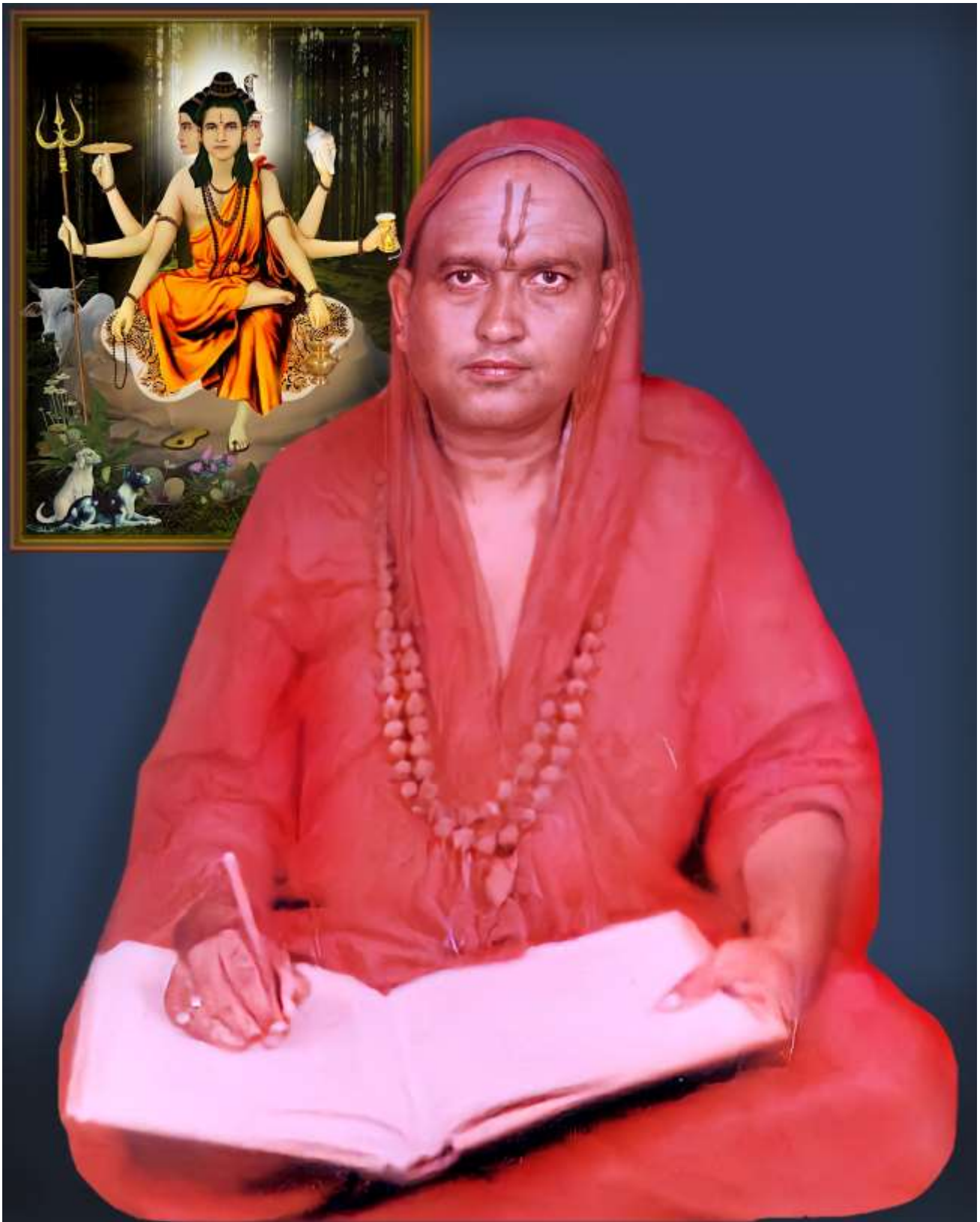


**SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE**  
**[VOLUME - 23]**



(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

**GURU PURNIMA MESSAGE-2018****Spiritual Knowledge About Divine Personality of God is the Very Basis For Generation of Devotion****O Learned and Devoted Servants of God,**

[July 26, 2018 Guru Purnima Message] Tomorrow is Guru Purnima. It means the full moon day on which sage Vyaasa, the top spiritual preacher is born. Guru means the spiritual preacher, who removes the ignorance-darkness. ‘*Gu*’ means the ignorance darkness. ‘*Ru*’ means remover of it. ***The ignorance-darkness is always removed by the knowledge-light only.*** Tomorrow happens to be the eclipse of moon also. This shows that our mind is eclipsed by the ignorance. Scripture says that moon represents mind (*Chandramaa manasojaatah... Veda*). The shadow planet or the planet of darkness (*Tamograha*) by name Raahu swallows the Moon or the mind. Tamograha means the planet of tamas or darkness or ignorance. ***Today, the situation in Hindu religion is represented by this Guru Purnima having the eclipse of moon.***

Spiritual knowledge of God is very important since God helps the devotees in Pravrutti as well as in Nivrutti as far as possible without disturbing the cycle of deeds of the devotee. The omniscient God is very very talented in adjusting the cycle of deeds with His timely help to the devotee. Hence, God is all in all for the worldly life here as well as the life after death in the upper world. From beginning to the end in every angle, God’s help is very essential to every soul. The atheist denies the existence of God and looses everything everywhere and in every time. ***There can’t be any more unfortunate fellow to be really sympathised other than the atheist in this entire creation!***

***Spiritual knowledge or detailed information about the divine personality of God is the very basis for generation of devotion to God.*** The generated devotion turns to be practical to become sacrifice and service to God that leads the soul to achieve the eternal fruit in reality. Hence, the fundamental step is the spiritual knowledge, which shall be true knowledge. Otherwise, the wrong knowledge will mislead the soul to wrong path and wrong goal. After hearing the spiritual knowledge from Sadguru like sage Vyaasa, who is the incarnation of God Vishnu or the ultimate God Datta,

you must analyze it and then arrive at the right conclusion to take up the practical steps, called as Karma Yoga.

For this right path, the spiritual knowledge must be heard from the divine spiritual preacher (Sadguru), who appears in every human generation. A constant touch with spiritual knowledge by hearing it (*Adhyaatma Jnaana Nityatvam*) and confirming it by analysis (*Tattva Jnaanartha Darshanam*) are recommended by the Gita. ***For this purpose to be fulfilled, rituals are often suggested by the scripture to be done frequently in the life.*** On the occasion of ritual, there will be a holy assembly of devotees to hear the right spiritual knowledge from the priest or Guru, who revises the spiritual knowledge already established by Sadguru. ***By hearing more and more details of God through spiritual knowledge, more and more theoretical devotion is improved, which on ripening turns to practice.*** Hence, every ritual is an occasion for the devotees to assemble together and hear the spiritual knowledge propagated by the priest or Guru following the footsteps of Sadguru. The rituals like entering new house, marriage etc., vary in dates from one to other and hence, all the devotees will have the frequent opportunity of assembling together for the purpose of receiving good spiritual knowledge to improve the devotion. The ritual involves not only the propagation of spiritual knowledge, but also, involves a programme of developing the devotion by singing devotional songs, prayers, worships etc.

But, what is the situation today? The priest is blindly reciting the scripture without knowing the meaning of a single word whether it is related to spiritual knowledge or to the process of praying God. The performer of ritual is blindly doing the ritual without any involvement of improving the spiritual knowledge or devotion to God. ***The scripture in Sanskrit is blindly recited, which is Greek and Latin to everybody attending the ritual including the performer and the priest!*** The performer is doing the ritual blindly with headache to hear something, which he/she doesn't understand at all. But, the performer does the ritual with utmost attention! Why? The performer is captured by a false impression propagated by the priests that the very sound of the scripture has miraculous power to do miracles, which remove the difficulties of the performer. This is total cheating because the priest is covering his defect about not knowing the meaning of the scripture and is exploiting the performer in this false way to get some benefit (in the form of fees) from the performer for his ignorance of the scripture! Except the devotion to God based on vast true spiritual knowledge, God will not be pleased and except God, nobody and nothing else can do even a trace of miracle! This



unfortunate situation represents the eclipse of moon taking place on this auspicious day of Guru Purnima. Sage Vyaasa has written a lot of details about the divine knowledge of God in the form of the Brahma Sutras, the Bhagavat Gita and the Shrimat Bhagavatam to develop the spiritual knowledge and devotion to God. Nowhere, He has written that you should hear the blindly recited scripture doing some foolish activities involving wastage of precious materials, which have no relationship to the knowledge or devotion to God. Unless this reformation is achieved by the demand of the performers of rituals (being their pay-masters and customer Gods shall demand for the explanation of the scripture) by forcing the priests to spend their learning time in studying the Sanskrit language and secondary scriptures like Grammar, logic etc., which help in understanding the primary scripture, Hinduism is to be sympathised a lot because Hinduism is famous for the excellent deep spiritual knowledge! The followers of Hinduism must take up this revolutionary step to rejuvenate this sacred religion established by the great ancient sages, who were the brilliant lights in the spiritual knowledge.

The scripture says that the Veda shall be studied and known along with secondary scriptures (*Saango Vedodhyetavyo Jneyashcha*). Here, three words are used, which are the Veda, Adhyetavya and Jneya. All these three words in Sanskrit mean knowledge only based on the principles of grammar. ***It means knowledge is stressed thrice and unfortunately that itself is missing!*** Either every Hindu shall know the Sanskrit language or at least, the priest shall explain the meaning in the mother tongue. A priest is spending about ten years time in doing the blind recitation of scripture and this time could have been fairly spent in studying the meaning of scripture deeply. ***The spiritual lives of these priests are also spoiled since their brains became mechanical machines of blind recitation without even the sense of knowledge.*** In every religion, the scripture is in mother tongue and at least its literal meaning is understood. In the time of ancient sages, Sanskrit was their mother tongue and hence, the scripture was written in Sanskrit. In every religion, the scripture is read from the printed book and if possible, extra explanation is given by priest. In every religion, during the rituals, prayers are done in mother tongue so that devotion generated by spiritual knowledge is further developed. In the ancient time of sages, recitation of the scripture was done due to absence of writing technology so that the scripture is passed on from one generation to the other. This recitation program had an additional advantage of avoiding insertions in to the scripture by some selfish scholars and thus, pollution of the scripture was completely avoided. ***Today, the scripture is well printed and well***

***preserved so that both the purposes (passing on the scripture from one generation to the other and avoiding pollution of scripture) are met perfectly.*** Again, this is a blind tradition following what the ancestors did (recitation) without understanding the background intension. This unfortunate fate happens to the Hindu religion only, which is very famous for its depth of spiritual knowledge by very shrewd analysis done by the greatest intellectual ancient sages!

The conservatives of Hindu religion will certainly misunderstand Me for this message given by God Dattatreya, who is the ultimate king of kings of spiritual preachers (***Gururaaja Raaja***) through the throat of this Datta Swami on this Guru Purnima festival. ***If the intension of Datta Swami, who is the real Hindu, is not understood, every ritual is lost totally like a living body without life as we observe the rituals done today.*** Today, the rituals have become platforms of business by overeating various special items of food along with friends and relatives, who bring some gifts, which are to be returned to them when they perform the rituals and in the series of such rituals, this Guru-Purnima festival must be renamed as Guru-Amaavaasyaa (on which the moon disappears totally) festival representing this eclipse of moon! A true lover of own body (Religion) analyzes the food (ritual) to be taken by the body so that the food gives correct development and energy to do good works. If the food taken is poisonous without analysis, the food will kill the body. If the meaning is understood, we can say whether it is true or false (good food or poisonous food). ***When the meaning itself is not understood, it is like not supplying the food at all to the body, which will also kill the body!*** First, the food shall be procured (meaning of the scripture shall be known) and then before eating it (before accepting the interpretation), you must test it (you must analyse the interpretation) whether it is good food (right interpretation) or poisoned food (wrong interpretation). The present Hindu Religion is like the son of a great scholar, who is totally ignorant, called as the saying that the son of the great scholar is an ignorant idiot (***Panditaputrah shunthah***)!

## Chapter 2

**GURU PURNIMA AFTERNOON MESSAGE-2018****Spiritual Meaning of Vedic Hymns is Far Better Than Literal Meaning****O Learned and Devoted Servants of God,**

[July 27, 2018 Guru Purnima Afternoon] God is omniscient and knows every language. *He gives value to the meaning of your spoken statements and does not mind your language through which your feeling is conveyed (Bhaavagraahii Janaardanaah)*. Is God not responding to the prayers of Christians and Muslims done in their mother tongues? Of course, Sanskrit is the mother tongue of angels and is the grandmother tongue of all of us and we must respect her as we respect our grandmother. This does not mean that God knows only Sanskrit and does not know other mother tongues. The Vedic hymns are mainly concentrating on the practical steps to be taken in the service to God or 'Karma Yoga' (*Amnaayaanaam Kriyaarthatvaat*). If these practical steps are implemented, there is no need of those statements instructing the practical procedures. The practical philosophy is very important involving sacrifice and service to be done to God and hence, 80% of the Veda is concentrating mainly on the practical worship only. The theoretical prayers and theoretical spiritual knowledge occupy 20% of the Veda only. In any ritual, practical sacrifice and practical service to God is the main essence. To achieve this practical devotion, theoretical devotion is needed as the mother of practical devotion. Spiritual knowledge is the mother of theoretical devotion. The prayers to God can be done in the mother tongue. The spiritual knowledge about God can also be preached in mother tongue. *For practical steps, no language is needed since practical implementation doesn't require any special language.* Since these practical steps can be instructed even in mother tongue, in every ritual, the part of spiritual knowledge covered by special hymns is coming under the head line 'Upanishat'. The spiritual concepts are given in the Upanishads on which lot of discussion and analysis can be done to any extent in your mother tongue. These three parts (knowledge, devotion and practice) constitute the entire subject of the Veda.

Due to the continuous blind recitation for long period, the brains of these priests lost the faculty of intelligence that does analysis in spiritual

knowledge. ***Due to this, these priests do not have any talent in performing the worldly duties also.*** They fail in Pravrutti itself due to their inert brain called as Chaandasa', which is mocked by the Veda itself and by several scholars. The Veda says that these priests are divine animals (***Devaanaam Pashurahaha***) and mocks at them (***Ahaha***). The great scholar poet, called as Shriharsha, says that the priest is inert in brain due to blind recitation of the Veda and calls such a priest as 'Veda Jada' (***Na Veda taam Veda Jadah...***). In such case, you can't expect that they will give any worthy analysis of spiritual knowledge. ***Not only we are spoiled by them, but, they are also spoiled by this blind tradition, which is followed blindly without even a trace of analysis!***

At least, the literal meaning of the Vedic hymns must be revealed by the priests instead of no meaning at all. ***Spiritual meaning of the Vedic hymns is far better than the literal meaning, which gives spiritual interpretation about God.*** For example, if we take the first verse of the Rug Veda, its literal meaning is that you are praising the deity of fire, called as Agni, who is doing the activity of delivering welfare in advance (***Purohitam***), who is the God to be worshipped in the ritual (***Yajnasya devam***) in the form of priest (***Rutvijam***) (The priest can also be treated as deity of fire as said in the Veda – ***agneyo vai Braaahmanah***), pouring the ghee in to fire (***Hotaaram***) and bearing the fruit-gems of worship to be given to devotees (***Ratnadhaatamam***). This literal meaning increases the devotion on deity of the fire, called as Agni.

The spiritual meaning of the same above verse will be like this—I praise the deity of fire, called as Agni. The word Agni comes from the word Agri meaning the very beginning of this creation when God, called as Agni existed. Such God looks like fire because He is the first energetic incarnation, called as Datta or Eshwara. ***The energetic body is taken as the fire.*** Hence, Agni means God Datta, who is the first expressed first energetic incarnation of the unimaginable God. He is called as Purohita, who brings welfare to the devotee by obstructing the obstacles even before they enter. Such God Datta becomes the human incarnation by merging with a human devotee, called as human incarnation or Sadguru, who is worshipped in sacrifice (***Yajna***) through practical sacrifice and service like God (***Deva***) since such Sadguru is actually the God expressed in human form. The ritual for sacrifice or worship proceeds as per His direction and hence, He is called as the priest (***Rutvik***). Such Sadguru-priest is to be worshipped in the beginning itself by giving ghee fried food, called as 'Ghee' or 'Havis' before others eat it (hence, He is called as Agri or beginning meaning that He should be worshipped in the beginning). While

eating this Havis, He is submitting this holy havis to His hunger-fire called as Vaishvaanara Agni and hence, He is called as Hota or Submitter of Havis to the fire. This meaning is logically supported since the inert fire itself or the deity of fire appearing does not submit Havis to itself. By such sacrifice and service, He is pleased very much since we have given such Havis to Him without aspiration for any fruit in return. Hence, the pleased God gives us the best boon-gems even though we did not desire for those gems from Him. This spiritual meaning develops the devotion to the ultimate God expressed in human form as Sadguru. Such spiritual meaning will give the real devotion to devotees. Every word used in the Veda as deity means the first energetic incarnation, called as Datta or Eshwara merged with the human form. The word Indra can mean the Lord, who rules this creation and the word Eshwara or the ruler (*idi-Eishvarye*) is the meaning of the root word (idi) of the word Indra. Apart from such spiritual meanings for the Vedic prayers, Upanishads dealing with the spiritual knowledge directly must be also discussed in one's own mother tongue as the main part of the ritual.

## Chapter 3

**GURU PURNIMA NIGHT MESSAGE-2018****Blood or Genes of The Parents Don't Pass on Their Qualities To Issues****O Learned and Devoted Servants of God,**

[July 28, 2018 Guru Purnima Night Message By His Holiness Shri Datta Swami] Four castes were created by God as per the qualities of the souls and the corresponding professional deeds done by the bodies containing souls as said in the Gita (*Gunakarmavibhaagashah*). *The quality exists in the individual soul (Jiiva) since the individual soul is a bundle of the qualities.* When the soul gets the inert body in this world, as per qualities of the soul, the deeds are done by the inert body. When the soul leaves the body, the body is just an inert stone without any deed. Hence, the birth of the body to a couple belonging to a caste by their qualities need not get the same qualities through genes or blood, which is unscientific concept. *The blood or genes of the parents don't pass on their qualities to the issues.* Due to this point, the body generated in the womb of the mother doesn't get the qualities of its parents. The soul having some specific qualities enters the sperm of the father. The soul is not generated by the parents. The qualities appearing in the issue after birth belong to the soul only and not to be body. Hence, the body delivered from the womb of mother does not have its own qualities except the qualities of the soul present in it that entered the sperm of the father and such entry is clearly described by the Brahma Sutras.

The qualities existing in the soul before its entry in to the sperm are only expressed in the issue. But, when the issue grows in the atmosphere of certain qualities existing in the parents, such qualities of the parents also enter the issue from the external atmosphere since any quality enters the soul from external atmosphere only (input). Generally, there is every chance of the qualities of parents to enter the soul of the issue and in such case, the qualities of the parents may dominate the existing qualities of the soul and may be expressed. In such case, we are misunderstanding the issue as gaining the qualities of the parents through the blood. Actually, it is not the truth. The truth is that the child acquired the qualities of parents due to constant association of parents, training their issue with their qualities,



which enter the issue in the training. Hence, the qualities are either present inherently in the soul (acquired from previous births) or acquired by the soul of the issue through their training in the present birth, but never acquired through the blood of parents. The qualities of the issue generated and grown are either inherent of the soul or acquired in the training by parents.

The Veda says that the four castes are born from various related limbs of the body of God by His unimaginable power (*Braahmanosya mukham...*) because such generation without the help of female is beyond the laws of nature. You may say that these qualities are created by God and hence, exist in those prescribed castes to continue from one generation to another by birth. Even in this argument, the qualities must be seen in a human being and if the qualities are seen, we have no trace of objection to call the human being by the name of that caste even though the Veda doesn't say the point mentioned by you as above. If you insist that even if the qualities are not expressed and the corresponding professional deeds are not delivered by a human being, still, the human being shall be called by the name of that caste only, we object to this blind argument. *If you say that the qualities of ancestors are transmitted by blood, such argument is proved unscientific in the case of genes that may transfer certain mannerisms only.* The qualities are always induced in to the soul from the external atmosphere of the association and such qualities might have been introduced into the soul in the previous birth or in the present birth. The meaning of the Gita is that whatever may be the background, based on the qualities and corresponding professional deeds (expressed to prove their existence) only the caste system is approved by God. If the qualities and deeds of other castes are expressed in a human being, such human being belongs to the other caste only and not to the caste in which it is born.

We never disagree that an issue born to the parents having a caste by qualities is very much having a fair chance to acquire the qualities of the parents in their training and to get the same caste of the parents. Since the qualities are seen in the issue, we will certainly agree to call that issue belonging to the same caste based on the qualities seen in that issue only and not simply by birth without such qualities. If the issue is getting interest in the qualities and deeds of other caste, we will call that issue belonging to the caste of parents by birth, but, belonging to the other caste by deeds decided by the corresponding qualities. Let us take the case of Parashurama. He was born to Jamadagni, who has all the qualities of Brahmana. But, Parashurama got the qualities of Kshatriya due to the boon given by his grandfather to his grandmother. Hence, we shall call

Parashurama as Brahmana by birth (*Janma Brahmana or Brahma Bandhu* as called by the Veda) and Kshatriya by practice (Karma Kshatriya). Brahmana by birth means that his parents were Brahmanas by qualities. Kshatriya by practice means that he is Kshatriya by qualities generating subsequent practice.

***Brahmana must have the quality of spiritual knowledge and must have the practice of propagating the spiritual knowledge in the profession of the priest guiding the rituals done by every human being in the society.*** This work is very important since every human being in the society develops inbuilt-resistance towards sin due to love or fear to God. This is the most precious and pious duty. Brahmana means that he/she leads the society to the concept of God in both worldly and spiritual lives (*Brahma nayati iti*). This word also means that he/she leads the society towards the true spiritual knowledge of the Veda since the word Brahma also means Veda. The knowledge given by the priest clears all the doubts in the worldly and spiritual activities (*Ye tatra Brahmanaah sammarishinah... Veda*). This caste (by qualities and not by birth) is given the supreme most place since correct guidance in the whole life of every human being is given by the priest.

Kshatriya means he/she capable of physical fight in protecting the justice from unjust devilish people. Vyshya means the person doing business on ethical lines for the convenience of the society. Shudra means doing agriculture to give food to the society. All the three castes are related to the worldly frame only and not to the divine domain.

If a Brahmana by birth is not becoming Brahmana by practice also, we will clearly call him/her as Brahmana by birth only but, not Brahmana by practice. A Brahmana shall do the spiritual work as service of God without aspiring any fruit from public. Such Brahmana will never suffer for the basic needs of life since God will take care of all his/her needs since any human being is just a doll in the hands of God. Public inspired by God will certainly reward him with all facilities since it is the service of God. If a Brahmana by birth is not doing the profession of Brahmana, he/she shall not object another person to do the same profession even though he/she is born in other caste by birth having the qualities of the Brahmana caste. Neither you do spiritual practice nor allow others to do! Is it justified?

The profession of Brahmana priest (not by birth but by qualities) is not to blindly recite the Veda without explaining the spiritual knowledge of the Veda that helps both worldly and spiritual sides of any human being. If other person (born in other caste having Brahmana qualities) is again doing the same foolish activities of blind recitation of the Veda, even the other

person is not justified. Today, you find in the society several great saints belonging to various castes (by birth) are doing excellent spiritual service through preaching. All such saints are the real Brahmanas irrespective of their castes by birth. The priest is expected to do the same service individually on the occasion of performing rituals in each house so that the sin is arrested at the root itself and devotion to God is developed in the heart of every human being so that God is pleased to bless this earth with all gifts preventing every calamity resulting in the world peace.

Chapter 4  
**REPLIES TO QUESTIONS FROM SHRI ANIL**

[July 29, 2018]

**O Learned and Devoted Servants of God,**

Shri Anil asked: Padanamaskaram Swami, Following questions were asked in Quora forum. Kindly give Your answer to it. At Your Holy Feet, Anil

**1. If Allah is omnipotent, can Allah have sex?**

**Swami replied:-** If I say that Allah can have sex, I know that your next question will be ‘Can Allah generate issues without sex? If so, why Allah is having sex?’ *Omnipotence does not mean that everything is done by God. It only means that He can do anything, but, He does something only, which is appropriate, logical and justified.* If He does everything without logic and justice, immediately you will put the question ‘Can’t Allah do things, which are logical and justified?’ Remember one thing that Allah, Jehovah and Parabrahman are one and the same in the meaning.

**2. Why are dogs considered unclean and cats clean in Islam?**

**Swami replied:-** Such questions are not related to the spiritual knowledge. If the cat is dipped in mud pond and if the dog is bathed with detergents, which is considered as clean? Cleanliness is an external factor.

**3. Why hasn't anyone answered the question asked by Karunanidhi - 'Where did Lord Rama study how to build bridges'?**

**Swami replied:-** Some questions are not worthy to be answered. The answer for this question is that by the grace of God Rama only, people have developed the scientific technology to build the bridges. Even he became the chief minister by the will of God Rama only!

**4. Is there any mention of hell in Rigveda or any other Veda?**

Is there any mention of hell in Rigveda or any other Veda where you would be boiled in boiling water or something like that? Someone told me that it was not mentioned in Vedas and the concept came from the West.

**Swami replied:-** The Veda says that the sinner shall die and re-born due to the severe punishments in the third place, called as hell (*Jaayasva mriyasva..., Taamste pretya...*). The first place is heaven for good people, the second place is Pitruloka for neutral people and the third place is the hell or Naraka loka, which is the third sub-world of Bhuuloka. The sinner is

surely punished in this world as well as in the upper world for temporary reformation only and not for revenge. The Garuda Puraana mentions boiling the sinner in boiling oil, which is more severe than boiling water!

### **5. As a Hindu, why should I respect Muslims when they demand hell fire for idol worshipers like me?**

**Swami replied:-** You may dislike some Muslims, who speak like that. Idol worship is essential for the beginners, who can't accept the human form of God due to ego and jealousy. Of course, neither idol is God nor God is in the idol. The idol is only a representative model of God like the national flag representing the country. The Veda says that God is not in the idol (*Na tasya pratimaa...*). The Hindu scripture also says that idol worship is meant for beginners having little intellectual analysis (*Pratimaahyalpabuddhiinaam*). But, it should not be discarded for the beginners. LKG class is meant for beginners and the only expected thing is that one should not sit in the LKG class throughout his life. You can ask the mockers of idol worship 'are you not having photo albums of your kith and kin, who are staying far from you?' The idol worship certainly develops the theoretical devotion, which is the mother of practice of sacrifice and service to God. *If the person doing idol worship has to go to hell, the LKG students as well as possessors of photo albums also have to go to hell.* If some people of a religion talk ignorantly, don't generalize your dislike to all the people of religion and to the original founders of the religion. You must respect every religion in this world viewing the original state of the religion neglecting the adulterations done by certain ignorant followers.

### **6. Is sleep really the closest feeling to death?**

**Swami replied:-** The state of deep sleep can be compared to the death, which of course is not really death. A person doesn't wake up from death, but, a person having deep sleep can wake up from it since all the other systems of the body are functioning except nervous system and brain. In the deep sleep (Sushupti), the awareness totally disappears, but, appears again since the nervous system starts functioning again. Even in the deep sleep, all the systems of the body are functioning continuously except the nervous system, which takes rest. Rest is totally different from death.

### **7. How can Islam be a religion of love and peace if it teaches us to hate homosexuality?**

**Swami replied:-** Heterosex has two sides. One is pacification of emotional blindness of lust and the other is generation of issues to extend the humanity. *The second good side neutralizes the blind vulgarity of the*

*first side.* In homosex, only the first side exists. Now, I leave to your wisdom to think about the value of homosex.



## Chapter 5

**AN INCIDENT WITH SWAMI****O Learned and Devoted Servants of God,**

[July 29, 2018] **By Shri PVNM Sharma:** On 27.07.2018, the festival day of Guru Purnima, an incident happened, which brought out an excellent message through Swami. As soon as Swami awoke from the sleep, on that day, I started speaking to other devotees about an incident that happened long back with Swami. On that day, two neighbouring devotees (sisters) quarrelled with each other that Swami shall take meals in their houses on that after noon. Both were protesting with each other that each one will call Swami to her house for food. Swami was staying in the house of a third devotee. Then Swami told me that He wants to visit the house of another devotee called as Smt. Annapurna and asked me to inform her that he will dine in her house. I was narrating this incident to other devotees saying that who can understand the actions of Swami! Swami heard my comments and started telling ***“Everybody gives coffee and Tiffin in the morning. But, you are giving Me ego as coffee and Tiffin in the morning!”*** As usual I told ***“Swami! You are covering our eyes with illusion so that we are prevented to recognize You”***. Swami gave the following message in the very early morning of Guru Purnima that missed the message given by Him on Guru Purnima later on after some time in the morning. Hence, I am sending this message also, which I feel very valuable to spiritual devotees.

**Message of Swami**

It is correct on your part to think like this accepting the monism of human incarnation with God. The devotees worshiping the human incarnation as God must be in the concept of monism of God with the human being component in the human incarnation. You should be firm on your concept without being disturbed by the words of human incarnation. ***If you have such firm faith on human incarnation, you will certainly get the divine eternal fruit.*** At the same time, the human being component present in the human incarnation is also a human being like you. There are two ghosts: one is ego that is trying to enter the human being component of human incarnation due to the praises of the devotees and the second is jealousy that is trying to enter the devotees on seeing the fame of human incarnation. ***God implements the remedies to prevent the entry of these***

*two ghosts in to us by expressing the dualism between God and the human being component.* The human being component of human incarnation shall always remember dualism with God and feel that it is the servant of God involved in a specific work of God. By this, the ego-ghost will not enter the human being component. On hearing this dualism from the mouth of the human being component of human incarnation, the devotee also prevents the jealousy-ghost that is trying to enter him/her (without his/her awareness about it) since his/her inner consciousness is satisfied on hearing the statement that the human form about which he/she is sometimes jealous is not the God directly. ***By this single expression of dualism of human incarnation, both the human being-component of human incarnation and the human devotee of the human incarnation are saved by the God.***

All of you know that Shri Satya Sai Baba is My human Guru (preacher), who is the incarnation of Shri Shirdi Sai Baba. Shri Shirdi Sai Baba is the incarnation of God Dattatreya, who is the first energetic incarnation of unimaginable God, called as Parabrahman. Shri Baba never told that He is God (***Aham Brahmaasmi***). He always used to say constantly remembering a single statement that God is the master (***Allah Maalik***). This means that the human being component of the human incarnation is constantly remembering the dualism so that the ego-ghost never enters it. One day, He was sitting on the lower step, wetting in a rain while the statue of God Hanuman exists on the higher step. The devotees asked Baba to sit on the higher step to avoid wetting in the rain. Baba disagreed to do so saying that He is the servant of God Hanuman and ***the servant shall never sit in the same level with the master.***

Let us see the case of God Hanuman. He is the incarnation of God Shiva, who is God Dattatreya by Himself. The human being component of such God Hanuman is always in dualism saying that He is the servant of God Rama (***Daasoham Kosalendrasya***) and such saying prevented the ego-ghost always trying to enter the human being component.

Let us see the case of God Rama, who is the incarnation of God Vishnu, who Himself is God Dattatreya. The human being component of Rama always denied that He is God by saying that He just an ordinary human being, the son of king Dasharatha (***Aatmaanam maanusham manye, Raamam Dasharathaatmajam***). Establishing Himself as a normal human being prevented the ego-ghost trying to enter the human being component.

Like this, the previous series of My spiritual preachers show this concept well implemented for the protection of the human being component

of human incarnation as well as the human devotees of the human incarnation. Ego and jealousy are natural and inevitable ghosts that take the human being as their asylum!

## Chapter 6

## PRESENT DAY RELIGIONS ARE NOT PURE AS ESTABLISHED BY FOUNDERS

[August 05, 2018]

### O Learned and Devoted Servants of God,

Shri PVNM Sharma asked: I found a message in YouTube from Shri Jonnavittula Ramalingeswara Rao that the spiritual practices of various religions need not be mixed, which will bring unnecessary quarrels between religions. For example, in any temple prayers are done in Sanskrit only. Similarly, let other religions do their prayers as being done in their past tradition. What are your comments on this?

**Swami replied:-** Initially, there is some similarity between both of us since there is common initial word (Jonna) in both our surnames (Jonnavittula and Jonnabhatla)! *It is a good suggestion as far as avoiding quarrels initially for some time.* But, in course of time, comparisons will come and quarrels will start leading to chaos. *It is better to take the spiritual practices and concepts of all religions and study in depth so that all can find the basic essence to be one and same.* When this is done, though it is a tedious process involving hot arguments, finally, the discovered basic essence brings wonderful correlation between religions so that a permanent solution comes out to establish unity among the followers of all religions. A permanent solution always needs time and strain, but, permanent is permanent and temporary is temporary.

The main problem for the differences in the religions is that the present day religions are not the pure sacred original religions established in the past by the original founders of religions, who were human incarnations of God. In the past time, even the followers were very pure implementing the original concepts of their religions without any extra interpretations and extra insertions. As time passed on, selfish wrong followers came in to every religion and inserted their opinions in the name of original scripture. As a result of this, all the original religions are adulterated. Unless we do sharp analysis to remove the bad present in every religion, the good in every religion will not come out. When the basic good truths originally established by the founders come out, you will find unity in all these good truths so that the differences between followers disappear resulting in excellent correlation and mutual love in the entire humanity.

Before doing this sharp analysis, we must have open mind to receive truth as truth and false as false, whether the truth or false belongs to our religion or to other religions. We must be prepared to accept the truth of the opposite side and false of our side with a view that such acceptance need not be considered as self defeat and victory of others. We must be favouring such angle with a view that such a result will benefit us to rectify our mistake with the help of others. Unless this attitude is developed before such correlation-analysis, people will not even proceed into the analysis and even if they proceed, very shortly, quarrels appear. We must have very broad and very open mind because there is only one God, who created this entire humanity as said by every religion.

As Hindus, let us analyse our own spiritual practices in comparison with other spiritual practices with open mind to find any benefit for us from such analysis without feeling that our self-ego is hurt. ***If there is an eternal benefit for us to get the grace of God, disturbance of our self-ego is very very small before that eternal benefit!*** Let us take the same point as raised in the YouTube. The prayers are read in Sanskrit in temples and even in rituals done in our houses and nobody understands what is read! If it is not understood, how the devotion is even generated, not to speak of its development? If you see other religions, they are doing prayers and reciting the scriptures in their own mother tongue so that everybody at least understands the literal meaning. Their spiritual priests are also explaining the spiritual meaning here and there. This generates the devotion to God and also develops it gradually in course of time. I am not saying that our ancient sages were sadists to write the scripture in Sanskrit so that we are not benefited at all. A little commonsense reveals that those ancient sages had Sanskrit as their mother tongue. We are simply following what they uttered and we are not understanding anything from it since we are blindly following the surface (words) without examining the background of such spiritual practice. This is the absolute blindness, which can't be removed by any type of eye-surgery! Such born blind fellow is drinking salt water from the well telling that it is dug by his father (***Taatasya kuupoyamiti***)! We will be benefited if we translate the scripture in to our mother tongues or at least if the priest explains the scripture in our mother tongues. Both are not done. ***All of us feel that God knows only Sanskrit and not any other language!*** If it is so, how can we say that God is omniscient, who takes only the meaning but not the language (***Bhaavagraahii Janaardana***). ***Of course, Sanskrit is the sweetest and greatest divine language being the mother tongue of our angels.*** Every religion has its own angels speaking their ancient language like Greek etc. God is different from angels and our goal

is God but not the angels. ***If you like Sanskrit so much, why don't you learn it and do rituals in Sanskrit only?*** In this way, we must recognize our faults and accept others' merits so that we will implement others' merits wherever we are faulty and get the benefit. Benefit is not personal and can be enjoyed by everybody. In such case, why are you hesitating to take the benefit from others? Why are you using the fan discovered by the Christian country? The fan gives us good air in sultry and we enjoy the benefit of the fan. Why are the priests enjoying fans even in temples? Fan is universal and does not belong to any religion or country or caste or gender. Similarly, any spiritual concept.

Let us take the concept of idol worship done by us and which is criticized by other religions. Certainly, neither idol is God nor God is in idol. The idols are in the human form indicating that alive human form of God must be worshipped and every idol to be worshipped is initiated with the special ritual called as Praanapratishtha (initiation of life), which doesn't mean that the idol becomes alive by this ritual. It means only that if the idol is added with life, it becomes alive human form and you should finally catch the human form of God (Sadguru), which is relevant to humanity. The Veda says that God is not in idol and the secondary scripture says that idol worship is for beginners only. It is only the worship of a representative model. The national flag is a representative model of the nation and saluting the flag is saluting the nation since you can't take an aeroplane to move around the nation in order to salute it! Why people criticizing idol worship are keeping the idols and photos of Jesus on cross in churches and houses? Why are they keeping the albums of photos of their kith and kin staying far to see those with feelings of love? The idol worship definitely improves the theoretical devotion, which is the mother of practical devotion (service and sacrifice). But, you shall not sit in this beginning LKG class only throughout your life and waste food materials in the worship of idols and rituals (By pouring milk on idol, by burning ghee in fire, by burning sticks used for cooking in the name of Dhuni, by burning oil lamps, candles and fuming materials even if there is no necessity etc.), ***which can be offered to God and distributed to beggars dying with hunger.*** In this way, we can rectify the mistakes of other religions with a good mind of helping others to bring them out of ignorant concepts. Before rectifying others' mistakes, you have to be very careful so that others have confidence on you that you are their best well wisher and see that others' ego is not hurt at all. When you find good on your side and bad on other side, you are always very happy and very easy to be handled. When bad is shown on your side and good is shown on the other side, your



rectification becomes highly problematic since your ego is disturbed like a sea disturbed by Tsunami on finding your bad and good of others! You must reduce and see the merit in you and defect in others. You must also see by enlarging defect in you and merit in others (*Paraguna paramaanuun parvatiikrutya...*). ***Both these help you in your spiritual and worldly progress towards upward direction.*** If you reverse both these (by reducing defects in you and merits in others and by enlarging merits in you and defects in others), then also, you will certainly progress not in the upward direction, but, in the downward direction!

## Chapter 7

**MASS PUNISHMENTS ARE DUE TO COMMON SIN DONE**

[August 22, 2018]

**O Learned and Devoted Servants of God,**

Shri Anil asked:- Swami! What is the reason for this flood calamity in Kerala?

**Swami replied:-** Everybody will say a reason convenient and applicable to his liking. A father of a student may say that since his son is not given admission in the school, which is the highest injustice, it is responsible for this calamity! Hence, we shall go deep in the knowledge leaving all personal likes and dislikes to find out the actual and ultimate truth.

If an individual does a sin harming another individual, the sinner will be personally punished by the unimaginable God in unimaginable way even if the sinner escapes punishment through his intelligence, corruption and power. Simultaneously, the affected party will be compensated by God. This is the divine rule, if the sinner harmed the other person freshly. If this case is different in the sense that the other person harmed the sinner in the previous birth and the sinner is retorting the other person with the help of the divine arrangement of God, God keeps silent in such case. Observing such cases, some people shout saying that the sin is victorious in this Kali age! Lack of identification of zero potency of self to know the background in the previous birth, will mislead the people regarding the divine administration. Either you shall have fundamental unshakeable faith in God or you shall have the potency of omniscience to know all the past present and future of the souls.

Whenever such mass punishment takes place, logically it means the sin done by the entire mass of public is punished. The sin has nothing to do with any religion and hence, religious colour need not be exposed in such basic clear issues. Conservatives will naturally show the reason to be coloured with their religion. ***In this punishment, all castes, genders and all religions are punished due to common sin done irrespective of caste, gender and religion.*** Now, imagine what is such common sin done by all people? 90 percent of the public is doing that common sin. Of course, 10 percent of the public not doing such common sin is also punished along with the 90 percent. What is the logical justice in such 100 percent punishment? ***The logical justice is to bring the common punishment of 90***

***percent to be mixed with the punishment of 10 percent public and to be executed as a common punishment.*** There may be qualitative difference in two different sins, but, there can be one single qualitative and quantitative punishment. Two sinners, doing different sins, are given the same punishment of imprisonment in the same jail for the same period. In this way, common punishment to different types of sins is quite possible in the divine administration.

As I have already pointed out in several messages, earthquakes are mainly coming for killing living beings with awareness wandering on the earth. This is the anger of God through the mother-earth. Similarly, the anger of God through the father-ocean for killing living beings with awareness wandering in the lakes, rivers and oceans is expressed through floods and cyclones. ***Don't give ignorant statements like vegetable food will not be sufficient for all living beings if non-vegetarian food is avoided.*** Remember that God is omnipotent and the limits of His creation are not even imagined by us so far! Ethical scriptures clearly shout saying that violence towards non-harming good natured living beings is the climax of injustice (***Ahimsaa paramo dharmah***).

Chapter 8  
**IMMEDIATE GOAL AND HIGHEST GOAL**

[August 23, 2018]

**O Learned and Devoted Servants of God,**

Shri Phani asked:- In Your recent three verses, You ended with the concept of Pravrutti to be carefully followed and told that Nivrutti is not mandatory whereas You said several times that Nivrutti alone gives the highest fruit with perfect safety. Please enlighten me on this. What will be the fate of a devotee, who becomes a failure in the path of Nivrutti after some journey due to superseding attraction towards family bonds?

**Swami replied:-** What you said about all that I said is perfectly true. But, there is a special way of preaching based on the psychology of the receivers. If I say that a student must first pass the school so that he can get a post of teacher in elementary school without any difficulty, the student will setup that post as his ultimate goal and works sincerely to achieve the short and easy goal standing very near. If you say in the beginning itself that the student has to pass school, college and university to get Ph.D degree and the ultimate goal is to become professor in university and this should be kept in the view from now itself, the majority of students gets discouraged in the beginning itself and stops coming even to the school. Of course, there are few students, who like the fixation of highest goal in the beginning itself and try to achieve it at a stretch. *There are some students in this minority itself, who can succeed to the immediate goal only provided they fix highest goal in the beginning.* Like this the nature of advice differs from one to the other. In view of the majority, the above advice is given.

*The immediate goal for majority is only to escape tensions in this world as well as cruel punishments in the hell after death.* For this purpose, development of personal bond with God is not necessary at all. One can confine all the personal bonds with his family only. There is no need of any effort to develop devotion towards God neglecting the devotion to own family. The only essential requisite to be achieved is fear to unimaginable God, who punishes the sinners in unimaginable ways even if they escape punishments from Government through false ways. Sins are done generally due to unlimited fascination to self and family members only, who can't save you from tensions here and punishments in the hell.

This is just common sense based warning to you from the danger of your over fascination towards you and your family members, who are not at all asking you to do the sins and undergo punishments for their sake. ***They only share your excess earned by sins but do not share your sin at all.*** You can verify this by having a straight dialogue with them! Hence, ***this is not an advice to do any great sacrifice to earn the love from God.*** This is just the basic simplest minimum warning that every soul shall be given so that no soul will tell that it is ignorant about this basic warning. The student shall at least pass the school so that he will get the minimum post of elementary school-teacher to survive basically. This basic point is to develop fear towards God by which at least fear for punishments of sins is developed. In every religion, this topic forms the important core.

Certainly, the post of professor is not only highly remunerative, but, also brings lot of name and fame to you because simply living like a bird or animal without the concept of God and fear to Him for the punishment of sin is not the ultimate goal of human life since humanity is given better understanding capacity than animals and birds. ***If fear to God alone is developed to control the sins, this is called as success in Pravrutti without any trace of scent towards Nivrutti.*** A better way than this in the same line is to develop fascination to God, which also controls your excess fascination towards yourself and your family preventing you to do the sins. Such line is actually the line of Nivrutti to achieve personal relationship with God, in which success in Pravrutti is just a middle by-pass station in reaching the goal. In this line also, one may fail to reach success in Pravrutti and may not proceed further in Nivrutti line. In the path of Pravrutti line, generally failures are very less in number because the controlling factor of sins is fear to God and not excess fascination to God. In the line of Nivrutti, it is very easy to fail in Pravrutti due to absence of fear to God. ***Mere love to God can't control the sin and fear to God is also necessary in the stage up to Pravrutti.*** This does not mean that you shall proceed with fear to God alone and without devotion to God. ***Devotion to God is also necessary along with the fear to God since devotion to God will drag you further in the line of Nivrutti so that you can achieve profit in the future and you shall not be confined to the success in the Pravrutti alone, which is avoiding loss only. Along with avoiding loss, gain of profit must be also a simultaneous goal.***

***Nivrutti gives the highest fruit with full safety since God takes care of you like the head of the family taking care about his family member in all angles as said by the scripture (Nivruttistu mahaaphalaa).*** In Pravrutti, you will be responsible for your loss and lack of loss (which is not profit)

only. In Nivrutti, God takes care of all your responsibility so that both avoiding loss and gaining profit shall be achieved by you due to affectionate direction given by God to you.

You need not take 100 per 100 as the pass mark in Nivrutti, even though it is the climax. You need not be discouraged to join a school or college thinking that unless you get 100 per 100 as pass mark, you are failed. The pass mark is 40 per 100, second class is 50 per 100, first class is 60 per 100 and distinction is 70 per 100. 100 per 100 is the record break, which is the real pass mark. Similarly, the soul is said to reach the record break or real pass mark after putting effort for several births (*Bahuunaam janmanaam... Gita*). Suppose you achieved 40 per 100 in this birth, this result will come along with you to the next birth in which your effort will be to achieve 50 from 40 and not to achieve 50 from 0 (*labhate paurva daihikam... yatatecha tato bhuyah... Gita*). Hence, one need not be discouraged that unless the record break is achieved in this birth itself, it is a permanent failure. One more fortunate point is that if you have achieved 40 per 100 in this birth, the opportunity of human rebirth is given to you in the next birth so that you will try from 40 to 50 per 100. This step wise ladder coinciding with the human birth wise ladder is very important to be understood without any discouragement for not attaining the record break in this birth itself. But, all this facility of human rebirth and continuity of the result of previous birth is possible only if the aspirant is in continuous effort till the time of death. Otherwise, the achieved result (40 per 100) may disappear due to force of worldly bonds so that at the time of death, the aspirant is with 0 per 100. The human rebirth is given by God only based on the point that the aspirant is putting continuous effort, but, is failing due to superseding force of worldly bonds. If the effort is maintained continuously, the achieved result (40 per 100) is maintained. There are so many crucial points and close in the spiritual journey about which, one shall have perfect knowledge before the spiritual journey is taken up.

The main intension of the last verse is that it is not compulsory for you to get profit, but, it is compulsory for you not to get loss in the business due to your ignorance of the basic facts. *You may argue that you are prepared for your personal loss, which is the punishment given by God for your sin and hence, God need not bother about you.* God bothers about you and about your uplift since He takes lot of care to protect His missing child with more attention. It is told that a shepherd is not at all bothered about the 99 sheep present with him with full safety, but, is bothered about the one lost sheep only! *The lost sheep must have some little worry about itself also so that the 100 percent effort put by the*

***shepherd becomes meaningful.*** If the lost sheep does not care about itself and likes the journey in the wrong path only avoiding very carefully the shepherd thinking that it is very clever than other 99 sheep, it is a condemned soul left away even by God (***Kshipaamyasurayonishu***- Gita). Such a foolish sheep will avoid the shepherd from all angles and will become the food of tiger or lion in the forest!

## Chapter 9

**WORLD CAN BE PARTIALLY TRUE & UNTRUE AS PER  
WILL OF GOD**

[August 24, 2018]

**O Learned and Devoted Servants of God,**

Shri G Lakshman (Mumbai) asked:- You told that God is unimaginable and omnipotent having the power beyond logic. At the same time You say that God does everything with logic for the safety of humanity, which has to proceed based on logical analysis. How do You reconcile both these with more clarified explanation?

**Swami replied:-** Whenever there is necessity to use the power beyond logic, using that unimaginable power in such appropriate place is also doing an action based on logical analysis. A cruel lion is coming to kill an innocent good baby. You and I will go back instead of attacking the lion because we don't have the omnipotence to fight and kill that lion. Actually, in such context logical action to protect justice requires fighting with the lion. But, we are not going to do that logically based action requiring justice because if we go and fight with the lion, we can't protect the baby since the lion will kill us first and then the baby. In such case, we are giving up our lives foolishly without protecting justice. In our place, if God exists in human form, He will just warn the lion to go back and lion will hear His order and will go back, which we can't achieve by even fighting with it. God achieves it simply by order due to omnipotence by having unimaginable power to use it whenever it is necessary and logically justified. In this case of lion, logically justified human strength fails and hence, there is an urgent need of use of unimaginable power only. Hence, there is no contradiction between the two statements made by Me.

All the scholars describe the nature in actions of God taking worldly examples in every step. These scholars say that God has not done like this because such concept is not justified logically due to the absence of worldly logic and justice. ***By such procedure, these scholars are confining God to be an item controlled by worldly logic only.*** Such resultant God is like an ordinary human being having limited powers and limited knowledge, in which case the item has to compulsorily follow the worldly logic only and should not exhibit unimaginable power. Generally, philosophers misunderstanding monism of Shankara follow this procedure everywhere in their books because their intension is that God shall be reduced to an



ordinary human being so that the philosopher himself being an ordinary human being can claim very easily himself to be the God!

Hence, in the proper place, the appropriate power, whether it is imaginable or unimaginable is used fully by God. ***In the case of human being also, the proper power to the required extent should be used in the place of proper context.*** While preparing vegetable, you should add salt fully (to the required extent) and you should not add salt at all while preparing a sweet. ***You shall become angry fully when there is a context requiring necessity of your anger.*** If a child is doing mischief, we shall become angry to the required extent and if the child is not controlled, we shall even beat it to bring control. When you are talking with elders, you shall always represent peacefully without showing any anger. Even while speaking about the character of Rama, the embodiment of justice and peace, He is described by Valmiki as a divine person becoming angry wherever the context is required and even beating if the context is still required (***Sthaanakrodhah prahartaa cha***). He became seriously angry with sage Jaabaali on giving wrong advice and had beaten with arrow to kill Vaali, Ravana etc. Some elders advise to have an average middle character of both peace and anger, which is also not correct because showing lesser anger to bad person is useless and showing little anger to elders is also not justified. If the cook adds a little salt to the vegetable and to the sweet in average way, is it correct? You must have the balance of your mind and power of analysis of the context, which requires what to what extent to be done in which place? Maintaining average policy everywhere is your impotence of analysis and balance of your mind in judging the context and its requirement. God showed love to good souls and protected them. He showed anger to bad people and punished them (***Paritraanaaya saadhuunaam, Vinaashaaya cha dushkrutaam-*** Gita). God says that doing both fully in the proper places is justice (***Dharmasamsthaapanaarthaaya***). If you show average behaviour in both places, neither the good person is fully protected nor is the bad person fully controlled. Showing a specific behaviour without analysis in a wrong place is also foolishness. If you show another cheek to a very cruel fellow, who has beaten your one cheek, he will beat your other cheek also with double force thinking that you are impotent to react! Of course, if the opponent is having a mixed character, you may use this trick to bring realization in him by provoking his good side. But, if you have not estimated him properly, you must be prepared to receive beating on your other cheek also since your trick is based on trial and error!

Similarly, let us take the context of creation of world from the omnipotent God. ***You compare this concept to the creation of imaginary world by an awakening person having full control over it like God.*** When a person having little potency creates imaginary world, the imaginary world is non-existent before him and is hence created or modified in desired way and destroyed whenever the person wished so. In all these concepts, there is perfect similarity in comparing God creating world to the person imagining an imaginary world. **The similar point is:** The world (real world created by God and imaginary world created by person) is non-existent and untrue before creator (God or person) because ***one perfect reality can't be created or modified anyway or destroyed by another perfect equal reality.*** **The difference is:** the person enjoying his imaginary world can't enjoy it clearly as he enjoys this real external world and this also proves that the enjoyed imaginary world is unreal, otherwise, it would have been enjoyed clearly like this real world. If the person has to enjoy the imaginary world as real world, he needs ignorance or sleep in which the person enters the imaginary world through an imaginable form to enjoy the imaginable world as real world. But, in the case of God, there are no two worlds like real and imaginary worlds. The only one world created was unreal-imaginary before the real God. After creation, the world need not continue to be unreal like imaginary world of a person, but can be become real in the stage of entertainment due to the omnipotence of God by which the imaginary world becoming real doesn't contradict the real God, who is beyond worldly logic.

***If required, the created world can be partially true and partially untrue as per the requirement of God.*** Shankara wanted to enter the house of Mandanamishra through bolted doors. For Him, the entire world including the house of Mandanamishra has become true for the sake of entertainment. His requirement is only that the bolted doors shall become untrue because He wants to enter the house. ***As per His wish, the world including the house of Mandanamishra remained true while the bolted doors alone became untrue allowing Him to enter the house!***

In the case of the person having little potency, the created imaginary world must always be unreal and hence, can't be enjoyed clearly like the external real world at any stage unless he enters in to ignorance or sleep. This is inevitable limitation to the human being. Our God is omnipotent unlike the ordinary human being. ***Our God has unimaginable power to do any impossible work if such logically required necessity exists.*** Of course, He will not do every impossible work, though it is not necessary, just like an egoistic demon trying to express his unimaginable potency on achieving

it through some special effort like getting a boon from God through rigid penance. Hence, exactly at this point, God need not feel sad like a human being having limited potency, which restricts the real enjoyment of unreal imaginary world. ***God can use His omnipotence to make this untrue world to appear true like the external real world appearing as true.*** You need not doubt that how this world becomes true before God, in which case, God can neither do miracles nor destroy this world (in which the world disappears) just by His will. You are always binding God with the rope of worldly logic. By the power of omnipotence of God, the world created, which was essentially untrue during the creation is now maintained as perfectly clear and equally true world to get clear and real enjoyment from the imaginary world that has become real. After creation of this world, God enjoyed this world by seeing it as you enjoyed this real world by seeing it really and clearly (*Saakshii chetaa... Veda*). ***Don't rub the deficiency of simile on omnipotent God throughout your study about God.*** He will be following the worldly logic throughout His course of action, but, becomes beyond logic wherever there is a justified need.

The omnipotence of God to do actions in unimaginable ways must be exhibited to the humanity of this world to give a constant message continuously by exhibition of unimaginable events, called as miracles since it is the fundamental requirement to maintain control against sin in the humanity. ***The message of the miracles is that the unimaginable God with unimaginable power (omnipotence) exists to punish the sinner even if the sinner escapes the punishment to be given by the Government through false ways.*** Based on the frequent weakness of the human mind attacked by vices, such frequent exhibition of miracles is necessary just like police patrolling is essential to control sinful tendency of human beings. These miracles are like hard sticks or pistols in the hands of the policemen, which warn the sinners regarding the inevitable stingy punishments for indiscipline and various sins. God is said to be omniscient, which is also a warning to sinners that God knows every bit and truth from which the sinner can't escape by any trick. ***This exhibition of omnipotence and omniscience of God through miracles is done frequently through human incarnations as the basic activity.*** This is for the sake of humanity and not for any personal purpose of God. Since sinners can't escape omniscient and omnipotent God from punishment, some of them have chosen the path of denying such God with such power so that they feel that they can escape the sin if they take care of the Government here. To escape from Government, at the very outset, they say that they can remain ethical even without concept of the God. Such statement is not real and it is only to

create good impression about them in the view of public so that they can do sins in safety and hidden manner! ***These atheists feel that they are really enjoying the full freedom, which is going to land them in very cruel punishments where they don't have even a trace of freedom!***

Leaving the above mentioned inevitable exhibition of omniscience and omnipotence of God (to control the sin) and selecting the personal places of God (the places, which are used by God for personal purpose of enjoyment), if you take the omnipotence of God used in proper places (unlike a self projecting egoistic demon using unimaginable power in improper place), such properly used omnipotence also brings the highest place to God. Ex:- In the case of God, the cause (He) generates the world, which is not at all existent in Him (either in subtle state or in other state like power). At the same time, the generated product is unreal (so that it becomes laughable when one says that he has created an unreal item, which is like horn of rabbit). In His case, both the concepts are real, which bring the highest place to God (which is the meaning of word Brahman). The worldly logic shows both theories:

- i) ***the product exists in its cause in the form of its potency*** (like the structure of the tree decided by various different bio-chemical constituents of cells in the seed). This is Satkaarya vaada.
- ii) The product does not exist in the cause Asatkaarya vaada. Both these theories are confined to the worldly items involving worldly logic.

Both these theories do not apply or apply simultaneously to the unimaginable nature of the God. When the world is created, it is Asatkaarya vaada because if the product exists in the cause already, how can you say that the product is created since it existed in the cause even before its creation? This will also reduce the greatness of God since He is projecting some item hidden in Him as His created item! Alternatively, another opposing objection about Asatkaarya vaada is that how something is created from nothing? This also becomes fooling of us since God is creating that which doesn't exist and anybody can do such false creation! To resolve this, we can say that product didn't exist directly in the cause, but, existed in the cause in the form of potency to generate that specific product. If this potency is absent, a mango plant also should be born from lemon seed! Shankara brought further resolution by saying that the power is not different from the cause since there can't be unimaginable cause and unimaginable power separately because any number of unimaginable items results finally in one unimaginable item only. You must confine this resolution of Shankara to unimaginable God only and not to extend it to the imaginable seeds of mango and lemon (worldly logic) since both seeds

have their specific bio-chemical potencies to generate their specific plants. Awareness is also an imaginable item like the seed having the plan of ideas of imaginary items observed from the external world to express imaginary world or dream. You can't argue that an unimaginable component may also appear in the dream. Such unimaginable component is linked with imaginable parts only even though the final component looks like unimaginable. An animal having eight legs and two tails is unimaginable, but, the components like tails and legs are imaginable only. Hence, ***except the unimaginable God, the usual imaginable human awareness can't create anything, which is totally new.*** Before creating this world, God did not have the experience of some other world.

You may argue that if God is getting real and clear entertainment, after creation (by converting untrue world in to true world by His omnipotence), what is the necessity for the God to enter the world as incarnation to move along with ordinary human beings? This purpose is totally different. God did not enter this world to have a better clear vision of the world like a person going to eye-specialist to get his cataract operated for better vision of this real world or like an ordinary person entering ignorance in order to have the real experience of his imaginary world. His main purposes to become incarnation are totally different:

- i) He wanted to appear before some climax devotees, talk and live with them since they desired so.***
- ii) He wanted to mix with human beings closely and preach them the right knowledge and also clarify their doubts with correct answers.***

For this purpose, He incarnates entering and merging with a devoted human being to do this program. When He merged with the human being, the real experience of the world can be grasped from the closely merged devotee also like the heat gained by cold iron rod on associating with hot iron rod. When this facility is available otherwise, a good administrator will not do any self effort to attain the same facility using special power. You have gone to your friend's house to stay with him for a few days. You come to know the information of the city in which your friend is living from your friend through a conversation. For that purpose, you need not go around the city and study the atmosphere personally wasting your time. This does not mean that you are unable to go round the city and get the information personally.

Hence, the analysis of any subject especially belonging to God must be not only steep and deep, but also, must be cool and peaceful examining the change of situation every time at every micro step to find out its correctly required explanation.

Chapter 10  
**TO NIKHIL AND DEVI**

**O Learned and Devoted Servants of God,**

[September 08, 2018] Recently, Nikhil and Devi felt deeply pained for the illness of Swami for the past two months and now Swami is maintaining good health. When I told Swami about the deep pain of the couple, Swami wrote the following verses to them. I felt that these verses have very good message for devotees in general also. Hence, I took the permission of Swami to send these verses to all our devotees. —S Phani Kumar

Several times, this Datta sang like any daughter-in-law,  
 “Mai maikii chalii jaavuungii tum dekhte rahanaa”,  
 Song in your mother tongue, I sing in My mother tongue,  
 “Dattalokam gamishyaami, tvam darshanaparo bhava”.

Datta couldn't go to His native place in spite of hectic trials,  
 The reason is your divine love to this Datta that bonded Him,  
 You both are His two lungs to live here, active with devotion,  
 Also both His eyes to see you both only everywhere around!

I want you both to maintain this value of devotion to Datta,  
 Till your end, hence, Datta is far from you, the Brundaavanam,  
 You both are this life partners only, Datta is your eternal partner!  
 To protect you both here and there, He never breaks His promise.

Datta suffers the sins of His real devotees only, He is sinless,  
 Sins are taken by Him as illness, personally perfectly healthy,  
 Names of such real devotees are in His heart only kept secret,  
 Since this is not business devotion, no aspiration on both sides.

The practical love to Datta is real and very important divine path,  
***Propagation of this divine knowledge is burning problem of Datta,***  
 Personal theoretical devotion with practical love is the scented gold,  
 Cost of gold alone is paid, but, with bad scent none even weighs it!

## Chapter 11

[September 08, 2018]

**O Learned and Devoted Servants of God,****1. Could God, whom he prayed all his life, not grant at least a fast death with minimum suffering?**

[Shri Balaji asked: Namaste Swamiji, Kindly clarify the following question from one of my friends: "My grandfather lead a decent life, did not not have bad habits, was a good devotee of Lord Rama and did a lot of puja everyday. But his death was very painful with lot of suffering due to disease. He needed help from someone even for eating, passing motion etc. I understand everyone has to die someday. But could God whom he prayed all his life not grant at least a fast death with minimum suffering and dignity of managing essentials? My mind is pained by this incident for many years and is not pacified on thinking of it as a karmic reaction. Kindly answer this query.."]

**Swami replied:-** This doctrine of actions and fruits implemented in this world as well as in the upper world is according to a general plan that the fruits are enjoyed in the upper worlds so that in this world (karmaloka or world for actions) sufficient free time is given so that the soul will have freedom to reform itself through the spiritual knowledge preached by the human incarnations of God. But, there are several superseding exceptions to this general procedure. The very powerful superseding factor is implementation of any fruit from the specific list of an individual soul is at the will of God because under His direction only each soul is guided and wherever God feels that a specific fruit is required at a certain stage for betterment of the soul, such implementation is immediately done. Fruits of very intensive deeds are enjoyed in this life itself, which act as witnesses of the divine administration to the public. There are so many permutations and combinations at every step in every fraction of second and the final decision is taken by God. This three dimensional network of actions and fruits interfered with several other factors like devotion, reformation etc., is said to be very complicated as said in the Gita (*Gahanaa karmano gatih*). Your observation of any soul is not very deep and you don't have a continuous audio-video system to take the picture of a soul in and out. ***Our capacities are very limited and our study of a soul is very very superficial.*** We don't know all the actions with in and out pictures of even this birth of a soul, not to speak of knowing the trace of any action of previous births, which is sometimes dragged to this birth by the will of God. ***Who knows that whether God wanted to exhaust all the bad fruits by this birth itself***

*and wants to give the next birth as very good devoted life to your grandfather?* We draw very drastic conclusions based on our very very limited study of souls. We must have perfect faith on God's justified administration. He is your grandfather, but, do you know that your grandfather is the issue of God since all souls are issues of God only (*Aham bijapradah pitaa*— Gita)? Even in the angle of love, do you have more love on your grandfather than his Father? *We must always remember that any soul in this world is more loved by God than ourselves and also that never administration of God has place for the trace of any injustice.*

## **2. What is the role of free will of people in karmic results?**

[Also I have a query on role of free will of people and karmic results: Just for example, if a criminal hurts a good person, is it because of some previous karmic result of the good person or is it a fresh result due to the free will used by the criminal? Sincerely, Balaji]

**Swami replied:-** This question is answered by Me several times. When a criminal hurts a good person, it can be in any way of the two ways, which are:-

- i) The criminal might have been hurt by the good person in the previous birth. *The identification of this possibility is done by observing the silence of God on this issue* and
- ii) The criminal might have hurt the good person in this life itself freshly due to his egoistic criminal nature. This can be detected by seeing the damage of the criminal done by God for witness to others acting as a warning.

We always observe things for a short time and draw the conclusions as if based on our continuous observation of the soul in past, present and future. Our conclusions appear as if we are omniscient, but, it is totally false. If we understand our deficiency and limitations in studying a case, we will stop making such false comments. The best advice to anybody is to study one's own self perfectly and take care of it always since there is some perfection when the self is studied and conclusions drawn are implemented. If everybody does this, there is no scope of such time pass comments about other souls.

## **3. Question on rituals in Bali**

[Shri Nyoman Guna Darsana asked: Dear Swamiji, usually in Bali, when every worship is held, the first pray, we offer to god sun (surys). And the second we offer to Lord mother of earth (mother pertiwi). After these praying, we pray fo the other God and Godeses. My question is why we don't do the first praying to god siwa or wisnu or brĀhma? My salutation on Your lotus feet. By nyoman guna darsana]



**Swami replied:-** Even if you pray some item of creation believing that the ultimate unimaginable God (Parabrahman) is in that item like Sun or Earth, it becomes a representative model worship of God, which is also acknowledged by God. The other type is direct worship, if you worship directly energetic incarnations like Brahma, Vishnu and Shiva. But, here also, you are worshiping their statues or photos only and this can't be treated as the real direct worship. Hanuman and Gopikas never did any representative worship or representative worship of real energetic incarnations also. If you catch and worship the contemporary human incarnation, that will be really direct worship. But, you have to cross the ego and jealousy towards co-human form in order to achieve final success in this final step. This is the ultimate final examination, which will be naturally very very hard. We all know that Hanuman and Gopikas are the top most devotees, but, we are unable to practice the step practiced by them. This is the highest tragedy in spiritual field!

## Chapter 12

[September 09, 2018]

**O Learned and Devoted Servants of God,****1. How can we react if Lord Krishna born again?**

[Question by Sheetal Basopia]

**Swami replied:** Lord Krishna is the incarnation of God Datta, who incarnates in every generation having the suitable requirements for the needs of the specific program required for the world in that time. This is also told by Krishna that He is born in every Yuga. Yuga means a generation and every generation is given the equal benefit of coming in to contact with the contemporary human incarnation of God. It is our headache to search and find out the contemporary human incarnation.

**2. Is the boundary of creation the generator of space?**

[Shri Rajesh B. Naik asked: Guidance needed. I am not able to understand the following. Any entity having even very very small spatial dimensions can be imaginable. If the boundary is imaginable, you are still continuing in the imaginable phase of universe only and the boundary should not be reached. If the boundary has no spatial dimensions, it should be the generator of the space. The reason is that space cannot exist in its generator before its generation. This point again mutually proves that the boundary is the generator of space. By Rajesh B.Naik]

**Swami replied:-** This point is very very subtle and any hasty proceeding will spoil the actual subtle concept. You have to examine this point very carefully and with lot of patience so that you will never miss the actual subtle point. This universe is imaginable and hence, its boundary must be also imaginable. When you are travelling in a ship in the sea, if the water of the sea is visible (imaginable world), the boundary of the sea, which is also water must be visible only. The boundary of the sea does not mean mere edge of the sea water only, but also, refers the adjacent boundary of the (unimaginable God) earth also. As per the rule, if you have reached the boundary of the sea, you must reach the boundary of earth also. This means that *if you have reached the boundary of this imaginable space or world, you must have reached the boundary of unimaginable God also*. But, actually, you can never reach the boundary of unimaginable God since God is beyond space being the generator of space (if space or spatial dimensions existed in God, it means space existed even before its generation in God and this is impossible contradiction). *If you are not able*

*to reach the boundary of unimaginable God, naturally, it means that you must be unable to reach even the visible (imaginable) boundary of visible-imaginable world also.* This results in the inevitable impossibility to reach the imaginable boundary of the imaginable world. *As you are running in the space to touch the imaginable boundary of imaginable world, it is also expanding before you reach it so that you can neither touch the imaginable boundary of the world nor touch the unimaginable boundary of God.* This results in the constant expansion of world or space. The world or space may also be already so huge (in which case the expansion of universe is not necessary) that even the angels or energetic beings having the fastest speed of energy can't reach the boundary of world. The Veda says that even angels can't touch the unimaginable God, which means that they can't touch the imaginable and visible boundary of the imaginable world also (*Nainat devaa aapnuvan puurvamarshat*). The core and boundary of the imaginable world and the boundary and core of unimaginable God (assuming that both boundary and core of God exist) are known to the unimaginable God Himself and this means clearly that the infinite world or space doesn't mean that it is not having the boundary in reality. Infinite means not only the boundary-less item, but also, an item having the boundary unknowable and unknown to us.

### **3. Is allowing the ladies into Ayyappa temple the reason for water calamity in Kerala?**

[Shri Anil asked:- Some people say that allowing ladies in to the temple of Swamy Ayyappa in Kerala is responsible for the recent water calamity. What do you say?]

**Swami replied:-** The main cause is already explained by Me, which is the violence on good natured peaceful living beings. Apart from the main reason, secondary reasons may also exist, which are many. The analysis only decides whether something is at least the secondary reason or not. It is certainly the basic concept that there is no discrimination of gender in the presence of God. The reason presented by you has some good point in it. It is not the question of gender in the divine presence, but, the good side is that the male devotees undergo very strict discipline in food etc., for a specific period of time and reach the temple maintaining the discipline followed for sometime, which is attachment to God through detachment from world. In such case, if you allow the other gender also, there is lot of chance for male devotees to slip from the concentration on God. I feel that this good side is not properly presented in the court. It is better to restrict the gender at least for that one month during which the discipline is

maintained by the male devotees. *Alternatively, the male devotees can select a separate place (temple) on the same divine hill for the specific gender at least for that limited time.* This tradition is towards such point only because old ladies and minor girls are exempted from this tradition. This is certainly a slip without understanding the good background of a tradition, but, need not be taken seriously to that extent of this much calamity. Serious punishments have always serious backgrounds. Killing the public by such calamity indicates the sin related to killing only. Death sentence is given for the crime of killing others only. We shall not reject every tradition as blind without analyzing it deeply. We are only particular of rejecting the bad traditions followed blindly without analysis.

## Chapter 13

September 23, 2018

**O Learned and Devoted Servants of God,****1. Clairification on nature of God's love**

[Shri Balaji asked: Namaste Swamiji, Kindly clarify this query on nature of God's love. God is the father of all the souls and has infinite love towards the souls. God also has immense love for His devotees. But souls are of different levels from lowest sinful souls to topmost devotees. So is the nature of God's love different in some way in the varying case of level of the souls? Sincerely, Balaji]

**Swami replied:-** God is Father of all souls in this creation and His love to souls is in uniform level only, which is the maximum most. But, the expression levels differ from one soul to the other as per the proper requirement and the difference in the love expressed may be qualitative or quantitative. I will explain this with the example of a wise father's love towards his issues. Let us take a baby and an adult issue of the same father. The father or mother gives only milk to the baby and gives food of various sweet and hot dishes to the adult issue based on their digestion. Similarly, God expresses His love in various quantities to various levels of devotees as per the requirement. This will help the lower level devotee to develop and become higher level devotee. Students are given different classes like record break, distinction, first class, second class, third class etc., to various levels of students in order to encourage the lower levels to do further study, work more seriously so that the lower levels attain higher levels. Such difference shown in the degree certificates does not mean that such difference is due to difference in the love of the teacher towards students. If difference in the appreciation is not maintained in quantitative levels, there will be no inspiration for progress of devotees.

Love is expressed with qualitative difference also. Appreciation and reward is one form of love. Similarly, *depreciation and punishment is also another form of love exhibited in various levels as in the case of appreciation as explained above.* As the levels of rewards are based on different levels of merits or good deeds, levels of punishments are also based on different levels of defects or sins. *Punishment must be understood as the form of love only.* When an ignorant boy tries to put his finger in fire, his parents will scold and even beat him so that such boy will not repeat it again. Such scolding and beating by parents is taken as the love

of parents towards that boy and it is not taken as anger or revenge or hatred towards that boy. Hence, the creation of hell represents only the real love of the Divine Father towards the soul. ***God is reforming the soul through punishments and divine preaching of spiritual knowledge by coming as human incarnations.*** The Manusmriti says that the souls punished here or in the hell will get rid of their sins and go to heaven for their merits and good deeds in par with good people doing only good deeds going straight to heaven (***Santah sukruitino yathaa***). A wise father acts like God towards souls in different levels of qualitative and quantitative expressions towards his beloved issues. A foolish father blind with blind love towards his issues expresses his love towards his issues in one qualitative form (appreciation and rewards) in the same quantitative level (same reward to all his issues irrespective of qualitative and quantitative difference). God is not such blind father like king Dhritaraashtra, who is physically and mentally the blind father.

The love possessed by the Divine Father is qualitatively and quantitatively same on all the souls, which are His issues as per the Gita (***Aham bijapradah pitaa***). ***The love expressed on different souls is different qualitatively as well as quantitatively as per the proper need.*** Even if God is furious and punishes a soul, such anger is a form of basic love only since the aim of the Divine Father is only to develop the soul in materialistic path (Pravrutti) and in spiritual path (Nivrutti). If you see the possessed love only in His mind, you can very easily realise that He loves all the souls equally. But, you should not expect that the expressed love also should be in the same way. If it is in the same way, the souls do not progress at all and get easily spoiled.

## **2. Who was Lord Krishna in his previous and his afterlife?**

[Shri Anil asked: Padanamaskaram Swami, A person in Quora forum asked the following question. Kindly give Your answer to this. According to Bhagavad Gita, the soul is immortal. According to this theory, who was Lord Krishna in his previous and his afterlife? At Your Lotus Feet, Anil]

**Swami replied:-** Soul is a part of creation only. Creation is not immortal especially with reference to the unimaginable God or Parabrahman. The soul is not immortal in absolute level. It is immortal only in the relative level with reference to the mortal body and this is clearly told in the Gita (***Na hanyate hanyamaane shariire***). Of course, the souls are saved in the final dissolution (Mahaa Pralaya) also so that these souls having different compositions of the three qualities are preserved for the future cinema show (Punahsrushti). Even the inert world is saved as it is in

micro level or film reel after the show (avyaktam). The souls with different compositions of the three qualities are like different actors available even for a new story in the next show.

The Veda says that this creation is expressed again as it was before final dissolution (*Dhaataa yathaapuurvamakalpayat*). This means that ***the inert world as well as souls were preserved in the memory of God, which is the film reel after a show of cinema***. A person imagining world can regenerate it after sleep bringing it back from the memory power. After the final dissolution, God is compared to a person sleeping in the night after entertaining himself with some imaginary world before sleep. When the creation is started again after the sleep in the morning, God is compared to a person awakening from the sleep in the morning (*Raatryaagame praliyante... Gita*). This means that the creation is stored as it is in the memory power and is regenerated again as it is. This is a better way of administration than destroying everything and creating it again. ***The disappearance of the imaginary world as soon as sleep attacks can be taken as final dissolution, which is not destruction***. The interim dissolutions (avaantara pralaya) can be treated as the scenes exhibited on the curtain while the cinema show is running (as the world continues in existence). The disappearance of cinema show on the curtain at the end can be taken as final dissolution. The film reel of cinema or the memory power of imaginary world is called as avyaktam or that which is not exhibited. This hidden micro form of memory is called as avyaktam, which is maintained by God (*Avyaktaat purushah parah— Veda*). In this way, the whole inert world and the group of souls are immortal. There may be some changes in very few souls in the composition of three qualities since the soul might have been reformed and changed its composition of qualities. But, this immortality of world is not absolutely real because God can even destroy this whole world including souls and can regenerate it as it is since the unimaginable God is capable of doing anything. Scripture says this by telling that Rama can destroy the whole creation and can create it again in the same way (*Punareva tathaasrashtum— Ramaayana*). Therefore, the actual relative immortality of world appearing as real immortality is actually relative only with reference to really immortal God on one side and the perishing form of body on the other side. If the soul is really immortal, it shall not be regenerated again while it is existing. But, Lord Krishna regenerated the souls along with their bodies without even a trace of difference when the cows and cowherds were stolen by the representative of creator (Prajaapati) designated as God Brahma.

Rama is a human incarnation, a mixture of two components, which are God and human being. The soul and the body are the human being component. God Datta, who is the first energetic incarnation of unimaginable God alone enters the energetic body or human body and merges with it to become energetic incarnation or human incarnation. If your question is about the God-component, the same God Datta is existing in every incarnation constantly and hence, this question can't touch Him. If your question is about the human being-component, then, the body of Krishna is certainly different from the body of Rama (the previous human being component). Regarding the soul, the compositions of these qualities also differ and the souls of the human being-components are also different. But, both souls are charged by the same merging God-component called as God Datta and hence, oneness results. ***The details of the human being-component are immaterial because any human being-component's soul is totally dominated by God Datta only so that we can say that the soul is same, which means God Datta only.*** The body is treated as external dress only and the internal soul is treated as the person wearing the dress. Therefore, the variation of composition of qualities is also immaterial because the total three qualities exist in both Rama and Krishna, the compositions of which are varying as per the will of God Datta. The quality, Sattvam (Knowledge) exists in both along with Rajas (work) and Tamas (ignorant fascination). If Krishna is fascinated towards Radha, Rama is also fascinated towards Sita in running after the golden deer due to her desire even though Lakshmana objected it. Rama preached the spiritual knowledge through practice and Krishna taught the same spiritual knowledge as theory through the Gita. It is like doing an experiment in the laboratory and based on the practical results, theory is developed. Rama is the path whereas Krishna is the goal. This means that ***God acted as path to preach it to human beings and the same God acted as goal to preach about the nature of goal to the human beings.*** The programmes were totally different and hence, the compositions of the three qualities differed to suit the programmes. Rama never stole and never did any illegal sex and both these are preached to the human beings as the main concepts of Pravritti. Without succeeding in Pravritti, Nivritti is impossible. Krishna stole butter and danced with Gopikas in order to test those climax devotees of Nivritti in the three strong bonds (Eshanas). However, the structural analysis of human incarnation is not much important and does not help the devotee to progress in the spiritual path. The most important aspect helping the devotee is to believe the human incarnation as God Datta (Father of



heaven) and follow the knowledge given by the incarnation in the spiritual path.

Scripture clearly says that Rama is the previous birth of Krishna. In between the births of Rama and Krishna several human incarnations came since God Datta visits this earth in every generation. Several devoted souls were used as media by God Datta. ***It becomes immaterial whether the same soul is used or a different soul.*** A soul represents a specific composition of the three qualities. In every soul, all the three qualities co-exist. Whatever may be the specific composition of the soul, it is changed by the will of God Datta charging that soul. By this, the specific nature or individuality of the soul disappears. We have to always see the human incarnation through the inner God Datta only and not through the external human being component, which has no individuality. The exhibition of the human nature of the human being-component is also the will of God Datta only, who is testing the devotees regarding the strength of their faith in the human incarnation unaffected by the exhibited human nature. ***The God component presides over the human being-component controlling it as per the divine will of God everywhere and in this way the human being-component acts like an inert chair for the God-component, who is like the person sitting on it.*** Even if the human being-component is non-inert awareness in inert body, you can replace the chair by a horse that is ridden by a very capable person. This concept of presiding and riding is told in the Gita by the word 'Adhishthaaya' (***Prakrutim svaamadhistaaya***). Here Prakruti means both soul (Paraa) and inert body (aparaa). You must note that whether the Prakruti is a chair or horse, it is immaterial because even the horse becomes like inert chair due to the powerful control of the riding God on it.

Chapter 14  
**EKAADASHII MESSAGE**

[September 24, 2018]

**O Learned and Devoted Servants of God,**

Shri Ajay asked:- Phani told me that You have explained about the seven divine gates of God long back while sitting in the chair in the north side on the early morning of the festival day of Lord Vishnu. That was excellent. Please repeat the message given on that day by You regarding the seven gates since that message was not recorded.

**Swami replied:-** On that day, I was made to sit on the chair placed in the north side gate of the house and devotees prostrated to My feet with the faith that the North facing gates are opened on that pious day of **Ekaadashii**. Devotees worshipped Me with full faith and hence, God Datta revealed the real inner meaning of that traditional custom in the following way:- The seven gates indicate seven concepts through which the devotee has to pass on. The first three are related to Pravrutti controlled by Jaya and the other four are controlled by Vijaya, who are said to be the gate keepers. ***Jaya indicates success with normal efforts and Vijaya indicates success with more strenuous efforts.*** The first three gates related to Pravrutti are:-

- i) Resistance to Kaama or illegal sex,
- ii) Resistance to violence or Krodha and
- iii) Resistance to greediness or Lobha.

These three are the main gates of hell as said in the Gita (***Kaamah Krodhastathaa Lobhah***). Here, you have to resist something, which is trying to enter your mind and there is nothing to be attained by special efforts. The other four gates are related to Nivrutti, which are to be attained through special efforts. ***Rejecting something requires normal effort only and attaining something, which is not possessed by you requires special effort.*** Jaya means normal success and Vijaya means special success since the prefix ‘Vi’ means something special. The four special gates through which one has to pass on to reach God are:-

- i) Attaining spiritual knowledge (Jnaana)
- ii) attaining devotion (Bhakti)
- iii) attaining service to God (Karma) and
- iv) attaining sacrifice (Tyaaga).

Service means sacrifice of work or Karma Samnyaasa and sacrifice means sacrifice of fruit of work.

Since the foremost three gates of Pravrutti are self-explanatory, I shall explain about the latter four gates of Nivrutti.

- 1) **In the first gate, you have to attain the spiritual knowledge**, which is about yourself, about the true path and about the goal or God. *About yourself, you must realize that you are not the God and you are the true servant of God only forever.* About God, you shall know that the unimaginable God or Parabrahman is charging the first energetic form created by Him to become God Datta or Father of heaven, who further charges certain selected energetic forms and human forms to become energetic incarnations and human incarnations respectively. The human incarnation is most relevant to the humanity. The path is to worship God as incarnation through true devotion or love. *The main aspect of true love shall be worshipping the Lord without aspiring any fruit in return from Him.* This aspect is very clearly seen while worshipping your issues and hence, love on issues alone is the true love. If you aspire practical fruits from God for your theoretical worship like singing prayers, reading books etc., such love is worst like the false love of a prostitute, who collects money from the visitors by showing theoretical love only through loving words and love songs. If practical worship (karma samnyaasa and karmaphala tyaaga) is done to get practical fruits from God, it is worse love (better than the above love) called as business devotion in which matter (items) is exchanged for matter (money). The best and true love exists only in the issue devotion in which both service and sacrifice are done without aspiration for any fruit in return. Even if the issues hate you, you will not fail in doing this practical devotion because your love to them is very very true. If you attain this true knowledge frankly without any hesitation and reservation, overcoming all your inconvenience, you have attained the true spiritual knowledge, which is the special victory in the first gate.
- 2) **In the second gate, you have to attain this true theoretical devotion (love) to God.** This means that you have to sing the prayers without aspiration for any fruit in return. Avoiding the prostitute devotion (aspiring practical fruits for theoretical love) is victory in this second gate.
- 3) **In the third gate, you have to attain the interest in doing service to God without aspiring any fruit in return.** Work is a form of energy and sacrifice of energy in the form of work or service is the background concept. This is called as karma samnyaasa. The word samnyaasa means sainthood. This is meant for the saints, who can do this sacrifice only since they beg society even for their food. This is like doing job without

taking salary as we find in the case of some political leaders having some positions linked with salaries! But, these people earn a lot indirectly and hence, such free sacrifice of work is cheating the public only!

4) **In this fourth ultimate gate you have to sacrifice your wealth earned by hard work to God without aspiring any fruit in return.** The Veda said that sacrifice of wealth is the only path to attain God (*Dhanena tyaagena ekena...*). The Gita made this concept more serious by saying that sacrifice of wealth earned by hard work is the final and there is nothing further beyond this (*Tyaagaat Shaantiranantaram*). Here, the word Shaanti means full stop of the effort. The reason is *the attachment to wealth earned by hard work is the highest*. Sacrifice of highest bond is highest sacrifice. The householders are expected to do this along with sacrifice of work also. Work is energy and matter is condensed form of energy. Wealth is matter or condensed form of energy. *Condensed form of energy is far far higher than pure energy or work*. Based on this, the employee sacrificing energy or work in exchange with matter (salary) respects very much the employer. A person exchanging material item for material money with a shop keeper doesn't respect him so much. If this highest form of sacrifice is done without aspiring any type of fruit in return, that is the end of the spiritual effort. God tested Saktuprastha in this sacrifice of material (food) only in a severe drought. The performer of the ritual (Yajna) doing both types of sacrifice alone gets the total fruit of that ritual (like going to heaven) and not the priests, who perform the ritual through theoretical worship.

*All these three aspects* (1. Sacrifice of work like bathing, dressing your children, 2. Sacrifice of wealth through will in the end and 3. Doing both these types of sacrifice without aspiring any fruit in return) are fully seen in the issue devotion only and there is no second example for this in this entire world. This means that any human being is having real love towards his/her issues only and there is no second thought about this. Keeping this issue devotion as the standard scale, one can estimate the truth of his own devotion to God in his own mind itself! In the theoretical prayers and devotional songs, we say that we keep God in the highest position of our love!! *This means that we are doing double sin by telling lies everyday to God!!!* This analysis applies to a very great lot of humanity leaving very few devotees as exceptional cases. Hence, the Gita says that only one in millions realizes the truth regarding God (*Kashchit maam vetti tattvatah*). That one person also attains God after millions of births by practically crossing these seven gates (*Bahuunaam janmanaamante*). *Most of the people are standing before the first gate itself!*

People want that God should be attained very easily by all the people! If you realize the value of God, such wish is impossible. If you ask that the Kohinoor diamond shall be available to every human being for purchase, how it looks? But, one need not be discouraged if he/she is in constant effort to cross these seven gates. An ordinary householder trapped in the net of worldly bonds also can reach God if constant effort is put like the Tortoise walking slowly reaching the goal. ***Even a saint may not reach the goal on withdrawing from the effort like a rabbit sleeping on the way with overconfidence.*** This concept is very very inconvenient to almost all the humanity to implement in practice. But, let the devotee accept this true spiritual knowledge at least theoretically so that an idea is fixed in the brain that continues with the soul in the form of convinced concept (sasmskaara) following the soul through several births so that in one fortunate birth the soul start effort and succeeds to implement it and reaches God. Whenever the climax of difficulty is expressed, it is a normal saying to say “is it as difficult as spiritual knowledge (Brahma Vidyaa)?” Here, this means that all the difficulty lies in the implementation of the concept and not in understanding the simple concept. Several people, unable to implement this most inconvenient concept, sidetrack the issue towards theoretical side and say that Brahma Vidyaa is very difficult to understand and hence, they are unable to implement the unknowable concept!

## Chapter 15

[September 24, 2018 Evening]

**O Learned and Devoted Servants of God,**

{Dr. Nikhil & Smt. Devi phoned to Swami on 21-09-2018 at 9.00 pm., and asked the following questions for which Swami gave the answers. This spiritual discussion is presented as the Satsanga here.}

**1. Can you give the message on this occasion of Ganesha Chaturthii Festival?**

**Swami replied:-** God Ganesha is said to be creator of obstacles (Vighnakartaa) as well as remover of obstacles (Vighnahartaa). Both these adjectives contradict each other. This indicates madness of a person to do something in one time and to do the opposite in another time. Unless you find the correlation, there is no solution. A contradiction always indicates different references. If the reference is one and the same, the contradiction exists and no correlation is possible. If you say that this world is real (Ramanuja and Madhva) as well as unreal (Shankara), the correlation is impossible if you take single reference like God or soul. This world is unreal for God and real for the soul. Since the world is created by God, the truth, the world can't be equally true since one truth can't create another equal truth. Since the soul is a part of world, the unreal world is real for the unreal soul. Similarly, God is creator of obstacles in the case of a devotee, who is trying (Saadhaka) to get the grace of God. God is remover of obstacles in the case of the devotee, who succeeded in attaining the grace of God (Siddha).

**2. Is the world real as well as unreal for the same God?**

[You said that the world created as unreal becomes real after creation to give real entertainment to God (Asadvaa idamagra aasiit tato vai sadajaayata... Veda). Here the world is real as well as unreal for the same reference called God. How is this?]

**Swami replied:-** God is the only truth or the absolute reality. If there is another equal absolute reality, God can never create or destroy that. The unreal imaginary world created by the absolute reality appears to be real world by giving clear vision like the obscure unreal imaginary world becoming clear like the real world in the dream with the help of the self-ignorance. *The dream world is as clear as the real external world during the time of dream.* But, after the dream, in the awaken state, the dream world is realized as unreal like the imaginary world. This means that the

dream world appears just like the real external world with clear vision due to the help given by ignorance in dream. This means that the dream world is not really real like the external world at any time. Similarly, for the sake of clear vision, the imaginary world becomes more clear for the sake of real entertainment of God like the real world in the awaken state or the dream world in the dream state of a person. This obscure-unreal world during the creation becomes clear-real like (just called as real) world during the entertainment. This doesn't mean that the unreal world has become really the real world. *As such, in the case of God there is no real world at all since this real world is unreal imaginary world only for God.* Without the help of the self-ignorance, this becomes possible due to the unimaginable power of God. In the case of the soul, the imaginary world and real world are different not only in the clarity of vision, but also in the reality. In the case of God, both imaginary world and real world are unreal only maintaining the difference that the imaginary world is not clear but the unreal world becoming like real world is clear. This difference in the clarity of vision does not make the imaginary world as unreal and the assumed real world as real. *The imaginary and assumed real worlds are basically unreal only except the difference that imaginary world is obscure and the assumed real world is clear for the sake of entertainment.* During the entertainment, any part of the assumed real world can disappear by the will of God showing that the whole assumed real world is always unreal before God whether it is obscure or clear. When the obscure imaginary world becomes clear like real world, the world is not actually real but appears clearly like the real world. Unreal became real means the obscure unreal world became clear assumed real world. Asat means obscure unreal world during the creation. Sat means clear assumed real world and does not mean the actual real world as seen by the soul.

### **3. Can You explain the three divine philosophies further in depth?**

[The three divine philosophies are interpreted by You based on the background of psychology of receivers. Can You explain this further in depth?]

**Swami replied:-** A person on joining as a worker in a factory feels himself as a sincere servant in the beginning for some time. Later on, due to the natural ambition of the human mind, the servant imagines himself as a minor partner of the factory for some time *as you see his authoritative behaviour developing in due course of time.* After some time, the servant feels himself as the single owner of the factory and his authoritative behaviour reaches the climax. This behaviour is not criticized in negative way, but, this behaviour is expressed as the natural tendency of any human

being overcome by ambition. As a servant in the factory in the beginning, philosophy of Madhva is indicated. As imaginary minor partner in due course of time, the philosophy of Ramanuja is indicated. As imaginary single owner of the factory, the philosophy of Shankara is indicated. ***The effort of all these three preachers is to bring back the servant to his original real state of servant removing the imaginary illusions.*** The three preachers agreed to their existing states of psychology in the beginning, which is essential to convince the receiver and slowly to bring him down to his original state.

When Shankara came, the illusion was maximum since almost everybody was an atheist thinking himself as God. Shankara agreed to this and turned them in to theists by saying that everybody is God and since everybody exists, God exists. Ramanuja proposed the receiver to be a part of God or a minor partner of the factory, which is an intermediate step. Madhva opened the reality by saying that the receiver is only a permanent servant of God. ***The first step of a talented preacher is to agree with the concept of the receiver for some time and slowly change him towards the reality.*** The three philosophies clearly indicate the natural progress of the human psychology in the society.

The philosophy of Shankara supporting that soul is God has several good applications like becoming confident and courageous in leading the worldly life passing through several practical problems. The confidence given by this theory keeps the soul always brave with full contentment. When the soul is God, there is no need of earning money through illegal means since the whole world is the property of God or soul by which the soul is not expected to do corruption or any other sin. Since God is real and the world is unreal, no problem can shake the soul. All these are good merits of this theory and Shankara promoted in view of these merits that help the soul from misery in the world. But, the followers of Shankara applied this theory in negative direction so that sins were multiplied. Since the soul is God, the soul became egoistic to do the sin since God is never punished. Some have over interpreted this theory saying that the sin is unreal because the world itself is unreal! Expecting these negative exploitations in the beginning itself, Shankara told that the soul can't become God unless its mind is purified through the worship of God, which involves dualism. Ramanuja came when these followers were misled towards the wrong track and hence, Ramanuja told everywhere that He is criticizing the followers of Shankara only and never said that He is criticizing Shankara, who is Himself only. He consoled the receivers by saying that soul is not God but is a part of God preventing the steep sudden



fall of the soul from monism-sky to dualism-earth. Even though the soul is said to be a part of God, sin was reduced, but, not eliminated completely. To eradicate the sin totally, Madhva opened the reality in the final stage by saying that any soul is only a servant of God and not even trace of God. Thus, these three philosophies represent the change in the human psychology and resisting the negative exploitations of theories of Shankara and Ramanuja.

#### **4. Ambition for higher position is a good promoting force in the worldly life. Does it not apply to spiritual life also?**

**Swami replied:-** Pravrutti and Nivrutti are quite opposite as said in the Veda (*Vishuuchii...*). In Pravrutti, there is no harm if the servant thinks himself as a minor partner and as the sole owner in course of time. Since such ambitions can develop the servant to improve his talents to rise from the level of the servant to the level of owner. In course of time, a servant may become partner and sole owner of a factory through his self-development due to the force of ambition. ***But, in Nivrutti, you have to feel always as the servant of God only and never imagine to become partner or owner.*** If you keep your intensions in the lowest level of servant, God may make you the partner or even the owner or even the master of owner! Hence, the trend of Pravrutti should not be extended into Nivrutti.

The very important fundamental point in Nivrutti is that you should always remain as the servant of God without aspiring any fruit in return for your service and sacrifice as you do in the case of your issues. This point should be learnt from Hanuman, who always remained as servant of God even after blessed with the post of future creator or God.

#### **5. The unimaginable nature and imaginable nature of incarnation contradict each other. How to solve this?**

**Swami replied:-** The unimaginable God and the imaginable creation are different domains. God exists around the world beyond its circular boundary as said in the Gita (*Sarvamaavrutya tishthati*). As long as both exist separately, there is no contradiction. When the unimaginable God enters the first energetic incarnation and merges with it homogeneously to form a single phase, the God-component is unimaginable whereas the medium or energy-component is imaginable. In this way, there is no contradiction between the two components. However, if you view the human incarnation as single entity (Monism) as proposed by Shankara, this is also possible because of the unimaginable power of God. This is a better expression since the climax human devotees were anxious to see the absolute God expressed as first energetic incarnation (God Datta) in the

clear human form. God Datta enters energetic or human form to become incarnation and the unimaginable God does not enter directly since He is always confined to God Datta only. However, for others having jealousy towards co-human form, the other two angles of Ramanuja and Madhva are scientifically possible basing on internal dualism and external monism (due to non-isolation of soul from God) of Ramanuja and perfect dualism (two components are separate in a mixture) of Madhva. Due to different references, the three theories become simultaneously correct in the same time.

## 6. What is the significance of miracles in spiritual path?

**Swami replied:-** Miracles have both positive and negative sides in the spiritual path. Demons were spoiled by the ego attained by getting miraculous powers from God. These induce ego in any devotee and even in the human being component of human incarnation as we see the case of Parashurama. Miracles are very dangerous, which increase selfishness in the case of devotees also. *If one problem is solved by the miraculous power, ten problems come forward for solutions by which selfishness of devotees increases more and more, which is quite against to the aim of spiritual path.* From the angle of this point, miracles are discouraged. Shri Paramahansa laughed when a saint told with pride that he has attained the miraculous power to walk on Ganges after doing spiritual effort for thirty years. Paramahansa told him that the value of his effort for thirty years is one rupee since with one rupee one can cross Ganges by the boat! Believing God in human form is done by seeing miracles and such people are of ordinary level. Devotees, who are very close to God from several births, believe God in human form even without seeing the miracles.

Taking the positive side of miracles, any human incarnation intending to preach spiritual knowledge to ordinary human beings requires the need of certain miracles at least to be exhibited in the beginning of His program. Such exhibition is very badly required for initial pickup to overcome the starting trouble in the program of human incarnation. Such exhibition doesn't raise any pride in the human incarnation as in the case of a demon or ignorant human being. Such initial miracles are like the visiting cards introducing God's unimaginable nature. These miracles are useful in the case of certain atheists (about whom God has hope of transformation) also giving proof through perception. *Once the initial pickup is attained, the human incarnation starts using these miracles in the case of real devotees to help their spiritual path by giving peace through solutions of their burning problems.* In such miracles, the identity of human incarnation is

not revealed. Such benefited devotee thinks that the solution is obtained from abstract God, whom the devotee is worshipping in general. Some also say that the solution is attained by the end of his bad punishments of sins and beginning of fruits of good deeds. You can't isolate such miracle to prove it that it is blessed by the grace of human incarnation worshipped by the devotee. However, this doesn't matter for the incarnation since its aim is not self-projection, but only progress of the spiritual journey of His devotee. However, in the initial miracles, self-projection of the human incarnation is required for a good purpose of drawing attention of ordinary devotees initially and this is not for bad purpose of projecting self.

**7. In the human incarnation, when God becomes the human being completely, where is the scope of exhibiting human nature?"**

**Swami replied:-** For climax devotees, the human form appearing is totally God. For such devotees there is no need of conducting tests in which the exhibition of human nature is essential. For such devotees, the human incarnation acts as God only (monism of Shankara). For other devotees, who do not like the human form of God or who do not like the human form of God so much (as the case of climax devotees), the human incarnation exhibits dual nature (dualism of Madhva) and inseparable dual nature (theory of Ramanuja) respectively. For the sake of ordinary devotees, the human incarnation is two component-single phase system of mixture like an alloy of two metals or like the dual nature (particle and wave) of electron. The same human incarnation exhibits these three stages simultaneously with reference to the corresponding level of devotees. Even if there are hundred theistic religions with hundred philosophies, God can exist in hundred states simultaneously proving that each philosophy of each religion is simultaneously correct. The unity of religions is an established fact through the unimaginable power of God and good logic also can support it. The same unimaginable God can appear in hundred forms of these religions just like a photo prepared by special photographic technique appears in different forms viewed in different angles. The human nature of the incarnation is exhibited on the will of the presiding God only for the sake of several purposes like throwing out undeserving devotees, testing the strength of the faith of the so called devotees etc.

**8. Why the previous incarnations of God Datta did not reveal this systematic philosophy as revealed now?**

**Swami replied:-** Shri Ramanath asked some time back exactly this same question. People of ancient generations were scholars of scriptural logic (Tarkashastra) and God Datta spoke the same philosophy in terms of

the then existing systematic style. Today, people are scholars of science, which is the same old logic presented in better way due to experimental evidence. Certainly, science is far better than the ancient logic because the systematic nature is well proved by practical proof. Logic means the study of various items of the creation. This ancient logic or the modern science is always confined to the boundaries of imaginable domain (creation) and the unimaginable domain (creator) is always far beyond such logic or science. In the same phase of creation, science is better than mere theoretical logic. This does not mean that science can explain God. God always speaks to the receivers in their own language. Language, here, means the style of understanding the subject. Dog can understand only when you speak in its language. ***Hence, this philosophy is the same ancient philosophy spoken in the present style of science.*** It is the same old wine in new bottle. The same old philosophy spoken in the present systematic style of science appears as a new philosophy. The old generations will not appreciate this present philosophy and the new generations will not appreciate that old philosophy. The matter should be always presented in the style of the then existing time.

***The present philosophy gives lot of stress on the unimaginable God, which is the need of the present hour.*** Today, sins have increased tremendously. The human beings are doing sins wherever there exists a trace of possibility. They have become very clever in developing several techniques to escape punishments from the judiciary system of the land and they feel that the law of the land is the ultimate barrier to be crossed. All such sinners are severely warned by this concept, which says that the unimaginable God will punish the sinners through unimaginable ways and the sinner can never escape God, who is the ultimate inevitable barrier. This concept is very important and by this only the sin can be controlled. In the ancient India, this concept alone controlled every sin. ***If the sin is not controlled, this world will crumble in to pieces.***

## Chapter 16

**MESSAGE OF SWAMI ON LIVE-IN RELATIONSHIPS****O Learned and Devoted Servants of God,**

[September 30, 2018] (On 28.09.2018 the judgement given by Supreme Court came in news papers, which says that the personal relationship between a lady and gent with mutual consent is not wrong since it is linked to mind and emotion. Several devotees phoned and requested Swami to analyze this issue and give a message. Following is the message given by Swami on that issue.)

When marriage-ritual takes place between a male and female, both promise before God that both will confine to each other only without any deviation. Such promise is done on God, who is omniscient, omnipotent and most holy personality. There is no second equal personality to God and not to speak of higher personality than God as said by the Veda (*Na tat samaschaabhyadhikashcha...*). ***For any believer in God, there is nothing and none higher than God.*** Even an ordinary promise without the name of God should not be broken and what about the promise made on God! 99% of humanity has such ultimate and extreme faith in God and we are not concerned with the minority which does not believe in God and live as they like in the name of full freedom. The promise made by both is regarding strict discipline of mind confining to each other in doing justified deeds, financial matters, sexual life and spiritual life (*Dharme Arthe Kaame mokshe naaticharaami*). This means that in doing justified actions, in spending finance, in having sexual life and in spiritual life both will confine to each other only and will not deviate this promise by selecting some other person (male or female) in these four issues in the latter life after marriage. ***Hence, all the other parameters have to be overlooked before the holy promise made before the most holy God.*** There is no higher sin than deviating the promise made in the name of God. All other issues rising in this subject are secondary only and must be adjusted with full discipline to the promise made in the name of God.

The judges giving this judgement need not be blamed since they have to confine to the fundamentals of the human constitution only in any case. ***We should take the holy-scriptures written by ancient sages through whom God spoke the divine constitution.*** One may escape the punishment here from the Government in any case based on the judgement given by the

human constitution. Today, we are seeing several such cases in which the injustice is benefited and the justice is harmed. ***The interpretations made by the lawyers are tremendously unimaginable by which in several cases justice is harmed.*** In olden days, advocate studies the case thoroughly to find justice in the case and then only accept the case for argument. ***But, today any advocate takes any case for the sake of fees only!*** In such case, even though the advocate knows that justice is on the other side, he/she argues for the victory of injustice of their side only by twisting the constitution itself. But, ultimately, the divine constitution prevails over our human constitutions and intelligence of the advocates supporting injustice for the sake of money. The divine administration is the ultimate authority. Even if you win a case with the help of a clever advocate and grab others' property in the dispute and if it is injustice, you will lose your property ten times more than you have won in the case. The same will happen even in the case of advocate, who earned the fees by arguing for the victory of injustice because the doer and promoter of injustice equally share the punishment. The intensive sins are punished here itself. Our human constitutions are written by human beings and we find several times the amendments of the human constitution done through parliament. This means that the human constitution is not the ultimate word of God. Hence, the free personal relationship as per the emotion of mind can't be justified in the name of fundamental right of human constitution. Already, God introduced the punishment for free illegal sex in the form of most horrible disease called AIDS. This disease was not heard in ancient days when such free sex did not exist due to perfect ethical discipline. The medical care to prevent this disease fails when God wants to punish the sin of illegal sex and the disease will attack the sinner through some unimaginable way.

The ethical scripture says that the ultimate aim of sex is to generate issues for the extension of human race and not mainly for the emotional enjoyment of sex as said by the Veda (***Prajaatantum maa vyavatchetsih***). When the issues are generated in the family life having full discipline based on the promise done on God in the marriage, the issues born are legal heirs of the property of the father. ***If free illegal sex is allowed, a day will come when the father writes the will about his property to issues only on conducting DNA test of his issues.*** A rule may also come that any will becomes valid only on enclosing the DNA certificate of issues!

The ancient scripture recommends the re-marriage of a female in the case of five possibilities, which are:- 1) if the husband dies before the old age, 2) if the husband takes spiritual renunciation (Samnyasa), 3) if the husband is impotent, 4) if the husband is lost for a long time and 5) if the

husband is fascinated towards prostitutes (*mrute pravrajite kliibe nashte cha patite patau, panchatsvaapatsu naariinaam patiramyo vidhiyate*). Of course, the re-marriage in all these cases is not compulsory, but, is justified if the female has a will for re-marriage in such cases. In all these five cases, re-marriage is only recommended and not free illegal personal sexual relationship. Thus, no injustice is allowed by the ancient ethical scripture to a soul, be it male or female.

Regarding getting the issues, which is the ultimate aim of marriage for the extension of human race through future generations, freedom is given in getting issues. ***It is not compulsory to get issues after marriage.*** The Veda says that there is no use of issues for getting the grace of God through spiritual path (*Kim prajayaa karishyaamo yeshaam naaya maatmaa*). In this way, getting issues is not compulsory even though the aim of the marriage is to get issues and not simply to pacify the emotional feelings. ***Re-marriage and artificial insemination were accepted provided the couple is very particular of issues.*** The artificial insemination was called as Niyoga, in which injection of sperm took place between a male and female after oiling the bodies (so that no skin-contact takes place). Of course, the present injection of sperms is a better process in which the issue of feelings and emotions for illegal sex are absent. ***In any case, the consent of both parents was essential.*** Another foolish point is that one should get male issue only. This is the climax of injustice done. This is not original concept of our ancient scripture. If mother is absent, how the humanity is extended? The word Putra means both son and daughter as per the grammar (*putra bhraatru pitrushveka sheshah*). This is the unjust domination of males, who wanted to grab the entire property of parents without giving equal share to sisters. Since the word putra means both sons and daughters, when the Veda says that property should be given to putras equally, it means that should be given to both sons and daughters (*Manuh putrebhyo daayamadaat*— Veda). (Of course, unequal distribution of properties can be done in the issues based on their economic strengths.) For this cruel plot, the females were denied right to do the end rituals for the parents, which were linked to the property. For this purpose, females were denied the sacred thread marriage through which the Veda is recited in rituals. ***Like this, a chain of unjust traditions were set up to do climax injustice to the females.*** In fact, the sacred thread of the daughter is given to son-in-law in the marriage by the father-in-law so that half of the merit (Punyam) of the husband earned using her sacred thread also goes to the wife. In the time of the performance of ritual by the husband, the female cooks the food and half of it is eaten by the husband. In this way, a convenient adjustment is

done for the sake of smooth practical life. ***Unable to understand this background, females were denied the equal economic right and every wise person shall accept this exploitation in our religion.*** For this crooked plot, these middle aged male scholars denied even the holy thread marriage in which initiation to Gayatri is done. In fact, Gayatri means only the way of singing prayers on God, which has nothing to do with the gender or the thread. In fact, the real Gayatri is with females only and thus, the females have every right to perform every Vedic ritual without any reference to the holy thread. ***Any injustice must be condemned, but, in such action, over injustice shall not also be done.***

In this way, the freedom of the will is protected whenever the situation is justified, be it the case of male or female. ***When the situation is not justified, the free will must be controlled in view of the promise made on God in the ritual of marriage.*** Amendments are always provided whenever there is justified necessity. Even if the husband is potent, if his wife says that she is willing to enjoy a new person for the change of variety, such case can't be justified through the free will that can be applied to any situation. Similarly, even if the wife is very co-operative and equally beautiful matching the husband, the husband should not go outside for the sake of other ladies in the name of free will and change of variety. The point like matching physical beauty is taken care of before the marriage itself by the elders. The elders have the experience of marriage and post-married life to take care of the significance of all the required points for a happy married life till the end of life. If the parents go wrong, children can rectify them because true conclusion depends on the wisdom and not on mere age. ***Matching beauty is very essential for happy married life, but, it is not going to be eternal because it changes with the growing age.*** Hence, a balance must be arrived between parents and children in doing the marriage of the children so that the love between the couple stands eternally throughout their life without such deviations exploiting the real sense of the free will in the sense that the mind desires something new always though the desired person is devoid of all merits and possessing all defects.

***Ordinary human beings shall not imitate divine personalities without understanding the divine background.*** Sage Paraashara met with Satyavati to generate a wonderful spiritual preacher called as sage Vyaasa, who was immediately born as a boy without the requirements of pregnancy. If one imitates Paraashara in this aspect, it is foolishness since such imitating person can't generate a miraculous boy in such a miraculously way without the usual appearance of pregnancy! ***The scripture says that the divine personality should not be imitated by an ordinary person since***



*such imitation will lead to the destruction of the imitating person (Avaradaurbalyaat, Tesham tejyovisheshena pratyavaayo na vidyate, tadanviikshya prayunjaanah siidatyavarako janah).* If you want to imitate God Krishna to dance with other ladies, first, you must prove that you are God by lifting a hill on your finger. Gopikaas were sages doing penance for the sake of God, who were liberated from all worldly bonds. The three strong worldly bonds are with issues, money and life-partner. The strength of these three strong bonds was tested by God before giving the certificate of salvation from worldly bonds. Stealing their butter-wealth reserved for their issues (testing bond with issues and wealth) and dancing with them in Brundaavanam (testing bond with their life partners) are such divine tests done by God, which were never repeated in any other case in the future life of God Krishna.

## Chapter 17

**MESSAGE TO DEVOTEES ABOUT GOD'S WORK**

September 30, 2018 Evening

**O Learned and Devoted Servants of God,****Part - I**

God Dattatreya gave Me the excellent concepts of spiritual knowledge based on which this spiritual knowledge is prepared. I was telling God Datta about certain concepts on which majority of humanity feel very much inconvenient, who may even strongly oppose such concepts and may even go away without reading other excellent and useful concepts. God Datta replied Me *“it is none of your business to alter My concepts. I am not a business man concentrating on selling of My concepts to public and make profit on business. The priests are worried about such benefits through business since they have to earn something for their livelihood. Hence, they changed concepts and traditions in such a way so that majority of public like and offer some financial rewards to the priests. Due to this only, the real knowledge with true traditions disappeared in course of time as I said in the Gita (Yogo nashtah...).* To restore the lost true concepts only, I am coming down to this earth every time since the concepts are getting twisted every time after I exit. ***These foolish priests don't know that I will benefit them thousand times more in terms of finance, had they followed My true concepts and propagated them without any distortion. Finance can't solve all problems, but, My grace solves all the problems. You are My devotee involved in the preparation of My spiritual knowledge. Are you doing this service for the sake of some benefit from public like money, fame etc.,? You are doing the divine service of preparation of My knowledge only for the sake of getting My grace and not for earning money or social fame. When you don't bother about others except Me, why shall you bother about the marketing of knowledge as if based on which only My grace is showered?*”** The example I gave, which is against marketing was non-vegetarian food, which is taken by a considerable majority of humanity. But, God Datta did not agree to this by saying that I should not bother about the sales of His concepts in the public. He also told Me that I am only His servant taking the salary in terms of His grace and that I am not a partner of His business

to worry about profit and loss. Therefore, the fundamental important point is that the concepts of God shall never be changed at any cost.

Once this fundamental concept of constancy in the concepts is fixed, the propagation of knowledge can be done in several ways because different people have different tastes. In fact, there shall be variation in the propagation of knowledge to suit various tastes of public. Propagation means different styles of different types of packing materials keeping the material inside as constant. Once the concepts are the same, different style of language also can be used, which is only a different packing material or different style of packing material liked by different people. No single packing material or style is fixed since different people like different packing materials in different styles. The levels of the people grasping the spiritual knowledge are also different and we have to cover all types of levels of receivers. In the knowledge presented by Me, fifty percent is related to below average level. Forty percent relates to middle average level. Ten percent relates to the high level of scholars. According to the percentage of level in the receivers, the percentage of presentation is also fixed. Presentation is also a kind of packing material in a special style only since the concepts of God Datta (packed materials) are same.

Therefore, My advice to My beloved devotees is to choose any packing material (in any style and mode of language of presentation) as they like since there is a certain percentage of devotees waiting, who like your packing material and your style only. Different receivers have different tastes of styles as said as a saying (*loko bhinnaruchih*). The four disciples of Adi Shankara preached the same philosophy of their preacher without changing His concepts in any way following different styles of presentation. All the four covered all different types of percentages of tastes of the entire humanity. One style can never satisfy all the humanity. Concentration of the concepts is liked by scholars. Dilution of concepts is liked by average and below average receivers. Both are necessary to cover all the receivers. Concentration or dilution never affects the basic concept. A sugar solution concentrated or diluted is always sweet in taste, but never becomes salty in taste. Dilution of the concept is very much welcome, which is not distortion of the concept. In fact, dilution is very much desired since even the scholars can understand the concept in diluted way just like that both big and small cats can go through the big hole! The only thing is that many scholars like concentration of representation of concepts. Many like to drink the juice of sugar cane given in a cup. But, some peculiar people like to eat the sugar cane directly even though blood is coming from their teeth! Such scholars develop a poor view about the preacher of

spiritual knowledge, if the knowledge is preached in diluted way. I know several audiences saying that the speech is useless because they understand the concepts very clearly. If they don't understand anything from the speech, they praise the speech as tremendously excellent. We can't help this situation since it is the existing human psychology. Therefore, all types of styles and languages of presentation of spiritual knowledge are equally important and most welcome since a certain fixed percentage of the public is readily available for a specific style and language you select based on your liking. This is the philosophy of propagation having unity in the concepts and diversity in presentation, which is just like unity in the basic spiritual knowledge and diversity in the external culture of all the theistic religions in this world.

Hence, the honest advice of Swami to His beloved devotees is to follow whichever style of program is liked personally in propagating the spiritual knowledge of God Datta in this world. There is no trace of speciality in Me in preparing this knowledge since I am selected for cooking the food in hot and congested kitchen and you are selected for the catering of the cooked food in the royal dignified hall by keeping the food in different types of glass vessels to suit the taste of attraction of eaters. The cook and catering personnel belong to the same group or family engaged by God Datta and the remuneration of the service, which is His omnipotent grace, is given to all of us provided we don't aspire for it.

## **Part - II**

October 02, 2018

The most important point is unity among all the devotees to co-ordinate and support each other in the propagation work of God. Let there be difference in the approach to the program. This difference between the devotees must be diverted to the difference in the capacities of receiving and to the difference in liking the presentation of the receivers in the humanity. The unity of these devotees shall be confined to the unity of the concepts of God Datta. There are only two items:- 1) internal packed material, which is the spiritual knowledge containing the concepts of God Datta without any change and 2) external packing material, which is the presentation of the subject varying according to the taste of the receivers . The first point is like the internal beauty or good divine qualities of the soul. The second point is like external beauty or good features of the physical body. The internal beauty or spiritual knowledge may be excellent. The external beauty or presentation of this spiritual knowledge in interesting way must be also excellent. This makes the program complete.

What is the use if the eaten food is not digested even though the food may be excellent and also is eaten in lot? Hearing the knowledge and speaking it like a parrot is of no use. If the preacher has digested the spiritual knowledge, the disciples also will digest it. If the food is not digested at all by the preacher, it is not digested by the preached disciples also. If it is digested, again hunger starts for eating more food. ***If it is not digested, further eating the food does not take place.*** The problem may lie in the food or in the digestive system of the eater. If the defect is in the food, it shall be analyzed so that the poison in the food is detected. If the defect is in the digestive system, one shall approach the doctor, who not only prescribes the medicine to cure it but also suggests the correct food to be taken. The doctor is the correct spiritual preacher and the person giving you poisoned food is the wrong preacher giving wrong knowledge containing wrong concepts like food poisons. Poisoning the food results either in the preparation of food or ***during*** catering the food also. The practice indicates the extent of digestion of knowledge. Theory is like eaten food and practice is like digested food. Eating must be followed by the digestion. A doctor studies the medical science and practices it in the profession. An engineer studies the technology and practices it in the profession. A student of science studies the theory in the classroom and does subsequently the concerned practical in the laboratory. Even arts subjects are following this pattern of theory and its practical application. Orientation of the student towards theory that is followed by practice must be the ultimate goal of every spiritual preacher. The concepts may be the same, but, orientation towards practice in receiver becomes more effective, many a time, through the mode of presentation of the concepts by the preacher.

Dr. Nikhil in co-ordination with his wife, Smt. Devi is doing excellent presentation of concepts of God Datta through audio-video cassettes and I found sincerely that the concepts are very easily understood even by just born babies. Once Shri Ramanath told Me ***“Swami! Your messages are so clear with simple English so that even a student studying 5<sup>th</sup> class can easily understand those”***. But, now I say that the cassettes of Dr. Nikhil can be understood even by just born babies! It is not only the merit of such technology, but also, the merit of real hunger of his brain in the service of God Datta. Of course, his English language is of international standard and some times, ordinary people like Me with not so much proficiency in that language feel inconvenient not everywhere, but, in some special places at least! I am not good in English, but, I am not also bad in English. Ninety percent of My standard of English is suitable to understand the presentation of Dr. Nikhil. But, international standard is also essential because the

concepts of God Datta are Universal bringing the universal unity in spiritual knowledge. Hence, in view of the expected international pervasion of this spiritual knowledge, such standard is also inevitable. I sincerely feel that all types of standards and styles of presentation are welcome in view of the availability of receivers in corresponding standards and styles. All of you must propagate his efforts in view of a broad spectrum of receivers suitable to his two types of frequencies:- 1) Cassettes suitable to even very below average receivers and 2) Presentations suiting to the international standards. Apart from this, a spiritual course is also proposed by him and this also must be given full support since there are some people, who receive well in this line of spiritual program.

***We shall keep Hanuman as our guide-light in the divine service.*** He never composed any prayer on any form of God, be it energetic or human. ***He was always immersed in the practical service of God.*** He is the topmost intellectual being the student of the radiating Sun. We are unable to study even one grammar, whereas He studied nine grammars! God Rama recognized Him on hearing His excellent language perfectly shining with the rules of grammar while speaking to Him. His brain is tremendously alert on selecting the only one goal, which was His contemporary human incarnation (God Rama). He was tested with tests of very high standard. Rama never involved Him in the spiritual work. Rama involved Him in His personal work, which was searching His lost wife. ***Rama never advised Him to marry, but, involved Him in His personal work regarding the search of His wife without caring about the marriage of Hanuman.*** If any one of us is in the place of Hanuman involved in such work, we will leave Rama and go away in search of our own brides! Added to this selfishness described above, Rama conducted the climax test in such atmosphere. Let us assume that Hanuman was involved in the work of Rama, which was the war with Ravana and we can assume that the involvement of Hanuman in such war is towards the direction of killing Ravana for social welfare. Even that one hope was broken in to pieces by Rama, when He told Ravana on the first day of war that if he returns Sita, He will go back from war. What does this mean? If His wife is returned, He will not kill Ravana even though Ravana seduces others' wives afterwards! At least, I expected that Hanuman will disappear from the war seeing the climax of selfishness of Rama! I was shocked to see Hanuman standing firm in the war even after such declaration from Rama! Even God could not defeat Him in the test and He got 100 per 100 marks in every test put by God. ***He always did more service than expected by God.*** Rama wanted Him to search Sita. Not only Sita was found by Him, but also, the enemy Ravana was terribly threatened

by Him by burning Lanka. After coming from Lanka, He explained His colleague-monkeys about His victories with demons in war. ***When He met Rama, He explained about the state of Sita only. He knows what to speak to whom and from this we must know what to preach to whom.*** This gives us the lesson that we should always speak appropriate subject as per the level and deservingness of the receivers. He is the master of the way of appropriate presentation also. While conveying the news about seeing Sita, He told Rama ‘**seen is Sita**’ (*drushtaa Sיתי tadvachah*— Ramayanam). In His place, anyone will say that ‘**Sita is seen**’. He thought that if He utters the name of Sita in the beginning, Rama may collapse on hearing the first word ‘**Sita**’, assuming that the second word may be ‘**not seen**’. We must learn the way of presentation from Hanuman in the propagation of this spiritual knowledge.

## Chapter 18

**SPIRITUAL SIGNIFICANCE OF RAMAYANAM**

[October 05, 2018]

**O Learned and Devoted Servants of God,**

Shri P V N M Sharma asked:- Kindly tell me about the Ramayanam in view of its significance in the spiritual knowledge.

**Swami replied:-** The Ramayanam shows guidance in worldly life (Pravrutti) and internally shows the path of Nivrutti (Spiritual life) also because the name of Rama is recognized as the path of total salvation (*Taraka Mantra*). There are three levels of souls, which are linked with the qualities of the souls and not linked with the form of physical body. These three levels are

**1) Dushpravrutti:-** This is the level of full injustice and is found in animals.

**2) Pravrutti:-** This is the level of full justice and is found in human beings.

**3) Nivrutti:-** This is beyond justice and injustice since it is full divine love only and is found in divine personalities, called as God-Men.

Hanuman and Nandi are animals, Garuda and Hamsa (Swan) are birds and Adishesha is a serpent, but, they are in the divine level. Duryodhana is in human body, but is in the first level of animals, called as dushpravrutti.

This is very important concept because every human being is thinking that he/she has already attained human level (seeing own human body) and is trying for the next higher level called as Nivrutti. This is fundamental mistake. Almost every human being is in the level of animals, but, thinks that it is already in the human level and all its efforts are only for attaining the third ultimate divine level of Nivrutti. The human being thinks that it is not in the lower level of animals, but, it is in the second higher level of human beings already by linking the level to the form of body, which is false because a human being is not in full justice but is only in full injustice. Thus, almost every human being is in the level of animals only and not in the next higher human level due to absence of the quality of justice, which alone decides that the soul is in which level.

***The animals have no justice in earning the food and in sexual life.*** The basic expected nature of human level is to have justice in earning (artha) and in sex (kaama) as per scholars (*Apyarthakaama tasyaastaam*



*dharmaayaiva*). In earning, you shall not hurt other living beings. The animal kills other weak animals for food. The present human being does lot of corruption causing suffering to others even though he has sufficient food. Both animals and present human beings are involved in illegal sex. Hence, the present humanity is in the level of animals (Dushpravrutti) thinking that it is in the human level (Pravrutti) already misunderstanding the level to be linked with form of the body. Scholars say that such a human being with the qualities of animal is a two legged animal (*dvipaada pashuh*).

Bhagavaan Shri Satya Sai Baba tried His level best to bring the so called human beings from the third level of animals to the second level of real human beings. He questioned “*How can you think of the third divine level when you have not come even to the second human level leaving your present first animal-level?*” He interpreted the Ramaayanam in second Pravrutti level of following justice leaving the injustice. In fact, the main program of Rama was only to preach the human beings regarding the second human level and hence, Rama is called as ideal human incarnation to preach ideals of the ideal human being in practice (Aadarshamaanushaavataara). In Pravrutti level, legal family bonds are given importance compared to the illegal family bonds. ***Importance to legal bonds surpassing illegal bonds is Pravrutti. Disappearance of both legal and illegal bonds is Nivrutti.*** Importance to illegal bonds is Dushpravrutti. Rama proved Himself as ideal son, ideal brother, ideal husband, ideal friend etc., to establish an ideal human being, which is the goal of Pravrutti.

In the first level of animals, the worldly bonds are strong causing injustice since these animals don't know the significance of destruction of worldly bonds in attaining the grace of God due to lack of intelligence. The human beings have intelligence, but, still are unable to attempt at least to weaken the worldly bonds so that at least justice is followed by leaving the injustice. ***In this second human level, the soul is expected not to earn or follow sex illegally.*** In this level, one can earn legally and enjoy legal sex. In this second level, worldly bonds are not destroyed, but, are weakened. When the worldly bonds are weakened, it is called as success in Pravrutti. When the bonds are naturally destroyed due to the strong bond to God, it is called as Nivrutti. For both weakening the worldly bonds (Pravrutti) and destruction of worldly bonds (Nivrutti) bond with God is essential. When bond with God has partial strength, worldly bond is weakened. When bond with God has full strength, worldly bond is destroyed. Hence, ***for success in both Pravrutti and Nivrutti, bond with God is the starting point.*** With this starting point, you can travel in a train straight to Nivrutti, but, you will cross the intermediate station called Pravrutti even if you sleep in the train!

Alternatively, you can travel up to intermediate station (Pravrutti) and change to catch other train going up to Nivrutti. ***In any case, the train is only bond with God only.*** The strength of bond with God decides whether the train is passenger or express. ***However, your starting effort must be to get into the train, which is development of bond with God.***

When the soul enters the third divine Nivrutti level, both justice and injustice disappear and one can find only the love with God and nothing else. In this level, since justice also disappears along with injustice, all the worldly bonds are destroyed. ***Hence, in this ultimate divine level, search for justice is meaningless (sarvadharmā... Gita).*** Hence, the incarnation of God called as Krishna is related to this ultimate divine level in which one can find only love of Gopikaas to Krishna, which is beyond both Pravrutti or justice and Dushpravrutti or injustice. Therefore, Krishna is called as Liilaamaanushaavataara or the human incarnation of God presenting the stage of God. Nivrutti means destruction of all worldly bonds due to the formation of strongest bond with God. Gopikaas are the devotees, who reached the third divine level. After leaving Gopikaas, Krishna behaved like Rama only since such devotees, who reached the third divine level were absent elsewhere. They were either in the first level or devotees trying to reach second level or devotees in second level or devotees trying to reach third level. Similarly, Rama acted like Krishna to test the devotees present in the third divine level. Just like the Bhagavatam is famous for Nivrutti, the Ramayanam is famous for Pravrutti. In the Ramayanam, by going deep, we can find the Nivrutti also and hence, Ramayanam is called as the Veda, which contains both Pravrutti and Nivrutti (***Vedah praachetasaat...***).

The ultimate fruit of success in Pravrutti by following justice and leaving injustice is the third world called as heaven for some time only. Dharmaraja succeeded in Pravrutti and did not leave justice by voting justice against God. He did not tell a lie even though God Krishna forced him to say that lie. When Krishna asked Bhima to tell the same lie, Bhima announced it. ***Bhima is more spiritual having faith in Krishna and voted God against justice.*** Hanuman, Bhima and Madhva are considered as the divine spiritual personalities and hence, Bhima is greater than Dharmaraja. The fruit of success in Nivrutti is the seventh world called as Brahmaloaka (abode of God) and Hanuman went up to Brahmaloaka. Gopikaas surpassed every devotee in Nivrutti and were given the top most special world called as Goloka. Without succeeding in Pravrutti, a soul can't enter Nivrutti just like without crossing the intermediate station, the ultimate station is not received. If you take the case of Ravana, we think that he was very good in Nivrutti, but, failed in Pravrutti. It is a mistake to say that Ravana is very

good in Nivrutti because Ravana never entered Nivrutti because he worshipped God Shiva only for attaining powers from Him and not without aspiration of any fruit in return. He is such a worst soul that he aspired even for the divine mother Parvati from God Shiva! Hence, he didn't cross the Pravrutti to reach Nivrutti, which is impossible.

You can find monism of Shankara in Rama, inseparable dualism of Ramanuja in Lakshmana and perfect dualism of Madhva in Hanuman.

- 1) **Rama:-** is the human incarnation of God with whom the first energetic incarnation (Datta or Eshvara or Narayana) is merged totally, who contains merged unimagined God. The meaning of Rama is God, who not only entertains Himself (*Ramate iti*) and gets others also entertained (*Ramayati paraan iti*). The Veda uses this word to the original unimagined God (*Ekaakii na ramate*). This indicates that unimagined God exists in Rama introduced through Datta or Narayana. *Turning a stone in to a female sage called as Ahalyaa is an unimagined event indicating the unimagined God.* There is no difference between Rama and unimagined God or Datta. This establishes clearly the concept of monism between God and human being acting as the medium in human incarnation.
- 2) **Lakshmana:-** is the incarnation of Adishesha and Ramanuja is also incarnation of Adishesha. The word Shesha means a part of some whole. Ramanuja proposed the Shesha-Sheshi (part-whole) relationship between God Rama and Lakshmana. Even when Rama went to forest, Lakshmana accompanied Him like a limb of His body. The inseparable dualism perfectly exists in Rama and Lakshmana, which is the theory of Ramanuja.
- 3) **Hanuman:-** is the incarnation of god Vaayu. Madhva also declared Himself as the incarnation of god Vaayu. In His philosophy, there are three sons of god Vaayu, who are Hanuman, Bhima and Madhva. Hanuman acted as the servant of God Rama. Rama is master and Hanuman is His servant and this relationship stands for perfect dualism. Madhva treated God as to be served (Sevya) and treated the soul as the servant (Sevaka). *Hanuman is always represented as the ideal goal in the path of Madhva.*

In this way, you can find the three philosophies of the three divine preachers in the Ramayana. All the two (Hanuman and Lakshmana) were severely tested by God Rama. Rama was enjoying Sita in the hut whereas Lakshmana was constantly going around the hut in the night like a watchman without sleep. Lakshmana was also young man like Rama and was also married like Rama. Rama is watching the mind of Lakshmana to

find any adverse idea about this. Lakshmana never had even a trace of such adverse idea to think that why should he be a watchman while Rama is enjoying His wife in hut and he is a watchman outside by leaving his wife in Ayodhya city! This test was for about 14 years! When Sita scolded Lakshmana in the forest that Lakshmana followed Rama since he has an evil eye on Sita, Lakshmana didn't report this to Rama at anytime. Of course, from the words of Sita we should learn that nobody should aspire for the power (Sita) of God and Ravana aspired for the power of God for his destruction. But, the omniscient Rama punished her by speaking bad language against her after the war and also by leaving her based on the same type of allegation. ***When Rama gave death sentence to Lakshmana, he simply followed it by entering Sarayu river.*** Lakshmana excelled all in this aspect. Bharata also tried to commit suicide putting pressure on Rama compelling Him to return in the stipulated time, but not on the order of Rama. Hanuman also tried to commit suicide on not finding Sita while searching for Sita but He realized His mistake that if it were committed, the service to Rama is disturbed. Sita also committed suicide in the end, but, it was against the wish of Rama. Dasharatha also died in the love to Rama, but, he could have controlled his wife Kaikeyii keeping Rama in the highest place.

The case of Hanuman is still more severe, who did not marry at all while God Rama ordered Him to search for Sita, the wife of Rama! Let us assume that Hanuman was serving Rama for the welfare of the society so that Rama would kill Ravana due to stolen Sita. We have received a powerful heart attack on this point also when Rama told Ravana on the first day of the war that if Ravana returns Sita, Rama will withdraw from the war and go back to Ayodhya city leaving the world to the sinful clutches of Ravana. This means that Rama is so selfish that He would go back with His wife even if Ravana seduces others' wives in future! ***Hanuman could have left the service of Rama by this statement.*** But, He gave top most importance to Rama only and not to the social service. Mere social service, which may give temporary heaven, is useless without devotion to God. ***Sugriivaa forgot the help done by Rama and was immersed in pleasures and this shows that often we forget God after getting help from Him.*** Vaali did lot of injustice by forcing his brother's wife to become his wife even though his brother was alive. When Sugriiva returned thinking that his brother Vaali died, Taaraa (wife of Vaali) became the wife of Sugriiva without any force since in monkeys Devara Nyaaya (wife of a dead brother becoming wife of his alive brother) existed. Vaali had divine boon that half of the opponent's strength comes to him in war and due to this he became

very proud to do several sins. Rama shot him dead by hiding Himself behind a tree. This means that any human achievement will be handled by the omniscient God and hence, pride of achievement is forbidden. Rama ate the fruits bitten by Shabari (a women of scheduled caste) and gave salvation to her without giving the same to the sages. ***This shows that God has no consideration for caste, gender and also traditions.*** He sees only the real practical devotion, which is offering of fruits of hard work of search only (sacrifice of fruit of work). Rama did a miracle turning stone in to lady secretly in the forest only in the presence of Vishvaamitra and Lakshmana so that miracles are not for expose. Even though sages praised Him as God, He denied it by saying that He was just a normal human being (*Aatmaanam maanusham manye*). This shows that the human being-component of human incarnation must be always in its limits. Of course, Krishna declared Himself as God before Arjuna only (and never in the life) since the context of the program in that time demanded it. Here also, God spoke through the throat of son of Vasudeva and hence, the Gita is called as Bhagavat Gita (spoken by God) and not Krishna Gita (spoken by Krishna). In fact, when Arjuna asked Krishna to speak the Gita once again, Krishna told that in the war God only spoke the Gita through Him. However, He spoke Gita compelled by Arjuna and this latter Gita (Uttara Gita) did not become famous at all. What all was practised by Rama was spoken in the Gita by Krishna. Rama spoke the rules of Pravrutti through His practice. A deeper study of His practice reveals the concepts of Nivrutti also and hence, scholars say that the name of Rama is for salvation or Nivrutti.

## Chapter 19

[October 23, 2018]

**O Learned and Devoted Servants of God,****1. Can we reach God by doing service in our leisure time?**

[Shri P V N M Sharma asked:- You told that the time leftover after doing duties and after taking rest is sufficient to reach God. Please explain this more clearly.]

**Swami replied:-** *The preaching of God is always confined to majority and the preaching for minority is given individually.* In this age of Kali, the majority of human beings are in the level of animals (Dushpravrutti). The preaching related to them should be confined towards their journey from the level of animals to the level of ideal human beings (Pravrutti). *This is the reason for the scriptures preached by God being almost completely filled with the progress from the lowest level to the higher level.* The scriptures either mention very little about the progress from the higher level (Pravrutti) to the highest level (Nivutti) or don't mention it at all. The latter progress is confined to very very little minority and this part of preaching is done by God in human form individually. You can find Shri Satya Sai Baba preaching the progress from the lowest animal level to the ideal human level in public speeches. He used to preach the progress from the middle human level to the highest divine level only to very few deserving devotees personally. Since God is stressing on the lower journey suitable to majority, we should not think that this journey is the ultimate and the higher journey is useless and mock at the devotees belonging to higher journey.

In a village nobody is going to school and a preacher is preaching the public that everybody should go to the school. In that village one student completed the school and is studying in college existing in a nearby town, who came to his village in holidays and is present in that meeting also. Since the preacher stressed that everybody should go to the school in that meeting intended for majority, all the villagers should not mock at that student saying that he is going to college foolishly since everybody should go to school only! Similarly, in the initial stage, partial entry into devotion shall be only stressed and preached in view of its suitability to majority. For the initial level, concentrating on the work of God in leisure time after doing duties and taking rest shall be only preached. Preaching about the highest goal to the beginners will discourage them and hence, based on this

human psychology such lower level only shall be preached. Even if the highest level is preached, they will not follow it at any cost. ***We must tell them that the higher goal itself is the highest goal and we shall not mention about the highest goal.*** We shall tell them that the leisure time leftover after worldly duties and rest is sufficient to attain God. Then, they will allot the leisure time for the sake of God's work without spending it in unnecessary worldly enjoyments. They will feel that they can attain God by donating the wasted time and money for the sake of God, which is 'wealth from waste'. If we say that God will be attained only when you do God's work without duties and rest, people will be discouraged to spend even the wasted time and money for God's work thinking that even if they spend it, there is no use since God is not attained by spending simply the wasted time and money. Allotting wasted time and money for God's work is not useless because such a step is an intermediate step before reaching the goal. But, if the intermediate step is told as the ultimate step, full encouragement comes to the devotee. By this, the lower majority shall not mock at the devotee of higher level like Shankara etc., who did God's work without doing worldly duties and without taking rest. Therefore, awareness of the complete subject of spiritual knowledge is necessary in the first step itself.

## **2. Explanation on Bhakti Ganga song**

[You told in one of the Bhakti Ganga-songs that the saint Datta came to the abode of Goddess Lakshmi for begging the food. In this song You also mentioned that afterwards, the saint Datta met with His wife as a house-holder. Both these contradict each other.]

**Swami replied:-** God and soul are totally different because God is omnipotent whereas the soul is having very negligible potency and hence, soul should not imitate God. ***God plays with the three qualities whereas the three qualities play with the soul.*** Qualities are balls for the playing God. Souls are balls for the playing qualities. When sages asked God Datta about His Aashrama (like bachelor, house-holder, forest-resident and saint), God replied that He is above all these four states. It is possible for God to play with the fire without getting burnt. For an ordinary soul, playing with fire will certainly result in body-burns. An ordinary soul should not imitate God and hence, shall be away from the fire. ***Sage Vashishtha preached Rama in the beginning itself (in his book called as Yogavaashishtha) that an ordinary soul should not imitate God and shall be away from the worldly bonds as far as possible.*** God alone has the capacity to be totally detached from the worldly fascinations even though immersed in worldly bonds like a lotus flower in a lake not wet by water. Hence, a soul should

follow the four states at least gradually as the age becomes ripened and shall try to get detachment from the worldly bonds as far as possible from the earliest stage of age so that the devotee gets fully detached and becomes a saint at least in the old age. But, such detachment from worldly bonds shall come only by the attachment to God. Former is useless without the latter. Attachment to God comes by knowing the spiritual knowledge completely to get devotion towards God and subsequently to get involved in the work of God by propagating spiritual knowledge. Spiritual knowledge will generate devotion and devotion will generate involvement in God's work. Hence, there is no need of preaching about devotion and involvement in God's work separately. Therefore, Shankara stressed on knowledge only. Propagation is mainly advantageous to the propagating soul itself because the propagating soul gets transformed by repeated propagation. Hence, propagation of spiritual knowledge means becoming saint gradually and after becoming saint also, he/she shall continue the propagation to maintain the obtained stage. The main duty of a saint is only propagation of spiritual knowledge in the world for the sake of maintenance of self and also for the simultaneous progress of souls in the world. A saint shall not be judged by the external saffron cloth or by leaving the house and family with force without getting perfectly attached to God through the propagation work. A person merely wearing saffron cloth and leaving the house is not a saint. Even a house holder without saffron cloth doing the work of propagation is a perfect devotee trying gradually to become perfect saint like Shankara, Ramanuja, Madhva etc.



## Chapter 20

**WHAT IS THE SUBTLE COSMIC ENERGY?**

[October 24, 2018]

**O Learned and Devoted Servants of God,**

Dr Nikhil asked:- Padanamaskarams Swamiji, I would like to submit the following questions at Your Divine Feet. Your servant, Nikhil

**1. What exactly is the subtle cosmic energy and how is it related to the process of grossification of the subtle five elements?**

[What is subtle cosmic energy exactly? It has been mentioned several times by You. In what way is it different from inert energy? It would be greatly helpful if the adjectives 'subtle', 'cosmic' and 'inert' are clearly defined.

As per physics, there is only 'energy'; there is nothing such as subtle or gross energy. If the adjective 'inert' is used to indicate that it is not aware, then as per physics, it is unnecessary. Physicists never assume energy to be aware; energy is always inert for them.

But as per Indian philosophy, energy is called 'tejas'. Indian philosophers, define subtle and gross forms of energy (tejas). A similar issue exists in the context of space. Space is called aakaasha or vyoma. But the scriptures mention a parama vyoma, which could be translated as 'supreme space' or 'subtle space'. This distinction between subtle and gross, in Indian philosophy is related to the process of panchiikaranam (grossification). The subtle 5 elements are also called the tanmaatras (apanchiikrit). They undergo grossification (panchiikaranam), by mixing in the proportion 50:12.5:12.5:12.5:12.5 to form the gross five elements (panchiikrit). Could You kindly explain the terms in the correct sense as used by You.]

**Swami replied:-** The process of Panchiikaranam mentioned in the ancient Indian logic is also not accepted by science. *Energy condensed becomes matter (subatomic particles forming atoms and molecules).* These materialised particles (atoms or molecules) on becoming close appear as gas (air). Same particles coming closer appear as liquid (water) and on becoming closest appear as solid (earth). Energy with lower visible range of frequency appears as gross energy, called as Tejas (fire). *The range of frequency in its highest level is called as subtle energy.* As the value of the frequency increases in the electromagnetic spectrum, we say that we are proceeding from gross state to subtle state. X-rays and Gamma rays are more subtle than visible range even though these rays can be viewed through instruments. Space is the most subtle energy occupying the

top most place in the spectrum. It is most subtle and even scientists mistake it as absence of everything. Einstein says that such space disappears when everything (matter and energy) is absent and this is not correct. ***We mean that space is not nothing since nothing neither appears nor disappears.*** We have to mean by this, that space is something, which is energy. ***Space is generating galaxies made of matter and energy.*** I have used the words gross and subtle in the sense of science only and not in the sense of ancient logic. ***Logic is not divine scripture whether it is old or modern.*** I prefer the modern logic (science) only since it has experimental evidence. Awareness is also a specific work form of energy (functioning in a specific machine called as nervous system) only like matter. Matter is clearly different from energy and hence, I need not distinguish matter from energy by any adjective. But, awareness is in the form of energy (nervous energy) only and hence, I like to distinguish energy and awareness by using the words inert energy and non-inert awareness. The most subtle inert energy or space forms this entire cosmos and hence, I like to call the space as cosmic energy also. With such intensions in the background, I have used these terms. It is good that you have asked for the explanation of these words for more clarity in scientific way.

If you go to the basic background of the creator and creation, creator (Parabrahman) is the absolute unimaginable truth with reference to whom, this creation is imaginable relative truth. ***Relative truth is unreal with reference to the absolute truth and hence, the absolute truth is able to create or modify or destroy the relative truth.*** If the creation is also another absolute truth, one absolute truth can't do any change in another equal absolute truth. This is the fundamental concept of Shankara, which is misunderstood because people mistook the relative truth (creation) also as unreal to a tiny part of the same relative truth, which is soul. For soul, the creation is real since both are basically unreal with reference to the absolute God. Unreal is unreal with reference to real, but, unreal is real with reference to unreal. This relative truth (creation) is also true for the mediated God (absolute God mediated by a medium, which is relative truth and hence, the absolute God here is generally taken as the relative medium only by souls). Based on this, Ramanuja and Madhva told that creation is also another equal truth with reference to the mediated God (mediated God means medium itself). If the mediated God is also taken as the absolute God (since absolute God merged with the relative medium to be identified as mediated God and in such case, the mediated God can be taken as the absolute unimaginable God also), we can still hold the concept of Shankara even with reference to the mediated God (the medium of the God also

becomes unreal with reference to the merged absolute God). The three divine preachers can be correlated by understanding the view of reference taken by the receiver.

*What I intend to say is that space has equal status with the other four elements and I appreciate the ancient logic, which says that space is made of atoms.* Since space is most subtle energy, atoms, here, mean quanta of the energy representing the particle nature of energy. Space alone should not be taken as unreal (nothing) while accepting the existence of other four elements. If space is unreal, the other four elements are also simultaneously unreal making the whole creation as unreal and this is with reference to the absolute unimaginable God. Space is also not relatively true with reference to the other four elements so that we can say that if other four elements disappear, space must also disappear. God created space as the first element and in that time other four elements didn't exist at all. This means that space existed without the other four elements. When the Veda says that God created subtle energy or space, the word Tejas was used for energy. Here, Tejas can also mean subtle energy because the difference between gross visible energy and subtle energy is only the frequency and not the difference related to the content. Similarly, ***God can dissolve the four elements and keep the space alone to exist, which is the absolute vacuum.*** Therefore, space need not disappear when all this matter and energy disappear. Hence, space is basically a relative truth with reference to the absolute God like other four elements and itself alone is not relatively true with reference to the existence of other four elements.

Absolute God is unimaginable domain and creation is imaginable domain. The former is unknown (in the past and present) and is unknowable (in future). The latter is sub-divided into i) known (in the past and present) and ii) knowable (in the future). The frequency of space-energy comes into second sub-division of imaginable domain since space is also (first) an item of the creation.

## Chapter 21

**SACRIFICE TO DESERVING RECIPIENT**

[October 25, 2018]

**O Learned and Devoted Servants of God,**

Shri Durgaprasad asked:- Paadanamaskaaram Swami, Please Read a small discussion on Facebook between myself and Shri Srimannarayana Murthy on sacrifice and deserving recipient. I request Swami to kindly enlighten on this topic.

[Shri Murthy: We will find it extremely difficult to locate an appropriate recipient, especially in Kaliyuga!

Prasad: You are right. That's why we need lot of analysis. We should do deep analysis and take long time to identify the deserving acceptor. Once the deserving acceptor is attained, you should perform the donation immediately and such place is Benaras and such day is the Shivaratri. You can even postpone it to some other day if the proper acceptor is not available.

Murthy: ThanQ for your reply! If you don't think that I am extending the discussion, even to locate an appropriate recipient, the donor needs to be an evolved soul ! Most intending donors are evolving but not evolved souls ! I shudder to visit Varanasi on Siva Rathi day because of rush! It has also been my experience that while అపాత్రదానం is not good, if one tends to be too judgemental, one may end up in not donating ! " Judge not"'is another famous saying for if people in our view are misusing the receipt, sometimes we may not know under what circumstances he or she is doing it !] -Durgaprasad

**Swami replied:-** The best way is to wait till you get the best deserving receiver. Lord Krishna never donated anything to anybody in His life and waited till the best receiver, Sudaama (Kuchela) met Him to whom He donated a very big lot. Krishna is the highest elevated soul and all of us being in the process of elevation shall follow His path. However, if you don't have such long patience, at least, you must donate to the available best. Rituals are meant for people like us in which the receiver of your donation is expected to propagate deep spiritual knowledge and subsequent devotion through prayers and songs to inspire you to progress in the spiritual path. The Vedic hymns recited in the rituals mean two parts:- 1) Spiritual knowledge and devotion to be developed in us and 2) Process of donation of food, offering of money etc., to the spiritual preacher (Priest), who improved spiritual knowledge and devotion in us. We can do the prayers in our mother tongue since God is omniscient. The process of donation to the preacher does not require any hymns since the practical

procedure once known can be adopted by us without any instruction. ***Unless we find spiritual benefit to us, there is no use of donation if the priest simply recites some Vedic hymns, which are not at all understood by us as done today.*** Donation is very important subject to be analyzed with utmost care. The reason is that if donation is done to deserving receiver, you will get merit (Punyam) and if the same is done to undeserving receiver, you will get punishment (Paapam). If donation done to undeserving receiver ends in simply wastage of money, you may not be worried since you may be rich and there is no negative effect. But, the fact is not so. ***It is not wastage but punishment.*** If you donate milk to poisonous serpent, it will kill several people with that strength and you may be also a victim! The ritual is meant for the elevation of the spiritual status of the soul through improvement of spiritual knowledge and devotion. You can't find fault with the donor since the donor is in the process of elevation. The elevated soul knows everything and need not be preached by anybody.

The Veda says about two compulsory characteristics to be possessed by the receiver and both these are linked as cause and effect:- 1) The receiver must have full spiritual knowledge (*Shrotriyasya*) and 2) The receiver must not aspire anything in return from the donor (*Akaamahatasya*). ***Due to the first characteristic, the second characteristic appears. A person having complete spiritual knowledge always believes in God totally and will not aspire anything from a human being even if there is emergent need.*** He has full faith in God, who will certainly look after it even without asking for it. God is omniscient and need not be requested for it like a human donor, who is ignorant of it. The priest must do the spiritual service in the ritual without aspiring for any fruit in return. The divine service must be always without aspiration for any fruit in return. When this is the truth, what shall we say about the present priests, who fix different rates of fees for different rituals in the beginning itself. This is the horrible picture of the present state of Hinduism, which is supposed to stand like a divine preacher! Unless, we, the donors, get realization and demand change in the present priests, these priests will not change. They are just like the inert blind tape recorders. If this is the procedure, you can do the ritual playing a tape recorder also and in fact, some people are doing so! The present undeserving priests will become deserving priests if they don't waste a single minute in blind recitation of the Holy Scripture and spend all the time in learning the Sanskrit language and other secondary scriptures like logic (Tarka), Grammar (Vyaakarana) etc., to reveal the inner meaning of the scripture to the donors in more and more effective ways. The donors of the present priests alone are capable to

reform this bad state of our religion. Even the Vedic hymns sung as prayers need lot of explanation since these devotional prayers also contain lot of spiritual knowledge. If we believe in the present system, why not we send our children to schools and colleges demanding the teachers to make our children to become blind tape recorders of the text books without any understanding through teaching? These present priests are very clever to establish a false theory that the very sound of recitation can make miracles useful to solve our worldly problems. This is the climax of their intelligence and the climax of our foolishness to believe such theory. Sound is, after all, inert energy and can't do anything, not to speak of a miracle! Only the pleased God can do miracles. Spiritual knowledge as well as devotion are not inert items, but, are the items of awareness related to the faculties like intelligence and mind respectively. God is pleased by the knowledge based devotion only and not by inert sounds produced blindly!

## Chapter 22

[October 25, 2018 Evening]

**O Learned and Devoted Servants of God,****1. How could the unjust practices like human sacrifice or sati existed in a society with advanced Vedic civilization?**

[Shri Anil asked: A person in Quora forum asked the following question.

I wanted to know that how could the unjust practices like human sacrifice or sati pratha or human trades in open markets were present in society which had all the knowledge of physical and metaphysical worlds? If the Vedic civilization was so advanced, how could they believe in sacrificing one's life? Kindly give your response to this. At Your feet, Anil]

**Swami Replied:-** The defects or sins mentioned by you were not in the ancient Vedic culture. *As time changes, the culture of the people also changes.* It is an alternating pattern of justice and injustice appearing like the seasons of hot and cold weathers. Several such alternating patterns have gone and will come, which is the nature of this nature. You shall not misunderstand by thinking that since the creation started only one alternating pattern appeared so far. In such case of misunderstanding, you will either appreciate or scold the old or new time. The past referred by you is only older and not the oldest. You can't confine the entire time to two days only and say that yesterday was good or bad and today is bad or good. *This change happens due to the psychology of humanity accustomed to vary from old (good or bad) to new trends (bad or good).*

**2. Do the established religions allow questioning?**

[Shri Durgaprasad asked: Paadanamaskaaram Swami, In a discussion on recent supreme court rulings on homosexuality and adultery, one person commented like this: We are not copying from the west..the west has copied from us....anyway everything depends on where you draw the line in the timescale. And adding religious tag to common moral values is harmful because the very nature of established religions do not allow questioning..and ppl get sentimentally hurt on any questioning on religion. And centuries if religious values didn't make our countrymen honest. Societies where majority are atheists are way ahead of us in common honesty...

3) One another problem the new generation is facing is, which side to sway when the science and the religious reasoning contradict..... Should we sway towards religion or science?? Please enlighten on this. At your lotus feet, -Durgaprasad]

**Swami replied (for both 2&3):-** Reasoning used in sharp and deep analysis only finds the truth whether it is religion or science. Scripture is

also not an exception for such analysis because we are not sure whether the scripture is a genuine version or an adulterated version with insertions done by ignorant people in course of time. ***When we are doing the reasoning, we will be able to identify the genuine concepts and the adulterated concepts.*** Even divine preachers did the same in writing commentaries on the scriptures. The commentaries varied in conclusions due to such adulteration of the original text. Due to this reason, we find often mutually contradicting concepts within the same scripture. The path of these divine preachers, who wrote commentaries on the scriptures, is to be understood by us, which means that you shall not accept anything without deep and sharp analysis. People disliking the questioning of scripture shall answer the reason for the difference in the commentaries on the same scripture.



## Chapter 23

[October 27, 2018]

**O Learned and Devoted Servants of God,****1. Please comment on sexual scandals observed in spiritual organizations.**

[Shri Anil asked: Padanamaskaram Swami, Recently some sexual scandals were observed in spiritual institutions like Catholic Church involving spiritual leaders like Bishops etc. In the light of this kindly give Your valuable advice to devotees who have faith in such belief systems.]

**Swami replied:-** I do not understand why people are always very alert about sex. It is just a biological activity like hunger, thirst, sleep etc. If the desire for sex still exists even after taking the sainthood, such a person shall be keeping his wife also along with him, which is not at all wrong. We say that such a person is in the Vaanaprastha Aashrama (state), which is staying along with his wife participating in the spiritual effort. There is no difference between this Aashrama and sainthood except that in this Aashrama, the wife/husband also stays with the spiritual aspirant. Saint Sureshvara, the important disciple of Shankara, followed Shankara in the propagation of spiritual knowledge along with his wife called Ubhayabharati. God Datta is with goddess Anagha while wearing saffron cloth on the body, which is the external sign of a saint. Just like food is required to pacify the hunger and just like water is required to pacify thirst, wife/husband is required to pacify the sex. The important point is that such sex should be legal and should not be illegal. Illegal sex is equal to the food and water stolen to pacify hunger and thirst respectively. Sex is as normal as hunger and thirst. Sex with wife/ husband is justified and holy as said in the Gita (*Dharmaaviruddhah kaamosmi...* Gita). In ancient days, the spiritual preachers used to visit the houses of their disciples to preach or revise the spiritual knowledge necessary for their spiritual life. They always used to visit the houses of disciples along with their wives. Such spiritual preachers were very good scholars and were not lesser than any saint even though saffron cloth was not worn. Saffron cloth is just an external indication of the sainthood, which is not at all important. A person shall become saint only when all the worldly fascinations are dropped naturally without any force due to the climax fascination to God. In such case, all these wrong and unjust things will not happen. These illegal things happen

only when the sainthood is taken without achieving perfect detachment from worldly fascinations in natural way without force. ***Once the climax fascination to God is attained, he/she becomes perfect saint even though he/she is not wearing saffron cloth and stays in the house itself.*** There are several devotees, who pleased God by their climax devotion and attained salvation from the worldly bonds in natural way.

## **2. Did Prem Sai already take birth?**

[Several devotees of Shri Sathya Sai Baba is expecting the return of Sai Baba as Prema Sai. One of the devotee of Sai Baba says the following in Quora forum:

"Prem Sai has already be born in the Mandya District in Karnataka around 27th November 2011 and he will declare his Aftar hood in 2022 and that is when the work of sukshma Sai Baba living in Muddenahalli will be over and the Sukshma Sathya Sai Baba will completely transfer himself into Prema Sai and the work of God will continue. Om Sai Ram. Because in November 2022 Swami will turn 96 years the true date of leaving his physical body and merging into Prem sai but he left his physical body quite early so he is going to work till 2022 in his spirit form and then when he will become of 96 years he will transfer himself into Prem sai." Kindly give Your reply on this. At Your Divine Lotus feet, Anil]

**Swami replied:-** Shirdi Sai came and preached. Did we change? Satya Sai came and preached and preached. Did we change? Prema Sai will come and will preach, preach and preach. Are we going to change? ***Incarnations of God will come again and again as long as this creation exists because we are not going to change unless this creation is totally destroyed.*** Even after total destruction of creation, souls exist in hidden state (*Avyaktam*) and will be born again in the beginning of creation along with their inherent qualities. ***Neither the death nor the destruction of the creation can bring any change in the soul.*** The change in the soul will come only on hearing, memorising and meditating the spiritual knowledge spoken by God through the human incarnations. Incarnations of God are infinite in number as said in the Bhagavatam (*Avataaraahyasankhyaah...*). ***We shall always concentrate on the preaching of God in human form, which alone is meant for us and which alone will do benefit to us.*** A person, who is not hungry at all, will spend the time in observing the food served in a plate before him! A person, who doesn't require sleep, closes his eyes pretending sleeping! A person, who is not interested in digesting the spiritual knowledge preached by the human incarnation exhibits utmost devotion only for the miracles performed by it to exploit those for solving personal problems. Many are interested in God only to exploit the miraculous powers for personal use. A person not having even one rupee in his pocket goes to gold shop and enquires about the rates

of various jewels with various designs! *When the main thing misses, enquiry of unnecessary details starts.*

[October 27, 2018 Evening]

### 3. Countering the arguments of atheists

[Shri Lakshman asked:- Pada Namaskarams I put forth my humble question as follows. No sperms or ovaries contain souls otherwise it would mean killing of souls when they get destroyed. After fertilization soul is introduced by God only is my presumption. Is this one fundamental point not enough to defeat the atheists? Regards, Lakshman]

**Swami replied:-** The Brahma Sutras clearly say the same whatever you said above. But, science says that the sperm and ovum have the inherent potentialities to generate a fertilized ovum that gives rise to the issue. The scripture also says that God guides the soul from the upper worlds to the lower earth through several intermediate worlds into the sperm, which alone unites with the ovum to give birth to issue. This theory supports the rebirth of a soul. The perception-proof for this concept is the revelation of previous birth in some cases as found in the entire world. But, these atheists do not believe even the genuine miracles observed clearly through the proof of perception. Do you think that such rigid atheists will believe these concepts and there by believe in God? Can you kill a fellow with an iron sword, who is not affected even by Brahmastra? The blind mind can never be rectified by any surgery even though it is possible to bring vision to blind eyes through surgery!

### 4. Reply to a strong devotee of Shirdi Sai Baba

[Shri Anil asked:- A person gives comparison between Shirdi sai baba and Sathya Sai baba to refute Sathya Sai Baba. Please give Your answer:

Sathya sai baba is different from my shirdi sai baba.... Because I can say 9 difference between bogus satya sai baba and shirdi sai baba of shirdi...

1. Shirdi sai baba parents, birth are unknown.... But satya sai baba born to eswaramma who is devotee of satya bagwan...

2. Shirdi Sai baba used to sit down when he was in masjid in those days the people of shirdi used to bring a silver chair but shirdi sai baba never touched it and when he is at out used to sit on a rock ... but satya sai baba sat on a chair ...

3. Shirdi Sai baba used to live in a old masjid not in good condition also and named as dwaraka mai ( shirdi Krishna birthplace) and planted a tulsi plant and used to light lamps this indicates oneness of Hindu and muslim.. but satya sai baba lived in a big palace called prashanthi nilayam

4. Shirdi sai baba used to sleep on floor with a brick as pillow and satya sai baba sleep on a big soft bed ..

5. Shirdi Sai baba used to bikshatan .... The devotees also asked reason for biksha he said in this way he taking our fate and offering great... but satya sai baba didn't done bhikshatan at one day also ...

6. Satya sai baba used a wheel Chair when he was in last days but shirdi sai baba done shivathandavam at last day ...

7. Shirdi people asked to sit sai baba in pallaque but he refused to sit in that that's why they kept foot prints of sai baba there ... but satya sai baba sat on a big ratha also ..

8. Shirdi Sai baba used to annadaan ... he used his hands as a stick and mixes food and then remaining food donated to birds and animals and after what left that he used to eat.. but Satya sai baba used to eat first and then other people....

9. Shirdi Sai baba died due to two reasons one is he given life to his devotee baija maa son taty a who is unmarried that time and but second one is his brick which was broken .. but satya sai baba died due to heat arrest... At Your Lotus feet]

**Swami replied:-** Whatever is preached by the human incarnation to us is important and not the culture followed by it. Lord Krishna spoke the Gita, which is the original scripture and Shankara wrote commentary on it. Krishna was enjoying all the facilities as the king whereas Shankara was leading the simple life like a saint. Krishna was wearing a royal dress whereas Shankara was wearing a saffron cloth. Krishna was sleeping on posh royal bed whereas Shankara was sleeping on a stone. From the difference of the lives of both these divine personalities, can you expect Krishna as the author of original scripture and Shankara as a commentator on such original scripture? You should not look externally, but, you should observe the internal stuff, which is useful to us. Similarly, when you observe any two religions, the external cultures will be different and the internal deep spiritual knowledge is one and the same. Based on the external culture, you shall not differentiate two religions, one as greater and the other as lower. *The external culture of any human incarnation will be in such a way, which mixes with the surrounding society.* Shankara was always in the association of saints and Krishna was always in the association of kings. God in human form is beyond this external culture and also the qualities of body. It follows the external culture which is congenial to the surrounding associates so that God can easily mix with the surrounding souls. King Janaka was also with royal dress and was selected as the examiner of spiritual progress for the saint Shuka by sage Vyaasa, who was the father of Shuka. Sage Shuka is disciple of Krishna and saint Shankara was the commentator on Krishana's book called the Gita! Some people say that Jesus was married and some others say that Jesus was not married. How does it matter whether Jesus is married or not married and we shall examine His spiritual knowledge only expressed through the holy

Bible, which alone is useful to our spiritual progress. *If you are worried about His marriage, you should also worry about His food, drinking water and sleep, which are also the biological needs like legal sex.*

## Chapter 25

[October 28, 2018]

**O Learned and Devoted Servants of God,****1. Is it true that visiting the holy shrine of Ayyappa is meaningless if senses are not under control?**

Shri Surya asked:- Padanamaskaram Swami. A person Jatayu commented as given below in Yahoo news on Your message about entry of ladies in Sabarimala temple.

“A person who is not able to control his mind by observing ritualism is not fit to visit the shrine. What is the use then? If females also go and then if he able to follow the rituals by controlling his mind then only he is worthy to be called Ayappan. It shows that the good olden Brahmins who postulate these rules might not have control over their senses and thus prohibited the women not to entry on some invalid sayings which seemed to have continued till date. The Supreme court rightly said that every human beings including the females have the right to visit the deity.”

**Swami replied:-** I have already given a message on this topic. You said that if senses are not controlled, what is the use of visiting the holy shrine of Lord Ayyappa? It is very easy to pass on such statements standing in theoretical phase. When you stand in the practical phase, then you will understand its real power. If you see the story of birth of Ayyappa, it is said that even Lord Shiva was fascinated to the climax of feminine beauty called Mohini, who gave birth to Lord Ayyappa. Of course, even the females get such desire since they are also just human beings like men. Sex is very powerful parameter and its power can be realised only in practical situation. Even sage Vishvaamitra was attracted by the heavenly dancer called Menaka. Are you greater than sage Vishvaamitra, who created a new heaven in between the sky and earth? Due to this truth, sage Vashishtha advised in the beginning of the book, called Yogavaashishtham, that an ordinary human being should be always away from the attracting worldly items because only incarnation of God can have full control even in the presence of attracting items. God Shiva was told to have been fascinated to Mohini only to indicate that it is impossible to escape such fascination and this is Arthavaada (a lie told for good purpose).

You criticize that an Ayyappan (devotee of Lord Ayyappa) should at least have control over the senses! This reminds Me an incident that happened in My early life. I joined a college as a lecturer. After one year, My probation period ended and I was called by the owner of the college to

give Me confirmation of job. You know, what he told? He told Me “we have taken you as lecturer being a Ph.D. degree holder. One year passed away and you couldn’t get even a noble prize!” I was very much shocked and changed the college immediately! ***Except Lord Ayyappa no human devotee, called Ayyapan, has the perfect control on senses.*** In order to achieve this control only, the devotees practice a special worship for 40 days following very stingy rules. When such devotees go to the temple after 40 days to surrender to Lord Ayyappa, the presence of females (between the age of 10 and 50 yrs.) is not at all good since the mind is highly unstable. This is the background of the devotees, who visit the specific temple after 40 days and you should not doubt the control of senses of Lord Ayyappa directly in this issue! ***God Ayyappa exists in every Ayyappa temple and doesn’t exist in one temple only.*** In fact, all the statues are only the representative models of God in which God doesn’t exist directly (*Natasya Pratimaa* —Veda). Of course, worship of representative model certainly improves the theoretical devotion and is very much necessary for the beginners (*Pratimaahyalpabuddhiinaam*). This problem can be solved in any one of the two ways:- 1) Let the females avoid that one specific temple in sympathy of their co-devotees (men). 2) Let such special male devotees (Ayyappans) build another temple on the same divine hill far from this temple and surrender to the Lord there after 40 days.

God will never consider caste and gender. ***These differences are only for the foolish souls.*** The menstrual cycle of women is not unholy. It is said by the scripture that Indra divided his sin in four items equally, which are earth releasing the sin as odour, water releasing sin as froth, flowers releasing the sin as pollen grains and ladies releasing the sin as blood in every month. When scented earth, water with froth, flowers with pollen grains are not unholy in the worship, how the women in the menses become unholy? But, this unholy concept of menses was imposed on women by the good tradition, which is not wrong at all. The background intension of this unholy concept is that the women are forced to take rest for four days in a month being treated as patients with bleeding. If the truth is revealed, women will not take rest. Such creation of lie to achieve a good purpose is called Arthavaada. The only unholy concept is the involvement in worldly issues always. The only holy concept is the involvement in spiritual knowledge and devotion to God. Some people say that in a temple, the statue of Goddess shows marks of menses in every month and the temple is closed for 4 days. But, every statue of Goddess is not showing such menses. This is only a miracle, which gives indication that human form of God is

the real goal of worship. *God is beyond caste and gender, who always gives weight to the devotion based on perfect spiritual knowledge.*

**2. A person Robert William commented as given below in Google+ on Your message that Islam accepts Jesus as Prophet only.**

“Datta Swami Because Muslims reject the crucifixion and resurrection of Jesus, they will die in their sins and end up in the eternal lake of fire.” at Your divine feet, surya

**Swami replied:-** Your first statement is alright, but, your second statement is not correct since it disturbs the worldly peace and brotherhood of all the human beings in the world. When Jesus didn't use even a single harsh word towards His bitter enemies and prayed God to excuse them to lead them on right path, what is that you are doing? Unless one finds the unity of religions, which is the primary aim of God, such a person can't be called as devotee, who will go to the lake of liquid fire. You must also appreciate the reason of Mohammad for speaking Jesus as messenger of God and not the incarnation of God (Son of God treated as God Himself), who proved through miracles that He is son of God or God Himself. His knowledge and devotion preached, attracted the wise public and this made the egoistic priests to develop jealousy against Him. These priests succeeded in getting Jesus crucified. Mohammad thought that such sinful tragedy happened in the case of His preceding prophet shall not happen again in the future to any human incarnation arrived on the earth to give right direction in both worldly and spiritual lives. He found the basic reason of such tragedy, which is the claim of a human being to be the incarnation of God. Hence, Mohammad eradicated this concept along with the miracles done by human incarnation. The knowledge spoken by human incarnation and the miracles done by human incarnation can be linked to the Absolute unimaginable God. By this, the human incarnation becomes just a messenger of God and the miracles become the actions done by the same God. In fact, the knowledge and miracles come from the God-component of the human incarnation and not from its human being-component. The credit goes to the God-component and not to the human being-component, which is perfectly justified. If you say that the resurrection after crucifixion is done by the human being-component, it means that you have to accept Jesus (as human being-component) performing the miracles and this is not acceptable to any ordinary human being suffering with ego and jealousy. This is also not acceptable to the reality because no human being can do any miracle except God. If you treat Jesus as the God-component (since God merges with the human being perfectly to make the human being as



God with a view to give credit to His devotee) this is also not acceptable to the ordinary human beings affected by ego and jealousy, even though it is acceptable to wise devotees. In both these cases, crucifixion becomes inevitable. The only way is to keep Jesus as human being-component separately different from the unimaginable God present in Him and to treat Jesus as a messenger of God like a postman and link all the miracles done to God only or better to cancel the miracles performed by Jesus (taken as human being-component) to be treated as magic. This concept will certainly pacify the ego and jealousy of surrounding humanity. All this is done for the safety of human incarnation. *Mohammad, Himself, being a human incarnation sacrificed His real status for the sake of protection of the human incarnation, which is always kind enough even to its killers, who are also its issues only!* Understanding this background established by Mohammad, which is followed by Muslims, you should not scold your Muslim brothers. This absolute unimaginable God is called as Parabrahman (Hinduism), Jehovah (Christianity) and Allah (Islam). Similarly, Krishna, Jesus and Mohammad are the human incarnations of the same one absolute unimaginable God.

### **3. Is it impossible for someone born in a tiryak yoni then to transcend into higher beings?**

[Shri Anil asked: Padanamaskaram Swami, Shri Shantanu Ray, after reading a part of Your discourse come with following question in Quora forum:

Sir, you have to forgive this impudent and possibly stupid question but the answer will benefit the reader in comprehending the rest of the text.

Is it impossible for someone born in a tiryak yoni then to transcend into higher beings? Ultimately as a human form.

The question arises due to the part 'jnyan cannot be given to a bird or insect'.

Since without jnyan one cannot transcend into higher beings.

Sincerely hope the question is intelligible.

Sir, again seeking forgiveness for the impudence and looking forward to an answer. God bless all ॐ]

**Swami replied:-** The soul present in human body doing several sins due to fascination of selfish desires without remembering God is given the birth of birds, animals, trees, stones etc., (tiryak-sthaavara) so that in these births the selfishness gets reduced. If you see any bird or animal, it will not store its food for tomorrow. But, the present human being is not satisfied even if it stores wealth for 100 future generations! If still the selfish fascination is not pacified, the soul is given the birth of a tree so that if somebody is taking its fruits (wealth), the tree will not feel anything for such loss due to absence of intelligence and mind. If the fascination is still

existing in traces, the soul is given the birth of a stone in which the awareness is totally absent, which is just like a coma state for the soul to forget the concept of selfishness in such long deep sleep. All these punishments are not with revenge, but, for reformation of the soul only. Once the soul is perfectly reformed, the human birth is again sanctioned with knowledge and mind. In the birth of the bird or animal, full knowledge may be absent. In trees, even the mind is absent. In stones, even the awareness is absent. Your question is confined to the inability to introduce full knowledge while the soul is in the birth of bird or animal (Tiryak). But, our concept is broad in dealing with the rebirth of the soul as human being after passing through the births of animals or birds for a long time.

Chapter 26  
**USAGE OF ELECTRICITY**

[November 03, 2018]

**O Learned and Devoted Servants of God,**

Shri P V N M Sharma asked:- Swami! Why do You put off the lights and fans as soon as we leave the room?

**Swami replied:-** (as a joke):- You know that I am the light of spiritual knowledge and a fan of God Datta. Similar items always have jealousy in between them and repel mutually. Hence, light and fan are rivalries to Me. This is the reason for Me to put off light and fan.

**(Seriously):** We should use the electricity with utmost care whenever we have real necessity. People leave the lights and fans to be on even after they leave the rooms showing their false generosity and capacity of richness to pay the charges of electricity even though it is not necessary. Yes. I agree that you are very rich and have the capacity to pay the bill of electricity even though it is spent unnecessarily. It is not the question of the capacity of your payment of the extra bill of electricity. *The electrical energy is generated in limited quantities only and not in the unlimited quantities.* If it is generated in unlimited quantity, your wastage of electricity need not be criticized. Everybody is wasting electricity to some extent and if all these small extents are conserved without a trace of wastage, lot of electrical energy is saved. This lot of electrical energy is useful for the poor farmers using electricity for getting the bore water for their fields. In such case, food will be generated plenty to save even the hunger deaths taking place on roads. This saved energy can be used for real necessities by others like industries etc., which give employment to the poor.

Unless we are concerned about the wastage of energy that is generated in limited quantities, we can't help this world to continue peacefully, which is the main aim of God. Similarly, the human energy is also very much limited. You may have lot of food since you are very rich. Can you continuously eat the food and generate the human energy continuously like generating energy in an engine by supplying the fuel continuously? If you do so, even the engine loses its efficiency and gets spoiled in very short time. Our digestive system is still delicate. It can't even allow the food to be eaten continuously to produce the human energy continuously. *It can only take a little quantity of food twice or thrice in a*

**day and can generate very limited human energy.** If we waste our human energy in unnecessary worldly issues, no energy is left for our spiritual efforts. We must control the wastage of human energy in unnecessary worldly vices so that we can use this little available human energy for doing the bare worldly necessities and then use the balance for our spiritual efforts. Unless we develop the habit of controlling the wastage of external energy and also develop the habit of controlling the wastage of internal human energy, we can't save the external physical energy to be conserved for useful worldly works and also we can't save the internal human energy to be conserved for the spiritual efforts.

Conservation of energy, time and money without wasting in unnecessary expenditure is not greediness, but, it is real wisdom to conserve these for using right purposes. If one conserves these three even by not using these for right needs, such a person is really greedy. ***Controlling the unnecessary expenditure of these three is not greediness at all.*** You are conserving these by resisting the wastage so that these can be spent in full quantities for the right need so that the need is perfectly and effectively met. Generally, we waste these three thinking that very very little quantity is only spent. Every time, we think like this and waste these three in small quantities. But, all these small quantities wasted are to be joined to see the full extent of the total wastage. ***We shall withdraw our senses from these worldly vices to save our energy, time and money remembering that drops of water joined resulted in the formation of mighty ocean.*** Such withdrawal of senses from unnecessary wastage of these three is called as Pratyahaara, the fifth step of Yoga, which is the main gate of the real spiritual efforts further expressed in three steps (Dharana, Dhyaana and Samaadhi). Unless the leakages of the water tank are arrested, the pipes linked to such water tank can't give thick streams of water needed for your necessities. The first four steps of Yoga (Yama, Niyama, Aasana and Praanaayaama) are involved in conserving the physical health based on which the mental health also performs well. By these four steps, a sound mind exists in a sound body. After attaining this preliminary requirement only, the path of Yoga starts with the fifth step called Pratyahaara. In this fifth step, you have to withdraw the senses from the false attractions of the world since you have to put the initial effort with force to enter into the subject of God. After digesting the subject of God, there is no necessity of any effort for the detachment from unnecessary worldly issues because the attachment to God naturally brings the detachment from the world. Before getting such attachment to God, you have to put special effort for worldly detachments in the initial starting

problem. For such effort, we need the help of this fifth step. Unless you have sound body with sound mind along with the achieved interest in God, you can't serve God effectively like Hanuman, who has strong body, strong mind with strong attachment to God.

## Chapter 27

**CONTRADICTIONS IN THE SCRIPTURE DUE TO  
ADULTERATION**

[November 04, 2018]

**O Learned and Devoted Servants of God,**

[Dr. Nikhil asked:-

**Swami:** Even divine preachers did the same in writing commentaries on the scriptures. The commentaries varied in their conclusions due to such adulteration of the original text. Due to this reason, we often find mutually contradicting concepts within the same scripture.

**Dr. Nikhil's Question:** I am unable to understand this and request the kind clarification of Shri Swami.

Let's take any one statement from the Veda. Let's say that Shri Shankara interpreted it in a certain way. Based on it, the conclusion reached is that the soul is God.

Shri Madhva interpreted the same statement differently. The conclusion drawn from His interpretation is that the soul is different from God.

Note that neither Shri Shankara nor Shri Madhva are doubting the genuineness of the Vedic statement. Yet their interpretations are completely different. Then how is it possible to say that the reason for their mutual difference is the adulteration of the scripture? Are their conclusions not different for the same Vedic statement, which both of them agree, is unadulterated?

Any two people interpret the same thing in different ways due to their different mentalities, preferences etc. In the case of the three divine preachers, their different interpretations were the result of their different agendas, which in turn were due to the different needs of humanity in their respective times.]

**Swami replied:-** The word scripture referred by Me means not only the primary scripture, the Veda, but also the secondary scripture like the Gita, the Manusmriti, the Brahma Sutras, the Puraanams etc. Of course, the Veda was preserved by recitation in the old times and adulteration was almost impossible. But, based on this, we shall not leave the logical analysis. Adulteration in the Veda is clearly seen in the Shriisuktam in which the modern meters like Sragdhara and Shaarduulavikriiditam were used with three types of accents (svara) to mislead us as if these are part of the Veda. In the Veda, no where such modern meters were used. Swami Dayananda analysed the Gita and found out several verses as insertions,

differing from the other three preachers. The subject need not be Nivrutti only, but also can be Pravrutti.

Shankara in the beginning of the commentary on the Brahma Sutras mentioned that eligibility to receive spiritual knowledge is based on the four qualities of the soul irrespective of caste (*ApetaBrahmaKshatram...*). The word Aadi means whatever may be the caste among the four castes. The qualities decide the caste as per the Gita (*Gunakarma vibhaagashah*). Such convinced Shankara had to write the concept against this while commenting on the caste of Janashruti and the caste of Jaabaala Satyakaama in the third paada of first chapter of the Brahma Sutras. In the context of latter, the preacher decided the caste since the boy told truth. The commentary here was taken in reverse way, which is since the boy is Brahmana, hence, he told the truth. This opposes the concept of the Gita that caste shall be decided by the quality and not reverse. The preacher concluded that the boy is Brahmana since he spoke truth, which means that the caste is decided by qualities and not by birth. Similarly, in the case of Janashruti, a sutra was written that Shuudra shall not hear or recite the Veda. Who is this Shuudra? Is he by birth or is he by quality? If you define this word by quality, Shuudra means the person having grief (*shuk*) since he is always worried about materialism only (*Shochati iti shuudrah*) and never cares about spiritualism. As per the Gita, quality decides the caste and hence, even Janashruti, born as Kshatriya must be treated as Shuudra since he was overcome by worry. But, he was concluded as Kshatriya due to the effect of some adulteration in the Sutras, here. Sage Vyaasa is the author of this sutra and the same author says in his other scripture (Puraanam) that Sūta, a low-caste person was made to be the president of a great sacrifice (Yajna) performed by all the sages themselves! How the same author can tell contradicting concepts? Hence, this means that adulteration was done in Sutras in this place. Hearing and studying the Veda by Shuudra is condemned by the Sutra (*shravanaadhyanapratisedhaat smruteshcha*). We can interpret that any person having fascination to materialism, called Shuudra, shall be abandoned from spiritual discussion since such quality of the person will wash your brain involved in spiritual knowledge and turn it to materialism. In this Sutra, the secondary scripture (Smruti) was also referred, which says that the ear of Shuudra shall be filled with molten lead and lac and the tongue shall be cut etc. This horrible Smruti was quoted here in the commentary. ***You can avoid Shuudra by quality from your spiritual debate, but, such horrible punishment is absurd.*** This will certainly bring revolution in Shuudras, who think themselves as shuudras by birth. ***Even a***

***shuudra by quality shall not be punished in such cruel way! Someone adulterated these few Sutras in this context to bring internal split in Hindu religion.*** The Smruti quoted here is certainly insertion made by either foolish old Hindu priests of middle age or by an intellectual of other religion trying to destroy Hindu religion by internal split. The Manusmriti in this context says that a shuudra is not eligible for spiritual knowledge since he/she eats forbidden non-vegetarian food. Here, the cruel quality and eating deed are mentioned as the reason thereby stressing the concept that quality with its deed is the reason for caste. But, Kshatriyaas also eat this forbidden food and yet are eligible to read the Veda. In such case, why not Shuudraas eating the forbidden food are not eligible to read the Veda? Since this logic is missing, this verse can be treated as inserted in the text. The concept here must be that eating forbidden food is a sin of pravritti for which punishment exists separately. This has no relevance for anybody to read and hear the spiritual knowledge or the Veda. On reading and hearing the spiritual knowledge or the Veda, the sinful soul may be reformed and avoid the forbidden food. Here, the scripture (commentary) says that true spiritual knowledge can be attained by a shuudra from the secondary scriptures! We don't understand the difference between primary and secondary scriptures as far as the same spiritual knowledge expressed in Sanskrit language is concerned. It is foolish to establish any specific significance to the accent (Svara) seen in the Veda for pleasant musical hearing. This brings again the doubt of adulteration in this place due to failure of logic in the same concept that Kshatriya can read the Veda and shuudra can't read the Veda even though both eat forbidden food. Adulterations exist even in the Ramaayanam, the Mahaabharatam etc., which were clearly identified in the commentaries. Therefore, a sharp and deep analysis of any scripture shall be done, be it the Veda. The Veda does not mean simply the text with hymns marked by the three types of accent. The Veda means true knowledge. ***Even today, if a person speaks true knowledge in any language, it shall be called as the Veda.*** The true knowledge concluded by sharp analysis is the basis to call any statement as the Veda since the Veda is not a prefixed text. We have called the text with accents as the Veda since it is concluded through sharp analysis that such text has true knowledge. Difference between statements exists in scripture also. Primary scripture says "I am God" and this establishes that soul is God. Again, same scripture says that souls are coming out from God like sparks coming out from fire and this establishes that the soul is part of God. Same scripture says that nothing in the creation is God establishing that soul is neither God nor part of God. The Gita also holds these three views



by statements “*Ahamaatmaa...*”, “*mamaivaamsho...*” and “*Aham Veda sarvaani...na tvam vettha*”. Of course, these differences in the subject of Nivrutti can be correlated by taking the difference of eligible receivers of the corresponding concepts. When correlation is possible to negate blunders, we need not mind about these differences to call these as adulterations. When the differences are not correlated and horrible blunders appear strongly, we have to conclude that these are adulterations, which include additions, deletions and modifications.

## Chapter 28

[November 04, 2018 Evening]

**O Learned and Devoted Servants of God,**

Shri Anil asked:- Padanamaskaram Swami; In Your message regarding supreme court verdict on Sabarimala issue you mentioned that 'Indra divided his sins into four equal parts and transferred it to four items. They are the earth, water, flowers, and women.'

**1) Is it unfair for women to suffer for the sin of Indra?**

[Is it unfair for women to suffer for the sin of Indra. Women also suffer due to pain during giving birth to a child, such problem men do not have. Is it not the prarabdha of that female soul?]

**Swami replied:-** Menstrual cycle in women is gynaecological phenomenon in which when the ovum is not fertilized, the pre-prepared layer for receiving the fertilized ovum gets broken and is released as blood. *The inconvenience in pregnancy and delivery is compensated by the joy of strong motherly-hood.* Since blood is lost, it is assumed as the fruit of the sin of Indra, by which there is no damage alone since the benefit of delivery of child is associated with it because such menstrual cycle is compulsory in the generation program. By odour, froth and pollen-grain, the earth, water and flowers respectively are not suffering in anyway and the women also doesn't suffer in anyway by the menstrual cycle. The main point for discussion is holiness and unholiness only about which the answer was already given.

**2) Why not God directly gets involved in solving the Sabarmila issue?**

[In Mahabharata war Arjuna based on the advise of God Krishna fought the war and the war was organised by God Krishna to destroy the evil. It is God's work. The final solution for Sabarmila issue was given by You and it is the final ultimate verdict, which supreme court judges could not give. My question is this case, a case of God like Mahabharata war in which God involved directly and gave final verdict. Similarly the final verdict of You could have come from the mouth of those judges being it the case of God since this case differs from normal cases like disputes between two parties for a piece of land? Kindly give Your responses. at Your Lotus Feet , Anil Antony]

**Swami replied:-** The background of creation is totally different from the background you selected in such issues. Your background is peace in hurried manner whatever may be the way. *The background of the creation is peace not brought by the miraculous will of God through certain*

**human beings, but, the peace brought in them by their reformation with full freedom.** In your angle, you may say that the war itself can be avoided by changing the mind of Duryodhana based on the miraculous will of God Krishna. **Even in the case of Arjuna, Krishna did not perform any miraculous change in the mind of Arjuna to fight in the war.** God tried His level best to convince Arjuna for the war. After presenting the logical analysis, Krishna didn't force Arjuna to fight. Instead, the last words of God Krishna were *"You also analyze what I told and take decision as per your will"*. **Hence, any force through miraculous power does not appear except the miraculous way of perfect presentation of explanation from God.** If the soul is not convinced and does the sin, the miraculous power of God will certainly appear to give the proper punishment for the sin. It is not the question of getting solution through anyway, but, it is the question of getting solution in proper way. Even if God changes the mind of Duryodhana through miraculous power, the effect will not be permanent since there was no reformation through which alone permanent solution will come. Hence, God tries to bring the reformation through preaching and not to bring temporary change through miraculous power.

In the beginning of this creation, almost all the souls were sages only and were following the commandments of God like Robots strictly following the fed input. In this time, there was no question of reformation and the cinema of creation after Krutayuga was like a film reel reproducing the same show once again as it is. But, in course of time, freedom was given to the souls and variations in the behaviour entered changing the behaviour of souls due to freedom, which resulted in sins and reformation of some souls resulting in betterment. The background settings like planets, earth, hills, rivers etc., remained without any change. But, the behaviour of the souls developed variation and such variation is the newness in the next show. This newness gives real entertainment to God like seeing a cinema, the story of which is unknown. The basis of this newness is only the freedom of souls. We need not blame God that His entertainment is the reason for this freedom. Such concept is totally wrong. The lack of freedom of souls acting like Robots brought the unhappiness and urge for freedom in the souls. **The Father-God tried to remove the unhappiness of His issues by sanctioning freedom to souls.** He knows the result of such freedom, which is the sin. Hence, **He warned the issue-souls from sins through scriptures and preaching through incarnations periodically in every generation.** However, the future behaviour of a soul remained always unknown bringing the anxiety through the newness. When the Gita was preached by God Krishna, Arjuna was perfectly convinced whereas

Dhrutaraashtra scolded Krishna for changing Arjuna through the Gita! ***Uncertainty of the unstable behaviour of souls due to freedom brings ignorance even to God, who is liking the enjoyment through ignorance*** (Avidyaa). If God wishes, He can know what is going to happen (Vidyaa). But, He doesn't like to know what is going to happen in the story even before seeing the cinema of creation. This entertainment is not the main aim of God, but, is only an associated secondary facility developed on its own concept. A person attending a seminar in Mumbai performed all his duties in the seminar and attended a shop to purchase some gift before leaving Mumbai. You should not say that the person has gone to Mumbai to purchase the gift and for this purpose only; the seminar was arranged by him!

## Chapter 29

**ADVICE ON SELECTION OF CAREER PATH**

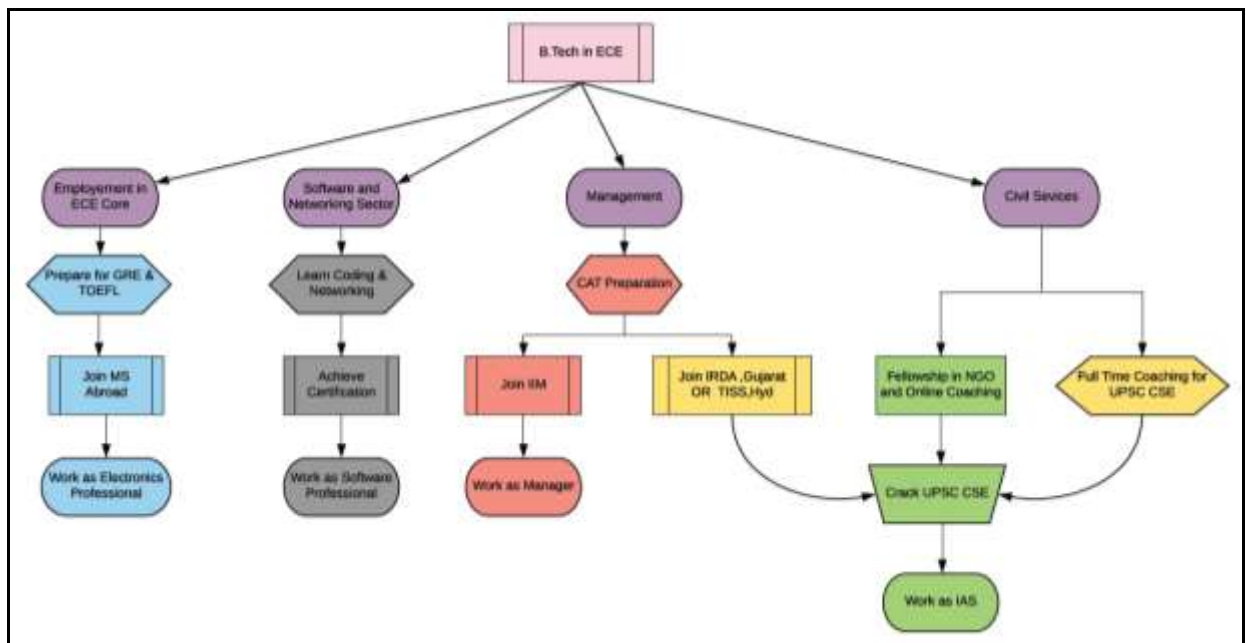
[November 06, 2018]

**O Learned and Devoted Servants of God,**

[Ms. Thalla Laxmi Thryloka asked: Namah Shivaya Swami I'm Thalla Laxmi Thrylokya, a final year B.Tech student from Amrita School of Engineering, Coimbatore. Being a student of Dr. Nikhil Kothurkar Sir, I'm fortunate to know about Brahavidya and receive teachings directly from him. I started evolving in rapid pace since the day I met Nikhil Sir. He is one person who feels suffocated when we praise him for who he is and gives all the credit to You.

I'm attracted to the teachings of our beloved Amma Mata Amritanandamayi Devi. I thought I could never surrender to anyone. Reading Your Divine Discourses is helping me realize my limitations and helplessness in a human life. I don't say I have completely surrendered but I'm making an effort. Can't thank You enough for giving your knowledge.

Right now, I'm in final year of college and this is the peak time to choose a right career path for myself. I have always weighed a job profile with it's capacity to support my spiritual growth. With my limited knowledge, I have designed a block diagram of possible career choices for myself that is attached to this mail. But for Civil Services, I wasn't open to other career options due to rigidity in mind. Now, I realized that a human incarnation can navigate my life better towards liberation. Help me out by telling me the right career path for me and I'm willing to put my maximum effort to achieve it. I have to sustain myself and also seek spiritual progress. I'll be thankful even if there is no response from Your side in this aspect. I have zero expectations. Forgive me if this causes any inconvenience to You. I'm always grateful to You and Your Divine knowledge. Thank You. Sincerely waiting for Your reply.]



**Swami replied:-** First, you have to sustain yourself for which you are working hard to get the degree with good level that helps you to fetch a job. Little time is leftover for us to deviate from this main activity. Yet, some leisure time is leftover for any student, which is to be spent in some activities of entertainment. You can divert that leisure time to study the spiritual knowledge. Since spiritual knowledge gives you joy, it can be treated as the entertainment for uplifting yourself. Other entertainments serve the purpose of deviating from the main line for some time and except this petty purpose, those are of no use for you in establishing yourself in the line of materialism by the grace of God, which comes by your true devotion. The true devotion can be generated by the true spiritual knowledge only and hence, studying the spiritual knowledge is the first step, which is very essential. ***Postponement of spiritual activity to the old age is not correct since we don't know when this human life blasts, which is highly temporary like a water bubble!***

You can choose any line you like and I assure you that you will shine in that line. God Datta is omnipotent and can make you shine anywhere at any time. In such situation, you can select the line as per your desire. The potence of God Datta is not limited to bless you in a specific line and in a specific time only.

## Chapter 30

**AIM OF DELIVERING THIS WONDERFUL KNOWLEDGE**

[November 07, 2018]

**O Learned and Devoted Servants of God,**

**Dr. Nikhil asked:** Padanamaskarams Swamiji, I would like to submit these two verses at Your divine feet. It is with reference to Your answer titled "CONTRADICTIONS IN THE SCRIPTURE DUE TO ADULTERATION" given in response to my question.

In the Bhagavad Gita, Arjuna asked several questions, which the Lord answered in great detail, in the most wonderful manner. Finally, Arjuna was fully convinced. He expressed His full satisfaction and conviction in the words "Nashto mohah...". I feel that the Gita, which is the divine discussion between the Lord and His devotee, is not complete unless the devotee expresses full satisfaction.

Devotees ask You innumerable questions. You answer all of them excellently. The devotees are greatly satisfied with Your answers. Yet their full satisfaction is not expressed at the end of each question, even though most devotees personally express their satisfaction and devotion to You. So on behalf of all devotees, I would like to express this full satisfaction in the following two verses. I am certain that all Your devotees share the same sentiment. Please forgive me if I am being too bold. It is sometimes very difficult to contain my feelings. Your servant, Nikhil

Who can reveal the Veda's true meaning?  
 Who can expose the adulteration therein?  
 Who can open the doors of spiritual learning,  
 To all humanity without bias or censoring?  
 Who can reform any soul who is willing?

He is none but Datta, the Lord of all Creation.  
 The Source of the Veda, the Knowledge-Ocean;  
 He restores the loss of each past generation;  
 Bringing justice and correlation in every situation.  
 At whose feet every question finds full satisfaction.  
 I salute to that Datta Swami, the Goal of our devotion.

**Swami replied:-** God Datta is very much interested to uplift the souls in this creation and hence, is delivering this wonderful knowledge as the invisible speaker through this visible throat-mike of visible Datta Swami, who is standing like the mike stand holding the throat-mike. The audience has awareness like the speaker and the only inert or ignorant instrument in between God Datta and alive audience is Myself due to the absence of any trace of knowledge. This inert mike (throat) with inert mike-stand (human

body) is in very very low level compared to wise speaker and wise audience. This mike along with mike stand is getting the credit since the speaker is invisible. Your student praises you and you pass on that credit to Me and I pass it on to God Datta, the ultimate deserving reality. God Datta continues in Me in merged state as long as I am not bent by ego. ***If any type of ego to any extent is expressed by God Datta, it is not ego or self-praise because it is simply reality. If the same is expressed even as trace, by the soul, it is totally false!***

Let Me revise this topic once again since you developed such happiness and this topic is very important to remove the splits in Hinduism or any single religion. If we can't bring internal unity within our family (Hindu Religion), how can we bring external unity between the families existing in our village (religions in this world)? This defect of contradictions exists in every religion because of the adulteration of scripture by the followers of that religion.

- 1) The Veda can be treated beyond adulteration since it was preserved through recitation from one generation to the other in ancient time due to absence of printing technology, which is not essential now since the Veda is preserved by printing it. But, we find some modern meters in Shri Suktam marked with accent. Only seven Vedic meters exist throughout the Veda. Hence, we must analyze the Veda also to prove that the Veda is not adulterated. Even if adulterations exist in any scripture, we need not mind as long as they support the right concept. ***In prayers to God also, there is not much inconvenience with the adulteration since prize is continued.*** In the knowledge of Nivrutti also, there is no problem since correlation can be done by bringing the difference between various levels of eligibilities of devotees. But, certain issues in Pravrutti like caste, gender etc., are very delicate and dangerous if misinterpreted based on adulterations, resulting in splits in a religion disturbing the peace, which is very important in the view of God.
- 2) Janashruti was a born Kshatriya and was overcome by lot of grief that comes from ignorance only (***Krupayaavishtam...*** Gita), which can be removed only by true spiritual knowledge (***kah shokah?... Veda***). In this ancient time, caste was considered to be not by birth, but, by qualities and subsequent deeds as said in the Gita (***Gunakarma vibhaagashah***). The Veda also says that caste is not by birth and says that a person without having the qualities and deeds stipulated for a corresponding caste is only a relative of his/her forefathers linked by blood relationship, who were having such stipulated qualities and



deeds (*Brahamabandhuriva*). Hence, sage Raikva, correctly called Janashurti as Shudra because the quality of a Shudra (not by birth, but by quality) is grief or worry (*shuk*) for materialism due to ignorance. Addressing Janashruti as Shudra by Raikva is by the qualities and deeds (grief and worry) of Janashruti only, which was the prevailing tradition of sages in that ancient time of true Vedic knowledge. The culprits, who are masters of adulteration, did not like this true tradition and believe blindly that caste is by birth only even in the absence of qualities and deeds. Hence, such egoistic traditionalists tried in this place to introduce their blind concept through adulteration. They say, here, that Raikva called Janashuruti (born as Kshatriya) as shudra not in the sense of caste but in the sense of a person possessing grief (*shuk-Shudra*). Raikva called Janashruti as Shudra by caste only since caste is decided by the quality of worry for materialism. This misinterpretation is wrong since Raikva called Janashruti as shudra based on the real sense of caste system decided by possessed qualities and subsequent corresponding expressed deeds. A permanent maintenance of inherent qualities exists in human beings (neglecting some different qualities appearing temporarily now and then) and hence, the caste system based on the permanent qualities is also subsequently standard. Hence, one need not object saying that caste changes every time as per the changing qualities. Since every child born is ignorant weeping always in the worldly memories of past birth, every child is Shudra only (*Janmanaa jaayate Shudrah*). Every child grows and imbibes qualities from the surrounding atmosphere in concurrence with the qualities of its previous birth enters any caste by its standard qualities and deeds expressed subsequently (*Karmanaa jaayate dvijah*). The soul is expected to enter better castes by qualities (Dvija) without continuing in the same caste of Shudra (worrying for materialism only) throughout the life. This clearly shows change of one caste in to other caste by imbibing the quality based deeds (Karmanaa) of the other caste. We see the case of Vishvaamitra, who was born kshatriya becoming Brahmana. This again means that a soul born as Shudra by birth can change its caste by its deeds (Karmanaa). This clearly confirms that caste is not by birth but by qualities and deeds only. *The change of caste to become Brahmana is not restricted to Kshatriyas (as in the case of Vishvaamitra) only, but, also can be extended to any other caste by imbibing the qualities and deeds stipulated for Brahmana caste.* I do not understand why some people

burn the Manusmriti book, in which the above verse indicating the transformation of caste by changing qualities and deeds exists!

- 3) The case of Satyakaama Jaabaala was also supporting the true tradition of deciding the caste by qualities and deeds only. The caste of Sayakaama Jaabaala was asked by sage Gautama. The caste by birth was also having general significance because a child born in a caste will naturally imbibe the qualities and deeds from such congenial family accustomed to such qualities and deeds from one generation to the other. But, we are finally deciding the caste by the presence of such qualities and deeds in the individual. But, an individual may or may not imbibe such qualities and deeds from the surrounding congenial atmosphere. Hence, we can't say that the birth and the congenial atmosphere surrounding an individual is the reason to decide caste. We must carefully say that if the qualities and deeds appear in the individual from the congenial atmosphere, such individual belongs to that caste. Sometimes, strong qualities from the previous birth or from the external different atmosphere (in which this individual gets interest due to qualities from previous birth) may appear in a soul overcoming the qualities of own surrounding atmosphere of the present birth and in that case, we shall not decide the caste by the surrounding own atmosphere, but, decide caste by the final appearing qualities and deeds only in the individual. Based on the general tendency of the surrounding atmosphere influencing the individual, Gautama asked the boy about his caste by birth. The exceptional case of getting qualities from the previous birth is not touched here since exceptional case is rare. The boy told the truth that his mother is unmarried working in several houses and hence, the caste of the biological father is not known. Gautama didn't use miraculous sight to find out the caste of biological father to decide the caste of the boy. Gautama decided that the boy is Brahmana since he spoke the truth. This means that since the boy spoke truth, he is Brahmana and this does not mean that since the boy is Brahmana, he spoke the truth because the boy was not established as Brahmana by birth through any other type of investigation. The only authority here is speaking truth to decide that the boy is Brahmana. Since the biological father was not known, Gautama decided his caste as Brahmana by the quality of speaking truth and this quality was certainly imbibed by the boy from some surrounding good atmosphere in which he grew or from his previous birth. If you do not care the quality present in the boy that was imbibed from the surrounding atmosphere in which he grew to decide the caste,

Gautama should not take such decision. Instead, he could have used his miraculous sight and then should have declared that the boy is a Brahmana since he found the truth directly through his miraculous power. He did not declare so. It was totally unknown whether the biological father of the boy was a Brahmana by birth or not and without this clear knowledge, Gautama concluded that the boy is Brahmana simply by deciding his caste through his existing and expressed quality. This clearly proves that the caste system is based on simply the qualities and deeds possessed and expressed by the individual and not by birth. If you say that the biological father of the boy gave such good qualities to the boy through genes without reference to surrounding atmosphere, this is also false as per genetic science, which says that only certain physical mannerisms are transferred through genes and not qualities. You cannot also say that all good souls are born in good castes so that certain castes are only entirely good since it is not true in the practical experience. Every caste contains both good and bad people. You should not say that the Veda says that bad people are born in the bad castes where as good people are born in good castes (*kapuuya charanaah kapuuyayonim...*). We agree to this Vedic statement since the caste referred here is not by birth, but, is by qualities. Hence, bad souls are born in bad castes (By qualities and not by birth) and good souls are born in good castes (by qualities and not by birth). Here, actually, it is told that bad souls are born in bad families (*Kapuuyayonim*). Yoni indicates mother and her surrounding family. It means that a good soul is born in a good family so that congenial atmosphere certainly exists in a limited family and not in a broad caste. Hence, this case also clearly proves that the decision of the caste shall be done by the qualities and corresponding deeds only. ***A family also may not be entirely good or bad and hence, an individual must be the final goal for caste.*** A family may be of caste (community) of teachers by qualities (proficiencies) and deeds (professions) but an individual born in such caste (by qualities and deeds) may have lot of interest in doing agriculture and hence, such individual belongs to other caste. Caste must indicate an individual only possessing qualities and deeds prescribed for a caste and not simply a group linked to the individual by blood relationship irrespective of the qualities and deeds. A quality is always imbibed from the surrounding atmosphere or from previous birth only and not from parents through genes. A good soul may be born in good family (family can be called also as caste in broad sense), but, the good

atmosphere of such good family may not be affective to induce good qualities from their surrounding atmosphere since the individual in such family may be trapped by bad atmosphere existing outside to become bad. Hence, birth in a family (or caste) can't be taken as the basis of a caste of the individual unless the individual expresses the qualities imbibed from the atmosphere of such family through deeds.

- 4) The secondary scripture says that a Shudra shall not hear or read the Veda, but, can read and hear the secondary scripture having the same knowledge in the same Sanskrit language. The difference between primary and secondary scriptures is only the accent marked, which is meant for pleasant hearing through musical accents. ***This is climax of foolishness to differentiate two scriptures simply by presence and absence of musical accents when the knowledge and language are one and the same!*** Some scholars say that accent decides the meaning also as in the case of 'Indrashatro vardhasva'. If you say that accent has meaning, how you said that a shudra can learn the same knowledge from the secondary scripture without accent? In fact, the two words Indra and shatro combined means the enemy of Indra. If both words are separated, deferent meaning (O Indra! O enemy!) comes. ***The gap based on grammar plays the role and not the accent.*** Later on, even the Sanskrit language is prohibited for females and Praakrutam (regional language) was only allowed for females. In this way, the ego spread not only to caste system but also to the gender-system! Shudra (by quality and not by birth) always is worried about materialism, who can be avoided from spiritual discussion of the Veda since such fellow may wash the brains of participants to turn them into materialists! In fact, the materialist is really eligible for the Veda or spiritual knowledge to be transformed since the patient alone needs the doctor (as said by Jesus). The Veda means spiritual knowledge and doesn't mean a specific text written in Sanskrit marked by accents. If the true spiritual knowledge exists in any language even without accents spoken by even a modern person, it shall be called the Veda. When this is the reality, it is certainly an adulteration with madness if the scripture says that a Shudra by birth shall not hear and read the Veda and that if he hears and reads, barbaric punishments (pouring molten lead in the ear and cutting tongue etc.,) shall be given! This is absurd for any basic worldly life and hence, must be treated as insertion done by a culprit of other religion (or by egoistic-foolish priest of middle age) to bring internal splits in Hindu religion. The pathetic reality is that the person, who is really eligible for reading and hearing the Veda, is said to be

eligible for such horrible punishments on trying to study the holy Veda! ***If this is so, a patient approaching a doctor for cure must be also similarly punished!***

- 5) There is a small bunch of Brahma Sutras in 1<sup>st</sup> Adhyaaya-3<sup>rd</sup> Pada involving this adulteration. It is unbelievable that sage Vyaasa, being the son of Satyavati, born in fishermen-caste is specific about the caste by birth! The same sage Vyaasa wrote in one of his secondary scriptures (Puranams) that Sūta, born in low-caste was selected as the president (Brahma) by all the sages in a sacrifice based on his qualities! Shankara is well known to be beyond the caste system, who fell on the feet of a cobbler based on his excellent spiritual knowledge treating him as spiritual preacher (Guru)! In the beginning of the commentary on the Brahma Sutras, He wrote that four good qualities are needed to study spiritual knowledge and specially mentioned that this is beyond the caste system (***Apeta BrahmaKshatraadi bhedam***). The word Aadi here means all the four castes. Such Shankara wrote commentary on these latter Sutras here following the blind tradition of priests of middle age. Since the Sutras were adulterated, the commentary might have been also adulterated suitably! Or, Shankara might have kept silent on this point since He expressed His point in the beginning itself and might not have been wishing to go against the blind belief of the then existing emotional traditionalists in His time so that the main point (knowledge of the Veda is important and not doing rituals blindly) to be stressed on them is not disturbed. ***Shri Datta Swami opened this adulteration now, since the receivers are more enlightened and broad minded having well developed scientific logic.***
- 6) In the context of these sutras, in the commentary, the Manusmriti is quoted, which states that eating non-vegetarian food is the reason for prohibiting Shudra from the Veda. This quotation must be adulteration because Kshatriyaas eating the same forbidden food are also eligible to read the Veda! Certainly, non-vegetarian food is sinful since the eater also shares the punishment for promoting the butcher to kill soft natured animals for food. If naturally dead living beings are eaten as Kaapaalikaas do, it is not sin. Even eating the non-vegetarian food is not sin directly since non-vegetarian food contains same constituents of vegetarian-food. But, non-vegetarian food brings sin since a living animal is killed to supply such food. The angle of sin is in different direction. ***Plants have life since the inert life-mechanism (respiration) takes place. But, plants don't have awareness (nervous energy) to undergo the pain through mind.*** Due to this fundamental difference,

all plants come under one group called Botany and all other living beings having nervous energy come under another group called Zoology. Anyway, the punishment for this sin is that the sinner to be born as animal to be killed by the killed animal to be born as butcher in the next life and this is the meaning of non-vegetarian food. **Maam sah (flesh) means:-** as this butcher (sah) killed me (maam) now, I will kill him in the next birth. This is thought by every killed animal for food! ***This punishment is inevitable for anybody eating non-vegetarian food as the promoter of sin.*** Scripture says that direct doer, indirect doer (owner), promoter and supporter have to equally undergo this punishment. This is inevitable separate issue of punishment for doing injustice in Pravritti. Since non-vegetarian food is not having any speciality by having same constituents of vegetarian-food, eating non-vegetarian food can't be linked to learning the spiritual knowledge or the Veda since Kshatriyas, non-vegetarians, are learning the Veda. Study of the Veda or true spiritual knowledge may bring reformation of such soul, which may stop non-vegetarian food also. ***Hence, you shall not restrict the reformation of the sinful soul through study of the Veda due to non-vegetarian food.***

- 7) The untouchable concept is another misunderstanding flared in the unity of Hinduism through the adulterations in the secondary scriptures. The Veda speaks about four castes only and there is no reference to this fifth untouchable caste. Untouchable concept has no link with caste system. It is only a form of punishment given to extreme sinners of all the four castes like debarring a student from the school to force discipline in the undisciplined student. Certain non-vegetarian eaters have gone to the climax of sin by killing cows and buffalos in their old age after getting milk from them throughout lifetime. Similarly, killing bulls and he-buffalos in their old age after getting ploughing work from them throughout lifetime is another climax sin. The children of such sinners punished by the society can't be untouchables if they are not such sinners any more. Punishment is not due to vengeance but, due to love to reform the co-existing souls only. Forgetting all this background, untouchable caste is created by birth leading to internal splits in Hinduism. ***Shabari was untouchable by birth and exceeded even the sages by qualities and she alone got salvation from God Rama, who ate fruits tasted by her.*** Shankara fell on the feet of untouchable by birth due to his tremendous spiritual knowledge. An untouchable hunter by birth plucked his two eyes for the sake of God Shiva and got highest salvation. If we realize that there

is no untouchable caste and realize its background in the old time, this problem will disappear helping the unity of all Hindus.

- 8) Another foolish problem to split Hinduism was the function of holy thread marriage, which was restricted to the males of Brahmanas, Kshatriyaas and Vyshaas bringing split in Hinduism. Even females of these three castes were forbidden from this function due to the difference in gender. Upanayanam actually means becoming close to God by singing sweet songs in praise of God and such singing is called Gayatri. The three strings of the holy thread indicate the human form of God having the three qualities (Sattvam-awareness, Rajas-inert energy and Tamas-inert matter). ***Catching this thread means only catching the human incarnation to get correct spiritual knowledge and thereby right direction of the spiritual path.*** Without revealing this real background, the foolish priests propagated wrong knowledge that brings splits. The formal function was given importance stating that that is the path of salvation, confining Gayatri to a specific hymn written in Gayatri meter. Prohibiting all females and Shudras from such formal function will naturally flare them. If the real meanings of Upanayanam, Gayatri and the holy thread are realized, it is clear that the males of these three castes missed the real path whereas others following this real path got real salvation!
- 9) Swami Dayananda is also human incarnation of God like Shankara, Ramanuja, Madhva, Ramakrishna etc. The incarnation comes in the time when a certain problem shoots up in a specific angle. The incarnation solves it in that angle neglecting other angles of the same problem and other problems also since they were not prominent in that time. Swami Dayananda tried His level best to solve such problems prominent in His time (like any other human incarnation), which were damaging the unity of a religion. In that time, devotees were exploited by the priests in the temples and hence, Swamiji (Dayaananda) eradicated such worships of idols stating that God is always formless. This problem is solved in that specific angle, which was of emergency in that time. Actually, idol worship is good in another angle that the devotee worshipping idols develops the theoretical devotion to God, which generates the practical devotion to be done to human form of God in the later stage. This angle was neglected in that time since it was not serious. Similarly, Swamiji stated that anybody interested in the Veda or true spiritual knowledge can perform this holy thread marriage, after which such a person shall be called as Brahmana by the suitable qualities and deeds developed and not by mere thread! This

satisfied immediately the prohibited people. In fact, people should have asked that they were benefited by this function, but, their forefathers were not benefited by this missed function and lost salvation forever. This point will keep the split even after allowing this formal function to everybody. To remove this unnecessary blame that continues this split, Shri Datta Swami, now, opened the real background of this function, which means that salvation can be attained by true devotion through singing songs and not through this formal function. In all the times, everybody is having full freedom to sing songs on God without any restriction to caste or gender or even any religion in the world. This interpretation makes Gayatri as universal. But, a question comes that why Swamiji did not open this background (opened by Shri Datta Swami) in His time itself? Had Swamiji opened this background in His time itself, people will think that Swamiji is doing some magic through words and finally is not allowing them to the actual function by discouraging them in this way of explanation of real Gayatri! Since Swamiji allowed the function to all, now, opening this background will not lead to such misunderstanding. One shall remember that this holy thread is thrown away by the saint and the saint is honoured by all Hindus to the highest extent! This means that the truth is that this thread is only a formality indicating a true concept and once the concept is realized, the formality can be rejected. ***God Datta knows which concept shall be revealed in which time through His human incarnations.***

- 10) Regarding suppression of females, there are several secondary scriptures saying that the property shall be given only to sons (suppression of the daughter by father and brother) by misinterpreting that the word putra means only son and not daughter even though the word means both son and daughter as per grammar. The suppression of the wife is done by husband since the scripture says that a female shall be always a servant to her husband irrespective of his qualities that deserve respect (***Karaneshu daasii***). Sita told that her husband is God irrespective of His financial status (***Diinovaa raajyahinovaa, yo me bhartaa sa me Guruh***). Rama was having all good qualities only and deserved this comment from His wife. Sita didn't say that her husband is God whether He possesses good qualities or bad qualities. In fact, the Veda says that all souls (Prakruti) are females, wives and servants of God-Purusha (***striyah satiih...***)! The real sense here is that wife or bharyaa is maintained by the maintainer, who is called husband or bhartaa. In fact, God is maintaining all the souls irrespective of gender.



In the philosophy of Madhva, every soul is servant of God. Hence, all such verses of the secondary scriptures in this subject are adulterations only. A female is said not to have freedom throughout her life (*Na strii svaatantryamarhati*) in the Manusmriti and this verse is by adulteration, if the word 'freedom' is used in its real sense like locking her in the house. If the word 'freedom' is used in the sense of going out of the house alone, the verse is correct. A female is always weak and decorated with golden jewels and going out alone may attract thieves. This verse says that the female child shall be escorted by her father, as young lady shall be escorted by her husband and as old lady shall be escorted by her son. ***Differentiating gender is worse than caste-difference.*** Assuming that the caste-difference by birth is correct, how foolish it is to treat the females born in their own caste at par with lower (as per their view) castes by denying the holy thread which is linked with the study of the Veda? ***If their own females are of lower caste, does it not mean that they performed inter-caste marriage, which is wrong according to them!*** If their females belong to their own caste, how this ritual is prohibited? Brahmana is the word denoting a group of people by birth (as per them) as a Jaativaachaka and means both male and female. ***In the ancient Vedic time, there were several terrible female scholars of the Veda like Gaargii, Maitreyii etc., and the holy thread was allowed to them (Puraakalpe tu naariinaam, mounjibandhanamishyate).*** While worshiping the divine mother through sixteen modes, are we not offering her the holy thread (prohibited for females) to her? For the sake of convenience, the holy thread of the bride was given to the bridegroom in the marriage by her father so that the holy thread of three strings of the male becomes six strings after marriage. In some states, additional three strings were also added for the sake of not having upper garment. ***The female cooks the food and in that time, the male doing worship holding the holy thread donates half of his merit to wife while the wife donates half of the cooked food to him.*** This again shows that a soul (wife) can get merit of the Vedic ritual without the holy thread! A saint leaving this formal holy thread is considered to be in the highest spiritual state, which proves the same fact. Actually, Gaayatrii means singing any sweet song on God and Upanayanam means to become close to God through Gaayatrii. The holy thread with three strings indicates that anybody has to catch the human incarnation having three qualities (Saguna) for worship and not unimaginable God (Nirguna). Hence, actual Gaayatrii is with females only and not with the egoistic males.

Simply reading a hymn written in Gaayatrii meter misunderstanding it as the real Gaayatrii is a terrible loss! All the suppressed females and lower castes have the real Gaayatrii with them whereas upper caste males have missed the real Gaayatrii! ***It is the miraculous will of God that a suppressing person is always dipped and the suppressed person is always uplifted!***

- 11) Mutually contradicting statements exist in the Veda and the Gita regarding the subject of Nivrutti and such different statements can be correlated by saying that the different statements correspond to different concepts like monism, dualism etc., which are suitable to eligible devotees existing in different levels of spiritual journey. We can't say such statements as adulterated and hence, divine spiritual preachers never found fault with the scripture saying that the scripture is not genuine. Even in such issues of Nivrutti, people got split with fights without understanding the background that different concepts apply to the same person travelling in the spiritual path in different times corresponding to different levels.

**Conclusion:-** All this wonderful knowledge (Prajnaanam) spoken by God Datta through Me shall be propagated in the world since every time the proper understanding is missing leading to confusion in the basic spiritual knowledge itself, which misleads the people in to wrong path. ***The subsequent devotion and sacrifice of service and fruit of work done in wrong path become waste.*** There is no confusion in the theoretical and practical devotions since these are very simple and straight concepts and hence, there is no need of propagation in both these fields. ***The human incarnation comes again and again only for this main purpose of establishing the true spiritual knowledge that gives right direction, which is misinterpreted by ignorant, egoistic and selfish followers.*** God Datta merges with a selected devotee to become human incarnation to prepare (cook) the true spiritual knowledge eatable to devotees. Similarly, whenever a devotee is ready to propagate this cooked knowledge-food through the work of catering, God Datta enters and merges with such devotee also and propagates the right spiritual knowledge. This means that God Himself is doing His work of preparation of correct spiritual knowledge and its propagation. This means that the devotee, who propagates this spiritual knowledge, is also the human incarnation of the same God Datta. Without the need of us, God Datta can create new human beings as His media to do both these works. ***He is taking us as His media only to uplift us, the already existing devoted human beings.*** Hence, we shall never think that we are doing God's work. In fact, we are doing our

work only since in the propagation, the concepts get reminded and digested by us leading to reformation of the soul in which all our sins are burnt. *At least, realizing this propagation as our work for our benefit, devotees shall come forward for propagation.*

The four great multi-dimensional Vedic statements can be applied to any good context:- **1) Prajnaanam Brahma** (God is embodiment of excellent spiritual knowledge). This means that God is doing the works of preparation and propagation of the true spiritual knowledge by merging with selected devotees. **2) Aham Brahmaasmi** (I am God). This means that the devotee with whom God Datta merged for preparation of this knowledge becomes God or human incarnation, stating that he is God, which means that God Datta only spoke such excellent spiritual knowledge through him. This statement that he is God is also spoken by God Datta only indicating His total merge with him. **3) Tattvamasi** (you are God). This means that the above said human incarnation is speaking to another devotee doing propagation of this knowledge that he is also God because God entered and merged with him to do the work of propagation. Hence, the devotee doing the propagation work is also God as another human incarnation. God can exist as several incarnations simultaneously in the same time due to His unimaginable power. **4) Ayamaatmaa Brahma** (another third person is also God). This means that another devotee (any other devotee) involved in the propagation of this knowledge is also God or another human incarnation since God Datta merged with him/her also for His work.

The first sutra says that God is the possessor of this excellent spiritual knowledge. The possessor of an item is called as the possessed item. The possessor of apple fruits in the basket (seller) is called (by buyers) “O apples! Come here”. This doesn’t mean that the possessor himself is apple fruits. God is the embodiment of excellent spiritual knowledge (*Prajnaanam*) and this also means that God is the possessor of such knowledge. Wherever such knowledge exists, the container of such knowledge is called God because God alone is the container of such knowledge resulting in the truth that wherever such knowledge exists, God exists there in merged state. The cook of such knowledge calls himself as God since the cook also becomes the container of such knowledge or God because such container (the cook after preparing the knowledge and the catering devotee before propagation of the knowledge) of such excellent knowledge contains the God (the original container of this knowledge) in merged state for the sake of preparation and propagation of such knowledge. God is the container of such knowledge and container of such

God (not as possessed item but as specially merged item) must be called God with double force (since we are calling even the possessor as the possessed item). The second sutra says that the cook is God. The third sutra says that a specific caterer standing before the cook is addressed as God by the cook. The fourth sutra says that any caterer far from the cook is also God as said by the cook since catering is the sign of merged God. The third sutra indicates that an ignorant human being like Shvetaketu is called as God and this means that every human being-component in the human incarnation is ignorant since its God-component alone is omniscient. The cook calls himself as God since in his case, cooking is the sign of merged God. This results in the cook, the caterer present before cook and the caterer far from the cook (all the three) are God. This finally concludes that not only the cook is God, but also, every caterer is God. This means that a few blessed devotees are God than to say that none is God or everybody is God since both are extreme ends. Saying that cook alone is God is also not justified because only one devotee is uplifted in such case whereas saying that cook along with his caterers is God results in the uplift of several devotees in the same time.

Hence, not only the devotee, who prepared the true spiritual knowledge, is the human incarnation of God Datta, but also, the devotee, who propagates this knowledge is also human incarnation of God Datta. This means that the devotees participating in this work of God also get the highest fruit of monism with God since ***God is very much pleased with the preparation and propagation work of true spiritual knowledge to all the souls in this world.*** This preparation and propagation of spiritual knowledge is called Jnaana Yajna, which pleases God to the highest extent (***Jnaana Yajnena tenaaham...*** Gita). The omnipotent God can do both works of preparation and propagation through single devotee (cook) only, but, the work is split between devotees to uplift every devotee participating in the propagation work of true spiritual knowledge that is restored by God (through human incarnation) once again. ***Even though God seals this knowledge every time, misinterpretations by some followers also takes place every time after the exit of human incarnation.*** This makes God to frequently visit this world in every generation since the speed of misinterpretation is very fast taking place by the next generation. This is the main reason of His frequent visits everywhere in every generation.

## Chapter 31

**CORRELATION OF ASTROLOGY AND KARMA**

[November 08, 2018]

**O Learned and Devoted Servants of God,****1. Why is the individual punished/rewarded for the actions for which he is not responsible?**

[Shri Parikshit Baugh asked: Namaskar and Pranam Swamiji. Kindly answer the following question:

**Question:** As per the great sages like Parashara, Gemini and Varahmihira, every human being is effected by planetary movements in every conceivable aspect of life. That's how hindu astrology came into being. There are planets and houses governing each and every sphere of life. The question arises, if every individual is bound by the effects of the planets and nakshatras then obviously all his thoughts and actions are the result of such heavenly movements. In this case he merely does what the aspecting planet wants him to do. Then what is Karma? Why is the individual punished/rewarded for the actions for which he is not responsible? Either there is no concept of Karma or there is no Astrology? Pranam on Your divine lotus feet.]

**Swami replied:-** Astrology is a part of the subject of God (Philosophy), which is often confused as a different field of subject other than God. You must also differentiate Astronomy from Astrology. Astronomy deals with the inert planets, which we see in the sky. ***Astrology deals with the subject of the presiding deities of these planets, which control the administration of the world.*** Your house is like a physical inert planet whereas you (with awareness as the house-owner) are like the presiding deity. Planet is made of energy and matter. The presiding deity is energetic form with energetic body containing awareness or soul along with necessary unimaginable power granted by God for doing the world administration. The planet is visible to our eyes whereas the presiding deity is invisible to our eyes. The nine planets belong to energy and matter whereas the presiding deity is awareness or soul existing in invisible energetic body along with unimaginable power. Whenever, we take the name of moon, we simply confine it to be moon planet, which is inert and laugh at the moon controlling our mind as an inert planet. Here, we are missing the presiding deity (also called as moon in usage) controlling our mind. Scientists, who are atheists, mock at Astrology without this

differentiation. Even if they differentiate, there is no use since they don't believe the presiding deities of the inert planets.

The nine planets are the personifications of various unimaginable powers of unimaginable God doing the administration of the world in different channelized departments forming the administrative office of God. These planets, being the unimaginable powers of God, directly are not different from the unimaginable God qualitatively, though not quantitatively. ***This means the planet has a part of unimaginable power of God being completely controlled by God as an employed officer.*** Each planet controls a specific concept of the soul and rest world. Hence, planet can be treated as a part of God directly in assumed sense. The system of planets is like the secretariat of the chief minister ruling the state. The secretariat has different departments, each dealing with a specific aspect of the world and the souls residing in the world following the constitution of God. The presiding deity of planet (not actually the inert planet, but, the word planet is used to mean the presiding deity) is called Graha. The word 'Graha' means the energetic divine form of the unimaginable power of God, who catches the soul to pass on the reward of a good deed and the punishment of a sin in the exact stipulated time wherever the human being may hide (***Gruhnaati iti Grahah***). Above these planets exist higher officers, called as the eight Ashtadikpaalakas (***Indra, Agni, Yama, Nirruti, Varuna, Vaayu, Kubera, and Eshaana***). Above these exist, the five principal authorities called as Panchalokapaalakas (Ganapati, Brahma, Vishnu, Shiva and Shakti). All these are energetic bodies associated with unimaginable powers of God and all are invisible to human beings.

Astrology leads to the existence of God. The unimaginable powers of God controlling various aspects of any living being through giving fruits of their deeds establish finally the existence of unimaginable God like the unimaginable miracles in this world seen by us establishing the source of these miracles, called unimaginable God (Parabrahman). Hence, Astrology shall not be treated as an independent field of subject in which the nine planets are treated (by some astrologers) as the super-most powers forming a board of directors eliminating God! Actually, God is having really the super-most position controlling all these planets (presiding deities of planets). These planets work under the orders of the chief boss called God.

***It is a total misunderstanding that planets give results due to their movements. The planets give results not by their accidental movements, but, give the results, which are the fruits of the deeds of the souls only.*** The movements of the planets are just incidental in giving the fruits of the deeds of the soul. A thief says that he was arrested by police moving on the

road since he has gone to the road! This is absurd. This fellow committed the sin of theft and police are already searching for him and ***this search is expressed as movements of planets***. Actually in the concept, the planet need not search the sinner since the planet has unimaginable power to find out the place of real existence of the sinner on a stipulated date and in the stipulated time. Philosophers and scholars say that God punished the sinner. Ordinary people say that the planets punished the sinner. Both are one and the same. It is one and the same to say that the Government or Chief Minister punished the criminal or the police punished the criminal. Some Astrologers feel that the whole administration is running by the board of nine directors, called planets and act as atheists. But, they accepted the existence of unimaginable power of planet doing this administration and hence, they are theists indirectly! ***This difference between Astrologers and priests arose due to difference in their business activity***. The priest says that your difficulty is removed if you worship God. The astrologer says that your difficulty is removed if you worship the planet. This is just the difference between their earning lines from the people. There is joint business also. The astrologer says that such planet shall be worshipped with the help of the priest and in this way joint business is established. The doctor writes prescription for several tests to be conducted in the diagnostic laboratories and receives commission from the laboratories. Everywhere, business and cheating the innocent public is spread for the sake of illegal earning by which the people and their families are destroyed only in course of time. My father was very famous astrologer. He never said that the planet should be worshiped through priest. He always advised the clients to perform the worship of the planet directly since the priest will not have such attention on your issue because the attention of the many priests is always on the remuneration. He always advised people to worship the forms of God, which are presiding the planets as per the Jaimini Sutras. God Vishnu is for Sun. Goddess Lakshmi is for Moon and Venus. God Shiva is for Jupiter. God Vishnu is for Mercury and Saturn. God Skanda (Subrahmanya) is for Mars, Rahu and Ketu, Goddess Durga is also for Rahu and Ketu. Like this, he was introducing devotion to God through Astrology. Another remedy suggested by him was distribution of food items prepared from the corresponding grains of concerned planet to the beggars (each planet has specific type of grains like wheat for Sun, rice for Moon, redgram for Mars, etc.), by which the process of donation to poor is encouraged. If anybody offered money to My father, he refused accepting money and used to say that he is getting salary from college (as lecturer in Telugu and Sanskrit). He used to say that since he is not rich, he is

performing this free service to earn the grace of God with the help of his brain. If such attitude exists with every astrologer, society will be reformed shortly. At least, astrologers and priests shall not demand money from the customers and shall accept whatever is given by the customer. Due to this selfless service, every prediction given by My father was becoming correct due to the grace of God and lot of rush existed before My house always. The death of My father was also wonderful. He took bath in the evening, worshiped God as usual, answered all the clients in astrology and suddenly breathed his lost on *Vyaassapurnima (Guru Purnima)* day at 7.00 pm on seeing the full Moon. My mother never pressed My father for earning while several other astrologers were earning a lot. Due to this, My mother also breathed her lost on seeing the full Moon at 7.00 pm on Ashviyujapurnima just after Vijayadashami (of divine mother) holding a small photo of God Datta in her closed hand.

***Concepts of Astronomy shall not be confused with the concepts of Astrology.*** Eclipse of Sun and Moon is astronomical concept and not astrological concept. The priests supported by astrologers extend in to astronomy saying that you shall not eat food in the time of Eclipse. If astronomer mocks at priest supported by astrologer for this extended concept, there is no harm. But, if the astronomer is atheist and through this proceeds to mock at the planet and God, punishment will come for that. This punishment is again extended by the priest supported by astrologer, who says that the punishment came for eating the food in the time of eclipse, which has actually come for mocking at the planet and God. Even if you talk against the planet, you have insulted God since planet is part and parcel of God's power only.

Now, let us take the issue raised by you that by worshiping planets or God, how the punishments of the sins coming in the form of worldly problems can be cancelled by God (or planets) through flattering worships? If this is correct, the judge flattered by the criminal is changing the judgement that gives the punishment. Similarly, God is cancelling the punishment of sin by worship through prayers! This is totally wrong concept. When you worship God (or planet), God is postponing your sin to a latter period of time with increased interest. ***You think that God cancelled your punishment because you are unable to differentiate postponement and cancelling.*** After removing your difficulty through this postponement, He is giving you the happiness also through some benefit as prayed by you. You are thinking again that God gave you the benefit due to your talented and well acted flattering through prayers even though you have not done any good deed. This is again another wrong concept. ***God***



***withdrew the fruit of your good deed to be enjoyed in future like a premature deposit with reduced interest and is giving it to you now itself!***

(Actually, God picks up our punishments and benefits of bad and good deeds respectively and makes our life cycles with alternate arrangement of good and bad fruits in our life cycles, neglecting the actual sequence of our good and bad deeds. This gives enjoyment to us for tasting sweet and hot dishes like good and bad fruits and this is the favour done by Father-God to His issue-souls). Hence, God is not a fool to be flattered like a king by poets. The question comes that why God is cheating us like this? Of course, the straight answer will be that you tried to cheat Him already through flattering. Apart from this simple answer, there is another point for this. Even though you are cheated by God (for your cheating), it has some good angle. You will develop lot of faith and devotion in God for doing both these illegal favours (as per your thinking), which are removing your punishment that has to be suffered by you as per rule and granting good fruit without good deed on your side. Your increasing faith and devotion in this curved way may result in getting spiritual knowledge from God that reforms you by which you can escape all the pending punishments also since all your pending punishments are cancelled. The logic behind such cancelling the pending punishments is that punishment is meant for reformation only and not for revenge. As a lawyer, you understand all this legal procedure of the divine constitution. ***Hence, worship to God is in no way interfering with the doctrine of the cycle of deeds and fruits (karma).***

## Chapter 32

**WHAT IS TIME? CAN GOD EXIST BEYOND TIME?**

[November 13, 2018]

**O Learned and Devoted Servants of God,**

Shri Anil asked: Padanamaskaram Swami, A person in quora forum asked the following doubt. What is time? Can God exist outside of time? Is it possible for anything to happen without time? At Your Lotus feet, Anil

**Swami Replied:-** Shankara proposed that God is beyond space and time, which are conventional or myth with respect to God. Based on this, scholars used to say that an event (paristhiti) is defined by space (Desha) and time (Kaala) (*Desha kaala paristhitih*). The same concept is proposed by Einstein, who says that any event in the creation can be defined with the four dimensional model of space with three co-ordinates and the fourth co-ordinate, time. Time is based on the activity of an item composed of matter and energy and the distance through which the activity continued. Sun is the item, who is made of matter and energy. His activity is movement on the sky (actually, after Aryabhata, Brahmagupta established that earth moves around the Sun and around herself and these movements are grasped by us as the movements of Sun). All this study of time proves that time is a component of creation and it is not beyond creation. The unimaginable God is beyond creation or space and hence, is beyond the time also, which is always associated with space. Even the first energetic incarnation called Datta or Eshvara or Father of heaven is also beyond the concept of time because unimaginable God permanently merged with this energetic incarnation, which is eternal without any change. Before the creation of the first item (space or subtle energy) of this universe, only unimaginable God existed in whom there can't be the concept of time. The word 'before' is associated with the creation indicating the time concept, which can't be linked with the state of unimaginable God existing alone up to that point of the beginning of creation. *The concept of time appeared after the creation only.* God Datta exists in the creation, but, for all practical purposes, He is beyond this creation due to eternal merge with unimaginable God. *This creation will never end though it had a beginning.* Hence, there is no possibility of the disappearance of time at any point in the future. Since the entertainment of unimaginable God (or God Datta) continues forever, this creation will never disappear. Even if God withdraws from the

entertainment, the creation is maintained in very subtle state (*Avyaktam*) to be projected whenever entertainment is required. The disappearance of creation or space can't be imagined even and such imagination will lead you to the imagination of existence of unimaginable God. The existence of unimaginable God alone is imaginable (*Astiityevopalabdavyah*— Veda) and this point can be logically experienced. Hence, the authority of experience of the existence of unimaginable God is valid and this is called as experience of unimaginable God (*Anubhavaikavedyam Brahma*).

Of course, the unimaginable God has perfect potency to see that the entire creation including the first energetic incarnation disappear at any time, but, this potency is never exhibited practically for the sake of eternality of God Datta, who is perfectly identified with the unimaginable God. The energetic body of God Datta is like your body for yourself. The awareness of God Datta is merged by unimaginable God, which pervades all over the body as in the case of any human being (awareness or soul pervades all over the body). Hence, we say that both soul and body of God Datta are pervaded by unimaginable God. ***Thinking about destruction of the body by any human being is the greatest sin called suicide, which never can be imagined even in dream in the case of the unimaginable God.*** In the case of unimaginable God, you should not think about the time in which unimaginable God remained in His such inherent state. Even if you assume some time for such unimaginable state before creation, such time is unimaginable. You can't take the unimaginable time as separate unimaginable entity because two unimaginable items can't co-exist. The result is that unimaginable time is also the same unimaginable God. ***Hence, you can't imagine the unimaginable time in which the unimaginable God continued till the starting point of the imaginable creation.***

## Chapter 33

**BRAHMA LOKA ITSELF REACHED SHRI CBK MURTHY**

[November 14, 2018]

**O Learned and Devoted Servants of God,**

**{Shri CBK Murthy, the starting pillar of propagation of spiritual knowledge of Swami expired at 11.00 pm on 09.11.2018. On the same day, Swami was seeing the cinema on Shri Akkalkot Maharaj from 09.00 pm onwards in T.V. through pen-drive. Exactly, at 11.00 pm the last scene appeared in which Shri Maharaj breathed His last in the cinema. Swami suffered terribly with pain and wept for half an hour indicating the death of His important devotee. Swami did not weep like this previously while seeing this picture. One week before, his son came and told Swami that his father is constantly uttering the name of Swami only. Swami replied that He will come to his house to see him in just a week indicating His last visit to the devotee!}**

The family members of the devotee told Swami that the devotee was always remembering the name of Swami only in the last days and prayed Swami to uplift his soul. Swami replied “As per ethical scripture, I shall not visit the funeral ritual of anybody within six months since I performed the marriage of My third son, just four months before. In this period, I did not attend the annual ceremony of My mother also as per the restriction. But, I attended this ritual throwing away the rules of Pravrutti since this is the line of Nivrutti. By this, you can realize that how much value I have given to this devotee!” All the family members of the devotee told that the devotee reached Brahma Loka (Abode of God) since Swami came there. Swami replied “This devotee did not reach Brahma Loka since Brahma Loka itself reached this devotee!”

Smt. Shrilakshmi, first daughter-in-law of the devotee asked Swami about the journey of the soul after death and Swami spoke the following message to all the family and relatives of the devotee on that day. She was the fortunate devotee to whom Swami gave the vision by appearing as God Brahma with terrible radiation in the past. }

**Swami spoke:-** After the death, the individual soul (Jiiva) enters the energetic subtle body and reaches the immediate upper sub-world called ‘Preta Loka’, in which the soul waits for ten days for the enquiry of its deeds by God. Its subtle body gets food from cosmic energy. The individual

souls have different shades in their energetic bodies based on their qualities and deeds done. The first world Bhuuloka is subdivided into four sub-worlds called Martya Loka, Pretaloka, Narkaloka and Pitruloka. This earth on which the human beings exist is called 'Martya Loka or Karma Loka', the first sub-world of the first world, called 'Bhuuloka'. This first sub-world is the place of doing deeds and hence, is called Karma Loka. Above this first sub-world, all the upper three sub-worlds of Bhuuloka and further worlds above Bhuuloka are invisible to human beings due to the unimaginable power of God. ***By the grace of God, some souls can see these.*** When the enquiry is over, the individual soul with its subtle body travels in one of the four channels starting from the junction, Preta Loka, as per the enquiry of its deeds and fruits to be enjoyed. Above Preta Loka, both the uppermost two sub-worlds of Bhuuloka and worlds above Bhuuloka are called Bhoga Lokas, which are the places of enjoyment of fruits. The four tracks are:-

- 1) The immediate upper third sub-world is called Naraka Loka to which all the sinners go and the body of soul is like black smoke called Dhuuma Shariira. The food for this body is almost not supplied from cosmic energy and the soul suffers terrible weakness always. Very very little cosmic energy is supplied now and then very rarely just to maintain the very mild energetic body. Special hells headed by Kaalabhairava also exist in this region above the normal hell headed by Yamadharmaraaja.
- 2) The next immediate fourth sub-world is called Pitru Loka to which all neutral souls go. This sub-world is on Moon and the body of the soul is mild Moon light, called Pitrushariira. Food is supplied from the light energy of Moon.
- 3) The next immediate upper world above the Bhuuloka is called Dyuloka or Jyotirloka or Bhuvanloka to which souls doing social service for fame only on this earth reach and the body of the soul is little bright light called Jyotishariira. Food is supplied from the cosmic energy. This is between Bhuuloka and Sun.
- 4) Above this second world, exists Suvarloka or Svargaloka starting from the globe of Sun up to the pole star (Dhruva) to which souls doing good works of social service (not for fame) reach and the body of the soul is called Bhogashariira. Food is from cosmic energy.

***Once the energetic body is attained by the soul, material food is not at all connected to this body.*** It is told that the material food given to deserving priests reaches the departed souls. This is only 'Arthavaada' (a lie told for good purpose) so that even a greedy person performs the ritual and donates food to deserving receivers. Deservingness of the receiver is

very important in any ritual, which gives merit or good fruit. Donation of food, clothes and money to undeserving receivers shall not be thought as waste, instead, yields punishment since such donation is sin. The Veda says that two points of the receiver cause deservingness:-

- i) Spiritual knowledge of the Veda (the holy scripture of that religion) and
- ii) Not aspiring anything in return from the donor or performer of the ritual (*Shrotriyasyachaakaamahatasya*).

The priest being the principle receiver of money offering (Dakshinaa) must explain the spiritual knowledge to improve the devotion of the donor and other people assembled. If this is not done, the whole ritual is sheer wastage. If the priest does this divine duty in the service of God without any aspiration in return, God will take care of everything of the priest. ***Money can't solve everything whereas God's grace solves all problems.*** The merit released in donating deserving priests protects the departed soul as well as the performer of the ritual. I am not saying that the ritual shall not be performed. ***What I say is that the ritual must be properly performed with perfect knowledge of the background (Jnaatvaa kuriita karmaani—Gita) so that good fruits are attained by doing perfectly and not punishments of sins by doing rituals wrongly.***

All these four channels involved in the three lower worlds (Bhuuloka, Bhurvaloka and Suvarloka) constitute Pravritti, which is doing good and bad deeds on the earth. The individual soul after enjoying good and bad fruits in the upper worlds or sub-worlds returns to the earth. This cyclic rotation continues always in Pravritti, in which there is no spiritual knowledge and devotion to God except doing good deeds to serve the society and avoiding bad deeds to avoid harm to the society. Only social service is the merit in this field.

If the soul is in the path of Nivritti or progress in devotion, based on true spiritual knowledge, the social service done by the devotee is also not for heavenly fruits, but, is on the command of God for pleasing God only. Here, God is more important than the social service. The fully ripened soul in this line leaves this earth after death in very bright energetic body called Divyashariira and directly reaches the ultimate seventh world called Brahmhaloka or the abode of God Datta or Father of heaven. The ripened devotees with some deficiencies reach the three upper worlds (below Brahmhaloka and above Suvarloka) called Maharloka, Janaloka and Tapoloka to get some special spiritual advises from the guidance of divine preachers existing in energetic bodies in these three worlds. In these three

worlds, the souls also enjoy the fruits of spiritual progress. This is the line of Nivrutti.

Since we don't know which soul has gone in which line, the priests perform the prayers to God aiming at the journey of the soul to the ultimate Brahmaloaka (*Shaashvata Brahmaloaka nivaasa siddhyartham*). This is only our good wish and reality depends on the merit of the soul only. We inform others about the departed soul writing that such and such person reached heaven (*Svargasthah*). This is also our good wish to our elders, but, the reality depends on the merit of the soul. We also perform annual ceremonies of the departed souls every year assuming that the soul is in heaven. *One day in heaven is equal to one year on earth*. Up to one year, we perform monthly ceremonies assuming that the soul has gone to Pitru-loka and we call the departed souls as Pitru-devataas assuming that they are in Pitru-loka. If they are in Pitru-loka, we shall perform these ceremonies every month since *one day in Pitru-loka is equal to one month on the earth*. Up to one year, we perform this ritual every month and afterwards every year (perhaps due to inconvenience in every month!). This means that the soul is in Pitru-loka for one year and then in heaven after one year as per our assumption. But, we call our departed souls as Pitru-devataas always, which means that they are always in Pitru-loka! But, we send them by our assumption to heaven after one year and in such case, we shall call them as Devataas (angels)! These departed souls in heaven are only temporary Devataas present in temporary energetic bodies differing from permanent Devataas, who are present in the energetic bodies forever. In spite of all this assumption based procedure, we donate cow to the priest (in the ritual performed after death), which is useful to cross the blood river called Vaitarani flowing just before the hell. This is performed for everybody, which means that the soul is certainly going to hell only after death. *All these steps are based on the uncertainty of the exact direction of journey of the departed soul*. After the departure of the soul after death, the existing human beings get temporary detachment from worldly issues (called *Shmashaana vairaagyam*) and in such congenial atmosphere, fear for sin is introduced by reading the secondary scripture called the Garuda Puraanam, in which horrible punishments are described for the corresponding sins. Either devotion to God (Bhakti) or fear for hell (Bhayam) is essential to control the sinful nature of the soul. *The Garuda Puraanam can be read at any time by anybody and need not be restricted to the death ritual only*.

The important precaution to be taken in this ritual (or any other ritual also) is that the ritual shall be performed in such a way that the priests shall explain the spiritual knowledge of the holy scripture recited and improve

the devotion to God in all the people attending it. If these priests recite the scripture blindly in unknown language without knowing its meaning, the donors (performers of the ritual) being the customer gods shall demand them to explain the meaning and this is the only way to change them to study the scripture than wasting time in blind recitation without knowing its meaning. The scripture can be read from the book printed and shall be well explained about its deep meaning, which is the sacred spiritual knowledge (not mere translation). The people in the ritual shall be benefited by the priests in uplifting themselves. Otherwise, any type of donation to priests is not only total wastage, but also a sin that gives punishment to the performer as well as to the departed soul!



## Chapter 34

[November 17, 2018]

**O Learned and Devoted Servants of God,****1. In this cruel yuga where there is violence and misunderstanding everywhere, will it be practical to propagate the divine knowledge?**

[Ms. Arsha asked: Padanamaskaram Swamiji, This is Arsha. I hope You are fine Swamiji. I had some questions that were making me restless. So I wanted to ask them to You and clear my doubts. I would be really blessed if You would clear them. Swamiji please forgive me if there is any mistake in any of my questions or in my way of asking the questions. Please always be with me Swamiji. The three questions are given below. Yours Lovingly, Arsha (Three questions)]

Question 1) In this cruel yuga where there is violence and misunderstanding everywhere, will it be practical to propagate the divine knowledge? Why is it important to propagate knowledge, when we know that this is the Kali Yuga, in which people criticize, kill, insult and argue with each other having no peace of mind and no patience to listen to each other's suggestions and queries. Will it not be a waste of time? Is it worth propagating knowledge in this cruel yuga? Please clear my doubt and enlighten my path so that i can walk on it without any sorts of doubts or queries in my mind.]

**Swami replied:-** We are doing the propagation of spiritual knowledge as the work of God, whom we like the most. We are not doing this work with aspiration for any fruit from God in return as our salary. We know very well that the fruit of God is in the hands of God only. We also know very much that God is very very potent to do His work and get the fruit in positive way only. In fact, God can get the fruit of His work in a fraction of second just by His will. If He wishes, the positive fruit can be achieved in a fraction of second, however much may be the impossibility to succeed in the work. In spite of all this background, why God is aspiring for us to do the work, which is His work only, while the success in His work depends on His will only?

The answer, which is very clear for this is that God wants to see whether we have the sincere intention to do His work in spite of facing any hurdle in the path. Our firmness to do His work with unshakable intention for success shows our unshakable devotion to Him. *God is testing the strength of our devotion to Him, which is the strength of our love to Him.* If we withdraw from the work due to hurdles, our love is not very strong and complete. God is testing us not about our success or defeat in His work.

He is only testing our firmness and consistency to do His service, which is the practical devotion to Him. This is stated clearly by Him that our responsibility is only limited to the work and not to the fruit (*Karmanyevaadhikaraste... Gita*). Actually, this verse refers to the work done by us in His service. People apply this verse to their personal worldly works also and such application is also correct since the statement of God is always multi-dimensional. Even in our worldly works, if we concentrate on the work only without thinking about its fruit, it results in doing the work with detachment from fruit. ***Attachment to fruit consumes our energy in mental worry and this leads to deficiency of our energy to do the work based on first law of Thermodynamics (Q=E+W)***. The existing energy in our body available for work (Q) shall be equal to the work done (W) so that no energy shall be spent for increasing our internal energy (E), which is the raise of our tension due to attachment to fruit. This principle is very useful to the students, who become weak by the raise in tension regarding the examinations and fruit of the examinations. Even though the answer is in the brain (computer disc), the current (Q) is weak or absent to bring it to present memory (computer screen). This principle applies to everybody in doing any work in the entire life. Attachment to fruit comes due to selfishness. It means that when you do any work, you think that it is your work. If you think that you are doing other's work, you will be detached from the fruit. The party of case gets confused in the cross examination done by the opposite lawyer because the party is attached to the fruit since it thinks that it is its case. The lawyer of the party argues very well since the lawyer knows that the case belongs to the party and does not belong to him personally.

Let us take the example of the squirrel serving God Rama in the construction of bridge on the sea. It is sprinkling some sand particles from the shore in to the sea continuously without thinking about the fruit of its work. It knows that these few sand particles are almost useless in contributing to the construction of bridge. But, due to its immense love for Rama, it is doing the work and such blind love is not allowing its brain to think about the possibility of success in such work. Even if the squirrel is a scholar, it will continue this work thinking like this ***“God Rama is omnipotent and doesn't require this bridge to cross the sea. He can cross the sea just in a fraction of second by His divine will. Even this is not necessary since He can kill Ravana and get back Sita in a fraction of second by His divine will. He is doing all this drama to test the practical devotion of these monkeys, which are the incarnations of angels came to serve the God. All this is creation of an opportunity by God for the souls***

*to serve God and get uplift. Hence, let me serve the Lord to the best of my capacity continuously throughout my life without thinking about the fruit of my service to the omnipotent Lord.”* Such work with full detachment to the fruit makes the worker to do the work with full expenditure of his total energy without any loss in tension for fruit and such totally dedicated work shall succeed one day or other. This shows that full ignorance (Tamas) with blind love or full knowledge (Sattvam) with wise determination are successful whereas the half knowledge will start the work and drop the work (or even may not start the work) due to doubt. In doing personal worldly works, such impossibilities can be thought over. You shall not start doing efforts to lift a hill without thinking the impossibility of the fruit. But, in the work of omnipotent God, you shall not think about the impossibility of the fruit. You shall work continuously in the light of the background of the work thinking that your strength of love to God is only tested by God through your consistency in the practical devotion.

[November 18, 2018]

## **2. Does God come in the form that is wished by His devotee?**

[Ms. Arsha asked: Does God come in the form that is wished by His devotee? Does God fulfil His devotee’s desire by incarnating on earth in that particular form, even though there are enough number of incarnations for that time or that Kala? Is there a restriction in the number of incarnations in a particular period, in other words is there any limitation on the number of avatars, that have taken form during a time?]

**Swami replied:-** Even before creating this world, the unimaginable God descended down as the first energetic incarnation called Datta or Father of heaven to express Himself for the sake of the souls to be created. This incarnation is called Datta in view that the unimaginable God, who is beyond space and time, can be grasped by the souls to be created. Hence, actually, the concept of incarnation is not the idea of souls, but, it is the noble idea of the unimaginable God Himself, which is based on His kindness to come in contact with the souls for their uplift and to help them in every justified way. Along with this primary idea, the secondary aim is to have entertainment in positive way and not in the negative way of a sadist as blamed by some ignorant people. He enters the upper energetic worlds as energetic incarnations and the earth as human incarnations. Both these types of incarnations are equal in all aspects, but, the human incarnation is relevant to human beings and the energetic incarnation is relevant to the energetic beings (**including departed souls**) in the upper worlds. This arrangement is wonderful like the divine nectar, but, the preceding horrible poison is that the energetic being repels the energetic incarnation whereas

the human being repels the human incarnation due to repulsion between common media. This poison leads to the same soul to reject human incarnation of the earth and rejects the energetic incarnation in the upper worlds resulting in total loss every time and everywhere! The aim of the incarnation is only to set up the right path and balance of the world, whenever it is disturbed and this is clearly stated in the Gita (*Yadaa yadaa hi... Gita*). This concept was also stated by Jesus, who said that He will come again. This means the set up gets disturbed often and there is an emergent need for God to enter the creation created by Him again and again. When a factory is established by a person, he visits it every day so that he will be available at once to solve any problem that arises in the administration of his own establishment. ***No owner comes to the factory on the invitation of the workers after rise of a problem.*** The owner has his own fundamental right and good responsibility to visit his establishment as many times as possible and invitations are not necessary. ***Invitations are valid if a person is invited to visit the property of someone else.*** This simile has limitations since it belongs to this world or imaginable domain. In the actual concept, the unimaginable God exists in His original place surrounding the boundary of this world and at the same time visits the core of this world also due to His unimaginable power. This is clearly told in the Gita that He is not divided even though divided (*Avibhaktam vibhakteshu... Gita*). While attending to His justified responsibility of establishing justice and destroying injustice (*Paritraanaaya... Gita*), He fulfils the desires of His climax devotees also as the associated activity. Fulfilling the desires of devotees is associated activity in the angle of coincidence, but, it is the primary activity also in the angle of importance. These incarnations of God are of two types from the point of the time of the need. If long range problems exist, the incarnation of God selects a devoted soul and merges with it to be born as the human being, which is called as the normal human incarnation on this earth. ***But, if the climax devotee is in urgent problem, God may appear by merging with any near by human being suddenly to help the devotee and this incarnation is called 'Aveshaavataara', which is charging any medium temporarily.*** If necessary, God can even appear in the form of a newly created human being by His unimaginable power. As soon as the purpose is over, the new human being disappears. This concept (*Daivam maanusharuupena*) is often stated as the help done by God by appearing in human form and such concept, in fact, is applicable to both types of human incarnations. Hence, the human incarnation of God is always need-based for the sake of His real

devotees. Emmanuel in the Bible means the incarnation of God, who comes here to save His own devotees.

The same unimaginable God exists in every incarnation along with His possessed full power and hence, one shall not differentiate one incarnation from the other based on his inherent quality of difference, which is applicable everywhere in the creation, in which qualitative and quantitative variations exist. The power of God is always with Him and in fact, the possessor of unimaginable power is not different from the unimaginable power since two unimaginable items must be considered as one only. The exhibited power may differ based on the need of the program. A ray of the power may be exhibited (Kalaavataara or a part of the power may be exhibited (Amshaavataara). A major part of the power may be exhibited throughout life (Puurnaavataara) or all the power may be exhibited throughout life (Paripuurnatamaavataara). ***One should not insult any incarnation as lower and greater in view of the same possessed power.*** The devotees propagating the true spiritual knowledge in all regions of the world are also incarnations of God since God merges with such devotees to do His own work. There may be one cook in the kitchen, but, several waiters distributing (propagating) the cooked true knowledge exist, in this world. Krishna cooked the true knowledge-food (the Gita), sage Vyaasa recorded it and several sages propagated it. Krishna, Vyaasa and all other sages, who propagated the Gita are incarnations of God only since only God can do His work. All these media appear as if they have done the divine work since the kind God gives the fame of His work done by Him secretly to His devotees and uplift all these devotees doing the divine work in various angles and stages. God incarnates everywhere in the world in every generation and exhibits the power of knowledge suitable to the devotees through propagation present in an area and this shows His kindness from the point that poor people can't visit Him if He incarnates in one place only. From the point of the view of all these aspects in the subject of incarnations we can't limit the number of incarnations and the incarnations of God are infinite in number as said in the Bhagavatam (*Avataarahyasamkhyeah...*).

[November 19, 2018]

### **3. Why can't a student surrender his entire life time for the divine purpose?**

[Ms. Arsha asked: As you have mentioned in one of your recent discourses that, the leisure time which is used by a student for his entertainment can be used for focusing in spirituality i.e., in reading spiritual knowledge. But the divine knowledge is

such a vast and valuable treasure which should be given enough time, rather than a 30 minute leisure period. So if a student surrenders his life including his school time and play time in God's work then will he be compensated with an excellent school life? If he spends his time with his own liking and interest in God and his knowledge will he be given good results in his school? Is it important to spend time for school as well? Because I feel school work is very boring, knowledge of God is really different and interesting. So will it be fine if i spend minimum time for school?]



**Swami replied:-** After realising that we are not God originally, the most important part of the spiritual knowledge is to study the personality of God, which is the responding behaviour based on divine qualities (*Kalyaana gunas*) to our behaviour based on the worldly qualities (*Durgunas*). This point decides whether God is pleased or displeased with us. For this purpose, there is a need of studying the spiritual knowledge. The time to be spent for studying the spiritual knowledge is a side activity only for a normal worldly soul and we know very well that we are normal worldly souls only. In order to relinquish our worldly duties bound to our worldly fascinations, we can make the spiritual knowledge as a side subject only. We shall not touch here the special souls, which are born here with lot of divine background for the sake of working in divine programmes. Such souls are countable on fingers and hence, this message is for the majority of humanity, which is trying to develop spiritually in the life. This message is not for such scholastic special souls, which do not require any instructions. This message is also not required for the other extreme souls, which are totally absorbed by the worldly fascinations only. Effort is not necessary for succeeded souls and also it is not needed for the souls having no trace of scope of success.

Keeping Arjuna as representative of such middle path souls only, God preached the Gita and such souls are called as eligible (*karmaadhikaarii*) for introduction of spiritual knowledge in controlled quantities without affecting their worldly life. This path shall be followed by the preacher especially when the receiver is a student working hard to settle in the worldly life in future. Settlement in worldly life is very important for normal souls like us since we are not such climax devotees, whose worldly life also is taken as the responsibility by God. Hence, we shall concentrate completely on the future aspect of settling our worldly life as the basic stage for our future spiritual development. But, the point is that we don't know about our longevity and hence, it is better to start the effort for spiritual knowledge from the childhood itself without interference with our efforts done to settle our future worldly life. **Hence, spiritual knowledge can be taken as a limited side activity, which doesn't disturb our main**

*worldly effort since we are taking spiritual knowledge as a limited side activity in our leisure time only.* Even in the absence of such spiritual activity, some other worldly activity has to be taken up in the leisure time. This side activity must be totally different from the main activity. Otherwise, the side activity being like the main activity bores us. The spiritual activity related to unimaginable domain is the best for such side activity since it is totally different from the main worldly activity related to imaginable domain. Since this spiritual activity is confined only to the inevitable leisure, there is no trace of damage to the main worldly activity. Hence, side worldly activities like seeing worldly pictures, reading worldly books and doing worldly gossips are not good, which are worldly like the main activity. *Till the soul is settled in worldly life, limiting spiritual knowledge to leisure time is appropriate.* After settlement in the worldly life, one must make this spiritual activity as the main activity, which will not disturb the worldly activity in which lot of experience is already gained helping to save the time. After retirement from the worldly activity, one shall make the spiritual activity as the total activity by detaching from the worldly activity externally as well as internally. Leisure time-activity should not be confused with the games, which are essential physical exercises needed for the sound physical health that is related to the mental health always. Hence, this physical exercise of the body is essential throughout the life since the sound mind in the sound body is very essential for any activity be it worldly or spiritual. The point raised by you about protecting the worldly life by God in case you are more involved in spiritual activity is a very critical question, which needs lot of explanation given below to be understood carefully by you. It is a multi-dimensional question. I can simply give its answer through a song sung often by **Bhagavaan Shri Satya Sai Baba** in His divine discourses, which is:-

“O mind! Don’t aspire any return fruit from God,  
As you aspire, the fruit goes down more and more,  
So, if not aspired by you, He gives it to you at once,  
And, know that He is omnipotent to give any fruit”.

Spiritual knowledge means to know about the details of personality of God, to know that the soul is not God and to know the real path by which God will be really pleased. Once you know that you are not God, there will be interest to know about God about whom several people in this world are speaking. Then, the path to please God is also to be enquired since the pleased God is omnipotent to give anything to anyone at any time and at

any place. The human being is having different stages of life. In the first stage, it concentrates on the education through which some earning can be done in the life (*Brahmacharya*). In the second stage of life, it establishes itself in professional life of earning and makes a family around it (*Gruhastha*). In the third stage, it is well established in professional as well as in family life so that it will have sufficient leisure time to concentrate on God (*Vaanaprastha*). In the fourth stage, it will have retired life from profession as well as from the duties towards family so that it can do the work of propagation of spiritual knowledge to uplift others in the world (*Samnyaasa*). This is the normal procedure in the present times regarding a normal human being. *There are deviations from this normal life in the case of certain human beings and the deviations may be towards wrong side or right side of the track of the life.* The wrong side of the track is not to develop any interest in God and to get involved in worldly life only till death. The right side of the track is to get more and more interest in God so that the spiritual life is more and more concentrated by the human being. There is no selected time of the stage like the above mentioned four stages in the life time to get interest in God. Such interest may catch any human being at any time. Generally, such interest comes either from the spiritual life of the previous birth or from the congenial atmosphere that surrounds the soul by the grace of God, based on the spiritual life of previous birth. Such atmosphere may come from own family or from outside and this is the greatest fortune of the soul. Such attachment to God brings natural detachment from the worldly bonds. *No soul shall try for the worldly detachment directly, which is not only impossible, but also, mere wastage.* The detachment from the world shall come indirectly due to the attachment to God. One need not fear that one shall avoid attachment to God, which will lead to detachment from the world resulting in materialistic loss. Nobody should have such false fear since *the power of attraction of world on the soul is to the unimaginable extent!* This will be like a person fearing the detachment for food (worldly life) on gaining the divine nectar (God's grace) and hence, attachment to the divine nectar shall be avoided as far as possible! The person feels that the divine nectar is attained as soon as one develops interest and attachment to the divine nectar! To develop interest on the divine nectar (**God**) itself is very difficult in the opposing atmosphere of the world. *Even if the interest is born, it is very difficult to grow in such negative worldly atmosphere.* The Veda says that both spiritual and worldly atmospheres are opposite to each other (*Duuramete vipariite Vishuuchii*). Even if the spiritual interest grows, it is very difficult to stand firm in the attachment to divine nectar (**God**) passing over the



hurdles and to attain it. All elder people know all these practical steps and hence are never worried if their children develop interest in God. In fact, parents encourage the children towards worship of God since they know very well that interest in God will not result in attaining the grace of God, which spoils the worldly life. The parents encourage the devotion to God so that the omnipotent God will help the children in every walk of their worldly life! The Veda says that the attainment of the grace of God only results in the spontaneous detachment from the world (*Yadahareva virajet tadahareva pravrajat*). This statement means that as soon as you get the theoretical detachment from the world (*Virajet*) due to attachment to God (*Bhakti*), you will naturally detach from the world practically (*pravrajat*). But, we see in the world that even though attachment (*theoretical and practical*) to God is attained by the human beings, even the expected natural subsequent theoretical detachment from the world is not seen, not to speak of practical detachment from the world! The rule expressed by the Veda is failing practically in the case of devoted human beings! What is the reason for this? The reason lies in the fundamental step, which is interest or theoretical attachment to God. This fundamental reason is that the human beings are devoted to God by both theory and practice only due to aspiration for worldly fruits from God in return. The devotion of the devotees developed theoretically as well as practically is not due to real love to God, but, due to real love to the worldly fruits only, which are expected as boons from God. The plant dies if you introduce poison through water poured at the root of the plant. Similarly, the real theoretical and practical devotion dies due to the aspiration for worldly fruits in return from God introduced at the root level of developing the interest towards God itself. By knowing the spiritual knowledge, you can identify the main problem in trying to please God. If you take the steps of prevention of this problem after getting the spiritual knowledge before you start developing devotion to God, it is very safe path. This is the best and easiest option, which is the defensive way to protect ourselves from the attack of worldly ambition-virus.

The second option is cure of the devotees, who are already poisoned with ambition for worldly fruits in return from God for their devotion. In the case of such affected patients, treatment curing the disease is necessary expecting the cure after sometime of treatment. This is psychological disease and hence, needs careful handling of the patient. In the beginning stage, following the human psychology, moving along with the ambition of patient for sometime is essential before controlling the disease. You have to run for some time along with a running powerful bull before you control it.

Following this procedure, God responds to the prayers and worships of devotees having desires for worldly fruits as boons from God. The Veda also reveals the sacrifices (*prayers to God along with distribution of cooked food to devotees*) as the paths for attaining heavenly boons from God. Shankara clarified here that the Veda is not inducing the desire for boons into devotees by this since the Veda is only telling the path to get the boons to the devotees already having desires for boons. The treatment is not inducing the disease since the treatment is given only to cure the disease! By this, in course of time, the devotee is expected to develop some real devotion to God, which is beyond the aspiration for fruits by realizing that the eternal God shall not be used for temporary worldly fruits (*Naastyakrutah kruteneti*—Veda). This is the sign of the cure. But, as the desires are fulfilled, if more desires flare up and the unreal devotion to God continues to get boons from God continuously, it means that the treatment is ineffective. This is the second option of cure, which is offensive way. In this second option, God also is very clever in giving boons, which are the fruits of the good deeds of soul to be enjoyed in future by drawing before maturity with reduced interest. Similarly, difficulties are seen to be cancelled, but, these punishments of sins are postponed to future with increased interest. Hence, neither God nor His constitution is exploited by any soul at any time even if the soul is not cured off from the ambition-disease in this second option.

In this second option of cure of ambition, the worst way is to try to get practical boons from God by exchange of theoretical devotion to Him, which is the prostitution devotion. In the same worst phase, a better way is to try to get practical boons from God by exchange of practical devotion to Him, which is business devotion. Both these are in the same phase of unreal devotion to God because their real devotion is only on the worldly fruits and not on God at all. The possible best devotion available in the world is issue devotion, in which parents do service as well as sacrifice of fruit of work to the issues without aspiration of any fruit in return from the issues and irrespective of the reaction of the issues to the parents. Of course, parents scold issues for their negative reaction, but, there is no change in their service or sacrifice! In this issue devotion, it is very important to keep the God in the place of issues and to keep ourselves in the place of the parents! This issue devotion shall be taken as the guiding path in the spiritual devotion since the main point (*showing theoretical and practical devotion of service and sacrifice without aspiration of any fruit in return*) is seen in this. Of course, parents scold ungrateful children showing the lack of theoretical devotion. Since God is not in need of our service or

sacrifice, we shall be very careful about the purity of our theoretical devotion to God also along with the practical devotion shown as the proof of our theoretical devotion. The worldly fruits mean not only the fruits of this world in which we live, but also, the fruits related to the upper world like avoiding the hell for escaping punishments of our sins done and aspiring good fruits of heavenly enjoyment without doing good deeds here. In this second option of cure of ambition for fruits, it is clear that our good fruits are exhausted and bad fruits grow more and more with increasing interests. However, one need not fear for the pending punishments increasing with interests since these will be cancelled if the reformation is obtained in course of time through the propagation of spiritual knowledge of God. If there is no cure of ambition in this path, such souls are thrown into the cycles of animals, birds, worms etc. This is not revenge in any sense because the desire of the soul is only fulfilled through God. When the soul is simply attached to the worldly ambitions only, such soul is given the congenial living atmosphere, in which the soul is always ambitious of materialistic needs like eating, drinking and sex (*saamanyametat pashuvat naraanaam*) only. If the soul is associated with the worldly ambitions along with additional ego, such soul is thrown into the births of devils and demons (*kshipaamyasurayonishu— Gita*). The important point is to delink our worldly ambitions from God and live like an atheist confined to do worldly efforts for worldly fruits. We should limit ourselves to this single point only in following the atheist and shall not follow him in other point, which is disbelieving the existence of God. The atheism of the atheist provokes him to do sins to fulfill his over ambition in doing worldly efforts whereas in the case of theist, the belief and devotion to God controls the over ambition to do sins. Mere belief and confidence in God does not bring any result since such belief must be associated with theoretical and practical devotion to God. If you simply have faith and confidence in the prime minister, you will not be favoured by him simply by such faith and confidence. You must come in contact with him as a real and sincere worker of his party, which alone pleases him to do any favour to you.

Chapter 35  
**PUBLISHED REPORTS IN NEWSPAPERS CONFIRM  
 REBIRTH**

[November 20, 2018]

**O Learned and Devoted Servants of God,**

**Dr. Nikhil asked:** 1) Could You kindly correlate the published observations regarding cases of remembered past births and near death experiences with the karma theory and the spiritual progress of humanity? Your servant, Nikhil

[Correlating Rebirth and Near Death Experience Cases with the Karma Theory

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| Necessity of correlation                              | 5 |

A number of children worldwide have reported memories of their past births. Similarly, there are several reports of near-death experiences reported by people. These and other cases are found all over the world irrespective of race, religion, beliefs, and geographical location. A massive volume of scientifically verified and published cases exists and this field is the subject matter of active research at the Division of Perceptual Studies (DOPS) at the University of Virginia School of Medicine. There are only a handful of researchers worldwide who do research in this field. This small but motivated group of researchers is striving to convince the rest of the scientific community and the entire world, that the present scientific view of the world is very limited and that it must be changed.

The present worldview is a materialistic or physicalist worldview, according to which nothing beyond the physical can exist. Consciousness is the product of brain activity and it ends with the death of the physical body. There is of course no question of the afterlife, the supernatural, or God, in the physicalistic worldview. The researchers at DOPS and a few other places are saying that the evidence and scientific investigations conducted by them, contradict the physicalistic worldview. A drastically different worldview is necessary to explain these supernatural phenomena.

As a first step to developing a new worldview, the scientists at DOPS are trying to come up with possible explanations for their observations from thousands of cases. They have also consulted some spiritual masters and practitioners to help them formulate these explanations and theories. Their understanding at present is only in the early stages and they are nowhere close to developing a comprehensive theory. However, I feel that some of the tentative conclusions made by them are not in the right direction. If they do their research in better alignment with the karma theory as

explained by You, not only will they see better progress in their research but it will also be beneficial for humanity. Hence, I request You to kindly enlighten us and the world in this regard.

Let us first have a look at some of the important observations made by these researchers based on their investigation of thousands of cases. Then let us review some of the inferences made by them.

### **Observations regarding remembered past lives**

The majority of people, who report that they remember their past births, are children.

They usually start speaking about their past-life memories as soon as they are able to talk at ages of 2-3 yrs. Their past life memories usually fade as they grow between 5-7 years of age. Very few of them retain those memories into adulthood.

Most of the people who remember their past births have died in a tragic manner.

Some of them have birthmarks or deformities at the same place on their body where they had been hurt fatally in the past birth. e.g. a person who was shot dead with a bullet in his head was reborn with a deformity near the ear and face where he was shot in the past birth.

Sometimes, they also have ailments in the new birth which are related to the cause of their death in the past birth. e.g. a person who died due to tuberculosis at a young age in the past birth can be reborn with asthma.

When they are counseled by psychic healers, and once they are able to overcome the shock and pain of their death in the past life, their current ailments get cured, almost miraculously.

### **Observations regarding near-death experiences**

Near-death experiences and out-of-body experiences occur with a small number of people. Thousands of such cases have been investigated by DOPS. In general, in near-death experiences, some patients who were thought to be dead by the doctors for sometime later claim that they were still conscious outside of their body during that time. The patients often claim to have floated up from their body and seeing everything accurately in the hospital room and even outside. The patients say that they were able to think much more clearly than usual and observe all minute details. At times they claim to have visited some other heavenly worlds and met their dead relatives, who told them to go back. Later, the patients shared these experiences with others after being revived by the doctors.

Pleasant near-death experiences are far more common than unpleasant and terrifying experiences.

There does not seem to be a correlation between the nature of the person and the type of near-death experience of the person. Good-natured people can have unpleasant near-death experiences, and bad-natured persons can have pleasant near-death experiences and vice versa.

### **Tentative conclusions based on the above observations**

Following are some of the tentative conclusions drawn by the DOPS-researchers based on the observations listed above:

The current scientific concept that consciousness or 'mind' is the product of brain activity alone is probably not true. There is a relation between the neurological activity in the brain and consciousness. But near-death experiences quite clearly support the claim that personal consciousness can certainly exist beyond the physical body. In other words, death of the physical body is not the end.

It is quite possible that consciousness might be the cause of the material world. At present, science says that the neurological activity in the brain (matter and energy) produces consciousness and the mind. This seems to be violated in near-death experiences. This seems to be supported by the cases of children with birth defects related to fatal injuries or ailments related to the cause of death in the previous birth. The mental shock and pain experienced by the person during the previous birth, could have manifested the deformity or ailment in the current birth. In other words, consciousness (pain of past birth) is the cause of the material reality (present ailment). It is further supported by the observation that the ailment of the present birth gets cured when the person is able to overcome the pain caused by the ailment, in the previous birth. Many modern-day Advaitins enthusiastically agree with this idea that consciousness creates material reality. The ability of some people, who can move, control or physically change objects by their mind is another phenomenon that supports the claim that consciousness causes material reality.

From the evidence of near-death experiences and rebirth, it seems quite clear that an afterlife exists. It is not very clear yet what all experiences are present in the afterlife for a soul. But some common trends are known.

The karma theory might not be valid based on the analysis of the near-death experiences. Pleasant and unpleasant near-death experiences can happen to good-natured or bad-natured people. It is not as if good near-death experiences happen only to good-natured people and vice versa. If their near-death experience is an indication of their experience upon their actual death, then their afterlife could be similarly pleasant or unpleasant, irrespective of their nature.

#### **Rebirth of a person on earth certainly seems possible.**

Whether rebirth on earth happens for everyone or it happens only for people who died tragically is unclear. It might be possible, that people who died tragically 'before their stipulated time' might be given a 'second chance' to live out their life completely. In that case, rebirth might only be in these exceptional cases. For the majority, they might be going to some other destination or different destinations based on unknown criteria.

#### **Necessity of correlation**

Given above are only some proposed tentative explanations. Clarity is still lacking. The DOPS-researchers are not claiming to have a complete theory. They are being extra cautious to not make any conclusion that will appear 'too spiritual', since that would make them completely unacceptable to the mainstream scientific community. Mainstream scientists do not openly accept spiritual concepts like the

afterlife, theory of karma and rebirth. Hence, the main focus of DOPS-researchers is on diligently-recording the available evidence and analysing it using well-accepted scientific and statistical methods. They are taking this effort so as to maximize the chances that their research gets accepted by mainstream scientists. The DOPS-researchers are not openly stating whether or not they accept the karma theory. They say that they are consulting spiritual masters and practitioners, but they are coming up with their own theories.

Unfortunately, some of their tentative conclusions seem to be in contradiction with the karma theory. For instance, the aspect of reward and punishment for one's deeds, is not at all accounted for by their explanations. Their understanding is far from comprehensive as of now. They have not been able to relate all these observations and define the meaning and purpose of life. These scientists do not have clarity on how this 'new' knowledge about the afterlife and rebirth can be used for the benefit of an individual as well as society.

I request you to kindly correlate the scientific observations made by the DOPS-scientists with the karma theory. I believe that a proper correlation would bring out the true meaning and purpose of life and would show the path to individual and societal progress.]

**Swami replied:-** A number of rebirth cases were and are being reported all over the world and I have seen the reports of incidents published in the news papers in English in about full two to three very large size pages. The instances clearly indicate the concept of rebirth well established. Human beings born in far far places say exactly the details of their previous birth, which on verification found to be exactly correct. It is better for you to find that report because the incidents were very much crystal clear. Recently, a few years back, I found the news of one rebirth on the front page of Eenadu-Telugu news paper. A small child of four to five years born in a city called Khammam, 150 kms far from another city called Tenali, was telling the details of her previous birth in a house from some time onwards and finally, she was brought to the house in Tenali and all the details were found to be exactly correct. The child was giving very exact details of all her jewels worn in the previous birth and told all the details about her properties and children in the previous birth. A photo was published on the front page in which the adult daughter was seen with the lifted child on her shoulders under the headline "Daughter with her mother lifted on her shoulders!" These examples are very very concrete related to the physical world clearly without any obscure point anywhere. These examples given above are mere personal experiences of certain individuals, which may be doubted as some imaginations of the patients involving only theoretical phase. But, these examples of rebirth can't be rejected as imaginations since these involve facts of the practical world with full

practical verifications. We can draw clear concept from these examples of re-birth as we draw clear concept from the scientific experiments conducted in a practical laboratory.

The concept of the soul or the individual soul leaving the present physical body is a must pre-requisite step for rebirth of the soul. When this concept of the soul leaving the present body is clearly established from the clear practical examples of rebirth, why shall we consider the above mentioned theoretical incidents and the doubtful conclusions drawn from the above incidents, which can be certainly doubted as mere imaginations by anybody? Nobody can contradict such doubts with logic based on concrete facts by limiting himself to the above mentioned doubtful experiences of some patients in the death-time. The brain is also not in good condition of health to have mental balance in that time. The researchers discussing the above incidents and drawing doubtful conclusions appear to me equal to a person, who has seen the elephant clearly with his eyes as a physical item in this physical world started doubting whether the animal that walked away from his eyes is elephant or not. Then, he saw the foot prints of the elephant on the path and decided that the animal was elephant (*yathaa gajo neti samaksharupe... — Kaalidaasa*)! In the above research, even such conclusion is not existing since these researchers are limiting themselves to these imaginary concepts only. As long as the person limits to his mental doubt and mental debate without the basis of concrete example that whether the animal is elephant or not, no definite and concrete conclusion can be arrived at. Experience based on perfect perception can be authority, but, experience of a person with defects can't be taken as the authority and this is stated by Shankara as that a person having defect in the eyes seeing two Moons in the sky can't be taken as the authority based on his defective experience (*Netrataimirikadoshasya dvichandradarshanavat*) even though experience is treated as the final authority. I am not telling that the experiences of these patients in the time of death are wrong. Their experiences are certainly correct in view of the established concept of rebirth. What I am saying is only that these concepts need not be merely based on such experiences of patients while concrete examples of practical experience are available separately.

It is better that these researchers shift to the study of concrete incidents of rebirth and draw clear conclusions. We can also take the miracles performed by human incarnations (audio video recordings of miracles performed by the recent human incarnation of God Datta called Shri Satya Sai Baba exist as practical reference) can be also taken as the



concrete basis to draw the conclusions on the hypothesis of the above doubts as the supporting basis. The conclusions drawn by them can be clearly verified by analyzing the clear concrete examples of rebirth along with supporting concrete examples of miracles performed by human incarnations.

The conclusions like that consciousness extending outside the human being and that consciousness causing materialization must be carefully examined. In the death time, the consciousness (awareness) confined to the body is leaving it and going outside and is getting such experiences. This means that the awareness is not already existing outside the body to say that the whole world is pervaded by awareness. If the awareness is going outside the body having independent isolated existence, we should have found the awareness in the space like the independently moving electromagnetic radiations. Even though the inert energy is having independent existence pervading all over the world, its specific work form called awareness is not having such status. The mud existing in the pot is spread everywhere on this earth and this does not mean that the mud pot is extending all over the earth. The Advaitins say that this entire world is made of awareness only, which is not correct because you have already made a distinction between inert item and non-inert item basically. The non-inert item or the awareness, which is observed in zoological items, is a generated specific work form of inert energy in the functioning specific nervous system. Let us call this as relative awareness since it is a part of this relatively true world. Since awareness is not having independent existence, it requires a container like the physical body. The proof in positive way is that awareness is existing in a physical body only (*Anvaya*) and the negative way of the same proof is non-existence of awareness in the space, which is the absence of physical body (*Vyatireka*). ***Hence, the awareness leaving the physical body must take an invisible energetic body as its container.*** Since the death date of a person is not coinciding with the birth date of the reborn soul (as observed in the rebirth incidents), it means that the soul is spending sometime in the space along with its energetic body. There are several experiences of human beings in such death incidents as stated by you above, which reveal the observation of two energetic forms dragging the soul out of the body and taking the soul to upper energetic world called hell and this is also the correct experience even though it is based on doubtful experience of a recovered patient from death. The authority for the existence of hell and heaven should be taken from the preaching of human incarnation, which alone is doing miracles like materialization from space. You can't correlate this with science saying

that the will or awareness being the inert energy essentially, is converted into matter following the principle of conversion of energy into matter. This conversion is correct as per science, which must be agreed by everybody. But, only a specific human being called incarnation alone is doing this miracle and not every human being. ***This brings the difference between the awareness of human being and that of human incarnation.*** The awareness of human being is relative since it requires basic inert energy along with nervous system. The human incarnation is also having such relative awareness, which must have also some additional unimaginable item to do this miracle of materialization by will. Due to the additional added unimaginable item, we can say that the relative awareness of human incarnation became unimaginable to be called as unimaginable awareness. The additional added unimaginable item can be called as unimaginable awareness also since any number of unimaginable items together become only one unimaginable item. Hence, the conclusion is that the unimaginable awareness alone can do such miracle and not every relative awareness existing in every human being. The concept spoken by such human incarnation having unimaginable item must be the inevitable authority in the existence of invisible hell and heaven in this space. Every soul is doing good deeds as well as sins. The soul has to enjoy the fruits of both after death. Between merit and sin, whichever is lesser, it drags the soul to its place of enjoyment in the beginning. Dharma Raja found the evil Kauravas having lesser merit in the heaven and found his brothers having lesser sin in the hell in the beginning for the same said reason. Once the unimaginable domain is established through unimaginable miracles, the human incarnation having such unimaginable powers must be taken as the final authority of the concepts of at least unimaginable domain keeping Him above the science also, which is the study of the imaginable domain (creation) ***itself***. Science can be considered as true authority in the imaginable domain based on its perfect imaginable analysis, but, due to this merit, it can't enter the unimaginable domain by any way. Actually, the soul or Atman is the essential inert energy that is converted into awareness in the functioning nervous system. The generated awareness is called individual soul or Jiiva. Soul is like mud and individual soul is like the pot. Soul exists in the individual soul basically and hence, the individual soul is loosely called as soul also, but, both have individual recognitions as far as their domains are concerned. You can bring water with mud pot, but, you can't bring water with mud lump. The mud lump can be told as extending all over the earth qualitatively and the pot having limited round shape is not

extending all over the earth. If you call the mud pot as mud lump or call a golden jewel as gold, it is only an approximate sense of normal usage.

In fact, the unimaginable God created the imaginable domain also and controls it totally. The imaginable domain and the unimaginable domain are His properties only. He has given the imaginable domain to the souls keeping unimaginable domain with Himself. The science is also the study (developed by souls by the blessing of God) of imaginable domain existing as the credit of souls. Science is perfect as far as the imaginable domain or creation is concerned and can never enter the unimaginable domain. The unimaginable domain (power) of God basically controls all the principles of science. God proves this by miracles, which are the violations of the principles of established science. Hence, we shall take God as the authority on the unimaginable concepts at least. Human incarnation is also an item of imaginable domain only, but, exhibits unimaginable miracles since unimaginable God merged with the selected imaginable human being. Unimaginable God entering imaginable medium will not be visible to human beings even to exhibit the unimaginable miracles to the human beings. The unimaginable power or called as unimaginable God is the controller whereas the imaginable power and its principles setup in the name of science is the controlled subordinate. Subordinate does not mean wrong and it means that it is under the control of some superpower. Hence, science is correct and we say that science is only the subject of the subordinate power.

Spiritual knowledge, often propagated by God through human incarnations, is not having the view of self-projection in the world. The purpose is to bring devotion along with fear in the minds of human beings so that the sins are controlled to the maximum extent for the proper balance of the society. The unimaginable miracles exhibited by God are also for the same purpose, which is to establish control in the society through perception authority on which alone science is based.

## Chapter 36

## MESSAGE ON AUSPICIOUS BIRTHDAY OF BHAGAVAN SHRI SATYA SAI BABA

[November 24, 2018]

**O Learned and Devoted Servants of God,**

**Parabrahma Samārambhām, Śrī Dattātreyamadhyamām,  
Śrī Satya Śāyi Paryantām, Vande Guru Paramparām.**

(I salute the divine chain of My spiritual preachers, who are the first unimaginable God called Parabrahma, the middle energetic incarnation called Shri Dattatreya and the last human incarnation called Shri Satya Sai.)

God, who is unimaginable being beyond space, first expressed Himself as first energetic incarnation called Datta or Eshvara or Father of heaven for the sake of the souls to be created, just after the creation of space or subtle energy. The three potencies of creation, maintenance and destruction of the world of God are expressed as God Brahma, God Vishnu and God Shiva respectively indicating the three divine qualities called Rajas, Sattvam and Tamas respectively. Datta means the unimaginable God given (Datta) to souls, which is the actual meaning of the word Datta and which has no connection with any specific religion. *It is this eternal God Datta, who is the first energetic form totally merged by the unimaginable God, merges with energetic forms in the upper energetic worlds to become further energetic incarnations and same God Datta merging with selected human devotees becomes human incarnations on this earth.* Energetic incarnations are relevant to energetic worlds and human incarnations are relevant to human beings. Absolutely there is no difference between the unimaginable God and God Datta since the energetic form of eternal God Datta is the permanent address of the unimaginable God.

Even though all the incarnations of God are one and the same from the point of merged God Dattatreya (Datta), these three incarnations called Shri Shirdi Sai Baba, Shri Satya Sai Baba and the future Shri Prema Sai Baba are considered to be the incarnations of God Shiva since God Datta is taken as God Shiva. Shri Shirdi Sai Baba is the incarnation of God Shiva, Shri Satya Sai Baba is the incarnation of God Shiva and Goddess Shakti

(Shiva and Shakti constitute as Ardhanaariishvara having right half as God Shiva and left half as Goddess Shakti) and Shri Prema Sai will be the incarnation of Goddess Shakti. As per the boon given by God Shiva and Goddess Shakti to the sage Bharadvaaja, these three incarnations are born in the dynasty (Gotram) of sage Bharadvaaja.

*The spiritual standards of the souls in this Kali age are very very low, which are reduced to 1/4<sup>th</sup> compared to the first Kruta age.* People in this present age recognize the divinity of human incarnation only by seeing miracles and not by the spiritual knowledge. This is the starting trouble of any human incarnation especially in this present time. Even Rama as a boy of 12 years showed the miracle of turning stone into Ahalyaa. Krishna as born child showed the miracle of killing Puutana demon. Shankara also showed miracle by entering the bolted doors of the house of Mandana Mishra before starting the spiritual debate. Shri Shirdi Sai Baba as a boy showed the miracle of showing the four divine lamps burning in a pit dug as soon as He arrived at Shirdi village. Shri Satya Sai Baba also showed several miracles as a boy, who stated that He will attract people through these miracles and then preach spiritual knowledge.

Due to miraculous grace of God Datta, without studying Sanskrit from anybody, I became a scholar and poet in Sanskrit and composed more than 100 books on spiritual knowledge in Sanskrit by the age of 16 years. While doing My job for the sake of worldly responsibilities, I was confined to very very few Sanskrit scholars in spreading spiritual knowledge in My entire leisure time.

**How I came in close contact with Bhagavaan Shri Satya Sai Baba?:-** Before this, I have to speak about an incident in My life. I was very much influenced by the character of Kunti in the Mahabharatam. When all her difficulties were over, in the end, Lord Krishna told her to ask for a boon. Then she replied “*I was always remembering You throughout these past difficulties. Now, all the problems ended and hence, I may not be forced to remember You so that I may forget You. Hence, grant me difficulties only in the future also so that I am always driven to remember You*”. This is practically true. In difficulties, one is more active and alert in the devotion to God. In the time of happiness, one is lazy, proud and away from God. One day, I performed a special worship to God Shiva (Mahaanyaasa Rudraabhisheka) and the aim (samkalpa) told by Me in the beginning was that I should get all problems so that I can become more devoted to God. Immediately, I saw Lord Shiva jerked with lot of surprise looking at Me. This special worship is generally done by everybody to get rid of poverty and difficulties. Immediately, after the worship, I was

attacked by several problems and severe poverty. One day, I saw Bhagavaan Satya Sai Baba appearing as 16 years boy (Baba was alive in Puttaparti aged about 70 years.) sitting in His silver throne and speaking with Me.

**Baba:-** I have selected You to spread true spiritual knowledge for full time in this world.

**Myself:-** I am just a teacher of chemistry. It will be better if You select any saint, who is totally dedicated to spiritual side.

**Baba:-** Who is better than You in this world for this work?

**Myself:-** I am having worldly responsibilities of a big family depending on Me.

**Baba:-** I will take care of all Your worldly problems.

After this conversation, I, immediately resigned the job as professor of chemistry and involved Myself in this divine work. As per the promise, Baba is taking full care about all My worldly responsibilities. After this conversation, God Datta appeared in the holy place, Shrishailam, and merged with Me. God Datta through Shri Satya Sai performed some miracles through Me also to overcome the starting problem as usual.

There are two levels in the spiritual journey:- 1) Pravritti or human level or the behaviour of soul towards co-human beings in which the worldly fascinations are reduced by the devotion to God so that sins are avoided by the soul to stand on justice leaving injustice. 2) Nivritti or divine level or the behaviour of soul towards God in which all the worldly fascinations totally disappear due to the climax devotion to God so that even justice is sacrificed for the sake of God since the whole soul is filled with love to God only. In this Kali age, the souls are below the human level or Pravritti, doing sins, for the sake of worldly fascinations and this level is called the level of animals and devils. Hence, every human incarnation in this world in this kali age gives lot of stress on pravritti to be achieved by majority of the human beings. Baba used to put the question in His speeches "*how can you aspire divine level without reaching the human level since you are present in the lowest level of animals and devils?*". This is perfectly true because unless we reach success in Pravritti level by reducing the force of worldly bonds due to devotion to God, how can we think of total destruction of worldly bonds due to climax devotion to God? Unless we reach the middle level of devotion, how can we reach the climax level of devotion? The most important point here is that the worldly bonds shall be weakened or shall be dropped completely only by the devotion to God and not by forced efforts. ***Detachment to world shall come only due to***

**attachment to God.** The path to reach God is having the initial part called Pravrutti and the latter part called Nivrutti. Since majority of humanity is below the initial part, all spiritual preachers like Krishna, Buddha, Mahaaviir, Jesus, Mohammad etc., stressed on the initial part only in their preaching. In the same way Shri Satya Sai stressed on Pravrutti in His divine discourses. Even in Pravrutti, the devotion to God to some extent is essential to weaken the worldly bonds and hence the starting point of Pravrutti is devotion to God. Therefore, Nivrutti related to devotion to God also comes in the starting point itself.

In this Kali age, atheism gained lot of strength due to the rapidly falling spiritual standards of people. Hence, Shankara told that every soul is God so that the ego of atheist is pacified since there is no God other than him. If Shankara preached that He alone is God, jealousy of an atheist doesn't accept it. Democracy is the trend to treat all as equal. Monarchy to treat one as great or Aristocracy to treat a few as great is not allowed by the psychology of atheist. These concepts are good as far as the humanity in worldly life is concerned. Spiritual life is totally different. The Veda says that both these lives are opposite to each other (*Duuramete vipariite vishuuchii*). However, Shankara followed these policies of worldly life in the spiritual life also since the psychology of a human being is in one phase only. However, Shankara told His disciples, who are spiritually elevated that He alone is God (*Shivah kevaloham*). Shri Satya Sai followed the same path of Shankara by addressing all as the divine souls and stated that every soul is God. This is more essential in the present time in which science developed much promoting atheism more. The incarnation has to follow the psychology of the receivers of spiritual knowledge in the beginning. Monism is the climax attraction for any soul since it preaches that any soul can become God just by recognizing that it is God! Such terrible attraction is necessary for the atheistic atmosphere as the initial step to change it gradually to theistic atmosphere. Once Shri Satya Sai warned people that a human being shall not think that it is God and behave in mad manner. Even the human being component of human incarnation may be misled to get ego like Parashurama and not to speak of ordinary human beings claiming to be God! The main aspect of the program of Shri Satya Sai was also doing many miracles continuously throughout His life, which are basically most essential to tackle atheism promoted by tremendous development of science in the recent times.

I convey My auspicious greetings to Bhagavaan Shri Satya Sai Baba on the eve of His auspicious birthday through the following verse:-

**Citrāvati nadītira, Puttaparti nivāsine,  
Śrī Satya Śāyine tubhyam, ucyate janmamaṅgalam.**

(I convey My auspicious greetings on this auspicious birthday to You, Bhagavaan Shri Satya Sai Baba, who lived in Puttaparti village on the banks of Chitraavati river.)



## Chapter 37

[November 24, 2018]

**O Learned and Devoted Servants of God,****1. Kindly give Your guidance to maintain brahmacharya and not getting distracted on the path to God.**

[Shri Sriraag asked: Namaste Swamiji, I have been following some sadhana for few years now with a resultant experience of ananda. My mind has been vacillating with the desire to follow brahmacharya throughout my life (I am 23 years old now). While I have to admit that I have failed in keeping up this ideal in the past year, I wish to regain my purity somehow and keep my mind on the Divine throughout my life.

Kindly give Your guidance regarding effective means of maintain brahmacharya and not getting distracted on the path to God. Deepest gratitude for answering our questions. Pranaam. Sriraag]

**Swami replied:-** Sage Narada asked God Brahma “Who is the unshaken celibate (Brahmacharii) in this world?”. God Brahma replied that Shri Krishna is such celibate. Krishna married 16,000 daughters of kings! How is this possible?

The actual meaning of Brahmacharya is in two ways:- 1) ***Brahmanah Vedasya charyaa Jnaanam iti.*** Brahma means the Veda (***Brahmaakshaara samudbhavam*** —Gita). Charyaa means possessing the true spiritual knowledge because verbs used for movement also mean the knowledge (***Gatyarthaanaam dhaatuunaam jnaanaarthakatvaat***). Hence, acquiring and subsequent possessing spiritual knowledge is called Brahmacharya. 2) ***Brahmanah paramaatmanah charyaa Kriyaatmakasevaa Jnaana prachaararuupena iti.*** Brahma means God. Charyaa means practical service by propagating the true spiritual knowledge. Krishna possessed true spiritual knowledge and propagated it through the Gita. Since the Gita is the best spiritual knowledge, Krishna is called the real unshaken celibate.

***It is misunderstanding to think that avoiding sex is Brahmacharya.*** Eating food, drinking water, sex and sleep are the biological needs of the materialized body, which have no connection with the real Brahmacharya. As long as the basic biological needs are met without disturbing basic rules of justice (Pravrutti), Brahmacharya has no connection with these biological needs. If one is engaged in God’s work, such a devotee is the real celibate. Hence, we shall understand the true meaning of words in spiritual knowledge and proceed practically in the correct path of spiritual journey.

## 2. Are the planets influencing our minds to do good or bad deeds?

[Shri Pariikshit (Lawyer, Delhi) asked (on Phone):- Are the planets not influencing our minds to do good or bad deeds? The planets have Lordships of houses like wealth, house, issues, wife, job etc., and also have natures (Kaaraka) like knowledge, work, wife, children etc., when their periods come it is said that they influence these aspects. Then, our works are destined by the planets and we shall not receive punishments for our sins done by us due their influence, which is the destiny.]

**Swami replied:-** We are doing good deeds or bad deeds based on our own inherent nature (*prakrutim yaanti bhuutaani..., prakrutistvaam niyokshyati..., Prakruteh kriyamanaani, gunaih karmaani..., kaaranam gunasangosya...* —Gita). The God and planets are neither the doers nor influence our deeds nor give the fruits to us without our deeds (*Na kartrutvam na karmaani...* Gita). Our nature depends on our qualities grasped by us from the surrounding atmosphere or from previous births. *The planets are giving only the fruits of our deeds to us arranged in a regular fashion in cycles in alternating way by God so that we can enjoy the life like enjoying the meals eating sweet and hot dishes alternatively.* As per our acquired natures, we are born in such zodiacs having such suitable natures of the Lords of such zodiacs. For example: Mars is very hot planet of anger and hence such souls of furious nature are born in Aries or Scorpio zodiacs for which Mars is the Lord. Mars is not inducing anger into the soul. The angry soul is born in the zodiac of Mars. Hence, our natures are not influenced by the planets since we are born in the zodiacs of such planets having similar natures. The periods are the times to receive the fruits of our deeds as arranged by God in our life cycles.

Destiny means that you must receive the fruit of your deed in the appropriate time as decided by God and you can't escape this. You are destined to receive the fruits as per the constitution of God. This is called as the destiny. *Destiny is confined to enjoy the fruits of your deeds and shall not be extended to your deeds done by you as per the qualities of your nature.* If you kill some person and say in the court that you have killed the person due to the influence of the planets on you, will the judge be satisfied? The judge will say that you are receiving the punishment for your crime based on the influence of the same planets! Some people exploit the spiritual concepts. For example: Some say that every incident happening in this world is destined by the will of God only. The judge will say that he is giving the punishment to your crime based on the same will of God! *God is responsible for every deed in supplying the energy required for the deed, but, is not responsible for the direction of deed that decides the fruit.* The electrical energy is supplied to your house by the Government expecting

that you will use it for good purposes like light, fan etc. If you touch the electric point and receive the shock, Government is not responsible for your shock and you can't demand the damage from it! The horse is carrying you like God. But, the direction of your journey is decided by you only and the fruit decided by the direction shall be enjoyed by you only. If you go to forest, robbers will rob your money. If you go to another city in which your relatives and friends stay, you are received by them with full pleasure. The horse that has taken you to the forest or city is not responsible for enjoying your fruits. The meaning of the Vedic statement (*Abadhnan purusham pashum*) is that the souls bound God to their deeds like the horse is bound to the carts in journey. Binding the horse to the cart does not give any direction to the horse.

Swami Vivekaananada told that you can change your destiny, which is in your hands only. This means that you can stop the chain of punishments for your sins provided you put the effort to undergo the reformation, which means non-repetition of sin after gaining the spiritual knowledge and digesting it followed by repentance. *If the spiritual knowledge is digested, repentance and non-repetition of sin are natural subsequent consequences.* The digestion of spiritual knowledge does not take place simply by gaining it. After gaining it, you have to propagate it in the world. This repeated propagation confirms the concepts in your mind resulting in their digestion by your soul. Swami Vivekaananda told this by self-experience. He was involved in the propagation of true spiritual knowledge preached by Shri Ramakrishna Paramahansa throughout His life!

### **3. If the knowledge was perfect in Kruta Yuga, all should have got liberated that time itself. But, why is it not so?**

[Shri Bharat Bandi asked: Namahshivaya Shri Datta Swamy. I am Bharath Krishna, MTech student from Amrita University, Coimbatore. I am a student of Dr. Nikhil sir who is Your devotee. He has been guiding myself and another student in understanding all Your discourses. We have been reading all Your discourses till DD6.

Swamy most of my life I knew God existed but nobody gave me the right definition of God so I behaved as an atheist. After seeing so much pain in people's life I have concluded that God created this world but he doesn't care about us. So, I thought I will gain power and do the Justice. This changed after meeting my beloved sadguru AMMA (Shri Mata Amritanandamayi Devi). I learnt about God from one of her disciples and finally understood what God is. After learning more about God from Your Discourses I have changed completely.

I have always considered that you are responsible for all the pain that I have gone through in my life. Now I have very well understood that without that pain I

would have been with very bad character. Thank you very much for whatever you gave me in life but I have one doubt left which is disturbing me continuously. I have learnt from you that Gopikas got liberated because they showed perfect devotion. I also should have existed that time. Why was I not able to recognize you and why am I not able to love you? You have created all of us when you created this world. You told that everyone had perfect knowledge during the initial days of creation and everyone was happy. If the knowledge was perfect then they should have got liberated that time itself. If they are liberated they will have ananda even while they suffer but it is not the case.

I got this doubt because gopikas got liberation 5000 years back but I didn't. That means You created all of us different. If You have created all of us in a similar way then all of us should have got liberated at once. Swamy I myself know that I am missing something in this. I am asking all this because of my Ignorance. Please forgive me and enlighten me with Your answer. I can't sleep because of this doubt of mine and that's why I had to ask. It is hindering my progress in the spiritual path. I desperately want to know where I have mistaken. Padabhi Vandanam Datta Swamy.]

**Swami replied:-** Gopi means the soul, which hides its love to God from the surrounding worldly atmosphere, which, in case stands opposing the soul in its spiritual efforts. *The worldly bonds expect your love towards them since their love towards you is based on the happiness you give to them and this is told in the Veda (Aatmanah kaamaaya sarvam priyam bhavati)*. This means that the worldly bond loves you only for the sake of its own happiness derived from you. Naturally, these worldly bonds fear for your diversion of love to God, in which case, they fear that some damage may happen to your love to them resulting in reduction of their happiness rendered by you. Of course, this is the natural tendency of any human being. A devotee, newly married was attending the gospel sessions (Satsanga) of Shri Paramahansa and was coming late in the nights to the house. His wife started objecting his delay like this, which became severe in course of time. The devotee is worried and reported this matter to Paramahansa while He was going to Panchavati for meditation on God. He was in the ascending order in His walk from world to God. He replied immediately in very simple way “*then, leave your wife*”. The devotee was shocked and stood dumb-stuck till Paramahansa returned from Panchavati, which is descending order in returning from God to world. Then, Paramahansa understood the problem of the devotee, patted his back saying that He has told this problem to the Divine Mother and there will not be further problem. It happened so.

The internal essence is that you have to reject the worldly bonds if necessary for the sake of God as the last resort. One day, Paramahansa was killing blood bugs present in the cot. One devotee came, saw this and asked

Him that whether it is not sin to kill another living being. Paramahansa told that those blood bugs were disturbing Him while He was sitting on the cot for the meditation on God. He also told that He will do any sin for the sake of God. This shows that God is the highest goal greater than anything and anybody (*Na tatsamah...* -Veda). In this case of blood bugs, there is no other alternative than killing the blood bugs. Such step is extreme last resort, in case, there is no alternative for another peaceful solution.

In the case of the above first instance, leaving the newly married wife is the extreme step, which was done by Ramanuja since He found no alternative. One can hide his/her devotion to God from the family so that the worldly bonds are not hurt. Secrecy is recommended in spiritual efforts (*Aatmaanam rahasi sthitah*). After hiding the divine devotion, one can express false devotion to the worldly bonds by way of acting (since the whole love is diverted to God only) and this is not sin if it is done for the sake of God. This is the best way to solve the problem without hurting other souls. Such procedure was followed by Gopikas. They gave butter to Krishna secretly and danced with Krishna in Brundavanam in the midnights secretly. ***Secrecy of divine love to God is the best way and this point shall be learnt from Gopikas and shall be implemented in the spiritual efforts, if necessary.*** Then only, such soul implementing the principle of Gopikas, can be called as a Gopika in real sense. We should analyze and take the points useful to our spiritual progress. Simply taking the external story of butter and Brundavanam is of no use. Before doing this, the soul should try to convince its worldly bonds to turn them also to become devotees of God. In such case, there is no problem at all. It is the highest fortune if the family bonds also become devotees and co-operate with your spiritual efforts. In the case of the first above devotee of Paramahansa, the devotee tried all these methods and failed. Hence, he was in the need of help from God, which was extended by the Divine Mother on the prayer of Paramahansa.

Hence, one shall take the essence of any story described in the secondary scriptures (Puraanams) and implement its essence in one's own spiritual efforts to derive the benefit of salvation from worldly bonds resulting from the intensive attachment to God.

## Chapter 38

**FREEWILL IN PRAVRUTTI AND NIVRUTTI**

[November 30, 2018]

**O Learned and Devoted Servants of God,**

[Shri Krishnaraj.V.S asked: Dear Sir, With reference to the above message, I would like to seek clarification for the following: The reply by Swami is, Quote “The real Speaker is God Datta alone. The audience has awareness just like the Speaker. The only inert or ignorant instrument in between God Datta and His live audience is Myself, who lacks even a trace of knowledge.” Unquote

Most spiritual books and gurus say on similar lines that man should consider himself as an instrument of God. The above logic raised a question for which I could not get a convincing answer. The question is, if man should only be an instrument, then what is the purpose of his creation? If anything good or bad happens, should he attribute the same to God and refrain from exhibiting his emotions? Should he be only a puppet and suppress his emotions?

Why I am raising this point is that, most discussions /forums put forth the view that God has given freedom because, he doesn't want humans to be programmed dolls. If God has given really freedom to humans, then what is the point in humans thinking that they are mere instruments of God. Thinking us as mere instruments imply that our freedom is not real freedom.

1. If the freedom we are enjoying is not real freedom, God can as well make us dolls so that evils are totally curbed. The point is, God wants us to be mere instruments and also make us to suffer by allowing evil. This is not just.

2. Assuming ourselves as mere instruments will not hold good in practical life. If a person commits a sin and if he says that, I am merely an instrument and God should be held responsible, will it be acceptable in court of law?

For me above mentioned points deter to think that we should be mere instruments of God. I may be wrong also. If I am wrong, kindly clarify what could be correct? Regards, Krishnaraj.V.S]

**Swami replied:-** The source of your question is confusion about Nivrutti (divine life) for Pravrutti (worldly life). The statement given by Me corresponds to Nivrutti but not to Pravrutti. Freedom is given to all the human souls, which is responsible for free selection of a good deed or bad deed in Pravrutti (*Svabhaavastu pravartate*— Gita). Even here, God preaches which are good deeds and which are bad deeds through ethical scriptures and human incarnations. In Pravrutti, the human being takes the credit of fruits of good deeds, but tries to throw the blame of bad deeds on

God! Pravrutti belongs to all the humanity whereas Nivrutti belongs to very very few number of climax devotees to God, who surrendered to God totally (*Tameva sharanam gachha*— Gita). Especially, in the case of divine work of God to be done by a climax devotee like production of excellent spiritual knowledge, God merges with that climax devotee and generates such excellent spiritual knowledge through such selected climax devotee. Here, the planning (Samkalpa), direction of execution of such program and the energy of the work of program are really done by God only since it is totally God's work. ***God does His own work through a climax devotee and gives the credit to His climax devotee.*** The climax devotee always passes on this entire credit to God only since it is the reality. In such context of climax devotee, such devotee says that he/she is a total zero whereas God is all-in-all in such divine work. ***This point of very few exceptional devotees can't be extended to all the other human beings in general.***

In Pravrutti, while doing a good deed or bad deed, the planning and direction of execution of work are done by the human being whereas the energy of the work is supplied by God. A simile for this is that God is the horse taking you to any place desired by you as the energy of the work done during journey (*Abadhnan purusham pashum*— Veda). ***The planning and direction of work belongs to you only since you may like to go to a forest and get robbed or you may like to go to a city in which your friends stay to enjoy the happiness.*** The fruit of the work depends on the planning and direction of execution of work done by you and hence, such fruit comes to you only and not to the horse. In Pravrutti, the horse (God) acts like the inert energy only (based on freedom given to you) since you have not given a chance to it in your planning and direction of work. Hence, you are responsible for your good and bad fruits. In the case of the climax Nivrutti devotee, he/she surrendered to the horse (God) in all the three steps (Planning, direction of work and energy of work). ***You can't mix the climax devotee with the other general humanity and arrive at such confused conclusion.*** The teacher teaches the lesson to all in the class without any partiality. If majority students of the class are undisciplined, they may fail. A few disciplined students will pass the examination. You can't mix both and arrive at a common conclusion. The freedom was also given by God since the souls were bored due to continuous discipline for a long time (Kruta Yuga). The divine Father made His issues happy by giving freedom to the souls. At the same time, in the interest of the welfare of His issue-souls, He has taken all precautions to guide them in the right path by giving ethical scriptures and preaching the spiritual knowledge

through the human incarnations. Under these circumstances, if one blames God, it is the climax of ignorance only.



## Chapter 39

**HOW TO AVOID COMMITTING NON-OBVIOUS SINS?**

[December 01, 2018]

**O Learned and Devoted Servants of God,**

[Smt. Bindiya Chaudhry asked: I am Parikshit's wife who already is a devotee of Swamiji and I too am one. There is a question that is boggling me. First shat shat pranam to the all mighty Swami Dattatreya the unimaginable God. Some sins are obvious like killing someone or hurting, but how do we save ourselves from committing non-obvious sins that lead to our sufferings? Can one live a human life without committing sins? If sins are unintentional how do we avoid their repeat in future? I am currently suffering from a deep problem and am asking Swamiji for forgiveness for my sins. Is forgiveness possible in the same human birth?- Bindiya Chaudhry w/o. Shri Pariikshit, Lawyer, Delhi.]

**Swami Replied:-** *Sins done without intension like killing the ants by steps during walking on the road don't give punishments.* When the intension is absent, the direction of the work towards the fruit of the sin is also absent (*Jnaanaagnidagdhakarmanam, Padmapatramivaambhasaa—Gita*). The inert energy used in the work, which is given by God, is never linked with the fruit since such inert energy can't be linked with intension and giving direction in the work. If you take the awareness, it consists of two sides:-

- i) The basic essential inert energy called soul or Aatman and
- ii) The individual soul or bundle of thoughts called Jiiva.

Aatman is inert energy (*Sthaanurachaloyam— Gita*) and is not touched by the fruits of deeds since it can't have any intension. This Aatman is limited in a finite body like a water drop and is also the material of the entire cosmos like ocean maintaining quantitative difference only (*Nityah sarvagatah— Gita*). Jiiva or individual soul is the awareness in the form of a bundle of thoughts, which is responsible for the intension and direction of the work. Hence, such sins are excused because even the Jiiva, which is responsible for intensions, keeps silent and acts like the inert soul. Hence, in such deeds without intension the fruit doesn't arise to touch Jiiva also. When a sin is done with intension, the Jiiva gets the fruit since intension always belongs to Jiiva. *The fruit of such sin (like killing the ants during walk) doesn't arise to touch the human being, which is like an inert car going on the road killing the ants.* In this sin, there is no

difference between car and human being due to lack of intension in both. A person, who planned killing somebody, is more criminal than the person employed by him to kill that person. Of course, the employed person is not like inert car since his performance of the sin by taking money is also a criminal of lesser grade, but, equally punished due to the intension of earning money through sin. Your husband, being a lawyer, can explain this point with more clarity. In the case of sins done with intension, the direct doer, the employer of the direct doer, promoter and supporter share the fruit of the sin equally (*kartaa kaarayitaa chaiva, prerakashchaanumodakah...*). According to divine constitution, even the lawyer supporting the sin through argument for earning money and a corrupt judge supporting the sin through judgement also share the sin equally. Total justice may fail in the human level of enquiry, but, it is completed by the judgement of God.

The Gita mentions four types of work:-

- i) KarmaYoga which is God's work done by a devotee of Nivrutti line to attain the abode of God or Brahmaloaka.
- ii) Karma, which is good social work done by the devotee in Pravrutti to attain good fruits in temporary heaven or in this world also. Both Karma and Karma yoga are often used in the same sense, but, differ tremendously.
- iii) Vikarma, which is the sin not to be done and if done, punishment in the hell or sometimes in this world itself, is the fruit.
- iv) Akarma, which is inaction that is applicable to the case of doing sins (*Karmanohyapi boddhavyam*— Gita).

Karma (doing good deeds for the sake of selfish enjoyment) and Vikarma are related to each other constituting the phase of Pravrutti. The reason is *the selfish enjoyment grown to climax leads to sins*. For this reason only, Shankara opposed Mandana Mishra (Puurvamiimaamsaa), for following the path of doing deeds (Yajna) to attain temporary heavenly enjoyments. The line of Puurvamiimamsaa has fallen to such low state to say that God does not exist (*Devo na kashchhit...*).

In the Gita, total inaction (Akarma) is mentioned in a verse (*Sarvaarambhaparityaagii*). People misunderstand this as negation of doing any worldly work since God says to Arjuna that he should do His work only (*Matkarmaparamo bhava*— Gita). This is correct in the case of an exceptional Nivrutti devotee. But, in the case of ordinary human devotees this (that all worldly works must be stopped and only God's work must be done) is not possible. Of course, the devotee of Nivrutti is in this line of thinking only, who is a saint living as a beggar. But, in the case of

Pravrutti devotees not existing as saints, the practical problems in this world make you to do some worldly works also like doing some professional work for livelihood of yourself and your family (*Shariiraayaatraapicha te*— Gita) and to do some social service for the welfare of the world (*Lokasangrahamevaapi*— Gita). But, the social work also forms a part of Nivrutti (God's work) also since helping the people through propagating the spiritual knowledge of Pravrutti and Nivrutti are the needed aspects of God's work only. The social service done for selfish fame without devotion to God or for the sake of enjoyment of worldly or heavenly pleasures are quite different and can't be treated as perfect good deeds (of course, not sins). Maintenance of body and family are basic responsibilities (*Niyatasya tu samnyaasah...* Gita). Social service as propagation of spiritual knowledge is also an important part of God's work. The Gita says that one should stop all intensions (*Yasya sarve Samaarambhaah*— Gita) so that all actions are dropped (*Naivakurvan na kaarayan*— Gita) and this verse also must be taken in the case of doing sins only and not doing good deeds or God's work. Same authority, the Gita, which says that one should not have intensions causing deeds says that one should do certain actions also and this must be well understood to mean that sins are only objected and not good deeds and God's work. If sins are dropped and good deeds are done for the welfare of the world in order to get fame or reach the heaven for selfish enjoyment, such a devotee is near to Nivrutti line and can be treated as the middle state between sin and total Nivrutti. A person doing sins is far from Nivrutti. Hell is near to earth, heaven is far from hell and abode of God is far from heaven. ***If the devotee is doing social service based on the devotion to God and not based on heaven, such devotee reaches God.*** A person doing good deeds only for the enjoyment of heavenly pleasures returns to earth and rotates in the life cycles (*kaamaatmaanah..., Kshiine punye...* Gita). The inaction preached by the Gita always applies to the three types of main sins or the three main gates of the hell (illegal sex, violence and greediness) and hence, the sins are always to be avoided (*Tasmaadetat trayam tyajet*— Gita).

Sin (Paapam) and merit (Punyam) are decided based on various factors analyzed deeply. Lust (Kaama) is a sin. But, lust is not a sin if the worldly bond is legally justified (*Dharmaaviruddhah kaamosmi*— Gita). ***If the worldly bond is unjust and illegal, even a trace of theoretical love is sin.*** Violence or hurting is a sin. But, killing demons and hurting another person in order to lead him/her to the right path of justice by the preacher are not sins. Violence or hurting good people is only the sin. Greediness is a sin. But, greediness in unnecessary expenditure is not a sin. Greediness in

justified expenditure or earning money through corruption is only the sin. Hence, deep analysis is very important (*Buddhiyukto jahaatiha*— Gita) in deciding which is sin and which is not a sin.

***Reformation is a golden opportunity given by God to us.*** If you realise by identifying the sin through analysis (Jnaana Yoga), it is the first step. Then, in the second step, you have to repent sincerely before God with deep devotion to Him (Bhakti Yoga). In the third final step, you shall not repeat the same sin in your future life (Karma Yoga). Reformation consists of these three steps. ***Many fail in the third step, which is of no use because the third step is practical and the first two steps are theoretical.*** Some clever people exploit this concept by thinking that they will reform their souls just before death! Such over intelligence brings double punishment since God is omniscient!

It is perfectly correct to say that a soul can't be idle by keeping silent without any action (*Kurvanneveha karmaani*— Veda, *Nahi Kashchit kshanamapi*— Gita). Hence, God is never asking you to become inactive like inert stone. Such inactivity is not only impossible but also useless in the spiritual path. You have to learn both activity and inactivity in life. Inactivity shall be applied in doing or even desiring to do a sin. Activity shall be applied in doing good deeds to help the society in the case of ordinary human being following Pravrutti and in doing God's work in the case of exceptional human devotee following Nivrutti. The Gita is stressing on both activity and inactivity in context of these two separate lines. In both lines, you shall do the work without attaching to fruit through selfishness so that you can do the work perfectly by concentrating all your total energy on the work only (*Karmanyevaadhikaaraste*— Gita). Devotees like Shankara, Meera etc., jumped straight to God's work only avoiding all the worldly works from the childhood itself, which is a direct jump to salvation (*Saakshaanmukti*) from the worldly bonds attained by very strong bond with God. Devotees like Ramanuja, Janaka etc., walked towards the same goal of salvation from worldly bonds passing through all the four states of life (Aashramas) and this is called gradual walking towards the goal (*Kramamukti*), which is applicable to major humanity.

Some times, we are punished here severely, without doing the sin, which is at par with such severe punishment. We get confused in this place thinking that God is cruel and sadist. Such thinking is due to our ignorance only. In fact, punishments are given in the upper sub-world (hell) only so that we will not be disturbed in this sub-world (earth) while performing our worldly and divine duties. For this reason, the upper worlds (or sub-worlds) are called Bhogalokas (places for receiving fruits) and this earth is called

Karmaloka (place for doing deeds). This is a general rule. Intensive sins done here are punished here itself immediately and this is an exceptional rule. Sometimes, punishment of sin done in the previous birth is to be received here itself because of special condition, which is that the killed animal thinks while dying that it will kill the killer also in the same way in the next birth and this is to be fulfilled in the next birth. But, in the above first mentioned case (getting severe punishment without doing corresponding severe sin in this birth), both rules are absent since we have not done a severe sin here to receive equally severe punishment here. We shall not also be punished here for the sins done in the past birth as per the general rule. There is another exceptional rule under which this case is covered. God is all-in-all and is beyond all the rules, but, breaks the rule only for some good purpose. All these punishments are given to the soul for its reformation only (and not for revenge) and the guiding doctor for this is God. If God feels that a person will be benefited to proceed towards reformation, if some punishment is given to him/her, He can bring it to the present life from the future life cycles with reduced interest (like a premature deposit) in the interest of the welfare of the soul. A doctor can increase the dosage of antibiotics suddenly deviating from the regular pattern based on sudden necessity in the treatment felt by the God-doctor.

## Chapter 40

**CLARIFICATION ON “INDRASHATRU” MENTIONED IN VEDA**

[December 02, 2018]

**O Learned and Devoted Servants of God,**

Dr. C. Annapurna asked:- Please clarify once again the topic of “Indrashatru” mentioned in Veda, which is referred by You in the recent messages.

**Swami Replied:-** The Vedic scholars of puurvamiimaamsas line say (*Yathendrashatruh svaratoparaadhaat*) that Vrutra-demon was killed because in the worship prayer on behalf of Vrutra, the sages (forced by Vrutra to do the prayer) changed the upper accent (Udaatta svara) to be used on the word ‘*Shatro*’ to the word ‘Indra’ so that the original meaning expected (that the enemy of Indra, who is Vrutra shall flourish) is changed to the opposite meaning (that Indra or the enemy of Vrutra shall flourish). This is the interpretation in support of the priests reciting the Veda blindly without knowing its meaning. This interpretation says that the meaning depends on the accent and hence, results are received without the reference of the knowledge of the Veda. By this, the priests attract people to support them for reciting the Veda without knowing its meaning since fruits are received by mere sound-accent used in the blind recitation.

Actually, the word ‘*Indrashatru*’ has two types of meanings based on the rules of Sanskrit grammar:-

1) Indra himself is the enemy (*Indrashchaasau shatrushcha*) and this is Prathamaatpurusha samaasa and

2) The enemy of Indra, who is Vrutra (*Indrasya shatruh*) and this is Shashthiitpurusha samaasa.

***In the grammar, it is not told that the difference comes based on the accent.*** The difference comes as per the intension to take the meaning for this word. The above theory of accent means that irrespective of intension, meaning is decided by the accent. Such point is not mentioned by the grammar.

Let us assume that the priests had intension also about the favour to Indra and hence, the reverse result happened. If the result is based on the intension, then, there is no necessity of accent. If you say that both intension and accent together give the result, such concept is not found in the worships done by the priests in saying the intension or aim (Samkalpa)

before doing the vedic or non-Vedic worship. In uttering the Samkalpa in the beginning, accent is not used, in which case results should not come. But, results are seen for the Samkalpa uttered without accent. ***In any type of worship (Vedic or non-Vedic), the Samkalpa is not from the Veda and hence, does not possess accent.***

In fact, whether it is the Vedic worship or non-Vedic worship, Samkalpa is not from the Veda and hence, there is no point of accent. Actually, God gives fruits to the prayers done. The sanction of results by God is based on His independent discrimination. God is not giving results for the prayers based on the accent or the samkalpa (intension) of the praying devotee. ***If the prayer is justified, God gives positive result and if it is not justified, God keeps silent.*** Here, in this case, Vrutra is a bad demon and Indra is a good angel. God always supports good souls. Hence, God gave the reverse result by which Vrutra was killed by Indra and not the reverse. God is neither bound by the inert sound-accent nor bound by the non-inert intension of the soul in giving results mechanically bent by intension or accent.

In the above case of Indrashatru, God favoured Indra because Indra is a good soul. ***Incidentally, the accent in the prayer and the intension of sages coincided with the decision of God to support good side.*** This is called Kaakataaliyyaka nyaaya, which means that when a person stood under a palm tree, a crow also came and sat on it in the same time and a palm fruit fell on the person. The fruit fell on its own reason that its stem became very weak resulting in falling of the fruit. The person thought that since the crow sat on the tree, the fruit has fallen. This is just a coincidence of the sitting crow and fall of the fruit. Based on this, the priests exploited this coincidence in support of their blind recitation of the Veda without knowing or explaining its meaning.

## Chapter 41

[December 07, 2018]

**O Learned and Devoted Servants of God,**

**Dr. Nikhil asked:-** Based on the recent message given to the question asked by Smt. Bindiya Chaudhry (w/o Shri Pariikshit, Lawyer, Delhi), Dr Nikhil asked the following questions, which are answered below:-

**1. How is sin shared among doer of the sin, the employer, the promoter and the supporter?**

[Context: In the case of sins done with intention, the direct doer of the sin, the employer of the direct doer, the promoter and the supporter; all share the fruit of the sin equally (kartā kārayitā caiva, prerakaścānumodakaḥ...).

**Comment: 1) A):- Does anumodaka mean the enjoyer of the benefit? I request You to please throw light on the case of the enjoyer of the benefit too.**

B):- In the case of Valmiki's story, his family said that they would not accept a share in the sin even though they were the enjoyers of the wealth earned through sinful means. They said that as the breadwinner, Valmiki was duty-bound to provide for his family; how he fulfilled his duty was none of their concern. They had never forced him to commit sin and rob others. So they would not accept a share in the sin. This was a specific case where the doer of the sin was duty-bound to provide for the enjoyers of the benefits. More importantly, the family members had no choice but to depend on Valmiki, the bread-winner.

But in general a person who enjoys the benefits of a sinful deed, shares sin especially when the doer of the sin is not duty-bound to provide for the enjoyment of the enjoyer. Or more correctly, the enjoyer who is not dependent on the doer of the sin gets a share in the sin.]

**Swami Replied:- 1) A:-** You have every grammatical right to take the meaning of Anumodaka in the sense of enjoyer since the root verb 'Mud' means joy. But, the word '**Anumodakah**' means the supporter of a deed and its concept after the deed is over. '**Anumodanam**' or '**Samarthanam**' or '**Sammatih**' are the words used alternatively in the sense of supporting through acceptance and expressed joy. If this word is taken in the sense of enjoying the fruit, it is also correct because the supporter will enjoy the fruit equally along with the other three persons (direct doer or *kartaa*, indirect doer or employer of *Kartaa* called *Kaarayitaa*, promoter called *preraka*) involved before the work or during the work. ***The supporter comes in to picture when the work is over like a lawyer pleading the case of a sinner.*** The prefix '*Anu*' means the supporter



(one category) following the three persons (another category). Since all these four enjoy the punishment or fruit of the sin (*chatvaarah samabhaaginah*), if you take the meaning of Anumodaka as the person, who enjoys the fruit only, the former three persons also become Anumodakas by enjoying the fruit of the deed. In such case, the fourth category called Anumodaka doesn't exist separately and we have to close the concept with the prior three persons only. ***Unless you take a separate meaning like supporting, you can't have the separate existence of supporter as the fourth independent category.*** The root verb 'Mud' primarily means to enjoy. Due to the prefix 'Anu' it means supporting through acceptance and appreciation of the deed as per the grammar. Since the supporter also enjoys the fruit like the other three persons, you can associate the primary meaning of the root verb also along with the actual meaning, which is 'support' that was generated by associating with the prefix 'Anu'. But, the meaning derived from the root verb (enjoyment) extends to all the four persons (Ativyaapti) and can't be fixed only with the fourth person that gives separate fourth place. When this meaning (enjoyment) extends to the prior three persons, the fourth person disappears and in such case, the word four (*chatvaarah*) becomes false. Hence, Anumodaka shall be taken as the supporter to protect the fourth category mentioned in the verse (this sense of supporting is as per the grammar, which fixes this meaning primarily) and you can add your meaning (enjoyer) also to the supporter based on the root verb.

**B):- *The fruit of the deed is enjoyed by all the above mentioned four persons separately and the fruit is full in the case of each of the four persons.*** If hundred beatings are the fruit of a sin, each of the above four receives hundred beatings in the hell. The sense should not be taken in wrong angle to mean that  $1/4^{\text{th}}$  of the fruit (100/4 beatings) will be enjoyed by each of the above four. Coming to the main point, the family of Valmiki replied that it will not share the sin of the robber Valmiki since it is not directly involved in the sin of robbing. Such answer was useful for Valmiki to become sage and the family gave such answer due to its ignorance about the actual concept. The conversion of Valmiki need not be criticized as the result based on the false understanding of the true concept by the family. Sage Narada asked Valmiki to go to his house and advised him to put this question to his family. When Valmiki returned, on hearing this wrong answer, Narada did not correct it being the real preacher (Guru) and not being mere scholar. The Guru does not bother about the truth of a concept. If a false concept can help a soul to progress to the next higher good step, Guru will even preach the false concept for the immediate spiritual

progress. Such a lie is called Arthavaada since it is told for a good purpose. *If the truth damages the soul in spiritual progress, it should not be revealed for the time being and this tendency of a real Guru based on the psychology of the receivers can be well found in the three divine preachers.*

If the party and its advocate say a concept, it need not be accepted by the judge, who is the final authority on the constitution. Hence, the answer given by the family need not be taken as the final authority and based on it the true concept should not be developed. It is the ignorance of the family to think that it will not undergo the punishment of the sin since it comes certainly under the fourth category. The family obviously knows that Valmiki is bringing money and jewels by robbing only and not by doing some hard work as labor. When Valmiki went to house, he did not ask the family that whether it knows that the wealth brought by him was through robbery and not through any justified work. The family did not also reply to such question saying that it is shocked to know the truth of his earning on that day only. He simply asked the family that whether it will share the sin or not. The reply from the family clearly proves that it knows that Valmiki is doing the sin and is enjoying the wealth. The family replied ignorantly that it will not share the sin even though it enjoys the fruit (wealth) of the deed and that it will not enjoy the punishment of the deed since it is not the direct doer of the sin. The ignorant family limited the sin to the first person (Kartaa) of the first category only. This ignorance of the family was exploited by Sage Narada to do good work of reformation of Valmiki.

**Opponent:-** Valmiki is under wrong impression that his sin will be shared by his family so that his punishment gets reduced. Why Narada did not reveal the truth to Valmiki? Even if the actual truth (that the punishment of sin is never reduced since the total punishment goes to family also simultaneously) is told by Narada, Vaalmiki would have been reformed by knowing that the punishment of the sin is not reduced at any cost.

**Swami:-** If you know that your punishment is not reduced since your family does not share it, which will not be punished even a little, the force of your reformation becomes very strong since you think that even though both yourself and your family are equally sharing the fruit (wealth) of your sin, you are totally punished and your family escapes totally the punishment. If you know that even though your punishment is not reduced, your family will be also equally punished, there will be some satisfaction and sympathy towards your

family, which will reduce the force of vigor of your reformation. Hence, sage Narada did not reveal the truth to Valmiki. ***Such is the vigor of attention of a Guru towards the receiving soul!***

***The Gita says that one shall not leave the duties (Niyatam kuru...), which doesn't mean that the duties must be done even in unjust way.*** The wife is told as the partner in all the four works (Dharma or justice, Artha or wealth, Kaama or sex and Moksha or spiritual effort for salvation). The wife and grown up children (family) can't escape the punishment-fruits of sins while they enjoy the fruits of sinful deeds. Any human being with least common sense knows the path through which the head of the family is earning. If necessary, the wife also has to earn along with her husband by doing the job since she is a partner in Artha. When any family can easily know that the head of the family is doing sin to earn, the family shall advice him/her strongly to stop such sin and shall enter the path of justified earning to compensate the expenses of the family. This is the reason that why the family is also destroyed in course of time by the sinful money earned by the head of the family. If the head of the family is doing a justified job taking justified salary and also earns sinful money through corruption, the family may not identify the sinful money if it is in very small amounts. In such case, it is justified to say that the head alone shall undergo the punishment as doer (*Kartaa*). The higher officer sharing the corrupt money also undergoes the same punishment as indirect doer (*Kaarayitaa*). Other employee, who is also earning money through corruption encouraging this doer undergoes the same punishment as promoter (*Preraka*). The family enjoying the sinful money earned by the doer in large amounts (naturally, the family has to suspect about such large amount and question the doer), the family also undergoes such punishment as the enjoyer of the fruit of sinful deed and here the family is supporter (*Anumodaka*). Even if the family keeps silent on the corruption to say that it never supported it, such excuse can't be valid since it has the responsibility to question the sin and try to avoid it by controlling the head of the family.

A sinful employee, who earns corrupt money by taking bribe from another sinful person like a contractor says that he is taking bribe from the sinful contractor looting lot of money in a project. The employee says that he is collecting money from a corrupt rich fellow only and not from a poor person. The employee can't escape punishment in the hell like the contractor because both are earning sinful money for their selfish purpose by accumulating for their families. Such sinful money shall be donated for

good works like God's work, feeding beggars, helping poor etc., to escape from the punishment. Apart from the punishment, the sinners do not realize the fact that the purpose for which sinful money is accumulated shall destroy their children and future generations. ***Even in the case of emergency (Aapatdharma) sin shall be avoided.*** It is told that sage Vishvaamitra ate the flesh of a dog in draught. He only ate the flesh of dog that already died and did not kill it to save his life. Even Kaapaalikaas are not sinners, who eat the dead bodies. Flesh by itself is not sinful since it does not differ from vegetarian food in the constituents.

The judgment of God depends on His deep analysis based on the overall background (based on the omniscience of God). Hence, the Gita says that the analysis of deeds is very deep (***Gahanaa karmano gatih***).

## 2. Good and bad sides of qualities

[December 08, 2018]

**Dr. Nikhil asked:-** Based on the recent message given to the question asked by Smt. Bindiya Chaudhry (w/o Shri Pariikshit, Lawyer, Delhi), Dr Nikhil asked the following questions, which are answered below:-

**Context:** Similarly, greed which causes a person to earn money through corrupt means is sin. Hence, deep analysis is very important (Buddhiyukto jahātīha—Gītā) in deciding what is sin and what is not sin.

**Comment 2:-** This verse talks about giving up both merit and sin and join yoga since such yoga is skillful action. I am not sure how it fits in this context.

My understanding of this verse is somewhat in the sense of “sarvadarman parityajya...” i.e., the soul who has thoroughly understood spiritual knowledge (buddhiyukto), surrenders to God (yogaaya yujjasva) and works for God. He gives up thinking about merit and sin (jahaatīha ubhe sukrita dushkrite). Such work is real skillful action, since success is assured in God's work due to God's unimaginable grace. Also the servant is free of tension due to faith in God, so, the work also happens efficiently.

**Swami replied:-** You are correct in saying that ‘Yoga’ is the main topic of this verse since the third line in this verse says that hence, one shall associate with Yoga (***Tasmaat yogaaya...***). In the first two lines, the verse means that a person, who is associated with intelligence or analysis leaves both sin (Paapam) and merit (Punyam). ***The primary step for leaving both types of good and bad deeds is to recognize which is really good deed and which is really bad deed through sharp analysis (Buddhau sharanam...)***. Unless this primary step is satisfied, the subsequent step, which is leaving both good and bad deeds can't happen. It is this primary sense of the first step in which I quoted the above verse (***Buddhiyukto...***). The subsequent step is to leave both good and bad deeds through Yoga after realizing good

and bad sides of a good deed and good and bad sides of a bad deed. ***You have to leave bad sides of both good and bad deeds and this is referred here (Jahaatiha...).***

You have taken this verse along with the above two verses (***Duurenahyavaram karma..., Yogasthah kuru karmaani...***) and the below verse (***karmajam buddhiyukataa hi...***) is also to be taken along with the three verses for completing a specific concept called Yoga since these four verses establish the concept of Yoga as the primary topic.

**Opponent:-** If both good and bad deeds (without looking at good and bad sides of each deed since a good deed is totally good and a bad deed is totally bad) are left, there is no deed leftover. Hence, this means leaving all the deeds. When all the deeds are leftover, there is no need of analysis to distinguish good and bad deeds. Therefore, your primary sense has no place in this verse.

**Swami:-** You mean that this verse says about leaving all deeds, which is impossible as told by the Gita (***nahi kashchhit kshanamapi...***). Not only this, the Gita says that one shall do certain deeds like social work (***Lokasamgrahamevaapi...***), worldly duties for livelihood (***shariirayaatraapicha te...***) etc. When all the deeds are to be left, how can the Gita recommend certain deeds? This means that there are certain deeds, which are different from good and bad deeds like work to earn, social work etc. If earning for livelihood is not done it is bad deed. By this earning for livelihood is good deed. Similarly, social service. If you say that the deeds recommended by the Gita are also good deeds, in such case, as per your meaning of the above verse (***Buddhiyukto...***) the recommended duties are also to be left since these duties are good, which must be left as per the verse. But, the Gita orders to do certain duties and the order is clearly seen by using the verbs like ‘Kuru’ (***kuru karmaani***), ‘Bhava’ (***matkarma paramo bhava***) coming under the sense of order (***vidhi ling***). In the above verse the verb (***Jahaati***) used is only in present tense (***vartamana lat***). Order surpasses the present tense in implementing force. Hence, proper analysis must be done to recognize good deeds to be done and bad deeds to be leftover. If good and bad deeds are crystal clear by themselves, this verse saying that both good and bad deeds are leftover contradicts the other verses of the Gita. ***Hence, this verse must mean that the bad side of good deed thought by you as good deed must be***

**leftover.** Similarly the bad side of bad deed thought by you as bad deed also must be leftover. This results that both good and bad deeds as per your superficial classification must be leftover after investigating good and bad sides of both good and bad deeds.

Often, people question that since God created bad qualities, souls are trapped by those and do sins. Hence, the creator is indirect sadist to tempt the souls to do sins and punish them for sins. This argument is totally wrong since the so called bad qualities have both meritorious as well as sinful sides. God created these so called bad qualities in view of their meritorious side only and hence, originally these were good qualities only. ***The souls turned these good qualities into wrong side due to the freedom given to them by God in course of long time after creation since they were bored with long good discipline.*** But, God pointed out the sinful sides of these good qualities and warned the souls regarding the subsequent punishments. God is coming as incarnations to preach mainly this topic (Pravrutti). In spite of all this, ignorant people blame God! The main three sins, which are the main gates of hell as told in the Gita can be examined to show the meritorious and sinful sides of these sins:-

**1) Lust in sex (kaama):-** The meritorious side of sex is to generate issues for next generation. The sex with wife is perfectly justified to produce children (***Dharmaaviruddhah kaamosmi-*** Gita). The intensive sex done frequently (lust) with the wife is also justified since the time of release of ovum is uncertain and life of sperm is very short. Hence, the union of both requires frequent trails based on several hindering gynecological factors inviting frequent sex for producing children. Hence, lust has good side. When an unjust worldly bond is selected for sex, it is the sinful side and this is done by the souls based on the freedom, which alone is to be leftover. An ordinary human being of Pravrutti should not leave the total sex blindly without recognizing the internal sub-classification. Very few exceptional souls of Nivrutti like Shankara, Ramakrishna etc., left the total sex not by any forced effort since it was natural subsequent consequence of extreme attachment to God, who are out of the context of Pravrutti or Karmaadhikaara (eligible for worldly work also).

**2) Violence (krodha):-** The originally created good side is to become angry on students and issues by teachers and parents respectively to guide them to right path in Pravrutti. ***Even killing a devilish soul is the good side of violence on part of the court*** (here, law should not be taken into hands by the individual) ***and God (Vinaashaaya cha dushkrutaam—*** Gita). Even God Rama, the embodiment of justice and peace is described as the person

becoming angry and even killing in proper place (*Sthaanakrodhah prahartaa cha*— Ramaayanam). The sinful side of this quality is to become angry to hurt or even to kill good people.

**3) Greediness (lobha):-** The original good side is not to donate to undeserving receivers and to donate deserving receivers. The sinful side of this is to donate to undeserving receivers and not to donate to deserving receivers. Unless you save money avoiding undeserving donations, you can't do deserving donations since the finance is limited in the case of almost all human beings. Only very few are rich. Even if you are rich, the sinful side of greediness must be avoided and its meritorious side must be implemented. In the Mahaabhaaratam it is clearly told that both donation to undeserving and greediness towards deserving are sins.

The other three vices (Moha, Mada and Maatsarya) have also both good and bad sides. These three limited to their boundaries only are not dangerous to yield punishments in hell. Their consequential deeds may become punishable sins.

**4) Fascination (Moha):-** Fascination to family is good side in Pravrutti and Moha to God is better side both in Pravrutti and Nivrutti. Moha to unjust illegal bonds is sin in Pravrutti. Moha concentrated only on all worldly bonds is bad side in both Nivrutti and Pravrutti (The only fascination to worldly bonds by itself is not a punishable sin, but, bad since the spiritual progress is stopped. Such extreme moha to worldly bonds without moha to God may lead the soul to do the punishable sin in Pravrutti also.). In overall sense, moha to God is good side and moha to worldly bonds is bad side.

**5) Pride (Mada):-** The good side is to have self-confidence and the bad side is to have ego. Limited pride is self-confidence like the normal temperature of the body. If the pride grows beyond certain limit, it is ego like the fever with higher temperature. If the confidence drops down below certain limit also, it is like fall of temperature below normal level leading to danger. Undr confidence leads to fear to do even normal works. In Nivrutti, a devotee can be proud of being the disciple of God Datta. But, this pride shall not take negative direction to look down at the other forms of God Datta and this is bad side resulting due to ignorance of spiritual knowledge preached by God Datta.

**6) Jealousy (Maatsarya):-** The good side is to develop jealousy towards better people and put efforts to reach their level or even to surpass them to become best. Envy in knowledge brings growth (*spardhayaa vardhate vidyaa*). The bad side is to pull down their legs by false blame to

become equal with them or even to suppress them below the one's own level to become better than them.

Ego and jealousy existing on wrong sides develop repulsion towards the human incarnation in this world and develop repulsion with energetic incarnation after death in the upper worlds. Both these are very important in Nivrutti so that the soul shall not miss God here or there.

Even the good qualities have both meritorious and sinful sides to be found by analysis. To worship God is a good quality and the good side of this is to worship God based on true love without aspiration for any fruit in return from Him. The bad side of this is to worship God based on artificial love for the sake of a fruit from Him. Social service is a good quality which has both good and bad sides. A politician doing social service for getting votes to earn sinful money through a position on winning is the bad side. Social service done by Mahatmaa Gandhi, Mother Theresa etc., with the goal of helping needy souls in the name of God is the good side. In ancient days, Yajna was also the social service done to feed hungry people along with spiritual debates and prayers to God and this was the good side of it. The bad side of Yajna is to do the same Yajna for heavenly pleasures after death (or even for worldly pleasures in this life without spiritual knowledge and devotion to God). The Puurvamiimamsaa is the bad side of Yajna, which was condemned by Shankara.

What is the meaning of the word yoga?—Yoga means simply union (based on the root verb 'yuj') or association or attainment. Dhana yoga means attaining wealth. Putrayoga means attaining issues. Hence, the attainable item for which the effort is put must be mentioned before the word yoga as prefix or the word yoga must be defined in that context. ***Today, it has become a fashion to speak the word yoga independently!*** In Nivrutti also, yoga is used in full form like Buddhiyoga or Jnaanayoga, Bhaktiyoga, Karmayoga etc. 'Associate with association' is the meaning of '*Yogaaya yujyasva*' uttered in this verse, which has no meaning since it is repetition of union. Hence, the word yoga is immediately defined in the subsequent line as 'Yoga means talent in actions (*yogah karmasu kaushalam*)'. This meaning of the word yoga is limited to this verse only and shall not be extended to every place. Here, since the word yoga is used without any prefix, its definition is given. Similarly, the word yoga without prefix is used in saying that one shall do actions by situating in yoga, having no attachment, becoming equal to profit and loss and yoga, here, means equality (*Yogasthah kuru karmaani...*, *Samatvam Yoga...*). Hence, whenever prefix is absent, the word yoga is defined in that context and such



definition shall not be extended everywhere. Wherever the prefix is used, the meaning is clear and no separate definition for yoga is needed there.

Taking misery and happiness in equal way is told to be yoga (*Samatvam yoga uchyate*) as you enjoy hot dishes and sweet dishes in meals equally. This does not mean that sweet and hot dishes are one and the same. When you eat sweet dish cold tears of happiness appear and while eating hot dish hot tears of misery appear and hence, the symptoms of enjoyment also differ. But, the end fruit, which is joy, is equal in both. The simile is true in the case of souls, which enjoy both sweet and hot dishes in the final stage (after eating) of enjoyment of the fruit of eating meals, which is joy. But, similarly, the soul can't enjoy misery and happiness with equal joy in the real world. The reason is that world is real to soul. God can enjoy both misery and happiness in this world equally like the human being (soul) enjoying comedy and tragedy in the cinema. For God world is unreal and hence can enjoy both equally. For the soul cinema is unreal and world is real and hence the soul can't enjoy comedy and tragedy equally in this real world. ***Soul is different from God in not having the powers of creation, maintenance and destruction of this world.*** Even in the enjoyment of tragedy and comedy in the world, the soul is different from God. Hence, monism between God and soul is impossible in any angle and this is the view of Madhva. Monism is possible if God wishes to become the human being due to His omnipotence. Monism in enjoyment also can't be achieved by the soul even through its effort. Only grace of God can bring such monism (*Eshvaraanugrahaadeva...*). If God wishes, the soul can become God when God merges with the soul resulting in complete monism. Hence, such equality (Yoga) is in the hands of God only. Such equality in enjoyment is again related to the experience, which is theoretical phase only. Such equality is not in the physical world and hence tragedy and comedy or their symptoms are never equal. This theoretical phase of equality is also related to thought or knowledge only and hence Buddhiyoga is mentioned prominently in these four verses. The physical actions are said to be just inert and pitiable (*Krupanaah...*) followers of the thought decided by analysis done through intelligence (*Duurenahyavaram...*). Even though the equality in enjoyment of both happiness and misery (Yoga) is possible only to God in full extent, the soul can try for it by detaching from the fruit of the action (*Samgam tyaktvaa...*) to certain extent, which in full extent is possible only to God. Since this yoga is very useful in the service of God, God will bless the devotee trying for such equality of enjoyment in this real world. ***The soul is attached to the fruit due to its inherent limited selfishness and hence putting effort in this***

**direction is also not permanent.** For permanent equality in joy to come from both tragedy and comedy in this world, God's grace is very essential. In the case of a person doing social service, this detachment from fruit exists since it is the work for others. But, full time social work is not possible since selfish work is inevitable at least in the case of work to be done for livelihood. If the word yoga is used without any prefix or definition, it must be taken as the attainment of the grace of God since His grace is needed from the very basic level in Pravrutti and Nivrutti. If you want the word yoga to be used in the sense of attainment of God Himself, only the attainment of relevant incarnation of God becomes the understood meaning of the word yoga.

In the verse "**Buddhiyukto...**", yoga is told as the talent in the actions. The talent also belongs to knowledge only and not to the inert actions. The analysis shows us the good and bad sides of both merits and sins. After identifying which is good side and which is bad side as per the analysis given above, the actions are to be done. Without this analysis thinking that a bad quality is totally bad and a good quality is totally good, which ends in total leaving the bad quality or total accepting a good quality and such leaving and acceptance must be leftover (**Jahaatiha...**), which is talent or Yoga. In these three verses (**Yogasthah...**, **Duurenahyavaram...and Buddhiyukto...**) the service to God (Karmasamnyaasa) is explained. In the fourth verse (**Karmajam...phalam tyaktvaa**) the sacrifice of fruit of work is mentioned. All these four verses deal with the practical devotion or Karma Yoga to be done for God as Karmasamnyaasa (prior three verses) and Karmaphalatyaaga (fourth verse).

Through sharp analysis by intelligence (**Buddhi yukto...**) one recognizes which is good side and which is bad side of both merit and sin and involves in or withdraws from the good and bad actions respectively. By this analysis, one leaves the external general classification of sin and merit (decided by mere general and external classification of both categories without discriminating good and bad sides of both categories). **For example:-** Without analysis one rejects anger totally everywhere without applying anger in proper place also (bad side of good deed). He performs worship to God as good deed for some fruit (bad side of good deed) without knowing that worship shall be done through real love only and not for fruit (good side of good deed). But, by analysis one identifies both good and bad sides of each quality, which is considered as good or bad through ignorant classification. This Buddhi Yoga is leaving total merit and total sin without identifying the inner good and bad sides of both merit and sin. Such leaving of merit and sin as the two general categories is done in

the presence of analysis (like not to be angry everywhere or worship God for fruits). On analysis by sharp intelligence, the bad side of anger is only left and the bad side of God's worship is only left. This is the meaning of leaving (bad sides of) both merit and sin (***Jahaatiha ubhe sukruta dushkrute***). Such leaving (bad sides of) both merit and sin by analysis (***Buddhiyukto***) is the meaning of this verse. This is the identification of actual merit and actual sin and with such sharp talent only the actions are to be done.

The entire Gita is taught on the topic based on fight with grandfather (Bhishma) and teacher (Drona), which may lead even in killing both the most respectable personalities for Arjuna (***Katham Bhishmamaham...***). Arjuna has taken killing the respectable elders as the sin, which is based on the external ignorant clarification. This sin has both good and bad sides. The good side of this sin is that one should not kill any good person and especially good respectable elders. The bad side of this sin is not to kill respectable elders even if they are bad. Bhishma and Drona did not control Kauravas while they were insulting Draupadi in the court by attempting to make her naked before all. This is the extreme sin. Both these personalities are very powerful and capable to control this climax sin. ***They kept silent and silence means acceptance, which makes both these persons come under the category of supporter (Anumodaka)***. Hence, both are sinners and shall be punished according to the sharp classification of merit and sin, which reveal both good and bad sides of both merit and sin. This is the heart of Krishna in this context of these verses.

## Chapter 42

**IS GOD RESPONSIBLE OF CASTE SYSTEM?**

[December 09, 2018]

**O Learned and Devoted Servants of God,**

Dr. K. V. Prasad (USA) asked:- In Gita God Krishna said in a verse “chaaturvarnyam...” that He is responsible for the caste system and yet, not responsible for it. What is the meaning of this mutual contradiction?

**Swami replied:-** In this verse the upper two lines say “*Originally, I have created the caste system based on qualities and deeds*” (*Chaaturvarnyam...*). The word ‘*Srushtam*’ indicates the beginning stage of the creation or Srushti. The two lines below of this verse say “*even though I am responsible for this caste system, yet, I am not responsible for this*” (*tasya kartaaramapi maam...*). On careful analysis, we can resolve the mutual contradiction seen in this verse, which is that God is responsible and yet, not responsible for the caste system.

In the beginning of creation, God created the caste system based on the classification of qualities and deeds. *Souls interested in preaching the spiritual knowledge in the society were called as Brahmanas*. Souls interested in fights for keeping justice protected were called as Kshatriyas. Souls interested in business for the distribution of commodities were called as Vaishyas. Souls interested in agriculture and public service were called as Shudras. Since the qualities and their subsequent professional works are the basis of the caste system, the caste is not decided by birth, but, by the possessed qualities and their corresponding expressed deeds. Anybody born to anybody can come under a specific caste. One gets the caste based on his/her interest and acquired qualities and deeds related to the specific interest. ***God says that He is responsible for such original caste system based on qualities and deeds.***

In such case, why God said that He is not responsible for the caste system? The word caste expressed here is not the same caste system expressed above, which is based on qualities and deeds. What He means exactly is that He is responsible for the quality—deed based caste system, but, He is not responsible for the birth based caste system that appeared in due course of the creation due to misunderstanding. If He means that He is the establisher of quality based caste system and at the same time He is not responsible for the same quality based caste system, the self-contradiction

is inevitable here leading to the conclusion that God is mad! Since God can never be mad being omniscient, it shall mean a different type of caste system that evolved later on for which He is saying that He is not responsible. The evolved new caste system is based on birth only and not on qualities and deeds. This means that the evolved caste system means that the issue of a Brahmana shall be Brahmana only irrespective of qualities and deeds of that issue. What is the reason for the evolution of such new caste system based on birth in course of time? There is a valid reason. A quality is always imbibed by the child from the surrounding atmosphere. The atmosphere of a Brahmana family is congenial to get the qualities and deeds corresponding to a Brahmana. Moreover, the parents are also very much interested in inducing their qualities into their child. Hence, the soul imbibes the qualities of Brahmana from its parents from the childhood itself and this appears as if that a Brahmana generates another Brahmana only. This is a coincidence that makes us to think that as if a Brahmana generates another Brahmana through genes carrying the qualities from parents to child. But, this is totally wrong since ***genes carry certain mannerisms only and not the qualities***. Qualities are always imbibed by the soul from the surrounding atmosphere only and the qualities appear in a soul from its childhood from the congenial atmosphere of the family. The qualities and the interest on such qualities are developed by such congenial atmosphere of the family, which misleads us to think that a caste generates the same caste through the blood relationship. This is a general tendency based on the existence of natural congenial atmosphere.

The above concept of congenial atmosphere continues to mislead us to think that the caste system is based on the birth and blood relationship only and this is valid as long as the system continues. But, when there is a break in this continuing system, the analysis is required to find out the basic truth. In such situation, the basic truth comes out, which is that the caste system is based on the imbibed qualities and corresponding deeds only and not based on the birth and blood relationship. Bhuurishrava is born in the family of pot makers or Shudras. But, he became a terrible Vedic scholar and his surrounding atmosphere of his family, which was not at all congenial to such special quality, could not influence him to develop interest in preparing the mud pots. Such special qualities appear in a soul based on his background in the previous birth, which are very strong and not effected by any different atmosphere even though such atmosphere exists in its house from its childhood. These strong qualities were imbibed by the soul from the then surrounding atmosphere in the previous birth. Brahmanas in that time were sages, who know the basic true concept and

hence, elected Bhuurishrava for the post of the presiding authority (called Brahma) in a sacrifice performed by them in Naimisha forest. The sages were powerful scholars of the truth and were never misled by the superimposed concept of caste system by birth. They did not reject Bhuurishrava as Shudra believing the caste by birth. Sage Gautama selected Satyakaama Jaabaala as Brahmana to teach spiritual knowledge to him based on his quality of speaking truth following the caste system created by God based on qualities since his biological father was not known. Sage Raikva called Janashruti born to Kshatriyas as Shudra since he was much worried about materialism only (Shudra means the person, who is always worried about the materialistic path only and this is based on the root verb '*Shuk*' meaning worry). This again shows that sage Raikva followed the caste system based on qualities only.

God says that He is the establisher of the original caste system based on qualities and deeds. He further says that He is not the establisher of the subsequently developed new caste system by misled souls based on birth. The contradiction in this verse is solved.

## Chapter 43

**WHY DIFFERENT GODS EXIST IN HINDUISM?**

[December 13, 2018]

**O Learned and Devoted Servants of God,**

Shri P.V.N.M. Sharma asked:- Why there are different Gods in Hinduism whereas one God only in other religions in this world?

**Swami Replied:-** Hinduism, the micro world, represents this macro world. This macro world is one unity created by God and Hinduism is also one unity followed by certain people. You can't look both units separately since Hinduism is followed by one unit of people and the world is created by one unit called God.

The original absolute God is unimaginable being beyond space and time called unimaginable domain, in which both unimaginable God and His unimaginable power are one and the same since any number of unimaginable items are one unimaginable item only. Such single unimaginable domain is the meaning of monism expressed by the Veda denying plurality in the unimaginable domain (*Ekamevaadvitiiyam Brahma, Neha Naanaasti Kimchana*). Unimaginable God and His unimaginable power (Maayaa) are one and the same whereas unimaginable God and His imaginable power or creation (Prakruti) are different and *how the unimaginable God has different imaginable power (modified or appearing as creation) is unimaginable*, which is due to His unimaginable power only. *Our logical analysis and entire knowledge are limited to this creation or imaginable domain only.* Hence, it is wastage of time to think about any aspect of unimaginable domain.

This imaginable domain has plurality, which supplies the different media for the unimaginable God for His expression in this world in different regions following different religions. Of course, the unimaginable God enters any medium as the first mediated God (*first energetic incarnation called as Datta in Hinduism or Father of heaven in other religions*). There is no trace of difference between unimaginable God and the first energetic incarnation except that the former is unimaginable and latter is imaginable (Visible to upper energetic beings in upper worlds and invisible to human beings here.). The first energetic incarnation is eternal like the unimaginable God except the difference that former has beginning from the point of its energetic medium and latter has no beginning. Based

on the plurality of the imaginable domain, different incarnations result from the point of different media either in the world or in Hinduism. The unimaginable God or Datta or Father of heaven is one only whether you take the different incarnations (called different Gods or precisely called mediated Gods) in Hinduism or in different religions in this world. This analysis is very important basis to bring unity in sub-religions in Hinduism and in religions existing in this world.



## Chapter 44

**WHAT IS PARAMAVYOMA?**

[December 15, 2018]

**O Learned and Devoted Servants of God,**

Shri Phani asked:- Will You kindly give more clarification about 'Parama Vyoma'?

**Swami replied:-** Unimaginable God is beyond space. Space has three dimensions called length, width and height. *Of course, time also is its associated co-ordinate since without space, time also can't exist.* When we take the state of unimaginable God, He is beyond space (and time) due to which He is unimaginable. Since He is beyond time, you shall not ask Me about the time in which He existed alone without creation. *His state, which is beyond the four dimensional space-time exists even now and in future also since His state continues forever even after this creation of world and even though He enters the world as incarnations.* Such state (*Avibhaktam Vibhakteshu—Gita*) is possible due to His inherent unimaginable nature.

First, God created space, which is the subtle inert energy. Space and subtle energy are one and the same since the Veda says that He created space (*Aatmana Aakaashah...*) and also says that He created energy (*Tat tejosrujata...*). Regarding other elements and items of creation, cause and effect are specifically mentioned like space created air, air created fire etc. *Only for space and energy God is told as the direct cause.* This means that God directly created both in the beginning and the first direct creation must be one only. Therefore, space is subtle energy, which looks like nothing. *The visible gross energy derived from invisible subtle energy (by reduction in frequency) is thought as something.* Invisible doesn't mean nothing and only visible shall not be thought as something. Something is also invisible. Ancient Indian logic speaks about quantization of space (atoms of space or *Aakaashaparamaanu*) because space is something being one of the five elements. Science also speaks about bending of space along the boundary of an item, which suggests that space is something. All the creation may disappear and space alone can remain. *Space need not disappear along with matter as science thinks.*

God wanted to create this world and created the space or subtle energy as the first item. *Without space, creation can't exist even though space can exist without creation.* God wanted to express Himself to the

future souls and hence created a divine energetic body containing divine energetic soul. Both these soul and body are called as energetic being. Unimaginable God merged with this first energetic being permanently to become the first energetic incarnation called Datta (expressed for souls) or Hiranyagarbha or Naaraayana or Sadaashiva or Eshvara or Father of heaven. The first energetic incarnation occupies certain space from the view of its body and soul (soul is also a form of energy and requires space for existence) and needs some amount of subtle energy for creation of its body and soul. Both these are supplied from the first item created by God. ***Even in the final dissolution, this space occupied by the first energetic incarnation does not disappear because this first incarnation is eternal and this holy space is called ultimate space (Paramavyoma).*** Ultimate (Parama) means that it will not disappear even if the entire creation disappears. Actually, in the final dissolution, the world goes into subtle state (*Avyaktam*) only from its gross state. It is just like storing the cinema after the show in the form of its film reel. Hence, along with this first energetic incarnation called Hiranyagarbha or Brahma, His abode called Brahma loka also doesn't disappear. Hence, space never disappears, which contains the world also in subtle state along with Brahmaloaka. The Veda mentions this ultimate space (***Parame vyoman...***). Brahma Loka also exists in its gross state after final dissolution and can be called as *parama vyoma*. The space occupied by the creation in subtle state, after final dissolution, is called as *vyoma* or space.

## Chapter 45

**CLARIFICATION ON VEDIC ACCENTS**

[December 16, 2018]

**O Learned and Devoted Servants of God,**

**Shri Hrushikesh asked:** Dear Swami, My Pranaam to Your lotus feet. I was very happy to read the answer given by You for the question asked on Vedic accents. So far it has received 300 likes on different facebook groups. However, there was also an objection raised by Mr. Sid Pat. Please find his objections below. I have made it the in the form of dialogue for easy understanding of his arguments on certain points. Regards, Hrushikesh (A Dust particle in Your creation)

**Swami Replied:-** I am not saying that accents are useless because the accents serve the purpose of pleasant musical hearing. Except this one purpose, the accents have no significance since the sound energy of these accents is inert and incapable of doing any miracle. Even the ultrasonic sound energy having higher frequency than audible sound energy can't do miracles. The priests have developed a false theory to defend their blind recitation that the sound itself does miracles and removes the problems of the doer of the ritual. The doer is also misled by this false theory and is not interested to know the meaning of the Veda or to demand the explanation of the Veda from the priests. The doer is satisfied with the false explanation of priests in believing that the sound energy of mere blind recitation is doing miracle to remove his problems. These priests are spoiled by themselves and are also spoiling the innocent public by exploiting their weakness for solving their problems.

**Swami:** In short, according to them, knowing the meaning of the Veda is not necessary. Using this argument, priests try to convince people to support their blind recitation of the Veda without knowing its meaning.

**Sid Pat:** Please show scriptural reference to the above derived conclusion. It appears that the article intends to postulate that the Specific Accents in Vedic recitation are useless. Could you confirm that you agree to this stand?

**Swami Replied:-** The Veda means knowledge (the root verb '*Vidul—Jnaane*' says that the Veda means knowledge) and not blind recitation without knowing its meaning. The word Adhyayana is also blindly taken by these blind priests in the meaning of blind recitation,

which is totally wrong. Adhi+ayana means knowing the knowledge as per Sanskrit grammar. Hence, the scripture says that one shall study the Veda along with the helping scriptures like grammar, logic etc., (Angas) to know its meaning (*Sango Vedo Adhyetavyo jneyashcha*). Here, the Veda means knowledge. Adhyayana (*Adhyetavyo*) again means knowledge. Jneya also means knowledge. Knowledge is stressed thrice! My brain is shocked by the tradition of these priests in reciting the Veda blindly without knowing its meaning especially when the word Veda itself means the spiritual knowledge. In the ancient times also, people used to recite the Veda blindly to preserve the text of the Veda since writing technology on palm leaves was very much inconvenient and there was no printing technology. Apart from this preservation by recitation, they used to study the Veda after studying grammar etc. But, now the Vedas are well printed and preserved to save from any adulteration also. Now, these priests are wasting time by blind recitation of the Veda when there is no need of preservation! These people are putting a full stop after this unnecessary blind recitation without studying the Sanskrit language and further associated scriptures like grammar etc. to understand the deep meaning of the holy Veda. The Veda is holy because its knowledge is holy as said in the Gita (*Nahi jnaanena sadrushyam pavitram...*). The scripture also says that reciting the Veda without knowing its meaning is very bad (*Anarthajnah... paathakaadhamah*). I sincerely feel that the time used in blind recitation must be diverted to learn Sanskrit and its grammar etc., to understand the deep meaning of the Veda, which is very essential in these days since the public is not knowing the Sanskrit language. The Veda was written by sages through inspiration from God in the ancient time, in which Sanskrit was the mother tongue of sages.

**Swami:** This coincidence is exploited by the priests to support their blind recitation of the Veda since they neither know the true meaning of the Veda nor do they want to explain it to the public.

**Sid Pat:** Does every mechanic specialised in car repairs understand the intricate complexity applied technology required to build an automobile in its entirety? In any case, are they insincere to their duty of reciting the Vedas as per Parampara if they don't know the meaning?

**Swami Replied:-** Your example is not a perfect simile for the concept. The owner of the car needs repair of his car only and does not require the knowledge of background technology. The mechanic is serving

the need of the customer fully. But, in the concept, the customer is the performer of ritual, who needs guidance in spiritual knowledge contained by the Veda. Even the prayers of the Veda recited by priests are not understood by the consumer and hence, even devotion to God is not improved. Thus, the need of the customer is not at all served even by a trace whereas the need of the car owner is fully served by the mechanic. Sage Yaaska says that a priest reciting blindly the Veda is like a labour carrying the loaded bag of gold without knowing the meaning of the Veda or the cost of gold (*Svarnabhaaraharah...*). You speak about Parampara or tradition. There are two traditions:- 1) Oldest tradition of sages speaking Sanskrit as their mother tongue and reciting as well as studying the Veda. 2) Older generations of priests only reciting blindly the the Veda (especially when there is no need of recitation of printed Vedas) without studying its meaning especially when the audience is unaware of Sanskrit language. I am criticizing the second older tradition and not the first oldest tradition. The present priests, the descendents of the older priests (not the oldest sages) are in the line of Purvamiimaamsaa doing the rituals with blind recitation of the Veda (Karma maarga) based on the false theory that the sound energy with accents will give the heaven after death. The only difference is that these priests do the rituals based on this false theory for the sake of earning some money while alive whereas the old priests did the same to earn heaven after death. The older ignorant priests like Mandana Mishra felt that the Veda is simply a text of eternal words without bothering about its meaning or knowledge. The Gita condemned this line (*kaamaatmaanah svargaparaah...*). This line was condemned by Shankara stressing on the knowledge of the Veda (Jnaana maarga) because the Veda means knowledge and not mere unknown sounds. The Gita also tells that you should perform the rituals after knowing the meaning of the Veda recited in that context (*Jnaatvaakurviita karmaani*). God sees only your feeling derived from the meaning of the words and the feeling generates devotion (*Bhaavagraahii Janaardanaah*). Word, meaning, feeling and devotion are the gradual steps. If you stick only to the first step (word), how can you get the meaning (knowledge) that guides your actions and also the devotion to God?

**Sid Pat:** Finally, I find a Brahmin bashing voice in this article that is typical of a totally Westernised lens for looking at Hindu Dharmik traditions. Do you see it too?

**Swami Replied:-** You must know that I am also a Brahmin (by the false theory of birth) and will I criticize My own caste unnecessarily? Do you know the meaning of the word ‘Brahmana’? Brahamana means he, who leads the public towards God through spiritual knowledge and through increased devotion (*Brahma nayati iti Brahmanah*). *Speaking the harsh truth is the inherent characteristic of a Brahmana.* Sage Gautama decided the boy called Satyakaama Jaabaala as Brahmana since he spoke the bitter truth that he does not know his biological father because his mother was unmarried and was working in several houses. This clearly shows that a caste shall be decided by qualities and deeds and not by birth. Our Hindu religion occupied the highest place in the world due to its spiritual knowledge developed by ancient sages and scholars. I am deeply worried to see the present position of our religion and our caste in the bottom most place of ignorance of spiritual knowledge contained by the Veda! There is a saying in Sanskrit “*Pandita putrah paramashunthah*”, which means that the son of a great scholar is a great idiot! *If you support these priests blindly since they belong to our religion, it is another blind bias, which will keep them in spoiled state forever.* We shall realize and rectify our own mistakes before pointing out mistakes in others. Kabiir said that the friend praising you is your real enemy and the enemy scolding you for your faults is your real friend. I appreciate your patriotism on our religion and I am only bringing out the truth for helping the priests and the innocent public. I am the bitter enemy and hidden friend for the priests whereas you are the sweet friend and bitter enemy for the priests. How can you call Me with Western lens since I am the author of about 100 books in Sanskrit on spiritual knowledge by 16 years-age? Whether it is East or West, the entire world is the creation of God only. *I shall call the true spiritual knowledge spoken by even a Western in English as the Veda and not the false spiritual knowledge spoken by Eastern scholar in Sanskrit as the Veda.* Since the Veda means knowledge only, I do not go by the language. This is the basic spirituality needed in this world for a peaceful atmosphere of this world created by the one and same God.

Chapter 46  
**DATTAJAYANTI MESSAGE-2018**

[December 22, 2018]

**O Learned and Devoted Servants of God,**

**Dr. Nikhil asked:** If it is said that memorizing the Veda without knowing its meaning is wrong, then by the same verse, reading the Veda from a printed book, is also equally wrong.

gītī śīghrī śiraḥkampī tathā likhitapāṭhakaḥ  
 anarthajñāḥ alpakaṅṭhaśca śaḍete pāṭhakādhamāḥ

[So, this verse cannot be used to justify Your recommendation given to the priests that they should give up blind memorization and recitation and focus on the knowledge. If they are to not memorize and recite the Veda and instead use the printed mantras and explain the meaning of the verses to the public, this verse criticizes that too.

Of course, this is only a superficial objection, since You have very clearly explained the recitation was done earlier only because it was the need of the time, then...not today. You have also clearly explained that the knowledge of the Veda is the core essential aspect, which cannot be neglected under any circumstances.]

**Swami replied:-** The priests quote the above verse with the fear that somebody may read the Vedic hymns on seeing the book and snatch the money-offering easily so that their hard work done in blind recitation goes waste. Regarding studying the meaning of the Veda, I have given number of authorities whereas you have only one authority regarding reading the Veda from printed book. The same priests also quote another verse that the priest shall recite the Veda from the printed book only while doing rituals after death, annual ceremonies etc., which are called *Aparam (Apare granthapaatakah)* and you see this practice even today in the priests. Another point in the above verse mentioned by you is that one should not sing the Veda (*Giitii*). But, this point fails since Saama Veda is to be sung only. These points are not very strict and have alterations. As you have said correctly, this point of reading the Veda from written script (*Likhita paathakah*) applies to the ancient time in which printing technology was absent and writing on palm leaves only existed. Hence, the word *likhita* means the script written on palm leaves only. Such scripts are very very few in number due to difficulties in writing on palm leaves. ***The preserving technology of***

*these palm leaves was also absent and hence, preservation of the Veda through blind recitation passing from one generation to the other was inevitable.* But, the sages did not stop with recitation and proceeded to study the Vedas. But, today, the period of longevity and strong health is reduced and recitation of the Veda itself is consuming time of more than ten years. By this time, the human being is exhausted and can't spend another ten years time to study the meaning of the Veda. Moreover, now, the recitation is not necessary since the Veda is well printed and well preserved. In view of the present situation, the more important point of studying the meaning of the Veda shall be given priority compared to the point of blind recitation of the Veda especially when the Veda is well preserved and preservation of the Veda by blind recitation is not needed at all. Of course, quoting the Veda without seeing the book has a meritorious impression on the psychology of receivers, but, this is a very negligible point compared to be proper explanation of the meaning of the Veda.

Certain conditions are not strict and can be altered as per the convenience (*Vaikalpika*). The Veda says two contradicting statements that one should see the planet 'Shodashi' in doing the sacrifice called Atiraatra (*Atiraatre shodashinam gruhnaati*) and also says that the planet Shodashi need not be seen in doing the same sacrifice (*Naatiraatre shodashinam gruhnaati*). This mutual contradiction means that one may see the planet if convenient and one may not see the planet if it is inconvenient due to clouds on the sky. Similarly, one may sing the Veda if it is Saamaveda and one may not sing the Veda if it is the Veda other than Saamaveda.

Several parameters exist in drawing the true meaning of any statement like the specific time or situation to which the statement is to be applied (like the above verse regarding *likhita paathakaa* applies to ancient time in which preservation of the Veda was essential), the place to which the statement can apply (singing applies to the Saama Veda and no singing to other Vedas) etc., have to be considered in drawing the actual heart of the meaning.

Regarding studying the meaning required for explanation of spiritual knowledge to others, several authorities can be quoted to stress on the importance of this point, which is not *Vaikalpika* (*Ya evam Veda, Brahmanaa vividishanti, saango vedo adhetavyo jneyashcha, Athaato Brahma Jijnaasaa, Shaastra yonitvaat, Vedaishcha sarvairahameva vedyaaah, yat Jnaatvaa amruta mashnute, nahi jnaanena sadrusham,*



*sarvam jnaanaplavenaiva* etc.) The very word ‘Veda’ means knowledge (*Vidul-jnaanee*) and I can’t give stress more than this on this point.



**Shri Datta Swami**  
**(Dr. Jannabhatla Venugopala Krishna Murthy)**