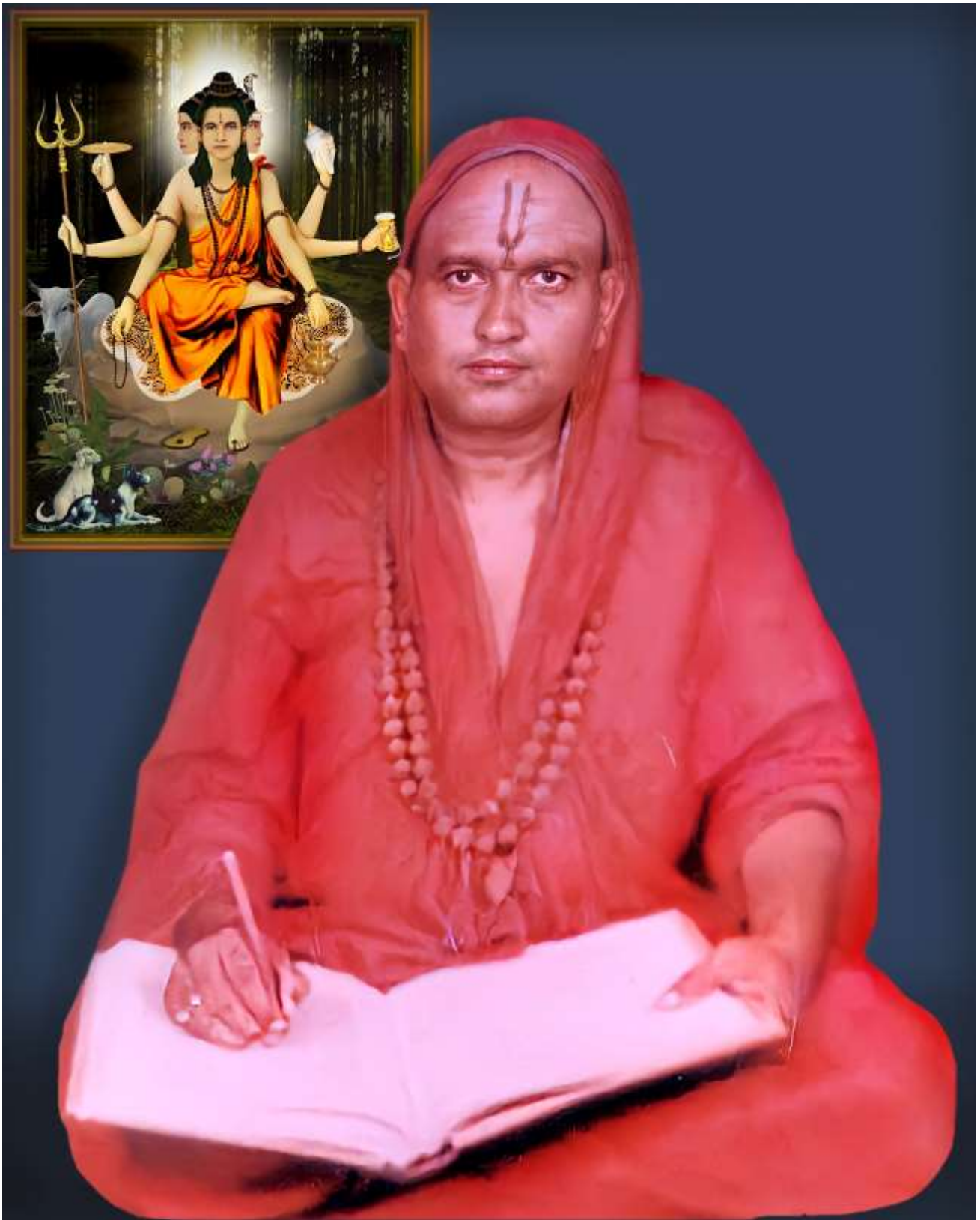


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 19]



(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

SOME PEOPLE CRITICIZE EVERYONE WITHOUT ESTABLISHING ANYTHING FROM THEIR SIDE

August 28, 2016

O Learned and Devoted Servants of God,

Message-1

Following are the objections raised by two users to Your recent article on Sri Shirdi Sai Baba: (forwarded by Shri Kartik)

Objections from user 1:

'The Swami has no idea what smaarta means. smaarta has no relation with Advaita as such (it only happened in the late 1700s on a mass scale with the rise of Kanchi Sankara maṭha). It simply means someone who performs the basic Śrauta karmans and not any other philosophy specifically. So no Pañcarātra, Śaiva Siddhanta or any Śaiva stuff(because all of them are classically declared to be Veda-bāhya by most smaartas,cf. Aparāditya, Kumarila, etc, etc. on Manu). The only Vishnu-focused thing left is Vaikhānasa.

Also, the cluster of Hindu subreligions will formally pay respect to the Veda, Varnashramadharmā (which most people here will blanch at, etc). They can be placed in a nice cluster and religions with a similar background (Sikh, Jain) can be excluded from this "Hindu" cluster.

Also, just claiming oneness doesn't make it so. Most of Hindu stuff outside advaita strongly opposes this "one-ness" business. And I don't need to mention Āpadeva, that great commentor on the Vedanta primer Balabodhini who would have condemned this affair as well.'

(I have posted a message on Shri Shirdi Sai Baba in 'Reddit' forum on which the two users expressed criticism. Swami neglected the criticism, ignoring it even though I informed it to Him. I posted again another message on analysis of scripture and User 2 again expressed criticism on it. Now, Swami took it seriously and replied to both criticisms. First, I am sending the reply on the criticism of first message. After sometime, I shall post the reply on the criticism of second message also. Swami told me "Criticism is always good because it opens new points and new areas of debate. But, while submitting the criticism, one should confine himself to the point only and not to pass unnecessary, extra damaging remarks like 'Swami does not know the meaning of Smaarta and Swami did not read Gita, etc.'" Such negative comments sidetrack the issue on main points leading to personal grudge and retorting back hurting each other. Such extra words only lead to the conflicts between the pure philosophies of religions leading to hatred between religions. Ego and jealousy of

some people resulting in such negative comments reflect as differences between religions. Religions start fighting with each other due to such people in the background, who lit the fire through negative comments. I request the users to apologize Me for using a similar language in My reply-criticisms because one can understand anything in his own language only! I beg the users to stress on their points of criticism without using negative comments. I also request the User 2 to express the point clearly so that I can also clearly submit My point. Please do not put comments like 'doubtful', which do not express any point at all. Please do not use the poll survey like saying 'many do not believe', etc., since our debate is only on the point and not regarding passing the point of the bill in parliament getting support from majority". — Karthik)

(Introduction for Both Users: Let me introduce Shri Datta Swamiji, author of 100 books in Sanskrit (on philosophy and Sanskrit grammar like Panini sutras etc.), by 16 years age and performed Ashtaavadhaanam in Sanskrit in 11th year. All these books are mainly based on the correlation of three philosophies of Hinduism. Shri Paramacharya of Kanchi Peetham heard the commentary on '*Tattvamasi*' and expressed full satisfaction by giving a basket of fruits to Swami. Swami got Ph.D (chemistry) in 19th year and is Retd. Professor. Lord Dattatreya appeared before Him and asked to propagate spiritual knowledge for world-peace. After saying this, Lord Datta merged in Shri Datta Swami and after that, several miracles were done by Shri Datta Swami as a proof of the merge. Accordingly, He is doing this spiritual work and Swamiji says that whatever He speaks is from Lord Datta only. —Surya)

Swami replied: Thinking that I am also a person, who is master of none and jack of all trades, they have gone to the extent of climax of their ego and climax of jealousy (to others), to go to such level to say that I don't know the meaning of the word 'Smaarta' (as user 1 says) and that I have not read the Gita (as user 2 says)! *Some people are of the nature to criticize every one without establishing anything from their side and such type of comments are called as 'Vitandavaada'*. Such people have nothing to say to the world except misleading the world and throwing it into chaos. Such people have only one goal, which is that they should be recognized as super intellectuals than anyone else. For this purpose, they criticize everybody without knowing the depth of the other side. They don't even read and assimilate the others' knowledge by taking some time to absorb the ideas. They immediately attack the message of anyone as soon as they see it. While reading itself, criticism will come from their mouth! Such criticism doesn't pertain to the subject presented by other side and they don't even touch the actual points. Neither they beat the bush, nor they beat

the bird in the bush. They beat only around the bush and return as successful hunters of the bird! They touch a word like 'Smaarta', misunderstand the word and fight with the other side stressing their misunderstood meaning as the absolute truth. ***They don't care about the other side even if God is arguing with them!*** Whatever they know, they vomit it whether related to the present context or not, so that the public should think that they have lot of knowledge in their brains! They are very fast in expressing their little knowledge because their aim is only that they should be recognized as greater scholars than any other side opposing them. Their aim is not to understand the subject peacefully and criticize if there is a genuine point. The aim of all My knowledge is world-peace by bringing unity in religions. At least, seeing the value of the goal, a scholar should support the preacher of knowledge even assuming that really there are some genuine mistakes in their knowledge. But, people of this evil lot are not real scholars at all and find faults even if really there is no fault on the other side! They, by themselves, are faulty and find fault with others even if there is no fault on the other side! It is very easy to convince a real scholar, who doesn't make sound like pot with full of water. On the other side, the really ignorant person like a vacant pot doesn't make sound and can be convinced with little pain in work. But, the middle person, with little knowledge, who makes a lot of sounds like little or half-filled pot can't be convinced even by God as said by Bhartruhari (***Brhamaapi na ranjayati...***).

A scholar knows everything perfectly and has no ignorance at all. Even if he has ego, it can be tolerated because at least there is no ignorance. On the other hand, a person having total ignorance knows that he is ignorant (due to lack of ego) and hence, can be easily convinced even if ignorance exists. But, the middle person having both ego and ignorance like B.P. and Sugar can't be convinced and becomes very difficult case for a doctor! Such people exist in every religion and are responsible for the split of religions in the world. Along with them, very good people with broad mind also exist in every religion.

User 2 says that Muslims will not agree to My knowledge as if he is representing the Muslims! In fact, some good Islam scholars have sent Emails to Me appreciating My knowledge! But, My own Hindu (users) tries to stab Me even if it is not possible, at least not in systematic way! Hence, I say that every religion, every region and every caste contains both good and bad people. Their nature comes as samskara or vaasana from previous millions of births! User 2 is a very fantastic person! 1) I said that Krishna didn't quote the Veda in the Gita as authority to support any one of His points. User 2 says that I am wrong as per 15th verse of 15th chapter! In that

verse, the presented point is “I am in the heart of everything and everybody. Memory, knowledge and ignorance are due to Me only. I am known by all the Vedas. I am the author of this spiritual knowledge (Upanishats) and I am the only knower of the Veda”. Let any wise man or even a wise child tell Me that in this verse whether any statement of the Veda is quoted! This shows that user 2 is unaware of Sanskrit language and even unaware of the sense of translation given by somebody!! At least, whatever little Gita I read, I have understood it thoroughly because I am scholar in Sanskrit language. In his case, even though he read all the Gita, it is very clear that he has not understood even a word of it, either from original text (due to lack of knowledge of Sanskrit language) or even from its translation. 2) He often says ‘many don’t agree’, ‘a few only agree’ etc.! I am amazed to understand how this person got the poll-survey of the world or country or a religion. Did he conduct any SMS survey to say that many Hindus don’t accept Swami Vivekananda! He also says that many Muslims will not agree to this. This is spiritual knowledge, which doesn’t depend on majority or minority in assembly or parliament! We are simply presenting the facts derived by sharp analysis. You read it, you understand it and then raise any objection as far as the analysis of concept is concerned. You need not be a politician to comment on majority or minority supporting or opposing the point. The only context with specified limits is that whether a point is true or false based on very sharp analysis. You are expected to recognize the context and its limits only. ***You are not asked to judge the concept by passing it through assembly or parliament.*** It is only a discussion about the genuine logic of the point. Even in assembly or parliament, the elected people of a party of minority also present their arguments to support or to oppose a point proposed by majority! Nobody says that their party will not oppose an issue since their party has no majority in the assembly or parliament! They only discuss about genuine merits and genuine defects of the point. Sometimes, majority may be wrong and minority may be correct. In the Gita, it is said that one in millions only knows God in correct sense (***Kashchit maam...***). The correctness of the point is to be examined and not majority or minority.

I am sorry to say that no user has done analysis on the logic of any concept presented briefly by Me in this message and very vastly in the website www.universal-spirituality.org. I should have been very happy to answer in more detailed way if the users asked these same points as doubts or enquiries in the form of questions as others do. I request you both (users) to excuse Me for using the same language used by you in return since

elders say that speaking in the same language makes the other side to understand the concept very well!

You are speaking about cluster of Hindu-sub religions! Who are there in your cluster? All non-Brahmins are not given authority to use hymns of shruti in rituals (of course, I am also Brahmin, remember please) and they have to use only the hymns from smruti (purana).

To User 1: He says that I don't know the meaning of the word 'Smaarta'! I will just now prove that he doesn't know even the basic meaning of this word. The word smaarta means that which is told by Smruti or Puraana or secondary scripture (*Smrutyaa yat uktam tat smaartam*) or that which is related to smruti (*smruteh sambandhi sarvam smaartam*). He says that smaarta is a person, who does all the rituals told by shruti or the Veda or Primary scripture. In this sense, the word to be used must be 'Shrautam', which is either told by shruti (*shrutyaa uktam*) or which is related to shruti (*shruteh sambandhi*). How a shrauta is called as smaarta since shruti and smruti are different? ***As per shruti, the rituals of Brahmin-caste are done and as per smruti, the rituals of other castes are done!*** If smaarta means shrauta, all castes must be involved in rituals with shruti or the Veda only. You say that shruti is smruti (since you say shrauta is smaarta) and this is absurd because shruti and smruti are different and if both contradict each other, shruti prevails over smruti (***Shrutireva gariiyasi***).

Do you know the fundamentals of Sanskrit grammar? A word is used (***shaabda bodha of Patanjali Mahaabhashyam***) in two senses: 1) Yoga, in which the word is used in the sense of its root meaning. The word smaarta can't be used for the people doing rituals as per shruti and hence your usage of the word in this sense is objected. 2) Rudha or Samjnaa, in which the word is used not in the sense of its meaning, but in the sense of usage in the world without reference to its meaning. If you say that you have used this word in this sense, I have also equal right to use the same word in any sense other than its meaning.

The first sense is like using the word Rama to name a boy speaking truth (Yoga). The second sense is like using the word Rama to name a liar (Rudhi). If you have called one liar as Rama, I have equal right to call another liar also as Rama. Similarly, if you call a shrauta as smaarta, I have equal right to call a devotee worshipping both Shiva and Vishnu as smaarta. The word by usage in long run (***vyavahaara prayoga bala***) gains strength and is acceptable. My native place is full of great Sanskrit scholars. Even in My childhood, I heard from them saying "*this is as per Shaiva tradition*", "*this is as per Vaishnava tradition*" and "this is as per our (worshipping

Shiva and Vishnu) smaarta tradition”. The usage (vyavahaara) of our scholars is as good as the usage of your Kanchi Math since both are ripened Sanskrit scholars in scriptures. If you select that usage of your liking, I have equal freedom to select the usage of My liking to My native place. The scholars of Kanchi Math used this word smaarta to mean a shrauta by rudhi and by the strength of same rudhi, scholars of My native place used the same word to mean a devotee worshipping both Shiva and Vishnu. Your funny statement appears as if this smaarta word was not born before the birth of Kanchi Math and for the first time only, the Math generated this word to mean shrauta by rudhi and the same rudhi should not be used by anybody else!

All right. Is this discussion not out of the subject of the message? You are fighting against the usage of the word smaarta to a set of devotees worshipping both Shiva and Vishnu. This set of devotees called by name smaarta or by some other name has no difference as far as main concept is concerned. Whether to name this type as smaarta or by some other word is immaterial. I don't mind if you give a new word to a devotee worshipping Shiva and Vishnu since the word smaarta was generated by Math and got registered as patent word! Hence, you have side tracked the point and the main stream of points is not touched by all your present argument at all! You pondered only around the naming of that sect as smaarta and you appeared as if you are criticizing My subject, but, actually you have not done anything on that side. It is a clear side tracking of the main issue to unnecessary direction so that you can project yourself as if the winner by defeating all My knowledge in the message without touching a single point!

Culture Related to Food, Clothes etc.

To User 2:

1) Religion is concerned to the spiritual aspect whereas culture is concerned about external aspect. - (Swami)

There is no clear-cut line between the two. Especially in Islam, culture is an integral part of it, according to both scripture and tradition. - (User 2)

Swami replied: I have taken religion as 1) specific God and 2) specific mode of worship to please Him. I have separated the external culture related to food, clothes etc., from the religion. If you want to mix all the three, you can do so since you have every fundamental right. Similarly, based on the same fundamental right, I can eliminate the external culture and take the word religion confined to above two points only. Again, this is another magic of you appearing as if you are criticizing the basic point, while you are pondering only on the

addition or deletion of culture to or from religion! I have separated two banana fruits from one apple fruit. You consider all the three as three fruits. Is there any contradiction between us? You are concentrating on the unnecessary superficial point and projecting that on the actual point so that your success on the superficial point appears as if it is the success on the actual point!

2) The religions are always one because God in all the forms is one only and the essence of the paths of the religions is only the effort to please God. - (Swami)

Some Hindus believe this is the essence, others don't. For many, liberation is the ultimate aim, not theistic devotion. Some don't even believe in God. - (User 2)

Swami replied: Liberation (moksha) is from worldly bonds. Devotion (saayujya) is attachment to God. First is relieving from old institution and second is joining the new institution. Both are integrated and can't be separated. The sect of atheists is out of religion and spiritual knowledge. This sect can be converted into theists only by unimaginable events called miracles, about which the scientific logic fails.

Conservative-negative Approach Belongs to Ignorant Followers of Any Religion

3) you had different sub-religions (Shaivism, Vaishnavism, Shakteyism etc.,) in the religion called as Hinduism. Thus, Hinduism is a micro world or a reflection of the macro world (Universe) in small scale. - (Swami)

They are united by a common search for Truth and the acceptance that others too will reach the goal (like "various rivers into one ocean"). Islam does not accept this teaching- it is very adamant that it is the only right religion. There is no concept of different forms of spirituality according to Islamic scripture, tradition and scholarship. It aims to please God but only by following His revealed law. This has been clarified multiple times by Muhammad and Muslim scholars. - (User 2)

Swami replied: Why to blame Islam for the rigid conservative path? In our Hinduism also, there is extreme fanatic path like Veera Shaivism or Veera Vaishnavism. *You are finding a dust particle in the eye of other person, having a big log in your eye!* This conservatism is in every religion. But, broad-minded approach of universal spirituality also exists in some good persons in every religion. Ignorance lies everywhere irrespective of caste, religion, nationality, etc. We need not criticize the conservative path, which means that you should strictly travel in the path existing from your house to the center (of cross-roads) without thinking about other paths coming from other

houses to the same center. This type of conservatism is not problematic and in fact, is good since concentration on the own journey exists. ***Problem comes only when this conservative devotee starts criticizing other paths stating that those paths will not reach the center!*** For such diverted conservative people only, this concept of universal spirituality is proposed, which says that all other paths also end in the same center.

4) What is the difference between Shri Shankara, Prophet Mohammad and Shri Sai Baba? - (Swami)

Adi Sankara did no such thing as 'uniting all the sub religions'. He presented a philosophy and argued against other philosophies. Muhammad completely rejected the religions that were present before Islam apart from some small elements. Is this similarity between the three figures supposed to be about reconciling different philosophical systems, about allowing different forms of worship/ritual or about bringing different groups in society together? These are three different ways of 'uniting religions'. - (User 2)

Swami replied: If you read the book “*Shankara Digvijayam*”, you can easily understand that Shankara criticized all the sub-religions of Hinduism and condemned their philosophies having different mediated Gods resulting in mutual splits. The philosophy established by Shankara projects single God called Brahman beyond forms and names. This is what exactly Mohammad did in His region. Sai Baba also followed the same philosophy removing the differences between Hinduism and Islam. Shri Satya Sai Baba also followed the same path uniting all the worldly religions.

Hindus go to Hindu temples and worship the shrines with rituals (religious culture). All these Hindus go to hear philosophical discourses on the Gita. A religious culture and its philosophy are associated with each other. If you separate these two and bring unity in philosophies, which is easier, you can bring unity in the religions also by separating religious culture from religion. ***When you separate religion from culture, religion means only God and the path to please Him.*** We can establish that God for this entire creation is only one and hence, the path to please Him must be also one. The result is one philosophy (spiritual knowledge) and one religion (universal religion). Please remember that all our efforts are only to avoid the negative criticism of other religions from the mouth of an extreme diverted conservative devotee. By this, we clearly say that we are not against the conservative path of any religion, provided negative approach to other religions is avoided. Universal spirituality

is like the central government and religions are different state-governments in India. You perfectly belong to a state (religion) following conservative path of devoting to your state without contradicting the central government. We say that you are a perfect Tamilian or Marathi or Keralite, etc. and at the same time, you are also an Indian to love other states in India.

5) Shri Swami Vivekananda united all world religions as one biggest hall. - (Swami)

Perhaps, but he rejected many of the beliefs of Islam etc. Furthermore, many Hindus do not consider Swami Vivekananda authoritative or correct. - (User 2)

Swami replied: His first speech speaks about the universal religion like a mighty ocean and the extreme conservative religions with negative approach to other religions as petty wells. A sea frog (broad-minded devotee) and a well frog (conservative-negative devotee) were clearly mentioned. Don't speak such lies to add ghee in the fire between Hinduism and Islam. When He presented His very first idea as the union of all rivers (religions) in the sea, how can He contradict His own fundamental concept? He has criticized some followers of every religion, who are extreme conservatives with negative approach. He will never criticize any specific religion. *He praised good concepts of every religion and condemned wrong concepts of every religion.*

6) If Shri Swamiji criticized Shri Shirdi Sai Baba, he simultaneously criticized Adi Shankara - (Swami)

This has absolutely no basis. Adi Sankara argued against many schools of thought. - (User 2)

Swami replied: The meaning of My statement is not understood at all by you! What I said is that if you criticize Sai Baba, simultaneously, you criticized Shankara since Shankara was for the union of all philosophies in the Hindu religion and Sai Baba was for the religions in the world. Shankara criticized the philosophies of all sub-religions of Hinduism only to bring the background unity of one absolute and unimaginable God (Parabrahman) existing in different forms (rupa) with different names (naama). *The same oneness in different religions was preached by Sai Baba based on the extension of same logic of Shankara to the world.*

7) The union of Shaivism with Vaishnavism is called as Smaarta-sub-religion - (Swami)

Throughout this article, the Swami has used culture in a very weird way. Are tilaks and malas culture or religion? Think about it. Shaivism and Vaishnavism aren't just "different cultures" - they have different belief systems!!! And Sankara did not "unite" the two religions. This is not what Smarta is. - (User 2)

Swami replied: The external culture (like tilaks and malas) is to be separated from the religion (standing for Shiva, Vishnu, etc. and different paths to please Shiva, Vishnu, etc.). If you go down into deeper level of the religion, it is called as philosophy of that religion. Thus, religion and philosophy can fit easily in one phase. When unity in religions is achieved by achieving the unity in the philosophies, the meager difference in the cultures can no more stand as a separating factor. I have achieved the unity in philosophies like Advaita, Vishisht-Advaita, Dvaita in Hinduism through My commentaries in Sanskrit on the Upanishats, the Gita and the Brahma Sutras (*Samanvaya bhaashyam*). This is the main subject of almost all hundred books written by Me in Sanskrit. Then, extending the various ways of logic in uniting these philosophies, I have brought unity in all the worldly religions. Please read the website carefully with lot of patience.

8) Following the same logic followed by Shankara in uniting all sub-religions in Hinduism, we can extend it to all religions of the world and unite Jehovah of Christianity and Allah of Islam to the united single God of Shiva and Vishnu. - (Swami)

Yes, if you throw all belief systems out the window. You can't extrapolate that all religions are one just because Sankara taught a way of worship which combined elements from different religions. Plus, try asking /r/islam or even /r/progressive_islam how this idea sounds. - (User 2)

Swami replied: If you have understood the concept of central government and state governments in India as above presented, there is no problem at all since we have accommodated even the conservative path of every religion with due respect. Our effort is only to avoid the splits based on religion leading to extreme terrorism also for world peace. Don't pass on comments like throwing beliefs through windows, etc. which enrage the conservatives. Such comments are baseless since there is no concept behind them except to bring splits and spoil the world peace to go to terrible hell.

9) "once Hanuman and Allah were boxing with each other and Allah was defeated" - (Swami)

Then maybe he's not a Muslim either. I don't know but he certainly didn't "prove himself as the greatest Hindu" (see /u/pinaka_dhrrita 's comment). - (User 2)

Swami replied: You always expose yourself as a conservative Hindu with negative approach. Baba told this story only to remove the negative-sided conservative mind of that Muslim devotee. This does not mean that Baba is a conservative Hindu criticizing Islam. He always chanted that Allah alone is the master (Allah Malik). Had that conservative devotee been a Hindu, Baba should have reversed this story by saying that Hanuman was defeated by Allah. I have mentioned this to criticize the negative-sided conservative approach of any religion taking Islam as an example in that specific context. This does not mean that Islam is conservative and Hinduism is universal. Every religion established by great human incarnations like Krishna, Jesus, Mohammed, etc. is universal only and *the conservative-negative approach belongs to some ignorant followers of any religion exploited by evil forces.*

10) But, God and path to please God (both these together are called as religion) are one and the same in all religions. - (Swami)

The word 'God' or similar words are defined differently by different religions. Some religions don't even have any comparable concept. In Hinduism, we have many words like Brahman, Isvara, Parabrahman, Narayana, Shiva, which all mean different things. There is lots and lots of philosophy explaining all these ideas. You cannot whitewash them all because they're 'roughly the same'. As for paths to 'God', just within Hinduism there are many different paths and some of them are very incompatible with each other. - (User 2)

Swami replied: You are always fighting like a rigid devil to disturb the world peace. Your fight can be appreciated if there is at least one solid point. All your points are superficial, out of context and devoid of even basic logic. If there is some solid point, I can easily argue. The points projected by you are fast conclusions of your mind (not intelligence and logic) just to contradict Me and just to maintain the fire between sub-religions of Hinduism and religions of the world. You mentioned many words and say that there is lot of explanation! On this comment, how to react from My side? You don't show any solid ground of point on which we both can discuss and arrive at a good conclusion. Your basic aim is to establish your superiority on anybody in this world. Alright, I accept your superiority. Hereafter, please project any point completely with a solid basis of logic, so that I will certainly accept your point if I cannot disprove it. Please stop passing comments.

11) this simile is applied since religion is mistaken as external culture. - (Swami)

You can say all religions are the same if you call all their differences culture. But to actually truthfully determine if they're the same or not, you need to see where the differences come from. You will find that many of them cannot be thrown out in this way without perverting the religion's essential significances. - (User 2)

Swami replied: I really experience that My arguments with you are like moving My sword in vacuum. Every time, I don't understand whether I am cutting something substantially or moving My sword to create pain in My hand! Can you tell Me what do you mean by 'essential significances'? Difference in the culture comes from difference in the availability of food, dress suitable to the climate of a specific region, etc. which are in no way connected with the divine path. We must merge the religion with philosophy by separating it from the external culture. We can bring unity in all the philosophies through sharp logic and thus, bring unity in religions also, which is the only path for world peace.

12) Shri Swami Vivekananda tried His level best to unite all regions of world. - (Swami)

No, I think his main goal was preaching the truths of Vedanta, not to unite different religions. Religions can remain separate and irreconcilable while respecting certain common truths. - (User 2)

Swami replied: These common truths are the unity in diversity. If unity is not realized and diversity alone rules, the splits between religions are unavoidable. *These common truths are like in the deepest level of religions called as philosophies of those religions.* Our effort to bring unity should be from the deepest level of the religion (philosophy). Then, the differences remain only in the superficial level called as external culture depending on food, climate, etc.

13) logic of intelligence, the highest faculty in human body - (Swami)

This is not the highest faculty according to Hinduism. There are many greater faculties that we aim to explore and possess. - (User 2)

Swami replied: You don't mention what are those greater faculties. You criticize the mentioned intelligence. This is Vitandavaada, which is simply criticism of opponent without establishing anything from the claimant. *Above intelligence, only God is said to exist (Yobuddheh paratah...)*. This means intelligence is highest faculty in the creation by which only human being stands on the topmost place.

14) 1700 AD and till then there was no connection between India and other countries - (Swami)

Oh, come on! - (User 2)

Swami replied: I mentioned only about discovery of India by Vasco Da Gama in 1700 AD in the conversation of Swami and Father of Christianity (<http://www.universal-spirituality.org/conversation.html>). Here, the word 'countries' means India and other countries. Why do you concentrate on these superficial points without going to the actual point? The actual point is that whenever there is a specific case of two disconnected countries, the Gospel presented in one country did not reach immediately the other country. In that gap, some generations of other country have gone to hell for their no fault! This is the main concept. There is a saying called '*Vastramuulya vichaaranyaaya*', which says that a bride-groom was enquiring about the rate of the saree of the bride throughout the night on his first night ceremony! He was speaking about the manufacturing rate, sale rate, marketing rate, etc. (subject of business) throughout the night! Leave the superficial points and concentrate on the actual subject.

15) preaching of Jesus entered in - (Swami)

St. Thomas? - (User 2)

Swami replied: Again, another superficial point like the manufacturing rate of the saree!

16) that the disbeliever of their specific God (Krishna or Jesus) will go to hell! Our ancestors before 1700 AD went to hell as per Christianity and ancestors of other countries before 1700 AD went to hell as per Hinduism! - (Swami)

True for Catholicism and some other Christian Churches. Not true for Vaishnavism or most(all?) schools of Hinduism. - (User 2)

Swami replied: Fantastic! I am talking about two world religions existing in two different countries disconnected in that span on time! I am not speaking about two sub-religions of Hinduism existing in the same country (India)!!

17) Each religion says that their God is the creator of this one earth and this one entire humanity - (Swami)

Many Hindus believe God is not a 'creator'. Brahma the creator god is not 'God'. Many believe the world is eternal. Many don't believe in 'God'. - (User 2)

Swami replied: The second Brahma Sutra says that God is known by creation, control and dissolution of the world (*Janmaadyasya yatah*). The first Sutra says (*Brahma Jijnaasaa*) that enquiry about God (Brahma) is done. Here, Brahma means God and not the creator

Brahmaa. The first word is in neutral gender (Brahma or Brahman) and the second word is in masculine gender (Brahmaa). All the three commentators said in their commentaries that God (Brahma) alone created this world through the creator called Brahmaa. You must know at least the fundamentals of Sanskrit grammar while touching the scriptures of Hinduism. I feel very sorry about this!

18) Each religion says that their God is the creator of this one earth and this one entire humanity. This becomes impossible if Gods and religions are different. Essentially one God or essentially one religion exists. That one God alone created this one earth and this one humanity. If one specific God of one specific religion alone exists, such God gave gospel in a specific region without spreading it immediately all over the world, some generations of outer country missed the opportunity of gospel and went to hell for their no fault! This is extreme partiality of God! - (Swami)

This is a very good criticism of Islam and Christianity. Simply does not apply to Hinduism though. Has this Swami ji studied even the Gita? - (User 2)

Swami replied: This applies to the conservative side of every religion. In Hinduism also, Veera Vaishnavas say that Vishnu alone created this world. Veera Shaivas say that Shiva alone created this world. This is the answer for your first sentence. You say simply that this does not apply to Hinduism. ***You don't explain how it does not apply!*** You simply pass on a statement without giving even basic logic of your concept. Suddenly, you say “did Swami study even Gita”? I am unable to follow the link between this comment and the first two statements. First and second sentences cannot be connected since the explanation of non-application was not given at all. The third sentence can't be connected to the first two sentences because I do not understand the relevance of the Gita in this context! I am reminded of a statement “if you want to beat somebody, call him as dog and then beat him!” The first and second statements are calling Me as dog and the third statement is beating Me! But, I feel inconvenient here also because the saying has connectivity in points. Here, the three statements have no connectivity! I think even God (Brahma) cannot answer you!!

19) **Our concept is:** From the beginning of this creation, the one God, who created this one earth and this one humanity on this one earth, came in different forms with different names till now and gave the same subject of one gospel in different languages. Since subject of all gospels is one and the same, there is no danger of any generation of any region missing this gospel of other region on this earth. One, who follows the subject of gospel of his religion in his region, he/she followed all gospels of all religions in all regions. The follower, anywhere, at any time,

goes to God and the disbeliever goes to hell. There is no possibility of partiality of God to any religion of any region. - (Swami)

Very easy to come up with such concepts. Unfortunately, to gain acceptance in traditional Hindu belief systems, you have to go through the philosophical argumentation. Anyway, this just sounds to me like a universalised version of Islam. Hinduism does not assume the existence of God or of revelation/gospel. There also is not this concept of believers vs disbelievers. We consider such concepts naive. - (User 2)

Swami replied: You are worried always about the passing of the bill in the parliament like a politician. A bill may be really good, but, may not be passed in the parliament because such bill causes inconvenience to the leaders of the party. Since the bill is not passed, do you say that the bill is wrong? Why do you bother about the words like Islam, Hinduism, etc.? You must go to the deepest level of the philosophy to establish such concepts. I cannot present all the deepest levels in this one simple message. If I present, it will become a big book. Please go through the website for the details of the deepest level. Since you have read only this message, your impression formed is poor. I understand this, but, I can't help it except suggesting that you should go through the vast website containing all the arguments in detail.

20) God comes as human incarnation to rectify all points of humanity. - (Swami)
Completely contrary to Islam. - (User 2)

Swami replied: Yes, I agree to this. This point is already projected by Me in the messages on Islam (Quran). (<http://www.universal-spirituality.org/MohammadAsProphet.html>)

21) to kill a goat on the day of pious Ekaadashi. The devotee became ready! - (Swami)

That devotee was no Vaishnava! Continued ... - (User 2)

Swami replied: You please read at least the translation of the final verse of the Gita, which says that you have to surrender to God and vote for God against even justice (*Sarvadharmaan...*). That devotee was worshiping Sai Baba as God. This test is for that devotee only and not to you, who does not believe Sai Baba as God in human form.

22) Even Shri Krishna didn't quote the Vedic authority anywhere in the Gita - (Swami)

Chapter 15 verse 15. Also there are many verses which are almost word-for-word quotes of the Upanishads. In the Mahabharata, Krishna is clearly said to have studied the Vedas. I can provide further information on this point if need be. - (User 2)

Swami replied: Explanation for this was already given above.

23) preaching of any human incarnation can be found in the Veda or in any scripture of other religion also since every human incarnation is God - (Swami)

The Vedas are unique in being very different from every other scripture found throughout the world and 99% of Hindus will tell you they are the highest authority. Almost all the Hindu scriptures are very unique, novel creations for their time. The Quran has little in it which didn't exist in Hinduism before. - (User 2)

Swami replied: You have just spoken in support of My point only. I never said that any scripture is not unique. You are again criticizing Islam! Mohammed is also God in human form. He objected the concept of human incarnation only seeing the pitiable situation of Jesus, the prophet just before Him. He told Himself as messenger of God, even though He is really God in human form. This one point is sufficient to show the divine nature of that prophet to lower His status for the sake of protection of human incarnation. Of course, Jesus did not protect Himself since the program was like that to create the *element of kindness in the rocky hearts*.

24) Life initiation is not bringing even a trace of life into any statue so that it is not moving even half inch! - (Swami)

This Swami is taking prana pratishtha to be a blind belief. We Hindus consider it a real and significant scientific process. It is not arbitrary and cannot be done in any way one pleases. - (User 2)

Swami replied: Anubhava (experience) is said to be the final authority among the four authorities (Shruti, Smruti, Yukti and Anubhava). If anything fails in experience, such concept is not true. This is said by all Hindu scriptures. Life entering the statue is false since it is against the experience. *If you believe anything which is against the experience, you are said to be blind.* The true concept of this ritual is that an inert statue (inert human body) on getting life becomes the alive human form into which only God enters to preach spiritual knowledge to humanity. I am telling the actual meaning of this ritual and you say that I am contradicting the ritual!

25) The Veda says that God will never enter inert statue (*Natasya pratimaa...*) - (Swami)

Confusing different paradigms. The rituals of murtis are not from the Veda. This does not mean they are false. - (User 2)

Swami replied: I never said that statues are false. I have only quoted the Upanishat, which says that God will not enter inert statue. Shastra also says that inert statue in human form is only for beginners

(Pratimaahyalpa buddhiinaam). You just misunderstand Me and represent Me as the speaker of such wrong concept so that others will fight with Me! You are a terrible politician!

26) The Veda says that the only Brahman is creator, ruler and destroyer of the world (*yato vaa imaani...*). But, Brahma as creator, Vishnu as ruler and Shiva as destroyer of this world are existing separately. This brings contradiction to the Vedic definition of God (Brahman). - (Swami)

The verses quoted here says nothing about a creator, maintainer or destroyer. It is talking about Brahman, the absolute supreme (beyond jobs like creation). It is part of a larger sadhana process where the student discovers Brahman in matter, life, etc. successively. This Brahman is not 'God'. Does the word Veda refer to everything from the Samhitas to Upanishads here, btw? The Aranyakas (from which this verse comes) don't necessarily enjoy the same authority as the Samhitas in everyone's eyes. Also, one needs to be careful of confusing different paradigms and saying they contradict each other. The more ancient Vedic literature is very different from the Puranas in its style of expression. - (User 2)

Swami replied: This means that you are not accepting the Brahma Sutras written by Sage Vyasa, which explain the correlation of all Upanishats. As I told above, the first Sutra speaks about God and the second Sutra speaks about the identity of God as creator, etc. Such identity does not make God imaginable since such identity is about the inference through work of creation, just like the smoke gives the indirect identity of fire (Tatastha lakshanam) and this is not the direct identity of God or fire (Swarupa lakshanam). Since God is unimaginable, the direct identity is impossible. Don't confuse the concepts so that others get confused and think that you are the only person, who has understood such confusion!

27) Had human incarnations of God Datta like Sai Baba been absent, by this time, almost all human beings must have become atheists - (Swami)
Doubtful. - (User 2)

Swami replied: Atheist believes the existence of unimaginable God through the unimaginable events called miracles performed by human incarnations of God. This is the meaning of My statement. Your single word 'doubtful' will create millions of doubts in any brain!

28) bring unity in the humanity for the peaceful balance of the world. Shri Shankara was really the first incarnation of God, who came for this purpose in Hinduism - (Swami)

Sri Krishna? - (User 2)

Swami replied: In this Kali age, Shankara was the foremost incarnation, who exposed the philosophy on the background of very sharp analysis. Again, this is a superficial point like the rate of the saree!

Conclusion: Answering your points is like the following story. A person is very rich and lives in the biggest house in that city, which can be called as palace. The house tax-department issued a notice to pay house tax. The person did not pay the tax objecting that the tax to be paid by him should be called as palace-tax and not house-tax! The officials of the tax department were beating their foreheads with their hands! My situation is like that of those officials!!

Message-2

September 18, 2016

I (Karthik) posted another message (Message-2) from Swami, which deals with the importance of logical analysis in arriving at the conclusion of a specific interpretation of a statement from the scripture. User 2 submitted his criticism on the message of Swami and also on the replies given by me. Swami gives replies to the criticism of User 2 on:

- A) Swami's own message and
- B) On my replies to his criticism separately.

A) Swami's reply to criticism from User 2 and User 3 (Shabri): I once again request you to stress on the points and not to use words like 'ridiculous', 'horrible advice', etc. because such words neither convey any point nor support your points expressed. Both of you told that we should change our wrong conclusions, if such conclusions contradict the scripture (User 2). You also told that we are forming some predetermined conclusions in our mind and then search the places of the scripture to support our points. Shankara also presents the concept first and then quotes from scripture. Do you mean that Shankara also developed predetermined concept in His brain and picked up the quotations from scripture to support His concept? Your point is totally irrelevant because whether the concept is predetermined or determined after studying scripture, it is immaterial for you to criticize the point of concept. You have to fight in the war with your sword, which was sharpened either yesterday or today. In what way this point stands in the way to fight with the opponent with your sword? This is only sidetracking the main issue so that you appear as if you are objecting the opponent on real grounds even though such grounds are false only.

1) **To User 2:** You tell that we should change our logically derived conclusions, which contradict the scripture. Wonderful suggestion! Yes. I formed a conclusion in My mind after some logical analysis. Now you say that My conclusion contradicts the scripture. My dear friend! My conclusion is not contradicting with the scripture. My conclusion is contradicting with an interpretation given by somebody before Me (obviously, a human being like me). Now, if you say that such interpretation given by a human being like me before me is the real single interpretation of the scripture, hats off to you! Since you and that human being whom you are supporting are declared as Monarchs of the interpretation of the scripture. The same statement is interpreted by several in several ways (*Ekam sat vipraah... Veda*). In such case, which interpretation is the real sense of the scripture? Several human beings gave several interpretations for the same statement. I am unable to understand which interpretation you have selected as real so that I can change My conclusion according to such specific interpretation selected by you, My Lord! Certainly I will neglect other interpretations and follow that single interpretation selected by you alone, your honour! Respected sir! The solution for this is only to conduct a debate between all such interpretations and select the single interpretation that is proved correct as the real sense of the scripture. As said above, the Veda says that there are several interpretations for the same statement and the same Veda also says that the statement of the Veda should be decided through logical analysis called as *Vijnaanamaya kosha*, which means intelligence (*Vedaanta vijnaana sunishchitaarthaah*). Even Lord said in the Gita that Arjuna should not accept whatever He said blindly and should analyze it thoroughly before conclusion and its practice (*Vimrushyaitadeshena*). After arriving at the right conclusion of the scripture through such sharp and intensive debate, we can see whether our predetermined conclusion is coinciding with it or not. You said that My conclusion is not gospel. Very good point! The conclusions given by earlier human beings should not be also gospel since they were also human beings like Me. If you say that a human being in the earlier time is correct, it is not accepted because several theories of human beings of elder generations were proved to be wrong. Example, Aryabhatta (old generation) in his sphota theory said that sun moves around earth. Brahmagupta (latter generation) says in his book on astronomy that earth moves around the sun along with its atmosphere while moving around itself. This means that all

old is not gold and all the latest is not the best. Logical analysis proves which is correct and which is wrong. Aryabhatta said that if earth moves around itself, the bird leaving the tree upwards cannot reach the same tree while coming down in the same path. Brahmagupta says that this point is not correct since the atmosphere also moves along with the earth. It is concluded that both old and new should be analyzed and whichever correct should be accepted (*Puraanamityeva...*). Shankara also told that since Kapila is old and should be right, why not the old Kanaada, atheist, also must be right (*Kapiloyadi...*). In the analysis, I may be right and all the elder human beings may be wrong because today the logical concepts have perfect scientific logic. For example, in the ancient logic, sound is said to be the property of space, which is wrong since today science proves that sound cannot travel in vacuum due to absence of medium. The space on earth is not vacuum since it filled with air, which acts as medium for propagation of sound. We do not say that all ancient logic is wrong. The ancient logic said correctly that volume (parimaana) is the property of vacuum. Hence, we should not be foolish to blindly accept whatever elders said must be the truth. In course of time, there is terrible improvement of science and logic based on it. Another horrible example is to think that awareness is God. Science proves that awareness in a human being is only a specific work form of inert energy functioning in a specific system called nervous system. The awareness of God in absence of inert energy and matter (nervous system) is totally different since it is the result of the unimaginable power of omnipotent God. While understanding the Brahma Sutra (*Iikshateh...*), we should take the awareness of God as not the awareness of individual soul, which is the product of conversion of inert energy in nervous system and conclude wrongly that every soul (awareness) is God. In the light of the present science, this correct conclusion is achieved. Hence, one should not be biased with old and new and only the perfect analysis alone gives right conclusion, which alone is the absolute truth. Without logic (tarka), there is no philosophy (Vedaanta) and this is accepted even in the old tradition. You cannot refuse logic since it is endless because such conclusion is also drawn through logic only (*Tarkaapratishhtaanaat...* Brahma Sutra). This is the open mind mentioned by you, which should not have any prejudice and bias to meaningless things like old, new, etc.

2) **To User 3 (Shabri):** You said that we formed some wrong conclusions already and pick-up the scripture here and there in support of such wrong conclusions arrived through imperfect and limited analysis of our petty brains. Your comment applies to all the ancient human beings since those human beings also might have done the same. Did you observe all the ancient human beings so that they first studied the scripture and then only formed the conclusions? Shankara gives the concept first and then only quotes the Veda or the Gita as the authority. Shankara also comes into our group only as per your blind comment. Your comment is totally absurd because the entire scripture does not deal with a single point only so that you can comment that I have not quoted the entire scripture for this single point! The scripture contains several points and the relevant portion of the scripture pertaining to a single point can be only quoted in the context of that specific point only. According to you, from tomorrow onwards, every advocate arguing on a specific case should quote the entire constitution from first page to last page! Every doctor also should use all the available medicines to cure a specific disease!

The logic of any human being (including Myself and yourself) can be wrong or even right (equal probability), which can be decided only through debate using sharp analysis to find out the truth so that both of us can be benefited by that final truth, which may be discovered by anyone of us. If I or you lose or establish the argument, it is not our personal defeat or success because *no point is registered as the property of any human being*. We both enter the debate only to find out the ultimate truth by which both of us will be benefited.

Had you stuck to the point only, I could not have used these extra remarks! You will reap in plenty whatever little you sow! Hence, at least hereafter, present only the points and give the supporting logic and scriptures to any extent. In such case, My reply will be also very polite in the same manner!

B) Swami's replies to User 2's criticism to my replies

1) But the fact is, these texts can be modified by anyone who knows Sanskrit. Moreover, concepts in the scriptures are presented with the help of similes and metaphors. These similes, when taken literally, lead to erroneous conclusions. In fact, many of the rituals done today are baseless misinterpretations of the scripture. - (Karthik)

Many texts aren't modified. The fact is this is an academic question and not one that individuals can resolve based on their personal logic. It's wrong to take similes literally but I wasn't arguing for that. It's equally wrong to assume something to be

non-literal when it might be. The point is openness and understanding of what the author intended, not trying to make the text fit what one already assumes to be true. What rituals are you talking about? How are they based on misinterpretation?!?! - (User 2)

Swami replied: Text is not modified. You are correct. Only the interpretation of the text is modified, if it is proved wrong in the sharp analysis. The point of openness is always appreciable. Fitting the text in your interpretation need not be found false if the interpretation is logically proved correct. You cannot avoid this remark to the old generations also. All these are vague comments since they are not based on a concrete point. Anybody can speak anything in general, which is like standing in air. Some rituals were misinterpreted (like Gayatri, Homa, ego due to caste and gender, etc.) and for details, our website (www.universal-spirituality.org) may be referred.

2) In order to avoid making such erroneous conclusions, it's very important to analyze each topic with a clear head, devoid of any previous scriptural conclusions. - (Karthik)

Why does a clear head necessitate ignoring previous scriptural conclusions? Why not all conclusions? Should we all start with zero conclusions? - (User 2)

Swami replied: You have misunderstood the comment given by Karthik. It is because of your fast approach without patience to understand what others say. We never said that all the old conclusions should be refused and start with zero conclusions. We only say that we should examine all the old conclusions once again through sharp analysis based on logic that is present in this state of advanced science. Science is nothing but logic of various phenomena and materials present in this creation and the ancient logic is also exactly the same. If the old concept is correct, it will pass through the checking machine proving itself as a genuine note of currency. Why do you fear for the test of analysis, if the concept is true? No conclusion should contradict experience (Anubhava), which is the last of the authorities. Of course, such experience should also pass through the test of analysis because sometimes experience may be also erroneous like seeing two moons on the sky due to defect in eye. Hence, analysis of the concept to decide whether it is true or false should be a must as said by Shankara (*Sadasatvivekah*). Dry logic without proof from experience is also not correct as said by Shankara (*Dustarkah suviramyataam*). Logic, experience and scripture (even

a secondary scripture supported by the primary scripture is acceptable) should go hand in hand to arrive at the truth. You must know that every human being on this earth in any generation has a fundamental right to analyze and then only accept any interpretation of the scripture.

3) Once you reach a certain conclusion after intense analysis, only then should you see if your conclusion matches the statements given in the scriptures. - (Karthik)

Intense analysis of what?!!?! Also is inference the only means we have to determine truth according to you? How does that work? Why not take one's understanding and the text of the scripture and apply analysis after reading it?

Edit: I see later on you claim perception to be a valid means too. Is there any particular philosopher's ideas of epistemology you subscribe to? - (User 2)

Swami replied: Again you have misunderstood due to your hasty approach. Intense analysis means not personal analysis done by an individual brain. It only means a strong debate involving all the human beings (whoever is interested in it) in this world and then only conclusions are drawn. But, for this epistemology, one should express his own opinion drawn from the analysis done in his brain. Then only, people will participate in the discussion and the final conclusion is evolved. But, remember that the discussion should be on a concrete point and not on the general epistemology! Shankara wrote commentaries and then roamed the country expressing His views and participated in discussions with several scholars. Unless the view of Shankara is expressed, how can there be a debate on it? ***You are mistaking that the expression of one's view itself is taken as the final conclusion of the debate and start criticizing it!*** It is like calling a human being as dog first and then beating him later on. Whomever you want to beat, you are calling him as dog!

4) As many of these statements are given metaphorically, it's important to derive a meaning that suits your level of understanding. - (Karthik)

How does one avoid the risk of people being biased, consciously or unconsciously? Gandhi took the Gita and suggested it was about non-violence!!!! - (User 2)

Swami replied: The final decision of the conclusion is based on the end of debate on any topic. The point of non-violence is stressed in the Gita. All the ethical scriptures say that non-violence is the highest justice (***ahimsa paramodharmah***). Hence, the main concept of the Gita should be also non-violence. If it is not so, do you mean to say that the Gita opposes all the ethical scriptures in giving the main

point? Non-violence means avoiding violence against good and innocent living beings (*paritraanaaya...*). It does not mean keeping silent against evil living beings (*vinaashaayacha...*). Even other religions express the hell with liquid fire for punishments of sinners. Gandhiji chose the path of non-violence against British rulers since we cannot fight with them through weapons. He tried to kindle kindness and spiritual thoughts in their minds so that freedom can be obtained without violence from our side, which, of course, is inevitable since we are not equipped with modern weapons. In such circumstances, that way alone is leftover, which is praying God to help the justice through the inevitable non-violence. Of course, Subhash Chandraji tried through method of violence. But, Gandhiji's method is to be tried first (*saama upaaya*), which has another benefit that loss of life from our side is totally avoided. The Prophet Mohammed went to the path of violence to control the violent inter-religious fights, which could not be pacified by His preaching of single God called Allah. Jesus also tried through the non-violence to change the hearts of people. But, He also supported the liquid fire of hell in the case of irreparable sinners. Krishna also took the war (*Danda upaaya*) as the final step only. Buddha preached the preliminary path of non-violence like Jesus. The methods change from context to context. ***There is also a tradition in Hinduism to stress on any point praising it as total absolute.*** If you take the name of Ganga river, all your sins are destroyed (*Gange gangeti...*)! This is only stress on the required point called as artha vaada.

5) A topic has many levels of depth to it. That's why each topic should be understood based only upon the seeker's level of spiritual progress. - (Karthik)

What does spiritual progress have to do with capacity for using logic? Also, are you assuming each text has manifold meanings? Evidence for this? - (User 2)

Swami replied: *Logic is to be used to arrive at correct conclusion in issues of world or spirituality.* You are logically discussing the merits and defects of all the schools present in the city before admitting your son or grandson into school. The entire scripture need not have different meanings in every statement. Only important concepts were interpreted in different ways. Example: Shankara told that this entire world is God in the sense that God is absolute truth and world is relative reality. This is the angle of God to say that anything other than God is unreal (means relatively real). Ramanuja said that all this world is under the control of God and this is the

angle of soul for which world is equally real. The same statement that all this is God (*sarvam khalvidam...*) is interpreted in different ways and correlation is to be done taking different angles. If you take only one angle for both interpretations, they contradict each other.

6) For example, a school student will find the finer aspects of quantum physics as unintelligible jargon. The same knowledge for a Ph.D scholar, on the other hand, is relevant and very insightful. - (Karthik)

Can you give a scriptural example instead? It will be easier to understand. - (User 2)

Swami replied: The deservingness of a devotee (adhikari) for knowledge (jnana yoga) and for action (karma yoga) is the best example given in the Gita and Shankara treated Arjuna to deserve the preaching of action in the context of the war. Hence, context of the receiver and context of time are important.

7) Moreover, a single point in the scripture can often be interpreted in many ways. And most of these interpretations will fall apart under sharp analysis. It's important to stick to your own unbiased conclusion made under intense scrutiny rather than falling back to scriptural authority, which may or may not be true for all you know. - (Karthik)

If most of these analyses will fall apart, why should each person stick to their own 'unbiased conclusion'? If they were unbiased this problem wouldn't arise! In fact the bias comes from people sticking to their own conclusions. The problem with the approach you're suggesting is people will inevitably take one part of a text that they think they understand perfectly and then subconsciously try to make everything else in the text fit with that. It's important not to rush to conclusions and to read the scripture, try to appreciate what it is saying (even if we agree or disagree) and then try to understand and rationalise. - (User 2)

Swami replied: 'Your conclusions of intense analysis' does not mean the conclusions drawn by the single human brain. It only means the *conclusions drawn by sharp analysis done through several debates with several scholars*. The intention of Karthik is this sense, which is misunderstood by you as individual conclusion. Hence, your criticism stands correct if the meaning of the word 'your conclusion' is taken as the conclusion of an individual human being. *Of course, expression of individual opinion also is a must to start the debate.*

8) The main point here is that you should never suppress your logical faculty. - (Karthik)

I agree with that but I don't think the approach you suggest is making the best use of the logical faculty. - (User 2)

Swami replied: Your criticism is continuing on the fundamental misunderstanding that the logical conclusion means an individual conclusion. However, here, the point expressed by Karthik is very clear that the faculty of logic should not be suppressed by the blind misinterpretations given by some older generations. Every note of currency must pass through the testing machine of sharp analysis involved in debates (not individual brain) and such concluded decision is the correct interpretation of the scripture as said by Shankara (*shrutimatah tarkonusandhiyataam*).

9) Of course, there's always a possibility of you making a mistake in your analysis. If you feel unsure of your analysis even after making hectic efforts, you should discuss the given topic with scholars of a greater calibre than you and only then should you come to a conclusion. - (Karthik)

Nice save! Why not see what scholars say in the first place? - (User 2)

Swami replied: Analysis of any topic will not rise in any human brain by itself without observing the tradition and the root interpretation of such tradition given by the elder human beings. Hence, your suggestion is a must. When you feel some traditional practice as wrong, you will enquire the scriptural authority of such tradition and analyze the interpretations given by the older human beings. Then, you will express your interpretation with your logic to correct it, if you feel it as wrong. Then, debate shall take place without any prejudice of personal success and personal defeat. Once all this process is over, you must stick to such conclusion till it is really contradicted by somebody in the future. You should not take the interpretation of older human beings as correct and suppress the well-concluded concepts through sharp analysis of debates. Even God in human form (Krishna) said that His gospel should be analyzed by Arjuna before accepting and practicing it. Please remove your misunderstanding of the concept because what you said is exactly the opinion of Karthik also.

10) Lastly, the conclusion that you've made should match your experience in this world, which is the final authority. - (Karthik)

Why is it the final authority? If that were the final authority I daresay most of us wouldn't believe in God. Deferring to divine/realised people doesn't help here since that will just come down to individual biases and preferences. - (User 2)

Swami replied: Logic against experience cannot be valid. At the same time, experience without logical analysis cannot be also valid. Both go hand in hand like lame and blind. Both are equally important.

What Karthik said pertains to the first part of the concept, which is that logic contradicting the experience (established by logic) cannot be the authority. By this, he means that blind acceptance of interpretations of older people should not be done without sharp analysis. Therefore, the final conclusion is that *the experience of scholars should be taken as standard because such experience satisfies the authority of experience and at the same time satisfies the logical analysis also since the experiencing people are scholars.* There is only one moon on the sky. A defective person in eyes finds two moons. Many scholars find two moons. Hence, I shall not be misled by the single experience of the eye patient. At the same time, there may be several eye patients telling that there are two moons in the sky. Hence, I cannot go on the concept of minority or majority. Sometimes, majority may also be wrong (like the association of eye patients). Sometimes, minority may be correct (like a single person without defect in eye). Hence, logical analysis and experience should be valid together to derive at right conclusion.

11) If your conclusion doesn't support your experience or the experience of divine, realized scholars, then it's definitely wrong, even if it's backed by statements of the scripture (which become erroneous in this case). - (Karthik)

What? This is a big claim to make based on just personal preference! I agree scripture shouldn't contradict real world truths but most of us have no access to the things scripture describes! You can't just throw it out without trying to appreciate what it's claiming! - (User 2)

Swami replied: Experience is based on perception as well as inference. But inference is also based on the perception at its basic level. Fire gives smoke. This is observed in kitchen. Based on this experience of perception, you are concluding that there is fire on the hill (even though fire is not seen) from the seen smoke. Hence, the experience based on perception stands as the fundamental basis of any authority. Scripture says that God exists. You may ask about the fundamental perceptual experience of this concept. God is unimaginable being beyond space (being the creator of space). Now, you cannot ask for the perceptual experience for the existence of unimaginable nature at all. The existence of unimaginable nature is proved by the existence of unimaginable events called as miracles performed by God in human form. Hence, we have to agree that the source of unimaginable events, unimaginable by nature, must exist based on the inference. Hence, God becomes perceptual as said in the Veda

(pratyagaatmaana maikshat, aparokshaat Brahma). The Veda never insists you to believe anything including God avoiding the logical analysis for which the fundamental perceptual authority exists as the base. This is the meaning of Lord Krishna saying that Arjuna should believe anything after logical analysis only based on authorities like perception and inference (based on perception).

Chapter 2

DEVELOP DEVOTION TO GOD SO THAT WORLDLY BONDS DISAPPEAR

September 17, 2016

O Learned and Devoted Servants of God,

Shri Kishore Ram asked: The point of family bonds against God may be kindly elaborated more since it is a delicate topic.

Swami replied: Bond means love. Love means the feeling or mind. Mind means the nervous energy or awareness. *This nervous energy or love has a finite value in every human being.* Hence, when this finite quantity of nervous energy or love or mind is dedicated to a specific goal, it is said that your total love or bond is with that specific goal alone. The love or bond can have the units of energy. The units of inert energy can be expressed as the units of this non-inert awareness (love) because awareness is only a specific work form of inert energy functioning in a specific system called nervous system. Therefore, we can say that the total love or bond in a human being can have certain limited specific value of the units of inert energy like calories. Matter is also a form of inert energy and hence you can express a piece of matter also in the units of energy. Let us say that the maximum love or bond of a human being is 10 calories. If all the 10 calories are dedicated to God only without any variation in the span of time, we can say that the single goal of that human being is God only. The Gita says that in such state all the energy of the bond has only one goal called as God (*Ekabhaktihvishishyate...*) and that this single goal should continue as single goal only throughout the life time (*Teshaamsatatayuktanaam...*). If this energy of love is divided by several goals, such bond is said to be partial. Even though in a particular span of time the bond with God is having total value of 10 calories, in another span of time this total love-bond may be diverted totally to other worldly goals or may be diverted to other worldly goals partially. In any case, such bond with God is not total and permanent.

The total and permanent bond results only in Nivrutti where selfishness disappears completely throughout the life. *When selfishness exists, the bond with God is partial only because love to selfish goals also exists.* Even if a demon performs penance for 100 years maintaining always 10 calories of bond towards God only, you cannot say that the demon is in

the path of Nivrutti at least for those 100 years. The reason is that the basis of a demon's penance is only selfishness to achieve personal boons and therefore from the point of selfishness there is no trace of Nivrutti in such penance at any time. Therefore, in Nivrutti the bond with God satisfies all the three conditions, which are 1) dedication of total love energy (10 calories), 2) the goal of God alone is maintained throughout the life without any other goal and 3) lack of even trace of selfishness because no goal other than God is touched. In such state of Nivrutti, all other goals disappear except God. The work of such a person is always work of God, which is always for the welfare of the world. Shankara roamed all over the country and propagated spiritual knowledge for the welfare of the world. Hanuman always did the work of God. Love is theoretical and work is practical. Theory is the mother of practice. Therefore, *when pure Nivrutti-bond exists, you can see only the work of God in the case of such devotee as external visible proof of internal invisible love to God*. Arjuna came to the war to do fighting work for selfish benefit. But, he withdrew from the work not based on love to God but based on love to his grandfather. Hence, such sacrifice of worldly work based on worldly love cannot be treated as sacrifice of worldly work for the sake of God. After listening the Gita, he performed the work of war not for selfish benefit of wealth (Karma), but, to serve God by assisting Him (Karma yoga) in destroying injustice, in which he killed even his own grandfather. He did work of God for all the 18 days blindly participating as a servant to the master. Of course, such blind participation is the result of sharp analysis of the Gita in which his eyes had very bright vision. Without analysis through bright vision, practicing every tradition blindly is the first lowest state (Abhyasa). The second higher stage is to realize every tradition with bright vision and analysis to get correct conclusions (Jnaana). The next higher state is to blindly believe such correct conclusions (Dhyaana). The last highest state is to practice such correct conclusions through sacrifice of work and fruit of work (Karmaphalatyaaga). This is said in the Gita (*Shreyohi...*). The same Arjuna slipped from God's work when his son Abhimanyu was killed in the war, which is strongest of all the three main worldly bonds (life partner, issues and money) by saying that he will discontinue from the war!

The above said Nivrutti will give anybody the greatest fruit of total surrender of God to such devotee like a servant. In every step such devotee is protected by God and there is no trace of risk in any effort of such devotee (*Yoga kshemam...*). In this case, the devotee is travelling in the spiritual path like a child caught by the mouth of the mother cat (Maarjaala kishora nyaaya). This is the highest achievement and nothing is more than

this (*Nivruttistu mahaaphalaa*). The effort for such fruit will be naturally the most difficult. If you want to become district collector, you have to pass the most difficult IAS examination. You cannot aspire such powerful post by passing group IV examination! As the quantity of the flour, so is the size of the bread! How to achieve such Nivrutti-bond? Can we achieve it by withdrawing ourselves from the worldly bonds? Not at all! If you resign from the present job, does it mean invariably that you are joining a new job? You may resign the present job just to sit idle in the house. Hence, resignation from the present job doesn't mean that invariably you are selected for another new job. Similarly, if you withdraw from the worldly bonds (Vairaagya), it doesn't mean that you are attached to God (Bhakti). But, if you are selected for a new job and if you are willing to join it, invariably, you have to resign from the present job. Hence, *if you are attached to God, invariably, worldly bonds become weak and one day may even disappear if your bond to God is total and permanent*. Hence, what is the way to withdraw from the worldly bonds? The way is not certainly to put effort to cut these worldly bonds. The only way is to develop devotion to God so that all these worldly bonds become weak and disappear gradually as natural consequence. If you tasted divine nectar, naturally, you will refuse coffee. It is meaningless and also impossible to reject coffee without tasting the divine nectar because you have to drink something or the other. *The mind cannot be inert and is always trying to develop bond with some goal*.

Below this Nivrutti level exists the stage of Aasurivrutti level in which the total and permanent goal is the group of selfish worldly bonds. This is just opposite to Nivrutti and the single goal is only selfish benefit, which means the welfare of few family bonds including self. In this level, devotion to God also appears externally. But, such devotion is totally false because the internal goal is only selfishness. *Absence of selfishness alone is the starting point of Nivrutti level*. As long as selfishness exists as the internal goal, all the external devotion is just a zero. Hence, we told that a demon exhibiting total and permanent bond on God in penance is not having even a trace of Nivrutti since the total and permanent internal goal is only selfishness. Therefore, whether a soul belongs to Nivrutti level or Aasurivrutti level should be decided only by detecting the virus of selfishness in the soul. The Gita says that Aasurivrutti is below Nivrutti as well as Pravrutti (*Janaanaviduraasuraah...*)

Between these two extreme levels of Aasurivrutti and Nivrutti exists the Pravrutti level in which the bond with God is partial and (or) part time. Pravrutti is a steady journey from Aasurivrutti to Nivrutti in which various

sub-levels exist due to variations in the strength and time span of the worldly bonds. This Pravrutti level is characterized by various levels of the concentration of selfishness and is not based on the various levels of concentration of external devotion. In Pravrutti, the worldly bonds become weak gradually as the devotion to God increases, which is nothing but dilution of selfishness. However, in Pravrutti you have full freedom of self and at the same time full risk to fall from your grip to God since you are catching God like the baby monkey catching the womb of its mother (Markata Kishora Nyaaya). The nature of monkey is slowly transforming into the nature of cat as your selfishness decreases in terms of increase of your real devotion to God.

Social Service is nor Effective Without Spiritual Background

Today, the service to society is considered to be very important subject by the ruling politicians. Unless selfishness is lowered, the social service cannot be pure. The selfishness can be lowered only when your attachment to your few family bonds becomes weak. *As long as these family bonds are strong, you are a puppet in the hands of selfishness and your impure social service is only fraud cheating the public.* You are amassing the public wealth due to your selfishness based on your few family bonds. You are harming the society since such public money is for the welfare of the society. Unless your worldly bonds become weak, your selfishness cannot become weak. Stealing the public wealth in the name of corruption is the result of selfishness, which is the greatest sin. Doing the duties and taking salary is not a sin at all. Hence, the root of corruption is selfishness and the root of selfishness is your blind passion on your few family bonds. The family bonds will not become weak by themselves unless there is a stronger bond to God. Concentration of love on God makes the family bonds weak. If the family bonds are weak, you will be satisfied with your salary. If the family bonds are strong you will become a sinner of corruption. Hence, the weakness of family bonds is done only by the strength of your bond to God. In such case of another stronger attraction, the family bonds become weak as a natural consequence without any effort. Therefore, *no social service can be pure and effective without spiritual background.* Gandhiji was a pure worker of social service because he was bonded more to God Rama always. Today we find every politician lifting up his/her issues and relatives only. The issues of Gandhiji were never lifted up by him! Hence, social service without God is hypocrisy only because one day or other the politician will do corruption for the sake of these selfish family bonds since other stronger attraction to God is absent.

Every atheist in the social service comes under this category only. In the case of social service without reference to God, only temporary heaven is awarded and not the eternal abode of God due to lack of spiritual scent. Mother Theresa was also a strong devotee of God to do such pure social service. Therefore, ***from the angle of pure social service that is needed for the development of nation also, faith and devotion to God stand as fundamental foundation-pillars***. Beware of one point in this context! Some people try to say that the concept of non-existing God is created for such good purpose of pure social work and hence even a lie should be honored if it gives good results. This is again the atheism covered by the false mask of appreciation for theism! Such false concepts must be condemned due to the existence of genuine miracles performed by God in human form, which clearly prove the existence of unimaginable God (since miracles are also unimaginable events). Hence, the concept of God and spirituality is the absolute truth and in fact this world is unreal or relatively real with respect to the creator. Hence, there is a possibility of the creation to be proved as the false concept in context of reference to the absolute reality of God and no such possibility exists with the creator in any angle under any circumstances. The pure social service is only a secondary advantage (Pravrutti) and the primary subject is only Nivrutti.

The weakening of family bonds helps to give pure social service to world (Pravrutti). The dissolution of these family bonds results in reaching the climax of Nivrutti or eternal protection by the divine level. This is the reason why Jesus told that unless you hate your family bonds, you cannot be His disciple. Of course, the hatred is the extreme level to be fixed as goal so that at least over passion on family bonds can be reduced. Ashtavakra says that these family bonds are totally unreal and change from one life to the other like the bonds between the roles from one cinema to the other. We see that a heroine acting as the wife of a hero becomes old shortly and acts as the mother of the same hero in another cinema! This is what exactly Ashtavakra told King Janaka. Shankara analyzed this concept and told that whatever is temporary must be also simultaneously unreal (***Yatkritakamtadanityam...***). The husband-wife bond between two roles of the two actors is temporary as long as the cinema-shooting continues because such bond neither existed before the shooting nor will exist after the shooting. Such temporary bond is also unreal during the shooting time also because the shooting-bond itself is unreal. Real is real in all the times and unreal is also unreal in all the times (***Trikaalaabaadhyasattaa***). Hence, Shankara questions “Who is your wife? Who is your issue? (***Kaatekaantaa kasteputrah***)”. The mere absence of family bonds is not a proof for the

existence of devotion to God. A stone has no family bonds and by that we cannot say that the stone is the highest Nivrutti-devotee! But reverse is true. The existence of internal devotion to God is measured by the external visible detachment from the worldly bonds since the natural consequence of devotion to God is the decrease of strength or dissolution of the worldly bonds.

Chapter 3

DEVOTION IS SACRIFICE OF ONE'S OWN MONEY & NOT GOVERNMENT'S MONEY

September 27, 2016

O Learned and Devoted Servants of God,

Dr Annapurna, Professor, asked: "Lord Rama did not respond to the severe suffering of the greatest devotee, Ramadas, given to him by the king Taanishaa through punishment for constructing the temple of Rama. How to accept the kindness and justice of Rama?"

Swami replied: You have used two words: kindness and justice, which can't go together like water and fire. The human incarnation of Rama was purely for Pravrutti of the humanity. He left even His dearest wife, Sita for the sake of justice in the administration of a ruler. *A ruler should take care of the comments of every citizen in his kingdom.* Even though the comments were passed on Sita by a washer man in the state of over drink of wine, Rama cared for it because *the truth hidden in the sub-conscious state comes out after drinking wine!* This means that Rama cared even the sub-conscious state of public in His rule! Rama can never do injustice since Rama is praised as the materialised form of justice (*Ramo vighrahaan dharmah*). We get doubts by misunderstanding the truth. If you know the truth of the action of Ramadas and Rama, such remarks will not come out. Let us examine the facts in reality, not basing on the distorted facts of the cinema on Ramadas, which is seen by all leading to such misunderstandings.

Ramadas was appointed as Tahasildar of Golkonda District by the Muslim ruler called as Taanisha ruling the kingdom of Hyderabad. Akkanna and Maadanna were the two ministers of Taanisha. Both these ministers are Hindus and Taanisha was a Muslim. At the outset, you must appreciate Taanisha for his broad mind beyond the conservative path of religion. Both these ministers were uncles of Ramadas. Due to the recommendation of both these ministers, Ramadas got the appointment. Ramadas was the greatest devotee of Lord Rama and there is no doubt in this. Ramadas built a temple for Lord Rama in Bhadrachalam using the public tax, which has to be transferred to king Taanisha as per the basic fundamental duty of any Government employee. This is the basic justice. You should not support Ramadas as far as the failure of his basic duties are

concerned. You should not bring the issue of religion in this case saying that Taanisha is a Muslim and Ramadas is a Hindu devotee constructing Hindu temple. Even if Ramadas built a Mosque instead of Temple, Taanisha should have punished him because the case is not regarding religion and devotion to God, but, it is regarding the failure of fundamental duty of an employee in the Government. ***Devotion shall never contradict justice in Pravrutti.*** You may bring the concept that in the climax of devotion or Nivrutti, even justice should be sacrificed as told in the Gita (*Sarvadharmaan...*). I can accept this point if the devotion is fair. In the case of Ramadas, his devotion is totally false due to his ignorance in the analysis. Had Ramadas built the temple spending savings of his personal salary or at least spending his ancestral property, the devotion could have been fair. The devotion is false because the sacrifice of fruit of work (karmaphalatyaga) of Ramadas was not correct since the temple was neither built by his personal salary nor built by spending his ancestral property. ***Devotion means sacrifice of the fruit of one's own hard work and not sacrificing the money of Government secretly for the sake of God!*** God will never relish such false money, which is totally and fundamentally sinful. This can be realised if you analyze the real devotion, which is the basis of real sacrifice of fruit of work. Ramadas never did any true sacrifice to Lord Rama and his devotion is false because not a single rupee spent for temple belongs to the savings of salary or to his ancestral property. He felt that the sacrificed money for temple is his money and posed as if he is the real devotee of Rama spending his own money for the temple!

Money of King Not Be Spent for Any Purpose Including Divine Service Without Permission

Three sins were committed by Ramadas due to ignorance: 1) His theoretical devotion is greatest and at the same time totally false since the money sacrificed to God is not his earned property or ancestral property. Even if the money sacrificed to God is unlawful earning like earning through corruption, it can be justified to a small extent by saying that it is his earned property. The earned property might be sinful due to ignorance, but, on realisation sin was recognized and hence sacrifice of sinful money was done to God, who alone can digest it! There is a way to support the sinner in this possibility. 2) Ramadas diverted the tax to be passed on to the Government for the construction of the temple, which cannot be supported in any way. He should have at least taken the prior permission from the king to spend for such purpose. ***Without taking the permission and without the knowledge of the king, the money of king should not be spent for any***

purpose including divine service. He should have spent his own earned savings for the divine work and even a small room with just four stones is sufficient to become a temple. Rama never asked Ramadas to build a temple by spending the collected public tax. Rama was the greatest ruler and His strict administration brought Him the eternal name as ‘*kingdom of Rama*’ (Rama raajyam). 3) When he was severely punished for his failure of fundamental duty, he sang several beautiful songs on Lord Rama scolding Him for the delay in protecting him! These songs give picture as if he has sacrificed his own money (earning or ancestral property) to the temple of Rama and as if Rama was very cruel delaying his justified protection. He sings in one song “I presented golden jewels to You, Lakshmana and Sita by spending so much amount. You are enjoying the decoration by these jewels thinking as if it is the property of your father!” On one side sin was done and the same sin was projected as if it is his good sacrifice and on the other side he is scolding Rama as if Rama asked him for those jewels! ***Are these jewels the property of Ramadas or the property of his father?*** I am putting these questions to him as representative of Rama.

In cinema on Ramadas, facts were distorted to save the personality of Ramadas. It is presented as if he collected the public donations for the temple. The fact is that he diverted the tax to the temple and this is clearly proved since Rama returned that money to Taanisha but not to public. Rama kept silent on the punishments since his sin was multi-faced. Ramadas asks Rama in one song “O Sitaa Raamaswami! What are the mistakes done by me?” This means that he has not realised his fundamental mistake and this is the reason for the silence of Rama. ***Punishment is given by God Rama and Taanisha was only a doll medium.*** Punishment is for reformation of the soul and not for vengeance. Rama is actually kind in continuing the punishment till the reformation of the soul is reached and this is not the cruel attitude of Rama. The creation of hell to punish the sinners severely shows only the kindness of God to at least reform the souls temporarily so that less number of sins are only done by them. Without realising this inner love of God, Ramadas approached Sita to influence Rama for his protection as clear from his song. Sita represents the creation or a devoted soul and easily melts like mother without understanding the ultimate goal of the father in reforming the issue. Then, Rama has to act due to this back door approach influencing the home department! Rama appeared before Taanisha paying all the tax diverted by Ramadas. You must appreciate the administration of Rama: 1) He gave His personal vision to Taanisha and not to Ramadas because the money spent for Him belongs

to Taanisha and not to Ramadas. 2) He rectified the fundamental mistake of Ramadas for diverting the public tax to His temple by paying the total amount along with interest (since the gold coin in the kingdom of Rama is several times higher than the coin of Taanisha). By this, Rama clearly proved that the money belongs to Taanisha only and not to Ramadas in anyway. The fruit of the sacrifice of fruit (money) was given by God to Taanisha only by appearing before him.

Response of Rama Through His Practical Actions

Rama clearly answered all the questions of Ramadas put in his songs through His practical action. Ramadas is in the line of ‘Vaishaya bhakti’, which means practical fruit from God for practical sacrifice of devotee. This line is certainly better than ‘Veshyaa bhakti’, which is aspiring practical fruit from God for theoretical devotion of devotee. No doubt, Ramadas spent money for God. But, this first line of devotion is cracked in the foundation itself since it is the money of the king and not his money, which is the first crime. The second crime is posing himself as a devotee of the first line as if he has spent his own money. The third crime is to scold the Lord for not maintaining the fundamental justice of first line. The actual highest concept is to donate your own hard earned money to God or at least money from your ancestral property or at the worst money earned by you through sinful ways like corruption. None of these three ways can apply to the case of Ramadas, who donated others’ money to God without getting their prior permission! In this highest concept, you should not aspire any fruit from God in return for your practical sacrifice, which is the real proof of your real love to God (Nivrutti). Ramadas does not touch this Nivrutti-line at any point. In the Pravrutti-line, one can aspire fruit from God in return following God’s policy, which is theoretical fruit for theoretical devotion and practical fruit for practical devotion (*ye yathaa maam...* Gita). He aspired practical fruit from God, which is His protection for His theoretical devotion by singing songs! Such protection is also from the punishment of a fundamental sin done to divert the tax for his own desire without taking permission from the owner of the tax. Therefore, you can’t justify Ramadas in anyway, who is questioning Rama that He appeared before a Muslim but not a strong Hindu like him. God is above any religion and Taanisha and his succeeding dynasty worshipped Rama by sending pearls to the function of marriage of Rama on every Shri Rama Navami day conducted in the temple. In fact, Rama went out of the way and gave practical protection for his theoretical devotion due to recommendation from Sita (Shakti). This clearly proves that God Rama is always kind

hearted and the protector of justice in the entire world irrespective of caste, creed and religion.

Hence, the case of Ramadas is disposed with no costs.

Chapter 4

ONLY HOUSE HOLDER HAS BOTH OPTIONS TO SACRIFICE WORK AND WEALTH

September 27, 2016 Evening Message

O Learned and Devoted Servants of God,

Shri Surya asked: “In the Gita repeated practice, knowledge, meditation and sacrifice of fruit of work are told in ascending order of importance (*Shreyohi...*). Please elaborate this concept.

Swami replied:

1) Shreyohi Jnaana Mabhyaasaat: This means knowledge (Jnaana) is better than repeated practice (Abhyaasa). This clearly means that there is no knowledge in repeated practice since both are told as separate entities and also it is told that the second entity is better than the first entity. This clearly proves that the repeated practice is without knowledge. If you say that gold is better than silver, it means gold is not in silver. Hence, ***repeated practice means the blind traditional practice***, which is not analysed properly to see whether such practice is the actual interpretation of the divine scripture or not since analysis was not done in blind practice.

2) Jnaanaat Dhyaanam Vishishyate: Meditation (dhyaana) is better than knowledge (Jnaana). The word dhyaana means devotion or firm decision to serve God leaving other worldly bonds. Devotion is generated from knowledge. The word dhyaana means dheer + aana = dhyana. ‘Dhee’ means intelligence. ‘Aana’ means essence or life of intelligence. Intelligence is the faculty that makes decision through intensive analysis. Such decision is the essence or life of intelligence. Hence, firm decision is dhyana.

3) Dhyanaat Karmaphala Tyaagah: Sacrifice of fruit or practical devotion is better than the firm devotion, which is theoretical. This is the action or practice called as karma yoga, which is divided into two sub-parts: a) karma samnyaasa or sacrifice of work, purely meant for saint (Samnyaasi). b) karmaphalatyaaga or sacrifice of fruit of work.

Both these sub-parts are inter-convertible forms of same entity. Work is a form of energy and fruit of work or wealth is a form of matter. Both energy and matter are inter-convertible. If you do work, it is equivalent to the money paid for that work. If you donate money, it is equivalent to the work done for that money. For house-holders, both the sub-parts are

intended. For a saint only the first sub-part is possible since he has no fruit of work being a beggar even for his food. In such case, the Gita should have told that karma yoga (sacrifice of work and money) is better than dhyana (firm theoretical decision). Instead of karma yoga, the word karmaphalatyaaga is mentioned here, which results in neglecting the first sub-part (sacrifice of work). What is the analysis here? The answer is that a saint is not touched because he has only one option, which is sacrifice of work. Here, ***only the house holder is touched, who has both the options to sacrifice work and wealth.*** When the house holder can do both, why only sacrifice of money is mentioned here? The Veda also speaks about sacrifice of money only (***Dhanenatyagena...***). Whatever may be the scriptural authority, what is the logic here to say that wealth is better than work? The answer is that there is possibility of loop holes in the sacrifice of work, but, there is no loop hole in the sacrifice of wealth (fruit of work). I will illustrate this with an example: when I was working as a lecturer, I had one colleague as My friend, who was a devotee of Shri Satya Sai Baba. One week-vacation was declared. My friend told Me that he is going to Puttaparti as volunteer to do free service, which is sacrifice of work. He told Me the reason for such decision “my tuition batch-students also took vacation for this week. I have no work here. If I go there and work, I will get food, which is earned by me through work. It is better than eating food in my home without any work. The first option is profit and the second option is loss”. I banged him explaining the philosophy of this verse in the Gita.

See the loop holes in the sacrifice of work! Such loop holes can't exist in the sacrifice of fruit of work. Only the house holder is touched here, who has both the options. The saint need not be touched since he has only one inevitable option of sacrifice of work.

4) Tyaagaat shaanti ranantaram: After sacrifice of the fruit of work, nothing more exists. Shaanti means full stop.

Abhyaasa represents the earlier stage before arrival of Shankara in which Purvamemaamsakaas were doing rituals blindly without analysing the Vedic scripture. Then, came Shankara and established knowledge (jnaana) by sharp analysis of the Veda. Then, Ramanuja came establishing devotion (Bhakti) or theoretical firm decision to serve God, which means dhyana. Finally, Madhva came and stressed that God is the master to be served practically (Sevya) and the soul is practical servant (Sevaka) indicating practical karma yoga of which sacrifice of fruit of work is very important without any loop holes or cheating. This verse of the Gita indicated the four stages of future time, one after the other since Lord told

that He knows past, present and future (*Vedaaham...*). Lord Krishna told the future trends of spiritual path in the coming Kaliyuga period.

Hence, dhyaana does not mean simply closing eyes to concentrate on something, which may be right or wrong. It only means coming to a firm decision that is arrived by the intellectual analysis.

Chapter 5

BURNING SELF IN FIRE OF KNOWLEDGE IS PENANCE

September 29, 2016

O Learned and Devoted Servants of God,

Shri Anil asked (on phone): I am requesting for Your analysis on the following points:

1. Are the miracles so important before the unimaginable knowledge given by You?

Swami replied: The level of miracles is very very low (not low, not very low, but very very low) since miracles are just meant to give a proof for the existence of unimaginable God as the source of the unimaginable events called miracles. Such proof is needed only for the atheist, who is in far lower state than theist. *Even these theists were atheists only once upon a time!* These theists became theists only after observing miracles and before such observation they were also 100% atheists only. Unless practical proof is shown, who will believe your theory? The theory without practical proof will be mocked as your beautiful poetry of imagination or a beautiful imaginary story written for children and published in a magazine intended for children like ‘Chandamaama’! The difference between the present theist and present atheist is only that the present theists observed the genuine miracles thoroughly and accepted those with open mind and without any conservative rigidity where as the present atheists also observed the same genuine miracles along with the present theists (the then atheists), but, did not accept those due to closed conservative rigidity for atheism only.

Though, the level of miracles is very low, it is essential. The level of our chappels is very low compared to your upper dress, inner body, your qualities, capabilities etc., but you can't move out without chapels because your feet may be wounded by small stones or thorns or nails on the road. Miracles are in the lowest level, but, are in the highest necessity. Before the precious spiritual knowledge like the Bible, miracles are very low. But, without exhibition of miracles, the Bible could not have been formulated. Those fishermen, who composed the Bible, were turned to Jesus at the very outset through a miracle only. They were throwing their nets in to water from a long time and no single fish was caught. When Jesus told to throw

the nets, many fish were trapped! They were impressed by this miracle and surrendered to Him, who were taken away as disciples composing the Bible. *The preaching of Jesus became continuously alive through the miracles only.* However, certain priests with ego and jealousy treated those miracles as magic only. Such people are neither full theists nor full atheists! They believe in God, but, don't believe a co-human being possessed by God due to ego and jealousy. They can neither preach the scripture with full analysis and clarity nor perform miracles. Whatever they know alone is final and correct such half knowledged people suffering with ego and jealousy are the most critical patients suffering with heart attack, BP and diabetes for the God-doctor!

If you observe the miracles exhibited by Lord Datta through Shri Datta Swami, you can see that all the miracles are basically for the theists only and not for any atheist since Shri Datta Swami didn't face any atheist in His programme. Moreover, till the recent time, Bhagavan Shri Satya Sai Baba performed many such miracles to challenge the atheists for which atheists have no concrete answer except telling with closed eyes and ears that all those miracles were simply magic only. When Baba created little sacred ash from hand, they say that that ash was hidden between the fingers of hand! But, when He created several gunny bags of sacred ash from a tilted tiny vessel, they keep silent about that miracle!! Hence, even if you show millions and millions of miracles, these atheists will say millions and millions of times that the miracles are only magic. There is a saying that a rigid fellow is stronger than even a king!

If you observe the miracles performed by Lord Datta through this human medium called Datta Swami, they come basically under two categories: a) Visions to encourage the devotees to develop their devotion and further spiritual efforts. b) Curing severe deceases in no time and solving several problems of devotees so that they are relieved from the hurdles disturbing their spiritual efforts. The second (b) category have another angle also, which is that more physical validity is shown since the first (a) category (visions) may be commented as eye illusions having no physical validity like the second (b) category.

2. What is meant by penance?

In Mahima Yamuna, You mentioned that Smt. Srilakshmi got the vision due to her penance in previous births. What is meant by penance?

Swami replied: I have already explained the sense of the word penance in messages. As per the impression created by cinemas, penance means sitting alone on a stone in the forest, closing eyes and chanting the

name of God repeatedly for years together without food and water! This is totally a wrong concept of the meaning of the word penance. The Veda says that the word penance means intensive analysis involving the brain to the level of higher state of heat of thinking (*Vijjnaasvasva taddhi tapah taddhi tapah*). A very sharp and deep analysis expressing lot of brain-heat due to discussions giving a picture of *burning the self in the fire of knowledge is called as penance*. Such penance or deep analysis brings out the ultimate reality of any concept established. Knowledge of such concluded concepts gives the correct picture of the whole spiritual field regarding God, soul and the path linking the two. Unless this total real picture is arrived, any further step regarding theoretical devotion or practical service makes you to lose your energy and earned materials only unnecessarily in the foolish path. *Concepts of profit and loss are the two eyes in not only the materialistic plane but also the spiritual plane in the initial stage*. As long as the deep knowledge does not remove your ignorance covering these two eyes, any step in theoretical and practical devotions will be certainly wrong step only. Penance is the root of clarification by which alone you can put any step. Hence, that soul did lot of penance in the previous births means only that it did lot of analysis in spiritual discussions so that the soul is in right direction and hence its encouragement by blessing it with such vision. Penance generates right knowledge. Right knowledge generates devotion in right path. Devotion in right path leads to correct practice by which the fruit is surely attained. Penance means the natural interest in the subject of spiritual knowledge by which alone the process up to fruit can perfectly proceed. Without penance, all the further steps become zero just like without hunger, eating, digesting, conversion of food into blood, energy to do activities etc., can't take place. The alternative name of penance (Tapas) is interest (Shraddha).

3. Will the energetic form appear only to a selected devotee?

You gave a scientific explanation for masking Your human body by energetic form of God. Such energetic form is appearing only to a person selected by You in a group. Can You explain this scientifically?

Swami replied: Any miracle involves three domains independently or in mixed way. These are:

i) Unimaginable-invisible God doing unimaginable-invisible (though visible externally, invisible in their mechanisms) events called as miracles. The actual part (mechanism) of the miracle is not only invisible to eyes but also unimaginable to brain. For example, in a miracle like a small boy, Krishna, lifting huge mountain, the actual part is logic of mechanism in the

process of such lift, which is invisible as well as unimaginable. Similarly, the source of this actual part of miracle is also invisible and unimaginable called as unimaginable God present in that small imaginable-visible boy. All this is about the independent unimaginable-invisible field, which is isolated and not associated with any other imaginable-visible field for the sake of perception of the miracle.

ii) Imaginable—invisible energetic medium of unimaginable God, which is independent and isolated, follows all the established scientific rules so far. The energetic form called Narayana without the unimaginable God in it is as good as any other quantum of energy existing in invisible range of frequency. There is no trace of unimaginable field in this.

iii) Imaginable—visible medium of matter (representing model) of unimaginable God, which is independent and isolated, follows all the same rules of science. ***The statue-form of Krishna without the unimaginable God in it is as good as the matter visible to naked eye.*** Of course, in the matter of such statue both types of energy in visible and invisible ranges also exist since matter cannot be fundamentally isolated from energy. When this statue is added with another specific form of energy called as awareness, such statue becomes the alive human form of Krishna, which is also independent and isolated coming under the imaginable-visible category.

All these three domains are to be understood independently in isolated way as above. Let us examine these three fields interacting with each other as far as the small boy Krishna and the action of lifting huge hill by Him are concerned. Following mixed domains result:

A) God Narayana as energetic incarnation of the unimaginable God is a mixture of above mentioned (i) and (ii) fields. This means the unimaginable God with unimaginable power (domain-i) entered the imaginable-invisible energetic form called Narayana and the resulting mixed domain is a mixture of (i) and (ii) domains. This resultant Lord Narayana is characterised by events of both unimaginable and imaginable components related to the corresponding unimaginable and imaginable domains respectively. God Narayana expressing unimaginable components comes under domain-(i) where as God Narayana doing imaginable components comes under domain-(ii). In such mixed domain, confusion between mutually contradicting unimaginable and imaginable characteristics is to be resolved understanding the possibility of association of unimaginable and imaginable domains together also, by the will of unimaginable God prevailing over all contradictions and reinforcing associations (just like two waves can be in-phase or out of phase). Every

event of such mixed domain shall be a mixture of unimaginable and imaginable components only. Example (refer your question): Human incarnation is a mixture of unimaginable (unimaginable God) and imaginable (energetic form of God and ***human form of the energetic form of God***) domains. The event is that the energetic form (imaginable domain) generated by unimaginable God (unimaginable domain) masks the human form (imaginable domain) of God. This event is also a mixture of unimaginable and imaginable components of their corresponding domains. ***The generation of the energetic form of God and superimposition of such generated energetic form on a specific human being only become the unimaginable component.*** The masking of human form by energetic form like glass bulb by light is imaginable component. Hence, you must note that any event of human incarnation is consisting neither purely unimaginable nor purely imaginable components. In this event: a) the unimaginable components are: 1) generation of a specific energetic form of God on a specific human being only. 2) Expression of such energetic form to a specific devotee only in a gathering while other devotees don't see it.

b) The imaginable component (scientific explanation) is: 1) The materialised human form is masked by the superimposed energetic form. You should not bring (a)-(2) under (b) and ask how the superimposed energetic form is not seen by all. ***Any event in a miracle is of neither purely unimaginable components nor purely imaginable components.***

The unimaginable component is only the will of unimaginable God. Even a specific devotee can see the superimposed energetic form of God through the will of unimaginable God fallen on that specific devotee as grace or the special vision given to that specific devotee. When God Krishna showed cosmic vision to Arjuna, Arjuna could see it only through the special vision granted by God to him (***Divyam dadaami te...*** Gita). Others could not see it since such will or grace granting special vision was not on anybody else.

B) God Krishna as human incarnation of the unimaginable God is a mixture of domain-(iii) and domain-A. This means God Narayana (A) enters and merges with a human boy called Krishna (iii) and the resultant mixed domain is (B). Naturally, this mixed domain (B), God Krishna, who also performs events of both unimaginable and imaginable components.

We have seen the mechanisms regarding the miracles coming from the source of miracles (unimaginable God) existing in Narayana as well as in Krishna since God Narayana merged in Krishna.

We can apply the same concepts and mechanisms in the events of miracles as we applied in the source of miracles. Even though the ultimate

source of unimaginable event called miracle is only the unimaginable God (if we talk about pure isolated domain-(i)), when we talk about mixed domains like God Narayana and God Krishna, the pure unimaginable components get associated with pure imaginable components also. I will explain this point in the above miracle. The process of lifting a huge hill by a small boy called as Krishna is purely unimaginable component of domain-(i). But, this component is associated with imaginable domains also like the imaginable human body of the boy and the imaginable huge hill. The process of one item lifting another item is also imaginable and this imaginable component is associated with the unimaginable component, which is a small boy lifting huge mountain. What I mean here is: one item lifting the other item is not unimaginable, but, a tiny item lifting a huge item is unimaginable. Thus, you have to isolate the unimaginable and imaginable components in the same process of one item lifting the other item. Unless you are careful in differentiating these two components associated in a single event (lifting), the confusion is inevitable.

Chapter 6

October 02, 2016

O Learned and Devoted Servants of God,**1. How to correlate the following two contradictory concepts?**

Shri PVNM Sarma asked: How to correlate the two contradicting concepts: 1) the human being component is different from God. 2) The human form (human being) in which God exists Itself is God?

Swami replied: Due to this question only, the spiritual knowledge (Brahma Vidya or Brahma jnaanam) becomes most complicated to be understood by the devotees. The general saying in the world also resulted due to this complication only and the saying is “Is it Brahma Vidya?, So that we cannot understand that?” The confusion comes only when you see all the concepts in one angle only, in which case only you get the mutual contradiction of different concepts. If you isolate the concepts towards their correspond angles, correlation of the concepts is achieved. I will illustrate this with an example in science, which is that electron is having both natures of energy (wave) as well as matter (particle). Hence, we say that electron has dual nature of energy and matter. If you treat electron with wave nature, the units are ergs and if you treat electron with particle nature, the units are grams or atomic mass units (amu). Both units corresponding to both natures contradict each other since dual nature means both concepts existing together in single phase called nature. Two properties can co-exist if both are in different phases but not in one phase. For example, if we say that a white person is running. These two properties (white colour and running motion) can co-exist since both are in different phases. The white colour is in the inherent phase whereas the running motion is in associated phase. Inherent means that the person is always white. Associated means that the person can withdraw from running motion and stand in static condition. Hence, both co-exist. But, if you say that the person is standing and running or the person is white and black, contradiction between each pair of properties results since each pair is in the same phase. ***Standing and running are in the same associated phase. White and black are in the same inherent phase.*** The particle-nature and wave-nature belong to the same inherent phase because the question comes whether the electron is a wave or particle by its inherent nature. To solve this problem, we have to say that the electron behaves as a particle on some occasions and as wave

on some other occasions. ***We have to separate the pair of properties in single phase by taking the division of time or time gap.*** We can say that a person was white in childhood and became black later on due to work in the exposure of sun. Here, the two inherent properties (white and black) are separated by time gap. Similarly, we can say that the person is running in the morning and is sitting after that in the office in the noon. Thus, both associated properties (running and sitting) are separated by time gap. If you don't give this time gap, contradiction between two properties in the same phase will certainly result for confusion. Another parameter that can separate a pair of properties in the same phase without contradiction is 'angle of reference'. For example: a ship is moving in the ocean. In the angle of a nearby person travelling in a boat, the ship is moving. In the same time for a person standing far on the sea shore, the ship is static in the same time without any time gap while the two properties (dynamic and static) in the same phase (associated) appear without any contradiction. This is very important to understand the contradiction of two concepts existing in the same phase as told in the Gita. A scholar understands both contradicting properties in the same phase at the same time by separating the angle of reference. For two persons understanding their own different angles of reference only, there is no contradiction between two properties of the same phase existing in the same time. As said in the Gita, a scholar understands action in inaction and vice-versa (*karmanyakarma...*). By differentiating both angles of reference applying to a pair of properties in the same associated phase and in the same instance of time, clarification results by the two perceptions of dynamic and static states by two different perceivers in the same time.

With this background, we can understand the contradictions and resolve them taking the help of the above concepts, which can be summarised:

1) Two properties in different phases do not contradict in the same time for even a single angle of reference. Example: Same person can see a white coloured human being in running condition since white colour is in inherent phase and running is in associated phase.

2) Two properties in the same phase also don't contradict each other for the same angle of reference with time gap. Examples: i) A person was white in childhood and black in old age for the same observer (same angle of reference) even though white and black are two contradicting properties existing in the same inherent phase. ii) A person is running in the morning (dynamic) and is sitting in the office in the noon (static) for the same

observer (angle of reference) even though both dynamic and static properties are in the same associated phase.

3) Two properties in the same phase also don't contradict each other in the same time (without time gap) if the angles of reference are separate. Example: i) One person near the ship finds it moving where as another person far from the ship finds it static in the same time even though static and dynamic conditions are in the same associated phase. ii) Same person is found red for a person keeping red spectacles on his eyes and the same person is found green for another person keeping green spectacles on his eyes in the same time (without time gap) even though both colours are inherent properties of the body of the person. Here, the perceived colours are to be treated as real with reference to the perceptions of different angles of reference existing as perceivers.

Based on this background we will analyse the contradictions appearing in the human incarnation in the following ways:

i) When the unimaginable God merges with the pure energetic form called Dattatreya, such resulting energetic form after merger becomes God Dattatreya. Since God is unimaginable, you cannot differentiate God from Dattatreya because after separation of both, even though the pure energetic form (Dattatreya) is visible and imaginable (in view of the context that Dattatreya appears to our eyes by lowering the frequency of the energetic form that comes down to the visible range), the other entity (unimaginable God) is not only invisible but also unimaginable. When you separate two items, both should be clearly visible or at least imaginable after separation as different entities. Therefore, unimaginable God and Dattatreya are inseparable and one and the same. Dattatreya becomes permanent address of unimaginable God since Dattatreya can never be separated from unimaginable God. In this case we can say that there is perfect monism between unimaginable God and Dattatreya. Hence, for anybody at any time God Dattatreya exists and neither pure Dattatreya (only external energetic form) nor pure unimaginable God exist independently in isolated state. This is the perfect monism of Shankara. However, you can argue saying that before the creation of this energy by unimaginable God, the unimaginable God existed independently and also the first energetic form (Pure Dattatreya) just after creation before the entry of unimaginable God existed independently. This argument is agreed in the past (before creation of energy) but not in the present (now, unimaginable God exists as God Dattatreya only) and not in the future (since God Dattatreya continues forever) also. Hence, the contradiction coming from your argument should be solved by the analysis of parameter of time gap. Present and future are

only important since past is always neglected by everybody saying 'past is past'. ***That, which exists permanently in the present and in the future forever can be practically treated as Eternal.***

ii) The human incarnation of God Dattatreya results like God Sai Baba. Sai Baba is a pure materialised human form like pure Dattatreya (pure energetic form). Sai Baba becomes God Sai Baba like Dattatreya becoming God Dattatreya. In both cases, the first and last stages are one and the same because in both cases created forms (energetic and human forms) become incarnations of the creator (unimaginable God). The middle process in both these cases is slightly different. In the case of God Dattatreya, the unimaginable God entered directly the created energetic form and stays there forever. The reason for this permanent stay is that ***the energetic form stands forever***. The problem with human form is that the human form cannot stand forever and has to disappear by the death, which is separation of its components. Therefore, ***if unimaginable God enters the human form directly, the unimaginable God has to quit it after some time***. If the unimaginable God exists as unimaginable God only, the entry and exit of unimaginable God can't be understood by human beings. Reason is before entry the entering item as well as after exit the same quitting item can't be understood being unimaginable. In such case even the entry and exit may be doubted. The intensity of the energetic form of God while merging with human form can be adjusted suitably by the inner unimaginable God. Hence, unimaginable God never enters the human form directly. Only God Dattatreya (containing unimaginable God in Him forever) enters the human form of Sai Baba, who quits the human form as soon as it dies. ***The entry of unimaginable God in to human form is never direct***. Of course, you can say (in not very strict sense) that unimaginable God entered the human form since unimaginable God and Dattatreya have become one and the same by merger and the result is that unimaginable God means God Dattatreya and God Dattatreya means the unimaginable God.

iii) The merger between unimaginable God and Dattatreya resulting in God Dattatreya is accepted. Next, the merger between God Dattatreya and the human form called Sai Baba is also to be accepted in the same way. Hence, the unimaginable God becoming God Dattatreya and God Dattatreya becoming God Sai Baba are simultaneously accepted. As far as the present state of time is concerned, for any observer (angle of reference) God Sai Baba means God Dattatreya and God Dattatreya means the unimaginable God. Thus, there is no trace of difference between the three entities (Unimaginable God, God Dattatreya and God Sai Baba) as far as

the present state of time is concerned without going into past and future. If you go in to past neither Dattatreya is God Dattatreya nor Sai Baba is God Sai Baba because there was a span of time when the unimaginable God did not become God Dattatreya and God Dattatreya didn't become God Sai Baba. Similarly, if you take the span of future, the unimaginable God will remain as God Dattatreya and God Dattatreya may not remain as God Sai Baba since the human form called Sai Baba has to disappear some time or other in the future. All these concepts stand true in the very strict sense of the ultimate analysis.

iv) In God Sai Baba there are two components, which merged with each other and also get separated after the death of human body of God Sai Baba. The two components are: 1) God Dattatreya, the energetic incarnation in which unimaginable God exists in merged condition. There is no separation of the external energetic form called Dattatreya at any time in present or future. This is the permanent residential address of unimaginable God. 2) God Sai Baba in which God Dattatreya exists in merged condition. God Dattatreya is inseparable as long as He stays in the external human form called Sai Baba. God Dattatreya can quit human form after death or even in the life time of human incarnation. God Dattatreya left Parashurama while alive whereas He did not leave the human form till death as in the case of Rama and Krishna.

As long as God Dattatreya exists, the human form is God Dattatreya Himself just like the energetic form of God Dattatreya is the unimaginable God Himself during His stay. Hence, monism of God and human form is as correct as the monism of unimaginable God and energetic form called Dattatreya. But, God Dattatreya leaves the human form for which death is inevitable. Whether God Dattatreya leaves the human body and its soul or leaves the human body alone keeping on His merger with the soul is left to the will of God Dattatreya. This point of separation proves dualism of God Dattatreya and the external human form. After separation, we have the two components separately visible, which are God Dattatreya and the human form. Therefore, dualism is justified.

v) Both monism and dualism are simultaneously correct with respect to the angle of reference or perceiver. As long as human being component (human body+soul) is in monism with God (God Dattatreya), the statements of monism coming out from the mouth of human being component are with respect to the angle of devotees serving the human incarnation as God. The unimaginable God appeared to the devotees through this monism only and there is no other way than this (*Naanyah panthaah... Veda*). If dualism is expressed, the concentration of devotees

is marred. For the sake of that angle, Krishna and Jesus told that they are God. In fact, God only spoke those statements through their mouths. At the same time, this monism should not be with respect to the angle of human being-component, in which case, it will fall with ego like Parashurama. Both Parashurama and Krishna told that they are God. But, the backgrounds are different. Parashurama told monism with ego in the angle of reference to self itself. Krishna told the same monism for the sake of developing the devotion of Arjuna and the angle of reference is Arjuna and not Krishna Himself.

Therefore, both monism and dualism are correct simultaneously with reference to the different angles of reference. One angle is of devotees for monism and the other angle is of human being component for dualism.

Chapter 7

SCHOLARS NEGLECT MIRACLES GIVING IMPORTANCE TO SPIRITUAL KNOWLEDGE

October 04, 2016

O Learned and Devoted Servants of God,

1. Why don't You control the India-Pakistan Issue?

Shri Anil asked: In the recent book on Your miracles, I found that You controlled the situation in the function of foundation stone for temple at Ayodhya. Similarly, why don't You control the India-Pakistan Issue?

Swami Replied: First, you should realise the meaning of the word 'You' expressed in your question. The meaning of the word 'You' in your question is God Datta and not this human form called Swami which is medium. Of course, Datta merged with Swami and hence, Swami is treated as Datta. In this way, you should realise the actual meaning of the word 'You' used in your question. When God asked Jesus that whether he has spoken anything of his own, Jesus replied God that whatever God spoke through him that alone was expressed by him.

You may think that since I am Hindu, I supported the foundation of the temple. God has no specific religion. Every soul is equal with any other soul in His view. *All religions are ways leading to Him only.* Let us understand this case in view of Pravritti or justice of the case. Muslims of old generation destroyed the temple and built Mosque on it. There are several Mosques in India built on free areas of the earth. No Hindu is touching such Mosque. Even that Mosque is condemned and no Muslim is praying in it. Hindus also assured Muslims that a Mosque will be built near the temple. This suggestion is justified. On the side of Hindus also there are certain faults: 1) the older generation of Muslims might have destroyed the temple where as the present generation of Muslims is not involved in such activity. Why should you hurt the present Muslims for the mistake done by their forefathers? 2) In the city of Ayodhya, how can you prove that Rama was born exactly in that place only? Birth of Rama took in Treta yuga, which has ended followed by Dvaapara yuga and that also ended. *Between two yugas, the earth also undergoes destruction.* Correct place can never be found out. You can build the temple of Rama anywhere at Ayodhya without hurting the present Muslims. 3) If you see the story of Taanisha and

Rama Das, Taanisha, a Muslim king, became so much devoted to Rama that the successors of his family also continuously sent pearls for the marriage-function of Rama! Does this not show that Islam and Hinduism are one and the same and that God is beyond both? Rama gave His vision to a Muslim (Taanisha), but, not to His intensive Hindu devotee (Ramadas). Is this not a proof that God sees the character only and not the religion? You must read My message on Ramadas to understand that Ramadas was not correct in following the justice.

On that day, Rama or Datta controlled the situation there for the sake of peace only and not to support any religion. However, one may feel that Rama is Hindu God and hence Datta, the Hindu God, also protected that function. If one is so much insisting on that point, let Me answer it. I put a question to a Muslim in the following way: Let us imagine that in some past generation, Hindus went to Makkah, destroyed the Mosque there and built a temple on it. The present situation in Ayodhya is exactly the same by replacing Hindus by Muslims and vice-versa. This reversed scene can be also imagined for the sake of discussion to arrive at justice. In this imagined situation, let us imagine again that the Muslims are now destroying the temple to build a Mosque there. In this case, the justice is on the side of Muslims. If I put the question to Muslim “Is this not justified?”, he will certainly say “Yes. This is justified because temple was built on our Mosque”. In the case of Hindus, at Ayodhya, justice is on the side of Hindus in similar way. Do you find fault with Allah in protecting the Muslims in the above imagined situation at Makkah and Rama in protecting Hindus at Ayodhya in above real situation? Faulty person of any religion shall be punished by God in the above situations.

1) Those Hindus of old generation, who destroyed Mosque and built temple on it at Makkah shall be punished by Rama in the hell (imagined situation, not really happened) and 2) Those Muslims of old generation, who destroyed temple and built Mosque on it at Ayodhya shall be punished by Allah in the hell (real situation). ***At the same time, Hindus of present generation in the first hypothetical situation and Muslims of present generation in the second real situation should not be hurt at all since both present generations are not sinners.*** Hence, in both the situations, mutual consultations and discussions on the justice should be done and any action should be taken without hurting any non-sinner in both the situations. ***Controlling the situation is different and blindly favouring a religion is different.*** Datta controlled the situation and by this He did not favour any religion because Datta is Allah and Rama is Mohammad, who always fought for justice and peace in this world.

As I put the above hypothetical question to a Muslim, I am asking a Christian another hypothetical question, which is “Jesus performed several miracles, could He not perform a miracle by which He could have avoided His crucifixion?” In fact, this question was put by the ignorant soldiers after crucifixion.

Knowledge Can't Be Received By Hard Minds Due to Intense Ignorance

The answer of this question shall be the answer of Rama (Datta) to your above question. In order to understand Rama's intention in not controlling India-Pakistan issue, we must understand the intention of Jesus in not avoiding His crucifixion. Jesus performed several miracles in a specific angle, which is to attract the ignorant people first by miracles and then preach spiritual knowledge to protect Pravrutti (balance of society). The miracles were a must, in His case, because almost all the public was in the climax level of ignorance. Ignorant people will never pay attention to preaching unless significant miracles are exhibited. Scholars can receive preaching even in the absence of miracles. *In fact, top most scholars even neglect miracles giving top most importance to spiritual knowledge only.* Even though Shankara entered the house through bolted doors through miraculous power, Mandana Mishra neglected it and respected Shankara only after seeing His exceptional spiritual knowledge. Hence, miracles of Jesus in that time for those ordinary people were quite justified. All these miracles were performed by the Divine Father only and not by Jesus as Mary's son. Since Divine Father as Holy Spirit merged with Jesus, Jesus can be taken as Son of God totally representing the Divine Father. It is very important to see which angle is taken by you when you take the name of Jesus. Hence, Jesus as son of God performed all the miracles, which means that all the miracles were performed by Divine Father only. Therefore, avoiding crucifixion was the intention of Jesus as son of God (or the Divine Father Himself) and the last prayer done by Jesus as Mary's son was only to avoid the crucifixion proposed by the Divine Father or God.

Then, what is the intention of the Divine Father (or Son of God) in implementing the crucifixion? Knowledge alone can reform the soul permanently because it alone can convince the inner consciousness in free atmosphere unlike the punishment bringing temporary reformation by the pressure of force. *Knowledge can't be received by the minds, which are hard, due to intense ignorance.* God wanted to create kindness in such hearts so that the minds become soft to receive the knowledge. The crucifixion of Jesus alone can kindle kindness in their hearts. If the people

are not reformed by knowledge, the crimes of crucifixion of good preachers will continue forever even if the single crucifixion of Jesus was avoided. Based on this fundamental reason only, the crucifixion of Jesus was not avoided using miracle.

Similarly, to stop these unnecessary quarrels between religions, it is not sufficient if the India-Pakistan issue alone is solved by the miraculous power of God. The point is not controlling an issue. The important point is to rectify the basis by which all such issues arise. If a single issue is avoided, that can't give assurance that all similar issues can be avoided in future. Therefore here, the basic background is diversity of religions. If all these worldly religions are unified through philosophy, all such inter-religious-splits can be controlled. Already, such programme is started by Datta in the name of Universal Religion as central Government of India and one's own ancestral religion can be followed strictly by anybody like a person of a state following the rules of that State Government. There is no conflict between Universal Religion (Central Government) and any present religion (State Government) since both are mutually inclusive and not contradicting each other. ***Any present worldly religion can lead any soul to God and thus every religion should be equally respected even though a specific religion is followed.*** Every devotee of every Worldly Religion (state) shall simultaneously come under the Universal Religion (centre) so that no devotee of any specific religion will insult other religions. This programme alone will remove the inter-religious splits and will bring world peace.

When the Universal Religion is established, Hinduism and Islam become one and the same in the essence like the same milk existing in two cups made of different metals. Difference is only in the container, but, not in the content present in the containers. On such day, neither India nor Pakistan is interested to get Kashmir. Each Government will try to escape from the responsibility of maintaining the extra state. On such day, Kashmir becomes only a responsibility and not benefit. After all, the income of Kashmir should be spent on the development of Kashmir only and not for the benefit of any Central Government. When such detachment to money comes, how does it matter for Kashmir to be in India or Pakistan? ***Since corruption for money is ruling the present time, both India and Pakistan are interested to swallow the income of Kashmir without allotting the same to the state.*** Hence, the spiritual knowledge of Datta is essential for the present world, which brings the concepts of Universal Religion and reduction of the intensity of the bond with money.

Chapter 8

GOD MONITORS PROGRESS OF EVERY SOUL

October 06, 2016

O Learned and Devoted Servants of God,

Shri PVNM Sarma asked: It is said that a sinner is born in sinful atmosphere and it is also said that sinful atmosphere makes the soul sinner. Prahlada is born in demons and not changed by the atmosphere. How to reconcile all these points?

Swami Replied: A sinner is born in sinful atmosphere and the surrounding sinful atmosphere increases the sinful nature of the soul. It is a double punishment. Both don't contradict each other. A sweet, soaked in sugar solution becomes sweeter. A saltish bread in salt solution becomes more salty. It is only reinforcement and not a contradiction for reconciliation. Prahlada is an exception, since Lord Vishnu told that He Himself is going to be born in demons (*Prahladashchaasmi daityaanaam*—Gita). Let us examine the whole system of cycle and deeds.

The Gita says that the cycle of deeds and fruits is very much complicated with so many parameters surrounding from all sides resulting in a three dimensional network (*Gahanaa karmano gatih*). I will give a small example: a boy became seriously ill. His parents surrendered to God for cure. The illness was cured and the parents developed their devotion to God. In this incident, the development of devotion of parents is important. For this, the boy must be ill. For the illness, some past sin should be searched and its fruit should be given to the boy as illness. The boy has to suffer with illness someday or other due to the fruit of sin pending in the list. But, if the boy suffers illness now, the parents will immediately reform more through devotion.

Generally, all the sins are punished in hell. When the soul is born here, it is in free atmosphere to go in any line. The past sin should not be brought into this earth because all the sinners are punished in the upper world (hell only). Even though the soul has undergone the punishment, the sin is only reduced and not eliminated. The reduced sin exists in the account of the soul as 'sanchita'. But in the above case, the specific sin reduced in intensity existing as sanchita is brought into this life and is exhausted in punishment as a special case for the development of devotion of the parents. There is no loss to the soul since it has to undergo the punishment today or tomorrow and hence the soul is not made a scapegoat

for the sake of its parents. Hence, even though a basic rule-pattern exists, ***God is monitoring progress of every soul***. For that purpose, any adjustment can be done in the interest of the progress of the soul. When you go to a bank, the manager will do many adjustments in the basic pattern of rules of administration in order to help the customer. Without violating the fundamental set-up of the administration, some talented ways may be applied by the manager so that the customers feel happy and the bank is maintained with many customers supporting it. In similar way, ***God is following the case of every soul with utmost care for its reformation and uplift***. For this advantage of soul, God does so many adjustments in the rules of administration of cycles of deeds of souls. The uplift of the soul through the reformation is topmost priority for God. God is taking utmost care of each case independently in every birth. ***You can imagine the unimaginable intelligence of God in attending each soul with utmost care and this supports why God is unimaginable.***

The general basic pattern is that this earth is called as karma loka in which the souls do works in free atmosphere. Leaving some emergent sins and good deeds for which the results are seen here only, generally, the fruits of all deeds are enjoyed in the upper worlds (bhoga lokas) in a separate span of time after death. This earth is called as karma loka because here only deeds are done without any pressure based on the discrimination of the soul. Here, the soul is not disturbed by the enjoyment of fruits so that there will be free time for the soul to learn the spiritual knowledge and get reformation. Based on the achieved spiritual knowledge, some souls change their behaviour. Some do not change. Some change a little. The further treatments in these souls differ from one category to other. Based on the different requirements, different procedures are implemented, which need different requirements of fruits. God is free to use even the fruit of a very long past deed also specifically for a case. The fruits of intensive deeds, good or bad, which are to be implemented in this birth itself, are also used for such emergency. Such arrangement of fruits of intensive deeds to be enjoyed here is specially framed so that the souls will understand that the enjoyment of fruit of any deed is inevitable for any soul. Therefore, the treatment of each soul is specially attended by God and He is free to change the procedure of the treatment at any place, if He feels it necessary.

God is like the chief doctor in the hospital attending every case giving remarks to continue the existing treatment or to introduce any change in it depending on the progress of the health of the patient. The basic administration of the hospital is certainly based on certain standard stages of activity, which are routine. But, the final decision in any point of

treatment is based on the God-chief doctor only. The procedures and fruits of deeds are reshuffled by God in a systematic way to suit the need of requirement in the progress of every soul. The basic procedures stand as usual in the hospital except in a special treatment that is needed for the progress of a soul. The general setup of the basic administration takes place like the treatment by junior doctors. The senior most chief doctor is giving guidance to them.

Therefore, *one should not worry about any rigid set-up of rules taking place here since God supersedes every procedure and is free to change it at any stage in view of the requirement for the further progress of soul.* Of course, if the treatment is to be continued without any change, the set-up applies in the disciplined way under the supervision of junior doctors. The set-up may be strict, but the treatment to which the set-up is applied can change at any time as per the instruction from chief doctor-God. This means, the whole system, which includes disciplined set-up of rules is under the final control of God, who is the keen observer of the progress of each soul. The fruits of sins implemented in hell or here are like antibiotics lowering the strength to increase weakness *by attacking bacteria like bad qualities.* The fruits of good deeds implemented in heaven or here are like tonics giving strength and encouragement of health. When the antibiotic is to be used, what should be its dosage and when the course is to be stopped due to increased weakness followed by tonics for some time, is decided by the chief doctor-God. The deities of hell and heaven and the planets are like junior doctors implementing a rigid procedure during a span of time as per the recommendation of the chef doctor-God in the case of any patient-soul. The treatment looks disciplined as long as the junior doctors are carrying on it for a specific period under the instruction of chief doctor. By this, you should not think that the chief doctor can't alter the treatment, who may not interfere with the discipline of the treatment while it is going on as per His own instruction only. But, He is free to change the very path of the treatment as per the requirement of the patient. Hence, we can say that the path of the cycle of deeds and fruits is highly disciplined and at the same time is highly flexible as per the decision of the chief doctor-God. If the patient has to continue on some treatment strictly implemented with full discipline, it will continue so by the efforts of the loyal junior staff since such treatment in such strict way is the recommendation of the chief doctor only. But, if the chief doctor wishes, the treatment with antibiotics may break at any stage and treatment with the tonics may continue up to any time as per the orders of chief doctor-God. In the running strip of the treatment, rigidity may exist, but, the strip may

break at anytime as per the instruction of chief doctor-God. The final conclusion is that you must observe ***full rigidity and full flexibility altering as per the wish of the chief doctor-God, whose decision alone can bring the soul to full reformation***, which is the highest aim of the highest authority. The punishments in the hell are the doses of antibiotics and the enjoyments in heaven are tonics. On this earth, both hell and heaven co-exist. For some patients, both treatments are to be done alternatively and for some others both treatments are to be given simultaneously. Every decision comes from the chief doctor-God only. Sometimes an emergent patient may have to be operated by surgery in IC unit of the hospital and that is the God's incarnation killing a very dangerous demon. Everything should be understood in the angle of curing the illness to get best health only and in this angle, the chief doctor should be understood to be very kind and interested in the welfare of the soul only and not to be harsh-enemy. Cutting the body with surgical instruments in hospital is different from cutting the body with weapons in the war. Both look like, but, the intention, aim and the final result are entirely different from each other. You must love God even in difficulties, which weaken you like antibiotic courses and should never blame God even in dream. It is the highest sin to blame God since you are mistaking the love as vengeance.

Chapter 9

MISUNDERSTANDINGS PROPORTIONAL TO SIZE OF KNOWLEDGE

October 08, 2016

O Learned and Devoted Servants of God,

Dr. Prasad asked: Your spiritual knowledge is vast! People say that philosophy starts where science ends. But, You are giving lot of importance to science in Your philosophy. Please explain.

Swami replied: The knowledge became vast because all the points of the spiritual knowledge are elaborated using a systematic scientific analysis maintaining the highest clarity covering the various levels of all devotees related to all the world religions for bringing peace and harmony in the world. I can't help the vastness in view of the above parameters. Moreover, in the present time, there is no scarcity of paper and ink or the vast area of computer accommodating any volume of information. A person fasted taking one little meal per day while he was very poor. Why should he not take full meals on both times of the day, when he became rich by God's grace? In the ancient days, recording instruments were either nil or with very little availability. A letter is to be formed on the palm leaf using a needle type pen piercing pores in the shape of alphabet. Lot of time taken for little writing, inability to prepare copies of the book in one time etc., forced the preachers to present the concepts with utmost briefness and *this led to many doubts and misunderstandings due to lack of clarity, which is proportional to size of the book.*

The meaning of the statement that philosophy starts where science ends is in a specific context of speaking about the absolute unimaginable God, beyond the space and time. The creation is imaginable, which contains items visible and invisible. Science explains all these imaginable items (both visible and invisible) only. Science is the logical analysis of all the items of the imaginable creation. Science is excellent authority as far as the analysis of imaginable creation is concerned. But, it cannot apply to the unimaginable God, who is beyond and untouched by the creation. With reference to this specific context only, the Veda says that God is beyond words, beyond mind, beyond intelligence, beyond logic, only known as unknown etc. In the light of this context only the above saying is valid. But, such unimaginable God comes down in imaginable and visible human form

to guide the devotees in their spiritual efforts. Devotees get four types of fortunes (*Bhagya chatushtayam*) to see, touch, talk and live with God. The explanation behind the unimaginable God becoming visible God is very much required. Whether the soul is God or not is a question. What is the real path to please God? So many spiritual questions are to be answered clearly by scientific logic. ***Leaving that one topic of information of unimaginable God, all other topics of spiritual knowledge involve either pure imaginable domains or unimaginable domain in association with imaginable domain expressed as imaginable domain.*** These imaginable domains need the background of science in the analysis. We will exempt that one topic since it is beyond logic and even imagination. Logic applied between imaginable items cannot apply to unimaginable God. ***If we throw away the science from the entire spiritual knowledge, innocent and ignorant fools will play with us like playing with football!*** They keep the concept of unimaginable God in their front as shield and go on playing with the innocent public like the present politicians doing all sorts of sins keeping Mahatma Gandhi before them as their covering shield!

What is science? It is only systematic analysis of all the items of this imaginable creation. What is logic or Tarka Shaastra? Tarka means the subject in which all the items of creation are discussed and analysed (*Tarkyante padaarthaah asmin iti tarkah*). Now, tell Me, what is the difference between the modern science and ancient logic? Both are one and the same. In the ancient tradition, there is a rule, which says that without studying Tarka Shaastra, you can't study the Vedanta Shaastra (philosophy). The modern science is a better authority than ancient logic since experimental proof followed by very shrewd analysis exists in science. Some errors in ancient logic were disproved by the modern science. Ancient logic says that sound is the property of vacuum (Aakasha). It is wrong since sound requires some medium to travel. Science proves that awareness is the specific work form of inert energy functioning in a specific system called as nervous system and it is only a worldly item. Ancient philosophy (a branch) mistakes awareness to be the unimaginable God. Hence, science or Tarka is essential in spiritual knowledge. ***If anybody is My real disciple, he/she should accept even Me or even My knowledge through analysis only and not because Myself or someone says that I am God Datta.*** Lord Krishna said the same at the end of the Gita that whatever told by Krishna should be deeply analysed before accepting it (*Vimrushyaitat...*). Krishna Himself is telling the necessity of analysis. Shankara says that analysis to differentiate truth and false is essential requirement in spiritual knowledge (*sadasat vivekah...*). Even the Veda

says that philosophy should be discussed with the help of scientific analysis to draw right conclusions (*Vedaanta Vijnana sunishchitaarthaah*).

Chapter 10

ENERGETIC INCARNATION STARTING POINT OF ENTIRE PHILOSOPHY

October 10, 2016

O Learned and Devoted Servants of God,

Shri Prasad asked: Can You please elaborate more regarding the entry of unimaginable God in to human form through energetic form only and not entering the human form directly?

Swami replied: First, at the very outset, I give a straight answer which is that when unimaginable God entered the first created energetic form called Datta (Narayana), then no human being or no soul in energetic body also existed to understand the entry of unimaginable God into energetic form called Datta. The explanation of the direct entry of unimaginable God into Datta, needs the recognition of unimaginable God as a specific entity. If I understand that some object absorbed the light energy, I understand the existence of light energy separately from the existence of the item absorbing that light energy. An electron absorbs light energy, which jumps to higher orbit and emits the same light energy when it comes back to its original lower orbit. Here I understand the light energy and electron separately. But, in the case of unimaginable God absorbed by the energetic form, I can understand only the existence of energetic form and I understand nothing about the unimaginable God. Hence, entry and exit of unimaginable God can't be understood by anybody in view of the above problem. When I say that God is unimaginable, several arrows attack the concept mainly questioning about *the entry of an unimaginable item into imaginable item*. Since the entering item is beyond imagination, *no solid proof can be given regarding the very entry and also regarding even the mechanism of entry*. Mechanism of entry of one imaginable item into another imaginable item is quite understandable. Of course, exit of unimaginable God from the first energetic incarnation becomes irrelevant since the first energetic form will never be separated from unimaginable God in future at any time.

Ramanuja and Madhva have taken the very first energetic incarnation called as Datta or Narayana, which is the first energetic incarnation called as God Datta. The mixture of Datta (energetic form) and unimaginable God is called as God Datta. Instead of taking the dangerous unimaginable God

as the starting point and enter into various dangers, it is the best way to start with the energetic incarnation called God Datta as the starting point without touching unimaginable God beyond it. Of course, one has to touch the unimaginable God since the energetic form must have had a beginning since energy itself is the first creation of God. But, such unimaginable God can't be not only indicated by the finger but also can't even be imagined by brain! Such unimaginable God will certainly bring fundamental doubt that *'is it not better to say that unimaginable God does not exist at all'*! Every chance is there for the birth of atheism due to the concept of unimaginable God. Hence, Ramanuja and Madhva took the first energetic form itself as beginningless and endless entity with unimaginable power. This unimaginable power indicates the merged unimaginable God. Hence, the energetic form with unimaginable power (unimaginable God indirectly) Itself is the unimaginable God having an address for the sake of understanding. ***This energetic incarnation Itself is the basis of unimaginable God.*** When this energetic incarnation merges with human form like Krishna, even the human form (through energetic form) is said to be the basis of unimaginable God (***Brahmanopi pratishthaaham...*** Gita). No preacher touches the pure unimaginable God due to these dangers and treats the energetic incarnation Itself as the unimaginable God with address to be imagined.

Even Shankara didn't touch the pure unimaginable God especially in the atmosphere of atheists, who are ready to fight to disprove the existence of God through the concept of unimaginable God. He has taken the medium as awareness, which is nothing but a specific work form of inert energy functioning in a specific nervous system. Hence, you can treat the awareness also as inert energy or even light energy because light is a form of inert energy only. ***Awareness has no form whereas energetic incarnation has a form.*** Form is unreal in view of the material cause. Hence, there is no difference between the medium selected by Shankara (awareness) and the medium selected by Ramanuja and Madhva (energetic form). The reason for such difference is that the task of Shankara was to convert atheist into theist since all were atheists only in His time. In such context, atheist will not agree to God existing other than himself (awareness). Hence, unimaginable God should be mediated by awareness only. If God is told to be unimaginable, atheist will say that such God does not exist. If God is told to be other than self or awareness, atheist will not agree for this! Well is in the front and pit is in the back! The only option is to say that God is awareness or God is mediated by awareness or awareness itself is God. In the time of Ramanuja and Madhva, atheists were reduced to

a small minority only and many were theists. For theists also unimaginable God has the above danger. Theists do agree that God is other than self and hence the first energetic incarnation or Datta or Narayana was established as the absolute God by Ramanuja and Madhva.

The main point here is that the entry of unimaginable God in to first energetic form (Datta or Narayana) need not be explained to anybody since no body existed during that first entry. ***That concept need not be explained to the present receivers also because such energetic incarnation Itself is the starting point of entire philosophy instead the unimaginable God.*** The exit of unimaginable God from the first energetic form need not be explained in the future also because such exit will never take place. This is not the case with human incarnation. Entry and exit in the case of each human incarnation is in the present span of time and must be explained clearly. For such explanation of entry and exit, two objects must be understood clearly and separately. The energetic incarnation of God is very clear to understand. The human form is also very clear for understanding. Hence, exit and entry of energetic incarnation into human form can be explained easily to receivers. During the entry, the frequency of the energetic form is lowered by the will of unimaginable God (present in the energetic incarnation) so that absorption of energetic form by human form is very much congenial maintaining the range of intensity of energy suiting to human body. My personal experience is that the human body experiences the entry and merger of energetic form through a little difference between a little higher energy of the energetic form and a little lower energy of human body. When Lord Dattatreya (the first energetic incarnation) merged with Me (by all limbs of Datta dissolving in all the respective limbs of human body), throughout the night, ***My body emitted heat in the form of slight white smokes of water vapour*** just like the hot earth at the end of summer emits such smokes drenched by the first rain.

Shankara selected awareness as medium of God. Awareness is imaginable, though invisible to naked eye. It can be treated as the work form of energy in the invisible range that can come down to the lower visible range by reducing its frequency. Hence, there is no problem in the line of imaginable and visible properties. But, the serious problem is that awareness does not exist independently anywhere in the cosmos. It only exists in the living beings as discontinuous quanta. When the living being dies, the awareness leaves the body but is engulfed by a new energetic body to go to the upper worlds. Shankara didn't mind this defect of lack of independence to awareness because His requirement was to say that the awareness or soul is God. Hence, it is congenial to His effort to change

atheist in to theist. However, He stated that the body is not God. At least, He has taken God one step up in the line of 'beyond world'. For this, He proposed a valid reason that God is eternal where as the body is not eternal.

Ramanuja and Madhva took the medium of God as separate energetic form, which is eternal. The eternality of energetic form is not bad since we don't experience it in this world since we experience only the non-eternality of materialised forms only in this world. Even though there is no direct proof for such eternality of energetic form, at least, it need not be opposed since the energy can remain as one lump homogeneously for any long time unlike the matter. By this, God represented by energetic incarnation is separated from souls and dualism between God and soul is established.

Please do not mistake that Shankara sticks only to monism between God and ordinary soul only. This plan was made by Him to tackle many atheists. His idea was that if God is every soul, everyone has to accept the existence of God since the existence of self (soul) can never be negated by anybody. His greatest achievement in that atmosphere is only to make every atheist to say that God exists because everyone is God only. Conversion of atheists to theists was His main idea, without which Ramanuja and Madhva couldn't have developed further devotion to God. Unless existence is established, you can't think of devotion. Here, what I am trying to say is that Shankara knows very well about the existence of first energetic incarnation called as Narayana or Brahma or Shiva or generally Eshwara (Datta) because He composed several devotional prayers on the energetic incarnations. ***The first energetic incarnation (Eshwara or Datta) is again absorbed in three energetic forms called Brahma, Vishnu and Shiva to make them God Brahma, God Vishnu and God Shiva respectively.*** The first energetic incarnation is called as Datta because Datta means the first energetic form through which unimaginable God is donated to the souls in energetic bodies in the upper world. Datta is also the first energetic incarnation that is introduced to humanity also because rarely for a very short time Datta appears to human devotees also.

Datta, the first energetic incarnation in human form, is also called as Divine Father by Christianity. Islam takes this first energetic incarnation in formless lump of energy called as Allah. Christianity also accepts this formless energy as Holy Spirit. In the Veda also this formless first energetic incarnation appeared to angels in the name Yaksha or Brahma, for the sake of which, the king of angels (Indra) did penance for thousand years. In view of the energy being close medium of unimaginable God, this Yaksha is also told as Uma, who is very closely associated to unimaginable God called as Shiva. You need not doubt that the unimaginable God in this lump or

human form of inert energy has inert energetic medium only without awareness since nervous system (matter) was not yet created by the time of expression of Datta (Divine Father) or Yaksha (Uma or Holy spirit). The reason is that the unimaginable God in the inert medium develops awareness by His unimaginable power. If you analyze sharply, awareness is not an entity like house, tree etc. It is only a specific mode of work and the work itself is a specific form of energy. Other modes of work are talking, walking, looking etc. Awareness means just the process of knowing only and is not an entity to be called as God. Hence, we can say that the formless energy or energy in human form is not inert due to the presence of unimaginable God, who can do anything including the process of knowing or awareness due to His unimaginable nature. Therefore, Datta in Hinduism or Divine Father called as Jehovah in Christianity (first energetic incarnation of unimaginable God in human form) and Uma or Yaksha in Hinduism or Holy Spirit in Christianity or Allah in Islam is inert energy with form and without form respectively, which are full of awareness due to the inner unimaginable God. Thus, the first type (Datta or Jehovah) and second type (Yaksha or Allah) are one and the same since the difference is only in having form or having no form only. This difference is only a theoretical angle because form is not as real as the material cause. In this way, you can find the unity in Trinity, which is the Unity in the Philosophies of Hinduism, Christianity and Islam.

Chapter 11

SINS DONE TILL YESTERDAY ARE CONSIDERED AS SINS IN PREVIOUS BIRTHS

October 11, 2016

O Learned and Devoted Servants of God,

Shri Ani asked: In the recent second part (Vishnu Lahari) of the book called 'Mahima Yamuna', it is mentioned that every problem of health is having the reason as the sin done in the past birth. What is the main message of all these type of miracles in the spiritual knowledge?

Swami replied: The ethical scripture (Dharma Shastra) says “the sin done in the previous birth comes as suffering of illness (*Purvajanma krutam paapam vyaadhirupena baadhate*). ***As the fulfilment of the scripture, the sin is mentioned.*** The only message is to convey that one has to undergo the punishment for sin even after cores of births (*kalpakoti shatairapi...*) with compounded interest as per scripture (*avashyamanu bhoktavyam...*). The fruit of a deed, whether good or bad, must be enjoyed by the soul. ***This scripture also says that intensive (good and bad) deeds give results to be enjoyed in this birth itself (atyutkataih paapa punyaiah ihaiva phala mashnute).*** You need not doubt that this rule contradicts the first rule because the fruit of any sinful deed shall be enjoyed in the next birth only (first rule) and the fruit of excessive sin is to be enjoyed in this birth itself (second rule). There is no contradiction here between these two rules because fruits of normal sins are enjoyed in the next birth and fruits of excessive sins are enjoyed in this birth itself. You can bring the basic solution also that the fruits of sins of previous births enjoyed in this birth need not contradict the enjoyments of fruits of sins done in this birth itself since you can take that each birth of the soul as one day for the soul born in the morning and dying in the night as per the Gita (*Nitya jaatam...*). This means that ***sins done till yesterday in this birth itself can be considered as sins done in the previous births since every day is a birth for the soul.***

We must be careful to note that the point that ‘soul is born every day’ is a way of expression of the truth only and the Lord in the Gita didn’t condemn this way of expression by allowing it as an alternative expression of truth (since in this verse, the words ‘*Atha and cha*’ indicate that this point is only an alternative way only). Every day, in the night, when one sleeps entering deep sleep (Sushupti), the awareness (nervous energy)

disappears and is born in the morning when the nervous system starts functioning again. The soul taken as awareness (not as the basic inert energy that modifies in to awareness in nervous system) is dying since it disappears when the nervous system takes rest as a result of which the conversion of inert energy into awareness does not take place in the resting nervous system. Hence, *every day is a birth and a death for the soul taken as awareness*. When the awareness is generated in the morning, *it gets associated with the design of qualities stored in memory* (chittam) and results as individual soul (Jiiva). By this, both the rules mentioned in the scripture don't contradict each other. The resulting essence is that one can enjoy the fruits of deeds done in the past birth or in the previous days of this birth itself. The eternality of the soul (Atman) is still maintained by taking the soul as inert energy, which is qualitatively the same eternal cosmic energy.

Permanent Eradication of Sin Only Done By Knowledge

You need not doubt that the fruits of the deeds are enjoyed only in the upper world called as 'Bhoga loka' or the place of enjoying the fruits of deeds. By this, you need not be confused that how the soul enjoys the fruits of deeds on this earth, which is called as 'karma loka' or the place of doing deeds. This contradiction of place is also solved because the fruits of all deeds are enjoyed in the upper worlds, but, *a sin is not totally eradicated by punishment since permanent eradication of sin is only done by knowledge*. By the enjoyment of fruits in the upper world, the sin is reduced in its intensity, but, not totally eradicated. Hence, the returning soul contains all the sins in it qualitatively even though their quantitative reduction is achieved. From this pattern of reduced sins, any reduced sin can be picked up to give its fruit because enjoyment of fruit through punishment keeps the sin in reduced condition only. This means that again a small part of the reduced sin gets punished here and the pattern of sins remains same except that the specific sin punished is in more reduced state. This means, *the pattern of deeds (karma chakra) of any soul is qualitatively endless till the complete spiritual knowledge is achieved*, though the pattern is reduced quantitatively in its intensity by punishments given there or here.

Actually, the fruits of the deeds in the pattern of deeds of soul is like a basket of various fruits present near the hand of God. God can pick up any fruit at any time and at any place as per His discretion applied for the improvement of the soul towards reformation. It is just like a rack of various medicines present near the hand of chief doctor and any medicine

can be given to the patient anywhere either in the hospital (upper world) or in the house of outpatient (earth) as per the discretion of chief doctor (God) in view of the fast progress towards perfect health (reformation). In such case, you need not conclude that there are no rules at all regarding the cycle of deeds, which are mentioned by us above in the form of ethical scripture. This doubt is clarified since the discipline of rules of treatment with a specific course of specific medicines prescribed by the chief doctor, applies to the junior doctors working in the implementation of a specific course of treatment for certain period. If the chief doctor says the junior doctors “give three Novomox (500mg) capsules per day to this patient for three days”, the junior doctors implement the recommended course of treatment for those three days with strict discipline of rules. Hence, rules and discipline are necessary for Indra and his staff (of heaven) and Yama and his staff (of hell) to implement the course of enjoyment of fruits as tonics and antibiotics. However, the patient is under the constant observation of the chief doctor. Suppose a specific patient becomes very weak by ‘Novomox’ (antibiotic), the chief doctor may order the junior doctors to stop ‘Novomox’ and give ‘Revital’ capsules to give strength to the patient for a day and then Novomox will start again. Similarly, in the case of a specific sinner punished in the hell, the sinner may be very much depressed by the punishment repenting much internally, then, God may order Yama to relieve the soul from hell (antibiotics) to be sent to heaven (tonics) for some time. Therefore, ***the discipline and rules exist at the basic level only, but, the whole pattern itself is in the discretion of God only.***

Whenever, a miraculous cure of a disease was done by Datta, Phani asked Me about the sin related to that and Datta (through Me) used to say the reason, which was recorded by him in his diary. He told Me that mention of the past sin in the book in each case may be useful for the readers to avoid the sins. In view of the welfare of humanity, I agreed. After all, almost all the human beings in this world are mainly sinners only and hence are suffering with problems. ***One sinner need not mock at the other sinner undergoing a punishment of sin since tomorrow this mocking sinner will also be punished for his past sin and get mocked by other mocking sinners!*** This is a contentious cycle of deeds and fruits pertaining to almost all the souls in this world.

The main point of spiritual knowledge is that you should serve God in any way you like and is convenient to you (of course, remember that the fruits are also in the same phase i.e., theory or practical) without aspiring any fruit in return. This is the essence of entire spiritual knowledge of My constant preaching here. But, ***aspiration of fruit is digested and became***

blood of all the human beings from millions of births! The strength of this digested concept from millions of births is very powerful like an elephant and My preaching in this birth is like an ant, unable to face the elephant. Hence, recollection of the main concept, very frequently, is essential so that the ant becomes lion to jump over the elephant and kill it! I will give an example alive in the present time. Shri C B K Murthy was My pillar devotee of this spiritual programme. For the past many years, I must have told him the above point at least one million times. Now he is on the death bed. I told him to utter three words constantly, which are “Guru Datta (Brahma), Shri Datta (Vishnu) and Prabhu Datta (Shiva)” to remember Datta continuously. Every five minutes, he phones Me telling “I have got pain in the leg. Will these three words uttered by me cure the leg pain?” See. The psychology of the human being strengthened from millions of births is only to worship God for some selfish benefit! This psychology is so strong that even My strongest devotee, who heard the above concept explained in several ways, for a very long time, is also unable to overcome it by the strength of My preaching. In fact, his life period was over some months back. Datta extended his life to remind him this concept again and again whenever he phones. ***I am giving this as a practical alive example and none should mock or pity him for this inability since everyone is going to come to that state only in the end.*** If you recollect the above concept every time and involve yourself in the service of Datta, I assure you the salvation from worldly bonds and the formation of the only single bond with Lord Dattatreya.

Chapter 12

October 12, 2016

O Learned and Devoted Servants of God,**Q1. Is it important for a soul to be aware of its dream state while sleeping?**

[Shri Kartik asked: Some people in this world have the ability to dream in a lucid manner. That is to say, they are aware of the fact that they are dreaming and in turn, successfully control their dream environment to a certain level. Lucid dreaming is a phenomenon that has also been proved scientifically in recent times.

My question to You is this - is it important for a soul to be aware of its dream state while sleeping (such a state is possible with constant practice, as suggested by some presearchers)?

One of the benefits of such a state is that the soul can immediately snap out of worldly dreams and try to change its focus towards God. I say this because I face the problem of being attracted to worldly things in my dreams. This is possibly to do with my subconscious mind, which is still drawn towards worldly attractions. Throughout the day, I try to immerse myself in Your thoughts, but come night-time, I fall back into the lure of worldly attractions. I feel that if I were to learn the art of lucid dreaming, I could direct my attention towards Your teachings even in my dreams. Please explain, Swami.]

Swami replied: There are two types of dreams: i) day-dream or lucid dream, which is just an imagination without sleep that causes ignorance of the reality. ii) Sleep dream is the dream that is created by certain thoughts where the dreamer is captured by ignorance and is *fully controlled by the dream due to ignorance of the reality*.

i) I don't like to call the first type as dream since it is only your imagination and the whole imaginary world is created, controlled and even can be dissolved by you at any time whenever you like. This is the state of the God involved with the world and in this state God is called as Eshwara. Self-awareness along with equally strong self-ignorance that creates the imaginary world co-exists. However, the self-awareness prevails over the self-ignorance and hence the entire imaginary world is absolutely under your control. You are allowing the ignorance to have the equal strength so that you are entertained with the imaginary world. ii) In the night dream, you lose self-awareness and self-ignorance alone remains. *Hence, you are overcome by your self-ignorance induced by sleep*. In this sleep-dream, you are not creator, controller and destroyer of any item of the dream. This

dream is also a world of imaginations only and is as good as the imaginary world in the awoken state. ***The creator, controller and destroyer of the sleep-dream is the bundle of thoughts stored in your memory*** (chittam). This memory at the surface level is full of thoughts of this birth only. The deep level of this memory (called as sub-conscious state) is full of very strong thoughts retained by the memory during past several births. ***This sub-conscious state contains very few thoughts only but those thoughts are as strong as diamonds.*** This sub-conscious state decides the real behaviour of the soul. The memory in the surface level contains many thoughts, but, no thought is strong. The state of consciousness (surface level) may receive a point from the preacher. If the opposite point is in the sub-conscious state, ***the practice will be as per the sub-conscious state only.*** These strong diamonds in the sub-conscious state are called as samskaras or vaasanas. ***If the samskara is congenial to the preaching received, the preaching is immediately implemented in the practice.*** If samskara is opposite and still if you want to implement the preaching received, you have to strengthen the preaching by constant memory so that your samskara gets defeated by the preaching present in your surface-conscious level. Receiving the concept from the preacher is called as 'Shravana' (hearing), continuous memory of the concept is called as 'Manana' (constant recollection) and the concept becoming samskara by accumulation of strength is called as 'Nididhyaasa' (solidification of the concept as firm decision). The Veda says about these three stages one after the other (***shrotavyo, mantavyo, nididhyaasitavyah***).

It is not possible to maintain awareness of real world in the sleep-dream. The brain and nervous system start taking rest. Three stages result: a) The first stage in which the contact of awareness with the consciousness (surface level) is cut and hence you will not remember anything about yourself or the external real world and this is the first state of sleep called as 'Svaapa' (sleep), b) By the first state, the brain and nervous system are taking 50% rest since the process of resting is a gradual set-up due to the presence of 50% activity of the nervous system and brain. The sub-conscious state gets linked with the awareness. Due to loss of conscious state from the physical body in external world, the 'I' (basic ego) becomes very weak and is no more a controller of the imaginary word governed by the sub-conscious state. By this, the weak 'I' is controlled by the dream. This is the second stage called 'Swapna' (dream state). c) This is final third state in which the link between awareness with real world and sub-conscious state is also cut. The reason for such total cut of surface and deep levels of consciousness is the total disappearance of awareness since the

nervous system and brain enter in to total 100% rest. This final state is called as 'Sushupti' or deep sleep. The first 'Svaapa' state is not considered by scholars since the awareness is in touch with a part of consciousness still. Therefore, the first state and second state come under one category only called Swapna. Before second state, the awareness is in touch with the real world, physical body and surface level of the consciousness, which is called as awaken state or 'Jaagrut. As soon as the awareness is delinked from these three (real world, physical body and surface-conscious state), the second 'Swapna' state starts immediately. Due to the absence of time gap between Jaagrut and Swapna state, the preliminary Svaapa state gets included in the secondary Swapna state only. By this, you get three states only called as Jaagrut, Swapna and Sushupti. Sleep (Svaapa) starts from the second Swapna state.

If you observe the two conscious and sub-conscious levels of consciousness, there is no heterogeneity since only homogeneity exists. This means that the final decision and practical behaviour is always according to the influence of sub-conscious state only in which solidified diamonds radiate their lights into the upper surface level of consciousness. Due to this, even if some concept is received by the upper conscious level, the inner diamonds decide finally in the decision to enter into practice. If the introduced concept is in phase with the inner diamonds, the implementation of the concept is immediate. If the diamonds oppose the concept, concept gets defeated and only the diamonds (samskaras) decide the implementation. Hence, *there is homogeneity in the behaviour of soul in both awaken and dream state*. There is no contradiction between both these states since the soul is in the same influence of the qualities strengthened from several births. This nature of strong samskaras is called as prakruti and nobody can overcome it by any effort as said in the Gita (*prakrutim yaanti...*). *Unless very powerful spiritual knowledge is introduced and subsequently strengthened by recollection, this prakruti (inherent nature) cannot change.*

Now, let us distinguish these three states clearly before answering your question. The three states are: **1) Jaagrut state (awaken):** In this state the consciousness or awareness is in touch with the external world in which the 'I' is associated with the entire body and linked to items nearby. The meaning of 'I' in this state has enormous value of energy, which includes the entire gross body. Before this energy of such 'I', the entire energy of the imaginary world (nervous energy) is an ant before elephant. Hence, the 'I' in the awaken state has full control on the imaginary world. **2) Swapna state (dream in sleep):** The 'I' in this state is detached from the external

world and hence naturally is detached from the physical body, which is an item of the external world. Now, the 'I' is associated with an imaginary form of the imaginary world and is a leg of the ant. The ant-leg is always controlled by the ant. In the awoken state, this ant (entire imaginary world) is controlled by the 'I' associated with physical body, which is like an elephant. The 'I' in the awoken state is an elephant whereas the same 'I' in dream state is leg of an ant. Hence, ***the 'I' (elephant) controls the entire imaginary world in awoken state and the same 'I' (leg of an ant) is controlled by dream state (ant)***. Of course, the 'I' in awoken state (elephant) is a tiny part of the real world and hence is controlled by the real world. Our subject here is limited to 'I' in the real world, 'I' in the imaginary world in awoken state and 'I' in dream state. If the real world is elephant, the 'I' in the real world is the leg of the elephant. The entire imaginary world in awoken state is an ant before the leg of elephant ('I' in real world). But, the same 'I' in dream state becomes the leg of an ant. The imaginary world in both awoken and dream states remains as the same ant only. **3) Sushupti state (deep sleep):** Here, the entire awareness is put off since the nervous system and brain take total rest. The 'I', a mode of awareness, is neither connected to the real world nor connected to the imaginary world.

Now, let us take your question. ***The deep sleep is essential for the brain because it needs rest due to high value of its work.*** The other systems in body like heart, kidneys etc., can continuously work and such work is mechanical and inert. In spite of so much rest, the brain consumes 20% oxygen inhaled. Therefore, in view of perfect health, you shouldn't touch this third state called Sushupti (you should not disturb this state by bringing awareness in to it). Your question swings between 1 and 2 states only. You want to make the second state (Swapna) as the first state (Jaagrut). You can't argue that even in awoken state, the external world can be cut by closing your eyes without entering in to sleep. In this state also, you are said to be actually in the awoken state only and your 'I' is still a leg of elephant because it is associated with the physical body only. Unless you are cut from this real external world, the dream state of sleep can't start. When the second state doesn't start, you are existing in the first state only with open or closed eyes. You say that you want to bring the first state (awareness of dreamer regarding his physical state and the external world) into second state (ignorance of dreamer regarding his physical state and external world), is it not madness? Can you bring light in to darkness while maintaining darkness in the room simultaneously? When the light comes in to the room the darkness runs away. Hence, either you have first state

(light) or the second state (darkness). You can't have first state in the second state, which needs co-existence of both states. If I say that a stone is in water, both stone and water should co-exist. ***It is utter foolishness if any preacher told you that you can continue your awareness in the sleep dream.*** You can continue your awareness in the awoken state while imagining your imaginary world (Lucid dream). As long as you continue awareness with the physical body and the real external world, the first state (Jaagrut) is only continuing and second stage (sleep-dream) does not exist as long as the first stage exists.

Dream is said to be central state between awoken state and state of deep sleep. In this state, the link with external real world and your physical body is cut followed by the awareness linked to sub-conscious level that creates dreams according to the pattern of samskaras. This dream state, characterised by such creation of dream is also used by the God to convey a message to you. This is explained in the 'Brahma Sutra' (*Sandhye srushtiraahahi*).

Q2. How to correlate Your following two statements?

[In one of Your messages, You have said that logic should be used to find the address of the human incarnation. However, after the human incarnation been identified, logic must be discarded and firm faith should be developed.

On the other hand, in another message, You have also said that any statement coming from You needs to be thoroughly analyzed to see if it comes from the human being-component or the God-component. According to You, anything said by God will always pass the fire of analysis while a statement uttered by the soul-component may turn out to be wrong.

How do I correlate both these statements? Should I use the viewpoints of dvaita and advaita as and when required? Finally, does this apply to devotees of only lower levels? As You've mentioned before, devotees of the highest level consider You to be God incarnate at all times. Meaning, that they see only the God-component in the human incarnation.]

Swami replied: The human incarnation is the human being component with which the energetic incarnation containing unimaginable God gets merged. Such human being is the real human incarnation. You have to distinguish the real human incarnation from false human incarnation by not mere separable jewels (miracles), but, by the inseparable beauty and colour of the body, which are spiritual knowledge and love to the real devotees to such extent that God (human incarnation) suffers the fruits of sin to relieve the devotee from sin. Along with the features and colour of personality, the jewels also exist. A king is recognized by the features and colours of his personality (photo identity) and also the crown

and jewels (miracles). Sometimes, the king may remove crown and jewels in presence of a prostitute, who always shows love for the jewels only. A real heroine, who loved the king due to his personality, but, not due to the associated jewels and wealth of kingdom, can see the king even with crown and jewels since her looks are never on jewels and wealth. The king removes jewels in the presence of a prostitute, but wears the jewels in presence of the real heroine. Similarly, ***God doesn't mind to exhibit miracles before real devotees, but, fears to exhibit miracles before selfish devotees.*** Even if the miracle is not exhibited, there is no change in the love of real devotee to God.

None can see God-component in human incarnation separately filtered from the human being component since both God and human being are merged with each other homogeneously appearing as the human being component only in the name of human incarnation. Yes. I told that you should analyse even the real human incarnation by sharp analysis because you can't recognize the very real human incarnation without the analysis! Therefore, naturally, the analysis stands before the recognition of the real human incarnation. 'A human incarnation should not be analysed' means that the human incarnation decided by the analysis already, need not be analysed again and again. You should check every note by machine to decide which note is genuine and which note is fake. After testing, you have accepted a bundle of genuine notes. What I said here is that the bundle of genuine notes (already tested and decided by you as genuine notes) need not be tested again and again. If you test, test, test and test the same genuine note again and again wasting all your time in testing only, you can't enjoy the note by spending it for some good purpose. Hence, sharp analysis should be in the beginning itself. When a real king and a false king (actor in the dress of king) appear before you, you can't distinguish them by the external dress and jewels (miraculous powers), which are common to both. You have to analyse the difference between the personalities (actual photo identity) and then decide who real king is. Testing of every note is always recommended in the first stage itself because you don't know which note is genuine and which note is fake. What I told means only re-testing of the note already tested.

When I told that I should be also tested, it refers only to the fresh devotees and not to old devotees, who have accepted Me after testing already. Lord Krishna said Arjuna to test whatever told by Him (the Gita) because Arjuna was not a real devotee, though was relative. Hence, the Lord told Arjuna to analyse the Gita. But, the Lord never said Radha or Gopikas to analyse Him. This statement does not apply to old devotees and

applies to new devotees only. Moreover, testing Me means testing My knowledge and not conducting any medical test to see whether I am fit for the job medically or not! Even the old devotees can continue testing of My knowledge any number of times because “why should I fear when notes are genuine”. Only when the notes are not genuine, the person objects testing. ***This is how the blind traditions have fooled even the wise scholars!*** Testing the logic of the interpretation of scripture, which was given by an older human being, need not be objected as if it is testing the very scripture itself! The interpretation given by some human beings like Me in the older generations, is not the real interpretation of the scripture unless it is tested in the fire logic. Traditional fools object our analysis of the older interpretation of the scripture given by a human being like Me declaring that such interpretation is the real interpretation and such older human being was the actual God, who composed the scripture! The analysis of the older interpretation need not show that all the older interpretations are wrong. Many of them may be right and few of them may be wrong. By the analysis, I am trying to find out the real interpretation of the scripture, which is the heart of the author of scripture or God. Hence, subjecting My knowledge to the analysis every time by everybody is recommended by Me. ***I only advise not to go on repeating the same analysis of the same concept again and again in view of the conservation of limited valuable time.*** In fact, you can question My knowledge for the sake of the world so that the answer should come from My moth with better logic and authorities for the welfare of the world (even though you know the answer already). Arjuna was sage Nara questioning sage Narayana (God) in the Gita for the sake of the devotees, who get such doubts in the future (even though Arjuna does not have that doubt and knows the answer clearly).

3. Please give me Your divine guidance on the following matter.

[I will be frank with You Swami. I used to have the bad habit of stealing from my childhood itself. During my teenage years, because of the company that I maintained, this habit intensified. At that time, I stole a large amount of money from a bag at home. Because of this, a certain person who had delivered the bag of money was accused of theft. As he was an employee at that time, his salary (corresponding to the amount stolen) was cut by my family. Even then, I never confessed.

As the years passed, I started to repent for my sin and felt guilty about another person suffering for what I did. I always thought that I should pay back the same money to him after I earned it myself. Eventually, I stopped stealing altogether due to God’s grace.

Today, I’ve started earning my own money and I’ve saved up enough to repay the person who suffered a loss due to my act of stealing. My question to You is this:

Should I repay the same person from whom I stole the money? Or should I donate the same money for a deserving spiritual cause as a sacrifice to God? I should add that this person was also corrupt. He had on many occasions made money for himself in a crooked manner. It has been many years since I've even seen the person and I don't know whether or not he's changed for the better. Please give me Your divine guidance on this matter.]

Swami replied: The solution to be arrived in your case is with big complexity. If you have stolen the money from your house, it is basically a sin. But, there is no actual financial loss for your family since the money was not enjoyed by the outsider. But, the stealing is, yet, a sin. But, if the money stolen by you was spent for a good purpose for which your people are not giving to you due to their ignorance, there is no sin in such stealing. How you have spent that money decides the whole case. Cheating somebody for a good purpose, which can never be understood by that person, is not a sin. The mutual cancellation of two negatives is the result here. Let us leave the way of expenditure of that money to decide whether sin is committed or not because you have not told the way of its expenditure. Apart from this, another sin resulted because some innocent fellow was punished by your family. This is the sin tripled (basic sin of stealing, the way of expenditure is not justified and an innocent fellow was punished). Now, you say that the innocent fellow is also a wrong fellow earning money in unlawful ways. If so, the return of money to him is not justified. Therefore, *the total sin committed in these three steps gets cancelled by a double edged knife*. One edge is the proper expenditure of that stolen money for a good purpose and the second edge is that the punished fellow is really unworthy of return. Everywhere, you should apply the sharp analysis whether it is the knowledge of pravritti or the knowledge of Nivritti.

4. Does the statement “Do not criticize anybody” apply only in Nivritti or should it be adhered to in pravritti as well?

Swami replied: Jesus told “hate the sin but not the sinner”. You can criticize the point presented by anybody including God in human form. God will not mistake you for criticizing His point and He will make it more clear to you by further answer. Arjuna told Krishna that He is confusing him by mixing the two opposite points (*Vyaamishrenaiva...*). Arjuna is criticizing the lack of clarity in the answer of Krishna. Actually, Arjuna understood the point of Krishna clearly since Krishna gave the answer to the level of Arjuna. But, he is saying like this to mean only that ordinary people of lower level get confused if further clarity is not given. Arjuna is standing on behalf of ordinary people and is placing this question. This

only means requesting Krishna to tell the same point with more clarity for the sake of ordinary people, who get confused easily due to lack of capability of deep logic in understanding. I often tell My devotees to criticize My knowledge from the point of the view of ordinary people so that I can answer to their level also. I know that as a learned person, you have understood My point. But, still you are criticizing My point from the level of common people to get answer for their level. When you criticize the point of somebody, your anger is only on the wrong point but not on the speaker of that point. If you are jealous of the speaker with your ego getting hurt, since your point is not standing before the analysis of other side, one should not take the *criticism of the point as the criticism of speaker*. Similarly the criticism of speaker can't be criticism of his point. Suppose you say a speaker 1) "don't speak now anymore since your fever is very high" and also say to another speaker 2) "don't speak now anymore since your point is already established as wrong". Is there no difference between these two statements? In (1) the speaker is criticized for his illness and there is no criticism of his point and in (2) the point of the speaker is criticized and not the speaker at all.

Generally, in the debates, people feel that they are personally criticized if their points are criticized. The speaker identifies with his point and feels that he and his point are one and the same like God and human being merged becomes the one human incarnation only. In the case of human incarnation, suppose, you praise the God component while beating the human being component, both praise and beating go to one component only, which is called as God in the form of human being since both are homogeneously merged with each other. In the same way, did the speaker and point spoken by him get merged with each other, so that if the point is criticized, the speaker is criticized? In fact, I should be very thankful to the other side person, who corrected My point and I get benefited by the correct point. Discussion is only for searching the right point so that both get benefited by the right point. The conclusion may prove that 1) My point is right by which both of us are benefited or 2) the point of the opponent is right by which both of us are benefited or 3) points of both of us are wrong and during discussion a third new point, which is right appeared by which both of us are benefited or 4) Both points of us are right without contradiction if understood in different angles of receivers and both of us are benefited by both these points since we both are in different angles only. Hence, there is no point of personal success and personal defeat in the debate since the point of a person is not a registered property like house in his name so that if the house damaged, the house owner is much hurt.

Unless this background develops in the world, the preaching of God through even thousand human forms becomes futile since due to ego and jealousy, we always try to criticize the points of others and we feel that we are defeated if our points are proved wrong by the criticism from the opponent.

In pravrutti, criticism is very essential especially on some occasions and in some contexts. Sometimes, your friend or your disciple may be rectified by your criticism, if expressed in a polite and sweet manner without anger and loud voice (which is called as shouting). You must project the truth by your argument in a palatable way and condemning the opposite point should be done in sweet manner. Hence, ***both truth and pleasant presentation are recommended (Satyam bruuyaat, priyam bruuyaat...)***.

Criticism of human incarnation is different from criticism of the spiritual knowledge spoken by It. You may not accept Krishna as God but still accept whatever was spoken by Krishna and develop spiritually continuing your worship to Rama only. Unfortunately, Rama did not speak any Gita. Hence, you can assume that the Gita spoken by Krishna is actually the Gita spoken by Rama. You may also develop a story that since Krishna was a thief, Krishna stole the Gita of Rama and claimed Himself to be its author! The saying came that we must do what Rama did and what Krishna preached us. Your liking for Rama is due to your strict adherence to Pravrutti only. You have no idea of Nivrutti to understand Krishna as God testing sages born as Gopikas in their three worldly bonds, which are with money (butter), issues and life partner. You must also know that Krishna did this test only for sages in Nivrutti and didn't perform this test in the case of any human being following Pravrutti strictly, for which alone Rama came as incarnation. Krishna came for Pravrutti as in the case of Pandavas and also for Nivrutti as in the case of Gopikas. You need not criticise the Gita because you don't like Krishna. Personal liking and disliking should not influence your mind while reading the spiritual knowledge spoken by a person. Your liking and disliking is personal but your criticism of spiritual knowledge of a disliked person is not personal since the knowledge is for the welfare of entire humanity. Based on your disliking, if you criticise the Gita and find unreal faults, you are harming the entire humanity for which you will be punished severely.

5. Please explain the meaning of 'Om Purnamadah Purnamidam'.

[Please explain the meaning of the mantra, 'Om Purnamadah Purnamidam'. Also, someone on the internet has asked the following question - Is the meaning of

the Sanskrit shloka Om Purnamadah Purnamidam very similar to the continuum theory?

<https://www.quora.com/Is-the-meaning-of-the-Sanskrit-shloka-Om-Purnamadah-Purnamidam-very-similar-to-the-continuum-theory>]

Swami replied: Puurnam means completeness. This is different from continuity as in the case of propagation of energy as continuous waves, which is different from the quantised theory of energy. Completeness is different from continuity. Continuity may be endless, but, completeness has the end. This verse in the Veda indicates the completeness of unimaginable God by division. When God enters in to various incarnations simultaneously, each incarnation is getting complete God since God is not divided by the division. The completeness is not halved by both the incarnations. God remains as complete God even though He completely enters into each medium (incarnation). This is the explanation of the unimaginable nature, which is beyond worldly logic as said in the Gita (*Avibhaktam vibhakteshu...*). Some people say that zero is the meaning of the word puurnam since zero subtracted from zero also remains as zero only. ***Zero is the meaning of word 'shuunyam' and not 'puurnam'.*** Puurnam is the absolute reality, which is unimaginable. Shuunyam is unreal and there is no unimaginable addition or subtraction or multiplication or division because in the case of zero all these four processes also become unreal. In the case of unimaginable reality, all these four activities are real and the results are unimaginable.

I will give two examples for real 'puurnam' and unreal 'shuunyam'. In one festival, Bhagavan Shri Satya Sai Baba started giving saris to about 100 female devotees. A row of 5 saris one above the other is kept by His side. As He gives the upper sari, the total number of five is maintained even after removing 100 saris from the 5 saris! This is unimaginable miracle happening in the plane of reality and is represented by the word Puurnam. Suppose, the same miracle happens in your dream. Even though you give the saris to 100 ladies and the 5 saris are maintained constant, you do not have the miraculous power since such incident is explained by the unreality of dream itself and your pseudo-miraculous power is not needed here. Here, the total dream is unreal and thus the explanation of this false miracle in the dream is logically given. It is no more miracle because the logic (that such thing can happen in unreal dream) is given. Once the logic explains the incident, it is no more a real miracle. This false miracle in the unreal dream stands for 'Shuunyam'. But, in the case of Baba, the same incident happened in the real world. This miracle is not supplied with any logical explanation as there is no need for it and this miracle stands for puurnam.

6. Is a good deed done for the wrong reason still a good deed?

[Is a good deed done for the wrong reason still a good deed? In other words, when the intention is wrong but the end result turns out to be right, can the act still be considered as good?]

Swami replied: *Intention by itself is of not much sin since it is only in theoretical phase.* A sin retained as intention only without action has very little punishment. But, theory is source of action. Since the action is always as per the intention, the intention gains value. If you plan a murder and employed some people for it, the intention is yours and action is of those people. Here, you are more punished since they have done mechanically as per your intention only. If you have beaten somebody with cruel intention and if your beating accidentally rectified some dislocation problem, is it sin or not? It is certainly a sin because the rectification of dislocation was accidental by the will of God and not by your will. Suppose you beat some part leading to dislocation, it is 100% full sin. Since the result cured some dislocation already existing and the result is not in your intention, the sin is 99%. This 99% becomes 100% if you start feeling pained for the failure of your intention. But, *if you feel happy that your intention did good for that person, repent for your intention and action and don't repeat such things in your life, the sin becomes 0%.* As long as strong realization doesn't take place, no sin becomes nil. If you have started repenting for your wrong intention and started feeling happy for the good result, the sin is slowly decreasing and reaches 0, if you don't repeat that sin again in your entire life. *Past is always cancelled if you rectified your present and continue your rectification in future also.* The punishment of sin is not for the past with vengeance, but, to avoid such sin in the present and future. Hence, you should never worry about your past sins. You should worry about your past sins only to repent and rectify the sin in the present and in the future. *Recollection of memory of sin is waste if this rectification is not achieved.*

7. How is ego to be interpreted on the spiritual path?

[The word 'ego' is interpreted in different ways by different people. In general, Westerners have a very different view of the ego as compared to Indians. From what I've observed, the meaning of this word changes from context to context. Please give some clarity on the word 'ego' and how it needs to be interpreted by someone on the spiritual path.]

Swami replied: Ego is used in two senses in spiritual knowledge: 1) Basic meaning of 'I' representing your whole personality including your body. This is representation of naturally existing state and this is not wrong at all. 2) Ego is used in the sense of pride that is developed by one or many

factors like age, beauty, colour, knowledge, wealth, issues, life partner, caste, gender etc. This is wrong sense since this leads to sins.

We have to use this word as per the context specifying the meaning of the word ego every time so that misunderstanding of one sense for the other is avoided.

Chapter 13

TREAT DISEASE AS FRUIT OF PAST SIN IF NOT CURED BY MEDICAL TREATMENT

October 13, 2016

O Learned and Devoted Servants of God,

Shri Anil asked (by phone): In the recent 'Mahima Yamuna', I read about curing various diseases. What is the place of medical treatment in this context?

Swami replied: I quoted the first line of the verse from ethical scripture in My previous reply to you on this topic (*purvajanma krutam...*). Your present question touches the second line of the verse (which I have not quoted in the previous message), which says that whenever a disease attacks you due to the previous sin or some other natural factor, you should go immediately for the medical treatment (*tatshaanti raushadhai...*). Hence, medical treatment is the first step. ***One should not think that medical treatment is against the spiritual path.*** Often, some foolish devotees think like this and feel highly spiritual by saying "yesterday I got fever. I didn't take any medicine. I was simply praying Lord Rama for the cure". Such foolish devotee must know that Lord Vishnu Himself created the medicines and gave medical knowledge to the humanity (*Vijnaanam etat sarvam janaardanaat*). The Veda says that medicines are created by God (*Pruthivyaa oshadhayah*).

The reason is that you don't know whether this illness is the result of your ***carelessness towards natural laws or due to the punishment of a sin done by you as per the cycle of deeds.*** You might have got cold. It might have been due to your exposure to cold wind or rains or due to taking lemon juice, tender tamarind fruits etc. In such case, you can take the usual 'COLDACT' tablet. You will get immediate cure since this incident comes under the category of 'Atyutkata karma', which means actions giving immediate results. When you are drenched in the rain, you will get cold immediately. It is not a sin, the fruit of which is to be enjoyed in the hell or the next birth. You should not say that if one is drenched in rain in this birth, cold and cough will attack him in the hell or heaven after his death or in the next life. When the medicine is given for a long time and the disease become incurable, then only, you must bring this problem to the normal category of sins and fruits. Then only, you must understand that the illness is given to you by the divine administration as a fruit of your previous sin.

Such diseases only come under this category in which case the medical treatment fails. ***The cure of such disease takes place only when the fruit of sin gets exhausted or God cures it by His grace.*** The miracles are connected to such incurable diseases only. Jesus gave sight to a blind person, which was impossible in the medical treatment. The filtration of these two types of diseases is done by medical treatment only. ***If the treatment applies, the illness is not due to any sin, but, due to carelessness to follow the natural laws, which are also created by God only.*** The remedies for such disease (medicine and medical science) were also given by the same God. If the disease is not cured by medical treatment, you have to treat the disease as the fruit of your past sin. This second type of diseases also comes under the divine administration of God only (because the punishments of sins are also given by God only as per the constitution). The cure of such disease is again by the grace of God only as seen in the miracles (otherwise the soul should undergo the punishment till the whole quantum is exhausted). ***Show Me a cubic millimetre of space, where God is not involved!***

Chapter 14

HUMAN INCARNATION BACK BONE OF SPIRITUAL KNOWLEDGE

October 14, 2016

O Learned and Devoted Servants of God,

Shri PVNM Sarma asked: The human incarnation is very much confusing because sometimes you say that God and human being merged homogeneously and the human being is God for all the devotees. At the same time, you say that God is different from human being component for the sake of human being component. Both these points are confusing devotees. Please give full clarity on this point.

Swami replied: *This topic is back bone of spiritual knowledge especially for humanity.* In fact, in your above statement itself, the answer is very clear. For all the devotees, who like to talk with God and serve Him directly, the human being component itself is 100% God because the merge is homogeneous for all practical purposes like the electricity merged with metallic wire. Shankara says that both are one and the same as long as God is in merged state with the human being component. Ramanuja says that God and human being component are separate entities, but, always inseparable as long as the human incarnation continues. Madhva says that both are totally separable and separate. We observe all these three points simultaneously. i) Wire and electricity are one and the same since both can't be separated as long as electricity flows in it. The wire gives shock at any point touched since electricity and wire are one and the same. ii) Wire is a lean chain of metallic crystals and electricity is a stream of electrons. Both are separate, but, inseparable from each other as long as electricity flows. iii) Electricity and wire are always separate items and separation can take place at anytime by switching of the plug on the board. All these three are correct if the place of electricity is taken by energetic incarnation containing unimaginable God. *The human body of human being component is like metallic wire and the energetic incarnation is like electricity merging with it.* All the three philosophies of the three divine preachers apply to the energetic incarnation merging with human body of human being component.

But, the unimaginable God is totally different. Merge of unimaginable God with the first energetic form is unimaginable because one of the merging components is unimaginable. In the above case, the energetic

incarnation merging with human body is a topic of worldly logic since both items merging are imaginable. The process of unimaginable God merging with human form is unimaginable and hence the merge of unimaginable God with human form is totally unimaginable. ***When you speak about God, God is always imaginable energetic incarnation.*** When the energy dissolves in matter like heat energy absorbed by a piece of metal, the topic is as per the natural laws or rules of science. A quantum of energy absorbed by an electron is exactly emitted in a later stage and, hence, absorption and emission of energy is clearly understood. All the above three philosophies apply simultaneously.

If you observe the cases like Parashurama, who is insulted due to ego, even being human incarnation, reveal that God and the human being component are always separate even after absorption of God like energy. You need not discuss about the unimaginable God in the energetic incarnation because the unimaginable God is always beyond logic. As long as you take the energetic incarnation as reference and not the unimaginable God, the entire topic becomes logical and scientific explanation is possible.

The human incarnation, a mixture of God (energetic incarnation) and human being component, can behave as God as well as human being component like the electron having dual nature. As per wave theory, electron propagates in the form of waves. As per Corpuscular theory in terms of quantization of energy, electron is a particle. The energy of electron quantized satisfies both wave nature and nature of a particle. ***In certain properties, electron behaves as wave and in certain other properties it behaves as a particle and this removes contradiction of both natures in the same instance of time or in different instances of times.*** We have to apply all these aspects in the human incarnation. The human incarnation sometimes behaves as God and sometimes behaves as human being. While preaching knowledge, expressing grace on real devotees and performing miracles to prove unimaginable nature of God, the incarnation behaves like God. While carrying on the needs of its medium, the incarnation behaves like human being. You must not confuse God for human body and human body for God in all the circumstances as said in the Gita (***Avyaktam Vyaktimaapannam...***). In some special circumstances, the medium also becomes unimaginable God as in the case of a tender finger of a boy (human incarnation, Krishna) lifting up the huge hill. According to Shankara, God pervades only the soul since soul is eternal as per the general rule also as seen in the case of even normal human beings. The human body is not eternal and hence God has to withdraw from the human body during its destruction. As per the Veda, the merge of energetic

incarnation takes place with both body and soul (*Antar bahischa tat sarvam...*) and God withdraws from the human body at the time of its destruction only. The human body is involved in miracles and hence divinity of body is to be understood. If the body is not divinized by the merge of God, the devotees are not satisfied while looking the human incarnation thinking that God is hidden in the body and not seen by them. The Veda says that the merge of God with human body takes place and says that a real devotee saw the God with his naked eyes (*Kashchit dhiirah...*).

Ramanuja and Madhva say that even though human body is not eternal, the energetic body is eternal. When the human body of Krishna is destroyed, the energetic incarnation (Narayana) is associated with the soul only as associated with the same even during the lifetime. Hence, *Shankara says that soul (of human incarnation) is God always in the lifetime or even after the death of the body.* The theory of Ramanuja and Madhva is also true because as soon as the soul comes out of the human body, it must be embedded in energetic form as seen in the case of even ordinary human beings. Similarly, as soon as the physical body of Krishna is destroyed, the soul of Krishna with which God merged comes out of the human body in energetic form only as usual (in the case of human being also, the soul comes out in energetic body from the human body at the time of death). In the case of the human incarnation, this energetic form is also merged with God and the energetic incarnation, Krishna, becomes eternal, appearing to devotees forever. Since this energetic form of Krishna is going to be eternal, Ramanuja and Madhva selected the eternal energetic incarnation of God as Krishna separately, in which the energetic incarnation, Narayana, is always merged along with unimaginable God. The energetic incarnation of Krishna contains 1) unimaginable God, 2) soul of Narayana, 3) energetic body of Narayana (up to this is Narayana), 4) soul of Krishna and 5) energetic form of Krishna. Except unimaginable God, all the four components are energy only because soul or awareness is also a specific work form of inert energy only. Soul of Narayana merges with soul of Krishna and energetic form of Narayana merges with energetic form of Krishna. You must always remember that these three philosophies are limited to the context of human incarnation or energetic incarnation (after the death of human body of human incarnation). If you talk about the merge of unimaginable God with either energetic form or human form, you must select the philosophy of Datta Swami taking God as unimaginable without referring to energetic or human incarnation and conclude that the merge is also unimaginable.

We have seen that electron exhibits dual nature in different contexts of properties and we have also understood that dual nature is correlated in the same instances of time also by maintaining the nature of energy as waves and also the quantization of the energy treated as a finite particle. Similarly, *we have to understand the dual nature of human incarnation with respect to the dual nature of human devotees*. The dual nature of human incarnation may exist in the same instance of time or in different instances of time as in the case of electron. There are four types of devotees for the explanation this point:

- 1) Devotees believing the human incarnation as God only without any trace of doubt appearing at any time. In the context of such devotees, the human incarnation behaves as God only. Of course, the faith of these devotees is tested by behaving like a human being also. Once the devotees are proved to be real, the human incarnation behaves like God only strengthening their faith day by day.
- 2) Devotees believing the human incarnation and also doubting it to be human being side by side or now and then alternatively. a) When the devotee believes human form as God, simultaneously, the doubt may co-exist. By this, the faith gets reduced, which can be expressed in various values of percentage. In this case, the human incarnation speaks itself as God in the level of the percentage of faith and speaks itself as human being in the level of percentage of doubt simultaneously. If a real devotee like you sits by the side of such partial devotee, the real devotee is naturally confused. In such case, you must understand that the human incarnation is speaking to the partial devotee and not to real devotees. Hence, every concept of spiritual knowledge has a specific receiver of knowledge as per his level. The devotee suitable to a specific concept is called as Adhikaari and such a specific concept is called as Vishaya. The link between that suitable person and this suitable concept is called as Sambandha. The preaching of such concept to such devotee gives some positive result, which is called as Prayojana. These four are called as the essential requisites (*Anubandha chatushtaya*) of spiritual knowledge. b) Some devotees may believe a specific human incarnation as God and after sometime they may realize their mistake and treat that human incarnation as a normal human being. In such case, the human incarnation which spoke like God some time back has to speak as human being only in the present context of time.
- 3) There are some devotees, who believe the concept of human incarnation only in the past human incarnations like Rama, Krishna etc., and not in the contemporary human incarnation. The human incarnation must not

refer itself as contemporary human incarnation and strengthen the concept by taking the past human incarnations only in the case of such devotees.

- 4) Some devotees do not believe at all the concept of human incarnation. The human incarnation must give clarifications of the general spiritual knowledge and slowly bring the devotee to the concept of human incarnation starting from the energetic incarnation in which they believe.

If you observe the above cases, you have to conclude that 1) The human incarnation behaves and speaks like human being sometimes and like God in other times as per the change of faith of devotee with time. 2) The human incarnation speaks and behaves in a mixed way simultaneously *as God as per the faith and as human being as per the doubt* in the same instance of time for the same partial devotee.

You have to strictly analyse about the person suitable (Adhikaari) to the suitable specific concept (Vishaya) and the link between these two (Sambandha) must exist always between those two only and should not be extended to others. A fellow after murdering a person argues in the court not to punish him since God in the Gita said that neither killer-soul kills the killed-soul nor killed-soul is killed by the killer-soul (*ya enam veti hantaaram...*). This is extension of a concept linked to a specific person to other persons, who are not linked to the concept in anyway. Lord said this verse to Arjuna only since Lord is going to kill the enemies through Arjuna and this was shown in the cosmic vision. The person, who argues in the court, was not told by Krishna and also did not see the cosmic vision of Krishna. Of course, it will be correct to take this verse to the concept of eternality of the soul after death since death is caused only to external body. The judge in the court should say that even if the murderer is hanged to death, his soul is not killed as per the verse! Similarly, the Lord told in the Gita that He is pleased with even a leaf or flower submitted to Him. This concept applies only to the case of a poor man and not to rich man! The rich man should not misinterpret that the Lord is pleased only by leaf or flower and hence nothing else should be submitted to the Lord by which He will be displeased! Similarly, there is a saying that everything happens only by the order of God. The above murderer should not use this to escape the punishment since judge may say that punishment is also given by the order of God only! Such confusions will not come if the above four requisites are carefully followed. Really, God created everything and is also the creator of the power of every activity. This is the meaning of the same that God does everything. *The power of action is created by God but not the direction of action, which is in the hands of the soul.* Department of electricity gave

electrical connection to your house after wiring and installing the meter. If a fellow dies by putting his finger in the electrical connection, the case of this death can't be filed against the department of electricity! Hence, God told (*tasya kartaaramapi maam..., Viddhyakartaaramavyayam...*) that He is doer of everything (giver of electrical connections) but not doer of anything (suicide of a person using that electricity).

You Can Preach Pravrutti to Gathering of Devotees But Never Nivrutti

Therefore, *the conclusion is that you should not mix different receivers of two levels and preach spiritual knowledge.* A school level-student will not assimilate the college level-knowledge and gets confused. The college level-student also is confused on hearing the school level-knowledge because the higher level of knowledge always throws away the lower level-knowledge. Then, you may ask how Bhagavan Shri Satya Sai Baba preached spiritual knowledge to very large gatherings containing people of different levels? The answer is that Shri Baba always preached and stressed the basic Pravrutti-knowledge, which is very essential for every human being without any exception. If you preach 'drive left', it applies to all levels of the people. Hence, it can be preached in mike to the entire humanity. Shankara preached spiritual knowledge of Nivrutti level, which contains different points at different levels. Therefore, He never gave a public speech. He met scholars individually and argued with them in their level. This is the difference between Pravrutti (Baba) and Nivrutti (Shankara). You should not look Pravrutti to be in the lower level. Though it covers the basic level, that is the most important level since *without strong basic Pravrutti-stage, the Nivrutti-drama can't be played.* This means that without success in Pravrutti, Nivrutti is impossible. Gopikas were the most chaste ladies with highest discipline in Pravrutti and danced with Krishna alone realizing Him as God to prove that their bond with God is above all the worldly Pravrutti bonds. *If they were already prostitutes in Pravrutti, their dance with Krishna is not significant at all since such dance with God also comes under Pravrutti only and especially under the lowest negative level of Pravrutti.* Gopikas never tolerated indiscipline in Pravrutti. They never allowed any normal thief to enter their houses to steal the butter. They allowed only Krishna since He is God as per their realisation. Those Gopikas, who did not realize Krishna as God, neither danced with Krishna nor allowed Krishna in to their houses to steal butter. They complained to His mother regarding theft, which is indiscipline in

Pravrutti. Even the mother didn't realize Him as God and hence punished Him by binding with a rope.

Hence, during propagation, you must study the level of the receiver and then preach in that level only. You can touch the next level in very small quantity and introduce it tactfully. You have to introduce just one percent Nivrutti while 99% should be about Pravrutti only, if the receiver is strictly in the Pravrutti level. He will take the food served by you, which is Pravrutti-knowledge. ***You have to mix the medicine in small undetectable quantity in the food and serve him with it.*** This means that you must always project yourself also as a strict follower of Pravrutti. Then only, they will believe you as their level-friend. We have to follow their ignorance for some time and then only introduce the Nivrutti medicine in small quantities without their knowledge. If you ask him not to take his normal food and advise him to take medicine separately, he will not appreciate you. If the receiver is in the bottom most level of Pravrutti, he will cry like a child opposing the medicine to be injected. The general procedure is to give medicine mixed in their milk. We can understand this with the example of Shankara. When He came down as human incarnation, all were atheists surrounding Him. They will never accept God existing separately to control them at least in Pravrutti and will they accept the concept of human incarnation? They pose that they are disciplined in Pravrutti even without fear from God and hence say that they deny God. It is just hypocrisy. They say like that only to pose as good people so that none can detect their sins and they can easily escape the legal punishments. Therefore, these atheists must be converted in to theists so that they will fear to do sin because omniscient God knows every secret and will give punishment being omnipotent. Then only, this world can run on perfect Pravrutti or at least Pravrutti with maximum discipline.

For this purpose, Shankara mixed with them like an atheist saying that there is no God other than them. He became friendly with them because He served the milk, which is liked by those children. Then, He introduced a trace of medicine into the milk saying that God exists because they are God (since they exist). This is a trace of undetectable medicine mixed in the milk for the atheistic children. All were happy to accept the existence of God, because such acceptance is not contradicting their concept that there is no God other than them. Foolish scholars criticized Shankara as an atheist! When He met good devotees of God, He sang several prayers on God as different from the soul. In one of the prayers He stated that God is ocean and the soul is a tiny wave (***Saamudro hi tarangah***). In those devotees, to such devotees only, who can digest the concept of human incarnation, He

declared that He is God Shiva (*Shivoham*). The disciples mixed His monism (preached to atheists) with this concept and said that they are also God, He rectified them by saying that He alone is God (*Shivah kevaloham*) through a miracle by swallowing molten lead. Shankara told monism of God and soul (declaring that every soul is God) to only atheists because that is milk liked by those atheistic children. If medicine alone (like “I am God in human form and you are souls, not God. You must serve Me like slaves cutting all your worldly bonds and then only you will be blessed by Me”) is shown in the intravenous injection, the atheist children will strongly oppose!

Hence, all of you shall follow My advices during the propagation of spiritual knowledge to the world: 1) *You can preach Pravrutti to a gathering of devotees, but never Nivrutti to a gathering.* 2) You must give lot of importance to Pravrutti only since it is the foundation basis of Nivrutti and God also gives lot of importance to it because lot of humanity is in that level. God also is well aware of the fact that Nivrutti will collapse without strong Pravrutti-base. You will get very few people only trying for Nivrutti like Research scholars of university working for Ph.D degree, whereas 99% of students exposed to you are only from school to college. 3) The devotees of Nivrutti are again at different levels with different concepts. When you preach a devotee of Nivrutti level, you have to deal with him in his own level and in his own concept only to a major extent. All of you know the example of the husband of My sincere devotee called Smt. Sumati, who never changed even an inch in his rigid concept that the statue on Tirupati hill alone is God. He never accepted the concept of human incarnation even for one second instead of My rigid miracle on him for one month continuously in which he inhaled the lotus scent in all times and in all places (even though he went 100 km far). *Miracles can never bring change in spiritual knowledge.* Even though Krishna showed the greatest miracle of cosmic vision, Kauravas did not listen even a small advice even in basic Pravrutti like giving legal share to their brothers. In Nivrutti, Arjuna also did not change by seeing the cosmic vision because he continued to question Krishna even after the vision. He was convinced only by the spiritual knowledge of the Gita and that too since Krishna preached him following the requisites like Adhikaari etc. You can introduce the higher level or a different better concept in the same level slowly in small quantities mixed with their level and with their concepts. You must deal them (Nivrutti) as individual cases only. You can't advise a research scholar in Physics and Botany simultaneously dealing with their advanced concepts.

Psychology of taste and level of realization of the receiver are the most important basic factors in the propagation of spiritual knowledge. Sudden exposure of the ultimate truth is very dangerous since the receivers will retort due to force of their ignorance. Shankara and Mohammad were successful since they followed the ignorance of the receivers and introduced the 1% medicine in their 99% liked food. Jesus also followed the same procedure by declaring always that the miracles are performed and knowledge is preached by His Divine Father only. The whole problem in His case was that the priests (false preachers) were involved in the background to provoke public. A good preacher introduces medicine through the food. A false preacher introduces poison through the same food. The food without medicine or poison is in the middle neutral state liked by the innocent public-children. The child is unaware of either medicine or poison in its food. ***A false preacher is generally liked by the public since the false preacher always preaches the knowledge in such way that the food satisfies all the selfish desires of the child since the poison mixed by him is very sweet.*** The food given to children contains either medicine or poison or neither of both. When the medicine is present in the food, certainly, some repulsion from public comes because the medicine is sour in taste. Hence, preacher with Nivrutti doesn't impress the public much. The poison is sweet and hence the false preachers are always liked by the public since their preaching is towards satisfying their selfishness (selfishness of the priests through gifts and selfishness of the receivers through fulfilling their desires through boons). The preaching of good preachers is always disliked by the public because the food is with sour medicine, which is always for their good spiritual health for eternal grace of God. These priests fearing the loss of their gifts from public due to the true spiritual knowledge preached by Jesus, diverted the public and king against Jesus. Hence, the priests should be blamed and not the innocent public. Innocent public is like the innocent child and the wrong preacher (priest) is like a criminal mixing the milk with their false preaching-poison taken by innocent children-public. Rectification of these criminals is very important and hence Datta always comes down in human form for this important work of rectification of preachers. All of you should work in the same line of Datta taking samples of medicine from Him along with you during propagation of spiritual knowledge in this world.

Chapter 15

SPIRITUAL KNOWLEDGE PROPAGATION STARTS WITH INTRODUCTION OF EXISTENCE OF GOD

October 15, 2016

O Learned and Devoted Servants of God,

Shri PVNM Sarma asked: Do You preach Nivrutti only to the devotees of Nivrutti level and not to devotees of Pravrutti level? You say that welfare of the world is the goal of Pravrutti and pleasure of God is goal of Nivrutti and You also said that God is pleased with Pravrutti. How to reconcile both?

Swami replied: I told only that you should maintain large extent of the subject of Pravrutti and a little Nivrutti shall be introduced as medicine in the food of Pravrutti. Certainly, in the overall picture of the spiritual knowledge, Nivrutti is the highest level and its fruit is highest and eternal without any risk (*Nivruttistu mahaaphalaah*). Nivrutti is higher than Pravrutti and in Pravrutti the fruits are temporary involving high risk because the soul has to be very careful in every step. The fruit of Pravrutti is like daily wages. If you don't come to work on a day, you will lose your income for that day. The fruit of Nivrutti is like the salary of permanent job and even if you don't come for 2 or 3 days, being on leave, you will not lose the salary for those days. You can be removed from the job of daily wages on any day due to your negligence in the work. In a permanent job, you will not be removed from your job for your negligence. You will be rectified by a memo given for the negligence.

Every soul in Pravrutti aspires the fruit of Nivrutti only one day or other. The employee in daily wages always works with high discipline aspiring the permanent job in future since the contract job may be regularised in course of time. This attraction will maintain perfect discipline in Pravrutti. Moreover, Pravrutti alone can't stand by itself without Nivrutti. If you preach Pravrutti and say that violation of Pravrutti is punished by the human law here, without the concept of God, people will try to violate Pravrutti if there is a chance of escaping the human law-punishment. You will drive left always fearing for the traffic police. But, if the traffic police is absent for some time or if the traffic police can be corrupted, you may violate this Pravrutti rule and drive right. But, if there is a CCTV camera in the centre, snatching photos continuously, you are caught for the violation. Similarly, if you follow Pravrutti with the fear of

omniscient God, you will develop your in-built resistance to sin due to fear of God and will follow discipline perfectly in Pravrutti. Hence, the concept of welfare of world is not alive if the concept of existence of God is absent. Atheist, claiming self-discipline even without concept of God, is only example of just hypocrisy, hypocrisy only. If there is an opportunity to escape the legal punishment, atheists are the first to do sin since control other than human law does not exist at all in their view. Once the existence of God is established, Nivrutti stands from that point itself. Hence, the medicine is only Nivrutti (plus sign) and Pravrutti is the central neutral food (zero sign). The wrong knowledge of atheism is like poison (negative sign). You must note that both medicine and poison are chemicals only and look alike. Atheism is only creation of opportunity to do sin in a talented way to escape legal punishments in the world. Therefore, ***the job of the propagator of spiritual knowledge starts only with the introduction of the concept of existence of unimaginable God to punish any sin.*** Apart from the fear of punishment from God here or there, you have to develop strong attraction (devotion) to the personality of God so that these worldly bonds become weak and the sin of corruption in Pravrutti gets reduced. Every soul does sins in Pravrutti only due to strong worldly bonds, which are the family bonds, mainly with life-partner and issues (daareshanaa and putreshanaa). You must establish the goal as total dissolution of worldly bonds and simultaneous formation of single bond with God. If this goal is established, at least the worldly bonds become weak, if not destroyed completely. If your goal is to get 100% marks in the test, you will achieve at least 40% required to pass the test. By this, there is reduction of corruption-sin in the world.

The main chaos in the world is only due to economic imbalance since public is looted by not only politicians but also by almost all professionals, who are corrupt. This can't be controlled if you preach Pravrutti just for the sake of Pravrutti only, by showing courts and police stations. People have done lot of research and are perfectly matured in escaping all these pseudo-control systems (since these are also corrupt!). The control should come within the self of every human being by the concept of omniscient and omnipotent God with unimaginable nature and unimaginable powers. ***Resistance to the sin can never come from an external agency.*** It has to be built internally from the childhood by introducing spiritual knowledge from the basic level of the system of education. Such in-built resentment alone can control the sin. Our ancient kings were very wise to achieve this in-built resistance to sin and made their administrations very simple and smooth without police stations and courts by stressing spiritual knowledge

in the education from basic level itself. Hence, the concept of existence of unimaginable God and the necessity to develop a single bond with God to attain the eternal fruit are very important points of Nivrutti that can strengthen Pravrutti.

Therefore, the control of sins in Pravrutti is achieved through Nivrutti only in two ways: 1) the existence of omniscient and omnipotent God with unimaginable nature and unimaginable power knows your sin done even with highest secrecy due to His omniscience and you can't escape His punishments either here or there due to His omnipotence. This is the control of sin in the case of majority of Pravrutti devotees, whose devotion is only due to fear to God. 2) A few devotees of Pravrutti control their sins not by fear but by their love to God. The love to God reduces the love existing in the worldly bonds as a result of which the worldly bonds become weak and can't provoke the soul to do sins for their sake. This second type of devotees have the added advantage that they may rise to the climax of Nivrutti and may become human incarnations or even masters of God in the highest level. The devotees in the higher levels of Nivrutti don't have any risk of fall since God takes care of them always.

Pravrutti and Nivrutti can't be isolated from each other. If a devotee is in the high level of Nivrutti and spoils the Pravrutti, God becomes furious. If God is angry, Nivrutti disappears completely because *Nivrutti means only love to God and love from God existing in dynamic equilibrium*. Hence, there is no Nivrutti without Pravrutti. Demons follow the path of Nivrutti, attain miraculous powers, spoil Pravrutti and are finally killed by God. Their Nivrutti-path is not real because their path is only to achieve fruits from God. This is not real Nivrutti because real Nivrutti means only to love and serve God without aspiration of any fruit in return. The Nivrutti path of demons and real devotees may look as one and the same, but, both are entirely different like a diamond and a gravel stone. Ravana cuts his heads for the sake Lord Shiva. Gopikas jumped into fire for the sake of Krishna. Both look alike. Ravana sacrificed his life to please God and to get boons from Him for that sacrifice. Gopikas jumped into fire since they cannot live in this world in absence of Krishna.

As you have seen above, there can't be Pravrutti without Nivrutti because in-built self-resistance to sin comes only from the love to God or fear to God. Thus, both Pravrutti and Nivrutti are complementary to each other at every stage. Every director likes his office to run on smooth lines. Even if his family member comes to his office and disturbs it, the director becomes angry with his family member. Hence, the devotee of Nivrutti must be careful about the fundamental pravrutti seeing that God is not

furious with him at any stage. You can't stand in the air leaving earth. Similarly, you can't stand in Nivrutti, failing in Pravrutti.

Pravrutti is meant for the welfare of the world and Nivrutti is meant to please God. Of course, God is pleased if you contribute to the peace of the world since God is the creator and maintainer of this world. But, suppose God and world compete with each other and stand in the election, to which you will vote? A devotee of lower Pravrutti level will certainly vote for welfare of the world and not for God. The devotee of higher Pravrutti level called as real Nivrutti level, will vote for God only because world is created and maintained by God only. God has full responsibility of the welfare of the world than any human being here. This is only testing you for your devotion to God. After all, where is the world without God, which is just His imagination only? Rama tested Hanuman in this angle. When war started, on the first day, at the end of war in the evening, Rama told Ravana that if he returns Sita to Him by next day, He will go back without harming Ravana in any way! If Hanuman is a devotee of lower Pravrutti level, that night his thinking should have been like this "I came to God Rama to serve Him for the welfare of the world since He is the protector of the welfare of the world. Ravana is a terrible sinner and world is suffering from his atrocities. I thought that Rama will kill Ravana on the pretext of Sita and bring welfare of the world. If Ravana returns Sita to Rama by tomorrow, Rama will go back and the atrocities of Ravana will continue as usual about which Rama will not worry as per His promise! This means that I have come in the personal service of Rama and not in the public service or welfare of the world. Hence, let me quit this personal service and leave the war". If one of us is in the place of Hanuman, next day morning, Hanuman is noted missing! But, Hanuman never thought in this angle and came to war next day as usual. Here, we must note that God is far higher than this world and these temporary and unreal worldly bonds. In fact, Rama has already taken care of this world, which Hanuman doesn't know because next day, Ravana came to war rejecting the proposal from Rama. Rama tested the mind of Hanuman by this and didn't change the mind of Ravana to return Sita there by harming the welfare of the world!

God will not favour His family members, but for His worldly duties of Pravrutti. Rama killed Ravana to liberate Sita as per the duty of the husband. Rama punished the same Sita by sending her alone to the forest for her sin done by scolding Lakshmana in the forest in such unimaginable manner when Rama went for the deer (that Lakshmana followed her to the forest with bad intention on her!). For God, the entire world is one and the same and there is no speciality for His family members. He kept

Lakshmana with Him throughout His life and left Sita forever! If you are serving the human incarnation in Its personal duties, you are doing the spiritual service only indirectly. The reason is that though God exists in human body, the human body follows the natural laws only having limited efficiency. If the human incarnation saves some energy and time from its worldly duties, It can concentrate more in the spiritual work. This means that a devotee helping human incarnation in His personal work is doing the spiritual work only in indirect way. When Shankara defeated Mandana Mishra in the spiritual knowledge, he became disciple of Shankara and followed Him. Smt. Ubhaya Bharati also followed Shankara as disciple requesting Him that she will prepare and serve the food to Shankara so that He can continue His spiritual work in a better manner allotting His full time. Shankara could save some time and energy by avoiding begging, which consumes lot of time. Therefore, Ubhaya Bharati doing personal service to Shankara is doing only the spiritual service indirectly! You may think that God can use His miraculous power to avoid this problem instead of accepting the personal service of Ubhaya Bharati. God will never use His miraculous power for personal work and also will not interfere with the nature for the sake of self. God will certainly bless such devotees doing His personal work as said by the Lord in the Gita that He will take care of the welfare of devotees associated with Him, here as well as there (*Teshaam satata yuktaanaam...*). Moreover, that will be an opportunity given by God to devotees to serve Him personally and also to test the thought of devotees as in the case of Hanuman. When God takes care of the responsibility, things will be done with perfect safety than our efforts to the worldly duties. If the devotee serves God, God will take care of the entire family of devotee in most perfect way. It is like pouring water to the root (God) of the tree (family) by which the entire tree is green. If you avoid this and pour water on stem, branches, leaves, fruits etc., (self-efforts for family members) the tree will be dried because the tree absorbs the water through root only and not water through stems, branches etc., by your efforts. ***Any soul is blessed by God only and not by your efforts.***

You must not doubt that God can't do His personal work and needs your help. ***Shankara swallowed molten lead and doesn't require the personal service of Ubhaya Bharati for food.*** Rama doesn't require the help of monkeys in the war since He said "I can destroy this entire world in a fraction of second and can re-build the same in the next fraction of second" (*sarvaan lokaan susamhrutya...*). Does He need any external help? We must understand that by limiting Himself to a normal human body, He is giving opportunity to devotees to serve Him even in His

personal work (like searching and fighting for Sita) to also test the devotee regarding His devotion diverted to God or welfare of world.

Therefore, I assuredly tell all of you that everything and every one of the devotees will be taken care of by God here and there, provided the devotee works for God keeping God above the world without aspiration for any fruit in return.

Chapter 16

October 17, 2016

O Learned and Devoted Servants of God,**1. Can You kindly explain the differences between the mind, intelligence and ego?**

Shri Anil asked: Padanamaskaram Swami!! A person asked following question: Can you kindly explain the differences/dependencies between the mind, intelligence and ego? My limited perception sees that the mind, the intelligence and the ego cannot be separated, but the sages say otherwise. For example, is it possible for the mind and intelligence to exist without the ego, as a state of non-self? What about deciding without thinking, what is the difference between that and simply (loose) recall? Kindly give Your responses. At Your feet

Swami replied: Mind, intelligence, memory and ego (manas, buddhi, chittam and ahankara respectively) are called as the four internal instruments (antahkaranams). All these four are different departments or faculties of the same university called awareness (chit). They differ only by their functions and the essence of four is awareness only. As the same gold appears as different jewels, the same awareness appears as these four faculties. The difference told by sages is not in the essential material, but, is in the working fashions. Mind doubts keeping both sides projected (samkalpa-vikalpa). Intelligence conducts analysis and draws conclusions (adhyavasaava or Nishchaya). Memory recollects the stored information (smaranam). Ego is the basic 'I' representing the entire human being in collective manner (*Asmat pratyaya gochara chaitanyam*). Ego is also representing the pride, for which, the source is basic 'I'. This 'I' (aham) stem generates several branches for several items linked to my (mama) or the branches in general.

Sometimes, conclusions are drawn without analysis ('thinking' as called by you). ***A decision that is already taken for a similar situation is stored in memory.*** When the situation is similar, the process of analysis is avoided by intelligence and the decision stored in the memory is brought to the present context. Here both decision without thinking (already stored in memory) and recollection are associated together. Your entire question relates to psychology and not to spiritual knowledge.

2. Kindly give Your explanations of the following parables from the Bible.

[Questions on Bible] Padanamaskaram Swami, Kindly give Your explanations to following verses/parables taken from New Testaments of Bible written by St. Mathew. Some of the verses are stand alone verses giving enough understanding still Your commentaries on those are highly appreciated for the benefit of all devotees.

i. The Parables of the Mustard Seed and the Yeast [Matthew 13:31-34]

31 He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. 32 Though it is the smallest of all seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds come and perch in its branches."

33 He told them still another parable: "The kingdom of heaven is like yeast that a woman took and mixed into about sixty pounds of flour until it worked all through the dough."

34 Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable.]

Swami replied: *Parables are elaborated similes* presented as independent stories in the beginning and the concepts to be compared to them run below it. The points of concept are already covered in the simile and hence the points of concepts are also easily understood. Instead of giving the concept in beginning and parable later on, the reverse is followed because the reader is already familiar with the simile and easily understands the points of parable. Then, the concept is heard so that the points of the concept are also easily grasped through the similar points of the parable already heard. This is the best way of preaching the spiritual knowledge to a common man. The parables are selected from daily observed items of the world to which the common man is often exposed. Small mustard seed growing in to a big tree is common item of observation for the farmers in the fields. For the ladies of the farmers, yeast and flour are common items observed in kitchens of that region. Hence, the parable should be an item frequently observed by the receivers of the knowledge. In the time of Jesus, such common people were preached because only such people existed there. *The way of preaching should be congenial to the minds of receivers through the parables about which those receivers are in constant awareness.* Today, I have to preach the spiritual knowledge to educated people. Many of them studied science in depth. The dual nature of human incarnation behaving like God by saying "*I am truth. I am light*" and the same behaving like human being by saying "*Let Thy will be done*" can be easily understood by giving the parable of dual nature of electron. Any one

understands in his own language only and language means the knowledge of frequently observed or studied items of the world.

The beginning should be always humble so that the end will be great like the shadow in the evening. If the beginning is great, the end will be small like the shadow in the morning. This is said by the scholar Bhartruhari (*aarambha gurvii...*). In this verse also, the simile is projected first and then only the concept. The first type generates happiness in the end though sorrow in the beginning. The second type generates happiness in the beginning and sorrow in the end. This point is told in the Gita comparing sorrow to poison and happiness to nectar (*Yattadagre...*). When a devotee sees the human form of God, the devotion should grow gradually step by step and such devotion is sacrificial. *The devotion appearing very high in the beginning and totally disappearing in the end is selfish.* The devotee tries to catch God for solving his problem and hence the devotion in the beginning is like ocean. When the purpose is served (work is over) or not served, in both cases, the devotion disappears becoming a desert. The above parable speaks about the real sacrificial devotion to God.

3. Kindly give Your explanations of the following parables from the Bible.

[Kindly give Your explanations of the following parables from the Bible. The Parables of the Hidden Treasure and the Pearl [Matthew 13:44-52]

44 “The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.

45 “Again, the kingdom of heaven is like a merchant looking for fine pearls. 46 When he found one of great value, he went away and sold everything he had and bought it.

The Parable of the Net

47 “Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. 48 When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. 49 This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous 50 and throw them into the blazing furnace, where there will be weeping and gnashing of teeth.

51 “Have you understood all these things?” Jesus asked. “Yes,” they replied.

52 He said to them, “Therefore every teacher of the law who has become a disciple in the kingdom of heaven is like the owner of a house who brings out of his storeroom new treasures as well as old.”]

Swami replied: The treasure hidden in the field is the unimaginable God in human form called human incarnation like Jesus. The farmer sold everything he had and purchased the field containing the hidden treasure.

This means that the devotee has sacrificed all the worldly bonds for the sake of human incarnation and got It (human incarnation) for him. The farmer can enjoy the treasure in hidden way (separate hiding is not necessary) since he owns the field. This means that surrendering to the human form of God is surrender to God only. The second parable is just repetition of the same concept and repetition is done to stress the point. The net catching all types of fish indicates the approach of all types of devotees to God. Good fish represent the selfless devotees and bad fish represent selfish devotees. ***Service to God without aspiration of any fruit in return is the only path to please the God.***

3. Kindly give Your explanations of the following parables from the Bible.

[A Prophet Without Honor [Matthew 13:53-58] 53 When Jesus had finished these parables, he moved on from there.54 Coming to his hometown, he began teaching the people in their synagogue, and they were amazed. “Where did this man get this wisdom and these miraculous powers?” they asked. 55 “Isn’t this the carpenter’s son? Isn’t his mother’s name Mary, and aren’t his brothers James, Joseph, Simon and Judas? 56 Aren’t all his sisters with us? Where then did this man get all these things?” 57 And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his own town and in his own home. 58 And he did not do many miracles there because of their lack of faith.]

Swami replied: This is the general human psychology by which the human incarnation is always missing here. All the human beings miss the human incarnation due to the repulsion between common media. This repulsion is more when the human incarnation is to be accepted by the human beings of His native place. This repulsion is most when the human incarnation is to be accepted by the human beings of His home. ***Similarity of the medium and constant nearness are responsible for this repulsion.*** The similar functions of the medium (thirst, hunger, sleep, illness etc.,) bring repulsion. This repulsion is intensified as the medium is very near because a constant perception of the similar functions of the similar medium is done. I like to add one more clause to this statement, by which, it becomes “a Divine Preacher is not recognized in His native place, in His home and as long as He lives”! Life of human body is again a similarity and the life makes the human being to appear before the eyes of humanity. If this life leaves the human body, the human incarnation disappears and the basic problem is solved because the repulsion can exist between two living human bodies only. The Veda says “*even angels hate that which is before eyes and like that which is not seen (Paroksha priyaa iva hi devaah pratyaksha dvishah)*”.

4. Kindly give Your explanations of the following parables from the Bible.

[The Yeast of the Pharisees and Sadducees [Matthew 16:5-12]

5 When they went across the lake, the disciples forgot to take bread. 6 “Be careful,” Jesus said to them. “Be on your guard against the yeast of the Pharisees and Sadducees.” 7 They discussed this among themselves and said, “It is because we didn’t bring any bread.” 8 Aware of their discussion, Jesus asked, “You of little faith, why are you talking among yourselves about having no bread? 9 Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many basketfuls you gathered? 10 Or the seven loaves for the four thousand, and how many basketfuls you gathered? 11 How is it you don’t understand that I was not talking to you about bread? But be on your guard against the yeast of the Pharisees and Sadducees.” 12 Then they understood that he was not telling them to guard against the yeast used in bread, but against the teaching of the Pharisees and Sadducees.]

Swami replied: Jesus warns about the rigid conservatives of blind tradition without analyzing the scripture with open mind in open atmosphere to find out its true interpretation. These conservatives are like little mushrooms without any growth in the spiritual knowledge. By chance, if these lilliput’s catch good traditions they are like white mushrooms, acceptable as food. There are other black mushrooms, which cannot be accepted as food since they are poisonous and these are conservatives of bad traditions. You must analyze the correct interpretation of the scripture, which is applicable at every level and grow like a huge tree helping the passengers by giving shadow and food as fruits. When the mushroom is eaten, it disappears totally. The tree stands independently maintaining its identity and at the same time gives asylum for rest and supply food through fruits every year. *You should grow like a tree by the expansion of the spiritual knowledge and live forever helping all the human beings.* You should not die like petty mushroom and at any cost you should not be a black mushroom.

5. Kindly give Your explanations of the following parables from the Bible.

[Peter Declares That Jesus Is the Messiah [Matthew 16:13-20]

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” 14 They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.” 15 “But what about you?” he asked. “Who do you say I am?” 16 Simon Peter answered, “You are the Messiah, the Son of the living God.”

17 Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by my Father in heaven. 18 And I tell you that you are

Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. 19 I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”²⁰ Then he ordered his disciples not to tell anyone that he was the Messiah.]

Swami replied: Son of man means a normal human being with whom God did not merge. Yet, such a human being is helping the society by preaching the divine laws and hence is called as son of man. If a human being preaches sinful concepts, he is the son of demon. Son of God means the human incarnation, which is a human devotee in whom God exists merged. The word ‘living’ indicates the life of the human body of father and the life of the human body of his son. It means only an alive human form in which God exists. Peter recognized Jesus as son of God, who is the resulting issue of the unimaginable God (in the form of divine father or holy spirit) merging with a devoted human being or son of man. This merger is referred as the wedding ceremony as a parable. Peter is assured about every type of protection because he identified the human incarnation overcoming the repulsion between common media by defeating his ego and jealousy to co-human forms. Jesus asked Peter not to reveal Jesus as human incarnation to others since almost all the human beings are always defeated by their ego and jealousy.

6. Kindly give Your explanations of the following parables from the Bible.

[Jesus Predicts His Death [Matthew 16:21-28]

21 From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.

22 Peter took him aside and began to rebuke him. “Never, Lord!” he said. “This shall never happen to you!” 23 Jesus turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns.”

24 Then Jesus said to his disciples, “Whoever wants to be my disciple must deny themselves and take up their cross and follow me. 25 For whoever wants to save their life will lose it, but whoever loses their life for me will find it. 26 What good will it be for someone to gain the whole world, yet forfeit their soul? Or what can anyone give in exchange for their soul? 27 For the Son of Man is going to come in his Father’s glory with his angels, and then he will reward each person according to what they have done. 28 “Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in his kingdom.”]

Swami replied: Jesus is addressing Himself as son of Man. Even though God is merged with this son of man, the son of man is aware of his separate identity without getting a trace of ego that He is God. Jesus also

says that the son of man (Himself) is glorified by the Divine Father. Jesus also says that the son of man will reward his devotees. The son of man separated from human incarnation becomes a very great devotee for sacrificing his life for the sake of the programme of God. God becomes servant of such dedicated servant and this stage he is even above the human incarnation. God will reward the devotees as per the wish of such devoted son of man or human being. This is indirectly said as that the son of man will reward his devotees. The dualism here is not lower than monism and in fact higher than monism. In monism (human incarnation) God and Son of Man merge with each other and the son of man becomes God (or son of God). The deservingness of the son of man in sacrificing his life for the sake of God's programme is so high that God becomes the servant of this son of man and acts as per his wish in rewarding devotees. ***One need not crave to become human incarnation, but, can become the master of God by remaining as devotee forever.*** The stage of human incarnation is lower than that highest state of devotion.

Chapter 17

TOMB OF HUMAN INCARNATION OF GOD MOST SACRED PLACE OF WORSHIP

October 29, 2016

O Learned and Devoted Servants of God,

1. Please give Your comment on the following criticism of Shri Swaroopananda ji?

Shri Pavan asked: Recently, again Shri Shankaracharya (Shri Swaroopananda ji) criticized Shri Shirdi Sai Baba on the following points: People are worshipping the ghost (Baba) since the tomb (Samadhi containing His dead body) is being worshipped. People going to Shirdi temple are going to the burial ground only since tombs are present in burial ground only.

Swami replied: This Shankaracharya belongs to the tradition of Adi Shankara. There is the sacred tomb of Adi Shankara near Himalaya Mountain. People go and worship the tomb of Adi Shankara. Now, will this Shankaracharya say that the worship of the tomb of Adi Shankara is worship of a ghost? If he says so, he should not continue as Shankaracharya anymore. If he does not say this, he is making his own self-contradiction! For any saint, tomb is essential after death as per the tradition of Hindu scriptures. In future, when this Shankaracharya also leaves his body, will he allow his tomb to be visited by his fans? If he does not allow, he is against the Hindu scripture. If he allows, he should object his fans to visit his tomb to pay respects to him. Does he say that people visiting the tomb of Adi Shankara are also going to burial ground? Burial ground contains tombs. But, every tomb need not be in burial ground only. All gentlemen are men, but, all men need not be gentlemen! *The tomb of the human incarnation of God is the most sacred place of worship and can never be treated as the unholy burial ground.*

2. How can You say that Baba is the incarnation of Dattatreya?

[How can You say that Baba is the incarnation of Dattatreya? There is no power in chanting the name of Sai. Do not add the word Ram to Sai and call Him as Sai Ram?]

Swami replied: This Shankaracharya says that there is no proof that Baba is incarnation of Lord Dattatreya. Baba appeared as Lord Dattatreya to devotees. This point is based on the authority of experience (Anubhava Pramaana) of devotees. Hindu scriptures say that among the four authorities

of knowledge (Shruti, Smruti, Yukti and Anubhava), experience or anubhava is the final authority. If he says that the experience of scholars (vidvadanubhava) alone is the authority, there should be an authority to decide who the scholar is. A person seeing two moons in the sky due to his eye-defect says that he is the scholar. Another person, who sees single moon in the sky due to lack of eye-defect says that he is the scholar. Between these two, who decides that the first person alone has eye-defect? Only majority of people decides since majority is not having eye-defect. Now, majority of people says that Baba is the incarnation of Lord Dattatreya. This Shankaracharya alone is the only person seen now saying that Baba is not human incarnation of God Datta. Therefore, this Shankaracharya alone has the eye-defect claiming himself as the scholar! Several devotees experienced the same divinity in Rama and Baba. This person alone is seen, who contradicts such experience of majority. This person says that the name of Sai is not having any divine power. Several people have practically experienced the divine power of the name of Sai and such people alone can be the authority in such point. Several people have tasted a sweet and tell that it is sweet in taste. This person did not taste that sweet and says that it is not sweet in taste! You neither taste the sweet nor agree to the experience of people, who have tasted the sweet! If you also utter the name of Sai for some time and still do not get the divine experience, we can think a little about your case. Even then, we cannot give weightage to your experience because you are a rare case whereas others are many. Your case does not come under this category also because you never tasted the sweet. A person having defect in the eyes may see two moons in the sky. You cannot be compared to that person having the eye-defect since you are not seeing the moon at all. You are a blind person saying that there are two moons in the sky! The person having eye-defect saying so can be excused a little because at least he is seeing the moon in the sky. In your case, you are not seeing the moon at all being totally blind and no trace of excuse can be given to you.

I don't have words even to criticize this Shankaracharya because on one side he is accepting Rama, Krishna, Adi Shankara, etc., as human incarnations of God and on the other side, he is criticising Baba since Baba is in human form (because he called Baba as ghost as in the case of all the ordinary human beings, which become ghosts after death). If you say that there is difference between Adi Shankara and Baba, you must show the reasons for your argument. Human incarnation of God is mainly for preaching the spiritual knowledge to humanity because God is mainly characterized by spiritual knowledge as His identity mark (*Prajnaanam*

Brahma, Satyam Jnaanam Anantam Brahma – Veda). Shankara preached the true spiritual knowledge to scholars in the scholastic language whereas Baba preached the same spiritual knowledge to ordinary human beings in their ordinary language. Both have done the same work and both are human incarnations of the same God Shiva. God being the Divine Father (***Aham bijapradah pitaa*** – Gita) of all the souls, He is interested to uplift all the souls. Do you want that scholars alone should be uplifted and not other ordinary people? Do you insist that every human being should become scholar to get salvation? If so, how the uneducated Gopikas got the salvation? Knowledge is, no doubt, required as the first step. But, the second step is the practice of such knowledge that alone gives the salvation. If somebody enters directly into practice, there is no necessity of the knowledge since such person attained the true knowledge in the previous birth itself and hence, entered into practice straight in this birth. Gopikas were sages in the previous birth and attained perfect spiritual knowledge already. Hence, in this birth, they entered straight into the practice. Shri Ramakrishna Paramahansa says that once you have purchased the items from the shop (practice or karma yoga), there is no need of the list containing the names of those items (knowledge or jnana yoga). Let us take the case of Adi Shankara Himself. He never studied anything from anybody. He became the saint straight in the childhood itself and entered into practice, which is propagation of the spiritual knowledge throughout His life.

3. Is Baba a Muslim?

[A devotee intervened... The Shankaracharya should not be misunderstood. He only told that Baba is a Muslim and should not be mixed with the pure ancient Hindu religion.]

Swami replied: Baba is not a Muslim. In His life history, it is mentioned that Baba was often showing His ears containing holes as proof of His sacred thread marriage done to Hindus. Shri Satya Sai Baba, the incarnation of Shirdi Baba, also told that Shirdi Baba was born in a Brahmin family of Bharadwaja gotra. Just before leaving His body on Vijayadashami, Baba became naked and shouted with anger calling the people to test Him whether ‘Sunti’ (holy ceremony done for every Muslim) was done to Him! Baba told a Muslim devotee, who got children by His grace, to go to the temple of Hanuman and distribute the sweets. Baba further told him, “Allah and Hanuman fought with each other and Hanuman won in the fight”. If Baba is a Muslim, will He say like this, especially when He is always chanting that Allah alone is the master? (This is not self-

contradiction because Baba wanted to remove the rigid fanatic ego of that Muslim regarding his own religion).

If your statement is correct, this Shankaracharya should not criticize Baba as a ghost and the place containing His sacred tomb as burial ground. ***We welcome anybody following his own religion strictly without criticizing other religions.*** You go to the center from your house in the path that is leading from your house bending your head down. Nobody will find fault with you. But, what are you doing? You raised your head up and see the other sides saying that the paths from other houses are not leading to the same center! Here comes the whole problem, which is the split of religions due to ego and jealousy resulting as terrorism that spoils the world-peace. In such context only, God came in the form of Baba to bring correlation between religions to prove that all religions in the deeper level are equal, which are the paths from different houses leading to the same center. When Shankara came, this present problem as it is was not there. Then, there was a different problem of various sub-religions of Hinduism fighting with each other. In both cases, fundamentally the problem is same. At that time, Shankara correlated all the sub-religions into one Hindu religion and solved the problem for the sake of peace. Baba also came on the same issue, but, today the split is between the religions of the world (and not among sub-religions of a specific religion as in the case of Adi Shankara). Like Adi Shankara, Baba also correlated Hinduism and Islam to bring unity in the humanity of the world. This fundamental concept itself proves that Adi Shankara and Baba are different human incarnations of the same God, who came to solve the same basic problem of diversity in humanity. It is always good for anybody to follow the own religion with strict discipline than to go for other religions as said in the Gita (***Svadharme midhanam shreyahah...***). Up to this part, God has no objection and will not come down as incarnation for this purpose. But, when people start criticizing other religions with ego and jealousy, God comes down in human form to bring out the correlation to avoid splits and to bring unity at the fundamental deeper level. This is not mixing of religions at the surface level. Baba never told that the photo of Rama should be kept in mosque and also did not tell that the photo of Mohammed should be kept in Hindu temple. He never advised mixing the different religions. He only brought out the unity of deeper philosophies of different religions as unified spiritual knowledge so that the splits can be avoided. The correlation between religions was not done by Baba. ***He only correlated the philosophies of the religions, which is essential for the sake of peace of humanity in the world.***

4. What is the difference between shruti and smruti, which are often spoken by You?

[A question by Shri Ramesh Kumar]

Swami replied: Shruti means the Veda, which is spoken by God and heard by sages (*Shrutyate iti*). Smruti means that which is written or spoken by divine people through whom also the same God speaks. Since the same God is speaking in both cases, there should be no contradiction between shruti and smruti. If there is contradiction, shruti prevails over the smruti (*shrutireva gariyasii*) because *the sages were holy and sincere unlike the other people, who speak whatever they like and say that God spoke through them!* The smruti always should follow shruti (*shruterivaartham smruti ranvagachchat*). Since, the same concept spoken by shruti is recollected in smruti, smruti means recollection of shruti (*smaryate iti*). You can differentiate shruti and smruti superficially since shruti is marked with three types of accents of pronunciation of sound (Anudaatta – stressing downwards, Udaatta – stressing upwards and Swarita – stressing upwards twice). All the other literature without such marks of sound can be treated as smruti. Some scholars confine the word smruti to ethical scriptures only (like Manu Smruti, etc.). Puraanam is the word used to the books, which describe the life histories of devotees, human incarnations, energetic incarnations, etc. The word puraanam can easily come under the category of smruti since puraanam also does not contain the marks of sound.

Therefore, *the concluding classification of shruti and smruti is simply to treat the scripture with the sound marks as shruti and treat all other scriptures without sound marks as smruti*. In deeper level, there is no difference between shruti and smruti because both are spoken by God only and both are correlated with each other in the deeper essence without any trace of contradiction.

We can treat shruti as text of the original concepts heard as spoken by God, which are completely theoretical. The same concepts are recollected when you study the life histories of devotees in smruti. Example: Shruti says that none and nothing can be even equal to God, not to speak greater than God (*natat samaschaabhyadhikashcha...*). This concept is recollected when we read the practical behaviour of the devotees in their life histories. Hence, the concept heard in shruti is recollected in smruti. When the concept is the same, there is no question of contradiction between shruti and true smruti. If there is a contradiction, the smruti is false and is to be rejected. The Gita is also considered as smruti because there are no sound marks marked in the verses of the Gita. Based on this single point, the Gita is also called as smruti. Otherwise, the Gita is also shruti because

the same God who spoke the Veda to sages also spoke the same Veda to Arjuna in the form of the Gita. The differentiation of shruti and smruti based on the sound marks is only external and superficial. Such difference is not at all important. You have to see the difference only in the level of the concept that is related to the knowledge coming from the meanings of the words of Veda. The Veda itself means knowledge (the root word 'vidul' means knowledge). Therefore, the Veda is always true knowledge. Smruti is also true knowledge in view of the inner level of meaning of words of the Veda. Therefore, the conclusion is that the Veda or true knowledge or true smruti is based on the concept of the knowledge that is derived from the right interpretation. Whether the interpretation is right or wrong is again decided by the logical analysis (yukti) that is verified by the experience (anubhava) of scholars or majority. Here, the word majority does not mean simple number of heads. It should be taken as the number of the heads of realized scholars only among whom only the word majority is confined. However, the final judgement is given by the sharp analysis (yukti) alone, which is described as the filtering process of truth from false (*sadasat viveka*) as spoken by Shankara.

Rama is the human incarnation in the smruti called the Ramayanam and Hanuman is the successful spiritual devotee in it. Krishna is the human incarnation in the smrutis called the Bhagavatam and the Bharatam. Gopikas are successful spiritual devotees in the Bhagavatam. Arjuna is also a successful devotee in the Bharatam except that Arjuna did not believe Krishna completely and failed by just very narrow marginal gap. Arjuna was born as a hunter in the next birth and proved his full devotion to energetic incarnation called as Lord Shiva. In the last birth, Arjuna was born as Swami Vivekananda and got established in the devotion to the human incarnation called as Shri Ramakrishna Paramahansa to get the final salvation since a human being can get salvation only through its relevant form of God, which is the human incarnation.

Hence, shruti can be called as the text of theoretical knowledge containing valuable concept-gems, which can be sold to get the currency called salvation and the process of the sale is the smruti involving practical implementation of theoretical knowledge in the life.

5. What is the meaning of Sandhya and Gayatri?

[A question by Shri Hrushikesh]

Swami replied: Sandhya means time of worship. Gayatri means mode of worship. The first word speaks about the proper time for worship. The second word speaks about the proper mode of worship to God. When

to worship God and how to worship God are the two questions answered by these two words respectively. In the morning time, after a long sleep, you find yourself quite fresh to concentrate on God. Moreover, that is the leisure time since you're going to enter into duties of your job after morning time. Again, in the evening time, you find leisure after returning from the duties to worship God. In morning and evening, the heat of the sun is also at very low level, which is congenial to worship God. Even though the value of heat is nil in the night, due to the presence of darkness indicating ignorance (because the sleep that causes the ignorance starts in the night only), ***night cannot be congenial to worship God with full enlightenment of awareness.*** The word Gayatri indicates the best mode of worship irrespective of caste, gender, religion, etc. Poetry (Rig Veda) is better than prose (Yajur Veda). Song (Sama Veda) is better than poetry. Song attracts the mind easily to get absorbed in God with climax of devotion. Hence, Lord said that He is the Sama Veda, which means that song is the highest mode of worship (***Vedaanaam saamavedosmi*** – Gita). If this inner sense is realized, the ego of a specific caste (Brahmin, Kshatriya and Vaishya), a specific gender (male) and a specific religion (Hinduism) will disappear indicating the impartial God opening the gates of salvation without any partiality based on only universality. Song does not mean the exercise of music. ***It only means a little sweetness added to the poetry with your own way of the process of singing talent.*** God is attracted by your devotion rising through that song and not through your scholastic and tedious exercise of musical exposure (like sa, ri, ga, ma, pa, da, ni, sa etc.).

All the above explanation is about theoretical devotion only (jnana yoga and bhakti yoga), which does not give any practical fruit without the practical devotion (karma yoga), called as service and sacrifice. But, the ***theoretical devotion is the mother that delivers the practical devotion.*** Of course, one can expect theoretical fruits (like improvement of intelligence and improvement in the sweetness of the voice) for theoretical devotion since God said that He will give fruits in the same path in which you approach Him (***ye yathaa maam...*** Gita). This point is very important fundamental of the spiritual knowledge about which most of the devotees are in ignorance and misunderstanding. The other name of the Gita is Nishkama Karma Yoga, which means practical service and sacrifice to God without aspiring any fruit in return. This is the highest plane about which I am not speaking here! I am only speaking about the lower justified level, which is theoretical fruit for theoretical devotion and practical fruit for practical devotion (business deal or exchange called as Vaishya bhakti).

The lowest unjust level is to expect practical fruit for theoretical devotion (Veshya bhakti or prostitute-devotion)!

Chapter 18

November 3, 2016

O Learned and Devoted Servants of God,**1. My friend is feeling bad for the comments of Shri Swarupaananda ji on Shirdi Sai.**

Shri Phani asked: My friend Shri Gopi Krishna is feeling very much for the comments of Shri Swarupaananda ji like calling Baba as ghost in burial ground.

Swami replied: Daksha also criticized Lord Shiva as leader of ghosts (bhutapati) living in burial ground. Lord Veerabhadra (He is the deity of our family or 'Kula Daiva') removed his head by very sharp sword in physical sense. The head is characterised by the intelligence or argument. I will cut such argument by My knowledge-sword (*jnānāsīnātmanah...* Gita).

- i) Leader of ghosts must be also a ghost like leader of animals (Lion) is also animal. Hence, Daksha scolded God Shiva as ghost. Similarly, that person scolded Baba as ghost and His temple as burial ground. This means that person is praising Baba as Lord Shiva by these words!
- ii) Adi Shankara is said to be the human incarnation of Lord Shiva (*Shankarah Shankarah saakshaat*). This means that that person scolded Adi Shankara also as ghost in burial ground since devotees worship the tomb of Adi Shankara like the tomb of Baba. That person may not accept Baba as Lord Shiva, but, I am sure that he accepts Adi Shankara as Lord Shiva. Hence, scolding Baba is doubtful, but, he scolded certainly Lord Shiva (Daiva Droha) and Adi Shankara (Guru Droha)!
- iii) Even in Pravrutti, tombs of great political leaders are worshipped by their followers. This means that that person is criticizing the people in politics (Government) and this is criticism of Government (Rajadroha). Politicians of all parties (whichever party may be ruling) visit the tomb of Mahatma Gandhi for worship with flowers, who is also a ghost and followers are visiting the burial ground as per the comments of that person!

It is told that ignorant people criticize great personalities (*Dvishanti mandaah charitam mahaatmanaam*). It is also told that not only the person scolding great people get sin, but also, the people, who hear such scolding become sinners (*Shrunoti tasmaadapi yah sa paapabhaak*). The

ego and jealousy are the two demons that mislead even such great scholars (*vidvāmsamapi karṣati...* Gita).

2. Please elaborate the significance of service and sacrifice to God.

[A question by Shri S V Ramanaiah]

Swami replied: Service (karmasamnyasa) means dedication of practical work to God. Sacrifice (karma phala tyaga) means dedication of fruit of work (money) to God. Service involves dedication of time and energy to God. Sacrifice involves dedication of money to God. Both these service and sacrifice constitute practical devotion (karma yoga). Yoga means that, which is related to God. Karma means both work and money because work and money are inter-convertible. If you do work you will get money. If you spend money you will get the work done. Work involves energy and money involves matter. Both energy and matter are inter-convertible according to science. Saints can do only service because they have to beg even for their food. *The householder can do both partially as per the convenience to make a humble beginning.* The householder becomes saint in the old age and is dedicated to work. This means that the soul should do both service and sacrifice to God. For this purpose, the soul is advised to take samnyasa (becoming saint) only after becoming householder. Even Hanuman married Suvarchala for the same purpose. Shankara is an exception since He is God Shiva in human form. The above policy is for ordinary souls, which is called as '**kramamukti**' or becoming saint gradually so that every soul worships God through service and sacrifice constituting practical devotion to get practical fruit from God (of course, without aspiring for it).

You may say that every soul spends all the time, energy and money for the development of its family members. O.K. I am not asking your time, energy and money that is required for your basic needs and for your duties towards your family members. I am also not asking for your money earned spending your time and energy that is stored for your old age. I am only asking for your time, energy and money wasted in unnecessary luxuries (vyasana) to be diverted to God. I am only asking for your time, energy and coin that are thrown into waste box or waste **kundi** to be diverted to the **hundi** (box for offering money) of God. There is a very widely propagated scientific project called as '**Wealth from Waste**'. This is related to Pravrutti and I am extending the same to Nivrutti also in the name '**Salvation from Waste**'! This is sufficient to get salvation. If you can't jump even to this preliminary height of one foot, how can you jump to the sky, which is dedication of your total time, energy and money to God?

Control of luxuries is not loss to you and in fact, it is beneficial to you giving you good health, which is the real wealth!

Develop the theory (knowledge or Jnaana yoga and devotion or bhakti yoga) also since it is the generator of practice or karma yoga. Theory alone can't give the fruit. But, without theory, no practice is generated. Practice alone yields practical fruit. This is the minimum justice called as business ethics. Hence, theory is indirect cause for the practical fruit. The direct cause for practical fruit is only practical devotion involving both service and sacrifice. Of course, you have to get the practical fruit without aspiring for it, going beyond the business ethics. You are not wrong if you aspire for practical fruit for practical devotion. But, you are right if you get the practical fruit without aspiring it! Expecting practical fruit for theoretical devotion is worst and such a devotee is devotional prostitute! You must expect the fruit of your theory to be the transformation of theory in to practice. Knowledge is water. Devotion is manure. Practical devotion is the mango plant, which alone yields the practical fruit. We don't deny the importance of water and manure without which no plant can grow to yield the practical fruit. But, you should not expect the yield of the mango fruit to water alone or manure alone or both together. You may have thousands of tanks of water and also thousands of bags of manure. You can't procure even a small tender fruit of mango from those tanks and bags! Even if you have little water and little manure, on application of both to the mingo plant, the plant will become tree yielding a good mango fruit!

Dedication of time, energy and money (**T E M**) to God is also divine and three folded: **1) Dedication of time representing God Brahma:** Time is sub-divided into past, present and future. The fruits of past deeds (samchita) are written by God Brahma on forehead, which are enjoyed in the present (prarabdha) and in the future (aagami). The life time or longevity is also decided by God Brahma. **2) Dedication of energy representing God Shiva:** Energy is represented by the propagating waves. Shiva Linga is in the form of wave. The wife of Lord Shiva called as Shakti also represents God Shiva. Work is a form of energy only. **3) Dedication of money representing God Vishnu:** Money is matter or wealth. Goddess Lakshmi, wife of Vishnu represents money. In the **Vishnu Puranam** God Vishnu says that He will steal the money of devotees on whom His grace is showering (*yasyaanugrahamichchaami tasya vittam haraamyaham*)! Lord Krishna, incarnation of God Vishnu also stole the milk, curd and butter which is the money or wealth of Gopikas.

Hence, dedication of three folded **T E M** to the three faced God (Dattatreya) is the spiritual path. **T** and **E** constitute dedication of work or

service (involving time and energy) and **M** constitutes the dedication of sacrifice (involving money or wealth). This is the Karma Yoga (practical devotion), which must be the result of Jnanna Yoga (theoretical knowledge) and Bhakti Yoga (theoretical devotion) and thus Yoga is also three folded. You should climb first two theoretical steps (Jnanna and Bhakti) and should not stop there. You must climb the third practical step (karma) also to get the practical fruit called salvation from world (moksha) and absorption in God (saayujya). The first two theoretical steps are very important because theory alone leads to practice. The warning here is that you should not stop by climbing these two steps. Theoretical devotion (Bhakti) is the power that is generated from theoretical knowledge to transform the theory in to practice. Even if the theory is completed, sometimes practice is not generated in many cases. Such devotees stop with theory and aspire for the practical fruit like a prostitute. What is the reason for the lack of transformation of theory in to practice? The reason is non-generation of the power in knowledge and devotion. When the theory is not correct, the power is not generated. If the theory is true, the power is spontaneously generated by theory. The fundamental is knowledge, which generates devotion. Hence, if the knowledge is true (*satyam jnanam... Veda*), it spontaneously generates devotion and such devotion generated by true knowledge spontaneously transforms the knowledge in to practice. Who is responsible for this defect of non-transformation of knowledge in to practice? The preachers are responsible and not the devotees like the teachers are responsible for the failure of students. The preacher is not preaching the true knowledge because he/she is not clear of the truth and preaches in confused state only. The preachers can't keep silent since they are provoked to preach due to the inner force of ambition for name and fame!

3. I am not doing service and sacrifice in the spiritual field like other devotees.

[A question by Shri Phani]

Swami replied: In one of the songs of Bhakti Ganga, I compared you to the 4th Veda called '**Atharvana Veda or Dhanur Veda**' which deals with the miraculous weapons (astra unlike shastra, which is weapon in physical sense like arrow, sword etc.). The weapons are used in the physical war, which is related to Pravrutti only. Pravutti is the basic stage of Nivrutti. You have sacrificed all your materialistic life for the work of God, which is the basic stage for the Nivrutti-drama. Hence, even if you are not in the spiritual field (as per your version only), you are in the basic Pravrutti

field dedicating your entire life for the basic service (that which is basis for nivrutti) of God. Rama used Hanuman in the service of His personal pravrutti and gave the highest fruit of nivrutti to Hanuman. Rama Himself is the divine climax fruit of nivrutti. Service to Him in pravrutti or nivrutti comes under nivrutti only. You may not be in the drama, but you are the basic stage of the drama by dedicating yourself to the basic Pravrutti support to the programme of God. In generating divine nectar (amrutam) angels, demons, Vasuki-serpent, Mandara-hill and Milk Sea are said to be the participating instruments. But, what about God Vishnu, who supported the hill as the basic tortoise (kurma) hidden in the Milk Sea and unseen by anybody externally? The spiritual programme of God needs support of work and wealth at the basis, which are always the hidden Pravrutti. Pravrutti and Nivrutti are always interlinked with each other in every stage of programme. Lord Krishna wanted to destroy the injustice (Kauravaas) and Pandavas are the basic support of Pravrutti for the God. Of course, God can do His work just by His will as He showed destruction of Kauravaas in the cosmic vision before war! But, God gives opportunity to devotees in the form of service and sacrifice to only uplift them. The highest plane is to do service and sacrifice without aspiration for any fruit in return. You may argue that if you work (service), you are getting the fruit in the form of salary. Similarly, you may say that you are also getting the fruit in form of some desired item from the shop for sacrificing your money. Then, why should there be no fruit in the case of God? ***The answer is that the dedication of service and sacrifice suggested by God to you are fruits by themselves.*** There can be no second fruit for the first fruit. You can't ask salary for doing the work of drawing the salary! Since the service and sacrifice are only for your upliftment, you should not aspire for any fruit in return in the case of your participation in the programme of God.

Chapter 19

November 06, 2016

O Learned and Devoted Servants of God,**1. Is God experienceable as self-awareness?**

[Shri Karthik sent mail: Objections raised by a forum user to Swami's teachings (as propagated by a devotee).

1. **Quote from Swami's knowledge:** The Higher Self to you is God to me; we just use different terms. We can use any number of words to point out the ultimate reality. However, the ultimate reality is beyond the most subtle of thoughts or imagination. It is completely unimaginable.

Objection by forum user - Based on that, the remainder of your comments would then seem to demonstrate a considerable imagination. In any case, all well and good. But even if not imaginable by the mind, it is experienceable as Self-awareness. This is what realization is.]

Swami's replies to objections listed above.

Swami replied: Self means awareness. Self-awareness means awareness of thoughtless awareness, which is experienced in meditation where you dissolve all thoughts and be aware of your pure awareness. Awareness is specific work form of inert energy (that is generated by digestion of food) in a specific functioning nervous system. It is generated when you awake from deep sleep. It disappears when you enter deep sleep. Hence, in deep sleep, you do not have self-awareness. *A thought is made of awareness like a jewel is made of gold.* A bundle of thoughts can be also called as awareness as we call a lump of jewels as gold. Hence, there is no difference between pure awareness in meditation and bundle of thoughts in the awoken state. This pure awareness in its essential causal material called as inert energy, is called as soul (atman) and the bundle of thoughts is called as individual soul (jiva). The soul is said to be all-pervading and eternal. If you take pure awareness in the sense of bundle of thoughts (individual soul) as soul, this statement is not possible. Such pure awareness is limited to the body and is also not all-pervading. It is also born and disappears every day. Hence, you must treat pure awareness (gold) as bundle of thoughts (lump of gold jewels) and use the word jiva for both. The word 'soul' should be used for the basic inert energy that is transformed into awareness and also entered the awareness as basis. This basic inert energy is all pervading as cosmic energy. It cannot be limited by body since body (matter) is also a form of inert energy. Hence, the all-

pervading nature, eternity, etc., are suitable to inert energy or soul. Both soul and individual soul (pure awareness or bundle of thoughts) are imaginable items of the imaginable creation. Hence, a soul or individual soul is not the unimaginable God, who is beyond even imagination, not to speak of experience. Whether you link the 'I' (yourself) to the soul or individual soul or body, all these three items are parts of creation only and not the Creator, who is beyond creation and even your imagination. Of course, such unimaginable God is mediated by a human form like Rama, Krishna, etc., and comes down to the Earth. The external medium of the unimaginable God, which is body, soul and individual soul together, is experienced and even seen with your eyes. There is no other way than this to experience the unimaginable God indirectly through the medium. This unimaginable God exhibits unimaginable events called as miracles through human incarnations and by these miracles, you can experience the existence of unimaginable God. Except existence, nothing else of the unimaginable God can be experienced or even imagined. ***The experience of the absolute God (unimaginable) is only the experience of existence of unimaginable God through inference with the help of the unimaginable miracles (asteetyeva... Veda).***

[2. Quote: I agree when you use the word 'descent'. True, the Higher Self or God descends to merge with an extremely rare soul. In the Gita, only Krishna is seen as God while Arjuna is seen as the soul. The ultimate reality or the unimaginable God merged only with Krishna and therefore He is considered as God incarnate. Arjuna, at that time, was only a soul. By implementing practically what Krishna had preached to him, yes, Arjuna could have probably become God in the future. But for that time, Arjuna was only a part of creation.

Objection- The Highest Self 'descends' into creation to become Nature/the Cosmos, only by an exclusive concentration of consciousness, unaware and ignorant of True Self, which is really what 'descent' in that case means. When this same Highest Self 'descends' fully conscious of God status, into the field of ignorant reality, this is the Divine Incarnation, as with Krishna.

There really is no 'merging', since Consciousness is inseparable from Existence. It's a question of concentration of conscious awareness within that existence.

Krishna is actually and symbolically man - as fully realized Being - Narayana.

Arjuna is actually and symbolically God - as the realizing disciple becoming God - Nara.

They are as we are: God, in some form or status, as everything is always and ultimately God, but what quality, status, aspects or range of consciousness represented within that differentiation is the significant value.

There is a reason and it is not arbitrary as to why the symbols of Nara and Narayana are often depicted as identical.]

Swami replied: Self means awareness, which is generated and dissolves every day and this is proved by science very effectively. Science is authority in the analysis of creation, though it cannot touch the unimaginable Creator. Self or awareness is awareness only and if you go deeper into the self to find out its background, the inert energy only appears, which alone is transformed into awareness in nervous system. It is just work-form, which is transport of information to brain by neurons. Hence, by digging self, you cannot touch the unimaginable God. *If you go deeper and deeper depths of imaginable items of creation, you will get only imaginable items of creation, which are more and more subtle. A subtle item is invisible but imaginable. Unimaginable God is beyond subtle items, being not only invisible but also unimaginable.* Hence, even if you concentrate for thousand years on yourself, you will end only in the imaginable domain (creation) and never can touch the unimaginable domain even by imagination! You can perceive and receive the unimaginable God only when He is mediated by the imaginable part of the creation. Arjuna is a bundle of soul, individual soul and body along with inert energy and belongs totally to the imaginable domain. Krishna is also imaginable domain just like Arjuna, but, Krishna is charged by the unimaginable God to become human incarnation. *The difference between Arjuna and Krishna is only the unimaginable God.*

What is the difference between consciousness and awareness? You are aware of your duty. You are conscious of your duty. Both mean the same. The consciousness or the awareness is bound by the law of nature. If food is not taken by somebody for a long time, there is no generation of inert energy, which alone transforms into awareness or consciousness and the person dies without the re-appearance of awareness or consciousness. Such consciousness is in every human being. Even if you concentrate on consciousness for thousand years, what can you attain? What you attained already before thousand years is attained after thousand years! You have the same awareness after thousand years. Even if you concentrate for thousand years on consciousness, you cannot lift even a big stone, not to speak of a big hill as lifted by Krishna. All this is against experience and logic, which cannot be accepted since experience is the final authority.

Awareness exists. A non-aware (inert) stone also exists. *If awareness can't be separated from existence, every item of this creation must have awareness.* A stone is not having awareness. Does it mean that the stone is non-existent since awareness alone is existence?

Narayana (Vishnu) is the energetic form in which unimaginable God exists. Krishna is the human form in which Narayana (along with

unimaginable God) exists. Nara is the human form, which is without Narayana (unimaginable God with energetic form). Narayana is the gold wire (energetic form) in which the electricity (unimaginable God) exists. Krishna is the copper wire (human form) in which the electrified gold wire (Narayana) exists. This means that both Narayana and Krishna are electrified. 'Nara' or Arjuna is the copper wire (human form) without electrified gold wire (Narayana) or without electricity directly (unimaginable God). The practical proof for a layman is that Narayana lifted Mandara hill (during churning of sea) and Krishna lifted Govardhana hill. Arjuna or yourself or Myself (with reference to human being component since My devotees feel that I am the human incarnation of Lord Datta. For others, who don't believe this, I am just human being only.) cannot lift even a big stone even after concentrating on consciousness throughout our life period! ***Practical proof and experience contradict this false monism*** (misinterpreted Advaita of Shankara). When Shankara told that He is God, disciples also told the same. Shankara swallowed molten lead and disciples unable to do it, fell on the feet of Shankara. Then Shankara told that He alone is God (***Shivah kevaloham***).

3. Will the realization of self make one to become God?

[3. Quote: What I mean to say is this; although the unimaginable God created this universe, He can still remain separate from it. For Him, this universe is like a daydream, whereas for the soul, it is a materialized reality.

Objection- 'Created but separate' is usually a quality ascribed to dualism or qualified non-dualism. In a true Monism, there is naught but God - material, dream, will, created, uncreated, ignorant, illumined - all God in some quality, status, exclusive concentration of consciousness, form of Being (or becoming). This is the very basis of realization, since if God was truly separate from creation, how would the instructions of the Gita, the entire purpose for which Krishna came to reveal, be at all relevant as a possibility for human beings? That possibility - demonstrated by the Avatar as example - is available and enabled by a realization of the true nature of Creation; that it is not 'separate', but it is simply a conditional status of Consciousness; that Consciousness is embodied within it, IS IT, and is becoming (self) aware of it. The instruction of the Gita (Yoga) allows for the acceleration of this possibility. But significantly, it cannot be realized if God is separate from Creation, vs. integral to and inseparable from it as the 'operative principle', or Essence/Essential Reality of Existence.]

Swami replied: If you say that realization of self makes one to become God, I have not become God even though I realized that I am the consciousness. Concentration of consciousness for thousand years reveals that it is just consciousness. If the consciousness is something other than consciousness, I may realize that consciousness is something else after

concentration for thousand years. I am seeing a stone. After concentrating on the stone for thousand years, I realize only that the stone is a stone! All this is psychic illness or mental disorder, which is against the logic and experience. Shankara told that He is God because God is in Him. Realizing the original and inner nature of the self as the unimaginable God is possible only in the case of human incarnation like Krishna, Shankara, etc. The electric wire realizes that it is electricity, which is existing in it as experienced from the electric shocks given by the electric wire. A non-electrified wire doing penance even for million years cannot be the electrified wire since electricity did not enter it and such wire gives no shock even after million years, even if the wire concentrates on itself. After million years of concentration also, a non-electrified wire can only realize that it is mere wire without giving any shock!

Self is God provided that self is Krishna. This means only that the unimaginable God appears as a specific self (self means soul along with body since atman has both meanings in Sanskrit). This does not mean that every self is God. If you say that this wire is electrified, it does not mean that every wire is electrified. Self means a specific soul or human being. Please go through our website on this topic for further details in depth (www.universal-spirituality.org).

4. Is the soul one with God because everything is God and that there is nothing that is not God?

[4. Quote: The soul is part of the totality we call creation; in other words, it's a drop in an ocean of cosmic energy. Being qualitatively similar to the ocean, it can be considered to be one with the ocean. However, it is not one with God.

Objection- Usually God is the Ocean in the preferred direction of that metaphor. The drop is an individual human being. It describes two statuses:

i) In IGNORANCE: the individual is (appears) separate from God as ego (drop), etc. However, God is also the individual unaware/ignorant of its own innate status as 'the Ocean';

ii) As ILLUMINED: Preferred: God is the unitary totality, no division, fully conscious of Self, but that also includes conscious of SELF (God) even as differentiated (drop(s)), e.g., the individual has become aware of being God (ocean).

The soul is one with God because, since everything is God, there is nothing that isn't one with God. But as a qualification, the soul is that portion of individuated being (jivatman) which is fully and always conscious of its God-oneness status.

Therefore, One with God is One whether in the appearance of drop or ocean. That is a monist conception in which all is God/ God is all, regardless of relative status, but importantly, realizable in and through human life because of that very same differentiated ignorant relative status.]

Swami replied: The Veda says that God is unimaginable in several statements like *Yasyaamatam...*, etc. The Gita also says that nobody knows God (*Mamtu veda na...*). The Brahma Sutras also say that God is the Creator of this universe (*Janmaadyasya...*), which means that no inherent characteristic (Swarupa lakshanam) of God is known. All these prove that God is beyond imagination since God, the generator of space, should not contain space in Him and hence, becomes beyond dimensions resulting as unimaginable entity. When it is said that this entire world is God (*Sarvam khalvidam Brahma* – Veda), then, God becomes perfectly imaginable and visible since world is imaginable and visible. This contradiction is solved by Shri Ramanuja through the Sanskrit grammar, which says that the first mode of proposition can be used when some property is controlled by somebody (Tadadhina prathama). Ex: All this area is Kalinga. This does not mean that all that area is King Kalinga. It only means that all that area is under the control of King Kalinga. As per Shankara also, this interpretation can be achieved. A rope is mistaken as a serpent. We say that the entire serpent is only a rope. It means that the snake is totally false and the absolute truth is the rope. If you say false as truth, it only means that truth only exists and false does not exist. The unimaginable God is absolute reality and this world is relative reality. With reference to God, world is unreal. But, soul is also a part of the relative reality only since soul or energy or awareness, etc., is also a part of the creation only. Hence, world can't be unreal for the soul. It is only unreal for the unimaginable God or for the human incarnation possessed by the unimaginable God. Shankara could pass through the bolted door because He is possessed by the unimaginable God. You and I can't pass through the bolted door even if we concentrate on our consciousness for millions and millions of years. Shankara agreed that the soul is God in the case of human incarnation only and declared that He alone is God (*Shivah kevaloham*). The word 'kevala' here means that 'He only'. Of course, in the case of atheists, He played a trick to make them theists. He agreed that soul is God and asked atheists that they should accept the existence of God because they (souls) are God. This chocolate given to LKG kids can't be extended to college students! He clearly told that wave belongs to mighty ocean and mighty ocean is not a wave (*Saamudrohi tarangah*).

5. Is the soul affected by the illusion of separation?

[5. Quote: The Higher Self you mention descends only into a certain part of creation while still remaining separate from the rest of it.

Objection- Highest Self is the creation but at the same time is fully aware of this, having created Creation by its 'descent' into it - AS IT. ("I pervade the entire Universe as a fragment of Myself, yet I remain"). There is no separation - it's still all God. What we call 'descent' is really a God-created sacrifice of conditional oblivion (ignorance) of true God-Identity. IOW God created and is matter, e.g., Spirit in a conditionally unaware status of ITSELF.

In normal ignorant human life, there is the illusion of separation in and through that conditional ignorance of it, but this condition may be removed by Yoga - the purpose of the Gita's (Krishna's (God's)) Instruction to humanity (disciple (Arjuna)).]

Swami replied: The trick used in the case of atheists is extended to themselves and to several other human beings also due to the ambition for getting a lottery (becoming God without any effort) even without purchasing a ticket! "You are already God. You have to realize that you are God!" – How sweet is this offer! "You have got lottery of rupees one crore already deposited in your bank account! Realize this and withdraw required amounts from the bank." This is the false monism misinterpreted by ambitious human beings. *The perfect monism of God and soul is true only in a specific human incarnation like Krishna and not true in the case of any ordinary human being.* Mere realization does not require any effort. I have to just know that one crore is already deposited in My account and have to simply withdraw and enjoy it. Can you bring any more sense than this to the word 'realization'? As soon as you say the news of lottery, I can realize it at once and I should be able to withdraw the amount at once! I am unable to withdraw the amount practically because the amount is not in My account! The amount present in the account of Krishna can't be withdrawn by Arjuna without the signature of Krishna on the cheque! Krishna alone could withdraw that amount by lifting the hill on His finger! All this is madness developed by theoretical feats of dry logic. Krishna is a human being (soul or atman). I am also a human being. Hence, I am Krishna. Narendra Modi is Prime Minister, who is a human being. I am also a human being, therefore, I am the Prime Minister! This is perverted logic of psychological disorder provoked by free lottery and nothing else!

[6. Quote: The thing is it's tempting to apply worldly logic (based on perception) to God. We tend to assume that if something created us, then that something must also be a part of us. However, the Creator is above all analysis (although His creation can be understood using only logic). God supports the entire world and still remains separate from it.

Objection- That is a description of dualism, which if anything is generative of it, it would be a dualistic logic which assumes as a premise of separative surface appearance, that if anything created us - it must be separate. Fine if that is your belief. But dualism necessarily has certain limitations, chief among them, that it cannot

account for the possibility of God-realization (which is in direct conflict with the Teachings of the Gita), and importantly, disqualifies dualism from a viable spirituality, save and except the possibility of escape from an ignorant physical reality post-mortem by (somehow, mysteriously) 'returning' to Source from which it is intrinsically disconnected by that very dualistic scenario in the first place.]

Swami replied: Suppose one belongs to Congress party and condemns BJP party. If anything wrong happens, that is BJP and if any good happens, it is Congress! He has already a fixed notion about the two parties. If anything unconstitutional happens, it is BJP. Similar is your case. Your fixed view is "Monism is truth, dualism is wrong and is condemned by Gita"! You must come to monism or dualism as the end result of a long discussion involving logic and scripture. Without this, you are projecting the prefixed notions. *Ramanuja is not My uncle and Shankara is not My enemy.* Shankara is Shiva and Ramanuja is Vishnu. Both are one and the same. Monism is correct when you take the example of human incarnation (electrified wire). Dualism is correct if you take the example of non-electrified wire. Only in the case of human incarnation, the electrified wire can be treated as electricity. In the case of an ordinary human being, the non-electrified wire can't be treated as electricity since there is no trace of current in it. Both are correct and one and the same since each is perfectly correct in its own context and own example.

[7. **Quote:** At the same time, He can identify Himself with only a part of creation. I use the term 'Him/He' only for the sake of convenience. Such a possibility is beyond our scope of rationalization, which is confined purely to spatial dimensions.

Objection- By the first sentence, if you mean by, "identify Himself with", you mean, concentrate a full awareness into an individual being (such as Krishna), then yes. That would be the principle of a Divine Incarnation. But that same Highest Self is also the essence of all ignorant aspects of Creation as well, only through an omnipotent Will (All-consciousness = All-power), which exclusively concentrates Self into various aspects and statuses of consciousness in ranges we see in the progressively conscious multiplicity of Nature, such as matter, plant, animal, human as well as 'divine'. The ranges/qualities are simply limited according to those exclusive concentrations of consciousness - such as with those of human life with its commensurate qualities, restrictions and possibilities.]

Swami replied: If you say consciousness is all this creation made of various non-inert and inert items, it becomes absurd opposing experience. *If all the creation is awareness only, how are we experiencing inert and non-inert items separately?* Awareness is only a specific work form of inert energy. Hence, the basic material of this creation is inert energy, a form of which is awareness. In this way, you can admit inert basic material (inert energy) and its products as inert items and awareness separately. By

this way, experience supports the existence of both inert and non-inert items. If you analyze the awareness, its essence is inert energy only. When the awareness is modified into dream consisting of both inert and non-inert items, the inert energy (cause) and non-inert awareness (effect) parts of the awareness modify into inert (causal) and non-inert items (effective) of the dream respectively. When the inert energy (cause) is modified into awareness (effect), the effect (pot) always contains the cause (mud). Hence, the inert energy (cause) generating awareness (effect) enters the effect like the mud entering the pot. Hence, even if you say that the creation is modification of awareness (mud pot), the creation consists of both inert (mud) and non-inert (shape of the pot) items. A mud pot (awareness) is broken into pieces. Each piece has both mud and a part of pot's shape. A few pieces are powdered having no shape. Such shapeless powder can be the inert item and the broken pieces having both mud and shape can be the parts of awareness (awareness has causal inert energy everywhere). If you say that the dream is made of awareness, it means, in deeper sense, the dream is made of both effective awareness (pot shape) and causal inert energy (mud). Hence, awareness is made of two components: i) Casual inert energy (mud) and ii) Effective awareness (pot shape). Therefore, you can say that the dream is made of awareness (mud+pot shape), but, you should not say that the dream is made of only effective awareness without causal inert energy in it, which is impossible because ***awareness cannot exist without the basic inert energy***. The effective awareness (pure awareness without inert energy) cannot be isolated from the causal inert energy like the pot shape that cannot be isolated from the causal mud. Very deep and sharp analysis alone done and understood with lot of patience can reveal the truth in systematic way. Otherwise, all your expressions are in confused state only due to lack of clarity of truth through elaboration.

[8. Quote: Even when God merges with a human being, that person becomes God only for onlookers. For example, Krishna was God incarnate only for others around Him (and very few at that), but the soul-component in Krishna always considered itself to be different from God.

Objection- With all due respect, that isn't correct. Since everything is God, and God is both the essence and substance of all Reality, technically God doesn't 'merge' with anything. Everything is already God. It's just a question of the instrumental consciousness (why nobody recognized Krishna's true identity) and whether and how much that consciousness is aware of that Identity - in any form or appearance.

Significantly, Krishna spoke as God - directly - as that Identity, fully aware of GOD-SELF. Whether that is true as a matter of accepted belief is another matter. But in that case, there was no 'merging' per se, but a direct descent (into ignorant reality) of a fully God-Self-aware God-Consciousness in the form of 'Krishna' e.g. God in

human form within the field of experience which is normally conditionally UNaware of God as intrinsic Identity.]

Swami replied: The biggest foolishness is to say that everything and everybody is God. If it is so, where is the necessity of spiritual effort? Who should worship whom? All the spiritual efforts and scriptures instructing them are totally waste. Both Krishna and Arjuna are God. Does God preach God? Narasimha killed the demon. Does God kill God? God is beyond the creation. There are several Vedic statements like '*Neti Neti*' and statements of the Gita like '*Mamtu Veda na*', etc., to support this. The Veda says the merge (*Tadevaanu praavishat*) and the Gita also says the same (*Manusheem tanumaashritam*). I am very sorry to state that your statements lack clarity and logical ladder confusing not only the reader but also the speaker (yourself). *You please elaborate all your statements step-by-step with full clarity so that I can also answer every point in detail.* I am only answering whatever I have understood here and there, leaving the obscure and confusing mixed concepts contradicting each other!

[9. Quote: The human incarnation is a very complex concept.

Objection- Ha! - evidently, so is the Divine Incarnation!]

Swami replied: You have not understood the meaning of the word 'complex'. *A 'shop complex' does not mean that the shops are not understood.* Complex means a group in which many concepts are interlinked with each other in several ways. In the same human incarnation, you find i) Monism of Shankara (100% God and 0% human being) in which Krishna looks as God only for fully surrendered devotees like Gopikas, ii) Intermediate monism of Ramanuja in which God is the main component and human being is the minor component (60 and above God + 40 and below human being) looking as a divine human being for partial devotees like Pandavas and 3) Pure dualism of Madhva in which God exists separately from the human being and Krishna looks as pure human being (zero God and 100 human being) to egoistic atheists like Kauravas. *The third option is the concept of God and every ordinary human being like us.* All the three angles of the same human incarnation are simultaneously correct for different spectators. Hence, all the three philosophies are simultaneously true with reference to corresponding receiver. Hence, it is told as complex. Complex does not mean lack of clarity. It only means presence of several parameters simultaneously, which look contradicting each other in the absence of careful analysis. In fact, we have to say 'Ha!' for your bundle of confusions everywhere!

[10. Quote: At the same time, it's the only way for one to fully experience God.

Objection- Likewise, it is the way God may fully experience being Man.]

Swami replied: Ha! If God is man and every man is God, Gopikas, themselves are God. All their family members are God. Why should they run to a specific human form called as Krishna? If Arjuna is also God, ha!, why Arjuna should question Krishna for answers?

[11. Quote: When Jesus said 'I am the truth, the way and the life', it was the God-component expressing Himself. On the other hand, when He said "Oh God! Why have you forsaken me?", it was the soul-component expressing itself.

Objection- With all due respect, the latter was Christ's identification with the separative ego of mankind as the ignorant individuated being. The soul component by definition is fully aware of its Divinity, and in that case was compassionately acknowledging the ignorant suffering of mankind.]

Swami replied: If you generalize these two concepts (soul and Divinity) with every human being, why every human being is unable to perform miracles like Jesus? Why Jesus alone preached the Bible or Krishna alone preached the Gita? If you say that Krishna identified His divinity, whereas Arjuna did not identify his hidden divinity, Arjuna performed penance for a long time and got the vision of God Shiva! Still, Arjuna was unable to find his hidden divinity! When the divinity does not enter the soul, the soul will find itself as soul only in spite of millions and millions years of concentration or penance. The Prime Minister visited your house and sat there for a few minutes. You are telling that the Prime Minister was always in your house since his birth hidden in a room!! This is the foolishness mixed with ego and jealousy (*ego about yourself and jealousy about Krishna*). The analysis of soul indicates that it is an item of creation (prakriti) called as the best part of the creation (para prakriti) and Creator is not hidden in it. Creator only enters a specific human being (Vaasudeva or Son of Vasudeva) to preach the spiritual knowledge to the world through the Gita. Saying that the divinity is hidden in you is like a defeated boxer fallen down keeping his hand on the back of the above winner saying that he has won!

[12. Quote: The human incarnation is a homogeneous mix of God and soul, where God and the soul retain their own identities while still remaining closely associated with each other. A human incarnation is always a realized soul, but a realized soul needn't necessarily be a human incarnation.

Objection- I think for purposes of any possible further discussion, an agreement of terms and their basic meaning would be helpful. For instance, what you mean by 'human incarnation', as distinct from 'Divine Incarnation'. Otherwise there appears to be some confusion in the quoted passage immediately preceding this comment. For instance the soul by definition doesn't realize anything - it already knows it is one with God. It is the 'lower' instrumental (ignorant) being that realizes God.]

Swami replied: You are totally confused and saying that a person with clarity is confused! For a mad person, another mad person is a normal human being! For a mad person, another normal human being is a mad person only! ***Realization means that you are the soul and not the body.*** Human incarnation means the realization of the soul that It is God because God mixed with It and this mixing is called as ‘Saayujya’. When the soul in human incarnation realizes that it is God, it is called as ‘Kaivalya’. If the soul realizes that still it is soul only different from God, it is called as ‘Saamipyra’ (close but not one) and if the soul feels that it is like God, it is called Saarupya. All these Saayujya, Kaivalya, Saamipyra and Saarupya are related to human incarnation only. All these three, which are monism, intermediate monism and dualism, are simultaneously true as per the view of the receiver. The human incarnation also has to proceed as per the level of the view of the receiver for some time till the receiver realizes the human incarnation completely. Hence, the points are:

- i) Ordinary soul is not God and God is not hidden in it.
- ii) Soul is a part of creation only (para prakriti) and God is beyond creation, hence, beyond the soul.
- iii) God enters a specific soul and merges with it completely so that such soul like Krishna is really God for all practical purposes and there is no other way to experience the unimaginable God.
- iv) The human incarnation exposes Its monism to fully surrendered devotees to make them get bliss.
- v) For partial devotees, it is in between monism and dualism to follow their mentality for some time before uplifting them.
- vi) It behaves like an ordinary human being only in the case of atheists to follow their psychology for some time to change them gradually.
- vii) The case of soul in human incarnation is totally different from the ordinary soul because the soul in human incarnation is in reality God only. Its different behaviour is according to the level of the other types of receivers.
- viii) Shankara told that He alone is God (***Shivah kevaloham***). The word ‘kevala’ means ‘only’. He proved it practically by drinking molten lead and asking His disciples to drink it. Then the disciples fell on His feet! First He told that He is God (***Shivoham***). The disciples thought ‘aham’ or ‘I’ is God and started telling that they are God. Then Shankara did the above miracle and proved that they are only ordinary souls and not God and that a specific soul like Him alone becomes God.

- ix) Of course, every soul has the opportunity to become God like every student in the class has equal opportunity to get the gold medal. Even this simile is not complete because one cannot become God by his/her effort alone as in the case of gold medal. Apart from the effort, God's will is the main reason for His entry into soul. The spiritual effort of the soul is not the ambition to become God because such ambition disqualifies it from the entry of God. If the soul gets rid of ahankara ('I') and mamakara (ambition to become God), the soul becomes deserving. The soul should continue to surrender to God totally (get rid of 'I') and serve God (get rid of the ambition for any fruit in return). When there is a necessity for God to enter the world as human form for some good purpose, such a deserving soul will be used by God. ***Hence, after becoming deserving, the soul should wait with patience and there should never be a trace of aspiration to become God at any time.***

[13. Quote: Self-realization is only to do with understanding the oneness with all of creation.

Objection- 'Cosmic' is conventionally seen as the equivalent of Universal, which is the conventional equivalent to physical Creation. God is the universe but also transcendent of it. Traditionally, Oneness with Creation signifies Cosmic Consciousness, perhaps a requisite to God Realization, since the Cosmic is symbolic of the transcendental, but not its actual equivalent. Realization would require the being to become, in actuality - fully and permanently aware of the transcendental aspect as well as the Cosmic. Indeed, great sages have reported that in deepest meditation they experience the entire Universe as a tiny dot within their heart.]

Swami replied: ***Don't you feel any sense of self-contradiction in your statements?*** He is cosmos as well as beyond cosmos! How this is possible? If He is both, there is no creation at all because the second item does not exist. That means the Veda, the Brahma Sutras and the Gita are saying lies while saying that God created this universe or cosmos (second item). Of course you can say from the angle of God that the created cosmos is relatively real and God is absolutely real as told by Shankara. Yes, it is perfectly correct that this world is unreal with reference to God. But, this soul is a part of creation and is neither God nor part of God. God is unimaginable and creation is imaginable. Soul is imaginable awareness and hence, soul is also relatively real in both senses (i) if you take the soul as causal inert energy, soul is relatively real because inert energy itself is relatively real. ii) If you take the soul as effective awareness, it itself is relatively real with respect to causal inert energy and hence, it is doubly relatively real with respect to God). ***Demons only say that they (souls) are***

God and that God beyond creation is unreal. Misunderstood monism is demonism. Demons at least felt that they are God after getting some miraculous powers from God. The human beings without a trace of miraculous power feeling that they are God are devils. ***Devilism is worse than demonism!***

[14. Quote: This creation changes endlessly, but God is permanent and without change.

Objection- Again, with all due respect, how can the Infinite not be available to transcend itself? By definition it is limitless. Note that 'permanent' could be a quality ascribed to physicality, but Eternal does not necessarily negate or invalidate the capacity to change, nor imply the inability to change even if eternal. iow... How can any limitation be a property of omnipotence??

A true Oneness in the monist conception implies that God is the Creation itself, in all its incessant becoming, and as such, is not exclusive from it, as that very process of becoming of and within an evolution of consciousness that is Nature - is simply another aspect (conditional status) of God.]

Swami replied: Again, sorry to say that I am not clear of what you want to say exactly. It is a mixture of clarity and confusion mixed here and there. There is no continuity of clarity. I cannot answer those confused parts. I can answer only the parts of clarity. You say that limitation is not a property of omnipotence. If God has no power to limit Himself, He is having 99 powers only except that one power. Then, how God is omnipotent? I am retorting your question to yourself like the reversed bullet hitting you! God can limit Himself as the human incarnation for the sake of the happiness of devotees. Omnipotence is always supported by the aspect of 'proper' (uchita). God is omnipotent and does everything that is proper. Hence, you cannot say that if God is omnipotent, can God make Himself non-existent? He will not do this because it is not proper. ***The omnipotence is always controlled by the aspect of 'proper'.*** It is proper to please the devotees by appearing to them, by talking with them, etc., and hence, God has become human incarnation by limitation. You cannot put a question to a person (saying that he can cut anything with his sword) 'can you cut your neck by your sword?' Yes, he can cut his own neck with his sword to prove that he is omnipotent. But, you will immediately put another question "This fool has cut his own neck, does he not possess the omnipotence to control his foolishness?" Therefore, omnipotence means that God can do everything, but, He does certain things only which are not improper and foolish. Such limitation does not contradict omnipotence because you will attack again about His inability to control His foolishness! Hence, you must add '***the ability to do proper things only***' to the omnipotence side by side.

[15. **Quote:** This is possible only if creation is relative to the absolute reality, which is God. The soul is a part of the relative reality. Absolute reality remains only when the relative reality disappears. And when this happens, even the soul or the ocean of cosmic energy disappears, because it is a part of it.

Objection- If creation is relative to the absolute reality, that means by your (in my opinion, questionable) reasoning, that the absolute is relative. (?) Meanwhile, the Absolute exists in appearance or disappearance, and is not dependent on either, precisely why it is not relative. That is what it means by 'absolute': it is not defined by any attribute which is derivative, exclusive, relative or dependent.]

Swami replied: I am totally confused here because there is no single word which is clear to My limited intelligence! O scholar of unlimited intelligence! I beg you to clarify your above para clearly in elaborated way so that an ordinary person like Me can first understand your comment to speak anything about it. I am sure that even God with omnipotent intelligence can't understand anything from this! Don't speak anything, which is not clear to you. If it is clear to you, it will be clear to any human being since you are also a human being. If it is not clear to you, every human being is confused as you are confused. Even God can't understand this para using His omnipotence because the clarity here is like a drop of water in the desert. If God understands nothing as something, you will immediately attack saying 'is God unable to understand nothing as nothing?' I am telling you very clearly that I am criticizing the statements only and not the person, who uttered these statements. Why do you fear for elaboration, when there is vast space and wonderful facility to present everything clearly in elaborated way? In the ancient days, the palm leaves were short and writing with a needle putting holes was very much inconvenient and hence, the ancient scholars maintained lot of brevity, which is misunderstood in several ways. But today, God has given wonderful facility of presenting the concept clearly in elaborated way through lot of paper, number of pens and ink and lot of space in computer. I accept My utter defeat in your this last comment and declare that you have won finally! Anyway, I will present My concept clearly about absolute and relative concepts (which may be related to your point or not). God is absolute reality (Paramaatha sat) like the rope. Creation is a relative reality and is unreal with respect to the absolute rope like the illusory snake (Vyavahara sat). Soul is a part of the serpent (like the scale of the snake) and not a part of the rope like its thread. ***The Brahma Sutra says that no worldly example can be a full simile to the absolute God.*** God (rope) is beyond the world (illusory snake) and is unimaginable. You can't find an unimaginable thread in the unimaginable rope! Hence, neither the soul is

part of unimaginable God nor the unimaginable God Himself. The reason is that the absolute God is unimaginable where as the relative soul is imaginable. Soul is imaginable awareness. Awareness is seen as a pulse of inert energy (its causal part) in the oscilloscope on the screen. In deep sleep, awareness disappears and appears on awakening and thus, awareness is disappearing and appearing every day (*nitya jaatam*). Of course, the causal part of the awareness or the inert energy is all-pervading and is the root cause of all created items. But, even this inert cosmic energy (its subtle form is space) is generated by the unimaginable God as per the Veda (*tat tejah asrujata*). Therefore, for the relatively real soul, the rest relatively real world is real only and not unreal. For unreal part, the rest unreal whole is real. When the absolute real (unimaginable God) merges with the unreal part (soul), the soul (human incarnation) behaves as absolute real for all practical purposes. Hence, Shankara could enter the bolted doors (unreal for Him) and we can't enter (since unreal world is real for us) so.

When I read your concepts, which are mixed with little clarity and lot of ignorance, I feel shocked in those concepts of confusion. Thinking that your subject is deep, I try again and again to understand your confused concepts assuming that the defect is in My brain and not with your expression. After struggling a lot, I finally conclude that the defect is in your expression and not in My intelligence. These shocks and struggles happen to be a torture given to Me. Since violence is the highest sin (*ahimsaa paramodharmah*), please be clear at every step without bothering about the space so that you can avoid this kind of mental torture to Me! I beg you for this with folded hands!

Chapter 20

POWER OF ATTRACTION IN MY KNOWLEDGE IS ONLY TRUTH

November 13, 2016

O Learned and Devoted Servants of God,

Dr. Nikhil told “Your translation of Datta Veda is amazing”. Smt. Devi (wife of Dr. Nikhil) told “to whomever we give this knowledge, such person is terribly attracted!”

Swami replied: The power of attraction in My knowledge is only truth, which is the first requisite of preaching the spiritual knowledge as per the Veda (*Satyam jnanam*). Truth is always very clear and very attractive. *I have not made any effort to keep clarity and attraction in My preaching.* I just stuck to one basic requisite, which is truth, truth, truth... and truth only. *Other qualities mentioned by you spontaneously followed the truth.* A king was doing lot of charity. On one night, he found that all the eight forms of Goddess Lakshmi were going out of his palace informing him. The king did not express any objection. Finally, he found the deity of justice going out of his palace informing him as usual. Then, the king fell on her feet praying her not to quit him. The deity of justice returned into his palace. Immediately, he found all the other eight deities of wealth following the deity of justice returning into his palace! *All the merits lie with truth. All the defects lie with lie!* You should not expect any fruit in return from the receiver of your knowledge. If you expect any fruit in return, you will hide the truth here and there fearing that the receiver may be displeased with you so that you may not be benefited from such receiver. When fruit is not aspired in return at any time, you will not hesitate to express the truth at any time to any receiver.

The best example for this is about Lord Krishna stealing the butter and dancing with Gopikas in the midnight. The truth behind this is not understood by anybody so far. For the first time, the truth behind this is revealed because other religions are mocking at Hinduism pointing out this as a black spot on the top-most form of God! Some told that it is just fun (leela) of God! Fun of God can't be such horrible thing, which can mislead people easily to stealing others' wealth (as in the corruption today) and free illegal sex (as inferred today or perceived in clubs) and this is cracking the foundations of pravrutti or basis of justice. Some other people tried to avoid this by reducing the age of Krishna to about five years! All these are

deviations from truth because Gopikas clearly expressed about the internal sex (surata) with Krishna in their songs (Bhramara Gita). Hence, escaping from truth by side-tracking the true issue is not correct. If you have killed somebody, accept the truth and give the special reason for it (like saving your life from the brutal attack of the other side), which can save you as per the constitution. Truth will always protect you from punishment or at least reduce your punishment since you have not twisted the truth in several ways to waste the time of court. Don't say that you fired in the air and the bullet killed somebody by accident and thus, you have no intention of the crime! The opposite side lawyer will dig the case more and more to prove that you are the bitter enemy of the killed person having the intention to kill him.

The truth in this is that God tested the sages (Gopikas) in their previous birth regarding their attachment to the strong worldly bonds (eshanas like bond with money, issues and life partner), which stand in competition with God. The sages sacrificed all the wealth in the cities and came to forests in utter stage of poverty, leaving marriage and issues for the sake of God. They wanted to become females and embrace God Rama for which there is no objection from their non-existent life partners. They have left all the wealth in cities for the sake of God since there is no objection from their non-existing issues. In the absence of opposite force, the test is very easy, which becomes very serious and strong in the existence of opposite force only. Even if some sages were married and had issues, the test was not serious because 1) the female life partner knows that her husband is actually a male only and 2) the issues know that their father is not having any wealth in the forest that can be given to them. Hence, God Rama asked them to be born as Gopikas with husbands and children facing very strict discipline of pravritti in the uneducated tribal society! Hence, the sages in female bodies, offering to embrace God is the form of the test that was already suggested by the candidates themselves in the previous birth. Even in the next birth, when Gopikas came to Krishna in the midnight, Krishna warned them to return preaching strongly about sin and hell. The Gopikas said that they will jump into Yamuna river. Hence, ***the offering of the form of test and the offering of the force in the test is from the side of the candidate and not from the side of God, the examiner.*** If such practice is the fascination of Krishna, He should have repeated such acts after leaving Brundavanam in His 18th year! If it is the fascination, it will never subside in the rest of life, which was full blooming youth in the case of Krishna after 18th year. When 16,000 girls of kings desired Him, Krishna married them and did not dance with them as in the case of

Gopikas in the midnight. *The reason is that these souls are not above justice and injustice for the sake of God.* Gopikas voted for God even above justice (*Sarvadharmaan... Gita*). Krishna condemned Shishupala and the last allegation made by Krishna towards Shishupala just before killing him is that Shishupala forced the wife of King Babhru to become his wife! But, you will immediately question Krishna that He did the same! No. My dear friend! There is lot of difference. The wife of King Babhru was forced by Shishupala whereas Gopikas forced Krishna! Hence, God is always to protect justice in the world (pravrutti) and Nivrutti is the rarest, rarest and rarest example as in the case of Gopikas. Gopikas were kept above the head of the Lord (Goloka) so that the dust of their feet always falls on His head.

This rarest climax is to be kept as goal so that if 100/100 is the goal, at least 40/100 is achieved. Even if the climax is not reached, at least, reduction in the strength of these three strong worldly bonds will at least reduce the corruption of money and illegal sex present in the society in these days. Reduction of the strength in the bond is sufficient to achieve the goal of pravrutti (peace and order in the society), but, it cannot be achieved if the same is kept as the goal! Hence, Nivrutti (the Bhagavatam) also is to be explained as the goal in the spiritual knowledge apart from pravrutti (the Ramayanam and the Bharatam), which can be practically achieved in such case.

Inbuilt Resistance to Sin From Childhood - Responsibility of Education System

Shri Anil asked: What is the significance of Datta creating Rs. 190 notes in the miracle explained recently by Shri Phani?

Swami replied: The creation of the new currency notes by waving the hand and the continuity of their existence is an unimaginable event that indicates the source of it, which is the unimaginable God. *Unless the unimaginable God is established, souls will not be controlled to do the sin at least with the fear for the punishment to be given by the unimaginable-omniscient-omnipotent God*, even if they escape police and courts through their tricky talents. Even I will become an atheist if the unimaginable God is absent. I'll put the question, "What is the harm if I do the sin by escaping police and courts?" I'll put this question at least to Myself and to My very close family members, who will enjoy the fruits of such sin. I may not put this question in the public because the police will catch Me. Moreover, I will lose My prestige in the public. Hence, to escape from the police and to save My public prestige, I'll be hypocritical in not putting this question openly in the society. But, what prevents Me to do the sin secretly? I'll

mislead the public by saying openly that I will not do any sin for the sake of the safety of the society (My social responsibility) even though I disbelieve in God. But, I will do the sin secretly thinking that just one sin can't spoil the society like a spoon of salt can't spoil the sea of sweet water! But, every fellow will think like this only and the whole sweet sea is becoming saltish!

Hence, ***inbuilt resistance to sin in the heart of every citizen from the childhood is the responsibility of the education system*** (Government), which must give a strong place for spiritual knowledge. Ancient kings did this and this is the reason why the society in the ancient times was almost sinless. Today, the education system is only stressing on earning the materialistic wealth and not a single dot of spiritual knowledge has a place in the education system! For this reason only, the society is totally spoiled and even the controlling systems like police and courts are unable to control the sin since every citizen became very clever to escape from these controlling systems. Moreover, added tragedy is that these controlling systems constituted by the same citizens are also becoming corrupt! This will lead to the final stage of unlimited anger of God to destroy the whole world, which is called as final dissolution (Mahapralaya). Therefore, these miracles help to achieve this basic control. But, excess of miracles is not good in the spiritual path because both the sides get spoiled (both the sides are: i) the devotees increase their selfishness in using these miraculous powers to solve their personal problems and ii) the performer of miracles becomes egoistic by the praise of devotees and gets spoiled).

Chapter 21

EACH SOUL DEVELOPS ITS OWN DIRECTION BASED ON FREE WILL

November 26, 2016

O Learned and Devoted Servants of God,

1. Is this verse "vijnanam yetad sarvam janaardhnath" applicable only to inventions that benefited mankind?

[Shri Balaji asked: Respected Swamiji, Namaste, Kindly clarify the following question,

There are many scientific inventions. A few are path breaking and have immensely benefited the world. But others are mediocre in quality and are not useful/have failed. Some have actually been harmful to humanity. Also, many inventions have only promoted sensory enjoyment largely and are leading people to waste a lot of time.

In view of above, kindly clarify if the statement "vijnanam yetad sarvam janaardhnath" should apply only to path breaking inventions that have benefited mankind? Sincerely, Balaji]

Swami replied: *The scientific logic leading to inventions is blessed by God.* Hence, the energy required for a scientific process and the resulting discovery are certainly due to the grace of God (Janaardhana) only. The application of the discovery is the direction of the invention in the further journey. This direction is due to the psychology of human being. Matter is a form of energy and matter can be converted into energy. The equation of this principle given by Einstein is due to grace of God. But, the huge energy released in such conversion can be used as power of the light and the energy used for computer, which are useful in the spiritual effort. The same energy can be misused in the form of atom bomb. The horse is the vehicle for your journey. But, using the horse, whether you are traveling to a forest to be robbed by thieves or traveling to the house of a friend in the city depends upon the direction of your free will. If you go to a forest, you are robbed. If you go the city, you are honored by your friend. The horse is one and the same for both purposes. But, the resulting directions ending in different fruits are based on your psychology developed due to your freedom of will. This freedom is given to all souls and *each soul develops its own direction based on the freedom of will given by God to the souls in this world.* This world is called as karma loka or world of doing actions as

per the freedom of the will of a soul (*svabhaavastu pravartate...* Gita). The upper worlds like hell and heaven are called as bhoga lokas or places for enjoying the fruits of past deeds without any freedom of the will. You cannot blame God for giving such free will to souls in this world because due to this free will, all souls are not spoiled. In spite of this freedom of will, there are several souls, which are benefited much. If you remove this freedom of will from this world, there is no real enjoyment of the fruits resulting from actions based on free will. ***This creation is not only created by God for His entertainment, but also for the entertainment of souls.*** Hence, the present system of actions yielding corresponding fruits (there is no freedom for you to change the fruit of a specific action) having freedom in selecting a specific action is a mixture of hot and sweet for entertainment. If you put finger in fire, it will burn. If you put your finger in water, it will be cool. There is no freedom for you to change the specific fruit of a specific action. But, there is full freedom for you to put your finger in fire or water. If this freedom is also absent, the souls become inert robots only. In such case, God has to enjoy the good or bad fruits of all actions. In the present system, God does not enjoy the fruit of any action done by you. God is completely free from the blame since He propagated the right knowledge of fire and water from the beginning of the creation. Therefore, release of energy from matter is by God and the direction in which the energy is used (karma) and enjoyment of its destined fruit (bhoga) goes to the soul only.

Hence, God is doer (karta) and enjoyer (bhokta) up to the first stage of release of energy from matter. The same God is entertained (bhokta) by this first step only. From the second step onwards (process of using the released energy), the soul is doer (karta) and enjoyer (bhokta) of use of energy. You cannot fix God as doer and enjoyer for both the steps. You are only responsible for your good and bad deeds for which heaven and hell are related places respectively. Hence, the use of energy (karma) and its enjoyment (bhoga) are totally related to you only. Energy, in the form of electricity, was used in ancient India, which was called as vaidyutaagni. The same energy was also used as atom bomb in ancient India, which was called as Brahmaastra. In the Mahabharata war, the atom bomb (Brahmaastra) was used and its full description along with all the posterior effects (as observed in Hiroshima) were clearly explained. In that ancient time, when this weapon was given to disciples, several controlling instructions were given side by side. Due to the background of vast spiritual knowledge, this weapon was almost out of use. In the present time, due to lack of such vast spiritual knowledge, controlling psychology is almost

absent. Even in Mahabharata war, it was misused due to defective psychology. Similarly, whether the computer is used for spiritual work or at least for the development of technology in the worldly benefits of humanity or whether the computer is used for doing cyber crimes or used in useless entertainments, it depends upon the attitudes and psychology of human beings in the absence of lack of stress on the spiritual knowledge in the present system of education. Hence, God is used as a vehicle only. The process of the direction of its use (path) and its fruit depends upon the driver (human being) of the vehicle. The Veda says that God is used as the vehicle (*abadhnan purusham pashum*). The word 'pashu' here means an animal like horse used as vehicle in the journey. Thus, God *is limited to the energy of the action (kriyaa shakti) only* and is not related to the direction of the action or enjoyment of its fruit.

2. Is the corruption and lack of charity in India due to basic needs not being met?

[Namaste Swamiji, Kindly explain on following topic,

To a comment made by me to my colleagues "Indians should learn lack of corruption and charity from the westerners", they replied as follows. "The west today is corruption free and charitable since they have looted the 3rd world countries for centuries of their natural resources. The west was not that charitable when their country was itself poor. Further the west has committed many crimes against humanity like slavery, driving away natives from America and death of many people in the 2 world wars, nuclear bomb etc. India's problem of corruption and lack of charity is due to basic needs not met because of looting by the British." Sincerely, Balaji]

Swami replied: *The main aspect is about corruption and not about the place where corruption is taking place.* For God, all the countries are one and the same and all the humanity is also one and the same because the entire earth and the entire humanity were created by Him only. God differentiates people by their psychologies only and not by their nativity. Good is good in any country and in the case of any human being. Similarly, bad is bad in any country and in the case of any human being. In My opinion, both good and bad people exist in every country, in every religion, in every caste and in both genders. Corruption is a sin whether it is taking place in India or in Western country. In the past, if the Western country looted India, it was also a sin in total sense. But, the point here is that all the Western people did not loot all Indians. Assuming that such looting took place, only some bad Western people looted some good Indians and by this, we should not generalize that West (all Western people) looted India (all Indians). We are also not sure whether the Western country was originally

very poor and became rich only by looting India or the Western country was already rich by natural resources blessed by God.

The attitude of charity depends on one's own mentality and not on the wealth possessed by a specific human being. The charity done is proportional to devotion in which the percentage of charitable share is the main point and not the magnitude of the share allotted for charity. If a person is the owner of 100 rupees, 10% of his total wealth is 10 rupees. If another person is owner of 1000 rupees, 10% of his total wealth is 100 rupees. The first person donating 10 rupees and the second person donating 100 rupees are equal because the percentage of charity is one and the same. ***Magnitude of the share used in charity is not at all important.*** Jesus told that a beggar owning 1 rupee and donating the same to God is the highest donor than others donating hundreds of rupees, who were the owners of lakhs of rupees. That 1 rupee donated by a beggar stood as more valuable than hundreds of rupees donated by rich people. Hence, charity does not depend on the magnitude but depends upon the percentage of the part that is donated to God. Hence, the quality of charity to God depends upon the magnitude of the devotion to God and does not depend upon the magnitude of the total wealth possessed by that person or the magnitude of the share donated to God.

The magnitude of the devotion to God is related to the percentage of the charity done for God. The magnitude of the charitable part is immaterial. India might have been looted by foreigners, but whether the looting was to such extent so that the richest India became poorest due to such looting – is a point to be correctly examined and estimated from the actual history. Another point is that whether India was richest and Western country was poorest originally by way of natural resources blessed by God and both the countries were reversed since India was totally looted by a Western country. Even then, the quality of charity to God is based on the quality and quantity of the devotion of a devotee and not on the magnitude of wealth as explained by your friends. The reason is that ***the percentage of the charitable part does not depend upon the magnitude of the total wealth.*** In fact, it is generally observed that the percentage of charity is least when the magnitude of total wealth is highest. More charity is observed in poor people (by way of percentage of charity) than rich people (not by way of magnitude of donated share). Jesus told that a camel may go through the eye of a needle, but a rich man can't get salvation! When a rich man approached Jesus for divine service, Jesus told him to donate all his wealth and then come for divine service. The rich man went away and was never seen again! Jesus appreciated and announced that the highest charity

is one rupee donated by the beggar since the percentage of charity was 100 percent!

3. Nidhi Ware requested Your answer - What are the scientific reasons for Hindu traditions?

Swami replied: In every religion, both good (having scientific reason) and bad (unscientific and blindly forced) traditions exist. In any religion, both good and bad followers exist. Tradition was never created by God. Only followers, who are human beings, alone create traditions. To err is human. A tradition is not a miracle of God. A miracle cannot be explained by science. Tradition is the practical application of a concept of spiritual knowledge given by God. *If the spiritual concept is correctly and clearly understood, the practical application of it called as tradition is always good and scientific.* If it is misunderstood, the tradition is bad and unscientific. Hence, to say whether a specific tradition of a specific religion is good (scientific) or bad (unscientific), you have to mention the specific tradition for doing intensive and systematic analysis. Assuming that all traditions of a specific religion are good and scientific – is not correct. It is blind fanatic and conservative ignorance to say that all traditions of a specific religion are good and scientific or to say bad and unscientific. *Science means systematic and intensive logical analysis.* Since you have asked about Hinduism, I can mention a bad tradition and a good tradition as examples. Reciting the scripture (the Veda) blindly without knowing its meaning in a ritual is unscientific and bad tradition, especially, when the meaning of the word the Veda itself is knowledge! Worshiping idols in human form is a good tradition because development of theoretical devotion to human form of God is introduced as a preliminary training. Straight worship of human form of God is difficult due to the natural ego and jealousy present in almost all the human beings. Theory is the source of practice. Theory is developed by idols and photos whereas the subsequent practice is applied to the actual human forms of God. Hence, the idol worship need not be criticized as meaningless service done to the inert objects. *You should not criticize the wastage of bullets in shooting the inert targets during the training period before the soldier enters the war to fight with alive enemies.* This is a good tradition of Hinduism.

Chapter 22

SOUL SHOULD BETTER THINK AS NO CHANCE OF REBIRTH

November 27, 2016

O Learned and Devoted Servants of God,

1. Isn't the following statement of Prophet prove that Islam believes in the concept of rebirth?

[Shri Anil asked: Isn't this statement by Prophet Mohammed proof that Islam like Dharmic Tradition believes in the concept of rebirth?

The Prophet said: ...I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred... [Bukhari 4.54]]

Swami replied: Hinduism believes in rebirth of the soul. Christianity and Islam do not believe in rebirth. Thus, both these are extreme contradicting concepts without the Aristotle's middle golden path. This means that there are three possibilities: 1) Every soul has rebirth, 2) Every soul has no rebirth, 3) Some souls have rebirth and some souls do not have rebirth. *The third possibility is the actual fact that correlates all the three religions.* Everything depends upon the judgment of God regarding any soul to sanction human rebirth. This judgment depends upon the merits and defects of a soul that decide the probability in favor of uplift of the soul. A soul may have the possibility of spiritual uplift if one more or even some more rebirths are allotted. Such soul will be given the chance of rebirth for doing further spiritual effort. Some soul may be full of defects and there may be no chance of spiritual uplift even if one more rebirth is sanctioned. Such condemned soul will not have rebirth and will be thrown into hell forever. Sometimes, depending upon the case of the soul, it may be given rebirth to be born in the birds and animals or even trees or even inert stones. Birds and animals are engaged in the activities of securing food for that specific time only. Such births are given to the human souls having unlimited ambition of earning and storing wealth. Such rebirth as bird or animal brings limitation to the ambition in the case of the soul. After some births as birds and animal, the ambition may be reduced in earning and storing the wealth. Such soul will be brought to the human birth again in which the soul is born with least ambition for earning and storing. Some soul may have the defect of not donating the stored wealth for the sake of

God. Such defect is removed when the soul is born as a tree. The stored food as fruits by the tree is in the service of human beings only. By the long period of life of a tree, the soul will develop the quality of charity of stored wealth and thus, it can be brought to human rebirth. ***Some soul may have very intensive ambition and such soul is given the birth of an inert stone so that the intensive negative quality comes to zero during the long deep sleep of the life of stone.*** Then, again the soul may be brought to the human birth from the birth of a stone. Let us take the example of Ahalya, the wife of Sage Gautama. She was raped by Indra, the King of Heaven, who came in disguise appearing as Sage Gautama. Several people think that Ahalya was cheated by Indra and the curse given by Sage Gautama to her to become a stone is not justified. This version is not correct. Ahalya identified Indra before meeting with him (*Devarajam tu vijnaaya... Ramayana*). She was not cheated since she identified Indra, who came in disguise. Such intensive negative quality of passion for illegal sex was punished by Sage Gautama. For a long time she remained as a stone, which is equal to deep sleep. During such long period, the negative quality is subsided. Then God as Rama gave her the rebirth as human being. Since the soul became pure, she was accepted by Sage Gautama again.

Jesus also accepted the concept of rebirth in some special cases and this point was suppressed! (The Father of heaven or Lord Datta present in Jesus is also existing in this Datta Swami and hence, Lord Datta knows the fact. There may be defect in recording or this point might have been suppressed in the revised scripture.) ***If you see the above statement of Prophet Mohammed, infinite number of rebirths for the pure soul in the service of God (in the service of Allah) are stated.*** This means that the soul involved in the divine service will be taking rebirths forever in order to assist God in propagating the divine knowledge. For this purpose, even God is taking rebirths again and again. The servant of God involved in the divine service always accompanies the God through several human births as long as God wishes. Some people think that cancellation of the rebirth in this world is salvation! This is climax of ignorance. When God Himself is taking rebirths for the benefit of humanity (*Sambhavaami yuge yuge, janma karmacha Me divyam... Gita*), is the soul greater than God to avoid rebirth? ***Cancellation of rebirth means only avoiding the rebirth as worldly bonded soul again without involving in the divine service.*** It does not mean cancellation of rebirth as servant of God to assist Him in the divine service. All this explanation reveals the hidden truth in the background clearly in elaborated way so that we can understand the truth and avoid inter-religious conflicts regarding the spiritual truth, which is the

same in every religion. If you say that even God can't sanction rebirth to a soul, God's omnipotence becomes false!

Telling that there is no rebirth and this birth alone is final shows a practical merit. If you say that if a student fails in the year end March-examination, such student will not have opportunity to appear for the examination again in September, the student will be very careful in studies to pass the examination in March itself. Similarly, if rebirth is denied, the soul will be very careful for the spiritual path since there is no chance of rebirth to continue the spiritual effort. The concept of rebirth has the main defect that the soul feels relaxed and is not serious about spiritual progress in this birth since there are continuous opportunities in future to finish the effort. ***The decision of rebirth is in the hands of God and hence the soul should better think that there is no chance of rebirth*** (at least human birth) again to continue the effort. Based on this concept of absence of rebirth, if the soul puts hectic efforts in spiritual path and by chance (which is beyond the capacity of human being) the spiritual progress is not completed, God will certainly consider the soul for human rebirth. The soul sleeping leisurely thinking that human rebirth is a continuous facility, God will not grant the human rebirth to such a lazy soul.

In fact, God says in the Gita (*nitya jaatam...*) that every day is a rebirth after the deep sleep (death). The soul should not postpone the spiritual effort to the old age because any day untimely death may swallow the soul. Hence, every soul should think that the present day is the last birth for spiritual effort to please God.

2. Kindly give Your responses to the questions on Quran.

[Questions on the Quran by Shri Anil: Padanamaskaram Swami, Few questions on Quran is enclosed. Kindly give Your responses to them. at Your Lotus Feet, anil

Quran uses strong verses against idol worship as given below. It mentions types of idols also. Kindly enlighten us on the real meaning of these verses.

[31:13] Recall that Luqmaan said to his son, as he enlightened him, "O my son, do not set up any idols beside GOD; idolatry is a gross injustice."

[12:106] The majority of those who believe in GOD do not do so without committing idol worship.

[4:48] GOD does not forgive idolatry, but He forgives lesser offenses for whomever He wills. Anyone who sets up idols beside GOD, has forged a horrendous offense.

[4:116] GOD does not forgive idol worship (if maintained until death), and He forgives lesser offenses for whomever He wills. Anyone who idolizes any idol beside GOD has strayed far astray.

[39:65] It has been revealed to you, and to those before you that if you ever commit idol worship, all your works will be nullified, and you will be with the losers.

[72:18] The places of worship belong to GOD; do not call on anyone else beside GOD.

Types of Idols

a. Calf, statues as idols. [2:51] Yet, when we summoned Moses for forty nights, you worshiped the calf in his absence, and turned wicked.

[21:51-53] Before that, we granted Abraham his guidance and understanding, for we were fully aware of him. He said to his father and his people, "What are these statues to which you are devoting yourselves?" They said, "We found our parents worshipping them."

b. Worshipping other gods (is worshipping the devil). [4:117] They even worship female gods besides Him; as a matter of fact, they only worship a rebellious devil.

c. Jesus as idol. [5:72] Pagans indeed are those who say that GOD is the Messiah, son of Mary. The Messiah himself said, "O Children of Israel, you shall worship GOD; my Lord and your Lord." Anyone who sets up any idol beside GOD, GOD has forbidden Paradise for him, and his destiny is Hell. The wicked have no helpers.

d. Jinns as idols. [6:100] Yet, they set up beside GOD idols from among the jinns, though He is the One who created them. They even attribute to Him sons and daughters, without any knowledge. Be He glorified. He is the Most High, far above their claims.

e. Children as idols. [7:190] But when He gives them a good baby, they turn His gift into an idol that rivals Him. GOD be exalted, far above any partnership.

f. Humans as idols. [7:194] The idols you invoke besides GOD are creatures like you. Go ahead and call upon them; let them respond to you, if you are right.

g. "Intercessors" as Idols. From the Quran, it is obvious - there is no intercession by anyone on the Day of Judgment.

[10:18] They worship beside GOD idols that possess no power to harm them or benefit them, and they say, "These are our intercessors at GOD!" Say, "Are you informing GOD of something He does not know in the heavens or the earth?" Be He glorified. He is the Most High; far above needing partners.

h. Satan as an idol. [14:22] And the devil will say, after the judgment had been issued, "GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have disbelieved in your idolizing me. The transgressors have incurred a painful retribution."

i. Property as an idol. [18:32-36] Cite for them the example of two men: we gave one of them two gardens of grapes, surrounded by date palms, and placed other crops between them. Both gardens produced their crops on time, and generously, for we caused a river to run through them. Once, after harvesting, he boastfully told his friend: "I am far more prosperous than you, and I command more respect from the people." When he entered his garden, he wronged his soul by saying, "I do not think

that this will ever end. "Moreover, I think this is it; I do not think that the Hour (the Hereafter) will ever come to pass. Even if I am returned to my Lord, I will (be clever enough to) possess an even better one over there."

[18:42] Indeed, his crops were wiped out, and he ended up sorrowful, lamenting what he had spent on it in vain, as his property lay barren. He finally said, "I wish I never set up my property as a god beside my Lord."

j. The dead prophets, messengers and saints as idols. [16:20-21] As for the idols they set up beside GOD, they do not create anything; they themselves were created. They are dead, not alive, and they have no idea how or when they will be resurrected.

[3:79] Never would a human being whom GOD blessed with the scripture and prophethood say to the people, "Idolize me beside GOD." Instead, (he would say), "Devote yourselves absolutely to your Lord alone," according to the scripture you preach and the teachings you learn.

k. God's servants as idols. [18:102] Do those who disbelieve think that they can get away with setting up My servants as gods beside Me? We have prepared for the disbelievers Hell as an eternal abode.]

Swami replied: Worship of God represented by idol in the shape of a human form and worship of God in actual human form directly (as in the case of Jesus) are inter-linked with each other. Through worship of idol in the shape of human form, you are proceeding to worship God in human form in the advanced stage. The idol worship is a training before the actual worship of human form of God. Both these stages were seriously condemned by Prophet Mohammad because the advanced stage became very serious due to crucifixion of Jesus. The application of training is the employment. Training (idol worship) and employment (worship of God in human form) are abandoned to avoid such cruel crucifixions of divine personalities. Training is learning the shooting with the help of inert targets. Afterwards, employment is participation in the war to shoot alive enemies. A mother objects her son from both training and subsequent employment since she heard that some person was killed by the alive enemies in the war. ***Allowing training (idol worship) as first stage leads to allowing the subsequent employment (worship of human incarnation).*** The kind mother loving her son very much does not allow her son even to participate in the training since the subsequent employment may kill her son in course of time. The Prophet decided to avoid the cruel crucifixions of human incarnations even though He Himself is the human incarnation of God. He reduced the human incarnation to the stage of a Messenger. If somebody writes a letter to you scolding you, you cannot punish the messenger (postman) for that letter. Hence, messenger will never be crucified. Even the energetic incarnation of God called as Father of Heaven (Divine Father) is negated because such form also is in the shape of human form only since

Jesus told that He will sit on the lap of the divine Father. However, mere lump of energy (not having human form) was allowed by the Prophet as the medium of God for visualization. This is the ultimate aim of the Prophet to negate human form for the unimaginable God and He thought that it is better to negate even any form. Once the form is allowed, the best form (human form) will come into picture resulting in the human incarnation, which may be attacked by crucifixion by ignorant devotees. In this angle, you have to understand the concepts of the Prophet or Messenger of Islam. Avoiding practical effect (like crucifixion) is very important than establishing a theoretical concept even if it is truth. ***Truth is not climax of justice. Non-violence (ahimsa) is the climax of justice.*** To avoid killing of a good divine personality, you can suppress even a true theoretical concept in view of the stage of psychology of the followers in a specific region and in a specific period of time. The preacher should be practical also and should not be a mere theorist.

If you go back to the time of Jesus, the idol worship was discarded and not the worship of human form of God (Himself). The stage of His followers was different. The followers were involved in the idol worship (training) only and not entering the worship of human form of God (employment). In this time and in this region, the practical necessity is to divert the devotees of idols to the devotion of final human incarnation. A person is sitting in the training only throughout his life wasting a large number of bullets in shooting the inert targets only without entering the actual war. He never enters the war to use the bullets to kill the alive enemies. For such followers, Jesus objected the training and stressed on the employment, which is the participation in the war (serving the human incarnation). ***The real Christianity objects only the idol worship and not the worship of human incarnation since Jesus, the human incarnation declared that He is the truth and light.*** Jesus also told that He is the path, which means that one can worship the Father of Heaven (energetic incarnation of God that dissolved in Jesus) through Him. By worshiping Jesus, you are worshiping the invisible-imaginable Father of Heaven since Father (energetic form) merged with Son (materialized imaginable and visible form). ***By worshiping human form, you are worshiping the invisible-unimaginable God also, who merged with the Divine Father.*** The unimaginable-invisible God can't be even thought and hence, can never be worshiped directly. The Father of Heaven is imaginable but invisible energetic form and also can't be worshiped directly since He is invisible to all the ordinary human beings. Hence, by serving Jesus, you are serving the Divine Father in Jesus and also the unimaginable God present in

the Father of Heaven. Hence, Jesus told that He is the path to worship both unimaginable-invisible God and imaginable-invisible Father of Heaven.

Christianity is like the mother advising her son to finish the training quickly and enter the actual war to kill the alive enemies. Islam is like the mother, who is very much shocked on hearing the death of her son in the war and not allowing her son to participate either in the training or in the subsequent war.

If you come to Hinduism, it is like the mother advising her son to spend any amount of time in the training period so that shooting the target is perfectly learnt before participating in the war. Somebody may learn the shooting in very less time and some other person may learn the shooting after a long time only. Hence, you cannot stipulate uniform period of time for training to all persons. This is the philosophy of Hinduism-mother. Once the shooting was learnt perfectly, the Christianity-mother appears saying that one should not waste bullets in shooting the inert targets for any more time and that the person should participate in the war immediately. Continuity of the person in the training (idol worship) is condemned by the Christianity-mother. Unfortunately, the person who participated in the war was caught by enemies and was crucified! Now, the Islam-mother appears saying that both training and participation in the war should be avoided in view of the cruel killing of her son. If you understand the sequence of practical effects, the modification of theoretical concepts by these three religions can be perfectly understood. *If you are limiting yourself as an observer of a specific period of time only in this sequence, you will become a conservative Hindu or a conservative Christian or a conservative Muslim.* If you become the observer of the total sequence of different periods and the necessity of modification of theoretical truths to avoid dangerous practical effects in the corresponding times of human incarnations, you will join the universal spirituality finding the uniform theoretical truth, which was sometimes exposed and sometimes hidden to suit the different psychologies of different times.

3. Kindly enlighten us regarding the use of the word ‘partnership’ with Allah used in the following Quranic verses.

[Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will). (Surah Al-Imran, 64)

Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are

strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;- (Surah An-Nisa', 36)

Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed. (Surah An-Nisa', 48)

"How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know. (Surah Al-An'am, 81)

This is the Guidance of Allah: He gives that guidance to whom He pleases, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them. [6: Anam-88]

Follow what you are taught by inspiration from your Lord: there is no god but He: and turn aside from those who join gods with Allah. [6: Anam-106]

Swami replied: If the human incarnation claims that It is God (monism of Shankara), it is objected by the persons crucifying Jesus. Suppose Jesus says that He is minor partner (special monism of Ramanuja) of God, then also, Jesus will be punished because the message coming from one partner involves the contribution of the second partner also. Both partners discuss and arrive at final conclusion. By this, the second partner is having contribution in the message and hence, becomes punishable as per the view of those cruel devotees. The Prophet wants to avoid the cruel punishment given by ignorant devotees in both ways (monism and special monism). The third possibility leftover is that Jesus (Son of Mary) remains as a separate human being becoming the servant of God to carry on the message like a postman (dualism of Madhva). This third possibility is emphasized by the Prophet in order to avoid the brutal reaction of ignorant devotees on divine personalities forever in the future.

4. What is the meaning of '*Has he made the gods [only] one God?*' in the following verses?

[And they wonder that there has come to them a warner from among themselves. And the disbelievers say, "This is a magician and a liar. [38-4] Has he made the gods [only] one God? Indeed, this is a curious thing." [Surah Sad 38-5]]

Swami replied: Even if Jesus is reduced to the lowest stage of Messenger, the ego and jealousy of brutal ignorant devotees may still punish the Messenger doubting the authority of the Messenger. A messenger himself may write a hot message in the name of somebody and may deliver it to you as a postman. What is the authority that the messenger is a postman? The messenger might be wearing a duplicate uniform dress of the postal department! This means that the miracles performed by the

messenger (due to will of God) may be fraud like the magic, which appears as a miracle. This is the climax of ego and jealousy and for such devotees, nothing can be explained as the message of God. Such devotees are considered as demons, who will never agree with the greatness of others. Such souls are totally condemned and thrown into the liquid fire of hell forever. At least, they can examine the message and decide whether it is from God or the manipulation of the messenger. Sharp analysis will reveal the truth and if it is truth, it must be certainly from God.

5. Kindly enlighten us on the following verse.

[Abrogation: Kindly enlighten on the following

Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things? [2.106 Al Baqara]

One scholar interpreted the above verse of quran as follows:

The Ahl-ul-Kitab (People of the Book) also question the need for a new revelation (Qur'an) when previous revelations from Allah exist. They further ask why the Qur'an contains injunctions contrary to the earlier Revelation (the Torah) if it is from Allah? Tell them that Our way of sending Revelation to successive anbiya (prophets) is that: Injunctions given in earlier revelations, which were meant only for a particular time, are replaced by other injunctions, and injunctions which were to remain in force permanently but were abandoned, forgotten or adulterated by the followers of previous anbiya are given again in their original form (22:52). And all this happens in accordance with Our laid down standards, over which We have complete control. Now this last code of life which contains the truth of all previous revelations (5:48), is complete in every respect (6:116), and will always be preserved (15:9), has been given [to mankind].]

Swami replied: The Prophet wants to avoid any further revelation in the theoretical concepts based on monism and special monism that may lead to cruel punishments in future. The Prophet wants that the concept of the Messenger, totally disconnected to the message of God (dualism), shall stand forever so that such cruel ignorant reactions like crucifixion shall be avoided once for all. As long as the totally disconnected dualism of a postman-messenger remains in this world forever, such brutal reactions on divine personalities will be avoided. The Prophet feels that dualism is the actual truth (in view of avoiding cruel punishments of divine people) and special monism (partnership) and monism (human incarnation is God) are only the misinterpretations of the dualism that adulterated the actual truth (dualism).

6. What is the meaning of this bargain regarding number of prayers per day?

[Praying 5 Times Towards Mecca: Pagans prior to Islam would pray five times per day towards Mecca. Muhammad retained for Islam, this pre-Islamic practice, sanctioning it with a story of a night trip to heaven on a mythical beast called al-Buraq. In heaven, the Hadith tells us that Allah demanded 50 prayers per day per Muslim. Upon advice from Moses, Muhammed bargains with Allah and successfully reduces it to five prayers per day. Kindly enlighten us on this bargain.]

Swami replied: 50 prayers per day indicates the stage of highest devotee who is continuously in the spiritual path, in which both the legs of the devotee are in spiritual boat only since the other leg in the worldly boat is withdrawn. Before reaching this highest stage, a higher stage exists, which is 5 prayers per day. In this higher stage, both the legs of the devotee are in the two boats traveling side by side (spiritual boat and worldly boat). The basic high stage is to keep both legs in the worldly boat only following the justice of pravritti due to fear from God. The lowest stage is indicating a pure materialistic atheist keeping both legs on the shore of the sea only. The indicated meaning should be understood through the literal meaning.

7. Was Prophet influenced by satan?

THE CONTEXT OF THE SATANIC VERSES

When Muhammad first began preaching in Mecca his desire was that the people of Mecca, the Quraysh, would accept him as a prophet and the religion he was teaching. They were not receptive to him and made life difficult for him and his followers, and many of his followers fled to Christian Abyssinia for protection. This was until Muhammad recited Surah 53 (Suraht-an-Najm) with the following verses:

[Have you thought of al-Lat and al-Uzza and Manat, the third ... these are the exalted Gharaniq (a high flying bird) whose intercession is approved. (Ibn Ishaq, pp. 165-166)]

Al-Lat, al-Uzza and Manat were some of the local idols worshiped in Mecca. Previously Muhammad had spoken against them in his monotheist preaching but now he recited that their "intercession is approved".

When Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him ... Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, "Muhammad has spoken of our gods in splendid fashion". (Ibn Ishaq, p. 166)

The Apostle of Allah, may Allah bless him, repeated them (the verses), and he went on reciting the whole of Surah (53) and then fell in prostration, and the people (the Quraysh) fell in prostration with him. (Ibn Sa'd, vol. 1, p. 237)

The Islamic accounts then say that the angel Gabriel rebuked Muhammad for what he had said:

Then Gabriel came to the apostle and said , "What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you." (Ibn Ishaq, p. 166)

Then Muhammad confessed: I ascribed to Allah, what He had not said. (Ibn Sa'd, vol. 1, p. 237)

I have fabricated things against God and have imputed to Him words which He has not spoken. (Al-Tabari, vol. 6, p. 111)

Muhammad then announced that Gabriel had now told him to speak against the idols and so what he recited changed. Previously it had been:

Have you thought of al-Lat and al-Uzza and Manat, the third ... these are the exalted Gharaniq whose intercession is approved. (Ibn Ishaq, pp. 165-166)

Now the verse became (in place of the above verse Prophet told the following verse after Gabriel warned him):

Have you considered El-Lat and El-'Uzza and Manat the third, the other? What, have you males, and He females? That were indeed an unjust division. They are naught but names yourselves have named, and your fathers; God has sent down no authority touching them. (Qur'an 53:19-23, Arberry).

By this some people say that Prophet also are influenced by satan. In support they say the following verse also .

Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:

That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth): Hajj (Pilgrimage) 22:52-53. Yusuf 'Ali's translation

Kindly explain the significance of the above.

Swami replied: When God in human form comes down to this earth filled with ignorant devotees, which is like a mud pond having some fallen children, God is also painted with mud in the process of lifting up the ignorant children. When a powerful bull is running fast, a wise person stops it after following it for some steps even though he caught the nasal rope of the bull in the first step itself. *God follows the ignorance of the people for some time to become friendly with them before advising them against ignorance.* Even the bird flying at the highest height in the sky has to come down to pick up the low level birds. If you warn them against their ignorance in the first step itself, they will rebel and revolt against you. First you have to accept their ignorant concepts and mix with them as a friend. Slowly, you have to show the defects in their concepts and divert them towards the truth with the lowest speed as far as possible. Teaching the subject and the methodology of teaching in accordance with the psychology of the students are different. *The preacher should be a scholar in both the*

subject and psychology. Different idols represent different media of God. The different inert idols are representing the different alive human forms of God. When this point is understood, the devotee will leave the idols and comes to the different human forms of God. Then, the oneness of unimaginable God present in all these different human incarnations should be preached so that the unnecessary splits between different human incarnations like Krishna, Buddha, Mahavir Jain, Jesus, Mohammad, etc., disappear and this second stage is the universal spirituality. The only argument for establishing the oneness of God is that He is unimaginable, being beyond the space as the generator of the space. Though there is difference in the different human forms, since the same unimaginable God merged with all these different human forms to be treated as that unimaginable God Himself, all the human incarnations are one and the same from the angle of this one God. From the idol worship to the worship of contemporary human incarnation to the worship of the single unimaginable God through different human media are the different heights (one after the other) of different flying birds (spiritual aspirants).

8. Kindly give right meaning of the following verse.

God says to the angels in the Qur'an (2:30 - 33): “‘Verily, I am going to place mankind generations after generations on earth.’ They (the angels) said: ‘Will You place therein those who will make mischief therein and shed blood, while we (the angels) glorify You with praises and thanks and sanctify You.’ God said: ‘I know that which you do not know.’

Swami replied: The point of angels is to praise the unimaginable (or even invisible Father of Heaven) God through theoretical devotion instead of the practical devotion in the form of service to human incarnation that results in shedding blood by crucifixion. God replied that He knows more than the angels. The angels are energetic forms and can't crucify the energetic incarnation of God since energy can't be destroyed like matter (in the sense of a layman and not in the sense of conservation of mass of a scientist). But, the program of God is for the sake of humanity having materialized bodies in the case of which crucifixion is possible. The theoretical truth of human incarnation is to be expressed to the humanity in spite of its violent reaction. After all, in sometime, the truth has to be revealed and this point is not in the minds of angels as indicated by God through the last statement.

9. Kindly give right meaning of the following verse.

Regarding black stone at Kaaba: It was narrated that Ibn 'Abbaas said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said concerning the

Stone: "By Allaah, Allaah will bring it forth on the Day of Resurrection, and it will have two eyes with which it will see and a tongue with which it will speak, and it will testify in favour of those who touched it in sincerity." Narrated by al-Tirmidhi, 961; Ibn Maajah, 2944

Swami replied: Even though messenger is neither God nor partner of God, the messenger is still a favored soul of God having inert human body externally and awareness internally. *When the messenger leaves the inert body, the awareness (individual soul) with inert energetic body leaves this earth.* Ignorant people may think that this inert dead body of the messenger is finished once for all. It is not so because the inner energetic form having eyes, tongue, etc. will come and speak the final judgment. Though the divinity of the messenger was totally avoided for the fear of crucifixion, the divinity of the messenger is slowly projected in course of time by the Prophet. This is the slow introduction of truth.

10. Kindly give right meaning of the following verse.

Burning houses: Narrated Abu Huraira: The Prophet added, "Certainly I decided to order the Mu'adh-dhin to pronounce Iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses so far for the prayer along with their houses." Sahih Bukhari [1.11.626]

Swami replied: Human beings attached to the worldly bonds (houses) are to be burnt along with their worldly bonds in case the spiritual path is totally discarded. The worldly bonds are destroyed with the death in the case of every soul (along with their houses). The souls are burnt in the liquid fire of hell for the sins. Both these are indicated for the souls, which are totally materialistic without even a trace of scent of spirituality.

11. Kindly give right meaning of the following verse.

Mark 2: 18-22 FASTING

18 Now John's disciples and the Pharisees were fasting. Some people came and asked Jesus, "How is it that John's disciples and the disciples of the Pharisees are fasting, but yours are not?"

19 Jesus answered, "How can the guests of the bridegroom fast while he is with them? They cannot, so long as they have him with them. 20 But the time will come when the bridegroom will be taken from them, and on that day they will fast.

21 "No one sews a patch of unshrunk cloth on an old garment. Otherwise, the new piece will pull away from the old, making the tear worse. 22 And no one pours new wine into old wineskins. Otherwise, the wine will burst the skins, and both the wine and the wineskins will be ruined. No, they pour new wine into new wineskins."

at Your divine feet, anil

Swami replied: Fasting means not simply avoiding the food by force even though the fire of hunger is burning in the stomach. Real fasting

means to be immersed in the thoughts and love of God (theoretical devotion) so that you are not feeling the sense of hunger as your attention is totally diverted to God. We observe this fact even when we see a cinema with totally absorbed concentration. ***Fasting becomes spontaneous and natural when the interest on God is in the climax.*** This fasting should not be misunderstood with the present style of fasting in which hunger is forcibly resisted. The theoretical devotion appears in the absence of the human incarnation that was served by practical devotion (real sacrifice and practical service) only during its life period. In the absence of human incarnation in this world, only theoretical devotion is possible by which fasting (absorption in the love of God) can take place. When the human incarnation exists, there is no need of theoretical devotion (fasting) since only practical devotion exists.

The old weak cloth is not sewed by a patch of new strong cloth. By this, the old cloth is spoiled more. This means that the people of old generation are already rigid by their long following of ignorant concepts and traditions. Such rigid people can't be modified through revolutionary concepts that result as the fruits of sharp analysis with various branches of logic. They cannot digest any change in their blind rigid concepts. Only people with scientific analysis and open mind can accept the change of a concept through the fire test of intensive analysis. The closed mind with rigid ignorance represents the old cloth and the patch of new cloth represents a revolutionary concept that is concluded by long, sharp and deep logical analysis.

12. Kindly give the inner meaning of following verse in the Bible?

Questions on the Bible by Shri Anil: Padanamaskaram Swami

Kindly give the inner meaning of following verse in the bible:

Paying Taxes to Caesar (Mark 12:13-17; Luke 20:19-26)

[15 Then the Pharisees went out and plotted to trap Jesus in His words. 16 They sent their disciples to Him along with the Herodians. "Teacher," they said, "we know that You are honest and that You teach the way of God in accordance with the truth. You defer to no one, because You pay no attention to external appearance. 17 So tell us what You think. Is it lawful to pay taxes to Caesar, or not?"

18 But Jesus was aware of their evil motives. "You hypocrites!" He said. "Why are you testing Me? 19 Show Me the coin used for the tax."

And they brought Him a denarius.a

20 "Whose likeness is this," He asked, "and whose inscription?"

21 "Caesar's," they answered.

So Jesus told them, "Give to Caesar what is Caesar's, and to God what is God's."

22 And when they heard this, they were amazed. So they left Him and went away. at Your feet, anil]

Swami replied: The cunning people tried to divert Jesus against Cesar in such a way that Jesus will recommend the payment of tax to God and not to the King since God is the highest King to whom the tax should be paid as spiritual charity. They wanted to mix pravrutti (worldly life) with nivrutti (spiritual life) and confuse Jesus to become a criminal against the worldly rules. Jesus separated both pravrutti and nivrutti so that there is no clash between them. When the tax is paid to the king, who uses it in justified way, even such worldly king is a representative servant of God. If the worldly king misuses it, he will be punished by God. God is above Cesar to protect or punish as per the justice and injustice done by him respectively. You cannot decide justice or injustice without paying the tax. ***Payment of tax to Government is not injustice.*** If the tax is swallowed by the Governing persons through corruption, they cannot escape the punishment from God. Payment of tax to Government itself cannot be a sin since the Government may use it in justified way due to fear from God.

Chapter 23

December 18, 2016

O Learned and Devoted Servants of God,**1. Can we say that advaitin also sins like an atheist who does not believe in the existence of God?**

Dr. Nikhil asked (on phone): You said that atheist does sins since he does not believe in the existence of God. An Advaita philosopher also feels that he is God and hence, does not agree in the existence of God other than himself and hence, can we say that he also does sins like an atheist?

Swami replied: There is difference between Advaita philosopher and atheist. Atheist believes in his existence and believes neither that God other than himself exists nor believes that he himself is God. The Advaita philosopher believes in the existence of God and also believes that he is that God. There is difference between these two people. *An atheist does not fear for God or hell since both are non-existent in his view.* He only fears to the police and courts in this world and hence, fears for punishment existing in this world. It is true that an Advaita philosopher also fears for the punishment in this world like an atheist. You may also say that Advaita philosopher also does not bother about the hell since he himself being God, can't go to hell. Fear for hell also does not exist in the atheists since hell does not exist. Hence, the backgrounds may be different, but, the fear for hell on doing sin does not exist in both. You are true that in this way Advaitin misunderstood truth and the followers of Advaita philosophy were spoiled due to lack of fear for hell and continued to do sins. Moreover, Advaitin misunderstands that world is unreal for him (God) and hence the sin is also unreal in his feeling. For the unreal sin, subsequent unreal punishment exists, which is real for the unreal sinner (since unreal world is real for unreal soul)! *Shankara established this by saying that His run on seeing unreal elephant is also unreal!* To rectify this misunderstanding of Advaita philosophy, Ramanuja and Madhva came subsequently.

The above misunderstanding of Advaita philosophy should be rectified by taking- 1) the founder of Advaita (Shankara Himself) as an example in the concept and 2) the point that practical experience (Anubhava) is the final authority among authorities of knowledge like primary scripture (Shruti), secondary scripture (Smruti), logic (Yukti) and practical experience (Anubhava). This world is unreal to the absolute reality

called God since world is the relative reality. The human being (soul+body) is a part of this unreal world and hence, the human being is also unreal to God. For the unreal human being, the rest unreal world can't be unreal. ***Both human beings and world are unreal to the real God only.*** Shankara with whom the real God is merged becomes absolute reality or God. Hence, Shankara could pass through the bolted door of Mandana Mishra since bolted door (part of the world) is unreal for the real Shankara. ***If every human being is God, it should pass through any bolted door even if it does not know that it is God.*** Even if the fire thinks itself as water, anything thrown in fire is burnt only and not quenched. Hence, even an ignorant human being (not knowing that it is God) should pass through the bolted door. At least, a human being instructed that it is God, shall realize itself as God immediately and hence, such a realized human being should pass through the bolted door. Neither ignorant nor realized human being is able to pass through the bolted door. Hence, the practical experience opposes that any human being (in which God or soul is merged) can pass through the bolted door. Now you may say that the ignorance is very strong and sometime is needed to realize fully that every soul is God. O.K. ***You have agreed that no soul is God even after realization and that there is a period of time in which the human beings have not become God.*** All the human beings in this world continuously exist in such period only for births and births together. In such period of non-removal of total ignorance, no soul or human being is God. During such period of ignorance, all the human beings experience the world as equal reality only and hence, sins and hell must be also real in such period because sins and hell are part of the world. Therefore, during such period of ignorance, till the soul is transformed into God like Shankara, the soul did not become God as proved by the above practical experience. Therefore, during such period of ignorance (vyavahara dashaa), the soul shall not do sins to avoid the punishments in the hell or ***even here (in the case of intensive sins).*** Therefore, an Advaita philosopher misunderstanding Shankara can be rectified through the logic, whereas an atheist can never be rectified. Shankara agreed to the reality of hell, heaven and corresponding deeds of the soul as long as this period of ignorance exists.

An atheist and Advaita philosopher coincide only at one basic point, which is that there is no God at all (for atheist) or no God other than the soul (for Advaita philosopher). These two concepts of atheist and Advaitin coincide at one partial-basic point like the point at the bottom in a letter 'V'. After that point, these two philosophies are totally different in opposite directions, which are upwardly extending slant lines of the letter 'V'. This

basic common partial point that there is no God for both philosophies was inevitable for Shankara because you have to become friendly by nodding your head to the opponent so that the opponent will at least hear your argument in return patiently. This is the psychology to agree the point of opponent to some extent at least (at least partially). In fact, the point that there is no God is partial only since there is no God at all for atheists and there is no God other than the soul for Advaitin. Just half of a point (there is no God) is common to both. Therefore, Advaita philosophy of Shankara understood with careful analysis shows that Shankara is hundred percent theist and not atheist at all. Lack of patience in doing careful analysis of the highest intellectual theory of Shankara alone misleads the Advaitins to become atheists. Due to this misunderstanding only, Shankara was called as Buddhist or atheist in disguise (*prachchanna bauddha*) by foolish people. ***Even Buddha was misunderstood as an atheist. Buddha was the incarnation of Lord Vishnu among the ten famous incarnations and is it not shameful to call Buddha as an atheist?*** Buddha never negated the existence of God. He only kept silent about God because the absolute God is beyond words and even imagination. Silence is the correct indication of the absolute God and this misunderstood silence ends in atheism to think that silence means absence of existence of God.

2. Kindly elaborate on the point that how is it very very difficult to cross the sixth wheel.

Questions by Shri Anil: Padanamaskaram Swami. With regards to Your recent discourses kindly elaborate on following points. At Your Divine Feet, anil

Swami: 'It is very very difficult to cross the sixth wheel because nothing can go beyond itself! Even Shri Ramakrishna Paramahansa was unable to cross this sixth wheel and his preacher (Totapuri) pierced this wheel present in between two eyebrows with a piece of glass'.

Swami Replied: All the six wheels constitute all the components of this creation. Matter in three states (solid, liquid and gas) and energy in three states (visible range, invisible range and specific work form in a specific nervous system called as awareness) are the 6 principal components of this creation. You cannot go beyond this world to understand the unimaginable God by any amount of intensive analysis of intelligence (seventh wheel). Going beyond world means going beyond yourself since you are a part of this world containing all the six components assembled as yourself as a micro-model representing the macro-cosmos. Hence, crossing yourself is nothing but going beyond the creation. This results in going beyond five inert elements and yourself as awareness indicating the realization of the existence of the unimaginable absolute

reality or God. In the seventh wheel, the information you can achieve is that the unimaginable God exists and you can imagine the absolute God as unimaginable. Getting this much information is achievement of the unimaginable God, which means that you have to imagine the existing absolute God as unimaginable only. *Getting this much knowledge of unimaginable God is represented by the merge of Kundalini (power of imagination) with Shiva (attaining information that the unimaginable God exists).*

3. Please comment on ‘God is very much pleased by sacrificing right knowledge in spiritual path’.

God is very much pleased by sacrificing right knowledge in spiritual path than in materialistic path like knowledge of science.

Swami Replied: Science helps the soul to have a peaceful life in this world, which is also essential for the spiritual path. *The fruit of science disappears once you leave this world.* The fruit of spiritual knowledge benefits you here as well as there after leaving this world and for any number of births. Hence, it is more important than science.

4. Please comment on ‘Jesus also accepted the concept of rebirth in some special cases’.

Jesus also accepted the concept of rebirth in some special cases and this point was suppressed! (The Father of heaven or Lord Datta present in Jesus is also existing in this Datta Swami and hence, Lord Datta knows the fact. There may be defect in recording or this point might have been suppressed in the revised scripture.)'

Swami Replied: The concept of rebirth has both positive and negative sides. If rebirth is accepted for every soul infinitely, the disadvantage is that every soul becomes lazy in the spiritual path postponing the spiritual effort to old age and the old man postpones to the next birth! In view of this negative disadvantage of humanity, the honourable scholars of Christianity (called as Fathers) suppressed this point in view of the welfare of humanity only and not with any other ill intention. Such suppression is good for the spiritual aspirants.

On the other hand, if you make it as a rule that no soul can have the opportunity for rebirth, it results in the lack of power of omnipotent God to sanction rebirth to even a deserving soul, which is unable to complete the effort in this birth, in spite of utmost sincerity. This results in saying that God is not omnipotent since He cannot change the rule of inevitable absence of rebirth.

As the middle golden path of Aristotle, the truth is that God is omnipotent to sanction rebirth to a deserving soul as a special case to

continue and complete its spiritual effort. By this, you cannot also generalize that every soul gets the opportunity of rebirth infinitely. Both extremities are wrong. In Hinduism, rebirth to every soul infinitely is spoken, which is wrong. In Christianity and Islam, “*no rebirth to any soul and even the omnipotent God cannot sanction rebirth to any deserving soul also*” is spoken and this is also wrong. Jesus told the truth that exists between these two extremities, which is the ultimate truth and also the real heart of the spiritual knowledge of Hinduism, Christianity and Islam.

5. Please comment on the following concepts.

Regarding Idol worship-worship of human incarnation -'Training and actual employment' as per Christianity. 'No training no war' as per Prophet Mohammad.

Swami Replied: Training means worshipping idols, which are in human form before worshipping the actual human form of God. Actual employment is worshipping God in human form called as contemporary human incarnation like Krishna, Jesus, Mohammed, Buddha, Mahavir Jain, etc., in their corresponding times. Hinduism recommended the training to the freshers (ignorant and not eligible for employment due to their ego and jealousy towards co-human forms) and the actual employment after training (the worship of human form of God) to any trainee after successfully completing the training. The period of training need not be uniform to every trainee. Hinduism recommends both the stages (training and employment) one after the other. Christianity refers to the trainees always sitting in the training only throughout their lives by condemning their sitting in the training only forever. Christianity says to such everlasting trainees to stop the training (idol worship) and come to the actual employment (worship of human incarnation like Jesus) as early as possible. Coming to the Islam, in the actual employment, the successful trainee was killed and hence, Prophet Mohammed took this as very very serious sin. Hence, He condemned and cancelled both training (shooting inert goals) and subsequent employment (war in which alive enemies are shot). ***How much love is there for Jesus in the heart of Mohammed!*** The difference in these three religions is only due to the different behaviour of people in different regions and in different times. To control such terrible sin, difference is essential and blind uniform following is to be avoided. Since such most cruelest sin did not occur in India, Hinduism allowed both training (worshipping idol of Rama or Krishna) and subsequent employment (worship of contemporary human incarnation). Understanding the background behaviour of people in different regions and in different times, one can easily realize the oneness in these three religions. Without looking into the oneness of the background,

ignorant fools will quarrel with each other finding only the superficial difference that arose due to unavoidable circumstances of different contexts of time.

6. Please suggest a solution to get rid out of the mental agony due to my desire tree.

[Shri Kishore Ram asked: Dear Swami - I am going through this agony from past few months. I read Your discourses daily and love them, whenever find time I try to propagate them through Social Media. But the worst part is, the intention behind this propagation is some cause/desire (Veshya or Vaishya Bhakthi whatever you name it). You did explain in several discourses about the initial failures while practising Your divine knowledge (increase the dose). But in my case, its not really happening, day by day I am more inclined towards the desire tree, relating to the service (the little propagation I do). Why is it so? This is really killing me. Please suggest a solution to get rid out of this mental agony. I feel ashamed of myself. At the Lotus Feet of JagadGuru Dattaswami!!!, kishore ram]

Swami replied: This is very very important doubt of practical spiritual knowledge. The same question was put by Arjuna to Lord Krishna in the Gita, “Why I am forced to do the sin even though I do not want to do the sin (*Anichchannapi...balaadiva...*)?” Before explaining the answer given by the Lord, I will give some initial clarification. All of us shall agree that the sin is done by a living being with awareness only and not by mere inert item like a stone or statue. A living being may also have the inert materials as body, but the doer of the sin is only the awareness and not the inert material of the body. There are three stages in the process of sin:

- i) Wish (sankalpa) to do the sin by which one becomes doer (karta)
- ii) The inert process of deed (karma)
- iii) Enjoyment of its corresponding fruit by which one becomes enjoyer (bhokta)

In these three stages, 1 and 3 are related to awareness. When one throws a big stone on a person and kills him, the middle process of killing by stone, which is 2, is inert process only because even a stone slipping from the hill by force of wind falling on a person kills him in the same way and here, there is no agent of awareness. But when a person throws a stone with intention to kill somebody, the intention initiating the inert process is related to awareness. Subsequently, the fruit of sin given as punishment by death-sentence pains the killer and hence, the enjoyment of fruit is again related to awareness only. Therefore, the sin starting with 1 and ending by 3 is totally related to the awareness only. This awareness is stored in the soul in the form of several impressions of thoughts of violence existing as a specific functional mode called as chittam (one of the four internal

instrumental modes of awareness). These impressions were done in the past millions of births (which may mean even previous days of this birth) and this stored psychological pattern of violent thoughts forces any soul to similar sins in the present birth. ***Such storage of thoughts provokes the sins with unassuming force.*** Hence, Lord told that the storage of thoughts (chittam) called as para prakruti is responsible for the sins (mind, intelligence and ego are categorized under apara prakruti and hence, the fourth instrumental mode is inevitably taken as para prakruti). The Lord said that the awareness as functional mode of storage (para) or prakruti is provoking the deed of sin by creating the wish with tremendous force (***prakrutim yaanti..., prakrutistvaam..., prakruterguna sammudhaah...*** Gita). The Lord said that there are three main gates to hell, which are the main sins:

- i) Violence in killing living beings for food, killing human beings including terrorism, etc. (krodha)
- ii) Greediness, which is stealing others' money by corruption, etc. (lobha)
- iii) Illegal sex other than wife or husband (kama)

The Lord also said that kama and krodha are responsible for the main sins (***kamaesha krodhaesha...***). You may doubt that the Lord missed lobha here. It is not so because the word 'kama' stands for two senses: i) sex and ii) general desire. Therefore, the word kama as general desire indicates lobha also.

What is the solution to control this? The only solution that Lord suggested is divine spiritual knowledge, "The spiritual knowledge burns all sins (***jnanaagnih...***), all the sins can be crossed by simply knowledge (***vrujinam samtarihyasi...***), the inert deed ends without fruit by the spiritual knowledge (***jnane parisamaapyate...***), nothing other than jnana is pious to purify the soul (***nahijnanena...***)."

I am explaining this. We have already seen that the sins are related to awareness and its thoughts only, which is wrong knowledge. ***The wrong knowledge can be smashed by right knowledge only.*** A diamond can be cut by another diamond only. The spiritual knowledge gets impressed very well by its force and frequency of memorization called as 'manana'. Other than this, there is no second path to control the sin. The right and complete divine spiritual knowledge given by God alone can bring you the success. You are already in the path towards success. You are only lacking some patience. You must realize the force of this wrong knowledge stored in your memory about which you are not even aware and such memory is called as subconscious state of awareness. This will be destroyed by the power of right and complete knowledge given by human incarnations like Krishna,

Jesus, Mohammed, Buddha, Mahavir Jain, Shankara, Ramanuja, Madhva, Sai Baba etc. Seeing the duration of the stored wrong knowledge, you must maintain some patience, which is the first requisite of a spiritual aspirant as told by Shankara (*Shamadamaadi...*).

7. The verse 'Om Purnnam' refers to the theory of Continuum.

[On recent question from Karthik regarding Continuum theory and Purnam versa from Upanishad, a person in FB has commented on that.

Swami Explanation:

Q) Please explain the meaning of the mantra, 'Om Purnamadah Purnamidam'. Also, someone on the internet has asked the following question - Is the meaning of the Sanskrit shloka Om Purnamadah Purnamidam very similar to the continuum theory? <https://www.quora.com/Is-the-meaning-of-the-Sanskrit-shloka...>

Swami replied: Purnam means completeness. This is different from continuity as in the case of propagation of energy as continuous waves, which is different from the quantised theory of energy. Completeness is different from continuity. Continuity may be endless.....

USER COMMENTS Below:

Infinite is infinite...anything added or deleted from it, does not make it any more or less...the Infinite being infinite always remains the same...or...

Om Purnnam-Adah Purnnam-Idam Purnnaat-Purnnam-Udacyate

Purnnashya Purnnam-Aadaaya Purnnam-Eva-Avashissyate ||

That is Full, This is Full, From Fullness comes that Fullness, anything added or deleted from it does not make it any less or more, Fullness Indeed Remains.

And yes it is the same as the continuum theory suggests...but it is a matter of understanding/realization and not a matter of debate or arguments.]

Swami replied: Infinite means that you can never reach its boundaries. Let us assume that somebody reached its boundaries (an assumption only). For Me, it is infinite and for that somebody, it is finite. **Completeness is different from infinity.** I say that My statement is completed. It does not mean that My statement is infinite. Infinity is a relative concept taking the importance of the angle of observation of a particular reference. Somebody like a villager standing on earth may say that the earth is infinite. For a scientist, this finite earth may be realized as finite only. For such a relative infinity, it is not correct to say that addition and subtraction will not change its infinite nature. It only means that for the same reference, feeling it as infinite, the addition and subtraction affecting the infinite can't be noted by that specific referred observer. But, for the observer, who can find the boundaries of such infinite, the addition and subtraction affecting the value of the finite (considered as infinite by the other reference) changes and this change is well noted. If you take the existence of absolute infinity (which is infinite for any reference), the very

steps of addition and subtraction cannot be even uttered, which can never be noted by anybody. Addition or subtraction affecting the real infinity can't be observed at all since the boundaries are really infinite. Hence, addition and subtraction to real infinity can't be even uttered by mouth so that you can say that the real infinite is unchanged and complete by such addition and subtraction!

Therefore, treating this infinite universe as real infinite (for which additions, etc. are prohibited even for utterance) may not be correct since this infinite universe may be infinite for human beings and simultaneously may be finite to God. Hence, human beings may be unable to note the changes of addition and subtraction to this relatively infinite world also. Additions and subtractions and their changes to this world can be simultaneously noted by God. You need not say that God Himself said that His own creation is infinite (*nantosti mama... Gita*). You have to take this statement of God in the angle of Arjuna, a human being only. If you say that the creation is also infinite in the angle of God, you can't say that God is Creator of this world. Before creation, world did not exist and the subsequent creation can't make this created world to become infinite to the Creator Himself!

Finite and infinite concepts are applicable only to imaginable items. You can say that this imaginable earth is finite and this imaginable universe is infinite with reference to yourself. ***The entire imaginable world is finite with reference to God and simultaneously infinite to the human beings.*** This world cannot be infinite to both God and human beings so that the world becomes absolutely infinite with reference to any observer including God, its Creator also!

The above verse applies to unimaginable God only. When different energetic or human incarnations exist side by side in the same time (like Brahma, Vishnu and Shiva in the upper world or like Sai Baba and Akkalkot Maharaj in this world), the same unimaginable God exists completely in all these incarnations because addition, subtraction, multiplication and division cannot affect the completeness of the unimaginable God. It only means that unimaginable God is divided in two simultaneous incarnations, but, since both Gods are complete individually and one only, the division is not affecting the completeness of unimaginable God. Division is true, but simultaneously completeness of each half is also true. This only means that the unimaginable God is beyond logic of imagination.

You cannot apply the above Vedic verse to relative infinity, which is the characteristic of the imaginable domain only like this world. In such

imaginable domains, if logic of mathematics is applied, the result is such application correlates our practical experience and becomes meaningful. But, if you apply this mathematics to the unimaginable domain or God, our practical experience is contradicted, which goes beyond climax capacity of our imagination. The theory of continuum (wave mechanics) and the theory of corpuscular nature (quantum mechanics) are related to the imaginable domains, which are only dealt by science. You cannot bring the above verse to explain these worldly imaginable domains of science. All the above verse means only that the goal described is simply unimaginable ... simply unimaginable only. You can find such other Vedic verses like 'it does not move at all, but, moves with fastest speed (*Anejadekam manaso javiyah...*).' Application of the statements regarding unimaginable God can't be applied to the imaginable items or even to the entire imaginable world and vice versa is also not possible.

8. A muslim devotee in Facebook has requested Swami to explain - How are Islam and Yoga connected?

Swami replied: Yoga means joining the contemporary human incarnation of God on this earth, which is the relevant address of God given to humanity by God Himself. The first energetic incarnation called as Father of Heaven was given to the souls in the energetic bodies present in the upper world. Of course, Father of Heaven also exists in human incarnation since unimaginable God enters human form through the divine Father of Heaven only. The human form of God has both birth and death. But, the first energetic incarnation of God (Datta or Father of Heaven) has beginning but no end. Since the energy and the energetic form were created by God, first energetic form had the beginning. Since unimaginable God entered it and never destroys it, this form is eternal and has no end. It can have end if unimaginable God wishes. But, it will never have end because unimaginable God never wishes so. The human form has both beginning and end. The first energetic form had no time to become devotee of unimaginable God and hence, such Father of Heaven is never a devotee and all the devotees are His devotees only. *The moment the first energetic form is created, it became God.* Human form of God was selected by God only through its sincere and real devotion only. Catching the contemporary human form of God is called as Yoga, which contains Father of Heaven including unimaginable God. Prophet Mohammed Himself is such contemporary human incarnation of God. But, He removed this concept of Yoga due to the most unfortunate crucifixion of Jesus, another human incarnation of God. The Prophet limited the spiritual path up to the success

in pravrutti like passing the ultimate tenth-class examination in a school. He thought that after passing tenth, the college can be introduced in course of time instead of introducing the college to the school student leading to confusion. If Allah is taken as the Father of Heaven, Yoga is attained after death only. If Allah is taken as the unimaginable God, the Yoga is completely hidden till the proper time of joining the college comes. Had that crucifixion been absent, the Prophet could have opened the whole field from school to college to university.

9. Is it really possible to live in this world without committing a single sin?

[One of my friends asked: Is it really possible to live in this world without committing a single sin in the boundary of Pravrutti? Also can you please elaborate on Why Rama killed King Vali hiding from a tree? Did Rama committed a sin by killing Vali in that approach? Kindly explain.]

Swami Replied: Already I have explained that ends justify means especially in the deeds of human incarnation of God. Vali was killed by Rama in that way because Vali has a boon to get half of the strength of the opponent, which makes him to defeat any enemy. Rama did not kill Vali for the sake of getting back Sita. Rama killed Vali only for his unjust deeds. However, this concept should be very carefully adopted by human beings in special cases without misusing it for selfish purpose. Hence, human beings are always bound by the rule that means justify ends.

10. What is the fate of souls involved in the path of Atma Jnana?

[Shri Kishore Ram continued ...: Padmanamaskaram Swami!!! My humble request to clear my confusion and answer the below query

Q) Swami, from reading Your divine discourses over a period of time, I would like to summarise three paths for a human soul.

a) Path of Karma - This is related to Wordly Action or desire driven action. This will not help soul to achieve salvation since he is not detached to gross and subtle body resulting in cycle of births.

b) Path of Jnana (Atma) - This as I understand from Your discourses related to Knowledge of Self (Atman or Pure Awareness), referring to Jnana Yoga subject as preached by Lord Krishna in Gita. This will help the soul to fix 'I' to Casual body detaching Gross and Subtle Body. This soul (Atma Jnani) experience 'Rasa' and 'Ananda' (enjoyment of Good and Bad equally unaffected).

c) Path to Please God - This is the subject of Nivrutti, where the divine souls forms a new bond to GOD, detaching even 'I' of self. Through this the soul may achieve the state of 'Kaivalya' through selfless service and sacrifice to Lord in Human Form.

I have couple of questions on this

1) Is my understanding on above a, b and c correct?

2) If yes, then what is the fate of Souls for b (Path of Atma Jnana)? What is the problem if they are in that state for ever, though they take birth on this world again and again or they stay in upper worlds(hell/heaven). They should remain unaffected. What is need to follow path (c) - Path to please GOD when path (b) is peaceful?

Swami, apologies for putting this question to you again but in a different way. I see in most spiritual discussion or debates in social network the current generation seems to be fixing Self as goal and finally claim self as God.

At The Divine Feet of JagadGuru Dattaswami!!! Kishore Ram.

Swami Replied: The process A is pravrutti and the process C is Nivrutti. The intermediate process B is self-realization, which is a temporary facility given to human being in the process of service to God in human form. *The service to the contemporary human incarnation needs lot of sacrifice of all the worldly bonds including even one's own life!* If the soul is attached to the body by superimposition (adhyaasa) to think that body is the meaning of the word 'I', it becomes impossible to detach even a little from the worldly bonds. The bond with life partner, issues and money for the happiness of the body only show that unless one is detached from body and fixes the awareness as the meaning of the word 'I', such sacrifice cannot be even imagined. Hence, the process B is also a limb of the process of Nivrutti. Even the process A (pravrutti) is a limb of the process of Nivrutti only, if you control yourself from the sins not because that you fear for the punishments in the hell, but, because you do not like to displease your beloved God, who is against the sins. Thus, pravrutti (A) based on devotion to God (C) also becomes a limb of Nivrutti. Hence, one must start with Nivrutti only and make A and B as parts of C. Then only, it becomes a straight train from the place where you exist up to the goal of Nivrutti beyond which there is no journey. If you follow A and B without reference to C, they have short-ranged, temporary intermediate goals only with high risk of slip. *If you are not attached to C, you are independent and you are totally responsible for your grip and slip in the journey even in A and B.* If you start with C, God will take care of you and leads you up to the highest goal (C) without any intermediate slips in the process A or B. In the path B, you can get only peace since you are detached from the body and attached to your inherent awareness. Awareness by itself does not have immense bliss. If awareness by itself has immense bliss, no human being will do any work in this world, either good or bad. Immense bliss comes only from God. For example, you can see the immense bliss in the unimaginable knowledge given by God. Attainment of self (atma yoga) or awareness gives only peace (*shamah karanamuchchyate... Gita*), which

gives you salvation from the worldly bond-tensions. Salvation means simply liberation from worldly bonds and does not mean bond with God.

Lot of effort is to be put for the salvation from worldly bonds by attaining neutral self or awareness, which has no attraction and hence, there is no bliss at all except peace. On attaining God, very high attraction with immense bliss is experienced and in such path of nivrutti, salvation from worldly bonds is spontaneous without any effort. Self-attainment (B) and success in pravrutti (A) are inevitable intermediate stations in the path of nivrutti and need not be considered as separate goals. Salvation from worldly bonds can't be eternal in the case of self-attainment or success in pravrutti through fear and falling back towards worldly bonds often takes place.

Chapter 24

MIRACLE IS UNIMAGINABLE EVENT & CHARACTERISTIC OF GOD

December 24, 2016

O Learned and Devoted Servants of God,

Dr Nikhil asked: In the poem composed by Shankara there is a line “*Shivah kevaloham*”. The translation of this line can be done in two ways.

- 1) The word ‘kevala’ (only) stands as an adjective to God Shiva or
- 2) The word ‘kevala’ (only) stands as an adjective of Myself (Aham).

The first way is preferred by Advaitins and thus every soul becomes God Shiva. How can you explain this verse in the second way only?

Swami replied: In the first way, the translation will be “the only President of India is Myself”. In the second way “only I am the President of India”. In both these ways “Myself is the President of India” is the result. Of course, in the first way the stress is given on the President and in the second way stress is given on Myself. Hence, the conclusion in both ways is that Myself (Shankara) is the President (God Shiva). In both these ways, the post is confined only to one person, who is Myself (Shankara). In both the ways the speaker is Shankara only (Aham) and not any other soul. If the sense is that every soul is God Shiva, the word Aham (Myself) should have been replaced by the word Aatma (every soul). Such an important concept should have been expressed in clear word like Aham or Aatma. ***There should be no ambiguity when the word is clearly expressed as Aham.***

Moreover, the theory should be in line with the practice. Here, Shankara swallowed molten lead and is saying that He alone is God Shiva. If you extend the word Aham to every soul, it contradicts the practical aspect. ***If you forcibly bring out such general sense to mean that every soul is God Shiva, every human being should be able to drink the molten lead.*** Since none except Shankara could drink the molten lead, the concluding meaning is only that the stress should be given to the word Aham. Even if you give stress to the word God Shiva, it will not contradict the above meaning that Shankara is that only God Shiva since only Shankara is the speaker of this statement.

Advaitin may extend the argument in his favor by saying that even a demon can swallow molten lead and hence by such miraculous power alone, the demon should not be decided as God. We completely agree to this point. But, the demon is also filtered by the second step of filtration, which is that Shankara gave the excellent spiritual knowledge where as a demon like Ravana could not give such spiritual knowledge. 99% of general humanity is also filtered out along with scholars from Shankara by the first filtration, which is the exhibition of miraculous power. This is gross filtration. The second filtration is fine filtration by which the demons are filtered by the unimaginable spiritual knowledge exhibited by Shankara. In the purification of water, the first step is allowing the water in big tanks so that gross particles settle down by their gravity. The upper water is siphoned out and is filtered through fine filters by which the fine suspended particles are also removed.

A scholar or an ordinary human being posing that he is God is filtered out by the first step of filtration since he cannot perform any miracle. A demon exhibiting miraculous powers is filtered out by the second step of filtration. Even the miraculous power exhibited by the demon like Ravana is only due to the boon given by God Shiva. It is the power of God Shiva only and not the power of Ravana. ***A miracle is unimaginable event and is the characteristic of unimaginable God.*** Unimaginable God exists in the energetic incarnation like Lord Shiva or in the human incarnation like Shankara. Ravana is not the human incarnation. The demon attained that miraculous power (unimaginable power) from the unimaginable God existing in Lord Shiva. Demons do rigid penance and God Shiva yields to them due to their rigidity like a father yielding to a rigid son. When the demon performs a miracle, you must keenly note that God Shiva alone is performing that miracle through the medium of demon because the ***miraculous or unimaginable power is always the inherent power of the unimaginable God existing always in Lord Shiva.*** When Shankara performs the miracle, God Shiva is in Shankara because the unimaginable God is always introduced into the human form through energetic incarnation like Lord Shiva (Datta). Since God Shiva is outside the medium of Ravana and is transferring the unimaginable power from Him to Ravana in the context of a miracle; you cannot say that the demon is performing the miracle. The red color of a ruby gem near a crystal makes the crystal temporarily to become red. The crystal does not have the red color as inherent characteristic. If the red ruby is fixed inside the crystal permanently, we can say that the

crystal has characteristic red light. In this way you have to differentiate the human incarnation from the demon though both perform miracles.

1. Why is God not granting the miraculous power to devotees?

While typing this, Shri Pavan asked a question “Why not God grant the miraculous power with a condition that it should not be misused?”

Swami replied: You are having a son, who is a small boy. He is suffering with cold. But, he is insisting you to purchase a chocolate. He is not listening to you even if you say that the chocolate is going to enhance the cold. Will you yield to him or not? Similarly, *God yields to every devoted soul, be it a demon*. If God puts such condition, the demon will perform another installment of penance to get the unconditional miraculous power.

You can also differentiate the human incarnation from the demon through the attitude in exhibiting the miraculous power. Demons perform miracles very frequently because their attitude is to expose their own greatness or even to make an impression on others that they are God. The attitude of human incarnation is quite different. Unless there are very much pressing circumstances, the miracle is not exhibited. God does not wish to expose Himself like a demon. In fact, one of the purposes that God came to this earth is to enjoy the life of human role like an actor identifying himself with the role completely and forgetting himself fully. Hence, the human incarnation always tries to hide itself and its exposure is done only in the unavoidable circumstances. Even if the miracle (exposure) is done, the human incarnation passes on the credit to external God. Sai Baba performed several miracles but always impressed the minds of others by constantly saying that ‘God (different from him) alone is the Master’ (Allah Malik), which invariably suggests that Sai Baba is the servant of God. Shankara performed this miracle because the important concept of spiritual knowledge is human incarnation, which should be properly understood by His disciples. *Imparting right knowledge to His disciples is unavoidable occasion.* The problem with the human incarnation is that if miracle is not exhibited, it will be treated as a scholastic human being only and no attention is given to the preaching. This is one extreme end like drought. The other extreme end like flood is performing the miracles frequently like a demon. In this extreme end of flood, there is a lot of danger because devotees will try to use the miraculous power often for their normal problems also and this develops *selfishness and lazy nature*. Moreover, these devotees try to praise

constantly the human incarnation for the benefit of miraculous power and the human being component of the human incarnation may also be affected by ego and fall like Parashurama. Hence, *the policy of human incarnation is only to perform minimum number of miracles in the unavoidable circumstances only.*

2. Can You clearly explain the link between finite, infinite, imaginable and unimaginable domains?

[A question by Dr. Prasad]

Swami replied: Imaginable domain is this creation, which has two subdivisions: 1) visible and 2) invisible. Shankara says that creation of God is both visible and invisible and both these are imaginable only (*Drishyaadrishya vibhoothi...*). You need not mistake that if something is invisible, it should be unimaginable. The invisible part of creation can be seen through sophisticated instruments as in the case of x-rays, gamma radiations etc. Here, *the word invisible means that which is invisible to the naked eye.* Similarly, the soul is invisible part of the creation only and hence is imaginable. The soul is nervous energy, which is a specific work form of inert energy only resulting in the specific nervous system. This nervous energy can be seen as pulses of inert energy in the instruments in medical labs. Hence, Lord says in the Gita that the soul is not viewed by ordinary human beings by their naked eyes, but can be viewed by the high level scholars or scientists (*Vimoodha naanupashyanti, pashyanti jnanachakshushah*). Imaginable domain is that phase in which you can differentiate two items like matter and light energy. Similarly, you can differentiate finite and infinite and hence both these are existing in the imaginable domain only. A tree is finite and universe is infinite. Infinite means that it is imaginable everywhere. The core and the boundary of infinite universe are imaginable. The boundary of this universe consists of the same visible components of the core and hence the boundary is well imaginable. The only difference between the core and boundary of the infinite universe is that core is visible through naked eye or instruments and the boundary is not visible to the naked eye or even to the instruments. But, we can imagine the boundary since boundary is like the core only.

Some people wrongly take the infinite to unimaginable domain. The unimaginable domain is always one only because you cannot distinguish two unimaginable items separately. *Any number of unimaginable items become only one unimaginable item since neither*

core nor boundary of any unimaginable item can be imaginable. Therefore, you cannot bring the infinite into unimaginable domain because infinite is distinguished from finite. Two distinguished items must exist in the imaginable domain only. ***The invisible nature of the boundary of the universe cannot bring it into unimaginable domain.*** The reason is that invisible nature exists even in the imaginable domain.

The unimaginable domain or God is also invisible. All invisibles are not belonging to imaginable domain or unimaginable domain only. Invisible belongs to both the domains. Hence, God is invisible and unimaginable whereas the boundary of the universe is invisible but imaginable.

Real infinite means that the boundary of which cannot be seen by anybody. Such real infinite cannot exist. You cannot say God as real infinite because neither core nor boundary of God is visible. In the case of infinite universe, the core is visible and imaginable and its boundary is imaginable though invisible. The problem of the invisible nature of the boundary of the infinite universe is not arising because the boundary is the boundary of a real infinite. The boundary of this infinite universe is visible to the unimaginable God, who surrounds the boundary of the universe (*Sarvamaavriya tisthati*– Gita). Invisible nature of the boundary of the universe is not the problem of this actual universe. The actual problem is that if you reach the boundary of the universe, you will see the starting boundary of unimaginable God just like when you reach the boundary of the earth, you will find the starting boundary of the sea. ***When God is unimaginable, there is no point of visible nature of God.*** Since you cannot visualize God, you cannot reach the boundary of the universe. Hence the problem is due to unimaginable God and not due to the imaginable universe. Hence there is no absolute infinite and the unimaginable God cannot be the absolute infinite because infinite should be always imaginable. The unimaginable God is beyond the aspects of finite and infinite. This imaginable universe is only a relative infinite since its boundary is invisible to human beings only and not to God. This infinite universe did not exist at all before its creation. Non-existence of real infinite is impossible. Therefore, the created universe is finite with reference to the creator and is infinite with reference to its part or human being. When God said in the Gita that this creation is infinite (*Naantostimama...*) it means only that this world is a relative infinite (which means that it is infinite to souls and simultaneously finite to the unimaginable God).

The constant expansion of the universe, indicating the running of space ahead as the human being runs after it, is also a poetic expression of the above concept. Otherwise, how the universe can expand in space, when the space itself is a component of the universe?



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)