloured bottles in small quantities from each bottle. But, today, the misunderstood secularism is not to take the medicine from any bottle! *The government following a specific religion as conservative is far better than such misunderstood secularism.* Such conservative government maintains a single coloured bottle only containing the medicine. At least, it takes the medicine from that single bottle. *Corruption in such countries having conservative governments is found at very minimum level.*

Today, moral classes are introduced in the education system to very little extent. Morals are taught without the basic concept of God, Heaven and hell. Nobody likes to follow the morals if there is a chance to fool the courts. Morals are followed only for the fear of court punishments. If such punishments can be escaped by over intelligence, there is no loss at all in doing the sin and in such case also if the sin is not done it is mere foolishness! Instead, the concept of God as omniscient and the inevitable hell will control anybody to do the sin because over intelligence fails in the case of God. The ancient kings were very clever in developing the spiritual knowledge to large extent in the education system for creating the inbuilt resistance to the sin in every citizen from the childhood. Due to this, the sin became very rare and the controlling agencies were very few resulting in very smooth administration. In a large kingdom, there used to be a single court (*Dharmasanam*) in presence of the king since only very few cases of

sin used to come from the entire kingdom. The police departments were almost non-existent. The reason was everybody feared to do the sin fearing for the omniscient and omnipotent God because even if you escape the court, you can never escape God. Therefore, the lack of place for spiritual knowledge in the education system is the main reason for such expansion of corruption. A specific course called philosophy exists, which can be taken by anybody if interested and we find very very few students only in such course! This is not correct. The philosophy or spiritual knowledge should be common to every student from L.K.G. to P.G. level since every citizen needs the inbuilt resistance to the sin. ***Introduction of the spiritual knowledge in the education system alone can bring a permanent solution, which is the fundamental rectification.*** People misunderstand that spiritual knowledge is limited to nivrutti (God & devotion etc.), which is the second part only. The first part of the spiritual knowledge is actually the pravrutti (social justice). You must remember that the Lord said in the Gita that He comes down to earth to establish pravrutti only (***dharmasamsthaapanaarthaaya ...***).

Chapter 21

MISUNDERSTOOD INTERPRETATIONS IN HINDUISM**Respect Always Linked to Qualities & Actions**

December 29, 2015

O Learned and Devoted Servants of God,

Dr. Nikhil asked: What are the various main misunderstood interpretations in Hinduism?

Shri Swami replied:

1) Unimaginable God:

- a) This is a misunderstanding in all the religions including Hinduism. This space, which is subtle energy, is infinite. This infinity is not the absolute inherent characteristic of the space. It means that the space is not infinite by itself. The space is generated from the unimaginable God. If you reach the boundary of the space, you touch God like touching the soil on reaching the boundary of the ocean. You cannot touch or imagine God. This is the reason for the infinity of the space. Thus space is relatively infinite.
- b) Take the case of a stream of smoke coming from the fire. If you travel in the smoke, after some time, you can touch the fire. The stream of the smoke is finite because on reaching the boundary of the smoke, you can touch the imaginable fire. On contrary, you cannot reach the boundary of smoke (space) if the fire (God) is unimaginable. Hence, *the finite or infinity of the space depends on the imaginable or unimaginable nature of God respectively*. The infinity of space is not its characteristic, but, is due to the unimaginable nature of its generator, the God.
- c) The constant expansion of the universe also speaks the same. As you travel along the universe, it expands so that you cannot reach its boundary and touch the unimaginable God. By this, the constant expansion is again relatively justified i.e., with respect to the unimaginable God. The constant expansion is not the absolute phenomenon of the universe, but, it is a relative phenomenon since the *aim of the expansion is only to see that you should not touch the boundary of universe or God*.

- d) The space cannot exist in God since the product (space) cannot exist in its cause (God) before its generation. If the space exists in God even before its generation, it means the generation of space becomes meaningless. Anything is said to be generated, if it is absent before its generation. This means that the space and hence, the spatial dimensions do not exist in God and hence can never be imagined. The unimaginable nature is, thus, justified.
- e) The unimaginable God proves Himself by performing unimaginable events called miracles. You cannot discard a genuine miracle as magic. Even if you discard miracles, the infinite space with unimaginable boundary stands as the solid proof for the concept of existence of unimaginable nature indicating the existence of unimaginable God.
- f) The bending of space along the boundary of object proves that space is something (subtle energy) and not nothing. Hence, generation of space becomes a logical concept since something can be only generated and nothing cannot be generated.

2) Gayatri:

- a) Gayatri means the divine song on God, which brings the grace of God for our protection. This is the root meaning.
- b) Gayatri is not a Vedic hymn, which is composed in a specific meter called Gayatri. The meter is named as Gayatri without its application of root meaning. Hence, the Vedic hymn in the Gayatri meter is not at all Gayatri.
- c) Any devotional song on God is Gayatri and every human being is eligible to sing a devotional song on God.
- d) Hence, it is foolish to say that Gayatri is prohibited to certain castes.
- e) It is doubly foolish to say that the ladies are not eligible for Gayatri. In fact, the ladies with their sweet voice singing devotional songs are really eligible for the real Gayatri.
- f) The misunderstood Vedic hymn called as Gayatri, prescribed only to certain castes brought splits in Hinduism.
- g) No injustice was done to any caste from the beginning of the creation since every human being is eligible for the real Gayatri. The initiation of Vedic hymn called Gayatri through holy thread (Upanayanam) is not necessary to all the human beings because all the human beings are eligible for the real Gayatri.

3) Yajna or sacrifice:

- a) The fire is of three types: wooden fire (loukika agni), electricity (vaidyuta agni) and the burning hunger in the stomach (devata agni or vaishvaanara agni).

- b) The first two types of fire are used (*Yajna Sadhanam*) for cooking the food by heating with the ghee. The third type of fire is in a hungry person (*Aham Vaishvaanaro... Gita*), which should be served (Yajna Upaasyam). The cooked food with ghee should be submitted to the hungry person and such submission is called as Yajna or Homa. The ghee fried food is the best and hence the submission of such food is the best practical service.
- c) Ghee also means the food fried with ghee. When two items are associated, one item represents the other. A person carrying apples is called as 'apples'. Ghee is misunderstood as the direct ghee only. The third type of fire is misunderstood as the wooden fire. Both these misunderstandings resulted in burning ghee directly in the wooden fire causing pollution, which stops rains.
- d) Agni means the spiritual preacher as said in the first hymn of the first Veda (*Agnimeele...*). The word Agni comes from Agri (first), which means that the spiritual preacher must be worshipped in the beginning by serving the special ghee fried food and this is the real Homa to Agni.
- e) Deities are said to eat through the mouth of Agni, which is mouth of the spiritual preacher in Whom all the deities reside as per the Veda (*Yaavateervai...*). This is again misunderstood and food or ghee is burnt in wooden fire.
- f) Practical sacrifice of wealth in the form of food is considered to be the real service for which alone the divine fruit appears. Based on this point, cooking and serving the food to hungry people was considered to be the most important sacrifice and hence almost all the volume of the Veda speaks about such sacred practical sacrifice.

Veda Means Knowledge Studied By Knowing Meanings

4) Blind recitation of the Veda:

- a) The Veda itself means studying the spiritual knowledge composed of Pravritti and Nivritti. The word Adhyayana also means to know the knowledge. Hence, the Vedadhyayana means to understand the spiritual knowledge from the Veda and not blind recitation of the Veda without knowing its meaning.
- b) In the ancient times, the printing technology was absent and the Veda has to be preserved through recitation only. Hence, the recitation was also done apart from studying its knowledge. Moreover, the preservation of the Veda through recitation avoids the additions and deletions by certain crooked human beings to bring wrong knowledge.

Today, the printing technology is developed and the Veda is printed. Additions and deletions are not possible. Therefore, there is no need of blind recitation and all the time should be spent in studying the Vedic knowledge by the student in the present schools of the Veda.

- c) Blind recitation of scriptures is not done in other religions also like Christianity, Islam etc. This is the wise and correct tradition avoiding wastage of time in blind recitation. The same tradition should be followed in Hinduism.
- d) The scriptures are in their mother tongues in the case of other religions. Unfortunately, in Hinduism, the scripture is in Sanskrit and very few only know Sanskrit. Either all the Hindus should learn Sanskrit or read the translated Vedas in their mother tongue. When the meaning of the recited scripture is not known at all, the scripture is no more the Veda because the Veda means knowledge studied by knowing the meanings of the words.

5) Untouchable:

- a) The Veda and the Gita speak about four castes only created by God and there is no fifth caste created by God, which is untouchable. The untouchable caste is formed by the union of boycotted sinners from all the four castes. It is like boycotting a student from the school for the sake of the reformation and not for revenge.
- b) The sins like killing the helping animals like cows, buffaloes, bulls, etc., for food is the greatest sin since the Government does not kill a retired employee! Hence, the concept of untouchable is only to reform the person by diverting from the sin and it has no any other meaning. This is misinterpreted and an untouchable is treated permanently untouchable extending the concept even to their further generations!
- c) Shabari was from untouchable caste. The Lord ate the fruits bitten by her! *She was the only lady selected leaving all the Brahmin sages to go to the abode of God with the alive body!!*

Genes Transmit Certain Mannerisms And Not Talents

6) Caste System:

- a) The caste system is based on the qualities and related actions only and is not based on the birth. The birth gives only the address of a person that one is born in the caste of Brahmins though he may not be a Brahmin by qualities and actions. Ravana is a Brahmin by birth and not a Brahmin by qualities and actions. Rama is a non-Brahmin by birth but a Brahmin by qualities and actions. *Respect is always linked to the qualities and actions.* The Gita says that the caste system was

established by God purely based on qualities and actions only (*Chaaturvarnyam...*) and is never based on birth.

- b) People say that the Veda says that a Brahmin is born from the face of God (*Brahmanosya...*). This is the wrong interpretation. The right meaning is that a Brahmin stands as the face of the society leading it by spiritual knowledge.
- c) Of course, a child born in a caste will acquire the talents and knowledge of that caste due to influence of the surrounding atmosphere. This should not be attributed to the genes since *genes transmit only certain mannerisms and not the talents*. A child acquiring talents due to the surrounding atmosphere is misunderstood as acquiring the talents through blood (genes) by birth. The real reason (acquiring talents from surrounding atmosphere) is hidden and the false reason (acquiring talents by birth through blood-genes) is projected in its place and this resulted in the split of the unity of Hindu religion.
- d) In the beginning of the creation, those human beings, who were interested in the propagation of spiritual knowledge, were called as Brahmins. A person is not born as the stamped Brahmin from God. In course of time, their children also achieved the talent in the profession due to the effect of surrounding atmosphere. Therefore, there was no unjust partiality in the beginning and in course of time.
- e) Certain castes eligible to recite Gayathri hymn were not favoured in any way since the ladies of the same caste were not given that chance. In fact, such chance is not at all a favour since the real Gayathri is only to sing the devotional song on God, which was universal to all the castes. Not only the caste system by birth is meaningless to give respect but also the blame of ancient sages showing partiality in the caste system is baseless.

7) Kundalini and Chakras in Yoga:

- a) The Chakras are misunderstood as the lotus flowers existing in the spinal cord and Kundalini was thought to be a serpent sleeping in the first chakra. A chakra is a whirlpool representing illusion of a specific worldly bond in which the Kundalini should not be struck and should pass on. Kundalini means the awareness, which is nervous energy travelling in the form of waves like a serpent. The awareness should not be attracted by the scent of the lotus flower and should not be caught in the whirlpool or chakra to be struck there itself. The five chakras are related to the five elements representing gradually mother, father, wife, children and guiding preachers in the ascending order. The sixth is mind and the seventh (Sahasraara) is the intelligence.

- b) Your attention or awareness should cross all the worldly bonds and finally should fix in the intelligence through analytical knowledge and confirmation on God. Leaving this essence, people are carried away by the misinterpreted yoga with an illusion to get the miraculous powers. Such powers can be attained only by the grace of God in the service of the spiritual society.
- c) *Yoga is misunderstood as doing certain physical exercises and doing the exercise of breathing, following meditation of some imaginable form by force and finally ending in unconscious state called Samadhi.* All this is done to get miraculous powers. The real concept of the Veda is to equally enjoy the happiness and unhappiness in this world and to maintain the continuous bliss like God constantly enjoying the world.

8) Incarnations:

- a) The human being must always catch the contemporary human incarnation, which is relevant to the humanity. This is not done due to repulsion between common media. Due to the same reason, after death also, the soul in energetic body repels with the energetic incarnation of God in the upper world. Thus the loss is now here as well as afterwards there and thus everywhere and forever.
- b) Due to ego and jealousy, the relevant human incarnation is misunderstood as an ordinary human being and the irrelevant energetic incarnation is always worshipped. The repulsion between common media is very powerful due to which even a servant-soul (Indra) in energetic body is worshipped by the human beings (Yadavaas) neglecting God in the human body (Krishna).

Chapter 22

WORLD CREATED BY GOD AS SACRED AS HIM**Positive Quality Created By God Made Negative By Souls**

December 30, 2015

O Learned and Devoted Servants of God,

Shri Veena Datta asked: What is the significance of the negative qualities exposed by Lord Dattatreya, which bring difficulty in the progress of the spiritual effort?

Shri Swami Replied: All the items and qualities created by God are most auspicious and positive only. Is there any unholy verse in the Ramayana written by the holy sage Valmiki? Hence, *this world created by God is as sacred as God*. Fools only criticize and abuse this world. Of course, *the negative direction of qualities came into picture only after the misuse of the qualities by these created souls only*. Any item or any quality used in the original positive direction created by God is sacred only.

The qualities made negative by the misuse of the human beings are used in the same direction for certain positive purpose by the Lord. The so called negative qualities (made by souls) are expressed by the Lord in the same negative direction for the practical use of testing the devotees. Here, the negative quality is not introduced by the Lord. It is already introduced by the souls by diverting the positive quality created by Lord in negative direction. Therefore, God should not be blamed for expressing these negative qualities, Who is not the author of these negative qualities, for the sake of testing the devotees. They are not made negative by God. They are made negative by the souls only. He uses these already existing negative qualities for a positive purpose. Hence, God need not be blamed at any stage for expressing these negative qualities. *The positive quality created by Him is made negative through diversion into wrong direction*. Such made negative qualities are just used by God for testing the devotion. Hence, there is no connection between God and negative quality. Even though, the quality is negative, it becomes positive again due to its practical positive use in testing the devotion. Therefore, the positive quality created by God is turned to the negative quality by the souls and such negative quality is used by God for a positive purpose of testing the devotion.

Hence, you cannot blame the Lord Dattatreya testing the devotion through negative qualities in view of the above explained concept.

How a negative quality can be used to test the love to God (devotion)? Can't you use a positive quality for the same test? The use of positive quality to test the love is done at the initial level. If the Lord begs you for food or for some money, donation of such desired items to the Lord is test through positive quality. Begging and donation are not negative at all. If the devotee donates, the devotee succeeds in the test. If the devotee fails to give donation to the deserving Lord, it is failure in the positive test.

In the advanced level, when the devotion or love to God becomes very strong, it is tested through negative qualities. The Lord appearing as a mad person in highly drunken state surrounded by prostitutes starts beating you with a stick and demanding money from you, it is the question paper containing questions in all the subjects like Mathematics, Physics, Chemistry, Botany and Zoology given to a student studying MBiPC in the central syllabus. Any mad person or a person becoming mad by drink is naturally avoided. Here, the Lord shows both and hence should be totally avoided. The surrounding prostitutes show His unjust character towards women, which is a main gate for the hell and such a person should be boycotted as per the scriptures of justice. Moreover, He beats us with a stick and this is violence without reason. Non-violence being the highest justice, violence without reason should be highest injustice. Moreover, He demands for money instead of begging. Hence, such person is in the climax of injustice and should be avoided. ***Even if you know that He is Lord Dattatreya, the tolerance to His test is highly impossible.*** In spite of all these negative qualities and actions, if you tolerate Him, still love Him, praise Him with folded hands and submit money as Gurudakshina by falling on His feet, it is the climax of your love to God or devotion. It is like the final annual examination conducted by the form called Lord Shiva, Who is the embodiment of Tamas containing all the devilish qualities. Before this, exists the half yearly examination, which is conducted by Lord Vishnu, Who steals away all your wealth and makes you the poorest through preaching the spiritual knowledge representing Sattvam. Lord Vishnu is supposed to steal your money (***Tasya vittam haraamyaham*** – Vishnu Puranam). If this is the result for you while you approach Him for getting wealth from His wife, Goddess Lakshmi, can anyone face this test? Before this, exists the initial quarterly examination conducted by the Lord Brahma representing Rajas or ego. When you pray the Lord for wealth in this test, He keeps silent and you misunderstand Him to be egoistic for such constant negligence to your continuous prayers. Any practically wise

person will stop the worship of such Lord and reject the Lord Dattatreya, Who is in the three divine forms (Brahma, Vishnu and Shiva).

The tests are essential to revise your progress in the spiritual path and make you know your status achieved at every stage so that you will understand your present status and put more effort in the future according to the requirement. We find such system of periodical tests (weekly tests and even daily tests) in the EAMCET coaching (as we see such advertisements), which is considered to be very effective for the student. In such case, you should also appreciate the system of tests conducted by Lord Dattatreya to the spiritual aspirants as very effective line of spiritual coaching. You run to join such EAMCET coaching centres conducting daily tests in Pravrutti and I do not understand why you run away from such spiritual coaching centre conducted by Lord Dattatreya? You are a student of engineering having come through such EAMCET coaching and its test and especially you should appreciate such preaching system of Lord Dattatreya. Hence, such system involving difficulties is the most effective line of progress and should not be treated as a line with hurdles to discourage you. The hurdles always increase the speed of your efficiency in your effort like the culverts increase the speed of the flow of water in the canals. ***Only unwise blind people avoid Lord Dattatreya with such false fear.*** I heard one devotee saying “Are you going to the temple of Lord Dattatreya? No, No. He will cut your worldly bonds (*Dattam Chinnam*)”. It is the climax of illusion because every devotee wants salvation, but, does not want the relief from the worldly bonds! Salvation itself means the relief from the worldly bonds and to have single bond with God. ***They use the word 'salvation' without knowing its meaning like the priest reciting the Veda without knowing its meaning.*** The priest recites the Anna Suktam just before taking the food in the ritual done for the departed parents, in which it is said that you should not throw even a small piece of food (*Annam na parichaksheeta*). The priest throws away lot of food since he only made the blind recitation of the Veda without knowing the meaning of any word in it.

Chapter 23

OPEN INVITATION FOR SPIRITUAL QUESTIONS**Lord Single Donor To Everybody**

December 30, 2015 Evening

O Learned and Devoted Servants of God,

Shri P V N M Sarma asked: Swami! Please dictate the message and I am ready to type it.

Shri Swami replied: The message shall be given to the question asked by any devotee. *It is very difficult for Me to create the question since My brain is filled with answers only, which are the concepts that convinced My inner consciousness.* The question arises only from the doubt coming out from the inner consciousness when it lacks the satisfaction due to absence of clarification of knowledge. When Lord Dattatreya appeared before His famous devotee called Vishnu Datta, the Lord asked him to ask Him any boon that satisfies his any related desire. Vishnu Datta was very much perplexed with lot of worry since no desire existed in his brain. He has to seriously search for the desire! The same situation appears in My case also if you ask Me to give the message without putting the question. I have to search seriously for the question that arises from a doubt since all My doubts were clarified by the spiritual knowledge given by Lord Dattatreya to Me.

Arjuna did not ask Lord Krishna to give some message. Arjuna was confused with a serious problem in killing elders like his grandfather, preacher etc. This doubt took the form of a question that was posed to the Lord (*Pruchchami tvaam...* Gita). The Lord started answering the question from the deep basis in all angles. Several questions arose in the mind of Arjuna, which were gradually expressed in course of time and the Lord answered each question carefully from all sides. Arjuna represents several devotees asking those questions individually. All the devotees merged in Arjuna to put several valuable questions and the corresponding answers from the Lord formed the wonderful diamond of spiritual knowledge shining with several colours through various angles. The spiritual knowledge is said to be the truth because the Lord need not care to impress the mind of the enquiring person to get fees (Guru Dakshina). The human preacher twists the truth in such way so as to impress and please the mind

of the other side in order to get some profitable favour. The human preacher speaks according to the liking of the other side. ***The Lord need not care for anybody since He is the single donor to every human being.*** Therefore, the truth is never twisted in the message given by the Lord. The divine knowledge given by the Lord is also said to be infinite. The knowledge is concluded by the presentation of some important concepts and hence the knowledge is finite only. But, it becomes infinite due to the several answers given to infinite number of questions of doubters in various angles. In course of time, this true and infinite knowledge gives vast clarification for a single individual also because all his doubts, which were born and which will take birth in future get answered in a single quantum of sitting. He need not run to the preacher every time for each doubt. The study of such infinite spiritual knowledge clarifies all the doubts of all the human beings (***Chidyante sarva samshayah***). When the knowledge (Jnana) is clear and complete, it generates emotion (Bhakti) in you, which transforms the knowledge in to practical action (Karma). ***Action alone gives the fruit.*** Therefore, I invite the questions from all of you before I leave this body. Be fast. This is the best opportunity of time to get any question answered from Lord Dattatreya through Me. You will be doing great service in the propagation of this spiritual knowledge moulded in various forms of answers given to various questions coming from you. Thus, you will be responsible in building-up the entire spiritual knowledge that will be very useful in future for various spiritual aspirants even in My absence.

I am just a cook in the kitchen of the spiritual hotel run by Lord Dattatreya. I prepare the divine knowledge as various messages on your order. In a hotel, you have to give the order for getting a specific food item. On hearing the order, the cook will prepare the ordered food item and waiters, the devotees employed by the Lord for catering will serve you supplying your desired food items. This is the proper procedure. Now, you are ordering for any food item since you want just to pacify your hunger by any food item supplied. ***If you give order for a specific food item that is liked by you to a great extent, not only your hunger is pacified, but also your tongue is satisfied side by side.*** Hence, it is better for you to pose the doubt arising in your mind based on the confusion or lack of clarification of a topic in the spiritual knowledge. By such questions expressed, the existing spiritual knowledge takes different forms as answers, which will attract the crowd in the future like a gold shop containing different varieties of jewels prepared from a huge block of gold. If the gold shop contains only ingots of gold asking the purchasers to prepare their desired ornaments, such shop is not entertained much. Already prepared ornaments from gold

are well received. Similarly, *the answers to various questions forming the lot of spiritual knowledge will be well received*. The Gita became famous by such form of questions and answers. A similar question generated in the brain of any person in future will directly receive its answer easily without any strain to the receiver. Hence, I invite all of you to participate in the greatest sacrifice of this spiritual knowledge (Jnana Yajna) submitting your contributions in the form of questions.

Chapter 24

DESERVING QUALITY TO BECOME INCARNATION IS NOT ASPIRING IT

December 31, 2015

Remaining Questions of the Message on December 27, 2015

O Learned and Devoted Servants of God,

3. How can the black nature (ignorance) be helpful in the spiritual path?

[A question by Dr. Nikhil]

Shri Swami Replied: The black nature (Tamas) is very important in the spiritual field like the black hole in the process of creation. The importance of this quality comes in the final stage of spiritual effort. This creation including the three qualities is created by God only, which cannot have obviously negative sense that leads to rejection. Entire creation coming from God has always positive sense that is useful in the spiritual effort. *The negative sense to the qualities comes only due to the wrong direction created by souls.* The rejection is regarding the wrong direction only and not regarding the quality created by God in the right direction. These qualities are applicable not only to Nivrutti but also equally to Pravrutti.

These three qualities are divine being the creations of God. Brahma represents the Rajas. Vishnu represents the Sattvam and Shiva represents the Tamas. These three stand for beginning, middle and end areas of any process including the creation of this world.

The first quality is Rajas, which represents the starting stage. Rajas in right direction is the knowledge of the real status of the soul. It is the individuality of the soul. The same in wrong direction is ego. The knowledge of the soul is very essential and is the fundamental step in spiritual path. The soul should recognize itself that it is a part of the creation only and not the creator. The soul is a drop of awareness. Awareness is the specific work form of inert energy functioning in a specific system called nervous system. Thus, *awareness is not even the direct part of creation since it is the creation of an assembly of created items like inert energy and nervous system.* It has birth when the awoken state appears and death in deep sleep. It takes birth daily and dies daily

(*Nityajitam...* Gita). Of course, it is eternal with respect to the perishing body and such eternality is not absolute but only relative (*Hanyamane sharire...* Gita). By such knowledge, the soul should recognize that it is only the creation of creation and never can be the creator. Based on this reason, the spiritual effort is necessary for the soul. ***If the soul is God, there is no necessity of spiritual effort.*** Any soul can become God by getting the chance of becoming human incarnation by the will of God only. ***The spiritual effort brings the deservingness of the soul and the main deserving quality is not to aspire to become God.*** Therefore, the basic step is to recognize itself as a part of the creation and not the creator. Such knowledge of recognition of the individuality of the soul is Rajas.

The second subsequent step after recognizing itself as a part of the creation and not the creator is deep analysis of the soul, the spiritual path and final spiritual goal. This analytical knowledge following the recognition of actual status of soul represents the middle quality called as Sattvam, which is the source of analytical knowledge. This stage is very important because this middle spiritual analysis results in the final correct conclusion. Lot of patience is required, which is also the aspect of Sattvam represented by Vishnu.

The third final step is the firm determination and fixation in the final right conclusion arrived at the end of the second step. This is done by Tamas representing Shiva. The ignorance of Tamas is required in this stage, which is not to hear any more, entering in to the stage of total ignorance of any other point ***through rigidity to the fixed right conclusion.*** This stage is Samadhi, which is the firmness about the arrived right conclusion after deep analysis performed by the intelligence for a long time in all the directions. ***This is not the total unconscious state attained by use of drugs, in which there is no awareness of any conclusion.*** Gopikas refused the Advaita philosophy preached by Uddhava by saying bluntly that it cannot enter their minds. This does not mean that they did not hear what Uddhava said. They already discussed this Advaita in several previous births as sages and the right conclusion was already drawn about it. In fact, Uddhava preached pseudo-Advaita, which says that every soul is God. The real Advaita is to recognize the contemporary human incarnation, Krishna, as God. Uddhava came from Krishna without recognizing Krishna as God. Gopikas taught him the real Advaita saying that Krishna alone is God. In between the real Advaita and pseudo-advaita, there is an intermediate state of assumed Advaita pertaining to Yogi (a person enjoying both happy and unhappy scenes of this world with continuous bliss like God). In this assumed Advaita, the soul is not God in the real sense, but, he is like God

in the confined concept of continuous enjoyment of the creation. What Uddhava said was not real Advaita and was not even assumed Advaita. It was only pseudo-Advaita and deserves total rejection. Uddhava realized that Gopikas worshipping Krishna as God are the real scholars of real Advaita and changed from pseudo-Advaita to real Advaita. He recognized that Krishna alone was God and returned to Krishna. Krishna sent him to Gopikas for this change only.

Therefore, Tamas or the black nature is the required final quality at the end of the spiritual path to get the divine fruit. Even in Pravrutti you require Tamas once you arrive at the right conclusion after long and sharp analysis. *This final stage or the full stop is given by Tamas only.* Otherwise, even in Pravrutti, you constantly change throughout your lifetime without any final conclusion. *The same Tamas in wrong direction is most dangerous, which is the rigidity regarding your own wrong decision arrived without analysis.* Ravana and Duryodhana never analysed the truth and did not listen even other well-wishers in Pravrutti. All the devotees in the spiritual path fixing themselves in wrong decisions without the initial stage of analysis of spiritual knowledge are the wrong examples in Nivrutti. I quote a devotee, who said “*Let God be partial*” fixing himself to the conservatism of his selected form of God only and rejecting all the other forms of God without understanding the concept of Universality that alone brings impartiality of God. *This is the Tamas in negative direction.* The knife used in the positive direction will cut the vegetables and the same knife used in wrong direction cuts your finger. The direction is important and not the item used in the direction.

4. Is it possible to refuse the divine scripture through analysis at any time?

[Our intelligence and analysis are very much limited. The scripture given by God is beyond the limits of our petty analytical brains. Is it possible for us to refuse the divine scripture through analysis at any time?]

Shri Swami replied: First of all, you must recognise the fact that we do not reject the scripture of God by our analysis and that we reject only the parts of the scripture inserted by certain intellectual crooked scholars with highly selfish motives and plans to exploit the innocent public in the name of the sacred scripture given by God. The argument given by you is exactly used by them to succeed in their dirty plan. Moreover, we must also note one important point in this context, which is, that the *unimaginable domain is restricted to the concept of the substance and form of God so that we say that God is unimaginable, being beyond the spatial*

dimensions. Of course, the power through which omnipotent God can do anything is also unimaginable and cannot be isolated from God. By this, the way in which the unimaginable God does an unimaginable action is said to be unimaginable. But, the result of the way, which is the action to be preached to humanity, is imaginable. This does not mean that God does all things which are both logical and illogical since the omnipotent God can do everything. There is no need of the exposure of His omnipotence to get a certificate from the humanity. ***Everything can be done due to omnipotence and this does not mean that everything is done whether it is logical or not.*** The conclusion is that God can do anything, but does only logically admitted things and does not do things not admitted by logic. Logic means justice because the basis of justice is logic only. This is the reason for the stage of arguments done in hearing before the judgement is given by the judge, the embodiment of justice. The exploiters take this opportunity to misuse it in framing their own judgements that allow the exploitation of the innocent public and such cheaters pass on their false judgements in the name of the judge (God). Such false judgements given in print with the forged signature of the judge are claimed to be beyond the criticism since the ultimate judge has signed it. Even the actual judgements given by judges are criticised by the analytical lawyers to appeal to the higher courts. ***Of course, the scripture said by God cannot be criticised because it is the judgement given by the full bench of Supreme Court without further appeal.*** But, even in this level, the forging of signatures of judges of full bench is possible in creating false judgements to appear as genuine and undisputable final judgements. Rejection of such a forged judgement given by the office of the Supreme Court (false exploiters in divine dress) also should be challenged through sharp analysis. The aim of the analytical challenge is not to dispute the final genuine judgement of the Supreme Court, but, to challenge and prove it to be a false judgement attested by forged signatures of judges. The sharp analysis proves that such worst judgement can never come from the full bench of Supreme Court and hence it is forged. You cannot blame such analysis as the futile dispute against the genuine judgement of the Supreme Court. We are only telling that such illogical judgement cannot come from Supreme Court and hence it is a false and forged judgement. We do not remove the skin of the body by using the best soap in the bath and we only remove the accumulated dirt on the skin. A very fair man looks black by such black dirt and hence we say since the person is not originally black, a thorough soap-wash-bath should be done to expose the original gold coloured person. ***The attack is not on God and the original divine scripture, but it is only on the accumulated dirty insertions***

done by mischievous intellectuals. We only say that God will not say so since it is illogical and hence unjust. We do not say that God said this illogical and unjust concept and therefore we should follow it due to the limits of our petty brains. If we say so, we are doing exploitation or allowing exploitation by others.

Analysis clears several subtle doubts in any concept of Pravrutti or Nivrutti. ***Everything is subjected to logical analysis except the substance with which God is made-up, the form in which God exists and the power through which God does even an unimaginable action.*** For example, you expressed that the cycle of deeds implementing fruits in strict manner is contradicted by the knowledge of astrology in this world. This doubt comes to any intellectual brain since the subtle basic point slips here. That is, the cycle of deeds rigidly implementing the fruits is applicable to the upper worlds only (heaven and hell) called as Bhoga lokas in which there is no trace of freedom to the soul. In this world called as karma loka, full freedom exists for the soul and here there is no implementation of cycle of deeds and fruits at all. In this world, the soul is under the careful diagnosis and treatment of God in which God may use a specific fruit from the list of the cycle, if felt necessary. In such special case also, the fruit cannot be contradicted by the knowledge of astrology due to several divine forces working between cup and lip. In general, to large extent, the contradiction between the cycle and astrology can never take place here since ***this world is not the place of the implementation of cycle that restricts the freedom of the soul.*** You see, now, how the sharp analysis exposing the slipped point clarified even the most powerful doubt.

In the Brahma sutras, the opponent says that logic should be refused because of its endless nature, for which the reply is that since this very reason itself is logic, it should be also rejected! (***Tarkaapratishtanaat...***). Shankara says that the necessary logic to reveal the truth of the original divine scripture must be always used (***shrutimatah tarkonusandhiyataam***). He also said that the logical analysis to discriminate the truth (the original scripture of God) from falsehood (the exploiting insertions done by selfish scholars in the scriptures) is the only required authoritative quality (selected from the four authorities i.e., shruti (spoken by God), smriti (spoken by scholars), yukti (logical analysis) and anubhava (experience), which is one of the four pre-requisites (***sadasat vivekah***).

Chapter 25

RESPECT DIVINE SCRIPTURE**Disrespect False Scripture Introduced By Fraudulent Scholar**

January 05, 2016

O Learned and Devoted Servants of God,

Dr. Nikhil asked: There are two approaches: 1) Studying all the existing scriptures with conservatism, 2) Evolving own theory by self-observation and analysis without touching the existing scriptures. How to correlate both?

Shri Swami Replied: These two approaches are termed as *Vyutpatti* and *Pratibha* respectively in the scripture itself.

In the first approach, there is no self analysis and self-verification. The analysis and verification done already by the scriptures are taken for granted and no further self analysis is done. It is like simply recitation following the blind process of a grinding machine. Such a person is the mobile form of a book only. No approach of research is done since variation from the scripture is not tolerated either in the analysis or in the concept. This approach is like the train running on the fixed Railway lines of iron. Most of the scholars of the scriptures belong to this type only. A concept and subsequent analysis may come out without any variation even through your self analysis. In such case, it should be accepted as it is. It is not necessary to change the concept and the analysis given in the scripture. But, when the sharp self analysis is conducted, some other concept may be found wrong by the same self analysis. The wrong concept may be associated with its own analysis in the scripture. Such analysis associated with wrong concept is also wrong. We decide the concept, right or wrong, based on its analysis. ***Your analysis must be impartial to decide whether the concept and its analysis are right or wrong.*** If the self analysis is right, it will prove the analysis and its resulting concept are right or wrong. If your analysis proves that a concept and its analysis are wrong, we will not respect the scripture as far as this area is concerned, because such area is a pseudo-scripture inserted by ignorant and selfish human being. Here, you must be careful to note that we are not disrespecting the right scripture given by God through His perfect devotees called sages. ***We respect the divine scripture and disrespect the false scripture introduced by fraudulent scholars.*** This disrespect from us should not be diverted to the

original and genuine scripture given by God. We only say that the acid test proves whether some metal is gold or bronze glittering like gold. If you give Me some metal pieces in the name of gold, what I say is, that you should perform acid test and isolate the real gold pieces from the false gold pieces, which are actually the bronze pieces. You should not accept that all the metal pieces are gold only. You should not blame Me that I am doubting your statement, which says that all the metal pieces are gold only. If I rejected certain bronze pieces through acid test and do not accept those as gold, you should not give Me a colour that I am revolting against gold. I accept the gold piece and I reject the bronze piece, called as gold piece through acid tests. This is not wrong and I should not be blamed at all as a revolutionist.

Study of Scripture & Verification of Concept by Analysis

In the second approach, there is no study of scripture at all. Everything should be found by self analysis only. If the above first approach is one extreme like drought, this approach is another extreme like flood. *If you leave a student in a garden asking him to develop the subject Botany, is it possible?* If you leave a student in a zoo asking him to develop the subject Zoology, is it possible? If you leave a student in a shop of chemicals and ask him to develop the subject Chemistry, is it possible? *You must study the already existing developments in the subject and verify them in the laboratory.* This will give you the knowledge of the development already taken in the subject. Without the study of such developments that give confidence to you by subsequent practical verifications, asking you to develop all the developments already established in the subject, is full madness. Each development established took the time of one human life. Apple falling on the ground from the tree was observed by millions of people during millions of generations. Only Newton could develop the concept of gravitational force. *In your short and single human life, can you develop all those established developments?* Moreover, is it not unnecessary since within a short period, I can have the knowledge of already established developments with full confidence due to their subsequent practical verifications? It is utter foolishness. Hence, study of the scripture and verification of the concepts by your sharp analysis to substantiate the correct concepts should be the first phase of education from LKG to PG. In second phase of doing research, after PG level, some self developments may take place. It is not necessary that everybody doing research should invent a new concept like Einstein or Newton to get a PhD degree. *This craze of developing own theories reflects ego.* The concept is

developed by some scholar due to the grace of God as an accidental and incidental chance only. The investigator of the new concept is not benefited specially in anyway. The user of the concept is really benefited.

A middle way of Aristotle is always the best. One should have both the above mentioned approaches. ***Rejection of insertions by sharp analysis is also development of a new concept or invention only.*** When the wrong concept is rejected, the right concept becomes clear and this results in invention of new concept. Scholars say “*All old is not gold. All the latest need not be the best. You have to examine both by your sharp analysis and take the right concept, which may be old or latest. A blind fellow follows only old or latest with foolish rigidity lacking the sharp self analysis (Pranamityeya...)*”.

Some people quote the philosophy of Jiddu Krishna Murthi for the second approach. His philosophy is misunderstood. The heart of his philosophy is that you have to select your own philosophy suitable to your level of liking and capability to implement the spiritual concept. ***Each individual soul has a specific composition of the three main qualities (Sattvam, Rajas and Tamas).*** One should select such form of God to suit his/her qualities and level of capability of implementation, striving to the next immediate higher level. Since the individuality of soul is highly specific pertaining to a specific composition of three qualities, the philosophy and spiritual effort of each individual is very very specific like the finger print.

The best correlation is to stand on the first approach as the basic stage and try to do sharp analysis of concepts so that one can filter the wrong concepts from the right concepts. In such analysis, the rejected wrong concepts inserted by selfish human beings expose the related right concepts and such exposure is the invention of a new theory. In this context, one should be very careful in not getting the ego of self discovery and should feel that the invention is only due to God’s grace to help the humanity in the spiritual field. ***The craziness for invention to get fame is the basis for the second approach.***

Shankara, Ramanuja and Madhva developed the philosophies standing on both the approaches only. They invented new theories and at the same time followed the divine scripture carefully. When a statement in the scripture was against the right concept, they gave a new interpretation to such statement so that the total scripture is followed and at the same time, the possibility of insertion is also avoided. You have to see the possibility of a new interpretation for the statement assuming that the total scripture is genuine without any insertion. If such possibility of new interpretation is

not possible since such new interpretation looks farfetched and forced, it is not wrong to reject the original statement declaring it as insertion. In special cases, the first approach may not be necessary if special grace of God comes into picture. For example, in the case of Shankara, there was no need of studying the scripture since the scriptures got introduced in to His brain in His childhood due to special grace of God.

The Philosophers of second approach say that you should develop your philosophy observing the world. World contains books and books contain scriptures. Hence, study of scriptures also becomes study of the world only. Of course, this means that you should not stick to the theoretical domain of scriptures only and you will find out the reality only when you enter the practical life existing out of the scriptures. For example, as per scripture, *you pray God saying that He is everything and above everybody. But, when the practical sacrifice comes into picture, this is proved to be false. You give all your property and earnings to your family members only and not to God. This proves that what you pray is an utter lie since practice is the only proof of love.* The practical life clears the reality of the theory and hence interaction with the world outside of the scripture is also needed for a total observation and study.

(To be continued...)

Chapter 26

**ANGELS SURROUND ENERGETIC INCARNATION IN
UPPER WORLD****Devotees Surround Human Incarnation in This World**

January 07, 2016

O Learned and Devoted Servants of God,

[Continuation of Shri Swami's Reply for Dr. Nikhil's Latest Question on Correlation of Old and New Approaches on January 05, 2016]

Shri Swami replied: Reserve bank (God) prints genuine currency notes (Genuine Scripture). Reserve bank itself gives warnings and instructions (logical analysis) to be followed to test the genuine note (Genuine Scripture) so that it is not mixed with fake note (insertion in the scripture by human being) since fake notes are found to be inserted often in the bundle of genuine notes. Why My good friend, a fan of Reserve bank (conservative devotee), should be worried about the process of testing every note (analysing every statement of scripture) that is done in every bank (Myself), taking it as insult done to the Reserve bank, when the Reserve bank itself recommends such a test? The test suggested by Reserve bank does not mean that the Reserve bank (God) itself is printing the fake notes (false insertions in scripture). Is Reserve bank itself suggesting the test to insult itself? The fake notes (false insertions) are not at all printed by the Reserve bank (God) and they are printed by culprits (fraud scholars) only. The banks adopt the tests only to help everybody including My good friend, who is unnecessarily worried with the illusion that banks are insulting the Reserve bank like revolutionists! Even the owner of the gold shop himself performs the test of purity of gold, before everybody purchasing gold ornament from his shop, be the seller and purchaser are good friends with mutual trust. It is the general and normal procedure done by every owner of gold shop to create trust in every purchaser for promoting his business. *In the case of God, the motive is not for any business, which is only for the welfare of the humanity to save it from wrong directions created by the false insertions in the scripture, which are mixed with His genuine statements.* Following the advice of God Himself in conducting the logical scientific analysis to confirm the genuine statements and filter the false insertions is to be appreciated since we are

following the advice of God only. In fact, we are the most conservative devotees of God. My good friend, not following the advice of God given in the scripture itself, is not a real conservative devotee of God. By not following His advice and taking the total scripture for granted without analysis, My friend is acting like a conservative devotee and not a real conservative devotee!

The scripture in Hinduism given by God is in the form of three sacred books (*Prasthanā Traya*): 1) the Veda, 2) the Brahma Sutras and 3) the Gita. All the three books insist the systematic scientific or logical analysis everywhere before accepting the concept from the scripture and warn against blind following without analysis.

Let us take the Veda. The Veda is preserved by recitation and based on this simple fact, we cannot take the Veda with perfect guarantee of lacking insertions. A group of reciting scholars might have become selfish and inserted some concepts with mutual consent by passing group resolutions! You need not doubt that the Vedic hymn in the Vedic meter cannot be composed by a scholar of Sanskrit. The poet, Kalidasa, composed a Vedic hymn in the Vedic meter exactly looking as the original Vedic hymn in the drama called as '*Shaakuntalam*'. In the fourth act, while giving farewell to Shakuntala, this hymn was created by Kalidasa in the context of giving blessings to her by the sage (*Ami Vedih Paritah...*). I myself composed hundreds of the Vedic hymns in the Vedic meters in My childhood with the accent (swara) also marked. Hence, composing the Vedic hymns in the Vedic meters is not impossible for a Sanskrit scholar. Therefore, God, the author of the Veda Himself suggests the test by analysis before taking conclusions as observed in the following Vedic statements: 1) (*Vedanta Vijnana Sunishchitaarthaah...*) It means that you have to test the Veda by Vijnana, which is the scientific analysis. Vijnana means scientific analysis, which is the same as logical analysis. Science and logic are one and the same. 2) The scientific or logical analysis is the characteristic of intelligence or buddhi. This is proved in the Vedic statements regarding Panchakosha. After stating that mind is great, it is stated that Buddhi or logical analysis is great (*Vijnanam Brahmeti...*). 3) The scientific analysis should be done before doing the practical sacrifice or even any worldly action (*Vijnanam Yajnam Tanute Karmaani...*). 4) Scientific analysis should be done by angels or devotees even in Nivrutti (*Vijnanam Devaah...*). ***The angels, souls in the energetic bodies, surround the energetic incarnation like Vishnu or Shiva in the upper world.*** The devotees, souls in materialized bodies, surround the human incarnation like Krishna and Shankara in this world. Therefore, the word angels stand for

devotees in this world. 5) Blind following of the Scripture without analysis, results in a blind man leading several other blind men falling in a well (*Andhenaiva neeyamaanaah...*). Absence of Buddhi or logical analysis is the blindness.

The Brahma Sutras written by sage Vyasa (considered to be Kala avataara of God) is also full of logical analysis only. ***In almost all the Sutras reasoning is given like:*** since He is the source of Scripture (*Shastra Yonitvaat*), since correlation can be done (*Tattu Samanvayaat...*), since it is impossible to say that He is the soul (*Netaronupapatteh*) etc. In one Brahma Sutra, it is said that logic or reasoning is inevitable because if you say that logic is to be avoided since it is endless, this rejection of logic is also based on the reason that logic is endless, which is logic in itself (*Tarkaapratishthanaat netichet evamapyavimokshaprasangah*). The Brahma Sutras are the total logical analysis of the Veda (*Upanishats*).

The Gita also says that the Brahma Sutras give final conclusions through logical analysis called 'hetu' (*Brahmasutrapadaaih...*). At the end of the Gita, Lord says that Arjuna should analyse all the statements of the Gita without neglecting any, before taking the decision, without any force from His side (*Vimrushyaitat...*). In fact, the Gita starts with Buddhi Yoga, the logical analysis, by which only one can attain God (*Dadami Buddhi Yogam...*).

Knowledge of God & Knowledge Given by God

The knowledge given to humanity by God for its welfare based on logical analysis is fully acceptable. Only in one concept, such logical analysis is not applicable and such one concept is about the knowledge of God regarding the substance with which God is made since God is unimaginable. This is the knowledge of God, which is beyond logic as said in the Veda and the Gita (*Naishaa tarkena... and Mam tu veda na...*). This knowledge of one aspect is called as knowledge of God, which is totally different from several aspects given by God for the humanity, which is called as knowledge given by God. Both types of knowledge should be distinguished from each other and should not be confused for each other. In that one aspect (*Knowledge of God*), logic is non-applicable since we cannot know the unimaginable God directly in any way. The only way to know the unimaginable God is to reject every imaginable item (*Neti Neti...*) and to know that the final remaining unimaginable item is God. We can also say that even this one aspect is based on the logical analysis because the God is unimaginable since He, being the generator of space, cannot have space in Him and is unimaginable since He is beyond space. Thus, the

achievement of such knowledge of God is based on the reasoning only. However, the result of the logic is unable to make God imaginable, so we have to agree that logic fails to achieve the knowledge of God. The whole confusion is that you do not distinguish this knowledge of God from the knowledge given by God. The failure of logic in one aspect (knowledge of God) should not be extended to ninety nine aspects (Knowledge given by God) for the humanity. The knowledge given by God is genuine because it is logical since God never gives illogical and hence meaningless advices. The knowledge given by the false insertions created by fraudulent scholars is not genuine since it is not logical. ***Hence, you cannot achieve the perfect genuine knowledge given by God without filtering it from such insertions through the process of filtration, which is nothing but logical analysis.*** Shankara says that the logical analysis (*Sadasat Vivekah*) separates truth (*Sat*) given by God from false (*Asat*) given by false selfish scholars through insertions.

All this analysis should be applied to all the scriptures existing in different religions also in this world. Then only the uniform spiritual knowledge given by one God in all the worldly scriptures comes out solving the differences between religions, which alone establishes the world peace forever. ***Such unique and uniform knowledge given by the single God through the scriptures of all the religions can alone be called as the sealed scripture or the final word of the scripture.***

Chapter 27

INTELLIGENCE, THE HIGHEST FACULTY, IS DRIVER**Owner Soul – Wheels Senses – Steering Rod Mind**

January 08, 2016

O Learned and Devoted Servants of God,

Shri Kishore Ram asked: When there is no information about the unimaginable God, why is He referred or called as Prajnanam? I believe Prajnanam means information associated with the Lord.

Shri Swami Replied: You are perfectly correct in noting that when God is called as Prajnanam, it does not mean that God is Prajnanam (excellent special knowledge) itself. It only means the knowledge associated with God. The associating item (bearer of apples) can be addressed as the associated items (apples) since we address the bearer of apples as apples by calling him 'Oh! Apples! Come here'.

As I said just now, in the previous message, the knowledge is of two types: 1) Knowledge of God, which means the information about the material with which God is made of, the size and form in which God exists, etc., This is unimaginable as said in the Veda and the Gita. You can arrive at this conclusion even through scientific logic. God is the generator of the space. Space or anything cannot exist before its generation. God exists before the generation of the space. Hence, space cannot exist in God before its generation. When there is no space, there are no spatial dimensions. It means God is beyond space. We can never imagine anything beyond space. Therefore, God is unimaginable. 2) Knowledge given by God for the sake of humanity, which is imaginable and can be subjected to the logical analysis. This does not mean that we have to analyse the knowledge given by God doubting it. But, the knowledge given by God must be also analysed. The reason is that the knowledge given by God is polluted with the knowledge inserted by ignorant and selfish human scholars. This inserted knowledge also appears as if it is the divine knowledge given by God. It is difficult to isolate the divine knowledge from inserted knowledge since both are mixed in the same scripture. It is just like the difficulty in distinguishing the fake note from the genuine note while counting a bundle of currency notes. Hence, the Reserve Bank that published genuine notes has given a procedure to distinguish both these notes. Similarly, God has

given intelligence to us, which is capable of doing logical analysis to distinguish both these types of knowledge. We have to use our intelligence in this context, which is the highest faculty that gives us the right direction. ***God says in the Veda that intelligence or Buddhi is the driver of the car.*** Car is the body and senses are the wheels. Steering rod is the mind. The owner of the car is the soul. The safety of the car and owner are totally in the hands of the driver. If the driver is inactive, there is no movement at all. If the driver acts wrongly, the lives of both car and the owner are gone. Therefore, ***the right direction of the body and the soul totally depends on intelligence or driver only (Buddhimtu Saarathim...)***. The intelligence does not function due to Tamas. There is no activity at all. If the intelligence functions wrongly due to Rajas or ego, the fate of soul and body are gone. Therefore, the logical analysis is as important as the driver of the car in the journey, whether journey is in worldly way (Pravrutti) or spiritual way (Nivrutti).

Therefore, God remains unimaginable since the first type of knowledge is impossible to us. The Veda also says that scholars try to know about God with the help of the scripture (***Tametam Vedaanuvachanena Brahmanaah vividishanti...***). Here, the word '***Vividishanti***' means that they like or attempt to know God. This does not mean that they know God. But, beware, the first type of knowledge also is possible to God because God knows fully about Himself also. Hence, God is called as omniscient (Sarvajna). We talk with reference to ourselves only in this context (Sandarbha), which should never be forgotten. The word '***Prajnanam***' refers to the second type of knowledge only with reference to us. The same word '***Prajnanam***' means both types of knowledge with reference to God since God knows about Himself as well as about the knowledge to be given to the humanity for the right direction.

Chapter 28

EARNING OF MONEY INCREASES INTEREST FOR IT**Frankness Promotes Clarity of Knowledge**January 08, 2016 2nd Message**O Learned and Devoted Servants of God,**

Shri Surya asked: You have given an excellent message on the consequences of financial corruption and rectification of it. Today, the corruption in the sexual life is also on the top. I would like to know what will be the fate of the souls involved in the corruption in sexual life”.

Shri Swami Replied: The sex and corruption in sex take place in the time of night in which moon exists and not Surya (Sun). Hence, the Sun is asking about the subject of moon as the principle opposition party questions about the activities of ruling party. Of course, the activity of the sex in the night time is only traditional, but, in the modern times, it is also taking place in the day time! Hence, Surya is also concerned on this topic! Let us come to the subject since this is only a joke put to My friend, Surya. Surya may say that he is My devotee, but, *I say that the devotional relationship (Bhakti) between the human incarnation and devotee can be in several ways and friendship (Sakhyam) is said to be one of these types.* I am exposing this aspect to advise My devotees to be My friends in putting the questions without any hesitation or reservation. You can criticize or even scold Me if you find anything not correct in My knowledge similar to your dealing with you close friends. Please do not think that I will be hurt if you scold Me in the friendship. I am certainly ignorant but not ignorant to such low level to feel hurt when My friend criticizes My concept. Your criticism of My knowledge indicates the extent of your anxiety and your deep interest to know the truth in the concepts of knowledge given by Me to you. *I will be more happy about such type of frank dealing with Me as a friend.* Hence, strictly follow the mode of friendship–devotion towards Me while participating in this spiritual sacrifice or Jnana Yajna. Unless you are frank in your question, I cannot be clear in My answer. Unless My answer is clear, it will not be helpful to the humanity. *Therefore, your frankness promotes My clarity in the knowledge resulting in the benefit of humanity.* More you become frank and critic towards Me, more will be the benefit to humanity and more will be the quality of your service to God. Arjuna is said to be the example for the type of friendship-devotion. The

reason is that this type of devotion is essential to enter the state of full freedom and frankness in getting the clarifications in the knowledge to the deepest level. This is the basis of the human incarnation in which God appears to be a human being so that friendship is possible, which is essential in preaching the knowledge. ***The human incarnation will never expose its unimaginable God-component because it is beyond the imagination of any human being.*** Hence, only the human being-component is always exposed since it can be only exposed. The only other way to expose the God-component is to expose the God component as the energetic form (energetic incarnation). Such energetic form like Vishnu or Shiva is also within the limits of the perception of human being. But, if the energetic form is expressed in its infinite climax, the highest quantity of energy (Vishvaroop), it is visible, but, creates fear in the heart of the preceptor. Arjuna feared a lot on seeing such vision and prayed the Lord to excuse him if mistakes slipped from his mouth due to friendship. ***The human incarnation does not like to exhibit the lighter or heaviest energetic forms to its devotees because the concept of friendship is affected and the freedom is reduced or even lost.*** In such case, the sacrifice of knowledge will not be fully effective to give full benefit to the humanity. ***Giving visions of energetic forms is stopped by Me also since at present the Lord is seriously involved in the knowledge sacrifice, which requires frank questions from friends.*** This human incarnation also gave visions of divine energetic forms to several devotees in the initial stage before starting this program of knowledge just for attracting the people. In such attracted people, some learned devotees interested in the knowledge are selected for the participation and further propagation of knowledge. Now, the full freedom is given and maintained, which is essential for the present program. ***If you see the trend of questions from Arjuna after the vision of the form of cosmic energy, you can easily find that the trend is mild.*** Later on, the friendship of Arjuna with the Lord was also not to the full extent. Obedience entered Arjuna towards the Lord after this incident. The Lord never wished to give this vision to Arjuna. Arjuna compelled the Lord by asking for it.

Best Worship of God - Read His Messages & Enjoy

I also tell one more point. The best worship of the absolute God, Lord Dattatreya is only to read His messages and enjoy. ***The extent of your joy in such reading is directly proportional to the extent of the pleasure rising in His heart towards you.*** The Lord in the Gita says that He is pleased only by the sacrifice of knowledge (*Jnanayajna tenaaham...*). When a

professor publishes a Research paper and if you read deeply and enjoy deeply expressing the appreciation to that extent, the professor will be pleased towards you to the maximum extent. Therefore, all of you read the messages sincerely, enjoy and propagate in this world so that all will get this benefit apart from the real reformation for the sake of balance of the society.

We are going out of the limits of the question asked by Shri. Surya. Still, I find this as proper to bring your hearts in lighter vein before we enter into the analysis of this serious and delicate topic. At least let us come to the present topic. Otherwise, the inherently hot Surya will become hotter if he is annoyed by further delay!

The corruption in sex is just similar to the corruption in wealth because wife is the wealth of husband and husband is the wealth of wife. However, wealth is the total aspect where as sex is a partial aspect of the wealth. If wealth is there, you can get food, clothes, shelter, fame, even sex also and what not? There is a saying that even monkey will come down from the top of hill if money is in your hand. Another saying is that a coin is thrown on dead body while saluting it expecting that the life may come back due to the coin! ***If wealth is not there, even the wife/husband in the modern times will give you divorce.*** If the husband does not earn, the wife will be unhappy and as a girl, she will not marry him at all. If the wife is unemployed or does not bring dowry or some wealth in some other name, the boy also will not marry the girl telling some other reason and hiding the actual reason. If you do frank and deep analysis without any reservation and hesitation in expression, it is very clear that keeping silent about money in the context of selecting the alliance for marriage is only hypocrisy of the humanity. Money is the root of entire worldly life (***Dhanamulamidam Jagat***). Therefore, sacrifice of money is the real proof for the real love and hence the Veda said that sacrifice of money alone will bring the real proof of your real love to anybody including God (***Dhanena Tyaagena***). The bond with money is the strongest of all the bonds. In this also, the bond with hard earned money is the strongest because you realize the value of money when it is hard-earned. ***The ancestral property has come to you as a lot, which is hardly earned by you.*** However, since it is also your money, it comes to the second place. There are processions and revolutions of groups of human beings called as parties or associations in the case of fighting against injustice in financial matters in the society. Regarding the cases in sex, there are only individual cases of fighting filed in the court. Therefore, money is the total main root of the worldly life-tree. Sex is only a branch of the tree or partial life. ***After participation in the sex, interest is***

lost. But, after earning some money, interest increases. There is limitation for sex but not limitation for the ambition to earn money. The difference between wealth and sex is the difference between the root and branch or total strength and partial strength. However, since sex is a part of the worldly life, which is totally supported by the money in long run, all the aspects related to corruption for money apply in toto to the aspects of corruption for sex also. This is the difference between the Ramayana and the Mahabharata. The Ramayana shows corruption for sex. The Mahabharata shows corruption for wealth. In the case of the Ramayana, all the monkeys fought on the side of Rama due to their personal devotion to Rama. In the case of the Mahabharata, the war between the two sects (Pandavas and Kauravas) took place because the groups are interested in the common enjoyment of wealth. People also supported justified rule of Pandavas and were against the unjust rule of Kauravas and hence, were indirectly involved. The Ramayana is about the individual case of Rama and Ravana. The Mahabharata is a case of two groups (Pandavas and Kauravas). Even a saint lives without sex, but, cannot live without food, clothes and shelter. Therefore, **corruption for money is the total problem and corruption for sex is a partial and personal problem.**

Coming to the topic in strict sense, the divine basis of sex is to extend the human generations so that the actors for the continuous series of dramas or film shootings are available forever, which is the basic requirement of the entertainment of God. Hence, the majority of humanity is always involved in this activity of sex, which is the effect of the materialised biological reactions. The other similar effects are hunger, thirst etc. If you view the sex in this angle, one need not feel shy regarding the sexual activity as one need not feel shy in eating food and drinking water. This is the reason why the sex education is being introduced in the educational system also. The statues of sexual activity are seen on the walls of the temples indicating that sex is an essential divine aspect of the commandments of God. If you do not understand this divine angle of sex, you will find fault with those statues appearing on the walls of the temples. It is only education of sex. After money (artha), sex (kama) is given the place in the four principle requirements of human life (**purusharthas**).

God said that He is the sex, which is not against the justice being the activity confined between legal husband and legal wife (**dharmaaviruddhah kamosmi...** Gita). Here, **God means sacred in this sense of context, not virtually the God.** It means such sex is divine and sacred. The great sage, Vaatsaayana composed the sacred book called Kama Sutra. A sacred sage will never write unholy book. The angle of

knowledge is important and not the inert activity (*jnaatvaa kurvita karmaani*- Gita). A doctor has to touch the private parts of the body in the examination during the diagnosis, which is the prior requirement for a treatment. As we hear the news, sometimes, a doctor exploits this and is involved in the unjust sex. Similarly, some Swamijis and some Babas. This sin exists in other religions also. Religion cannot do anything because *the basic behaviour of the entire humanity is one and the same in the essential activities like eating food, drinking water, sleeping in the night, sexual activity etc.*

Since getting issues to extend the humanity is the ultimate goal of the sex, this activity related to issues should be mainly analysed. The issue is born from the womb of the mother. There is a saying that the mother only can inform to the child about its real father. But, now, this is not a problem because DNA test gives the proof of parents. We must appreciate science here. Whoever may be the father, the mother is certainly known because the child comes from her womb only and this information need not be doubted. Hence, the mother gives earning to her child. The doubt is about the father only since father also should be certain to give his property to his child. Therefore, corruption in sex is not only an ethical issue but also a legal issue in dealing with the heir of the property. In future, the corruption for sex may reach climax and a law may be introduced stating that the heir of the father's property should produce the DNA certificate! But, ethics gives a solution here. Even though the issue was not generated by the father, the property of the father can come to the issue because issue can be treated as adopted, which is grown by father since, law says that adopted issue also is the heir of the property.

No Sin Results From No Intention or Pure Intention

Coming to ethics (Dharma or Pravrutti), it is also a divine subject. *If justice is violated in Pravrutti, which alone can develop the basic confidence on you in the mind of God, Nivrutti is out of question.* It is unjust to enjoy others' wives or husbands, who are the wealth of others through secret stealing or corruption leading to painning others and also to legal problems. One may say that in such case, if the secrecy is maintained, painning others will not result and the legal problems can be avoided by taking medical care. One may also support his logic by saying that Lord Krishna danced with Gopikas (Rasaleela) in the midnights only to avoid hurting their husbands. The case of Krishna is totally different since that angle is completely a separate view. The angle of awareness called intention (samkalpa) is more important than the inert activity (karma). The

intention leads to desire and the desire leads to activity (*Samkalpa prabhavaan kaamaan-* Gita). The inert activity also leads to desire and subsequent intention to do another sin. This is reversible equilibrium between the forward (intention leading to activity) and backward (activity leading to intention) reactions, which is called as the cycle of deeds (karma chakra). The first hymn of the first Upanishat says to avoid the inert activity also and considers it also a sin due to its inevitable further consequence (*maagrudhah kasyasvit dhanam*) resulting in continuous mobility of the cycle of deeds. ***It means that you should not steal others money or wealth whether you have intention or not.*** Even though there is a concept that mere inert activity is not a sin without intention, this concept is neglected because it is not possible in the case of an ordinary person. Certainly, the intention or angle is linked to the sin as in the case of sincere and false doctors touching the private parts of the body. Sita said that there cannot be sin when her body touched the body of Ravana while stealing her since she was under the forcible control of Ravana (*yadyaham gaatrasamsparsham...*). She refused to sit on the shoulders of Hanuman since the touch here is to be done by Her while She is in her own control. The angles or intentions differ in both the cases. Sage Vyasa also participated in the sex with the widow-wives of His brothers on the order of His mother for the extension of her race. Lord Krishna also participated in sex with married Gopikas in order to test the strength of their bonds with husbands (*Dareshana*) competing with God. ***In all these cases of Sita, Vyasa and Krishna, the cycle was struck at a point without further motion.*** The inert activity had no intention or other pure intention before it and also could not generate any intention further. This means that the inert activity was done without intention (Sita) and with other pure intention (Vyasa and Krishna). ***Vaatsayana says that touch of the bodies is also the preliminary external part of sex.*** Hence, Sita was blamed by washer-man though Agni (fire test) gave the certificate that She had no intention at all. In the case of Sita, the cycle was struck due to absence of prior intention and generation of subsequent intention before and after the activity respectively and hence, the blame is unreal and unjust. In the case of Krishna and Vyasa also, the cycle was struck because of other pure intentions (test of the strength of bond and extension of race respectively) existing before activity and no birth of intention after activity. ***No intention (Sita) and other pure intensions (Krishna and Vyasa) cannot be touched by sin as in the case of a sincere doctor touching the private parts of the body for diagnosis.*** Shri Hanuman while searching Sita in Lanka had to enter the bed room of Ravana, in which He had to observe several naked

ladies lying on the beds to confirm whether Sita is forced into the bed room. He says there that He is not sinful by seeing such naked ladies due to the absence of prior and posterior intentional desires, which are the characteristics of mind (*manohi hetuh...*). Lord Vishnu cheated the wife of Jalandhara to do corrupt sex. But, here the intention is not to enjoy that lady, though she was a Gopika interested in Krishna (Vishnu). The intention here is to kill Jalandhara, who was fighting with Lord Shiva aspiring for Goddess Parvati. Such pure intention cancels even the sin involved in corrupt sex.

Body of two inert parts (Anna and Prana) and the inert sexual activity of the inert bodies (karma) are sinless. The other three parts (Mind, intelligence and happiness) belong to non-inert awareness creating intention and desire. The sin is related to awareness (nervous energy) only and not to inert matter and energy. Some over intellectuals exploit this concept by saying that skin to skin, there is no sin! This is correct because the skin is inert. But, the nerves below the skin become aware of the inert activity generating desire and intention to repeat the activity again and again. The inevitable consequence of this activity leading to chain of sins brings the real sin. ***If the awareness is untouched by the activity, there should not be the repetition of the inert activity.*** The inertia cannot repeat itself. In these divine cases, the awareness is pure due to no intention or other pure intention devoid of sexual desire. Hence, these divine cases are out of punishment due to lack of sin. If you take the case of an ordinary human being, this inert activity of inert bodies (karma) generates the sexual desire that leads to another inert sexual activity. The case of ordinary human beings involves the continuous rotation of the cycle resulting in series of sins. ***In the divine cases, since the cycle is struck at the point of inert activity only without further generation of sexual desire, the cycle cannot continue.*** This is the reason why Sita refused to sit on the shoulders of Hanuman, why Vyasa did not participate in such sexual activity after that single incident and why Krishna did not dance with anybody after leaving Brundavanam. Similarly, Hanuman had the prior pure intention to search Sita only and after the activity of seeing the naked ladies, the desire to see again the naked ladies never was born in His mind that promotes such activity again.

Punishment of Sexual Corruption

Two cases came to Me for My advice. One is the case of a person whose wife was forcibly raped by the hijacker of a plane. I advised the husband to accept the wife since she had no intention and more over the

husband failed in his duty to protect her. Another case was a fraud saint cheating a female devotee by saying that the sex with her is the will of God. The cheated lady participated in the sex due to her extreme devotion and was unable to recognise the exploitation. I advised the husband to accept her because her intention was not sexual desire with that saint but was the excellent devotion to God. This is a case of other pure intention without the corrupt sexual desire. Hence, not only the existence of intention but also the purity of intention is to be judged in deciding the sin and punishment. In these cases, the hijacker and the fraud saint will be certainly punished by God because their intentions were the corrupt sexual desires only. ***Hair split analysis is required not only in Nivrutti but also in Pravrutti.*** The corruption for sex in the case of normal human beings involving the secret sexual activity has prior corrupt sexual intention and also the subsequent generation of the same leading to the repetition of the same activity is generating chain of sins. ***The punishment for this chain of sins in the hell is very serious. A copper statue having the same form of male or female with which this corruption was done, is heated to the red hot stage and the other partner is forcibly made to embrace the statue again and again.*** You can never imagine the agony caused in this repeated punishment. The repetition of punishment is due to the repetition of the same sin again and again by the human beings controlled by the constantly rotating cycle of deeds. A single sin done without prior and posterior intentions cannot have the punishment. As per the bumper offer given in Kali Yuga to humanity by God, even the chain of sins can be cancelled if one realises and repents by stopping the chain due to avoiding the generation of further intention that can stop the repetition of sin. A follower of the atheist Charvaka wrote a verse stating that the incapable husbands unable to satisfy their wives and unable to control them in doing sexual corruption, have written on the palm leaves that a man should not touch others' wives, which is their plan to bring control from the other side! Such promoters of sin will be subjected to the above punishment in the hell till the end of the creation. The punishment for the propagation of sin is very very serious compared to the punishment of an individual sinner. Hence, propagation of true knowledge is very important and involves high risk because ***propagation of wrong knowledge leads to endless punishment.*** This is the reason for the logical analysis to be done for filtering the wrong knowledge of insertions from the true divine knowledge given by God. Keeping silent without propagation is better than propagating wrong knowledge. Zero is better than negative sign.

Shankara also performed sexual corruption with the wives of king Amaruka. This is a very special case and hence explained separately. While

Shankara climbed the steps to sit on the throne of Sarvajna Peetham in south India, Goddess Saraswati blamed Shankara not to climb the throne since He is a sinner due to that sexual corruption. Shankara gave a wonderful reply saying since such inert sexual activity could not generate the corrupt sexual desire in Him, which is proved by the absence of repetition of such sexual activity again in the rest part of His life, the sin cannot touch Him (this aspect is well explained above). The second additional reason given by Him to support the absence of sin is that the original body of Shankara did not participate in such sexual corruption so that the inert domain is also pure without sin. The additional third supporting reason given by Him was that the body with which the sex done with the wives of Amaruka was the same dead body of the same husband, Amaruka, into which the soul of Shankara entered to make it alive, for such activity in order to learn the practical sexual education in which Shankara was challenged in the previous debate by Goddess Saraswati. In this reason, such sex was not corruption at all because the bodies involved were of the same husband and the same wives. In this reason, He argued further that the inside soul, Himself, was detached due to lack of prior and posterior intentions. In the special case of Shankara, both the domains of inertness and awareness are pure and hence the sin cannot be even imagined. The second and third reasons are only reinforcements of the first reason because by the first reason itself Shankara became sinless like Sita, Vyasa, Krishna and Hanuman. If you pass by forty marks, forty one marks will not affect the status of pass in any way and the extra one mark can be said to be the reinforcement of pass. Essentially, Sita, Vyasa, Krishna, Hanuman and Shankara were all passed candidates. Shankara being extra genius argued strongly His case from several angles.

Stop Sinful Activity at Some Stage & Stop Cycle of Deeds

The angle of the intention is important in this critical analysis. If the sinful angle is absent, it is the case of no intention as in the case of the side of lady in forced rapes. If the same activity without force or cheating is done with some other intention, which is pure, such activity also cannot bring the sin. Each side should be individually analysed. In the case of Sita, she is pure without any sin. In the same case, Ravana is sinful due to his force and bad intention. The activity is same involving both but one side is sinless and other side is sinful. In the case of Vyasa also, His side is sinless and the other side is also sinless because of lack of any bad intention in the widow wives except the extension of race. In the case of Krishna, He is sinless because His intention is not bad, which is pure, being the final

spiritual test of the holy sages in the form of Gopikas. In this case, the other side is equally sinless because the sages in the form of Gopikas proved that their bonds to God are stronger than any other worldly bond. In the case of Hanuman, He is sinless because of no bad intention and because of the other good intention to search for Sita. The other side, the naked ladies are also sinless because they were in the state of deep sleep as far as the activity of seeing them is concerned. Shankara is also sinless because of no bad intention and the other side was also sinless since the wives of Amaruka enjoyed the body of their husband only. He found fault with Goddess Saraswati being the root cause of the whole incident since She started testing Him in the sex education, which is irrelevant to the spiritual knowledge. She became afraid for this reverse attack from Shankara and immediately prayed Him to sit on the throne! In all these cases, the bad intention related to the sinful activity is absent resulting in the state of no intention. Even though some other intention exists, since it is pure, it cannot bring sin. All these cases are uniformly characterised by the non-repetition of the sinful activity again due to the non-regeneration of bad intention from such activity that can lead to the same activity again and again. ***As per the liberalised law of God in Kali Yuga, if the sinful activity is stopped at some stage resulting in stopping the revolving cycle of deeds, such case also can be listed as one of the above divine cases cancelling the total past sin.*** The idea is to stop the revolving cycle of deeds by putting a full stop to the sin somewhere at some time in the life. The non-repetition of the sin is the only real end of the sin. The aim of the punishment is also the same. A sinner is jailed not for the sin done in the past, but, jailing him is only to prevent him from the repetition of the sin in future by moving freely in the society. The sin, punishment, cycle of deeds etc., is the most complicated topic and analysis differs from one case to the other (*Gahanaa karmano gathih*- Gita).

Chapter 29

CHARACTERISTICS OF GAYATRI HYMN

January 08, 2016 Evening Message

O Learned and Devoted Servants of God,

Shri Ajay asked: I found one lady devotee preaching in T.V. saying “I don't know from where this bad tradition of restricting the ladies from the recitation of Gayatri Mantra has come?” Please give your comments on her remark.

Shri Swami Replied: This shows that the lady devotee is angry regarding this bad tradition. I can say that her remarks are based on the situation already filled with total confusion. In such case, I have to say that she is right from one angle and not right from another angle of misunderstanding. My remark will be well understood if I clarify first the background and then explain about My remark. If the background is clarified, the remark becomes self explained also.

This Gayatri Mantra, the Vedic hymn, is not at all the real Gayatri. It is called as Gayatri hymn because it is just a verse existing in a Vedic meter, named as Gayatri. The name is only to give identity for an item to be isolated from the other items just for the purpose of addressing it. We call some person as Rama, who tells lies, doing all sins and maintaining illegal sex relations. The meaning of Rama brings the Lord called Rama, Who is totally against to all these sinful characteristics. Still, people call this fellow as Rama because the name is not fixed according to the meaning of the word, but fixed just to call him by some specific word. A lady, who does not give even a cup of water, can be called by her name as Ganga. Therefore, Gayatri is only the name of a Vedic meter and the real meaning of the word Gayatri is not at all seen in the Vedic meter or Vedic hymn existing in that meter. This Vedic hymn is only a poem that can be recited. This poem is not a song at all and nobody sings this Vedic hymn as a song. Even if the Vedic hymn is sung as a song (as we see in these days from the cassettes played), it is not the real Gayatri because its meaning is unknown and even known is not applicable at all! All the characteristics of the word 'Gayatri' should be known (*Gayantam Traayate*) if you want to use the word Gayatri in the light of its real sense. The characteristics of the meaning of the word Gayatri are: 1) It is a song to be sung and 2) Its meaning should be known, which suggests that we should be well acquainted with the language of the hymn, the Sanskrit. The language can

be also the mother tongue since the omniscient God knows all languages. 3) The meaning of the song should be related to God as a prayer. 4) By singing the song, the singer should develop emotional devotion towards God, which can bring protection from God. In the present Vedic hymn, called Gayatri, let us see whether these characteristics are applied or not? 1) This Vedic hymn is only recited and never sung. Especially, in general, the men are not good in singing. 2) Generally, people do not know the Sanskrit language and hence do not understand the meaning of this Vedic hymn. 3) ***Even though it is a prayer to God, since the meaning is not known, it cannot be treated as a prayer.*** The prayer should come from your heart with feeling. ***When the meaning is not known, feeling cannot come.*** 4) Emotion comes from feeling and feeling exists only if the meaning is known. In the absence of emotional devotion, no protection from God comes. Now, tell Me whether this so called Gayatri, a Vedic hymn, is the real Gayatri? It is only called as Gayatri by the name of the meter and the name is just for the sake of calling an item with specific word irrespective of its meaning (*Samjna*). You brood over the ancient tradition for not allowing you to recite this unreal Gayatri! It is just like crying about the fortune of your friend, who told you that she drank Goldspot drink in her yesterday-dream and you could not drink that in your yesterday-dream. The funniest situation is that you weep about your friend drinking Goldspot in the yesterday-dream and your crying is done today while drinking the real Goldspot! Actually, the ladies have Gayatri with them! The men have only unreal Gàyatri with them. ***You sing devotional songs in your mother tongue while doing worship to God with full emotional devotion and getting the protection from God. The unfortunate men spend in reciting this unreal Gayatri hymn without singing, without knowing its meaning, without getting emotional devotion and without getting the protection from God.*** The actual situation is reverse because the men should cry against the women for the misfortune hailing over them!

Split Due to Misunderstanding & Misinterpretations of Middle Aged Scholars

Recitation of this Vedic hymn is not the worship of God because it is only an important point of spiritual knowledge that should be strongly memorized through recitation during the propagation of spiritual knowledge in the society. The meaning of this Vedic hymn is that you should worship the human form of God coming to this world to activate your intelligence by giving the spiritual knowledge with full analysis. It also means that God is unimaginable and cannot be worshipped or served

directly in any way. A small part of this Divine creation resulting from the unimaginable power of God, called the human body, becomes the medium of God enlightening your intelligence through preaching, which alone can be meditated upon. ***Thus, this hymn belongs to the domain of spiritual knowledge and does not belong to the domain of devotion and worship.*** Some men, called as Brahmins, in the ancient times were only interested in the propagation of the spiritual knowledge, who were involved in memorizing (Japa) the important concepts. Their ladies, engaged in cooking the food and serving them, got their due share of grace from God. ***Since this was not at all the context of the worship of God, there is no direct loss in any way to the women and they were given the due share of the fruit from males for their service to them.*** You scold Brahmin-sages for creating this bad tradition of restricting the propagation of spiritual knowledge to the ladies, misunderstanding them that the ladies are prevented from the best type of worship of God while the reality is that the women were only provided with the best worship of God (real Gayatri). Even if you interpret this Vedic hymn as prayer to God, there are better prayers and better ways of praying like singing. Recitation of a poem (the Rigveda) is a better way than recitation of a sentence (the Yajurveda) as prayer. Men are blessed with this second better way. The best way is to sing the prayer (the Samaveda) and this best way is allotted to women. This is also the will of God because women are blessed with sweeter voice than men, which is a requirement for the song. If a student passing in first class blames the student passing in second class saying that the second student is favoured by the university with partiality, how it looks! Women blaming men in this context are similar to this example. Moreover, Gayatri is represented as woman Goddess and I do not know how this representation is justified in the light of the meaning of the word Gayatri. ***Gayatri means the best mode of worship of God through singing as per its meaning.*** I do not know how such a mode becomes male or female!

All this split is resulting due to the misunderstanding and misinterpretations of the middle aged scholars, who blindly recite the scripture (the Veda) without knowing the meaning of a single word in it. Their heads were filled fully with ignorance creating such foolish remarks to enrage the other castes and women of all castes. If you say that Brahmin-sages created this bad tradition due to caste feeling, how the male Brahmins did injustice to the women of their own caste? ***My criticism looks mixed since I appreciate the merit and scold the wrong defect.*** The essence is that there are several ways to worship God and one better way is chosen by the first group of males of Brahmins, Kshatriyas and Vysyas through Holy

Thread Marriage (Upanayanam). Another better way than their own better way i.e., the best way of singing prayers to God was allotted to the second group of Shudras and women of all the four castes. This arrangement was done because the second group was interested and involved in the Divine service. The allotment of different ways was not done by force but as per the interests and qualities. The second group allotted with the best way is scolding the first group allotted with better way based on caste and gender! This is the misunderstood angle because the women of Brahmins were pushed to the second group to prove that the caste feeling rubbed on them is not correct. ***Caste is stronger than gender and hence based on the gender injustice to own caste cannot be done.*** If this is wrong, do you find any caste in present time doing injustice to the ladies of their own caste? Do you see that the B.C. castes fight for reservations to the B.C. males only neglecting their females based on the partiality to gender? Therefore, you should not blame the caste of Brahmins for doing injustice in Hindu religion. Of course, I fully agree with the middle age Brahmin priests doing all such foolish things due to lack of the Vedic knowledge since their brains were blocked with the routine blind recitation that gives full ignorance. ***The original classification and arrangement of tradition was done by the Brahmin-sages, who were the embodiments of the Vedic knowledge.*** You should appreciate them and should not rub your foolish misunderstanding on such sacred sages. Of course, I shall join you in scolding the middle age Brahmin priests, who were foolish due to lack of the Vedic knowledge and are responsible for the present confusion and split resulting in weakening Hindu religion. Certainly, the other religions should be appreciated for not having such unfortunate effects.

Chapter 30

FOUR TYPES OF DEVOTION COMBINEDLY FORM NIVRUTTI

File Kept in Cold Storage As Long As Nivrutti Followed

January 10, 2016

O Learned and Devoted Servants of God,

1. For those in continuous suffering, is there any practical spiritual solution for immediate relief?

[Reply From Shri Datta Swami to Questions from Mr. Anil: 1. For those who are in the state of continuous suffering (chronic diseases, financial crisis etc), any practical spiritual solution for immediate relief? Mainly troubles in the form of incurable diseases etc. comes in the old age and it will be too late for such people to start spiritual practices. What will be the fate of such people?]

Shri Swami Replied: The disease comes due to sins only (*Papam Vyadhi Rupena*). The remedies said are medicines, donations to deserving and worship of God (*Aushadhaih Daanaih Japa Homa Suraarchanaih*). This shows the ascending order of the remedial response step by step. *The main essence of this subject is only control of repetition of sin by repentance, rectification if possible and non-repetition.* These three steps are sufficient to cancel the entire accumulated past sin. Prevention and rectification of the disease is one item. Achieving good health is another item. The first item is prevention of loss and the second item is gain of profit. The first item can be achieved through stopping the revolving cycle of deeds through non-repetition of sin. This avoids punishments, which avoids the loss. Gaining health is achievement of profit, which is related to the opposite deed to sin. By auspicious deeds, you can get health. Both these parts are in the subject called Pravrutti related to this worldly life. When all these steps fail, the Pravrutti is closed. *The ultimate remedy is only the God and His related subject is Nivrutti.* The devotion to God is of four types: 1) Devotion to get rid of intolerable suffering (*Aarta*), 2) Devotion to God to get interest in Him so that all the enquiry about Him continues successfully (*Jijnaasu*), 3) Devotion to God to achieve the grace of God in the spiritual path (*Artharthi*) and 4) Devotion to God to attain the ultimate true spiritual knowledge in all angles (*Jnani*). When one enters Nivrutti, all the four types should be the goal and not merely the first type.

If one is confined to the first type only, God will again open the file of Pravrutti of the soul and proceeds according to such file only in which again non-repetition of the sin is the only solution. If one enters Nivrutti, just for first type only, it is not at all Nivrutti since it is Pravrutti only. ***The first type associated with the subsequent three types becomes Nivrutti.*** But, if one enters Nivrutti with all the above four aims, the response of God will be different. Irrespective of the Pravrutti file of the soul, the suffering will be removed temporarily, which is temporary postponement only and not permanent cancellation of the sin, which cannot be done without non-repetition of the sin. This temporary suspension of suffering is only to achieve the total spiritual knowledge without any hurdle in the path. ***This means that the suffering is temporarily stopped so that there will be no hurdle to achieve the total spiritual knowledge.*** Once the fourth type of goal is achieved, the person becomes a good scholar of the total spiritual knowledge. If the person stops with the satisfaction of mere knowledge, the suspended suffering will again come into action. To stop suffering at this stage, the subsequent step after gaining the total spiritual knowledge should be attempted by the person, which is the devotion (bhakti) or emotional force to implement the knowledge in practice. If one stops again after the second step by becoming the perfect devotee, the suspended suffering will again come into action. ***Now, if the person attempts to the third ultimate step, which is the implementation of spiritual knowledge in practice (karma), and succeeds in it, the suffering is stopped permanently.*** Remember that the suffering exists as an item in the Pravrutti file kept in the cold storage by the God. If you slip from this third stage called karma yoga, the Pravrutti file comes out of the cold storage and the suffering will again come into action. ***If you do not slip in the Nivrutti, the Pravrutti file exits in the cold storage for ever, which is almost equal to the destruction of the file.*** The reason here is that it is the law of the deity of the justice, who presides over the Pravrutti, that suffering should end only by undergoing that suffering. ***This law of justice is never broken by God since God is the sole supporter of justice.*** As long as you are in the field of Nivrutti, you are blessed by God getting permanent release from the suffering without undergoing that suffering. God gives you permanent protection without hurting the deity of justice. The law of justice is never violated by God and at the same time, you are relieved from the suffering forever by the grace of God. Everything impossible becomes possible and at the same time, the impossibility never becomes possibility in the administration of omniscient and omnipotent God.

Old age is always disadvantageous due to the diseased body leftover with least energy. It is just like a spoon of milk leftover in a broken cup. ***One should certainly enter Nivrutti in the childhood like Shankara or in the youth like Ramanuja and Buddha.*** Generally, these two possibilities are rarely seen in the human beings. At least, one should enter Nivrutti in the old age and even this possibility does not happen even though the human being appears externally as if it has entered the Nivrutti in the old age. In reality, if you analyse the inner core, the old person is in the climax of Pravrutti only in the disguise of Nivrutti. In old age, Pravrutti disappears in the actions due to the incapability only. ***Pravrutti leaves the actions and enters the mind so that Pravrutti is in double quantity in the mind.*** The old person fools others being doubly strong in Pravrutti internally and appears to be in the Nivrutti by the external drama dress of Nivrutti. Nivrutti is only a role for the old person, who as the inner actor, is in the Pravrutti only. Shankara says “the person in childhood is interested in games, in the subsequent youth is interested in the female and in the old age is interested in Pravrutti with deep worry till the death. Tell Me, who is interested in God (*baalastaavat...*)?” ***Even if the person really gets out of Pravrutti in the old age, lot can be achieved.*** It is not the question of the time left over. If sincere reality in practical implementation of the spiritual knowledge is maintained without hypocrisy by forgetting the surrounding public and assuming that he/she stands before God, the ultimate and total fruit of Nivrutti can be easily achieved even in one hour before death. One should always remember that God is omniscient and omnipotent whether the soul is in Pravrutti or Nivrutti.

2. How does the worship of planets give some remedy for problems?

[You mentioned that planets represent the power of God and there are presiding deities which deliver the fruits of deeds for any soul. It was mentioned that prayers to these deities pacify them. If they are strict in implementing the delivery of fruits impartially how the worship (prayers) to them give some remedy for problems? Whether these deities are over-whelmed or affected by the praises (in the form of prayers) of devotees to give relaxation in the suffering?]

Shri Swami Replied: This doubt comes due to the lack of clarification of joints existing between the sentences in the above question. There are certain concepts as joints between these statements. When these joints are dropped, the continuous chain of the rods is broken and the rods fall as an irregular heap, which is nothing but confusion. Let Me link the rods with the missing joints.

In the atheistic astrology, the concept that the inert planets controlling the incidents of the human life is rejected because inert item has no role in

the domain of awareness or human life. Now, only two types of astrology are left over:

- 1) **Devilish astrology:** Here, the presiding deities of the planets, which have awareness, influence the non-inert human life. Such influence is due to their unimaginable powers granted by the unimaginable God. Here, God comes into the picture. These deities are His servants only carrying on His administration on this earth. Praying such deities, remembering them as the servants of God is only indirect praying of the ultimate God only. This is the theistic approach in this devilish astrology. If this theistic approach is omitted, the devilish astrology is to be rejected. According to the devilish astrology, the presiding deities have inherent unimaginable powers and there is no existence of God. The entire universe is governed by this council of planets only. If such devilish astrology is accepted, prayers to such deities of planets are waste. Even if they are pleased, without the unimaginable God, such deities cannot have unimaginable powers and hence, cannot even influence the human life. Therefore, here, whether you consider these deities as independent powers without God or whether you consider these deities as the embodiments of the various unimaginable powers of God involved in the divine administration – is the main point before answering your question.
- 2) **Theistic astrology:** Here the main source of all the unimaginable powers is only the unimaginable God. These unimaginable powers of God control the presiding deities of the planets. Therefore, the ultimate controller is only the personified unimaginable power of God that controls the presiding deity of the planet. Here, the personified power of God is the ultimate officer and the presiding deity is only His personal assistant. *Though, a double layered office is represented, the ultimate power is only the power of God or God Himself.* For Ex: Jupiter is the inert planet. The presiding deity of Jupiter is called as Bruhaspati and the ultimate controller of this presiding deity (Bruhaspati) is Lord Shiva. Lord Shiva is the personified destructive power of God or God Himself. The controlling deity of the presiding deity of the planet, Jupiter, is mentioned by the sage Jaimini (*Gurunaa saambashive*). Like this, the controlling deities of the presiding deities of all the planets are mentioned by Jaimini. This is the direct spiritual knowledge. In the above devilish astrology, you pray presiding deity, Bruhaspati, who is an assistant of Lord Shiva only. In the theistic astrology, you pray Lord Shiva directly, Who is the direct God Himself. In both types of astrology, your prayer is ultimately directed to the ultimate God only. You should leave the main theme of the devilish astrology, which says that there is no Lord Shiva

except Bruhaspati. If you accept Lord Shiva, Bruhaspati can represent Lord Shiva as His sincere devoted servant. Service to devotee is also service to God since God identifies Himself with the devotee as per the Bhakti Sutra of Narada.

The ultimate essence is only that the theistic astrology is nothing but the spiritual knowledge of God. God working directly or working through the deities of planets is one and the same. When we say that the Prime Minister has done this good work for country, it means that the instruction of the Prime Minister was carried on by his administration-officials as the work.

The underlying point is that whether God works directly or works through the deities of planets, is it proper to give relaxation in the suffering overwhelmed by the praise in the form of prayer? This point sees one side of the coin without seeing the other side. The other side is that ***this world is not the world of suffering like hell.*** This world is called as Karma loka having full freedom to do the actions. Hell is the upper world in which the punishments of sins are implemented without any freedom and hence, it is called as Bhogaloka. ***In this world, the reformation of the soul under the direct supervision of God is the main programme.*** If the soul is reformed by praising the God, ***God will show the relaxation in the interest of its reformation.*** The relaxation is not due to the praise applied to God as soap. Hence, ***the relaxation of suffering implemented or not implemented is not at all the point. The only point is that whether the soul is reformed or not?*** Since relaxation of suffering is never done for the sake of soaping, this blame cannot apply to God. The relaxation of suffering may be granted by God for the sake of reformation of the soul, which may be misunderstood by you that God relaxed the suffering due to your soaping. ***Since it is not the fact, God cannot be blamed even if you retain that misunderstanding forever.*** Therefore, astrology should be taken as the associated and subordinate subject of the spiritual knowledge. It only gives the mechanism of the working administration of God under His ultimate control and supervision.

3. Is it true that atheist countries have a higher standard of living with fewer crime rates than theist countries?

[Some people argue that countries like Sweden, Denmark etc., where majority of the people are atheists are countries with good standard of living with lesser crime rates than theist countries. Thus they favour atheism.]

Shri Swami Replied: I have to reply this question in its deep level since whether such atheistic countries live with happiness or not, you are

finding an atheist with your eyes in the society living with good standards and happiness. Therefore, this question cannot be escaped at the micro-level even if you deny the question at macro-level saying that such countries are not happy. If the answer can be given at the micro-level, it equally applies at the macro-level.

God always works and even takes human incarnations only to establish Pravritti and is least interested in Nivritti since He is personally involved in it. *Nivritti explains about our love to God and reciprocated grace.* This is personal issue between God and an individual like Hanuman, Radha, etc. Pravritti is regarding subject of the mutual behaviour of the human beings in the society that affects each other. *The ultimate expectation of God is only that you should succeed in Pravritti even if you don't look to the side of Nivritti.* God is never worried about your Nivritti. It is only about your worry for God. The worry of God towards you is Pravritti. God behaves as an individual in Nivritti. God behaves as an administrator and king sitting on the throne ruling the world and maintaining the balance and peace of the society. God feels that Pravritti is His greater responsibility or even His ultimate and single responsibility. The Lord says in the Gita that He incarnates only to establish justice in Pravritti. The human incarnations of other religions also stressed on the ethical aspects of Pravritti only and Nivritti is seen in negligible quantity. Even in Hindu religion, it is said that if you follow justice in money and sex the salvation is automatically given (*Apyarthakamau...*). The happiness is the fruit of Pravritti as rewarded in heaven. *When this earth becomes filled with humanity following justice everywhere without doing any sin, this earth itself becomes heaven emitting happiness.* God never wants your devotion to Him and treats it as soaping only. Of course, if your devotion is real, proved by practical sacrifice, which is very very rare that may happen in the case of a single individual among millions of human beings, that too, after millions of births, certainly the fruit is unimaginable, which is that God enters you and identifies with you. After becoming God, as the God, you will again do hectic work for the establishment of justice of Pravritti only. *The best devotee is also blessed with such service only.* In Nivritti, you are under the grip of God and will never slip so that the happiness is continuous, which is called as bliss (Ananda). In the case of happiness from heaven, it may break if there is a slip since you are in the grip of yourself. You will have full independence to do good or bad deed. Getting happiness by doing good deeds and avoiding bad deeds has always the possibility of slip. The continuity of such happiness is guaranteed till the occurrence of slip (*Ksheene Punye...* Gita). Success in Pravritti is good or better than sin.

Nivrutti is best but is very very rare. ***Therefore, even an atheist is blessed by God with happiness if he follows justice without doing sin in Pravrutti, even though the personal touch with Him does not exist.*** A student standing first in the class receives gold medal from the hands of the vice-chancellor even if the student is dead against to the vice-chancellor or even if he does not have any personal touch with vice-chancellor. In Nivrutti, the student is selected as his son-in-law personally and gets lot of gold from the vice-chancellor. The student receiving gold medal cannot stay in the house of vice-chancellor, but, the son-in-law can stay. Nivrutti is far greater than Pravrutti. Nivrutti is confined to very few sons-in-law proportion to the number of daughters. The students receiving gold medals in various subjects, every year, are many in number. The gold medal is only a coated gold medal. If you sell it, you will not get even a few hundreds of rupees. The gold given to son-in-law is genuine, the value of which will be in lakhs of rupees. In the case of gold medals, the vice-chancellor functions in virtue of his position of post. In the case of son-in-law, he functions as father-in-law, who is equal to father. ***If the countries named by you are really least in the crime rate, the award of happiness is inevitable as per the rule.*** But, I have seen a few atheists with least crime rate, following justice in Pravrutti living with happiness.

5. Lot of illiterate people are there. How they can benefit from Your divine knowledge since they cannot read it?

Shri Swami Replied: Let Me first bring unity by clarifying the concepts at the upper level, which is the literate. ***The upper level always leads the lower level of illiterate.*** The upper level, once gets clarified and convinced with the unified spiritual knowledge, it will take the work of propagation of the unified spiritual knowledge to the lower level. If I do not convince the upper level and go directly to the lower level, there will be a clash between Me and the upper level before the lower level. The lower level gets confused easily because it cannot get the clarification as fast as the upper level can get it. Hence, Shankara took the task of clarifying the upper level, which consists of a few scholars only. If you defeat the army chief, the army is defeated. If you convince the upper level scholar, his group of followers gets convinced immediately through him. Therefore, I am proceeding with the same plan of Shankara by preparing a group of scholars fully convinced with this spiritual knowledge. Such scholars will generate more groups and slowly these groups convince the general public at the lower level. It is like multi-level chain marketing. Except this, there is no other way in view of the limited life time of this medium (body) and the

limited energy in this body. The work should be done with a proper plan. ***God will take care of all these things since He is omniscient and omnipotent.***

6. Atheists may argue that as he cannot reach the boundary, God may not exist beyond the boundary also.

[God exists at the boundary of the universe. However one can never reach the boundary. That means that God is not achieved. Then atheist may argue that since he is not reaching the boundary practically then God will not even exist there at all.]

Shri Swami Replied: *The boundary means one item on one side and the other different item on the other side.* Boundary of the ocean means water on one side and the different soil on the other side. If on both sides water alone is present, it is no more the boundary of the ocean. If soil alone is present on both sides, it is no more the boundary of the soil of earth.

This universe or cosmic space (composed of matter and energy and also some drops of awareness in the forms of souls, embedded in bodies of matter and energy, called as human beings scattered here and there) is endless to the naked eye, to the sophisticated equipments like telescopes and even to the imagination of mind. Therefore, we say that the boundary of this cosmos is endless and unimaginable. Since the cosmos is imaginable in the core up to its edge, we can say that even the edge of the cosmos is imaginable, which is made of the same matter and energy (even the soul is a specific form of energy and hence, comes under the category of energy only). Therefore, *the boundary is not unimaginable because there is no difference between the core and the boundary in their materials.* The unimaginable boundary of the cosmos means that the point where it ends is not imaginable making the cosmos endless. Therefore, you have to accept that the ending point of the cosmos is unimaginable, which naturally must be totally different from the imaginable cosmos (like soil differing from water). If the ending point is also imaginable, it is not the boundary of the edge of the cosmos. It means the cosmos is still continuous. If you say the ending point of the ocean is again water only, it means the sea is continuous and the boundary is not reached. Therefore, *the essential criterion for the end point of the imaginable cosmos must not be imaginable again and must be unimaginable in which case only we can say that the imaginary cosmos ends there.* You must say that the end point of ocean is not water, but, should say that it is the soil, which is totally different from the water. Hence, *the boundary of the cosmos has imaginable nature on one side and the unimaginable nature on the other side like the boundary of ocean*

has water on one side and soil on the other side. Hence, you have to accept the existence of unimaginable nature on the other side of the boundary of this imaginable cosmos.

Infinity of Cosmos Due to Unimaginable God on Other Side

Any imaginable item must be finite as we see in the imaginable cosmos or world. Hence, the imaginable cosmos composed of imaginable and finite items must be also imaginable and finite. But, this imaginable cosmos is infinite since its end cannot be reached. On one hand, you say that the ocean is imaginable and finite and on the other hand you say its end is not reached! Both these arguments mutually contradict each other. The best solution in this critical juncture is that to agree the finite nature of the imaginable cosmos having imaginable end as the inherent concept of this imaginable cosmos. In such case, we must reach the edge of this cosmos. Yes. We agree that it should be reached basing on the inherent imaginable nature of cosmos. ***We say here that the end of the cosmos is not reached not because of violation of its inherent nature, but, because of the unimaginable nature of the other side, which cannot be reached.*** I illustrate this with an example. You stand before Me at a point after 10 feet. As I travel towards you, suppose you also go back subsequently maintaining the same 10 feet distance between us. This 10 feet distance becomes endless not because of the absolute elongation of the distance, but, because of your relative backward movement. If the 10 feet is maintained constant due to the elongation of the gap between us, I do not reach the end of 10 feet due to the infinity of the gap itself due to its constant expansion. But, it is not so. I do not reach the end of the gap because you relatively move backward. If the gap really (absolutely) expands, it is the absolute characteristic of the gap. If you move backward, it is the absolute characteristic of your backward motion by which alone, the relative expansion of the gap appears as the absolute phenomenon of the gap. Similarly, ***the universe does not constantly expand in the absolute sense.*** It appears as if it constantly expands because I cannot touch the other side of its edge being unimaginable in spite of My continuous journey. Therefore, the infinity of the gap or the infinity of the cosmos due to constant expansion is only a relative concept and not the absolute concept. ***The credit of infinity goes to the other unimaginable side (God) of the edge and not to this imaginable side (cosmos) of the edge.*** This means that the cosmos is infinite or the boundary of the cosmos is unimaginable due to the existence of unimaginable God on the other side of the edge. Beware, the above simile given by Me should be confined to the concepts presented

by Me here, because extension to more concepts is controlled by the limitations like: both of us are imaginable items in the simile and in the compared concept one is imaginable and the other is unimaginable.

Generator & Effect: (God-Space) — (Lump-Pot) — (Fire-Smoke)

If the other side does not contain the unimaginable God, in such case, this imaginable cosmos itself must be infinite. You have already proved in the cosmos that any imaginable item is finite and therefore, the cosmos imaginable up to its edge must be also finite and should not be infinite. The characteristic existing in the micro-level cannot be thrown out at the macro-level. If one litre of milk is white, 100 litres of milk must also be white. If you say that the cosmos is infinite, you contradict the capability of your own science. Hence, there is no other way than to accept the unimaginable item (call it as God just as a name) on the other side of the edge of cosmos so that the infinity of the cosmos is linked to the unimaginable God and you can maintain the concept of finite cosmos also side by side. This situation creates a picture of a stream of smoke coming from the fire. The smoke is compared to the cosmos and the fire is compared to unimaginable God. Since fire and smoke are imaginable, you can touch the fire on travelling some distance along with the smoke. If the fire is unimaginable, you can never touch the fire and due to the relative concept, you have to make endless journey along the smoke. Here, fire is the generator (cause) and the smoke is generated product (effect). This brings cause-effect relationship between God and cosmos. The smoke cannot exist in the fire and similarly, the cosmos or space cannot exist in God since nothing can exist before its generation. Due to the absence of space in God before its generation, God must have no spatial dimensions and must be beyond space. This makes God unimaginable since anything beyond space is naturally unimaginable. This cause-effect relationship proves the unimaginable nature of God due to the absence of effect in the cause before the production of the effect. This is a simultaneous advantage to prove that God being beyond space is unimaginable. This is the naturally consequential conclusion. ***Once you have established that God is unimaginable, nobody including atheist can say that God is non-existent.*** If God is non-existent, the other side of the edge of the cosmos is not unimaginable, which means that the imaginable cosmos is constantly continuing. This means the imaginable cosmos is inherently infinite. This is the failure of logic and science because no imaginable item is infinite.

The pot is not in the lump of mud before its production and the smoke is not in the fire before its production. One important point to differentiate

these two examples is that mud is in the pot after production of pot whereas fire is not in the smoke after its production. The mud-pot concept can be seen in the entry of God into a human being as human incarnation. ***Except this one concept of human incarnation, God does not enter into this world like the non-entry of fire into the smoke.***

Opponent: How do you say that the boundary of cosmos is unimaginable when the core and edge are imaginable?

Shri Swami: To clarify this point, I have already told that though the edge is also imaginable like the core, generally, ***the boundary line indicates the joint line between two imaginable areas.*** If you stand on that line like a cat, you belong to both sides. Now, this idea is applied here to the joint line between imaginable and unimaginable domains and the line belonging to both sides can be called as imaginable or unimaginable boundary. If the boundary line is in the imaginable domain only, and if you stand on such line, you will be stated standing in this side area only. In the first case, the joint wall is between two sites, half in this site and the other half in the other site. In the second case, the joint wall is entirely in this side site only. Therefore, if the joint wall is in this side site only, the joint wall can be called as edge of this side site. If the joint wall is in both sites, this side half of the wall alone is the edge of this site. Remember, ***the edge of any site can be totally the joint wall or partly the joint wall.*** This means that the edge of one site need not be always the total joint wall (if joint wall occupies both sites).

Now, the boundary representing the joint wall can be taken totally as the edge of cosmos or can be taken partly as the edge of cosmos. If the boundary exists in both sites, the edge of one site is only half of the joint wall. In our concept one site is imaginable and the other site is unimaginable. Now, you can ask that how the joint wall (joint line) can extend into unimaginable site since we see the joint line only between two imaginable sites. ***This objection can be ruled out because the joint line is half imaginable and half unimaginable.*** This side half is seen by us and that side half cannot be seen and hence that side is the assumed half line. There is possibility of existence of assumed lines in science also.

Expansion of Space Impossible

Opponent: In the above simile of 10ft gap between two persons, the other person can move back infinitely provided the space is infinite. In the concept, how you can say that the space is finite?

Shri Swami: Since you are taking the space in both concept and simile as common item, both simile and concept become one and the same as far as this point of space is concerned. Hence, this problem in the simile is the same problem in the concept also. Hence, I told you that you have to take the simile in the only point expressed by Me without crossing the limits of simile. If I said that your face looks good like moon, you have to limit the face and moon as far as the point of good looking is concerned only and which alone is expressed by Me. You should not cross the limits of the simile and say that the black spots present in moon must also exist in your face! Similarly, you have to take the simile as far as the points only expressed by Me. You cannot touch God compared to the second person in simile (being unimaginable in the concept) and the gap does not expand except the other person only moves back in the simile (the unimaginable God not touched by us in the concept is the backward motion of the other person in the simile). The unimaginable nature of God is compared to backward motion of the person. Inability to touch both is the common concept. By this, you should not mistake that God also moves back like the person.

Coming to the common problem of infinite space or gap in the concept as well as in the simile, you have to take the backward motion of the other person (simile) as our inability to touch the unimaginable God (concept). The aim of this is to establish that the backward motion of the other person/ the inability to touch the unimaginable God is the absolute concept where as the expansion of gap/space is relative concept. *Relative concept means that which is not real but appears as if it is real.*

The expansion of space is impossible because for the expansion of any item, the space that is different from the item is required. Then only we can say that the item is expanding in space. If you make the space as the item to expand, there should be another different space to allow the expansion of this space. Here, you can say that the universe expands constantly in the space. But, the space being the subtle energy, the problem of expansion comes to the space also since cosmos is also energy and since matter in it is also energy. Hence,

you have to accept the universe/cosmos/space as energy only. ***By this, the expansion of space/cosmos in space becomes impossible.***

Opponent: The space is subtle form of energy and is infinite. The cosmos consisting of gross forms of energy like matter, radiations etc., is a different form. Now, we say that the gross form of energy (cosmos) is constantly expanding in the infinite subtle form of energy (space). There is no need of speaking about unimaginable God beyond space and hence God is non-existent.

Shri Swami: 1) The cosmos contains not only gross forms of energy like matter, radiations etc., but also subtle form of energy which is space as the very basis of cosmos. ***The space in the cosmos is also divided into finite forms occupied by the finite forms of matter and gross energy.*** The space exists in both the cosmos that expands and also in the infinite space in which the cosmos expands. Since the space is one and the same on both sides, how do you explain the expansion of space (in the cosmos) in the infinite space since both are the same subtle forms of the same energy? If the space in cosmos does not expand in the infinite space, the matter and radiation also cannot expand because the space exists in both.

2) You have not shown the edge of the cosmos, which expands, from which point, the infinite space exists. If smoke expands in space, I can show you the edge of the smoke during the process of expansion. In such case, it is only your assumption that the cosmos expands in infinite space.

Therefore, if you say that the space is infinite, it means that the cosmos is also infinite because space is a part of the cosmos. The cosmos is said to be made of five elements of which space (*Aakasha*) is the first component. If you stop with such infinite cosmos, ignoring the unimaginable God beyond cosmos, it is not a logically possible concept because all the components of the cosmos become infinite and the cause-effect relationship between them cannot exist. But, ***you find the mutual inter-conversion of matter & energy and energy & awareness.*** In such case, there must be a final cause of the ultimate cosmic cause (space or subtle energy). ***The cause of this ultimate cosmic cause (space) must be unimaginable since the space as a product cannot exist in such final cause, which (final cause), therefore, must be unimaginable.*** You cannot say that space itself is the final cause. The reason is that since space is subtle energy or energy and since energy is generated from matter, energy or subtle energy or space cannot be the final cause. The final cause should not

be the effect of any other cause. In the inter-conversion, energy is cause in conversion of it into matter and the same energy is effect/product when matter is converting into energy. ***The final cause should always stand as cause only in all situations and should never be the effect/product of any other cause.*** Hence, the space requires the necessity of its final cause.

Even though the cosmos is finite because of the finite characteristic of all its components, it appears as if it is infinite due to its relative concept as explained above. ***The visible part and the invisible part of cosmos*** (invisible part appears to be infinite by appearing as if it exists, due to relativity with respect to the unimaginable God) ***should be one and the same as far as the constituting components are concerned.*** In such case, the visible part of the cosmos also must appear to exist with reference to the unimaginable God. This means that the total cosmos appears as if it exists due to relativity with respect to God. Hence, the entire cosmos is non-existent in absolute sense with respect to the unimaginable God. But, the same cosmos absolutely exists with respect to all its components, especially with respect to its component called as soul, which alone can recognise the existence and non-existence. The cosmos is existent in the angle of the soul and is simultaneously non-existent in the angle of God. If the angle is not mentioned, it can neither be said existent nor non-existent and is called as Mithyaa by Shankara (***Sadasat Vilakshanaa Mithyaa***) and the same is the theory of relativity of Einstein. Einstein clarified this in excellent way: The space-component of cosmos is never absolute but only relative or geometrical that exists between two objects and disappears when all the objects (matter and gross energy) disappear. ***This shows that space is only relatively real with respect to matter and gross energy and is never absolutely real.*** The dissolution of space means the dissolution of the entire world i.e., everything other than non-relative God. When the space disappears, the situation is unimaginable, which is unimaginable God. Hence, Einstein gave the proof for unimaginable God beyond space. Einstein feels that space is nothing. Space disappears when matter and energy disappear since space relatively exists with respect to matter and energy. We have taken a different version that space is something as it is subtle form of energy. In our way also, when matter and energy disappear, the subtle form of energy (space) also disappears. Thus, disappearance of space along with matter and energy is the resultant common concept in both the ways.

7. Please tell us the various trials underwent in Your spiritual life when You acted in a devotee's role.

[Swami, You have described about God's entry into You in Your knowledge. For the benefit of devotees, kindly please tell us the various trials You underwent in Your spiritual life when You acted in a devotee's role.]

Shri Swami Replied: The reply will result in a book because of various experiences in My life blended with God everywhere and the need of elaborate explanation of each incident to clarify the truth without creating misunderstanding. However, I bring to your notice the most important basic concept, which is that I feel Lord Dattatreya entered Me even in the womb of My mother and is existing in Me till this minute. I cannot tell what will happen in the next minute. *If the feelings of ego attack Me like the mosquitoes in this winter, I am finished by the exit of Lord from Me.* I infer this initial entry from one miracle once told by My mother to others as I heard it. She told that she got a constant dream in every night throughout the period of pregnancy when I was in her womb and every dream showed constantly temples only till I am delivered. I thought, it was due to the grace of God. Now, I feel that Lord Dattatreya captured Me from the womb itself. Subsequently another miracle took place in My childhood, which I already explained. It is that the knowledge of Sanskrit language and all the scriptures in Sanskrit entered My brain in a fraction of second. I thought, this was also due to the grace of God. Now, I think that Lord Dattatreya, Who entered Me in the womb itself continued in Me in the childhood also. The third miracle was recent, which all of you know. i.e., the emission of unimaginable spiritual knowledge from Me. Only after the third miracle, I confirmed that Lord Dattatreya entered Me even though as I told you that I had an early vision of Lord Dattatreya entering Me at Shrisailam. I thought that vision was also due to the grace of God. I should not confirm the entry of God into Me just by miracles and visions. Miracles happen even in the case of demons. Visions are also given to devotees and sometimes even to demons also. The energetic form of God appears before a demon after his long penance. *I confirmed the entry of God into My body only after seeing the quality of this emitted knowledge.*

I think that the point here is that I was in constant association with God till now in My body. However, the expression of God took very long intervals of time like My stay in the womb of mother before birth, childhood and recent time. *I think that the Lord was in Me even before the birth and waited for the proper time for the expression of spiritual knowledge, which alone is His main aim.* You wanted to know the experiences of the human being component of this incarnation. Since the

human being component exists separately in all the life time, there is no need of a separate time in which God did not exist in Me. The metallic wire is the metallic wire without change in any of its properties even during the time of the existence of electricity in it. Hence, the presence of God does not interfere with My qualities and experiences at any time since I am the human being from My birth till My death. The human being is not transformed into God (*Avyaktam Vyaktimaapannam* – Gita). The human being is amalgamated with God and God identifies Himself with the human being internally as well as externally (*Antarbahishcha...* Veda). In spite of such homogeneous monism, the separate individuality of God is always maintained. In a homogeneous alloy of two metals, the identities of the two metallic atoms are retained, which is the simultaneous dualism in the monism. ***The followers of Islam should note that human being did not become God by transformation.*** The human incarnation, Mohammed, rejected the concept of the human incarnation in view of the crucifixion of Jesus, just the prior human incarnation, before Him since the ego and jealousy of the humanity leads to such violent results. Both simultaneous monism and dualism are required on both sides. On the side of human incarnation: 1) Monism between God and human being is according to God-component, which identifies with the human being perfectly. 2) Dualism between God and human being is always required for the human being component to maintain God in itself. On the side of the devotee of human incarnation: 1) Monism between God and human being is required for the devotee to get the eternal grace from God existing in the human incarnation. The devotee should feel the human incarnation (appearing as human being only) as God to get the full spiritual benefit. 2) Dualism between God and human being is also required for the devotee now and then. A devotee, sometimes, may slip from the monism due to ego and jealousy. In such case, this dualism expressed by the human incarnation acts like a medicine for the devotee to get rid of ego and jealousy. The expression of dualism by the human being-component pacifies the ego and jealousy in devotee and leads him slowly to the monism. Otherwise, the devotee may slip forever from the monism rejecting the human incarnation, which alone is the available God due to relevancy of the medium. Thus, both concepts are useful for both the sides.

To express all My experiences as a devotee, all My life from birth to the present day must be explained, which makes the answer to become a book. However, I will keep this in My mind and will take the opportunity to explain at least some important experiences now and then in My future messages whenever the context appears.

8. Is it true that poor people are favoured by God?

[In Bible it is said that poor in heart will see God. Some preachers interpret that poor people are favoured by God. Kindly enlighten us with the right meaning of this verse.]

Shri Swami Replied: *'Poor in heart will see God'*. This statement can be interpreted in different ways, if they are acceptable to the spiritual concepts: 1) Poor in heart – will see God means that the devotees, who are poor in having sufficient love to God may also get opportunity to see God as human incarnation along with real devotees. ***The vision without getting grace of God has no value.*** Grace of God without vision also has value. Ravana saw Lord Shiva but could not get the grace of the Lord. Rama did not see Lord Shiva, but got the grace of the Lord due to His truth and justice in practical life. 2) Poor – in heart will see God. A poor man may be an excellent devotee and is unable to see God in human form existing far far from his place. But, due to his excess of love to God, he will see the Lord in his heart itself, which is the most sacred abode of love. Both these interpretations are acceptable. The interpretation referred by you is also acceptable. There may be a poor man with high devotion towards the human form of God surrounded by its critics like Jesus surrounded by the soldiers near the place of crucifixion. The poor man with least strength finds Jesus as God in his heart only and does not express his devotion in words since he is afraid of the strong soldiers. ***In fact, a sincere devotee expressed thrice in his words that he does not know Jesus in the time of crucifixion.*** But, in his heart he cried for Jesus with extreme love realising Him as God. Any statement in the scripture refers to a specific context. If the context is detected, the interpretation will be natural and beautiful. Otherwise, other interpretations also are good, but there may be some reduction of the naturality. However, any interpretation that does not contradict the spiritual concepts is acceptable and useful in one's own spiritual effort.

9. Do we have to look for deservingness while propagating Your knowledge?

[For donating food and knowledge, deservingness shall be seen. Krishna taught Gita only to Arjuna who was deserving. Regarding Your knowledge propagation, whether such discrimination is needed?]

Shri Swami Replied: Whether God preaches spiritual knowledge to a devotee or a devotee propagates the spiritual knowledge in the world, deservingness of the receiver is essential. ***An undeserving receiver will reject your knowledge.*** You must also modify the knowledge according to

the suitability of receiver. This suitability is deservedness. ***In the four criteria (Anubandhachatushtaya) for preaching the spiritual knowledge, the first is deservedness of the receiver (Adhikari).*** The second is the context in which receiver exists (*Sandarbha*). The third is the modified knowledge to be presented according to the deservingness of the receiver (*Vishaya*). The fourth is the immediate benefit that attracts the receiver to practice such knowledge (*Prayojana*). If you teach the knowledge without looking at the suitability, which is the capacity of the receiver in receiving a concept, it will be rejected by the receiver and your effort results in wastage of energy and time. A preliminary study of the psychology of the student is essential for the teacher in the field of teaching. Similarly, while serving food to a poor man, you must see the primary deservingness, which is the hunger. If there is no hunger, he will also reject the food or sometimes sells the food to get money for vices.

10. Love for children spoils them. Kindly elaborate.

[You mentioned that love to children will spoil them and the love shall be diverted to God for their benefit. Kindly please elaborate.]

Shri Swami Replied: You must concentrate all your love to God without an iota left over for the world. This is the state of climax in spiritual effort. Generally, love, expressed, spoils the children as we often see it in the world. The real love should be hidden in the heart to do real help to the children for their development. Their worldly life is the externally seen tree. The root for the tree is hidden in the earth and forms the basic support of the tree. Similarly, the God is the support of this worldly life and also the support in the upper worlds. Your real love to the children will be appreciated if you divert all your love to God so that God loves them as the children of His devotee, which results in everlasting protection. Still, a better effort will be more fruitful if you inculcate devotion in their minds to love God like you so that their children also will be protected. The children being the issues of a devotee and being themselves devotees will get the reinforced blessings from God. Your love often expressed in words has no practical value and also spoils them. You can divert the time of your expression of love to them in inducing love to God in their brains. The parents should not waste their time but utilize the time in positive direction.

11. Are You the actual 'seal'. Kindly clarify.

[Prophet Mohammed is considered as seal by Muslims. From the study of Your knowledge, it is certain that You are the actual 'seal'. Kindly give Your response to it.]

Shri Swami Replied: *Seal means the finalization of the knowledge.* The point of finalization depends on completion of the program allotted to

the specific circumstances and the specific context in the society. A teacher of a subject finishes the syllabus and says that the last topic is sealed indicating the end of the subject. This is done by the teacher of every subject in every class of the school. Therefore, the word seal, which means the end, can be used by any teacher in the context of finishing the syllabus of his subject for any class. There are several classes in the school and each class has several teachers teaching several subjects. You can count the huge number of seals making a calculation in a school and all the seals are one and the same indicating the end of all subjects. When all the subjects of all the classes are sealed, the headmaster will say that the teaching for the academic year is sealed. Thus, ***the word seal denotes the end of each subject and does not denote that a specific subject alone is the end or final of all subjects***. This type of interpretation brings split in the teachers since one teacher alone is lifted up to the sky. All the subjects are parts of knowledge and are equal only. Hence, ***finishing the syllabus of a subject in every class is the seal***. Thus, the word seal can be used for the end of any work. A house is sealed by court, which means that it is closed. A cover containing a letter is sealed, which means that the cover is closed. In the end of any letter, signature is put below which the seal is stamped. It means that the letter is closed with respect to all formalities. Therefore, one need not give much significance to such controversial aspects. This will lead to the splits of religions. God did some programme suitable to a specific atmosphere through Mohammed and some other programme through some other human incarnation. When both finished their assigned programmes, each one can say that the programme is sealed. Mohammed, a human incarnation of God, arrived here in the context of a specific time in a specified area for a specific programme designed for a specific lot of people. The main aspect of His program is to remove the concept of human incarnation in that area since it is not properly received there. The human incarnation, Jesus was just crucified in that area. ***Mohammed, Himself being the human incarnation has to contradict the concept of His own status and I feel that such situation is most unfortunate in the life of Mohammed***. Yet, He did His duty assigned by God coming out of the natural attraction to self.

The happiest moment of a devotee will be to become the human incarnation and to hear his recognition as the human incarnation in the circle of his co-devotees. A student, after getting gold medal, will be very happy to move in his friends hearing the praise from the classmates about his gold medal. ***Here is the most unfortunate situation in which even though Mohammed is the gold medalist, He has to condemn the concept***

of gold medal and make the classmates feel that the concept of gold medal does not exist at all in the University! I think, this is more serious suffering than crucifixion itself since it is the crucifixion of His genuine and eternal fame and not of the temporary body. The sacrifice of Mohammed is the greatest of all the human incarnations. Similarly, Dayananda Saraswati is human incarnation of God, but, He contradicted the concept because of the exploitations done by false human incarnations. Mohammed finished the specific syllabus to be preached to the specific community of the people and the seal of such knowledge as His word means the closure of the concept of human incarnation, which is the main topic. The last statement of Jesus was also that '*everything ended*'. That also means the seal of His mission assigned by God. Thus, every human incarnation has to announce the seal like every teacher has to announce the end of the syllabus in a subject prescribed to a standard in a class for that academic year. The word seal not only denotes the total knowledge prescribed to the world as well as a specific concept meant for a sect of people is also ended. ***The word seal should not be misinterpreted that the preaching of a specific human incarnation alone is the final and no further need of any human incarnation in future.*** This interpretation given by the conservative devotees of that specific human incarnation kindles fire in the devotees of other human incarnations leading to split, jealousy, quarrel and finally even terrorism. The ego of a particular sect of devotees results in the jealousy of other sects of devotees. Such ego suggests the invitation for other devotees into their religion in the name of conversion. ***Innocent people follow the conversion.*** The ego and jealousy in some devotees of other religions grow leading to the final chaos. Hence, the correct interpretation should be given to remove the wrong interpretations. Such wrong interpretations come only to the minds of devotees, which do not exist at all in the mind of any human incarnation. The human incarnation is a diamond-human being and the devotees are charcoal-human beings. Both diamond and charcoal are carbon only with different crystal structures. Similarly, the mental set-up is different between the human incarnation and its human devotees.

12. Did Krishna come in a transcendental body?

[ISKCON devotees argue that Krishna came in a special body only and not as a human being. They mention 'Transcendental body'. Kindly give Your response to this.]

Shri Swami Replied: Such statement shows the extreme love of ISKCON devotees towards Krishna. They are unable to tolerate the death of the body of Krishna. Gopikas jumped into fire on hearing the death of the body Krishna. Hence, I appreciate the devotion of ISKCON devotees

towards Krishna. But, the truth is different and harsh. We have to accept the truth even if it is very harsh. ***The death of a body is inevitable once its birth happened.*** The Bhagavatam says that the dead body of Krishna was lying in the forest and Arjuna cried seeing the fate of such divine body and performed the last ceremony with the highest pain. The concept of any human incarnation is that the unimaginable God enters the human devotee selected by Him for a specific programme and identifies Himself with the devotee. By this, the human being becomes God for all the practical purposes. But, still, the dualism between the human being and God is always maintained in all the times. Due to the truth of this dualism only, God leaves the human body at the time of its death. Of course, the energetic body along with unimaginable God goes up. ***This means that the energetic incarnation leaves the human incarnation.*** The God leaves the human body as energetic incarnation. In the death of the body of a human being also, the individual soul leaves the human body surrounded by the energetic body. Thus, the concept is one and the same from top God to the bottom soul. The Prime Minister goes to his house in his car. The peon from the Prime Minister's office goes to his house in an auto. Both the car and auto are vehicles only. Both the Prime Minister and peon are human beings only. Of course, in the concept, God is unimaginable and soul is imaginable. We have to understand the limitation of the simile everywhere. The individual soul after spending some time in the upper worlds like hell and heaven comes down to the new human body leaving its previous energetic body, which vanishes immediately. In the case of God, God again comes into the human body as a next human incarnation. Yet, God in the previous energetic form as energetic incarnation is eternal in the upper worlds. God existing in the energetic incarnation and God entering the new human body are one and the same and God is not divided here. This miracle is possible in the case of unimaginable God. The Gita says that He is undivided and at the same time divided in different incarnations (***Avibhaktam Vibhakteshu...***). This is possible for the unimaginable God, Who is beyond the space. This is not possible for the soul, which is only a small drop of cosmic energy having quantitative considerations being imaginable with spatial dimensions.

Jesus also followed the same procedure and became energetic incarnation as seen by devotees after death. The devotees with excess love said that the physical body of Jesus disappeared miraculously in the cave. We appreciate the extreme love of such pure devotees towards Jesus. But, the truth is according to the laws of nature only, which need not be disclosed by Me here since I do not want to hurt such extreme love of

devotees. Every fanatic devotee tries to show a speciality in the case of his own human incarnation. In such case, the specialities of all human incarnations, being the same, become the law of nature! When Jesus told that He will come again, it means 1) That He will come again as another new human incarnation in future and 2) That He will come again as energetic incarnation after death as seen by the devotees. Since matter and energy are different forms only, both human and energetic bodies are cotton and silk dresses only. He comes again in silk dress leaving the cotton dress. The energetic incarnation of every human incarnation is eternal (unlike the energetic body of the soul) and can appear again before the crying deserving devotees. ***In the case of human being, the departed soul also can appear in the energetic body having the same form of the previous gross body as ghost.*** But, this is limited up to a limited time span existing up to re-birth of the soul through new human body. This is the difference between unimaginable (God) and imaginable (soul) domains.

Lord Krishna also stated in the Gita that He will come again and again as human incarnation. This means that God comes again and again as human incarnation whenever and wherever there is a need (*yadayadahi-Gita*). Several human incarnations simultaneously exist in different areas since this is not impossible for God being beyond space involving divisions. He explained the process of human incarnation also in the Gita. The unimaginable God by His unimaginable power takes over an imaginable human body and takes birth using the unimaginable power called Maya (*Prakrutim Svaam Adhishthaya...*). He speaks about His birth (*Janma Karmacha..., Sambhavaami...*). He also says that birth is always associated with death (*Jatasyahi...*). ***The resulting concept is that the human body taken by God has birth as well as death.*** The human being becomes ghost for some time after death where as the human incarnation becomes eternal energetic incarnation after the death of the human body. In the case of this eternal energetic incarnation, death of human body followed by birth of energetic form does not follow re-birth of human form due to the will of omnipotent God in the case of human incarnation. In the case of human beings, death of human body follows birth of energetic form following re-birth of the human body and this is also the will of God that framed such law of nature. If ISKCON devotees call this energetic body as transcendental body, it is common with every human incarnation. However, ***let us respect the devotion of every devotee without much exposure of the bitter truth.*** Some Christian devotees say that the meaning of the return of Jesus climbing a cloud takes place only once in future. We agree such return on the cloud since God is omnipotent. But, Who are you to put

restrictions to God that He will come once only in future. He will come at any time, whenever He likes. This shows complete independence of the God regarding His return. The Gita says that whenever it is required, He will come (*Yada Yadaahi...*). The statement that He will come again cannot be restricted to one time or two times or three times etc. He may come once or several times depending on His will. The word again is stated once only in the Bible and several times in the Gita. He can come on the cloud also and we do not deny such possibility in the case of the unimaginable God. What we say is that the full independence of God can give the possibilities of His return from one (again- Bible) to several (*again and again-* Gita). He may return once in the end of the world or many times before the end of the world. ***The full independence of His status should never be touched by binding Him to your mental rules.***

Chapter 31

PARTICIPATE IN PROPAGATION WITHOUT EGO & ASPIRATION**People Calculate Expenses of Food of Even Old Parents**

January 10, 2016 Evening Message

O Learned and Devoted Servants of God,

Shri Phani asked: Please give some advice for the devotees, who are willing to involve themselves in the propagation of this spiritual knowledge?

Shri Swami Replied: First of all, you must be careful about the entry of ego into you when you are appreciated and praised by others. Since this spiritual knowledge is really marvelous as all of us recognised (including Me), you will certainly get lot of appreciation from the public. Immediately, pass on the credit to God. In ancient days, even if you salute somebody, he/she used to say immediately that let your salutation reach the Lord (Ramaarpanam). Jealousy, can at least be tolerated because sometimes jealousy towards other developed devotees will activate you to develop you to their level. In this way, there is a positive side of jealousy. If you try to harm somebody due to jealousy, that is the negative side of jealousy. ***Ego has the negative side to a large extent.*** The more you rise, you must know that the danger for you proportionally rises. The reason is that when you fall from more height, more will be the damage. The fall results due to the ego that enters your brain through the praise-injections from outsiders. Jesus said that you must reduce down yourself so much, as much as you are raised up. This instruction makes you to stand on the ground always, which is the highest safety since no damage takes place by falling on the ground on which you stand. On the last day, Jesus washed the feet of all His disciples indicating the reduction of ego and development of obedience in future while they are involved in the propagation of knowledge.

In view of the worst psychologies of the present human beings in these modern times, you must have your own financial level sufficiently capable to maintain you so that you should not aspire for anything from others. ***The minds of the present people have lost all the excellent values of the ancient tradition developed by our sages in this country.*** In ancient days, everybody was ready to honour the guest, whoever comes to their house with warm hospitality. ***Sometimes, the householders searched for***

guests since it is the principle of a householder that he and his family members should not take food unless a guest is served with food before their meals! In those days, the householders searched for the guests and today the guest searches for the householder like a beggar. The mentality of the present people is amazing! They allow rupees like pumpkins to go out through big holes, but, take lot of care to save paise like mustard seeds going out through tiny holes! They start calculating their wealth when a guest comes to their house. They do not bother about the outward flow of their huge funds in unnecessary ways. Whenever, there is a necessity, they hold paise strongly. They allow the rupees to run out unnecessarily. In the olden days, even if the guest is a normal person, the householder treated him as God (*Atithi Devo bhava*). *Today, even a great spiritual preacher and excellent scholar comes to the house, people calculate even to give a cup of coffee.* Therefore, when you go to the house of somebody to propagate the spiritual knowledge, their first enquiry about you in their minds is not about your spiritual knowledge, but, about your financial background. You may preach excellent spiritual knowledge for hours together, it will not enter their brains because their brains are always thinking whether you have come to their house for getting some donation or at least meals for that day. If they know that you have sufficient financial background and hence you have not come for meals or donation, then only, they will become attentive to receive your spiritual knowledge. This is the starting trouble. This is the basic psychology of every human being in the present time in Kali Yuga. Even in this Kali Yuga, the old times just before this modern time were not so bad. *Today, people calculate the expenses of food even in the case of their old parents and compare the expenses they incur with the property they get from the parents.* Even in the case of parents, they calculate the debit and credit. But, these ignorant people do not know the unnecessary fate-debit that is going to come in the future, which will make them beggars. The money earned by injustice or saved by injustice in the case of parents and deserving guests will drag away all their earned just money also. The engine coming and getting itself linked to the compartments standing on the railway line before platform, drags away all those compartments as a train (*Sahamulam Vinashyati*). Of course, you must donate to deserving people only and also must not donate to undeserving people. But, these people want to avoid the donation in any case. Therefore, the very first step that every devotee involved in the propagation in the knowledge should take care of his own livelihood and should not depend for it on others. Then only, the receivers not only receive your knowledge but also feed you forcibly compelling you to accept their

donations. The whole humanity running now is always in reverse gear. Therefore, you must approach anybody with your gear in reverse to their reverse gear.

Truth of Knowledge Given by God Should Never be Disturbed

Your aim should be only to propagate the spiritual knowledge for the peace of the society on the command of God and should not to aspire for anything from others including even a cup of coffee. If you find that they offer something with full goodwill only, you can think of accepting it to spend in the service of God. You must accept anything only when you are compelled by others to ensure that their charity is real. You must not show any hypocrisy in this aspect and you must be faithful and sincere to yourself to the core. Do not have even a trace of idea to collect money from others for the propagation since if you are truthful, God will take care of everything including your food etc., also. You proceed always with the support of God and do not aspire the support of humanity at any time and at any place. You must remember the story of Swami Vivekananda when He went to USA for the propagation of knowledge. He depended on the support of God only in every fraction of second and you know how God supported Him! God will certainly respond you if you are truthful without any hypocrisy and without exploiting the public. Do not modify the knowledge to impress the receivers. *The truth of the knowledge given by God should never be disturbed by you.* You need not show the way of marketing knowledge since knowledge is not a commercial item.

Even if the human incarnation of God comes for preaching, He has to follow certain steps initially till He is recognised. You will also not have any trouble with the public once you are recognised by it since as I told you, it is only the initial problem in the human psychology. *The first stage is Kutichika, which means that you should not stay in single house for several days.* The *second stage is Bahudaka*, which means that if you have finished all the deserving houses in that village or town, you must leave it and go to other village or town. You should not stick yourself to water of one place. As Jesus told, you need not stay in your native village even one day for this purpose because the preacher will never become famous in his native place. When people of all other places clap at your knowledge then only the people of your native place will clap at your preaching. Constant touch leads to negligence (*Pratyakshadvishah* – Veda). The *third stage is Yati*, in which you should follow control in your personal expenses including eating the food. The Veda says that if you eat more food, you will be eaten by food by getting illness (*Adyate*). If you eat less food, it will be

eaten by you (*Atticha*). It means that it will be digested fully and no problems of sugar, etc, come. There is another side also in the modern time. ***If you eat more food, the householder will think that you should leave his house in two days.*** If you eat less food, the same householder does not mind your stay even for four days. Do not laugh at My statement. This is true in the modern times and hence I tell you seriously. God is speaking to you and the omniscient God knows everything in all times and at all places. ***Maintain your prestige without going to a stage of its damage.*** The ***next stage is Hamsa***, in which people recognise the human incarnation as a good preacher. They start respecting you as God because preacher (Guru) should be worshipped like God. The word *Hamsa reversed is Soham*, which means that the God and Guru are one and the same. The human incarnation is Guru (Hamsa) of Gurus (***Hamsa Hamsaaya*** – Veda), but, in this fourth stage He is recognised as Guru only in the initial step. The ***fifth and final stage is Paramahamsa*** in which people confirm the human incarnation as God. Hence, even God in the human form has to face all these problems like the devotee involved in the propagation.

In fact, the devotee involved in propagation is more dear to God than the devotee into Whom God entered as human incarnation. God identifies Himself with the devotee in the human incarnation. The worship of human incarnation is the direct worship of God. But, God is more pleased when the devotee involved in the propagation undergoing all types of sufferings is worshipped. A person is pleased if you give the sweet to him, but, the same person will be more pleased if you give the sweet to his beloved son. ***The human incarnation is God and the devotee involved in propagation is beloved son of God.*** The love to the beloved son is more than the love of the father to himself. The work of a devotee in the propagation of knowledge is more than the work of a devotee in the human incarnation, just speaking the knowledge out as a tape recorder since the God speaks to him in himself. In the propagation, you have to convince the human being with this given spiritual knowledge and this is higher task. Therefore, the work of devotee in propagation is more valuable than the work of a devotee in the human incarnation. The devotee in the human incarnation gets the same place of God since God merges with him. The devotee in propagation is given a place higher than the head of God and God treats such a devotee as His master and Himself becoming servant of such a devotee. The position of the devotee in the propagation is certainly higher than the position of the devotee in the human incarnation. Higher place is certainly more valuable than equal place. ***Therefore, participate in the propagation without ego and without aspiration to become the most dangerous risky***

position of human incarnation. My first word of this message is about your care towards ego. My last word of this message is also to warn you about the ego, which is the Satan opposing the propagation of God's spiritual knowledge. ***Satan will always walk by your side waiting for an opportunity to capture you.*** Always pass on the credit to God and own the defect in every work throughout your life.

Chapter 32

COMPOSER OF KNOWLEDGE IS GOD**Composer of Statement Expressing Knowledge is Sage**

January 20, 2016

O Learned and Devoted Servants of God,

Dr. Nikhil asked: If you give highest importance to logic than scripture, will it not lead to loss of faith in the scripture?

Shri Swami replied: What is scripture? Scripture is defined as the word of God, which is the knowledge given by God for the sake of welfare of humanity. All agree to this. But, to give word, which is preaching of knowledge, God must have mouth and throat. We have established that God is unimaginable because the substance with which God is made and the original form in which God exists are unimaginable. In such case, how can you say that God has told this or that? Even the Veda, believed as the composed scripture by God, mentions the names of sages as the composers (Rushi) of each part. This clearly shows that the sages have composed the Vedas. Lord Buddha, one of the human incarnations, also told that the Vedas are composed by human beings (devoted sages) only and hence the Vedas are called as '*Paurusheyas*'. All this is perfectly correct as one side of the concept. The other side of this topic is to believe the Vedas as scriptures composed by God and hence the Vedas are called as '*Apaurusheyas*'. There is a controversy between Buddha and Hindu tradition in this point. Instead of bringing controversy up and to conclude that Buddha and Hindu tradition differ with each other, it is always better to show the correlation between these two opposing views. ***The correlation is that God revealed this knowledge called the Veda to the devoted sages and these devoted sages expressed that divine knowledge in their own statements.*** The composer of knowledge is God and the composer of the statement expressing that knowledge is the devoted sage.

In the angle of God, the Veda is Aparusheya and in the angle of the devoted sage, the Veda is Paurusheya. Both views are correct without any contradiction. But, the meaning of statement is knowledge and this is the most important essence by which alone humanity is benefited. The language acts as a vehicle of communication only and is not so important as the knowledge. ***The goods in the vehicle is knowledge and the vehicle is***

the language. Both are necessary. The payment for the transport by vehicle is very little compared to the payment for goods indicating values.

The scripture itself says that you should analyze every statement of the scripture through scientific analysis. This does not mean that the scripture doubts about its own genuine value. The idea of the suggestion of analysis by the scripture itself is to test its every statement to ensure that it is said by God (Knowledge wise) and not inserted by some wrong scholar. Reserve Bank asks every bank to test every note of the bundle to ensure that all notes belong to Reserve Bank only. For this purpose, every note must be checked. If a note is found to be genuine note printed by Reserve Bank, the Reserve Bank should not feel that it is insulted because even the genuine note printed by it is tested! Once we found the note to be genuine, we will not test that genuine note again and again doubting the Reserve Bank itself. We know that the Reserve Bank will not print a fake note and that God will not say illogical knowledge to sages. A preliminary and final test of each note is essential to find whether the note is genuine or fake. If you get the bundle of notes directly from the press of Reserve Bank, there is no need of test. But, since the notes printed by Reserve Bank have gone in to market facing rotation for a long time, we cannot believe that every note is genuine and should not be tested by analysis. Similarly, we have not received the scripture straight from the devoted sages. ***The scripture given by God to sages and subsequently delivered by sages did not come to us straight from the mouths of sages.*** Long time has gone before we received the scripture delivered by sages. In this long time, so many insertions might have entered the scripture.

The printing technology did not exist during this long period so that we can say that the scripture delivered by sages was immediately printed and no insertions could take place. Even if it is orally preserved through recitations from generation to generation, we cannot rule out totally the possibility of insertions. If the scripture is totally genuine without any insertion, it will pass out through the test of analysis like Sita passing out the test of fire. ***Why should you fear for the test if it is genuine? After passing through the test of analysis, nobody will dare to say that the scripture is believed blindly by the conservative followers.*** This unnecessary blame on the scripture as well as on the followers can be avoided by the test. Such test will reinforce the faith in every follower especially in the absence of doubts and blames. Even the scripture like the Gita told by the human incarnations, has equal possibility of insertions and hence analysis was recommended by the Gita itself as the last word. ***Scripture of no religion is an exception of this concept.***

**Sun, the first student of the God, fell towards North,
Elder scholars praise this as precious time henceforth,
The sense lights become dim, if even precious lives sink,
Hurry, clear all your doubts as loans now and then think.**

Chapter 33

ULTIMATE CAUSE CANNOT BE INERT**Inert Thing Cannot Design Universe in Perfect Manner**

January 22, 2016 Part-2

O Learned and Devoted Servants of God,

Shri Anil asked: In the context of Your answer to my previous question No. 6 (in Message on January 10, 2016), why should not we treat the energy itself as the infinite?

Shri Swami Replied: In such case, there is no God and this energy itself stands as infinite without its cause. This energy itself stands as the ultimate cause. The energy creates other forms like matter and awareness, in association of which, this whole cosmos is created with different items. Energy maintains and dissolves the cosmos finally and this is acceptable. The energy becomes the ultimate absolute God. This view was proposed by the atheistic Sankhya philosophy. Such philosophy was condemned by sage Vyasa by giving the reason that *the ultimate cause cannot be inert, which has designed this universe in such a perfect manner!* However, the *scientists feel that even inert energy could do all this design by way of incidental probability.* Even though the incidental probability is doubted to do such wonderful systematic design, such perfect design can also be one of many probabilities as per the theory of probability. In course of time, awareness was evolved and the human being finally resulted through the concept of evolution. Of course, *this evolved awareness could not be the initial awareness and this evolved awareness cannot also control the whole universe.* This objection can also be neglected because of the theory of probability existing in the beginning of the creation. This concept of science is respected as the genuine doubt. In such case, *the existence of unimaginable God can also stand as one of the many probabilities, which is 50-50 probability of the existence of God.* Of course, we have to accept the 50-50 probability of non-existence of God also in this theory with equal strength. Between these two probabilities, acceptance of the first probability will be wise involving lesser risk.

Once God is accepted to exist, apart from the advantage of perfect design due to awareness of God (this does not mean that God is awareness), a systematic administration of God is also inevitable due to the same divine

awareness, in which *the existence of hell for punishments of sins results as the consequence of the probability of existence of God's awareness*. If you believe in the existence of God and His perfect administration as consequences of the theory of probability itself and be wise to lead a pious and disciplined life here resulting from the fear of hell, there is every probability of resulting peaceful society with inherent resistance to sin. Even if you have the chance of escaping punishment of sin to be given by the Government of state, you will fear to do the sin due to the thought of probable existence of omniscient God, who is omnipotent also to punish your sin at any time. Here, we must remember that there is a lot of difference between the following two concepts: 1) we have created the concept of God to achieve the result of discipline of human beings to establish a peaceful society and 2) this concept of existence of God is not created by us for the sake of the benefit mentioned in the above probability, but, the existence of God resulted due to the possibility of such probability as one of many probabilities and a wise selection involving lesser risk. If you select the existence of God by the first probability, you cannot expect a sinless society at all. If people know that the existence of God is created by some elder people to achieve a sinless society only, people realize that the concept of existence of God is a total lie created to achieve some good benefit only. In such case, people accept God and His subsequent ethical administration only in words outside and are strong atheists in heart. In such a case, anybody will not do the sin as far as there is a probability of catching the culprit by the Government. *Suppose, a situation results in which there is a full chance of escaping the punishment from Government, everybody will do the sin without fear and escape punishment here*. Therefore, the atheistic-ethical life of human beings is impossible and this word exactly resembles with the word 'night sun'. Such atheistic-ethical administration is possible only in the limited situations in which the Government (courts and police) can catch the culprit and punish the culprit. Such situations become very very less in number since *there is terrible development of intelligence aided by the advocates, who plead alone for money*. In such case, the growth of the sin becomes more and more and the control of sin becomes negligible, which is the gradual fall of a patient in whom the health becomes negligible and the illness is progressing day-by-day.

Beware that I do not create the concept of existence of God for the sake of control of sin in the society as some liberal atheists often speak that the existence of God was created by ancient people just to control the sin in the society. If this is correct, a lie spoken cannot stand forever and once it is

detected as the lie, the expected good results vanish immediately. Again and again, I am warning that I am not developing the concept of existence of God for achieving just this good result of controlling sin in the society. I have developed this concept of existence of God just from your theory of probability only, which cannot rule out one probability of existence of God as the ultimate cause among several other probabilities. Since all probabilities have equal strength, the probability of existence of God has the strength of any other probability as its right as per the norms of the theory of probability. I have selected this probability of existence of God by giving more strength based on the wise selection with lesser risk. To explain this wise selection of lesser risk, you can think that there is no loss to you if you lead a sinless life even if really God is non-existent. But, if God exists based on equal strength (50-50) of such probability among other probabilities, you will achieve the greatest benefit of avoiding the hell in future. Not only this, you will also achieve the greatest benefit here itself by the sinless life since *sins leading to more and more luxuries result in several diseases spoiling your happiness here*. Not only this, if the sins are avoided, you will not have the tension of the probability of punishments given by the Government. *A life without tensions blessed by peace and happiness is the highest wealth*. In view of all these advantages, such wise selection of this probability finally results in no risk at all.

Please remember that 1) I have developed the probability of existence of God based on your theory of probability only that was selected by you to establish that even the inert energy could create such well designed universe based on one of several probabilities. I have perfectly followed your view of the inert energy as the ultimate cause and I have taken this probability of existence of God as one of several probabilities based on your theory only. 2) Once the probability of existence of God took birth based on your theory only getting equal strength of any other probability, the wise selection of this probability with lesser risk makes this probability to become more strong than any other probability. 3) The selection of such strongest probability of existence of God indicates no loss to you by following sinless life even if God does not exist (50-50 probability). 4) On the other hand, if God exists (50-50 probability), avoiding hell shows the greatest advantage after your death. 5) If God exists, a sinless life shows highest benefit even in your present life here, which is the eternal happiness and peace in absence of all tensions. In view of all these plus points, the acceptance of existence of God becomes the wisest inevitable way for a scientist or even atheist. *Even conservative, rigid atheists cannot rule out this existence of God established by the scientific theory of probability*

only because such conservative and rigid people of atheism do not accept unlike open minded scientists, even if I prove the existence of God based on the scientific logic, which fails to enter the brain of any conservative person like the light failing to enter a room closed on all sides. However, for the sake of the people like scientists, who open their minds to logic without any conservatism like rooms opened to open atmosphere on all sides, I will also give the analysis of proving the existence of God based on scientific logic.

(To be continued...)

Chapter 34

IF PUNISHMENT BY GOVERNMENT UNAVOIDABLE THEIST & ATHEIST ACT SIMILARLY

January 22, 2016 2nd Message

O Learned and Devoted Servants of God,

Shri Swami replied: At this stage, before proceeding to scientific analysis for the existence of God, the answer for

{“Dr. Nikhil's question: when atheistic ethical living with material prosperity is possible, what is the need for religion or spirituality?”}

is given here, which takes the required appropriate position in this topic. As I have already told that such living is impossible like '*night sun*' for major part of life in which the ethical side is rejected due to absence of the possibility of punishment to be given by government to the sin done by anybody, achieved by tricky intelligence. *When the situation comes in which the punishment by government is unavoidable, both the theist and atheist behave in similar way by not doing the sin following the ethical side just for the publicity to show his/her best nature for getting fame.* Such hypocrisy cannot be appreciated. But, once the situation in which there is every chance to avoid the punishment to the sin from the government comes, the atheist and theist defer. In such punishment-avoidable situation, the atheist will do the sin because in such situation also if sin is not done for selfish benefit, he/she thinks that it will be mere foolishness. When the sin can be done for selfish benefit and its punishment is surely avoidable, even an ordinary human being thinks “why should I lose the advantage if there is no harm at all in it?” Such thinking is perfectly justified by simple common sense also because there is no need of fearing for the injustice if the punishment is surely avoidable. Going one step further, we may say that it is not sin at all because *sin can be defined as the act that is punishable by God even if you escape the legal punishment here.* If God given punishment is absent due to non-existence of God, it is not sin at all. It means that sin, undetectable by government, is not sin at all. Similarly, a good deed like charity etc., need not be done secretly since there is no reward for it at least in the form of public fame. But, the mentality of theist is different in this situation. This mentality feels that even if he/she escapes the punishment of sin here, the omniscient and omnipotent God certainly will punish it there, if not here. Similarly, a good

deed like charity done even without publicity will be rewarded by God here or at least there. I do not say that such mentality of the theist will totally control the sin because even theists do sins secretly if the punishments here are avoidable. But, I can certainly say that in absence of such mentality, sins will be done by theists to the fullest extent. ***What I mean is that at least such mentality controls the sin to some extent even if it cannot completely eradicate the sin.*** Something is better than nothing. Such mentality will certainly grow like a seed into a tree aided by the spiritual knowledge increasing the awareness of God more and more acting as water and fertilizer. It is the best to accept this strongest probability of existence of God, especially when there is no trace of loss even if God is non-existent as a result of 50-50 probability. ***The no loss on one side and several advantages on the other side will make this concept stronger and stronger resulting in strongest.*** Since this concept is developed based on the perfect foundation of theory of probability, applying all modes, any human being will appreciate this concept irrespective of the stage of his/her education and profession because this is a concept based on simple logical common sense.

You [Dr. Nikhil] asked Me to give a message to the students, who are allergic to the spiritual knowledge.

Shri Swami replied: This concept-rope will bind over all the human beings provided minimum level of understanding the issues exists or let Me tell you frankly that ***this concept fails only in the case of non-human living beings like birds, animals etc., which cannot understand any human language.*** This concept is like the weapon of God (Brahmastra) in the spiritual knowledge (Brahmajnana). Everybody becomes 99% theist because such 99% theist is practically equal to the 100% theist as far as the practical spirituality is concerned. The 1% difference is only that such 99% theist believes God based on the best probability selected by the best wisdom and the 100% theist believes God based on the full faith and certainty of the concept without the need of probability. The difference is only in the theoretical domain and in the practical domain of doing good deeds avoiding sins becomes one and the same for all the human beings. The fruit is always said to be for practical behaviour and therefore, the divine fruit is equally sanctioned to all the human beings. However, in the case of the 99% theist, the 1% weakness in the theory has the probability of affecting the practice sometime in the future, leading to the loss of fruit. But in the case of 100% theist, this future loss can never happen. But, as far as the balance of this society is concerned, the above theory of existence of God based on the probability has no deficiency in influencing the society.

Therefore, inject this theory of existence of God based on the scientific theory of probability to any human being, be a student or teacher or anybody in any profession, whoever is allergic to the spiritual knowledge. An initial first aid treatment is essential in the case of every injury. Due to the resulting perfect practical behaviour, the human being starts experiencing the grace of God, who will in turn become a 100% theist.

One point that should be remembered here is that God does not care about your belief in Him (Nivrutti) provided you are perfectly ethical in practice in this world (Pravrutti). He will not discriminate the 99% theist from 100% theist in showing His divine grace and in rewarding the divine fruits. He does not care at all for His recognition in the public. Even if you are an atheist, if your practical behaviour is perfectly ethical in all the situations, God is never angry with you for your atheism. *He loves you treating you equal to His best devotee to help you anywhere at any time.* The only problem is that such maintenance of atheistic-ethical behaviour is impossible in all the situations. It is possible only in the situation where the punishment from government is sure for your crime and your colour to it as ethics is only hypocrisy to get additional advantage of public fame. Leaving this one exceptional event of time, the other events of time involving the possibility of escaping the punishments here from the government will encourage you to do the sin by providing the concept of no punishment-no sin, which is quite logical in all the angles.

I will provide certainly the scientific logic to prove the existence of God, who is the ultimate cause and not the energy. But, in such logical analysis, one may be fully convinced, one may be partially convinced due to his partial depth in logic and one may not be convinced at all due to conservatism closing totally the mind resisting the entry of even a trace of logic. But, no case is exceptional to the above concept based on probability that can turn anybody to enter a sinless life. In dealing with human beings with this concept, you should take care at every step to restrict the mind in not going towards the false concept based on the lie that existence of God is created lie, which can be respected since *even a lie is not sin in view of its good fruit that develops a sinless society.* At every step, this false concept always tries to attack the brains like virus. The attack of this virus is inevitable in the situations where the punishment of the sin by the government is avoidable, just like the AIDS virus is inevitable in illegal sex or blood transmission. Everywhere and at every time, you must refer about the attack of this false concept and avoid it carefully.

(To be continued...)

Chapter 35

RELIGIOUS QUARREL COMES TO PEOPLE WHO CANNOT PRACTICE SPIRITUAL KNOWLEDGE

January 23, 2016

O Learned and Devoted Servants of God,

1. What is the fate of people involved in terrorism?

[Shri Durga Prasad asked: Terrorism is disturbing the society and is attracting youth. What will be the fate of such youth and how to turn them to spiritual side?]

Shri Swami replied: 1) *The route of terrorism lies in the difference between the religions existing in this world.* This is the main focus of terrorism since terrorism also appears for some political issues also which cannot be covered in this message dealing with the main focus of it. You can end terrorism by removing the differences between religions. ***Religion is like the external language and spiritual knowledge is like the internal subject.*** Physics is taught in different states in different languages. For a standard, the prescribed syllabus of a subject is one and the same. The subject quantum mechanics is one and the same taught in different languages in different states. A Telugu student cannot say that the quantum mechanics taught to him in Telugu language alone is the real knowledge and the same subject taught in Tamil language in other state is not at all the knowledge. The Telugu student further asks the Tamil student to leave the school in his state and recommends to him to come to Andhra Pradesh, learn Telugu language and here the quantum mechanics taught in telugu. Is this not the foolish conservatism? Both the telugu and tamil students should be advised that the subject ‘quantum mechanics’ is one and the same taught in both the languages. You should make both to realize this common spiritual knowledge existing in the scriptures of all religions. ***The quarrel between religions comes only to the people, who are unable to practice the spiritual knowledge and find all the time to spend in inter religion quarrels.*** Hinduism is a religion but can be taken as a micro model representing the macro model of universal religions. In Hinduism there are several sub religions like Shaivism, Vaishnavism etc., and the intra-religion quarrels in Hinduism went even up to the level of terrorism resulting in killing each other. You can explain the concept taking Hinduism as model and explain the efforts of Shankara, who brought unity

in the philosophies of all these sub-religions. Shirdi Sai Baba tried to bring unity between Hinduism and Islam. Satya Sai Baba and Swami Vivekananda tried to bring unity in universal religions. Lot of knowledge is also expressed by Me in this direction and several powerful arguments were given by Me. All these can be used to bring unity of religions. My knowledge is mainly based on logic and logic alone can convince the brains of anybody today. Now the brains of human beings are only functioning and not their hearts. Appeals will not be fruitful. Only arguments can bring results as in the courts. Youth is also easily convinced by arguments than appeals. *The fate of the people involved in terrorism is the hell only in which very sophisticated and efficient equipments exist to give serious punishments.* Punishment is inevitable if arguments fail.

2. If a preacher (Brahmin) gives wrong knowledge, can the receivers be punished by their wrong practice?

Shri Swami replied: The preacher can belong to any caste because the caste is not decided by birth but only by the qualities and subsequent actions. Brahmin represents the teaching community. Son/daughter of a teacher need not be a teacher. With these introductory remarks, I come straightly to the subject.

The punishment is given to both sides. The punishment to the preacher is permanent till the end of creation since several human beings are spoiled by the wrong knowledge of the preacher till the end of the creation. *It is the responsibility of the receiver also to analyze the knowledge received by him from the preacher.* Even Lord Krishna, the God-preacher said at the end of the Gita that Arjuna should analyze whatever is said by Him and then only decide before proceeding to action (*vimrushyaitadasheshena...*). The Lord said that every point of His preaching should be analyzed before acceptance and subsequent implementation. The word 'Asheshena' means that every word of His preaching should be analyzed without leaving even a trace. ***Blind following is also a sin on this side of receiver.*** The Veda also says that even every statement of the Veda should be perfectly analyzed before coming to the decision (*Vedanta vijnana sunishchitarthaah...*). The Brahma sutras of sage Vyasa do only this deep analysis of the Vedic statements before coming to the conclusion of these concepts. If the receiver is incapable of analysis, he should take the help of a scholar like the petitioner filing the case in the court takes the help of an advocate for giving arguments. Of course, it is the duty of the petitioner to select a good advocate. **My**

knowledge expressed now is like a good and efficient advocate of the government provided freely by the court.

Chapter 36

**DETACHMENT FROM WORLD COMES IF TOTALLY
IMMERSED IN GOD**

January 23, 2016 Part 2

O Learned and Devoted Servants of God,**1. What is the secret of the human incarnation's enjoyment of continuous sorrow?**

Smt. Devi (wife of Dr. Nikhil) asked: What is the secret of the human incarnation's enjoyment of continuous pain and sorrow in His life? How can one see, understand and maintain the enjoyment given by God as permanent feature?

Shri Swami replied: Since the human incarnation coming to earth is continuously enjoying the sorrow in Its life, you have put this question with lot of sorrow and pain in your heart. God appreciates you for your concern towards Him even though it is based on ignorance. *After all, diamond is diamond even if it is in dust and love is love even if it is in ignorance.* Your ignorance is due to the trick (Maya) of the Human incarnation to get sympathy from innocent people like you! Beware of its Maya! Suppose a person is eating sweets in the kitchen and is not seen by others. He comes to the dining hall and eats only hot items from the dish in the presence of all the people. The people sympathize him thinking that such eater is always eating the hot dish only. They did not see him eating sweets in the kitchen before coming out to the dining hall with a hot dish in his hands. After finishing the hot dish in the dining hall, he again goes into the kitchen and comes out with another hot dish after eating the sweets in the kitchen itself. The enjoyment of sweets in the kitchen during the intervals is not noticed by the people present in the dining hall. He is actually eating sweet dishes and hot dishes in alternative manner only. But, the poor public in the dining hall see only his enjoyment of hot dishes only.

Similarly, the God in human form in the upper world is bored with the happiness received by Him through continuous sweet prayers offered by the angels. The hot dishes are not available in the upper world. *No angel will criticize or scold Him in any case at any time since the angel is generally not attacked by ignorance.* In this world, the souls are easily attacked by ignorance. The upper world is a sweet

shop for God. This world is a tiffin-cart on the road that generally supplies hot dishes only. You are seeing God in human form near the tiffin-cart only present on the road before your house. You do not see Him in the sweet shop present in another road, which is very far from your house.

While seeing God in human form suffering continuously here, you need not feel pained because even suffering is enjoyment only. God has the talent of enjoyment in suffering also just like everybody has the talent to enjoy the hot dishes. The difference between God and us is that God has the talent to enjoy the suffering and we do not have the talent of enjoyment during suffering. ***We suffer in suffering and God enjoys in suffering.*** This talent of God is simply based on the detachment from the bonds of the world attained by the knowledge of self (*paramatma jnanam*) that He is God. Since God has the knowledge of self, which is that He is the absolute God and not attached to the relative creation, detachment to creation is attained. Similarly, if we have the self-knowledge (*atma jnanam*) that we are the pure souls (awareness), we can also get detachment from this creation. Both these types of knowledge are true (*paramartha jnanam*). The attachment to the world is ignorance (*ajnanam*). The ignorance will vanish by the true knowledge like darkness vanishing by light. We have this application in our daily life also. While seeing a cinema, you enjoy the tragic scenes also because you know that you are different from cinema and also that you are true and the cinema is illusory based on an imaginary story written by some writer. This knowledge makes you to enjoy tragic scene in the cinema. An ignorant spectator immersed in the cinema thinks that he is seeing the real story in the world happening before in the life. By this illusion, he starts weeping and suffers in the suffering caused by the tragic scene. I had a friend in My childhood sitting on My side in the cinema hall bending his head to My side whenever a car straightly runs towards us on the screen! Absence of true knowledge associated by illusion is the main basis of suffering in suffering. God in human form also suffers in suffering but His suffering in such suffering is enjoyment. While you eat the hot dish, due to chilly-nature, tears come down from your eyes and tongue vibrates in the opened mouth. For others, all these symptoms show that you are suffering in the suffering, which is the eating of hot item. But, do you not enjoy in the suffering of such suffering? This is the logical clue. The Lord said that practice of the talent again and again maintaining the awareness of this clue associated

by the detachment from the world, will make the man perfect (*abhyasenatu...vairagyenacha... Gita*).

When the Lord wanted to taste the hot dishes on this earth, His wife also requested the Lord to come with Him because she was also bored by the sweet prayers submitted to Her after praising the Lord. Sita and Rukmini are such roles of the Goddess. Sita enjoyed the hot dishes continuously throughout Her life. When the time for going to the upper world (sweet shop) is nearing, she prayed the Lord that she likes to go to forest once again to taste chilies on the last occasion. The Lord agreed to this and immediately influenced the mind of the washer man to speak wrong against Her. Rukmini also underwent insults from Her colleague Satya Bhama throughout Her life. The Lord (Rama) was so much immersed in enjoying the chilies here that He forgot to go back to the sweet shop till He was reminded by a divine sage. The name Rama of the Lord means the enjoyer, which is stressing the depth of His enjoyment. The extreme enjoyment called bliss (ananda) is continuous throughout the situations of happiness and subsequent situations of unhappiness and hence God is said to have continuous bliss (*akhanda ananda swaroota*). Though enjoyment is common in eating the sweets and hot items alternatively, the alternative change of the dish is required for a change in enjoyment. Change in enjoyment does not mean that the enjoyment is changed. The change means the type of the enjoyment linked to the dish is changed. The soul is also entitled to reach this state offered by God Himself. The producer-director-hero likes to enjoy the film along with his assisting servant advising him to see and enjoy the film on par with him. This is the monism (Advaita) offered by the Lord in this single theoretical aspect. In the practical aspects like production of the film and direction of the film, the assisting servant has no role since he is totally incapable in such activities. In such practical aspects, dualism (Dvaita) exists. The theoretical aspect can never become the practical aspect and vice-versa. Of course, both are maintained simultaneously. Yet, the monism is totally the final complete fruit. All the pains taken in the production of the film end finally in the enjoyment of the film by seeing it. The continuous enjoyment in happy and unhappy scenes makes you to become God in the final enjoyment (theoretical) of the fruit. You should not be overambitious to achieve monism with God in practical aspects also and for that, you must remember always about your incapability compared to omnipotent God.

You can get the detachment by a simple clue instead of the above path of knowledge that removes ignorance. ***If you are totally immersed in God, such attachment to God brings the detachment from the creation.*** Just detachment from the world for the sake of detachment only is meaningless and useless unless you get the deep attachment to God as cause and detachment from the world as the sub-sequential effect. Mere detachment from the world without attachment to God is of no use. Gopikas got perfect detachment from the world due to their perfect attachment to the contemporary Human incarnation. ***The path of Gopikas completely immersed in Lord Krishna for continuous enjoyment is the safest, recommended by the Lord Himself.*** Uddhava, who was in the path of knowledge to attain this continuous enjoyment, was transformed to the path of Gopikas by the will of Lord. The first path was the mother-cat catching its child by mouth (marjala kishora nyaya) and the second path was the monkey-child catching the lower part of stomach of its mother (markata kishora nyaya). There is no possibility of slip in the first path where as there is possibility of slip in the second path due to the possibility of attack of ego.

2. Why are souls always ungrateful towards God, inspite of the fact that God is their greatest benefactor?

Shri Swami replied: Some souls become ungrateful to God in Human form due to the attack of ego and jealousy. Even angels in the upper worlds are not exceptional to this concept. ***Both ego and jealousy try to attack every soul especially when its resistance power becomes weak.*** Realization of God as the omnipotent and ultimate goal is forgotten when these two attack the mind. Both these are like the basic two ions potassium and cyanide forming the compound potassium-cyanide that kills anybody instantaneously. One ion is not so much dangerous as you see the poison of the snake having hydrogen cyanide does not kill instantaneously. ***The whole problem comes from the exposed human being-component and the hidden God-component.*** The electrified wire looks like the ordinary wire. When you touch the electrified wire, then only, you will experience the shock of God's component (electricity), which alone is exposed and not the non-shock property of the wire, which is not exposed. ***Mere view receives the exposed wire only and the experience receives the hidden electricity.*** Hence, it is told that you can know the God-component only by experience and not by mere external view (*Anubhavaikavedyam Brahma.*). Gopikas experienced God in Krishna, where as other villagers

of Brundavanam viewed only the external Human form of Krishna. Therefore, any villager cannot become equal to Gopika in the aspect of realization of God in Krishna. When Gopika gave butter secretly to Krishna avoiding even her strongest bond to her children, nobody in her house was convinced because of the non-realization of God-component in Krishna. Gopika alone knows the value of Krishna and hence her action was not understood by her other family members in her house. Hence, the mothers-in-law rushed to the mother of Krishna to complain about the butter stolen by Krishna directly or received by Krishna secretly from the hands of their daughters-in-law. Jealousy towards Krishna covered the eyes to make them blind even though all the villagers were benefited by Krishna from the attacks of demons, kaliya-serpent and Indra. ***The benefits given by the Lord were common to Gopikas and their relatives.*** But, the jealousy could cover the eyes of others and not the eyes of Gopikas, who were the sages involved in the discussion-penance about God from millions of births and who alone could realize the concept of contemporary human incarnation conquering the powerful ego and jealousy.



Shri Datta Swami

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