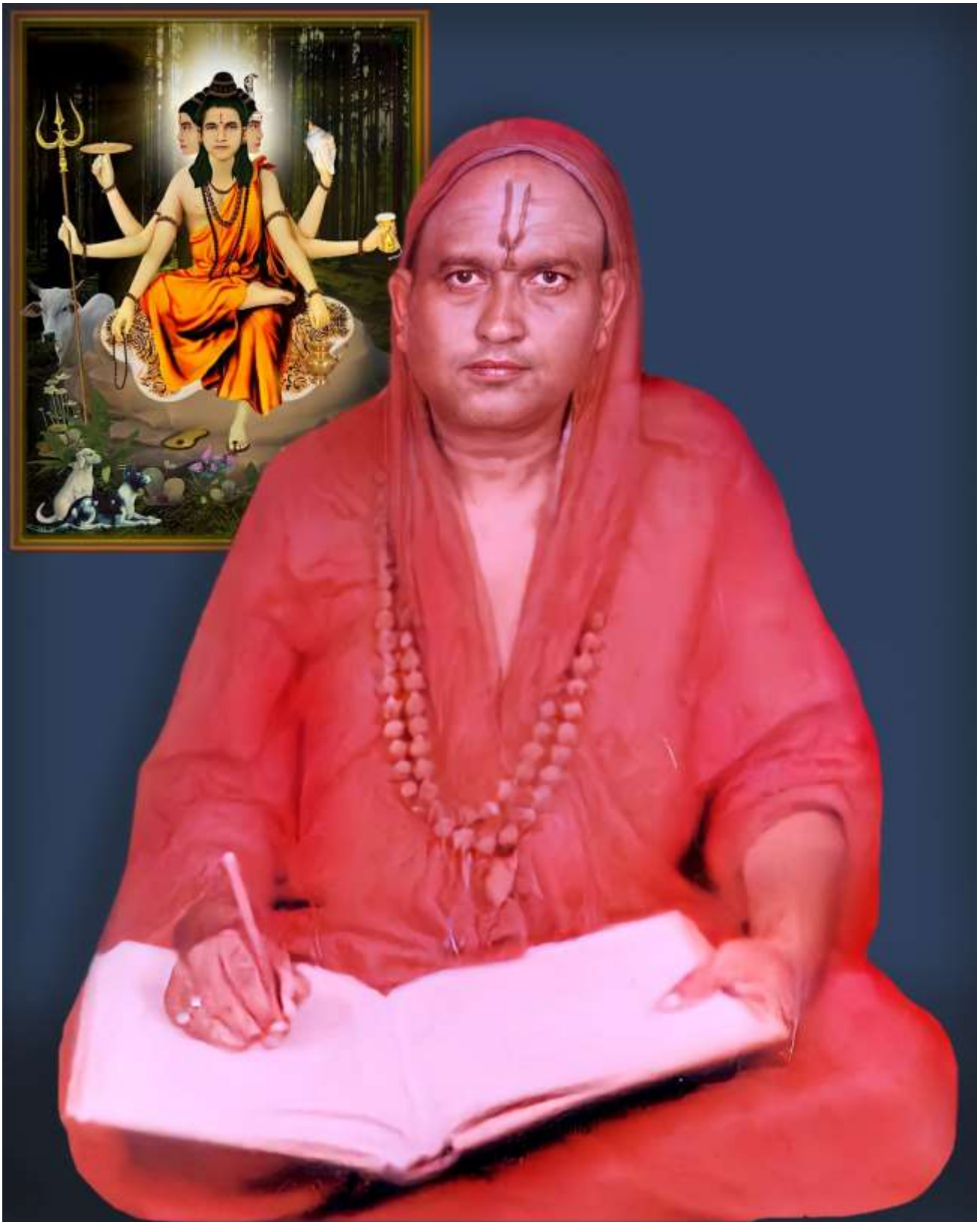


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 25]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

O Learned and Devoted Servants of God,

[July 13, 2019 Evening]

1. I request You to come for meals to my house.

[Smt. K. Ramaa Sundari asked:- Swami! You are not coming to my house from a long time even though I am inviting You for meals. Are You angry with us?]

Swami replied:- You are an ardent devotee of Shri Satya Sai Baba, who appeared before Me long time back asking Me to do the propagation of true spiritual knowledge and this incident was told by Me to you several times. Shri Satya Sai talked about several spiritual points for about half an hour with Me. In those points, one point told by Him was that the disciple should come to preacher whereas the preacher shall not go to the disciple. This is absolutely correct because when the disciple comes to the preacher, it means that the disciple has recognized the value of the preacher and the value of His spiritual knowledge by coming and offering money (Guru Dakṣiṇā) to Him. **Then, the spiritual knowledge preached is like the food given to a hungry person.** Going to the preacher is sacrifice of work (Karma Saṃnyāsa) and offering Guru Dakṣiṇā to Him is sacrifice of fruit of work (Karmaphala Tyāga). Both these give the proof of the hunger of the disciple for the knowledge-food. When Rama came to sage Vashishtha for spiritual knowledge from him, the sage asked Rama to offer Guru Dakṣiṇā to him in the beginning (*Dhanamārjaya Kākutstha*—Yogavāsiṣṭha). Shri Shirdi Sai Baba also asked two rupees as Guru Dakṣiṇā, which represents the extent of attention (Śraddhā) and patience (Śama). **The divine preacher is not in need of this offering but, asks for it to test the reality in the theoretical attention of the disciple.** Whenever I come to your house, your son (Pavan) types My message (Karma Saṃnyāsa) and you offer Me very tasty food cooked by you (Karma Phalatyāga) and both of you offer Gurudakṣiṇā to Me. This is alright. But, Shri Satya Sai told Me that the disciple shall come to Me for knowledge and that I shall not go to the disciple. This advice is correct in the angle of testing the reality of attention of the disciple. I deviated from this angle and took this advice in another angle, which is that since the disciple works by going to his office everyday and needs rest on one day (Sunday) on which day I go and give strain of typing My message. This strain is pardonable because every devotee must do some work of God, which is possible for your son on Sunday only. But,

on such rest day if the disciple comes to My home for doing God's work, the disciple is doubly strained. Hence, I preferred to go to the house of disciple than asking him to come to My home. So far I proceeded in My angle and now I am proceeding in the angle of My Guru, Shri Satya Sai Baba.

Even if somebody scolds Me, I am not angry at all and moreover enjoy the scolding like a hot dish in the meals or like a tragic scene in the cinema. God has created this world filled with happiness as well as misery like a cinema filled with both comic and tragic scenes similar to meals consisting of sweet and hot dishes to be taken alternatively. Continuation of anything ends in boredom only. God created this world for His entertainment to get rid of boredom of His oneness as said in the Veda. God is equally enjoying both misery and happiness existing in His creation like the eater enjoying meals with sweet and hot dishes and like the spectator enjoying the cinema having both comic and tragic scenes. Attaining this possible nature of God is called 'Yoga', which is the equal enjoyment of both comedy and tragedy in this world (*Samatvaṃ Yoga..., Tulyanindāstutiḥ..., Sukhaduḥkhe same...*—Gītā).

The comedy and tragedy are quite different and this does not mean that both are equal and one and the same. The enjoyment of the entertainment of both is one and the same. When you are seeing a pot and cloth, seeing is one and the same and not pot and cloth. If we want monism (Advaita) with God, we must achieve this equal entertainment at least in our lives in this world. Neither we can create the world (or even an atom), nor we can control this world and nor we can destroy this world. In these three aspects, we can't achieve monism with God as said in the Brahma Sutra (*Jagadvyāpāvarjyam...*). We can at least enjoy this world like God enjoying both comedy and tragedy as the same ending entertainment. You can neither purchase the food materials nor cook the food whereas your friend has purchased the food materials and cooked the food offering you to eat the food along with him. At least, can't you eat the food having sweet and hot dishes with equal enjoyment like your friend? If you can't do this at least, how can you claim that you are equal to your friend in the aspect of eating at least? When equality itself is absent even in one aspect, where is the oneness or monism? If you can eat the food like your friend enjoying both sweet and hot dishes, you can at least claim equality or similarity with your friend in this one aspect of eating. At least, if you attain equality with your friend in this one aspect, you can claim monism with God treating equality in one aspect as monism in loose sense. Remember that such

monism is confined to one aspect of eating the food only and not to be extended in procuring the food materials and subsequent cooking. You can say that you have monism with your friend in eating and you can also say that you have dualism with your friend in purchasing the food materials and subsequent cooking. If you don't have this one similarity in eating food at least, you have no right to utter the word monism with your friend. If you are unable to attain similarity with God at least in this one aspect, you are the ordinary soul, which is totally different without even a single similarity. A realized soul, which attained this one similarity called Yogi can only claim this single similarity and use the word monism with God in approximate sense. **It is the climax of surprise that the Advaita philosopher uses the word monism in strict sense with God in the case of an ordinary soul also!** Of course, the monism with God is possible in the case of a specific soul selected by God to become incarnation since God merges with that soul perfectly (Even in the case of incarnation perfect monism exists within the limits of our imagination and dualism exists beyond our imagination since God can withdraw from such merged soul also at any time!). The realized soul has attained partial similarity with God in one aspect of enjoying the world with equal entertainment and this is called partial union or partial Yoga with God. The incarnation is full yoga with God within the limits of our imagination because God can withdraw from such soul and hence, even in the case of incarnation there is dualism between God and soul, which is beyond the limits of our imagination.

Chapter 2

O Learned and Devoted Servants of God,[July 13, 2019 Evening 2nd Message]**1. How do You interpret the correlation among the philosophies of the three divine preachers?**

[Shri Phani asked:- With reference to Your answer to Smt. Ramasundari, if this is the case of monism, how are You interpreting the correlation among the philosophies of the three divine preachers?]

Swami replied:- Even though, you have attained negligible partial monism with your friend in eating the food only, you must not forget the dualism in other two aspects (purchasing the food materials and cooking the food). A producer-cum-director of a cinema is enjoying the show of his cinema on the screen along with his peon sitting by his side. In enjoying both comic and tragic scenes of cinema, the Producer-Director and peon are equal and the peon shall not misunderstand this negligible partial similarity as total monism or total equality. If the peon under illusion puts his hand on the shoulder of his boss (producer-cum-director), is it proper? **The boss is always the master whereas the peon is his servant.** A partial similarity does not bring even total equality and not to speak of oneness or monism in absolute sense. This partial similarity is said by Ramanuja as the relationship between realized soul and God (Soul enjoying the world with equality alone shall be considered here and not every ordinary soul, which is lacking such similar equal enjoyment.) following the relationship between part and its whole (Aṃśa-Aṃśi or Śeṣa-Śeṣi saṃbandha). Madhva says that the relationship between soul and God is always same as servant and God even though a negligent similarity (that both are made of awareness) exists. Ramanuja looked at the qualitative similarity and simultaneously observed the quantitative difference to call both soul and God as limb and whole body while Madhva looked at the difference only as reality neglecting the one similarity. Such view was also expressed by the earlier Shankara in a prayer written on God Jagannaatha (*Satyapi bhedāpagame...*) in which He addressed God as His master (*Nātha*) comparing Himself as a wave and God as ocean. Shankara knows the predominant difference between both God and soul even though negligible similarity (that both master and servant are in human form, which is qualitative similarity and the difference in potencies of both being

quantitative difference) exists. The similarity is just awareness or just to know whereas the difference is in quantities of knowledge. God is unimaginable awareness whereas the soul is imaginable awareness. An animal is also imaginable awareness having the basic property just to know whereas a realized sage has lot of deep knowledge and monism (basic property of awareness just to know) between the animal and sage is qualitative similarity whereas the difference in the extents of knowledge is the quantitative dissimilarity. There is quantitative difference between even the sage and omniscient God. How can I control My laughing at you if you say that there is strict monism between animal and God? At least, if you speak of monism in loose sense between animal and sage, I can control Myself. If you say strict monism between animal and God, how can I control Myself from laughing? At least, between the sage and animal there is a basic qualitative similarity that in both the knower is relative awareness, which is a form of inert energy. In these both animal and sage, you can say that a qualitative similarity (basic awareness) exists even though quantitative difference exists due to difference in the extents of knowledge possessed by the awareness due to difference in the potencies of awareness. But, when you take the unimaginable God and imaginable awareness (ordinary soul), both are totally different because one awareness is unimaginable and the other awareness is imaginable. In fact, the imaginable awareness or soul is a form of inert energy as subject (seer or *dr̥k* or *draṣṭā*), the process of knowing is also a work form of inert energy (seeing or *dr̥ṣṭi* or *dr̥k*) and the object seen is also a form of inert energy (seen or *dr̥śyam*) only. You shall observe that the seer and seeing are one and the same (*dr̥k*). The work process of seeing and the seer become one and the same dynamic energy. The seer appears to be static matter, but, matter is a form of energy only. The static matter is dynamic energy only. **The dynamism is not perceived due to subtle nature and the gross static nature is only perceived and hence, you are seeing the dynamic energy as static matter.** The static appearance of matter or atom is in fact, the hidden condensed dynamic nature (revolving and spinning) of energy in the form of subatomic particles. The ultimate nature of energy is only dynamism, the absolute truth within the imaginable domain and the static appearance is only illusion so that we can say that matter is hidden energy only. Hence, this entire world is energy only in the absolute phase within the imaginable domain. Such energy is also hidden unimaginable God only. We say that energy is creator of matter and God is the creator of energy. The difference between absolute and relative phases exists within the

imaginable domain so that we can understand the absolute unimaginable domain and the relative imaginable domain with the help of imaginable domain itself. Unimaginable God is the absolute reality on which the inert energy is the superimposed illusion. Energy is again the absolute reality (within the imaginable domain and this is not the absolute unimaginable domain) on which matter is superimposed illusion. These two illusions (energy on God and matter on energy) are for the soul created by God. These two illusions are divine illusions (māyā) created by God for the soul and hence, can't be crossed by the soul. When the soul sees a real rope as false snake in twilight, such illusion is for the soul created by the soul itself (avidyā). The soul can cross avidyā but never māyā. In avidyā, false snake does not appear as clear as the real serpent appearing in bright day light. In māyā, the false serpent appears as very clear serpent appearing in bright day light. God is the rope, which is the absolute unimaginable and real phase. The soul is neither rope (neither monism) nor a part of the rope (nor the special monism). The soul is a part of the false serpent only. Hence, the false serpent can't be unreal for a part of it (soul). The soul is never the God and never becomes the God. Hence, the soul never becomes God by its wish or effort. God becomes the soul when God wishes so. This happens when God merges with the soul through perfect monism. Even in such perfect monism of merge, dualism between God and soul exists beyond the limits of our imagination. Hence, within the limits of our imagination, God becomes the soul and we have to say the perfect monism in such case. Both these illusions (God appearing as energy and energy appearing as matter) exist for God also giving real entertainment as long as God wishes. But, both these illusions disappear for God whenever God wishes to do a miracle. Hence, non-existence of energy and matter along with simultaneous existence of energy and matter continue for God. For the soul, the non-existence of energy and matter can never exist.

When we call God as unimaginable awareness, the word awareness is very very dangerous word to mislead us within a fraction of second. It immediately brings the wrong meaning that awareness as subject (seer) and process (seeing) are one and the same and hence, God as well as His process of seeing (knowing) are awareness only and since awareness is a form of inert energy only, both God and His process of knowing are forms of inert energy only. **Alas! God was thinking even before the creation of inert energy!** Inert energy was absent before creation and hence, awareness must have been absent before creation. Then, how God (as subject of form of awareness) did the process of thinking (as the work form of awareness)?

You have to say that God and His thinking are unimaginable in absence of inert energy (awareness) before creation. This means the unimaginable God need not be subjective awareness and working awareness to think. Unimaginable God can think without awareness due to His unimaginable omnipotence. When I say that God thought like this, you simply take the straight meaning that God thought like this and don't remember about awareness here, which has no place at all before the creation of its cause (inert energy) itself. **The word awareness is born only when the inert energy is created and matter (materialized nervous system) is created.** When the first pot was not created at all in the entire creation, how can you use the word 'pot'? Hence, before creation, the word 'awareness' does not exist at all. Only one word having one meaning or item exists and that is 'unimaginable God'. Hence, if you are talking before creation, you have to say that only one word 'unimaginable God'. When we say that the unimaginable God thought before creation, that thought is also unimaginable God, which is that one item only. Any number of unimaginable items become only one unimaginable item. Since unimaginable God is thinking before creation, both the subjective God and the process of thinking commonly called as awareness (dr̥k) can be also used as a word since such awareness is also unimaginable and hence, is also unimaginable God. Therefore, from the angle of subject as well as from the angle of the process or work, the unimaginable God is not this relative awareness found in the imaginable creation as an imaginable item being the imaginable work form of imaginable inert energy functioning in the imaginable materialized nervous system. **This relative awareness or soul can't be even dreamt to be that unimaginable God existing before creation without any second item like awareness.**

Such omnipotent unimaginable God can see the non-existent world as very clear as if it is equally existing to get full and real entertainment due to His unimaginable omnipotence. Due to the same unimaginable omnipotence, He enters His own creation as mediated God or incarnation, which is beyond logic. A false serpent appearing on a rope in twilight can't be as clear as the real serpent appearing in bright daytime. But, God is seeing the non-existent world as very clear absolutely existing and getting full and real entertainment. Hence, unimaginable omnipotence is required here for explanation. **The real rope can't enter the false snake, but, the real God is entering the non-existent world as incarnation.** Here also the unimaginable potency of God is required for explanation.

Therefore, you can't use the word 'awareness' in the absolute phase before creation and hence, you have to say only one word 'unimaginable God'. If you use the word 'unimaginable awareness', such word also means unimaginable God only. You can't say the awareness as a portion existing in unimaginable God because internal difference (*Svagatabheda*) is absent in any unimaginable item. Hence, awareness also becomes unimaginable God or unimaginable item and therefore, the unimaginable awareness can't be this relative imaginable awareness, called soul. You are always practically standing in the relative phase only and you can speak about the absolute phase, which shall not mean that you are speaking about absolute phase standing in the same absolute phase. Here, the absolute phase means strictly the unimaginable God strictly before creation only. You can't continue this absolute phase even after creation because God is always existent and world including souls is always non-existent. The phase before creation is not the phase after creation because God made the non-existent world as very clear as if it is absolutely existent after creation to get real and full entertainment. Even though essentially there is no difference between the two phases (before and after creation), there is an external superficial difference between the two phases and hence, we are very strict to speak about absolute phase before creation only. The same absolute phase exists essentially after creation and does not exist externally and hence, the second phase is different from first phase. Let Me give an example. Light is inert form of inert energy and awareness is non-inert form of the same inert energy. Essentially both light and awareness are one and the same, but differ in the external form that light is inert and awareness is non-inert. How the inert energy became non-inert awareness? The dynamic energy became static matter and matter is not dynamic. **The non-inert nature of awareness is illusion only just like the static nature of the matter.** Really the non-inert nature means full control with full freedom. To give knowledge of difference between non-inert and inert items to the souls, God gave little control with little freedom to this inert relative imaginable awareness to differentiate it from fully inert items. The soul can move the hand, but, can't move a paralysed hand and also can't control the internal heart in anyway. The unimaginable God has full freedom and full control over any imaginable item, be it called inert or non-inert. Hence, the soul is called basically inert (Ajña) and superficially non-inert (Alpajña).

We can't dare even to compare unimaginable awareness with imaginable awareness attracted by the common word 'awareness' because the awareness of unimaginable awareness is totally

unimaginable (both subject wise and work wise) and we can't even dream to say that both are one awareness only. God is unimaginable awareness as subject and as work (process of knowing) and the object may be imaginable while God is seeing the world. If the object to be seen (drushyam) is also self itself, all the three (seer, seeing and seen) are unimaginable only. In the case of this imaginable awareness, even the object may be self, all the three are imaginable inert energy only. When God sees the world, only seen (object) becomes imaginable. When the soul sees the world, all the three are imaginable only.

When the unimaginable God mediates with an imaginable item like the so called non-inert soul, God identifies with the soul. The sight of such mediated God (Incarnation) has both external imaginable nature and internal unimaginable nature of unimaginable God. The hidden unimaginable nature in the sight of the incarnation is expressed whenever there is necessity. When the necessity is not there, the sight of incarnation has the imaginable nature of the soul only since the merged unimaginable God is in hidden state. God does not use His unimaginable omnipotence in seeing the world because He can see the world through the imaginable nature of the site of the soul itself. **Not using the original power in unnecessary situation is the talent of a good administrator.** The finger of Krishna is as tender as any finger of any boy, but, when the occasion of lifting the hill arose, the unimaginable nature of God entered the finger to lift the hill and this unimaginable nature extended all over the body to withstand the weight of the hill.

If you want to compare a realized soul with God showing the similarity of equal enjoyment, let the soul be strictly a realised soul (not ordinary soul) and let the God be mediated God (not the original unimaginable God before creation) because between the soul and mediated God there is common relative imaginable awareness. If the soul is an animal, based on this basic awareness, (just to know), you can compare mediated God with it based on such common relative imaginable awareness. If you are basing on the basic nature of the basic awareness only, you can compare basically the omniscient mediated God, a saint having lot of knowledge, an ordinary soul having little knowledge and an animal having the basic awareness (just to know) only. **In any case, you should not take the unimaginable God before creation (Parabrahman) for comparison with any type of soul.**

The basic quality of awareness (just to know) is almost negligible and can be treated as absence of knowledge. Hence, the Veda says that the soul

is inert (ajña) and not even little knowing (Alpjña) whereas God having entire knowledge is knowing or awareness (jña). Awareness must have full control and full freedom (Īśa) whereas the inert item has neither freedom nor control over the other (Anīśa). The soul or awareness of a human being has negligible knowledge, negligible freedom and negligible control over the body whereas God has full knowledge, full freedom and full control of the body of any living being and non-living being in the world (*Jñā Ajñau... Īśa Anīśau*—Veda). The negligible similarity between soul and God in just one basic property of awareness can't bring total strict monism between the awareness of both. Moreover, the awareness of God is unimaginable since it is not the work form of inert energy functioning in nervous system, which is the imaginable awareness. Unimaginable awareness means that it is not the work form of inert energy at all and it is called as awareness because such unimaginable item also knows (the basic property of awareness) since this unimaginable item can do any work like thinking without being imaginable awareness, burn without being imaginable fire etc. The difference is totally full because the imaginable awareness is work form of imaginable inert energy whereas the unimaginable awareness is totally unimaginable. **Shri Datta Swami says that even an attempt to compare both is meaningless because comparison can exist between two imaginable items only.** You can't have similar (Sajātīya) or dissimilar (Vijātīya) difference between two unimaginable items. In an unimaginable item, you can't have internal (Svagata) difference also. **This means that you can't have two similar or dissimilar unimaginable items, which means that a second similar God can't exist and anything other than God also can't exist in the absolute phase.** The world including souls is non-existent with respect to the only existing unimaginable God. The non-existent soul can never become existent God and vice-versa as per the worldly logic applied to absolute phase because the real rope neither becomes false serpent nor the false serpent becomes the real rope. This is the absolute phase of reality. But, the omnipotent unimaginable God being beyond the worldly logic becomes the specific imaginable soul through merge in incarnation and you can call this in reverse also as the imaginable soul becoming the unimaginable God in your language limited to relative phase. In the phase of relative reality in which the rest (other than yourself) non-existent world is existent to you (the non-existent soul). You can speak that the existent God identifies with a non-existent soul (with respect to God) and appears as existent mediated God (with respect to soul) within the realm of relative reality. To speak that

the non-existent soul in the absolute reality is the existent unimaginable God — is a twist of Shankara applied for the sake of atheist to convert him into theist. If you stand in absolute reality, anything other than God is non-existent and hence, you also become non-existent. **If you are to be mentioned in the absolute reality, the meaning of the word ‘you’ (the soul) must be God.** This does not mean that you are the God. It only means that the meaning of the word ‘you’ is God because the meaning of any word in this absolute reality is only God. No word in the phase of absolute reality can have a meaning different from God. In absolute reality, you (the soul different from God) are non-existent. You can be mentioned with your individuality only in the relative phase. You can never enter the absolute phase of reality whereas the omnipotent God can enter the relative reality by identifying Himself with a relative item of the world to become mediated God. If you take the absolute phase of reality of Shankara, the meaning of any word becomes only God and hence, the word ‘soul’ means God only (*Jīvo Brahmaiva*). Since Shankara is the incarnation of God, He spoke only in His view, which does not apply to the soul. Ramanuja and Madhva are incarnations of devoted souls (Ādiśeṣa and Vāyu). They spoke only about the relative reality pertaining to the souls and their God is not the absolute unimaginable God, but, is the mediated God only. They spoke in their view point of a soul. If you are already the absolute unimaginable God through incarnation like Shankara, follow the path of monism. If you are a relative created soul as a part of creation, follow the path of Ramanuja and Madhva. You are in the path of Shankara if you are already the incarnation of absolute God, called mediated God. You are in the path of Ramanuja and Madhva if you realized that you are a created soul and not the creator-mediated God. The philosophy of Shankara is the absolute truth, which is applicable to a specific soul called incarnation. The philosophy of Ramanuja and Madhva applies to all ordinary souls wishing for the grace of God. **The Advaita philosophers must distinguish the absolute phase of reality and the relative phase of reality to avoid confusing themselves and confusing others.** Ramanuja never criticized Shankara, but, only criticized the followers of Shankara. Had Ramanuja criticized Shankara, it means that He criticized Himself.

Chapter 3

SATSANGA WITH SWAMI BY KUM. TRAILOKYA**O Learned and Devoted Servants of God,**

[July 14, 2019] {Kum. Trailokya is a B.Tech., student of Dr. Nikhil in Amma University, who came to Swami for Satsanga or divine conversation}

Trailokya:- Dr. Nikhil Sir told a lot about You and explained Your spiritual knowledge in detail, which is very very rare to be attained by fortunate souls only.

Swami:- Up to post-graduate degree, existing concepts are learnt whereas in the research work done for Ph.D degree, the opposite side of the existing concept is searched again and again to see whether a true concept is false and whether a false concept is true. A research work always thinks about the reverse of the existing concept. Myself and Dr. Nikhil are Ph.D degree holders and hence, we both always think and speak reverse. Hence, whatever was said about Me by Dr. Nikhil is not true and whatever I said in My spiritual knowledge is also not true.

Trailokya:- (with loud laughter) No. No. Sir! You are testing my faith in You! I have a poem written by my mother for You (Trailokya read the poem and presented it to Swami).

Swami:- The poem is excellent, but, I differ in two points expressed in the poem:- 1) “what can I give to You when everything is Yours?”—It is true that God gives wealth to us and we offer a little of it to God in return in gratitude or in love even though we are not aware of this fact because we sacrifice our wealth only in case of real love to anybody. But, we don’t donate to God anything even though we know this fact (that God only gives wealth to us) pretending as if we are not donating part of our wealth to God because we are unable to grasp that whatever we possess is given by God only. **God does not exhibit His donation to us, which is kept as secret.** We think that we have earned this wealth by our efforts and by our fortune. All this is done by the divine will of God. If we know that all that we possess is given by God, we don’t feel that we have sacrificed a

little of our belonging wealth to God due to our practically real love to God and not due to gratitude only. **Real love and gratitude are mixed giving confusion.** Even in such case of our knowledge about the donated wealth by God, we feel that it is our bound justified duty to sacrifice at least a little of our wealth to God, which was already donated by God to us. In such case, the background love in our donation to God becomes absent. If we feel that whatever we possess belongs to us only and if we are sacrificing a little of it to God, we feel that we have some real practical love to God. In order to test our practical love (isolated from gratitude) to Him, He keeps His donation to us as top secret and makes us believe that we have earned our wealth by our efforts only. Even now, if the donation is done to God, it must be based on real love only. A grandfather brought a packet of biscuits for his grandson and gave the packet to the mother of his grandson secretly telling her not to reveal this secret to his grandson. The mother gave a biscuit to her son and the son feels that his mother gave that biscuit purchased by her and does not know that the grandfather purchased and gave him biscuit indirectly. **When somebody helps us without any reason, at least, there, you must recognize the helping hand of God.** But, here, the drama is very tight because the mother naturally purchases biscuit to give to her son! If the mother asks a part of the biscuit while eaten by the son, the son gives a part of the biscuit as a step of gratitude irrespective of his love to his mother. But, now the grandfather is asking a part of the biscuit and there is no concept of gratitude in the mind of the grandson because he feels that the biscuit is bought and is given by his mother and not by his grandfather. If the grandson gives a part of the biscuit, it shall be due to his proven pure love to his grandfather only. If a beggar asks for a part of the biscuit, the boy may give a part of it due to sympathy. In the case of grandfather, the only background behind the donation of part of biscuit is only true love and neither gratitude nor the sympathy. It becomes a perfect test of true love on grandfather. **Even if you say theoretically that everything belongs to God only and that everything you possess is given by God only, when the practical situation of donation to God comes, your mind is covered by the divine power of illusion (māyā) and you certainly think that whatever you possess**

belongs to you only. Hence, this concept that everything possessed by you is given by God only—is a pure theoretical concept told by you to please God without practically giving anything to God. Every point in this concept is based on Applied Economics. Some more clever people ask that even if they donate to God, is that unimaginable God coming directly to enjoy their donation? If we say that the unimaginable God comes as human incarnation to enjoy your offered donation, they reject the very concept of human incarnation in protecting their basic Applied Economics. Your mother does not belong to the category of such clever people because she has sent some special items of food and some offering of money as Guru Dakshinaa to Me through you in practical line. Her statement is not to cover greediness, but, is based on her identification of the reality that whatever possessed by us is given by God only. Shankara says the same point in the last verse of ‘Soundarya Laharī’ that whatever prayer done by Him is constructed by the words given by God (divine mother) only just like taking a little water from the sea for submitting it to same sea (as tarpaṇam). We must know that the grandfather is asking for a part of biscuit from his grandson not based on the need of it, but, based on the test of practical reality of theoretical love possessed by grandson towards him.

- 2) “Let my basic ‘I’ merge with You and disappear so that You alone are leftover”.—I disagree with this point. God created this world and souls in it for His entertainment since He is bored with His oneness as said in the Veda. **Your statement means that God shall loose His entertainment and shall become again bored!** If you say that even if you disappear, other souls exist to continue the drama for His entertainment, this is not true, God would have not created you at all in case there is no need of your presence in the world. The devotion between God and soul is pure love, which is the sweetest part of His entertainment. Even if you are an atheist, your absence is not tolerated by God because the cinema without Villain is as boring as the cinema without hero. If you exist in the world with your full individuality, your contribution to the entertainment of God is fully fulfilled giving pleasure to God. What more you require than giving pleasure to God? God will never fulfil your wish to make you absent from the entertaining world. Instead of your merge with Him, He will

merge with you to become incarnation in which both of you (God and soul) co-exist as one only because you forget yourself and God alone functions to do a divine program for the welfare of the world. In this way, your desire can be fulfilled. You exist, but, forget yourself in the incarnation. Such incarnation is monistic incarnation. Some devotees want to keep their individuality intact so that they can enjoy the sweet devotion through dualism. Such incarnation is dualistic incarnation in which God and soul co-exist without merge. **Even in dualistic incarnation, God alone functions and carries on the divine program.** Krishna is monistic incarnation whereas Balarama is a dualistic incarnation standing by the side of Krishna counted under the ten famous divine incarnations of God.

Trailokya:- You said that propagation of true spiritual knowledge by the devotee pleases God. Is it possible to change this entire world in real sense by the propagation of true spiritual knowledge?

Swami:- It is really possible to change the entire world if the propagated knowledge is true as given by Satguru, the human incarnation of God since truth is the climax of power. If the knowledge is false, it will create doubts in the minds of people hearing it. Moreover, you need not worry whether the result of your efforts is achieved or not. Any result is always in the hands of God. **Especially, the result of God's work is certainly in the hands of God.** He is not bothered about the result because the result can appear even without a trace of your effort just by His will. He delays the result to test your firmness and patience in doing God's work continuously without bothering about its result since He knows that you know very well that you should do God's work without worrying about its result (since the result is completely in the hands of God). **Neither should you aspire the result for your benefit nor for the benefit of the world because neither you shall do His work for your selfishness nor for the benefit of the world.** You are doing His work due to your love to God and not due to your love to the world. You love the world because God loves the world just like an industrialist loves his established industry. If He neglects the welfare of the world through His work done through you, you shall not bother about the welfare of the world and do the work that pleases Him only. When God competes with the welfare of the world, you should vote for God

only. Rama told after defeating Ravana on the first day of war that if he returns Sita by next day, He will withdraw from the war and go back. This is a test for Hanuman. If Hanuman joined Rama to serve Him because killing of Ravana by Rama will end in the welfare of the world, Hanuman should have left Rama that night itself secretly without hurting Rama, who is very selfish about His wife to sacrifice the welfare of the world for the sake of His wife (let alone Ravana seduces others' wives)! But, Hanuman did not do so and joined the war, the next day, because his love is on Rama and not on the world. A politician asks for votes in his speech promising several welfare measures of society, which benefit the society as well as the individual voter (voter being a part of society). Both the selfish benefit and social benefit are together achieved. Of course, today, the voter sees only selfish benefit! There is aspiration of benefit in return from the politician in the case of voter. Let us see the case of the parents of the politician asking for votes. The parents will vote blindly to their son/daughter without bothering about their or social benefit because they have true love on their issue without aspiration for any fruit in return. If such true love is on God, one will do the God's work without aspiring any fruit (benefit for self or benefit for world) in return. We must treat God as our adopted son (Datta means adopted son and not adopted father!). But, we are very clever in treating God not as adopted son, but, as adopted father to get benefits from Him even without doing any service and sacrifice. The ethical scripture says that there are ten types of sons and Datta or adopted son is one of the ten. Hence, we shall treat God Datta as our son and not as our father in view of the exploitation of the background of Applied Economics! If you do God's work and aspire practical fruit in return for yourself, it is business devotion (Vaiśya bhakti). If you aspire practical fruits from God by exchanging your theoretical devotion (prayers and songs), it is prostitution devotion (Veśyā bhakti). We do both Karmasamnyāsa or sacrifice of work (like bathing them etc.,) in the beginning and do karmaphala tyāga or sacrifice of fruit of work (like writing will to give all the earnings to them) for our issues without aspiring any fruit in return and both these are proof for the climax love to our issues, which is called issue devotion (Apatya bhakti). In our theoretical prayers, we say that God is

above all including issues! We don't do even little sacrifice of both to God and is this not a blunt lie? Are we not trying to fool and trap the omniscient God through our clever false words! To cover up our lie and to protect our greediness, we say that God is not directly coming here to enjoy our sacrificed fruit and refuse the concept of contemporary human incarnation (while accepting dangerless past human incarnations) to avoid the sacrifice of fruit of our work. These people represented God by photos and statues so that the fruits can be offered theoretically and can be enjoyed by them subsequently as the remains of God's enjoyment to get the grace of God through clever trick! Of course, there is good side also in worshiping statues that develops our theoretical devotion, which is the generator of practical devotion. OK. **At least, you do the sacrifice of work by propagating the true spiritual knowledge in the world if you are very greedy or very poor and earn God's grace.** If you are lazy also to sacrifice work, apart from being greedy or poor, you better stick to the cleverest argument "God is not coming here directly to receive my service or sacrifice and I believe that God never comes in human form". If somebody quotes the Gita for the concept of human incarnation (*Manuṣīm tanumāśritam*), you can say that the secondary scriptures are always polluted by some insertions as preached by Swami Dayānanda and Datta Swami! Actually, insertions are identified to be rejected in case of misinterpreted concept and not in case of protecting yourself from the inconvenience caused by the correct concept.

Trailokya:- I am observing lot of sins everywhere. Rich girls use costly cosmetics for better appearance and what about the poor girls? Moreover, I found several girls changing their boyfriends frequently without honesty!

Swami:- This point belongs to Pravrutti (worldly life) and not to Nivrutti (spiritual life). But, I will answer this through the spiritual angle. Beauty is always natural and is always gifted by God. Cosmetics are chemicals spoiling the tenderness of the skin. External appearance fades away with the age and even with passing time. A newly married couple is walking. A small stone entered the chappal of bride, who cried. The new bridegroom wept a lot saying "O angel of my heart! I can't tolerate even a single tear in your eyes". After one month, the same incident

happened. The same husband became angry at his wife warning her to walk properly. After one more month, the same incident got repeated. The same husband became very furious shouting at his same wife “Are you blind? You are an idiot. How many times I should tell you?”. If this is the story after two months while the wife is maintaining the same good appearance, what will be the story in the old age when the wife loses all good appearance! **The internal personality of qualities is very important to please God.** Hanuman is not beautiful externally, but, His internal beauty is so excellent that He is named as beauty (Sundara) by poet Vālmīki in naming Sundara Kāṇḍa. There is a mantra of Hanuman in the name of ‘Mantra of beautiful Hanuman’ (Sundara Hanumat Mantra). The grace of God is reflected on the external personality also in the form of divine radiation (Brahmatejas) that makes the external body also very very attractive and very very beautiful (*Sarvadvāreṣu dehasya, prakāśa upajāyate*—Gīta). Such radiation appeared on the personality of Swami Vivekānanda while giving spiritual speech in doing God’s work at Chicago city. The audience was dumb stuck not only by the speech of the saint, but, also by the attracting personality of the saint.

This world is a playground for God but not for the soul. For the soul, this world is very serious like the examination hall in which the soul is expected to behave with full discipline. When a girl puts her mind on several boy friends (imitating God Krishna), she will face horrible hell in this world in her life and also in the upper world after death since this is lowest illegal-unjust dushpravrtti. If the girl puts her mind on only one boyfriend to be married later on, she will face happy heaven here as well as there since she follows middle legal-justified pravrtti. If she leaves both illegal and legal bonds for the sake of God like Meera, she will be associated with the God here as well as there and this is the highest nivrtti, which is beyond both injustice and justice. Dushpravrtti belongs to demons. Pravrtti belongs to human beings and nivrtti belongs to angels. Angels and demons exist in human beings also by virtue of nature even though they exist separately by their individual appearance. The human being thinks that it is in the middle pravrtti by virtue of its external physical appearance even though by nature, it is in the lower

dushpravrutti level. The human being misled by its external appearance thinks that the next level for it to climb is nivrutti. But, by nature it is in the lower level and has to climb to the middle pravrutti level. Even though God has full freedom to play as He likes in this world, on sharp analysis we can understand Him not playing so. The theft of butter or wealth preserved for issues by Lord Krishna is to test the strength of worldly bonds like bond to issues and bond to wealth or butter in the case of Gopikaas. The dance with Gopikaas is to test the strength of their bonds with their life partners. Jesus told that He came to split devotees from their families by creating quarrels. The meaning of this is that He came to break the worldly bonds of devotees. If we take the superficial meaning only, we will misunderstand Krishna and Jesus.

Trailokya:- Nikhil sir replaced the last line of the six verses of Shankara by a new line, which says that I am always the servant of God Datta (Parabrahma Dattasya Dāsaḥ sadāham).

Swami:- Shankara told that He is Lord Siva incarnated in human form (*Śivoham Śivoham*). The disciples also told the same to mean that each one of them is Lord Śiva. Then, Shankara swallowed the molten lead and told that He alone is Lord Shiva (*Śivaḥ Kevalo'ham*). In all these verses, the word 'Shiva' means Lord Shiva. But, Shiva also means pure and auspicious. This word 'Shiva' is used in this meaning also as we see in Shaakuntalam written by Kālidāsa 'Let your part be pure and auspicious (*Śivāḥ te panthānaḥ*)'. In the sense of purity, the word 'Shiva' can be used to feel that you are pure awareness or soul and not this impure materialized body. Awareness is a form of energy and energy is always pure. If you take this word 'Shiva' in the sense of purity and not in the sense of God Shiva, you can read the verse of Shankara as it is feeling that you are the pure soul without being misled by the word 'Shiva' to mean Lord Shiva. If you take the word 'Shiva' in its famous sense of God Shiva, it is correct to read as Nikhil sir replaced the last line that you are always the servant of God Shiva, who is God Datta only. Any form of God is Datta only because the word 'Datta' just means the unimaginable God given to the world through a mediated energetic or materialized form.

Chapter 4

O Learned and Devoted Servants of God,

[July 14, 2019 Evening] **Shri Anil asked:**

1. What does Geeta say about an inverted tree?

[In a discussion forum, a person asked: 'What does Geeta say about an inverted tree in which roots are up and branches and leaves are down? What is it saying?']

Swami replied:- The inverted tree represents the creation. The leaves, flowers, fruits, branches etc., represent the world, which is many folded. The root (cause) of the world-tree represents the creator-God. **God is greater than world and hence, the root is in upward direction whereas the tree is in the downward direction.** If you worship God, which means pouring water to the root, all your worldly bonds (branches, leaves etc.) are in flourishing state. If you worship these worldly bonds, which means that if you pour water on branches, leaves, flowers etc., these worldly bonds dry up and perish. Hence, if your love-water is applied to the God (root), all your worldly bonds are saved and are alive always. If you apply your love-water to worldly bonds neglecting God (root), there is no use and your worldly bonds are not protected. **Wise people pour water to the root and fools pour water on the branches, leaves, flowers etc., without understanding the real mechanism.** The fool thinks that the dried leaves, flowers etc., become green if water is directly poured on them. The wise man thinks that these dry leaves, flowers etc., become alive by pouring water to the root. If you are really loving your family, stop loving your family because your love is not true love, but, foolish love. If you are loving your family, stop it and start loving God so that God will protect them and then only your love to your family is true. You can't protect yourself and can you protect others?

2. Some people avoid tax saying that it goes to corrupt officials. Please comment on this.

[Some people try to avoid paying tax to government saying that it goes to corruption officials and is not reaching the needy. Kindly give Your opinion on this.]

Swami replied:- If you are getting an opportunity not to pay the tax, you can use it for feeding beggars and poor. But, there are good officers also, who are not interested in the corruption. **The best way is to pay the tax to the Government and propagate true spiritual knowledge in the world so that corruption is eradicated.** In such program, God will

certainly help you. The whole problem is due to lack of spiritual knowledge that preaches the existence of unimaginable omniscient-omnipotent God, who will punish the sinners even if they escape the law on this land through influence, corruption and intellectual tricks. If this spiritual knowledge is given importance in Education system as was done previously in the ancient times, there is no need of police and court. The resistance to sin becomes in-built in the citizens and corruption is avoided not due to fear from police and courts, but, due to fear from the omniscient and omnipotent God from whom you can never escape. **The control systems fail because they are also corrupt!**

3. As per Veda, is it true that no one is eligible in this world other than Human incarnation and His devotees for donation?

[The Veda says that the deserving recipient must satisfy two conditions: (i) He must possess true spiritual knowledge for preaching to and guiding the world in the right direction (ii) He must not have the aspiration for any fruit in return from anybody. In such case no one is eligible in this world other than Human incarnation and His devotees, for donation?]

Swami replied:- Whether somebody is human incarnation or not and a devotee or not, that is not the criterion for proper donation because the above two requisites are recommended by the Veda. This is the recommended normal path for the concept of donation. However, in the case of poor and beggars, there is no need to examine these requisites and donation must be done without analysis on the basis of emergency (Apat Dharma). One can follow the path of justice and slowly enter into spiritual path provided his/her life is protected from hunger death. **Emergency is first and then only the analysis about deserving receiver.** Swami Vivekananda said that we must give bread first to save the life and then preach philosophy. This is the most important step because **hunger death of any human being is a shame on the part of humanity.** The rich people shall think about this point. Then comes the analysis of deserving for donation. If you donate to deserving person, it is merit giving you the heaven. If you donate to an undeserving person, who will do sins based on the strength of your donation, you will also receive the punishment of the sin. Donation is very dangerous double edged knife because both donation to undeserving and not donating the deserving are sins. If you donate to undeserving, it is not simple wastage of money, but, it is giving negative effect through punishment. Instead of donating undeserving, it is better to keep silent.

4. Why did Judas just not ask Jesus for forgiveness like the apostle Peter did instead of hanging himself for betraying Jesus?

Swami replied:- In the case of such tactful sinners, how can you expect low logical analysis in underestimating the depth of his sin to ask Jesus for pardon? Some sinners are very fast in emotion as equal as they are fast in analysis of the sin. **Judas realized his sin completely and hence, did not have the courage to ask Jesus for pardon.** The ignorant sinner, who does not realize his sin completely and deeply, feels that his sin is pardonable on requesting God for pardon. The person without much analytical knowledge does not realize his sins just like an animal. The wise sinner realizes his sin very shortly and recognizes the real depth of his sin. Hence, in the case of such sinners, repentance is not possible. Judas was very intelligent as we see his tactics in getting Jesus arrested. He acted in a very sharp way to create belief on him in the heart of Jesus. With the same sharpness of intelligence, he analysed his sin very deeply and found that his sin is unpardonable. Had he used this intelligence a little before, he would have been the best propagator of spiritual knowledge. He thought that he was fooling Jesus, but, he realized in the end that he fooled himself!

Chapter 5

GOD IS PLEASED BY THE PRACTICAL SACRIFICE**O Learned and Devoted Servants of God,**

[July 15, 2019] **Shri PVNM Sharma asked:-** If you establish that sacrifice of fruit of work is greater than sacrifice of work, which is done by the pure saints, don't you think that people will feel that God and salvation have gone to the hands of rich people?

Swami:- Hanuman did sacrifice of work or Karmasamnyāsa to God Rama as divine service. Gopikas did sacrifice of fruit of work (butter) or Karmaphalatyāga to God Krishna. Rama and Krishna are one and the same God. Hanuman reached Brahmaloaka to become future Brahma or creator. Gopikas reached Goloka, which is above the Brahmaloaka. Vishnuloka and Shivaloka are in par level with Brahmaloaka. Goloka is said to be above Vaikuntha or Vishnuloka. Hanuman became God by becoming Brahma whereas God became the servant of Gopikas. He has created Goloka above His abode so that the most holy feet-dust of Gopikas will fall on His head. This scene was already shown by God Krishna as a rehearsal by saying Narada that His headache will disappear if the feet dust of Gopikas is brought and applied on His head. This clearly proves that Karmaphalatyāga is greater than Karmasamnyāsa. The house holder doing both is greater than the saint doing only one karmasamnyāsa. **God is pleased by the practical sacrifice proving the reality of theoretical love and is not pleased by mere shaven head and saffron cloth!** This is one angle. The other angle in which the house holder prostrates to the saint is that the saint could sacrifice every worldly bond for the sake of God's work whereas the house holder could not do such practical sacrifice.

People need not feel that salvation has gone to the hands of rich people. If that is true, how the poorest Sudaama got the top most salvation (grace of God) from God? If that is true, why Jesus praised the beggar donating one coin as the top most devotee even though several rich devotees donated hundreds of coins to God? The value of the sacrifice is decided by God not by the magnitude of donated part, but, by the percentage of the donated part in the total possessed part. The sacrifice of the beggar is 100% because nothing more is leftover with

the beggar after donating that one coin. The sacrifice of rich people was not even 1% because lot coins remained with them even after donation of hundreds of coins. God does not see what you donated, but, sees what remains more with you! Even if you give one rupee, He will give the ticket up to His abode if nothing remains in your pocket. If you give 100 rupees and few hundreds are still leftover in your pocket, He gives ticket up to the next walkable station only. The total surrender is the real ultimate sacrifice (*Sarvabhavena Bhārarata*—Gīta). There is a method of worship of God Venkateshwara situated on the top of seven hills, which is called “Total Robbing” (called niluvu dopiḍi in Telugu language). It means that when the devotee sees the God, the devotee with emotion will sacrifice everything possessed by the devotee, which is 100% sacrifice. Our clever people twisted this in to a very convenient angle like this:- First, the devotee will promise God in advance that he/she will worship God through total robbing provided God grants a specific desired practical boon. The devotee does not do this total robbing in advance because of the doubt that God may be existing or may not be existing, even if He exists, He may not sanction the practical boon even after advanced benefit of total robbing. You can’t complain to the authorities of temple about such cheating done by God. Hence, after getting the practical boon, let the total robbing be done. OK. God sanctioned the practical boon. Then, the devotee goes to the temple to perform total robbing-mode of worship. The devotee is very careful in this mode. When he/she goes to the temple, he/she goes with very meagre amount of money and very very light gold ornament so that almost nothing is lost in the total robbing! Money is the strongest of the three strong worldly bonds (money, issues and life partner), called Eshanaas and hence, God always tests the strongest bond only. If the devotee succeeds in the test of strongest bond, other strong or relatively weaker bonds need not be tested. There is a saying in Hindi that God exists in money (*paisā me Paramātmā hai*). **This means that money is the strongest worldly bond and hence, God always comes to compete with the money.** This does not mean that the grace of God is directly proportional to the quantity of sacrificed money. Sudāma got the top most grace of God just by sacrificing three handful lumps of parched rice to God Krishna. The grace of God Krishna is also not theoretical in return, but, practical sacrifice of the fruit of work only, which is the infinite treasure of wealth of God sanctioned to Sudāma. God says that His reaction will be in the same path of your action (*Ye yathā māṃ*

prapadyante... Gītā). We think a lot to sacrifice a little of our lot of wealth, but, Sudāma sacrificed a little only (three handful lumps of parched rice) that too brought on loan! This is the climax of practical sacrifice of fruit of work and hence, the return fruit from God was also climax of sacrifice of fruit of work, which is His infinite divine treasure of wealth! Even Saktuprasta was tested in sacrifice of fruit of work only in extreme condition of hunger of the family for past several days in a severe draught. **Theoretical fruit is given by God for theoretical sacrifice and practical fruit is given by God for practical sacrifice.**

Chapter 6

KNOWLEDGE HUNGER REFLECTS IN PRACTICAL SACRIFICE ALONE

O Learned and Devoted Servants of God,

[August 09, 2019] **Shri Phani asked:-** You told that sage Vashistha told that for ordinary people it is better to avoid the association of worldly bonds since detachment from worldly bonds is impossible while staying in the association of worldly bonds. I am trying to practice that.

Swami replied:- I also told you that the Veda says that staying far from the worldly bonds develops more attachment to worldly bonds, while staying in association of worldly bonds develops negligence and detachment from the worldly bonds (*Parokṣapriyā iva hi...*). This statement contradicts My first statement. But, both statements are correct when both are applied in different contexts of time for the same person. **Initially, the worldly bonds will attract the person developing attachment in that person towards them.** This point is from the side of the worldly bonds. After some time, the same worldly bonds are neglected by that person and this point is from the side of the person. Both points are not on the same side and hence, mutual contradiction is avoided. If you argue that in developing the attachment towards the worldly bonds, contribution of the person also exists, even then, the same person exists in two stages of time as the basis of both these concepts separately and hence, there is no mutual contradiction. The same person is attracted to the worldly bonds in the initial time and in a latter time, the same person is detached from worldly bonds due to negligence towards the close associated items.

In the above mentioned such case, the permanent detachment from the worldly bonds becomes impossible if you follow the first concept and avoid the association of worldly bonds by going away to the forest, the second concept will attack you and you will be attracted towards the far existing worldly bonds again! If you go to the far existing worldly bonds based on the second concept (that you will neglect them by association), again the first concept attacks you! Hence, both these

concepts are playing with you like two players playing with a common football!

Then, what is the solution? This football play resulted because the problem is attacked from the wrong side for the sake of solution. If you attack the problem from the right side, this football play will disappear. What is wrong side here? The wrong side is that you are aiming for the attachment to God through detachment from the worldly bonds in the beginning itself! If you achieve simply the detachment from worldly bonds and stop there itself, what is its use? Do you think that God will be immensely pleased with you for your detachment from worldly bonds. No. No. No. The God will say “why shall I be pleased for your detachment from worldly bonds? In what way I am linked to your link with worldly bonds? If you have fasted, why shall I be pleased with you for your detachment from food? In what way I am linked with your link to your food. Perhaps, you might have fasted due to some indigestion problem. If you say that you have fasted for My sake, it will be a horrible joke! If you have given Me food, I shall be pleased with you. If you have fasted since the food is exhausted due to My eating, I shall be more impressed with you for your extraordinary love to Me. Even if your food existed, if you still fast by immersing yourself in My service, I will be mostly impressed with your fasting. But, what are you doing? You have eaten the entire food and praising Me with poems and songs saying that I am eternal without hunger! Yes, I am eternal without hunger. You are true. But, I came to you through a medium, which has hunger like your medium. You prayed for Me to see and talk with Me. I came to you for your sake. Is it not your responsibility to give at least a little food from the food you stored in the refrigerator for the night! Now, you will say that you have prayed for Me to come in My original form and not in this mediated form! You will further say that the concept of mediation of God is wrong! You will again say that the concept of human mediation is totally wrong! You will finally say that if the original form of God is unimaginable, you will worship Me, through representative model (statues and photos), which is never hungry! If I say that those representative models will not clarify your doubts, you will say that you have no doubts at all! I will say that I have not come for your sake since I have come for their sake, who will feed Me at least by giving a little to Me from at least the stored food for future or at least a very little quantity of food from his food in case there is no possibility of stored food. I am telling you one way finally that you give Me that

much food, which you will throw away after your eating. Don't give Me anything from your eaten or stored food. This means that you give Me Gurudakshina from that wasted portion of your wealth. This will serve double purpose since wealth is extracted from waste! **I am trying in all the possible ways to help you in guiding you in the right direction.** You may say that I can preach you without even a trace of Gurudakshina. Yes. I have no objection from My side because I am not at all in need of your gurudakshina except to find that you have a trace of hunger for the true knowledge-food or not. If you are not prepared even to part a little from your wasted food, you have no trace of hunger for knowledge and no trace of attention towards Me and I shall leave you prostrating to your sacred lotus feet because it is sure that you have no trace of hunger at all and that I have approached a wrong person by mistake and for this mistake I am prostrating to the feet! If you say that you are not willing to part even from the wasted food at least (because you enjoy in wastage), do some service to Me by propagating this spiritual knowledge in the world. Parting food is Karmaphalatyāga and parting service is Karmasañnyāsa. Both are essential for a house holder. For a saint, Karmasañnyāsa alone is sufficient since the saint himself is begging for his own food! Both these constitute Karmayoga, which is inevitable proof for your theoretical knowledge and theoretical devotion. The meaning of the proof is just to know that you have real hunger for what you are asking! Sage Vashistha asked Rama to pay Gurudakshina first before hearing spiritual knowledge from him (*Dhanamārjaya...—Yogavāśiṣṭam*). For the same reason, Shirdi Sai Baba asked everybody for Gurudakshina”.

Now, coming to your original problem, the correct side of the problem to be attacked is the attachment to God for which an inevitable consequence is the detachment from the worldly bonds. Detachment from the worldly bonds alone is foolishness and stupidity without attachment to God. Such meaningless detachment from the worldly bonds is also insult to God since you are rejecting this world created by God! Are you not insulting God in this way? Please think patiently. **Detachment from the world should be without any trace of effort as a natural consequence of the attachment to God.** In this case, the detachment from the world is not wrong because the creator is far greater than the creation. **Without reference to the creator, rejecting the creation is certainly insulting the creator.** Perhaps, you are rejecting the worldly bonds due to some worldly depression. Perhaps,

you are rejecting the worldly bonds to become a false saint to earn your food! Hence, the Gita says that by mere detachment from the world, detachment from the world (*Naiṣkarmyam*) is not achieved because such detachment will blast you with terrible attachment to the world after sometime (*Na karmaṇāmanārambhāt, Naiṣkarmyam...*). The Gita says that by mere detachment from the world (*Samnyāsa*), the goal is not achieved since the goal is attachment to God (*Na ca samnyasanādeva, siddhim...*).

Your problem is solved because you attacked the problem from the correct side, which is attachment to God. You are not worried about the detachment from the world. Once you are attached to God, you are spontaneously detached from the world whether you are associated with the worldly bonds or not (*Saṅgarato vā saṅgavihīnaḥ...*—Shankara).

However, in the initial stage, a little detachment from the worldly bonds is essential by effort so that some peaceful time is available to make the initial effort for development of attachment to God like hearing the spiritual knowledge and doing prayers etc., in peaceful atmosphere away from the worldly bonds. Certainly, after some time, due to the second concept, the far worldly bonds will attract you and you will withdraw from such peaceful divine atmosphere to go to the old worldly bonds. If you are lucky to go to the peaceful atmosphere along with your worldly bonds also, this problem can be avoided for a longer time since several other worldly bonds like your property etc., also exist!

When the devotee achieves the goal perfectly, such a devotee is fulfilled (*Siddha*) and a beginner shall not imitate him in the beginning stage of his/her spiritual effort (*Sādhanā*). Sage Gautama says this point in his Sutras (*Avaradaurbalyāt*). Two friends were going to Vaaranaasi to worship God Shiva. One friend stopped in the way due to his attraction towards a prostitute and the other friend went to Vāraṇāsi and was worshipping God Shiva every day. But, the friend stopped by prostitute was always thinking about his friend in Vāraṇāsi with jealousy. The friend in Vāraṇāsi was also thinking about the enjoyment of his friend with the prostitute due to jealousy on his friend. The second concept of the Veda (that that, which is close is always neglected and that, which is far is always attracting) is promoted further in the strength due to jealousy and this proves that every quality has both good and bad sides. The Vāraṇāsi friend went to severe hell whereas the friend stopped by prostitute went to the abode of God Shiva to a closer place to

God. The same jealousy strengthened the good and bad fruits, which means that the same quality has both good and bad sides. The spiritual aspirant should always take the necessary concept applicable to him/her for a specific atmosphere and time keeping aside the unnecessary concept through testing practically in continuous manner. The medicine for allergy is only avoiding the association of an item that is not suitable in a specific season.

Sage Vashishtha stands firm in his advice if you are attached to the worldly bonds since you are born on this earth not like sage Rushyashrunga. In such case, the second concept also becomes irrelevant because there was no opportunity for you to come in contact with the worldly bonds at any time since your birth. But, all of us are not Rushyashrugas and hence, it is better to attack this complicated problem from the correct side, which is trail to attach to God through knowledge and devotion. I think, that God Datta has answered your question in excellent way!

Chapter 7

O Learned and Devoted Servants of God,

[August 11, 2019]

1. Please guide me for increasing my attraction to GOD.

[Shri Dixitkumar asked: Please guide me for increasing attraction to GOD enter in to my subtle body to elevate my consciousness to feel my high state of being. By, Dixitkumar Abotij]

Swami replied:- I can certainly advise you to increase your devotion in correct direction by giving true spiritual knowledge. Initially, you have to put some efforts to withdraw yourself from the worldly bonds (the stage of Pratyāhāra) so that you will be in a peaceful and congenial divine atmosphere as suggested in the Gita (*Tatraikāgram manah kṛtvā...*). In course of time, your devotion on God increases tremendously as you are more and more acquainted with the divine personality through true spiritual knowledge. This will help you to progress spiritually as time proceeds and you will be certainly saved by God. **God never enters the subtle body, which is associated with the individual soul that enjoys in the dream as well as that leaves the gross body after death.** The inner consciousness stays in gross body as well as in subtle body and this inner consciousness is nothing but a storage of all strong qualities accumulated through several births. Such inner consciousness has nothing to do with God. Hence, you limit to the first part of My advice given as above.

2. Can I call You?

[Shri Balaji Joshi asked: Hi Gurudev, one of Your devotee answers my question on Quora. I would like to know about energy and how is it working for us. If You don't mind can I call You? I need Your contact number. Thank You so much. Balaji Joshi. By, Balaji Joshi]

Swami replied:- My phone number is +91 9603311454.

3. It is now 1 year since we met Swamiji and I have written a poem for Him hence. Here it is.

[Smt. Bindiya Baugh: Jai Dattatreya Swamiji]

Āp ko praṇām

Āp ko naman

Har din har pal har ghaḍi

Jai dattātreya bhagvān
 Tum ho kripāḷu har dam
 Hum bhakt tumhāre
 Tumre adbhut rūp ko nihāre

Tum he ho shiv brahma ke avtār
 Vishnu bhi tum he ho, ho tum apram pār
 Rehte kuṭir mein ho
 Jabki ghar tumhāra pūrā sansār

Āp kā shukr kartā mera mann
 Merā har aṅg
 Merā kaṅ kaṅ
 Har sāns kare āp ko yād
 Choḍo na kabhi āp hume,
 Kare yehi faryād.

I will be very gratefull. I hope He likes it. Thank you, Bindiya]

Swami replied:-

Tumhārā eak kadam merī taraf,
 Merā sau kadam hongae tumhāri taraf,
 Datta ko yād karo hameśā,
 Tab dekhnā baḍā tamāśā!

4. Please explain the importance of different rituals done at the time of death?

[Surya asked: Please clarify the significance of the following rituals being carried out during the time of death. Aharnikaalu, Shodasam, Vrushossarjanam, relevance of Gayaasura in death rituals because priest says 'Gayaa shraddha sadrushaha...', pimdaas immersion in water and Sapimdeekaranam. In all these rituals, Vishnu sthaana is not given proper importance. How to rectify this? Priest says that Nityaagnihotram need to be performed. What does it mean?]

Swami replied:- The essence of all these death rituals is just worship to God praying Him to protect the departed soul. If you catch the essence, which is strong devotion to God, the total purpose is served. All the procedures of various parts of a ritual involve the practical devotion like respecting priest, feeding the priest and finally offering Dakshina to the priest. The formalities are very much negligible provided the sacrifice of service and sacrifice of fruit of work exist. If

both these practical steps are absent, all the other steps are only theoretical, which are appearing as practical. Theory without practical steps is useless and practical sacrifice without theory is also fruitless especially if the priest is human form of God. You need not worry about these various steps of rituals provided you catch the essence of theoretical steps as devotion and that the reality of theory is proved by practical steps. The root problem is 'not understanding the Vedic recitations'. The Veda involves spiritual knowledge to understand the divine personality to develop real devotion and also involving the information of various steps of practical devotion. Once you understand the knowledge of all these Vedic recitations, you will do the ritual by yourself without the help of any priest. The priest is required only to worship him as representative of God. Today, the priest is required to blindly recite the Veda, which is supposed to be recited by the performer of ritual himself.

Chapter 8

O Learned and Devoted Servants of God,

[August 12, 2019]

1. If God exists in Human incarnation throughout Its life then what is the need to differentiate the God and Soul in incarnation?

[1] Shri Bharat Krishna asked: Namahshivaya Swamiji, I have following questions and I request you to kindly give answers to them.

After reading many of Your discourses I have understood that God is totally unimaginable. Even in Human Incarnation there is an ordinary soul who is an extraordinary devotee of God along with God Himself. You also mentioned many times that you are such a devotee of unimaginable God in yourself. Since God is unimaginable, even you can't see him or imagine him but you do pray to God right? You also have to pray to some form only and that form is again yourself. All the four associated properties of God are exhibited by you which means you are God. You also mentioned that you just act as God wants you to. But how will God order you? God can order me through you but how God orders you? With all these thoughts I feel that you are god and you are just behaving as an ordinary soul and also mentions like that in your discourses. You also mentioned that complete truth is been revealed only now because we humans have developed that intellect which can analyze and understand that truth. This doesn't mean we have overcome our ego and jealousy towards God. I feel that because of this reason, even though you being God, you are not behaving like God. Otherwise you don't even have to mention that you are an ordinary soul right?

Swamiji, I am very sorry that I am not able to explain my question properly. You told that we recognize Human Incarnation of God by noticing four associated properties. Parashurama was also a Human Incarnation of God at least for sometime. During that time he must have exhibited all those four divine qualities too (I believe so). So devotees of him will recognize him as God. But later he couldn't control ego and hence God left his body. But his devotees will still think he is God only right? You very clearly mentioned in your discourses that once we recognize Human Incarnation of God and got totally convinced we must fix our mind and constantly do service to God. God might behave in a way that we don't like in order to test us but our faith shouldn't be disturbed. This statement gives a sense that God merges with a human though out his or her life. This is in contradiction with Parashurama's case. Did he also exhibited all four associated properties of God, especially Prajnanam. If God is always in Human soul throughout that humans life then what is the need to differentiate the God and Soul? Only reason is because we still have ego and jealousy. Otherwise God can

freely declare himself to be God. So, You are God only. Kindly clarify this confusion of mine Swamy. Padabhivandanam Swamiji.]

Swami replied:- The concept of human incarnation is very very complicated because you are dealing with a two component system appearing in single phase like the alloy of two metals. The alloy appears as a single metal unless you observe it through a powerful microscope to find both the components separately existing at the fundamental atomic level. You can understand this clearly. **If you take human incarnation, only one component is imaginable and visible and other component is invisible and unimaginable, which can't be seen by any instrument or even by theoretical imagination of brain.** I can take a piece of gold-copper alloy and say that it is the alloy of gold and copper. I can show the gold and copper metals separately existing at atomic level through microscope. If I take the human incarnation and say that the human incarnation is a homogeneous mixture of God and soul, I can't show both God and soul through microscope or you can't even imagine. Even the invisible God is unimaginable and hence, the proof for God-component becomes very very difficult. Perception to the level of even imagination is totally absent (perception by intelligence is imagination and unimaginable means that even the imagination can't perceive). Only inference, can give the proof of existence of God (here also, nature of God is not known). Since the nature of God is unimaginable, only the nature of soul remains to be understood in both human being as well as in human incarnation. Whatever you have understood about a human being that much only will be the knowledge of human incarnation. The extra unimaginable nature exhibited by human incarnation is unimaginable and hence, whatever understood about the human incarnation is only the imaginable nature of a human being. The understood knowledge about Krishna and ordinary human being is only the imaginable knowledge of the ordinary human being. Since the extra exhibited unimaginable nature by human incarnation is not understood at all, that extra is not the extra understood knowledge of human incarnation. Therefore, I can show two copper coins and say that one coin is made of pure copper metal whereas the second copper coin is an alloy of copper and gold, but, gold is invisible even in powerful microscope. Similarly, I will show two human beings of which one is a pure human being whereas the other is human incarnation in which the unimaginable God is merged with the human being. The first human being does not compose the Gita whereas the second human being

composes the Gita. Based on the composed Gita, we have to infer that the unimaginable God exists in the second human being. Poundraka Vaasudeva claimed himself as God without composing the excellent the Gita. He is a fraud human incarnation since we can't infer God in him. Vaasudeva Krishna told that He is God while composing the Gita orally to Arjuna. This excellent knowledge, called the Gita, is actually composed by the unimaginable God (Parabrahman) present in Krishna, whom nobody can even imagine. Arjuna can think that only Krishna is composing the Gita, in which case such knowledge must have been called as Krishna Gita and not the Bhagavat Gita. Bhagavan or unimaginable God (or Datta to be more specific) merged with Krishna and is singing the Gita spontaneously through the face of Krishna. Since God is invisible (in fact, unimaginable) anybody will think that Krishna composed and sings the Gita, which is not correct and hence, the Gita is named as the Bhagavat Gita and not Krishna Gita. It means Bhagavan or God composed and sang the Gita through the face of Krishna. In this context, Krishna must say that He (Krishna) is God and not human being. The same thing was told by Krishna throughout the Gita that He is God in human form. If Krishna does not declare Himself as God, it results finally to say that Krishna himself composed and sang the Gita. Hence, if Krishna says that He is God, it means that Krishna is attributing the authorship of the Gita to God and not to himself. Hence, Krishna said that He is God, which means that the Gita is told by God and this indicates lack of ego in Krishna. Had Krishna told that He is not God, it results to say that Krishna composed and sang the Gita, but not God. This indicates ego in Krishna. Poundraka Vaasudeva did not compose and sang the Gita, yet, he told that he is God, which indicates climax of ego. Any human incarnation while preaching excellent spiritual knowledge (*Prajñānam*) says that He is God, which means that he (as human being) is not preaching it since God is preaching it. If he preaches the excellent spiritual knowledge and says that he composed and preached it, that means he is attributing the authorship of that knowledge to himself due to ego avoiding God, the real author.

Generally, the human incarnation hides Himself as far as possible. Even if somebody recognizes it, it will deny that it is God. When sages praised Rama as God, Rama denied it saying that He is God. Even without such praise, Parashurama got ego feeling that He is God since God alone can kill so many kings. Hence, Parashurama was insulted by Rama. Parashurama lost God due to ego and remained as sage only.

Rama conquered ego and denied that He is God even though others are praising Him as God. Parashurama could not maintain God in him due to ego whereas Rama maintained God in Him throughout His life due to lack of ego.

Opponent:- Like Parashurama, Krishna also claimed Himself as God and hence, Krishna also lost God.

Swami:- Krishna never told that He is God in the entire life except while preaching the excellent knowledge, called the Gita. In that context, He must say that He is God so that the speaker is God and not human being, Krishna. In such context, if Krishna does not say that He is God, it means that he himself is preaching the Gita and not God. To confirm this point, Krishna refused to preach the Gita once again to Arjuna at the end of war by saying that he can't preach the Gita again because at that time, he is not in the state of Yogeswara, in which only God merged with him and spoke the Gita. In that context, the human incarnation must say that it is God thereby meaning that God is preaching and not he as the human being component. It is inevitable and forced situation for any human incarnation to say that it is the absolute unimaginable God (Parabrahman). This should not be misunderstood as ego of the human being component of human incarnation.

Opponent:- Rama also preached humanity the path of an ideal human being (practical knowledge) through His practical life, but, he never told that he is God even in that context.

Swami:- Rama is Ādarśa Mānuṣāvātāra, which means that he is an ideal human being preaching correct worldly life (Pravrutti) to humanity. Pravrutti need not be preached by God and can be preached by an ideal human being also. **If it is made clear that God is preaching Pravrutti, humanity will understand that such perfect Pravrutti is also possible to God only and not to any human being.** Hence, Rama was very very careful in not expressing His divine nature of God. Krishna is preaching Nivrutti also, which is based on Pravrutti and He is called as Līlāmānuṣāvātāra. Hence, while preaching Nivrutti along with the basic Pravrutti, He expressed His divine nature every time especially through cosmic vision that indicates that God is creator, controller and destroyer of cosmos. This is the inherent aspect of God as said by the Veda, which is to say that God is

creator, ruler and destroyer of this cosmos and this is preached to deserving Arjuna alone, who alone saw the cosmic vision.

Out of all identifying marks of God, knowledge is very very important because that alone guides the devotee in correct path. Excellent spiritual knowledge indicates Jnaanayoga (*Prajñānam Brahma*). His love for devotees indicates Bhaktiyoga (*Raso vai saḥ*). His miraculous deeds indicate Karmayoga (*Satyakāmaḥ...*). **The cosmic vision given proves the Vedic definition of God, which is that He alone creates, controls and destroys the cosmos (*Yato vā imāni...*).** Out of all these marks, knowledge is the top most because that alone guides the devotees in correct path of Pravrutti as well as Nivrutti.

Every human incarnation hides its divinity with lot of efforts. If somebody recognizes the divinity, God in human form will mislead him/her by showing even negative qualities. But, those devotees, who are fully deserving to worship and serve God in human form, will certainly recognize Him and their aspiration (to see, to talk, to touch and to live with God) is certainly fulfilled by God. He came actually for such few deserving devotees only, who prayed Him with lot of devotion. For such devotees, He need not preach any spiritual knowledge since they reached the third step of service after crossing the second step of devotion and the first step of knowledge. **Actually, while preaching knowledge, the divinity of the preacher must be totally hidden. Then only, devotees will ask all types of questions with full freedom.**

The human being-component also can't imagine the unimaginable God. This is the safest way of avoiding further complication. When the unimaginable God merges with the imaginable selected human-being component, there is no difference between the God and merged devotee. All the status of God comes to the merged devotee also. The human incarnation has self-awareness or self-knowledge as the unimaginable God has. Here, the point is not the inability of God to explain His unimaginable nature to the devotee. If He proves His nature as imaginable, He is no more called as unimaginable! The point is that the limits of brain-imagination can't touch the unimaginable God. If this point is revealed, the devotee will pester the human incarnation for preaching about the unimaginable nature of unimaginable God. Even if God preaches million times, the human being can't

understand it under any circumstances. This is not incapability of God to preach about the inherent nature of unimaginable God, but, this is the incapability of imagination of the soul. Unimaginable God is beyond space and unless you understand the absence of space, God can't be described. First I must explain to you about the residence of God and then only I can speak about God residing in it. You are unable to understand even the residence of God (absence of space). God is unimaginable. Unimaginable to whom? Not to God, but, to the human being. First, you must reach His residence and then I will show God to you in such residence. You are unable to reach even the external compound wall of the divine residence. How can I show God in such residence? When space disappears, spatial dimensions also disappear. God has no volume since He is beyond space. **An item having no volume is beyond space and can never be touched by your imagination.**

Chapter 9

O Learned and Devoted Servants of God,

[August 13, 2019] **Shri Buchholz asked:** God wants this world to run peacefully??... every thing happens after God's allmighty will - therefore things are exactly as God wants them to be. Moksha is just liberation from the worlds of maya - not from the will of God!

Sandilya-Upanishad Chapter 3: Maheshvara, who is black and yellow, reign with Avidya, Mula-Prakriti or Maya, who is red and black und coexists with him. (so Mahamaya is a higher form of Parvati! It solves Maya up. By, Buchholz

Swami replied:- The unimaginable God (Parabrahman) becomes the first energetic incarnation, called Eshwara through mediation by first created energetic body. The Mahāmāyā is the unimaginable power of the non-mediated Parabrahman. The same unimaginable power or Mahāmāyā exists with Ishwara, which is called as Māyā. Parabrahman and Ishwara are one and the same and Mahāmāyā and Māyā are also one and the same. **The difference is only in the possessor of the power in the sense that the non-mediated God is unimaginable and invisible whereas the mediated God is also unimaginable but visible.** Shankara calls this unimaginable power of Parabrahman as Mahāmāyā (*Mahāmāya viśvaṃ bhrāmayasi Parabrahmamahiṣī*—Soundarya Laharī). He called the original non-mediated unimaginable God, who can't be expressed by words (since not even imaginable) as Parabrahman (*Mounavyākhyaprakāṣita Parabrahma tattvam*—Dakṣiṇāmūrti Stotram). In the Gita, we find the mention of same unimaginable power of Parabrahman (Mahāmāyā) as Māyā. Ishwara or Datta is Parabrahman mediated by first energetic body and Krishna or any human incarnation is the same Ishwara mediated by materialized human body for the sake of human beings. The power of Krishna is the power of Datta, called as Maya. This Māyā of Krishna or Datta is the same Māmāyā of Parabrahman. This means Krishna is Datta and Datta is Parabrahman. The energy-medium of Datta is the same matter-medium of Krishna because matter is condensed energy. Energy is gross whereas the space is the subtle energy. Hence, space appears as energy and energy appears as matter. Space is not nothing since it appears as something. The unimaginable God appears as space or subtle energy

(*adhyāsa* or superimposition). To whom all these illusions are happening? Who is seeing the space as soon as it is created? The unimaginable God Himself is the spectator, who is with a desire to create world for entertainment. This means that God Himself appeared to Himself as space, gross energy, gross matter etc! Such illusion is called *Mahāmāyā* or *Maayaa*. Is this *Māyā* exactly the same illusion of a person seeing rope as serpent in twilight? Not at all. The reason is that the person is not having the knowledge of rope while he sees it as serpent. The illusion of the person is called as *avidyā* whereas the illusion of God is called as *Māyā* (*Mahāmāyā*). In *Māyā*, God is having the knowledge of the ultimate truth, which is Himself. When the person sees the rope, the serpent is disappearing. In the case of God, this rule is not applicable because God is always having the knowledge of self and in spite of this self-knowledge, the creation continues to appear clearly to God. You can't compare this situation of God to a person seeing the rope and imagining it as a serpent without the knowledge of rope. The difference is that God is seeing the creation as real as the person under illusion sees the serpent on the rope. If you come to the point of reality of the world seen by God, it is also illusion. But, if you come to the point of self-awareness of God, it is not illusion. This means that God has taken the merit of *avidyā* (that creation appears as perfectly real to give perfect entertainment) and avoided the defect of *avidyā* (that self-awareness is absent based on which the creation appears as real). Hence, there is lot of difference between *Māyā* of God and *avidyā* of the soul. The only similarity is that the non-existent item appears as fully existent. When non-existent subtle energy appears as existing space (subtle energy) to God Himself, what about the case of the soul, which is the tiny part of the creation (space or subtle energy)? For the soul also, the space is existing. Now, in this point also, there is vast difference between God and soul. For God, only the non-existent space appears as existing space. For soul, the space is fully existent and not non-existent in essence. For God, only the space is non-existent in essence. For soul, space is as existent as the soul since soul is a tiny part of space. Hence, space is essentially non-existent for God whereas the same space is essentially existing for the soul. The common point here between God and soul is that space appears real. Then, why can't I say that space is real and hence, appears to be real for both God and soul? Space is as real as the soul and hence, the soul can't play with the space, which is in equal plane of reality with the soul. But, God plays with the space by

showing the infinite space in His finite mouth! The soul can't do this. God has done this because God is essentially real whereas the soul is essentially unreal. **Miracle is only possible when the doer of the miracle is real and the other material of the miracle is essentially unreal.** The soul thinks itself as God and thinks that this world is unreal. If the world is unreal for the soul, the soul can do the miracle very easily as God does (*Netaro'nupapatteḥ*— Brahma Sūtra). **The impossibility of miracle for the soul clearly proves the impossibility of soul being God.** Krishna is also a soul, but, the unimaginable God entered Krishna and merged with him to become human incarnation. The miracle done by Krishna is the miracle done by the unimaginable God existing in Krishna in merged state. **Since the merge is perfect, we can say that Krishna has done this miracle.** There is no difference between Krishna and the unimaginable Parabrahman. Hence, we call Krishna as Krishna Parabrahman, which means that Krishna Himself is Parabrahman. We can say without a trace of hesitation that the unimaginable (naturally invisible) Parabrahman became the visible–imaginable Krishna. The sages worshipping Parabrahman during millions of births became Gopikas to worship Krishna as Parabrahman since they realized that this imaginable–visible Krishna is that unimaginable–invisible Parabrahman. When Parabrahman became Datta, the Parabrahman merged with the energetic body of Datta. When Datta became Krishna, Datta or Parabrahman merged with the materialized human body. **Treating the merged energetic body as Parabrahman is the first step for which one million births passed for sages.** To treat the human body as Parabrahman (or Datta), another million births passed for sages and finally they discovered the human incarnation, Rama as Datta or Parabrahman. In the next birth as Krishna, the sages were given full opportunity to serve Datta or Parabrahman because Rama had to act as an ideal human being. The reason is that in the first step, it is very very difficult to believe that Parabrahman (unimaginable God) became the imaginable–visible energetic incarnation, called Datta. In the second step, it is still more very very difficult to believe that Datta or Parabrahman became the other energetic incarnations (Brahmā, Viṣṇu, Śiva etc.). In the third step, it is infinitely very very difficult to believe that Datta or Parabrahman became the human incarnations (Rāma, Kṛṣṇa etc.).

In the phase of Māyā, God appears as this creation, but, this illusion is limited to God only and actually this illusion is divine with

full self-knowledge without any trace of ignorance about either the self or about the object seen as creation. You can compare this divine illusion with the worldly illusion in which a beggar is thinking himself as a king. In the worldly illusion, neither the beggar became the king nor the king appears to the beggar with all precious jewels and both these points are well known to the beggar. In the case of divine illusion, the king appears with all precious jewels, God becomes the really appearing king, but, God knows fully that He alone is existing and the king is essentially non-existing. In the case of worldly illusion, the beggar did not really become the king (really, God did not become creation), king is not really appearing to the beggar (but, creation is really appearing to God) and beggar is with self-awareness (God is also with self-awareness). **Now, the only difference is that king is not really appearing to beggar whereas creation is really appearing to God.** In the case of rope appearing as snake, the spectator is not rope. Three items exist here, which are rope, snake and spectator whereas two items only exist in another example, which are beggar and king only. In the case of example of three items of worldly illusion, ignorance of the object (rope) exists with the spectator whereas in divine illusion, ignorance does not exist with the spectator–God. Hence, there is no exact simile to the divine illusion (Māyā), which has no trace of ignorance of truth whereas all the worldly illusions (avidyā) are with ignorance only.

Chapter 10

O Learned and Devoted Servants of God,

[August 14, 2019] **Shri Hrushikesh asked:**

1. Dear Swami, following is the reply given by Mr. Sid Pat for Your argument on the Vedic accent 6 months ago. I have made it in the form of dialogue. I request You to kindly enlighten us with the truth.

[Sid Pat: All right. So, the answer is as verbose as the article itself. Not only has it not answered any question, but by going tangential to the questions and answering things that were never asked it shows the struggling of sailors in a sinking boat that has too many holes to plug than there are hands on it. I will just take the 1st and 2nd reply to demonstrate how all the arguments given simply aim to further the anti-Brahmin narrative to sound modern and progressive. An addiction that the colonially handicapped intellectuals have left for us to deal with. If you don't have the heart to face and digest the truth as it is, then please don't read any further... You've been warned.

Swami: The accents have no significance since the sound energy of these accents is inert and incapable of doing any miracle.

Sid Pat: Which Vedic ritual talked about MIRACLES? All this miracle business comes from Abrahamic traditions. Do you realise how far you are from the Vedic ideology? And how close you are to the Western view of the so-called God? There is no GOD in Sanatan Vaidik Hindu Dharma, for your information! There is no concept of ONE GOD either! Where's this coming from, hmm? You think we can't see through all this verbosity?

Swami: 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.

Sid Pat: Oh! So they have even created a theory? Where is it? Can you show it? I have met thousands of priests and devotees and talked to them on this subject. There is no promise of miracles given. In fact, detailed explanations are given about the procedures along with the meaning of specific mantras so that the doers are fully in the know. The devotees clearly say they perform Dharmik rituals to honour their Dharmika kartavyas. If you have an iota of evidence of such a theory, come on, tell me the name of ONE person who has contributed in formulating that theory. And don't give some ridiculous answer like - It's in the minds of people. Or some such unverifiable stuff. You claim to be a knowledgeable person. Give me tangible and testable evidence that there is indeed such a theory. If not, show the evidence of your being ego-free by apologising

unconditionally to the priest community for defaming them through your (almost colonial) fantasies

Swami: according to these priests, 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: Proof for this please. You can't get away with these kind of baseless fake-news-type stuff. I have been to hundreds and thousands of ceremonies, and I have found the priests explaining procedures and meanings wherever necessary. So, give specific proof if you are brave enough.

Swami: now the Vedas are mass printed and well-preserved. They are also safe from any adulteration now. So, in the present context, these priests are wasting time by blindly reciting the Veda when there is no need to take any further efforts to preserve it.

Sid Pat: What a ridiculous statement! The culture and symbolism of the Harappans is well preserved in carvings and statuettes unearthed from the ancient Harappan sites. So, did all that physical preservation through carvings save the people or their culture to persist and stay alive? Now, read the line you have written.

You might say - Oh! Oh! But there are lots of prints too! Right. There were also thousands of manuscripts of Ancient Vedic Sciences in hundreds of libraries across Aryavarta. What happened? Swarms after swarms of the Abrahamic invasions destroyed almost all of those scriptures. You think a printed book can never be lost? You must know books that were printed just 100 years ago and no copy remains of them today. Not one. So, what happened to preservation through printing tech, hmm? Conversely, look at the impeccable preservation of Vedic scripture achieved by LIVING LINE of the Brahmin community that you despise and defame constantly without restraint. Yes. We lost entire Shaakhaas due to the brutal invasions. Entire Gurukulas were stormed into and butchered. You know that history? Or you thought they were living in your abrahamic heaven in those times?

It's incredibly angering that you dare compare these hopelessly outnumbered brave community members to Donkeys carrying loads of gold? Such ungratefulness towards people who sacrificed billions of hours of their lives unconditionally and happily to let the knowledge reach you untampered? You call these people donkeys? Well, then at least they are carrying gold on their backs... what are people like you carrying, hmm? Answer this if you have the courage

Swami: one should study the Veda along with the supporting scriptures on grammar, logic etc., which are known as the Vedāṅgas, “Sāṅgo Vedo adhyetavyo jñeyaśca.

Sid Pat: Absolutely correct. So did you study the preservation efforts by Brahmins while studying and propagating Dharma during the deadly times they were living in? Or do you consider that Vaidik learning should be devoid of any sense of the ground reality and the forces of geo-politics and

invasions? If so, how can you claim to have studied Itihasa? You have to collate incidences that happened in the so-called modern times to understand the context and then analyse the reactions of the Dharmiks to the new world order. There is a context to what happened to Vaidik paramparas. Have you studied that context while making snide commentary on the content? Have you? If not, what's your authority in insulting the Vipra in those dire times and today?

Swami: The scripture also says that reciting the Veda, without knowing its meaning, is very bad (Anarthajñāḥ... pāṭhakādhamāḥ)

Sid Pat: What kind of an authority quotes half the verse? Because the other half would clearly puncture, disprove and destroy your baseless arguments about the Vedic Accent itself being incapable of any effect? A Paramparika Guru understands the dangers of quoting parts of any verse. Much like the mistake Gandhi committed when he talked about "Ahimsa Paramo Dharmah" - falsely equating it with ahimsa towards the violent (while actually the shloka was about not being violent in Vaidik Yagyas). That man's folly brought (and is still bringing) such sorrow and violence to this country right to this day. A mistake that history will never forgive. The true Guru and a Vaidik Seer knows it's important to give context by quoting the entire verse. Here is the verse from the Paniniya Shiksha Shaastra that you did NOT want people to see...

gītī śīghrī śiraḥ-kampī tathā likhita-pāṭhakaḥ | anarthajñāḥ alpakaṇṭhaśca śadete pāṭhakādhamāḥ. śikṣa śāṣṭra (Panini)

गीती शीघ्री शिरः कम्पी तथा लिखित पाठकः ।

अनर्थज्ञोऽल्पकण्ठश्च षडेते पाठकाधमाः ॥

(In this verse, the great Maharshi Panini tells us of 6 qualities of Inferior Reciter of the Vedas.)

1. gītī: the one who changes the tone, who arranges it in his own way, as if it were a rāga! The veda must be recited with the required tones, and never otherwise.

2. śīghrī: one who does not respect the rhythm of the recitation, for example who rushes through the anthem. To obtain the full benefit of a mantra (or extract) it is necessary to respect the durations (mātra) throughout the song.

3. śiraḥ-kampī: the one who shakes his head singing. It takes a bodily balance to recite the veda. The vibration of the nādī must be able to express itself correctly during the intonation. We cannot accept other vibrations, such as those caused by the swinging of the head.

4. likhita-pāṭhakaḥ: the one who sings while reading the text. The recitation of the veda is done by heart, without written document (likhita).

5. anarthajñāḥ : the one who sings without knowing the meaning of what he recites.

6. alpakaṇṭhaśca : and whoever with a weak voice.

POINT 1 clearly shows that anybody who recites the Vedic scriptures in any other tones or tunes other than the prescribed Vaidik Accents is an pāṭhaka-adhamah - an Inferior Reciter.

In one single word of one single verse from His Shiksha Shaastra, the great Maharshi Panini debunks and trashes your entire ridiculous article titled “Power of the Vedic Hynns: Truth revealed.” You’re exposed and irrevocably so. If you have actually read Vaidik scriptures, now I hope you know how Maharshi Panini would have rated you. I’m afraid hope is too slim here, though.

I must thank you very much for this quote though. This is probably your biggest mistake. One that proves how conveniently you can (and probably always) manipulate such a crucial Vedanga as Shiksha Shaastra. If you can bend and turn and twist such a core scripture, your own God knows what you'd do with the Darshanas! Sad and shameful at the same time, no?

I would have gone into further detail to show how shallow (and uselessly verbose) all these wanna-be answers are. But that’ll be a waste of precious time. Because the person involved is already talking from a self-constructed high pedestal where no other thoughts can reach – no matter how true they are. Such personages don’t have guts to accept their mistakes when they are pointed out. Instead, they try to stage a moral grandstanding by saying I am a friend who talks the bitter truth. What needs to be seen is whether this person can take the bitter truth I have shown and not just apologize to the community he loves to spread hate about, but also to his own followers who he has probably been misleading for years with the feel-good lofty fantasies that are clearly based on a Western (specifically Abrahamic and colonial) point of views on Dharma.

I would add that I have no personal anger or grudge against the person(s) involved here. I have simply asked questions that are uncomfortable and not asked by people for fear that they sound politically incorrect. However, such indulgence in feel-good silence is Adharmik. I am very saddened that for more than half a year, nobody challenged these answers anywhere. That’s a dangerous sign. Kaliyuga? Probably. But we can’t beg for excuses in this matter. Any falsification, distortion, manipulative or convenient quoting of Vaidik Scriptures must be challenged forthright, no matter how controversial it becomes.

Do it whatever the cost. || Dharmo Rakshati Rakshitah ||

The only reason people like these thrive is the shameless and unforgivable illiteracy of Hindus regarding their Vaidik Scriptures. Yes, learning Sanskrit might minimize the damage to about 1%. But that line of defense is clearly not powerful enough. Forget about words, one can misinterpret even the Aksharas of the mantras and create havoc. Every akshara in Sanskrit has thousands of meanings that are dictated by the context it is used in. The ONLY way is to learn Vaidik Scriptures from a Paramparika Guru, and not some new age peddlers of false oneness of all ideologies, religions and Gods - whatever that means... I mean, I don’t remember any instance in Itihasa where Devas and Asuras became unified by some empty philosophy? Let me know if you find one. Asuras have to be fought with Raajasika vigour and the cutting analysis of Sage Brihaspati.

May better sense prevail henceforth.

Here is a verse that shows what the Vedas are afraid of...

इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।

बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरिष्यति ॥

– पद्मपुराणम् , 1/2/52

Every self-styled preacher must ask oneself - Am I the person this verse is talking about? Only when the answer is a firm negative, take permission from your Guru and then alone utter a word about Vedas. If not, it's a safe and Dharmika behaviour to simply shut up] Your useless servant, Hrushikesh

2. Will the caste free Hinduism, lead to its death?

[Dear Swami, as discussed on the call with You regarding the comment posted by a Facebook user, after watching the Video which was made based on the discourse given by You on Caste system. Following are his comments:

"Varna Jati system is inherent to any community. Infact it is the Varna system that has saved Hinduism all these years. Caste free religion is death of Hinduism." I request You kindly enlighten us if caste free Hinduism will lead to the death of Hinduism and is it true that Hinduism has been saved due to Varna system? At Your lotus feet, Hrushikesh, Less than a dust particle in Your creation.]

Swami replied:-

- 1) I told that the inert sound energy can't do any miracle because it is an item in the imaginable domain without the unimaginable power needed for doing a miracle. Moreover, it is inert and can't even think to do a miracle. All rituals are done for miraculous results only. For example, Putrakaameshti ritual (Yajña) is done to get issues, when all the scientific (medical) efforts failed. Of course, people of higher spiritual status do rituals in the angle of worshiping God. But, you say that Sanaatana Dharma does not believe in God! Are you mad? Please get your brain checked by some brain-specialists. I am not telling this as tit for tat, which is to scold you in return. Because of the same reason, your scolding has no basic logic at all proving that your scolding also proves the derailed condition of your brain. My suggestion to you is based on My sympathy to you and not due to revenge.

Please note that I am also born in Brahmins and My surname is Yajñabhattachāraka, which means that My ancestors were profound scholars in performing the ritual or sacrifice or Yajna. Even Swami Dayananda, who supported that caste is by qualities and deeds, was also born in Brahmins. Simply, a soul taking birth in the family of Brahmins is called as Brahma bandhu by the Veda, which means that he is related to the family of Brahmins and not actual Brahmin. Ravana is an example. A Brahmin (Brāhmaṇa) is he/she, who knows

the meaning of the Veda and propagates the Vedic knowledge in the society to lead the entire society to become close to God (***Brahma nayati iti***). According to you, these, blindly reciting the Veda without even themselves not knowing its meaning, are Brahmins! You say that the inert imaginable sound energy (accent) leads the people close to God! If the accent does not do any work, what is its materialistic or spiritual use? The Vedic sound can't lit the sticks like fire? When Putrakaameshti was done in ancient days, Sanskrit was known to everyone and all understood the meaning of recited Vedic prayers that improved the devotion to God. By such ritual, God was pleased towards their devotion and gave their desired boons. The priests, then, also recited simply the Vedic hymns as today the priests are reciting. Up to this, the situation is common. But, the difference is that in ancient days, all people understood the meaning of recited Vedic hymns since Sanskrit was their mother tongue. Since those people were good scholars also, the inner spiritual knowledge of the Vedic hymns was known by them and there was no need of any explanation. But today, the situation is totally different. The people hearing the Vedic hymns are neither Vedic scholar nor even understand the basic meaning of those hymns since Sanskrit language is not their mother tongue. The priest is simply reciting the Vedic hymns just like the ancient priest. Even the present priest is not knowing the meaning of Vedic hymns and this brings the difference between ancient Vedic priest and present Vedic priest. The ancient priest is like tiger speaking to tigers. The present priest is a false tiger (fox painted with black scars on its skin) speaking to false tigers. In the present situation, either all shall learn Sanskrit language or at least the priest must be a scholar in Sanskrit so that he can explain not only the basic meaning, but also the inner meaning. The total fault lies on the priest and not on the people attending the ritual. The students may be faulty but not the teacher. When I am propagating the true situation about the Veda, you call Me anti-Brahmin!! I say million times that you are anti-Brahmin since you are not supporting the very meaning of the word Brahmana!

There was one line called Bhattamatam founded by Prabhakara Bhatta, who says that there is no God (***Devo na kaścit...***), rituals give results by themselves (***karmanurūpāṇi puraḥphalāni***) and the deity having unimaginable miraculous power is the sound of the Veda itself (***Śabda mātra devatā***). Whatever you talk resembles the above line.

Even Mandanamishra and Prabhakara Bhatta, who followed the path of Purvamīmāṃsā, also were scholars in Sanskrit to carry on this argument. By this difference, you are not to be compared with both of them since you are not a Sanskrit scholar. You may say that you have support of the present priests, who also are not Sanskrit scholars. They also can't support you because they are believers in God. They are the followers of Shankara, who condemned the Purvamīmāṃsā of Mandana Mishra. Since then, all the priests became believers in God (Brahman) and also believe that there is only one God, called Ishwara. Please tell Me, My dearest friend! To which line of spiritual knowledge you belong? You appear to be master of none and jack of all trades!

You have acquired knowledge from the talks with some people and have not studied the ancient scriptures. I have already told that Bhattamatam says this concept that the sound itself is the miraculous deity to give the results desired by the performer of rituals. Rituals are of two types:- i) Kāmya karma, which is the ritual done to get a miraculous result from the deity, called the Vedic sound. Deity is supposed to have the miraculous power to give the desired result, which could not be achieved through worldly efforts. ii) Niṣkāma karma, which is done without desire for any fruit for the sake of purification of mind. Purvamīmāṃsā does not believe in God and salvation. Hence, it is limited to the rituals done with desires only, which is condemned by the Gita (*Kamātmānaḥ svargaparāḥ...*).

My dearest friend! Don't jump with scolding remarks, which show that you have very very little subject that too heard from just public here and there. Even that little subject collected by you is improper and impure due to your crooked intelligence. Avoiding all the wrong jumps, you should have discussed with Me limiting yourself to the subject and when your argument supersedes, at least, then, you should have scolded Me to pacify your rajasic nature. A pot filled with water (scholar) and a vacant pot (an ignorant person) do not make such scolding sounds! Only a pot with little water (heard knowledge here and there, which is also not properly understood) makes such courageous violent sounds. When Mandanamishra saw Shankara, even before debate, he scolded Shankara with horrible abuses. Vyāsa and Jaimini present there condemned Mandanamishra asking him to participate in the debate of the subject. Mandanamishra was highly rajasic as we can observe from his abuse

to Shankara. **Mandanamishra (MM):-** I am asking Your way (since Shankara came into house through bolted doors). **Shankara (S):-** You are asking My way and not Me. What did My way tell you? **MM:-** You are the son of a prostitute. **S:-** You asked My way and My way replied you that you are the son of a prostitute! Such words of Manadanamishra reveal his extreme rājasic nature. **Shankara retorted it, but, without using any rajasic word.**

You are jumping up to sky challenging Me to name one person, who told that the rituals are performed for desires, which are not fulfilled by human efforts and to be fulfilled by miraculous powers, called deities by Purvamīmāṃsā. The basis of your high jump is your ignorance of even the fundamentals of scriptures, which is up to downward Pātālaloka! Don't you know that the book, called Bhāṭṭaprayoga Dīpikā, followed by the present priests is as per the theory of Prabhakara Bhatta, who was the follower of Purvamīmāṃsā. Bhatta says that the miraculous deity giving the boons in the rituals is the eternal Vedic sound! We can argue with a total scholar or with a fully ignorant person, but not with you, who is neither a total scholar nor a total ignorant. Bhatruhari says that a jack of all trades and master of none can never be convinced by even God Brahmā! Had you put your points without your unnecessary jumps, I would have given beautiful answers without these retorting words. One may ask that why should I retort and I should have given simply the answers to the points. It is said that if a person slaps you on one cheek, you should show the second cheek provided the opposite person has a trace of culture. If the opposite person is uncultured, you should retort with ten slaps, then only, he will be silent. A cruel person will be pacified by retorting cruelty only and not by softness as said by Kālidāsa (*Śāmyet pratyapakāreṇa...*). **It is also said that the deficiency in logic of the argument is always compensated by anger (*Śeṣaṃ kopena pūrayet*).** Your ratio of scolding: question is in 90:10 ratio and My scolding: answer is also in the same ratio. Fight must be done with the opponent using the same weapon as used by the opponent! I never have any courage, but, you made Me courageous and thanks for this. In most of the rituals, priests are not giving explanation 'wherever necessary'. The question of 'wherever necessary' does not arise at all because the people attending the ritual don't know meaning of any word recited by the priest. If they are understanding something and not understanding a little here and

there, your statement comes into picture. Except very few, countable on fingers, there is hardly any priest, who knows even the basic meaning (translation) of the Veda. Theory is always based on the concept followed by 99% majority and not on 1% minority! As a real friend, I advise you again and again to consult a psychiatrist as early as possible because in due course of time, you will have to be admitted in a mental hospital! Don't become angry with Me and retort with more pungent words, because truth is always harsh. You have met several priests. I am born in the family of priests and I Myself am a priest.

- 2) You have given an example of preservation of Harappan culture by carvings on stones similar to preserving the Veda by recitation in ancient times when there was no writing technology. The culture was preserved by ancient people through carvings on stones, which can be even seen today. But, the recited Veda by ancient scholars is not seen today like the carved stone. The recitation of the Veda ended when they died. But, the carved stones did not end with the death of those ancient people. How can that can be simile to this? I thought that you will become mad in future. No No. You have already become mad! After reading My remark, you read what you have written. You yourself will understand whether you have already become mad or not. The Veda is printed now and is available permanently like the carved stone and hence, no need of repeating the carvings on stones since already carved stones exist. After seeing the carved stones now, are the people carving again on stones? Once the carved stones are available, there is no need of re-carving. **Since recitation is not permanent like carving, re-recitation must be done.** Since printing is permanent unlike recitation, re-recitation becomes unnecessary. Once printing is done, there is no need of immediate printing, at least, some generations can avoid blind recitation. The Veda, the word itself means knowledge. Whether you recite or read from the printed book, how does it matter as far as its knowledge to be explained is concerned? First, you take some rest for a long time and then come to Me for discussion so that you will discuss with Me with stable and calm mind without these jumping emotions.
- 3) You talk about Abrahamic invasions. Both of us were present at that time and saw those invasions with our eyes! You are God Krishna to remember all the past births and hence, recollect those invasions now

also! I am the poor soul, Arjuna, who does not remember things happened in My childhood of even this birth! We have authority of history through books written by some people existing in that time and we are not sure whether they have written books with partiality or not. We don't have audio video castes of that history. **Why do you dig the past and spoil the present?** If My ancestor did something wrong to your ancestor, about which there is no perception-authority except a book written by your ancestors about the injustice done by My ancestor, you want to kill Me now? I have also a book written by My ancestor that your ancestor did the injustice actually. Now, you say that your book is right and My book is wrong. I will repeat the same! Where is the end to this? Let us not foolishly waste our time about the past situations and past defects. **Let us concentrate on the present time and rectify the present defects, which are judged by the scientific logic.** Don't say that science is modern and hence, I am modern as scientist. Science is nothing but logical analysis, which existed even in the ancient times in the name 'Tarkaśāstra' (*Tarkyante padārthāḥ asmin iti tarkaḥ*). All our ancient scholars were scientists. Without reading logic, one is not entitled to read philosophy (Vedānta). You must examine both Tarka and science to study old and new. You must not follow one thing only blindly and you shall pickup whichever is logical and good from both old and new. A fool follows one (either old or new) and drinks saltwater from the well dug by his ancestors (*Purāṇamityeva..., Tātasya kūpo'yamiti...*).

- 4) O Lord Sid pat! Please read scriptures and come to argue with Me. You scold Me that I called these priests as donkeys carrying the gold without knowing the value of the carried load. My Lord! I have not scolded like this. Sage Yāska scolded the person, who blindly recites the Veda without knowing its meaning. All your scolding goes to sage Yāska, who is the author of 'Niruktam', the Vedic grammar respected by all the scholars of Sanātana Dharma. You don't have knowledge of even Sanātana Dharma, which you are blindly supporting. You are like an advocate coming to the court to argue the case without reading the petition filed by the claimant!
- 5) My Lord Sid Pat! Our statements themselves show that who is having perfect scriptural knowledge and who is having the superficial heard knowledge (*Śruta pāṇḍityam*). You are not even a basic scholar of scriptures. You are just a politician standing in the so

called middle aged land of priests (who recited blindly the Veda without knowing the meaning) to be elected by them as their representative to parliament! You leave the scriptures (since you don't know the alphabets of scriptures) and turn to the practical situations, which are based on wrong history. My Lord! Your honour! I am totally defeated in your hands and leave you with folded hands after prostrating to your lotus feet! If an alive person does boxing with an inert big stone, will the person conquer the stone? I have exhausted all types of scolding (all types of weapons) and hence, I accept My defeat and leave you!

- 6) You say that I am correct in saying that the priest must study the Vedangas (logic, grammar etc.), which was said by Sage Gautama. This means that you are agreeing that the priests must know the meaning of the Veda in depth. Then, how can you support the priests not knowing the meaning of the Veda? This is a blunt self-contradiction. Perhaps, you have told this single appreciation while you are in deep sleep!
- 7) This verse mentioned by you from Śikṣā is already asked by Dr. Nikhil and the answer was given by Me in detail. Please see that. My objections to your blind emotional points standing as mutual contradictions are given below:-
 - a) You have accepted that one shall not read without knowing its meaning (Anarthajñah). If you accept this, how can you support the priests reciting blindly the Veda without knowing its meaning? Your acceptance of this point contradicts your blind support to such priests!
 - b) You say that the Veda shall be read with accent only. This meaning does not come under the word Gītī (singing). If you say that the Veda shall not be sung, this means that no where singing shall be done. But, the Sāma Veda is the Veda sung as song. The Sāma Veda is told as the best (*Vedānām Sāmavedo'smi*—Gītā). This means that the prose (Yajur Veda) shall not be read as song because a small part of the poem (Ṛg Veda) sung is called the Sāma Veda. **This means that you can sing poem as song and not prose as song.** The main point is that the word '*Gītī*' is discussing about singing the Veda and not discussing about the accent in which it is sung as song. Singing is not limited to accent only, but, can be applied to any part of the line as per the freedom of the singer. Such free singing is denied. If you connect the

accent to the song, there are three accents:- **i) Udāṭṭa:-** accent to upward direction, **ii) Anudāṭṭa:-** accent towards downward direction and **iii) Svarita:-** indicated by double Udaatta, which is done as little song. If you object song, one of the accents is condemned. **Hence, the condemned singing here is only pertaining to free singing and not singing in a specific way.** Singing in specific way is strength of the song (Mātrā balam). Singing in specific way is the Sāma Veda. Hence, Gītī means free singing only and not singing in specific way. If you say that Gītī means all types of singing, the Sāma Veda is condemned. For pleasant hearing, the accent can be followed in a specific way whether it is prose or poetry or a song. I am not objecting this. **I am not against the accent, which makes the recitation pleasant to hear.** What I say is that the accent is only imaginable sound energy that can't do any work, be it worldly or supernatural. At least, the ultrasonic sound energy can do certain worldly works in technology. **Even that worldly work can't be done by this accent due to lower frequency.** Bhatta says that the accent-sound is the miraculous deity doing miraculous benefits. This theory is condemned by all preachers of Sanātana Dharma like Shankara etc., which is again now mentioned by the priests for their earnings done by blind recitation to cover their defect of ignorance of the Vedic knowledge. On one side, you support Sanātana dharma and on the other side, you follow the theory of Bhatta. I am sorry to mention the name of Bhatta because you don't know even that the theory supported by you was founded by Bhatta, whose name is beyond your basic knowledge of Sanātana Dharma.

- 8) Once the scripture is preserved permanently by printing, it is immaterial whether you quote the scripture by recitation or by looking into the printed book. As far as the concept and its logic are considered, this difference is meaningless. If you say that the tradition of recitation (done in the absence of writing technology) must be continued even if the scripture is preserved permanently, it will be ridiculous. If it is so, all the printed books of science and technology must be neglected and the process of recitation of those books must be adopted. The references given in a research paper must not be done by referring the printed material, but, must be recited only. This will be funny to the climax! Moreover, there is

difference between written (likhita) and printed (mudrita) words. 'Written' means written on palm leaves, which is not as permanent as 'printed' meaning printed on paper, which is certainly far more permanent. In the time of Panini, only written technology on palm leaves existed and not the present real permanent printing technology. The printing must be repeated before the printed book exhausts, which takes a very long time. The written technology is again based on the writing by an individual and the very few copies generated by such written technology can't be believed as really safeguard step like printing technology. By printing technology, a very large number of books are released at a time. Hence, printing technology is very safe step instead of writing technology on palm leaves in which one book is released at a time. **For the safety of preservation, the limited written technology on palm leaves was neglected by Paanini to have a simultaneous recitation technology for preservation of the Veda for more safety.** Do you know that there is a rule in Sanātana Dharma that the Veda must be recited by seeing the book only in the rituals related after death (apara karma)? This rule is followed by even the present priests also, whom you are supporting. The concept behind this is that the priest will not miss any word in this way. If a word is missed, the meaning becomes wrong. In the ritual after death, the situation is very serious because the departed soul must be protected by God. Hence, meaning of the Veda or knowledge is very very important compared to blind recitation with accent for the sake of pleasant hearing, in which a word or even a sentence can miss. Do you know that the present priests are swallowing even a good number of sentences during recitation in performing the ritual about which we are unaware since we are not following its meaning? One person told Me "this priest is good. He doesn't miss even a word in reciting the Vedic hymns". I told him "How does it matter whether the priest is reciting the whole text or swallows a word or a sentence or even many sentences? We are not knowing its meaning for the sake of which only the Veda is recited. The word Veda itself means knowledge and not hearing blind recitation with pleasant accents". Since the main angle of the Veda is knowledge and not pleasant hearing, reading from written book is not a sin. In commentaries of Shankara etc., the Vedic statements are quoted without accent. We are not objecting the pleasant hearing by accent at all. Pleasant hearing based on accents is

only a very very minor point. You should not attribute any miraculous power to the accent by quoting the example of Indrashatru. You should not say that Indra killed the Vrutra demon because of the accent (Udāṭṭa) is reversed to the word Indra instead of the word Shatru. This is not correct because miraculous power is only with God. Since Indra is a good angel and Vrutra is a bad demon, it is the will of God that Indra should kill Vrutra and not the reverse. Unimaginable miraculous power is always with unimaginable God and not with any imaginable item of this imaginable creation. Such miraculous power will not be present with this imaginable and especially inert sound energy released in the accent (which is not even an ultrasonic wave to do some imaginable physical work atleast). Priests of all other religions are reading the books in the rituals and the meaning is understood because it is in their mother tongue. Do you think that God is not blessing them after those rituals? Reading from the book and explaining is far far better than blind recitation without explaining the meaning. This unfortunate situation is in Hinduism because in the ancient times, Sanskrit was the mother tongue, which is not known even to the present priests today! The Veda means knowledge and does not mean mere blind recitation based on pleasant hearing. I am not objecting this blind recitation based on pleasant hearing based on accent. I am only telling that the concepts of the Veda are more important than pleasant hearing. Knowledge of the Veda understood generates devotion of God and the generated theoretical devotion leads to practical devotion also, which is the practical performance of ritual. By such theoretical and practical devotion, God is very much pleased to grant boons to those desiring for those boons. If the rituals are done without such desires, the extremely pleased God will grant salvation. I am only opposing the accent arranged for pleasant hearing to be such miraculous and omnipotent God as preached by Bhatta and as exploited by the present priests to cover their defect of blind recitation, which can be directly used as business with customers! How can you support both Bhatta and the present priests on one side and on the other side, support Pāṇini condemning recitation of the Veda without knowing the meaning and also Yāska scolding such priests as donkeys carrying on the load of gold? You can't find fault with weak voice also when you are considering the knowledge of the Veda. Fast recitation, free singing, vibration of

head, referring to written script, weak voice are minor points compared to neglecting the meaning of the Veda because the last point is stressed by several other sages like Gautama (*Jñeyaśca...*) and Yaaska (*Svarṇa bhāra haraḥ*). In fact, the word Veda itself means knowledge, the word Adhyayana also means knowledge and the word Paṇḍita also means knowledge as per Sanskrit grammar. These blind priests use even these words to indicate their blind recitation by saying “we have completed the Veda-adhyayana! We are the Vedic Panditas!”. Actually, they are the Veda Pāṭhakas (those, who blindly recited the Veda) and not the Vedic Panditas (those, who have studied the Vedic knowledge in depth!).

Bhartruhari said that even God Brahmā can't convince people like you, who are pots with little water making lot of sounds. You are just a tiny atom before God Brahmā in reality. But, your high and long jumps are so much that you declare that even God Brahmā is defeated by you! All types of scolding from you are received by God Brahmā. Even now, God Brahmā will bless you, if you realize your blind rigid foolish support to blind traditions, which have split Hinduism in the present times. Your foolish support of Brahmins just by birth makes all the non-Brahmins to fight with even good Brahmins having the related qualities and deeds. The caste system is based on qualities and subsequent deeds only as told by the Gita. A person born in the family of Brahmins without the corresponding qualities and deeds is not a Brahmana, but, a ‘Brahma Bandhu’ as declared by the Veda (Brahma bandhu means not Brahmana, but, related to Brahmanas). You are going against the Veda and against the Gita. A pot maker, excellent scholar in the Vedas was made as president of Yajna by sages by virtue of his knowledge in the Vedas. You can't realize this value because you have written the word Yajna as Yagya! You don't know even the spelling of the word Yajna!!! You claim as a scholar of Pāṇini and don't know what Yāska told. **Pāṇini is a grammarian of Sanskrit language whereas Yāska is the grammarian of Vedic language!**

I am not angry with you, which means that God Datta is not angry with you. I have spoken in your language so that you will understand the subject very well. Calm down and take rest for some time to suppress your Rajas and Tamas. Then, you understand what God Datta is telling through this medium. If you support the blind tradition and the caste system by birth, you are opposing Guru Datta. If you feel

that blind tradition and blind caste by birth are more than Ishwara (God Datta), revolt against Me with more and more pungent words against which I am going to keep silent only since certain souls are going to be condemned permanently by God (*Kṣipāmyāsurayoniṣu—Gītā*). The Veda promises that the divine knowledge must stick to the truth (*Satyam Jñānam*), which should not be based on the blind fascination of caste system by birth and shall not be based on their blind traditions followed in the name of loyalty to the elders. By such stupid arguments, finally Hinduism will be leftover with a few blind fools only because all the other people must have been converted in to other religions. Today, other religions also exist in our country. The need of the hour is to bring peace and harmony in our country and in the entire world also to unite Hinduism within itself and unite it with other world religions.

Chapter 11

O Learned and Devoted Servants of God,

[August 18, 2019] **Shri Kishore Ram, Shri Hrushikesh and Kum. Purnima asked:-**

1. Please explain the following two confusions of Hinduism.

[In Hinduism, there are two confusions:- (i) Theoretical by Shankara saying that every soul is God and (ii) Practical by Krishna, who stole butter and danced with Gopikas. How do you understand these two?]

Swami replied:- Both these confusions combined together causes the highest confusion. As per Shankara, the soul is God, which means that every human being is Human Incarnation only or Lord Krishna Himself. If every human being feels that he is Krishna and starts behaving like Krishna to steal others' wealth and to dance with other illegitimate partners, the climax of confusion results. We have to understand both these confusions independently and also in combined state.

Let us examine the theoretical confusion of Shankara due to lack of perfect understanding of His philosophy. When Shankara came, the country was fully filled with atheists, who do not believe in the existence of God other than themselves. There is no other way than to tell the atheist that he is God. Then only, the atheist will believe in the existence of God because he knows surely that he exists. Hence, Shankara had to tell that every soul is God. Since soul exists, since soul is God and hence, God exists. But, Shankara has taken all careful steps to say that ordinary soul is not God. The truth is that every ordinary soul is not God, but the then forced condition was to say that every ordinary soul is God. Even though initially Shankara told that every soul is God, in course of time, He slowly introduced the concept that every soul is not God. He has taken sufficient care to avoid the self-contradiction, which is to say that every soul is God and that every soul is not God. If every soul is already God, the soul must become God as soon as it recognizes itself as God. What is the identifying characteristic of God? The Veda says that God is He/She/It that creates, controls and destroys this world. This means that as soon as the soul comes to know that it is God, it must create the world, control and destroy it. But, the soul after knowing that it is God, is unable to create even an atom of matter or

even a ray of energy. This clearly proves that every soul is not God. By this, every soul will again become atheist disbelieving the concept of Shankara. At this stage, Shankara dragged the atheist towards front resisting him from going back by saying that the soul will become God only after getting confirmation that it is God. Merely by knowing that the soul is God, the practical effect of the ignorance (*ajnaanavikshepa*) is not ended. Due to long standing ignorance, the soul is unable to come out of the practical influence of the ignorance. Simply to know that the soul is God is removal of theoretical ignorance (*ajnaanaavarana*) only. Shankara gave an example to this. A person saw tiger in dream and was shivering with fear. The person was awakened by another person. As soon as the dreaming person awoke, who knows that the dream-tiger is non-existent, the shivering due to fear did not stop suddenly. The knowledge of non-existent tiger is only removal of theoretical ignorance. But, even though the theoretical ignorance ended, the influence of practical ignorance (long shivering due to fear in the dream) did not end. After sometime only, the dreaming person will come to a stable mind to be convinced that the tiger seen was unreal. Then only, the practical effect (shivering due to fear) ends. Similarly, **Shankara advised the soul that the practical effect of ignorance will not be removed as soon as the theoretical ignorance ends.** It means that as soon as the soul knows that it is God (end of theoretical ignorance), the practical ignorance will not end and hence, the soul is not becoming God as soon as the theoretical ignorance ended. To get rid of the practical ignorance, purity and concentration of mind is to be attained and for this, Shankara suggested that the soul must worship God! He told that without the grace of God, practical ignorance can't be removed. At this point, He tried to convert the theist (who was atheist previously) into a devotee of God. In the first step, He converted atheist into theist and in the second step, He converted the theist into a devotee. This is the twist of Shankara plotted in two steps to convert the atheist slowly into a devotee. If this twist is carefully understood, which is based on the forced condition to convert atheist into theist in the first step and then theist into devotee in the second step, the theoretical confusion caused by the philosophy of Shankara disappears. The main effort of Shankara was only the first step and the second step was just introduced by Him. **He never left the concept that soul is already God.** Worshipping God is only an intermediate step to become God! **The third step introduced by Shankara was that the atheist converted to theist (first step) and**

then the theist converted into a devotee (second step) will become God in the third step. The third step is a total lie (in general sense of majority) used to drag the atheist converted into theist from the middle step to make him/her as the devotee of God. An atheist converted to become theist, then becomes a devotee and then may be selected by God to become the human incarnation. Hence, Shankara aimed the highest goal even for an atheist. Since there is every possibility for an atheist also to become God, you cannot say that what Shankara told is a total lie but this an exceptional case and can't be generalised. Ramanuja followed the second step and stressed on the devotion of the soul to God. **Shankara told that knowledge of soul to be God is the main clue. Ramanuja told that the devotion of the soul to God is the main clue.** Ramanuja told that the soul is not God, but a tiny part of God. By this, the soul will have some consolation that even though it does not become God, it will at least become a tiny part of God. The third step is followed by Madhva, who said that the soul is neither God nor a tiny part of God and **as per Madhva, service to God is the main clue.** He said that the soul is totally different from God and will remain different from God forever in the state of the servant to God. Does this mean that what Shankara and Ramanuja told is a blunt lie? The answer is that it is possible for the soul to become God or at least to become a tiny part of God. The only truth is that the soul is not already God and not already a tiny part of God, but totally different from God. This different soul can become either God or tiny part of God in due course of time. It is the will of the God by which the soul can become God (monistic Human Incarnation) or to become a part of God (dualistic Human Incarnation). Both these should not be the desire of the soul, but should be the desire of God. **As long as the desire to become God or to become a tiny part of God persists with the soul, the soul will neither become God nor become even a tiny part of God.** The Human Incarnation happens only when God desires to become human incarnation for the sake of welfare of the devoted world. Krishna is monistic incarnation whereas Balarama is a dualistic incarnation counted in the ten incarnations of God. As per Madhva, the soul is always a servant of God and shall not wish to become God or to become a tiny part of God. **Becoming Human Incarnation is totally based on the will of God and hence, the soul shall never put even an eye on that concept.** The soul can become God based on the requirement and subsequent will of God and hence, Shankara and Ramanuja are not at all wrong based on the possibility of

both types of human incarnations. If this is understood deeply and patiently, the philosophy of Shankara as supported by Ramanuja and Madhva has no trace of confusion at all. **The soul can think that it is God as long as the application of monism is for a better result and not for a sinful result.** A soul can think that it is God to gain confidence in doing some good works. The soul can think that it is God and can help the world in worldly as well as spiritual life. The soul, assuming itself as God can be broad minded without narrow concentration to its tiny family. Shankara propagated this monism with a view of good purpose and good spiritual development of the soul. But, when the soul misuses this monism towards sinful side, the total picture of the philosophy of Shankara must be understood so that monism is not real, but a twist required to convert an atheist into theist.

Let us come to the second confusion created by the practice of Krishna in Brundavanam. Krishna told in the Gita that greediness, anger and illegal sex (*kaamah krodhah tathaa lobhah*) shall be avoided, which are the main gates of the hell. But, what He practiced? Even though He has plenty of butter in His house, He stole butter from other houses, which is climax of greediness. He killed even a lady (Puutanaa), who gave milk from her breast like the mother. This shows climax of His cruelty and anger. He danced with the married Gopikas in the night and this shows the climax of illegal sex. What He preached in the Gita is quite opposite to His practice! Assuming that He is God, He should not have done these three sinful deeds in the interest of the humanity, which will imitate a wrong side rapidly. This confusion in the practice of Krishna can be removed by understanding the background of Gopikas. These Gopikas were sages for several millions of births, searching for God. Finally, they discovered God in Human form itself, arranged for the convenience of the humanity. They discovered Rama as the God in Human form. They were very much attracted towards the divine personality of Rama. God can be worshipped as father (Lava, Kusha etc.) or as brother (Lakshmana, Balrama etc.) or as husband (Sita, Rukmini etc.) or as a son (Dashratha, Kousalya, Nandana, Yashoda etc.) or as a darling (Gopikas, Meera etc.). Out of all these bonds, sage Narada says in his Bhakti Sutras that the illegal bond as darling is the strongest (*jaaravatcha, yathaa vrajagopikanaam*). This means that the strongest bond with God is as strong as the illegal bond. This does not mean that any illegal bond in the world is a divine bond. **This only means that the bond with God must be strongest like the illegal**

bond. The bond to be compared (upameya) is the bond between God and devotee. The bond that is brought for comparison (upamaana) is the illegal bond. **Hence, the strength of the illegal worldly bond alone is to be considered here and not the actual illegal worldly bond.** Such a comparison is called ‘simile with a bad example’ (*niichopamaa*). For example:- The sin is spreading very fast in this Kali age. A poet, while saying a poem in the praise of a king, said that the fame of the king is spreading very fast in this world just like the sin. Here, even though the comparison is bad, the desired quality of the comparison (fast speed) is perfectly suitable. Hence, such simile is allowed as a correct simile giving a warning that you must confine to the desired quality for comparison with the simile only and not with the exact comparison. To understand the background of this, following points are to be studied:-

(i) The sages attracted by the personality of Rama selected the strongest bond with God, which is the illegal darling bond. Such a bond is not selected by God, but is selected by the sages only. The sages know that Rama is married. Yet, the sages told Rama that they will become females by their power and embrace Rama. This is the illegal bond selected by sages and not by God. Rama told that His incarnation is to preach ideal behavior to humanity (aadarshamaanushaavatara) and hence, their desire shall be fulfilled in the next birth.

(ii) In the next birth, Rama was born as Krishna and the sages were born as Gopikas. Krishna danced with the married Gopikas because the sages wanted such strongest illegal bond with God as per their desire expressed in the previous birth. After this scene in Brundavanam, Krishna never repeated this scene with anybody else because such specific example does not exist anywhere else. If Krishna had this taste for loose character, He should have returned to Brundavanam for the sake of Gopikas. Krishna never returned. If He had a taste for such illegal bond, He should have repeated the same with others else where also in the latter part of His life. Even though sixteen thousand daughters of kings loved Him, He married all of them and did not choose to have the illegal bond with them.

(iii) The three strongest worldly bonds are (a) bond with money, (b) bond with issues and (c) bond with life partner. If these three worldly bonds are not voted in the competition with bond with God, such bond with God will be certainly strongest and there is no need of testing the other weak bonds like bonds with relatives, friends etc. When Krishna stole butter from their houses, their bond with wealth (butter is their

hard-earned wealth) is tested because they know that Krishna is God, who did several miracles from the childhood. The failed Gopikas, considered the bond with wealth (butter) greater than the bond with God, went to Yashoda and complained against Krishna. The successful few Gopikas were happy about His stealing and went out opening the doors of their houses. In this test of bond with wealth (butter), the bond with their children is also tested simultaneously because the butter hidden in their houses was for the sake of feeding their children. Hence, stealing of butter is a test for the bond with wealth and also the bond with issues. The remaining bond is with their life partners, which was tested by Krishna by dancing with few of them in Brundavanam secretly in the night. All the three bonds were tested and the salvation (which means total liberation from all the worldly bonds) was given by God to them.

2. Some religions (Jainism etc.) criticise Krishna that He used extreme violence (killing) for establishing justice. What do You think about this?

The case of killing Pūtanā was different. Pūtanā was a demoness, who had been sent to kill the baby Krishna. Pretending to be a nurse, she had applied poison on her breasts and had tried to feed milk to Krishna. Of course, Krishna, being an Incarnation of God, could not be killed by her and instead, she got killed. Krishna never favored violence. He used violence only as a last resort and that too, only against wicked and unjust people. Even to such people, He gave many opportunities to change and return to the path of justice. Only when they rejected all those opportunities and continued their unjust behavior, did He finally control them with violence. Such violence is not only justified but it is necessary for maintaining justice and balance in the world. Thus, we see that the ignorance of the truth is the reason for our misunderstanding of Krishna's behavior. He never supported illegitimate desire, violence or greed. Instead, He always supported justice. He was the highest embodiment of justice and He established justice in the world. When the truth is known through deep analysis, all confusions disappear and the extraordinary divine personality of Krishna is revealed.

You may doubt that why Krishna did not advise Puutana as He advised Duryodhana. Puutana is 100% demon and her external human form is just like the external mask covering her gross body. A demon will never hear others due to 100% ego. Duryodhana was also a demon, called Kaalanemi, but, he was born as a human being and after birth

also, he was under the training of good Bhishma and good Drona. He was 75% demon and 25% human being. There is a chance of assimilation of good advice, if given. Krishna personally knows that his inner consciousness (puurva janma samskaara) was very strong, which will not allow him to hear the good advise. But, if He proceeds to war without giving advise, the world will blame Krishna since Duryodhana was also a human being. After death, Duryodhana did not turn to demon like Puutana. Hence, Krishna, not only advised personally, but also made several sages to come and advise Duryodhana. Some Jains criticise Krishna for the war, which is not correct. Even some Christians criticise Krishna for adopting violence to reform a soul. Krishna tried His level best to reform Duryodhana through several divine advises. When the soul is not reformed inspite of hectic divine efforts, even in Christianity, the condemned soul is thrown in to liquid fire forever, which is the climax violence! Hence, God is only one, whether the religion is Hinduism or Jainism or Christianity and the actions of God are always justified because He is the best judge of any soul in deciding a specific punishment.

Chapter 12

SPIRITUAL EDUCATION IN SCHOOLS

August 19, 2019

Shri Kishore Ram, Shri Hrushikesh and Kum. Purnima asked:**1. Is it not necessary to introduce spiritual education in the schools at least in the present times?**

Swami replied:- There are two stages regarding the subject of God:- (i) Pravrutti or Worldly life. (ii) Nivrutti or Spiritual life. For worldly life, the knowledge of pravrutti is sufficient, which means that the omnipotent God exists and punishes the sinner even if he/she escapes the police and courts. This much knowledge about God is sufficient to develop in-built-resistance towards sin in the minds of human beings, which controls the sin at the root level itself. The controlling agencies fail because the agencies themselves have become corrupt. Hence, the Veda says the fundamental that the omnipotent God exists (*astiityevopalabdhavyah*). If a female employee wants to maintain only the basic employer-employee relationship with the director of the office, a little knowledge about the officer is sufficient. The little knowledge will be like that the employee should come to office at 10.00 am and should leave at 05.00 pm and that if the employee does good work, promotions will be given while the employee doing wrong things will be punished. More than this, the other personal knowledge of the officer is not necessary. Similarly, every soul is an employee in this world-office and the officer is God. There is no choice for the employee to choose the job. The soul shall follow the rules and regulations of ethics, violating which the soul shall be punished in the hell and if the soul is following rules and doing good works, promotions will be given by sending the soul to heaven. No more personal knowledge of God than this is necessary for a soul following pravrutti.

If the female employee is impressed by the officer and wants to marry him, the above information of the officer is not sufficient. The total information of his behavior shall be known before developing a special permanent bond with God. This is nivrutti or spiritual life, which is vast subject, called Spiritual knowledge or philosophy.

The ancient kings were very wise in promoting spiritual education in the first place in the education system. Due to spiritual education, the soul develops an in-built self-resistance towards sin so that the soul never tries to escape the punishment through crooked ways. The present governments have given total place for professional education only and gave zero place for spiritual education. The present citizen is not aware of the existence of God because the citizen never studied the entire logic that establishes the existence of omnipotent God. The citizen shall be aware of miracles projected in this world by God, which are unimaginable events proving the existence of unimaginable omnipotent God with unimaginable powers to punish a sinner at any cost. The citizen simply hears that God exists, which is not sufficient to make the citizen strongly believe (faith) in the existence of God. In the ancient days, due to in-built resistance towards sin, there were no courts and no police stations. In a kingdom only one court existed with four judges and the king is the executive authority of the judicial bench. Since there were no cases, the king and judges were spending time in observing dances or other exhibitions of fine arts like poetry, music etc., in the court. Today, even though there are uncountable number of courts and police stations, the number of cases are infinite. **Many a time, the few disposed cases were ending with unjust judgement due to corruption and influence because there is no fear for sin since there is no fear for God and His existence is always doubted.** The present governments are unable to control the sin in spite of so many number of controlling agencies. The present government thinks that ancient people wasted time and money unnecessarily in the subject of God! But this analysis proves that ancient kings were very wise and the present rulers are totally ignorant of the clue of the smooth administration helped by in-built-resistance towards sin. In the ancient education system, in every degree, the main subject is Spiritual Knowledge and the ancillary subjects are technologies of professional education. What is the use of materialistic development without ethics in the society? Lack of ethics will lead to chaos in the society before which even the materialistic development to the climax becomes useless.

The maximum and minimum expectation of God about the human being created by Him is that it should not harm and do injustice to any fellow living being, which may be a human being or an animal or a bird or even a harmless insect. Plant is a living being, but has no awareness (nervous system) and hence, is not a full living being, which must have

both respiration as well as nervous system (awareness). Except this minimum and maximum expectation, God never wanted anybody to worship Him. All these worships and various lines of devotion are developed by the devoted human beings only and God has no connection with these temples, worships and devotional procedures. God is not like a politician, who spends a lot in getting his flexi erected and then say to public that the flexi was erected by his fans in spite of his resistance! Therefore, pravrutti (worldly life) alone is the essence of His preaching to humanity. When the devotees developed nivrutti to have a special personal bond with God, the subject of nivrutti is developed. One may be a climax devotee of God in nivrutti (spiritual life), he/she will be severely punished by God for his/her failures in pravrutti, if committed. All the devoted demons like Raavana etc., are the examples of this concept. The female employee trying to marry the owner of the office shall not do corruption in the office. When the owner comes to know about it, he will refuse her proposal doubting her to do the same corruption in his house after marriage! The owner will also punish her by expelling her from the office. Pravrutti is mandatory whereas nivrutti is optional.

Chapter 13

MESSAGE ON KRISHNAASHTAMI**O Learned and Devoted Servants of God,**

[August 24, 2019] **Shri PVM Sharma asked:-** Several preachers say that when the devotion is ripened, the worshipped God grants self-knowledge (Aatmajnaanam), which leads to self-realization (Aatmasaakshaatkaara). This reveals that soul is God. Please explain this point.

Swami replied:- This is very important question. The answer for this can be realized after analyzing the background of this question.

1) First, you must understand the real essence of the four great sentences (Mahaavaakyas). “*I am God*”, “*You are God*”, “*He is God*” and “*Excellent knowledge (Prajnaanam) is God*” are the four great Vedic statements. The essence of the first three statements is that God relevant to humanity is human incarnation, who looks like me, like you and like him. You shall not misunderstand that a statue looking like me, like you and like him is God. The fourth statement says that God is not an inert statue, but, a living human being with awareness like me, like you and like him. In fact, the word Prajnaanam used in the fourth statement means excellent special spiritual knowledge that gives correct guidance in Pravrutti (worldly life) as well as in Nivrutti (Spiritual life). Unfortunately, this word is misunderstood or misinterpreted as mere awareness, which is present even in animals, birds etc. Is there worldly usage of this word in the sense of mere awareness? Do you call an animal as the possessor of excellent spiritual knowledge (*Prajnaanii ayam pashuh*) since the animal is not having even the basic worldly knowledge? Even every human being can't be called as the possessor of excellent spiritual knowledge because we find a human being being called as ignorant, foolish, similar to animal etc., by wise elders. Such usage objects the concept to call every human being as possessor of excellent spiritual knowledge. Even a scholar of spiritual knowledge (Jnaanii) is not called as possessor of excellent spiritual knowledge (Prajnaanii). The first three statements mean that God is in external human form like me, like you and like him, which means only the external similarity.

This external similarity isolates the human form of God from animals, birds etc., and fixes it in the category of human beings. The fourth statement exhibits the internal difference between God in human form (human incarnation) from all other ordinary human beings including scholars. If you see an electrified wire and other non-electrified wires, you can't distinguish the electrified wire from the other wires because the inner electricity of the electrified wire is not at all seen by our eyes. Hence, perception fails to identify God in human form. **God is unimaginable and hence, naturally invisible.** Even in the imaginable domain (creation), invisible items like X-rays, gamma rays etc., exist. God and X-ray are invisible, but, God is invisible and even unimaginable. X-ray is invisible, but, imaginable.

When we say that he is like the brave lion, this is simile (upamaa), which is the similarity of braveness in him and lion. If the braveness is very much, the simile is transformed in to metaphor or ruupaka (another figure of speech). In metaphor, we say that he is the brave lion. Metaphor does not mean that there is no single difference between him and lion. Similarly, when we say that I or you or he is God Krishna, it means that there is some difference between the human being and God Krishna. Metaphor is used because there is extreme external similarity between God Krishna and human being.

2) When you touch all the wires, the electrified wire gives a shock by which you can infer that the electricity is present in that specific wire. Similarly, you can distinguish the God in human form from other human forms on hearing His excellent spiritual knowledge by which God is inferred in Him. You shall not doubt that how I told that God is known by inference when God is unimaginable or unknowable? The answer is that only existence (Tatasthalakshanam) of God is known and not the nature (Swaruupalakshanam) of God. The electricity in the electrified wire is known means that the existence of electricity is known and not its nature like that electricity is a stream of flowing electrons etc.

3) Kaalidaasa says (*Aaptavaaganumaanaabhyaam...*) that the existence of God is known by two authorities only:-

i) **Inference:-** The second Brahma Sutra says that the existence of cause for this systematic universe must be inferred (*Janmaadyasya yatah*) because if you go in the endless (Anavasthaa) chain of causes, you have to stop somewhere to avoid the ad-infinitum. Scientists say that the inert energy (which becomes matter and

awareness) itself is the cause of this world. But, the inert energy can't make such systematic arrangement of the cosmos. It must have intelligence. But, we can't say that awareness existed as cause before creation since awareness is a product in course of the process of creation, which can't exist independently in the absence of matter (nervous system) and inert energy (that enters the functioning nervous system to be transformed into a specific work form, called awareness). This means that unimaginable awareness, existed in the beginning of creation, is unimaginable God. This unimaginable God enters the first energetic form, called Datta (Eshvara) and Datta enters the energetic forms or materialized human forms to become further incarnations. When Datta enters the human form of Krishna, the energetic body (merged by unimaginable God) of Datta dissolves in the gross body of Krishna and the imaginable soul (merged by unimaginable God) of Datta dissolves in the imaginable soul of Krishna so that we can say that the unimaginable God through Datta merged with Krishna both externally (body wise) and internally (soul wise) as told by the Veda (*Antarbahishcha...*). We can say the conclusion simply that the unimaginable God merged with the body and soul of Krishna. **The existence of unimaginable God in Krishna is known from the inference based on the unimaginable events and knowledge expressed by Krishna.** The creation, control and destruction of the world itself is the biggest miracle, which is exhibited by Krishna by giving cosmic vision. This miracle is the differentiating point of Krishna from other ordinary souls, which can't perform even the smallest miracle like creating an atom of matter or a ray of energy.

ii) Scripture:- The experience revealed by the sages is expressed in the scripture, which can be taken as supporting authority and this is told by the third Brahma Sutra (*Shaastra yonitvaat*).

4) How to recognize that the spiritual knowledge told by Krishna alone is excellent? Your inner consciousness will identify it by expressing the sense of full satisfaction in your mind (*Pramaanamantahkaranapravruttayah* —Kalidaasa). The full satisfaction is expressed by the inner consciousness only when the heard spiritual knowledge is perfectly true. The Veda says that the excellent spiritual knowledge (Prajnaanam) is nothing but the true knowledge (*Satyam jnaanam...*) because both are one and the same

God (Brahman). This does not mean that knowledge itself is God since the possessor of knowledge is also expressed as the possessed knowledge. When a quality is in excess, the possessor of quality is told as the quality itself. Possessor of excess of energy (Tejasvii) is told as energy (*Tejah*) itself (Ex: *Tejasaam hi na vayah samiikshyate*). When you are hearing the spiritual knowledge from the preacher, your inner consciousness is charged by the knowledge-power of God, who gives the full satisfaction to your inner consciousness. God is helping you here to recognize the truth. This does not mean that your inner consciousness (deep awareness) itself is God!

- 5) The Gita says that the self must uplift the self (*Uddharet Aatmaanaa Aatmaanam*). If you mean this as that you should uplift yourself, is it proper to say this statement to a person, who is sinking in water? The situation is that the sinking person is unable to lift himself due to lack of knowledge of swimming and needs the help of the swimmer to drag him out! Most of the souls are sinking in this world-ocean due to lack the knowledge of self-uplift and require the external help of somebody else to guide in the self-uplift. The Gita further says that self is the friend as well as the enemy of the self (*Aatmaivahyaatmano...*). The self always is friend to itself because every soul wants to uplift itself and does not want to drown itself. All this analysis concludes that the word self is used not only for the sinking person, but also to another person, who can uplift the sinking person. Why the same word 'self' is used for both the persons? The same word is used because both the persons are the same human beings looking perfectly similar in the external appearance. The differentiating swimming talent is present in one person only and it is invisible. There is another reason also to call both persons by the same word 'self'. The same word 'self' is used for both because the sinking person, later on, may be trained by the other person in swimming and the sinking person saved by the second person may become the second person after learning the art of swimming from the second person. If the first person becomes the disciple of the second person, the second person will help the first person and in such case, the second person becomes friendly to the first person. If the first person rejects the help of the second person due to ego and jealousy based on common repulsion (since both are externally common human beings and the swimming talent in the second person is invisible), the first person will sink and in this case,

the second person, being helpless, has to become enemy of the first person. Thus, if there are two persons, then only, the full verse of the Gita becomes meaningful. If there is only one sinking person (who represents almost all the souls in this world), the above verse of the Gita becomes meaningless due to its impossibility of its application.

- 6) Today is Krishnaashtami, which is the birthday of Krishna. On this day, who is doing the best worship to Krishna? The person, who has understood the real essence of the Gita, is the perfect devotee doing perfect worship of Krishna. First, you must understand, who is Krishna. Krishna looks like any other human being (like me, like you and like him) externally having all the common properties of human beings like birth, hunger, thirst, sleep and death due to attack by an arrow etc. In such case, what is the speciality of Krishna? The speciality of Krishna is that He is the human being in which God is existing. This is told in His own words in the Gita (*Maanushiim tanumaashritam*) that He is the God living in human body. Here, the word 'body' includes the awareness or soul also because two categories are told by Him in the Gita:- 1) Purusha, the God and 2) Prakruti, the creation created by God. The awareness comes under Prakruti since Prakruti is sub-divided in to 1) Aparaprakruti and 2) Paraaprakruti, which is awareness (*Apareyamitastvanyaam..., Jivabhutaam...*). Even if you take other type of classification mentioned in the Gita itself, which is:- 1) Prakruti or Aparaprakruti, 2) Purusha or Paraaprakruti or awareness and 3) Purushottama or God, awareness is not God because God is the third category whereas awareness is a different second category. This means that God is not awareness. When we say that God entered the body, it means that this statement is based on the classification based on two categories:- 1) Purusha or God and 2) Prakruti or creation in which body is a part having both Aparaprakruti as well as Paraaprakruti or awareness. The God, who entered the body, is unimaginable and hence, is neither the imaginable Aparaprakruti nor the imaginable Paraaprakruti. **The awareness is treated as a part of the body only.** When we say that the Prime Minister entered his allotted house, the house is not only mere inert building but also includes the non-inert servants. There is no difference between inert building and non-inert servants because the non-inert servants are not at all independent (who are independent showing their supremacy over the inert building in absence of the Prime Minister) by obediently executing all the orders of the Prime

Minister without any independence like inert items. Similarly, when the omnipotent God enters a human being (here, human being is called as human body), the awareness has no independence since it becomes fully obedient servant of God like an inert item and it can be treated as a part of the inert body. **The awareness has independent status as soul over the inert body in the absence of entered God only.**

- 7) The total essence of the Gita is to understand that the preacher of the Gita is God or Bhagavaan. Krishna is addressed by the word 'Krishna' only throughout the Mahaabharatam and while preaching the Gita only, Krishna is not addressed as Krishna whereas He is addressed as God or Bhagavaan (Shri Bhagavaan Uvaacha, which means that God is speaking) and never written as 'Krishna is speaking' (Shrii Krishna Uvaacha). Not only this, everywhere, Krishna told again and again that He or Krishna is God only and not a human being. Three points are to be remembered:- a) Krishna told that He is God, who entered the human body. b) Krishna told again and again that He is God and c) Sage Vyaasa mentioned everywhere in the Gita that 'God told' and no where mentioned that 'Krishna told'. From all these points, what is the real essence of the Gita? It is that Krishna is stressed that He is God, who can be easily misunderstood as human being by seeing externally. Why to stress again and again that Krishna is God? The need to stress again and again that 'Krishna is God' is that Krishna looks like an ordinary human being and Arjuna (representing every ordinary human being hearing the Gita) shall not misunderstand that Krishna is an ordinary human being. What is the strong reason for such frequent misunderstanding? The strong reason is the repulsion between common human forms that develops jealousy based on selfish-ego. This point that 'Krishna is that ultimate unimaginable omnipotent God' is reminded again and again in all angles because the misunderstanding that 'Krishna is a human being' will attack the mind of every human being again and again masking the realized truth that 'Krishna is the ultimate God and not the ordinary human being'. Hence, the single line of the Gita "*Maanushiim tanumaashritam*" is the life and the total real essence of the Gita because human incarnation alone is the ultimate goal of the entire humanity to see, talk and serve with full faith. If this is realized, the entire Gita is understood and such realization is the best worship to Krishna today. By this, the path of the ISKCON is established, which is also not

complete, because Krishna Himself told in the Gita that He will come as human incarnation whenever there is a need for it (*Yadaa yadaa hi...Tadaatmaanam srujaamyaham*). If you say that Krishna alone is God, what about past Vaamana, Rama, Buddha etc., and what about the future Kalki? When it is established that God will come as human incarnation other than Krishna, other human incarnations like Shripaadavallabha, Shri Narasimha Sarsvati, Shri Maanikya Prabhu, Shri Akkalkot Mahaaraj, Shri Sai Baba, Shri Satya Sai Baba etc., are also allowed as human incarnations. For the sake of uplifting humanity outside India, human incarnations like Jesus, Mohammad etc., are also allowed as human forms of God because God created this entire earth and not mere India.

- 8) Krishna told that the same unimaginable God exists as the basic single actor in different external mediated roles (*Avibhaktam vibhakteshu—Gita*) and establishes the Universal Spirituality in all world religions because the entire world is created by only one unimaginable God, called as Parabrahman, Jehovah, Allah etc. Since all religions lead to the same God finally like rivers travelling in straight or curved routes merge finally in the same ocean, there is no need of changing one religion to the other, which becomes a circular eternal round journey from one house to the other house (each house having its own straight specific route to the centre) without reaching the centre at any time. One must follow the religion in which he/she is born till death that unites the soul with the unimaginable God. If you follow your religion without hatred to the other religions (because all religions lead to the same ultimate unimaginable God only), that is sufficient and you need not change your religion. You can treat the fathers of your friends equal to your father and respect them as you respect your father. You need not reject your father and call the father of your friend as your father! **When you change your religion, you will adopt the external culture of the other religion also and your kith and kin will repel against this external culture since they were accustomed to a specific culture from a long time.** Such resistance from your kith and kin will isolate you resulting in development of fear in you (*Paradharmo bhayaavahah—Gita*). If you follow the culture of your religion and worship the same unimaginable God existing in the form following the external culture of your religion itself and finally die, you get salvation (*Svadharme nidhanam shreyah—Gita*). It is sufficient if you don't scold the unimaginable God existing in a

different form with different culture, realizing that the same inner unimaginable God exists in the divine form of the culture specified to other religion. If you have scolded Krishna, you have scolded Jesus, Mohammad etc., simultaneously. Krishna, Buddha, Jesus, Mohammad etc., may differ in their external physical forms and in their external dress, but, the unimaginable and omnipotent ultimate God present in them is one and the same like the same actor appearing in different roles with different dresses and different faces appearing different by the plastic surgery! You are scolding your God only acting in a different role! The Universal Spirituality removes the hatred to other religions and by this, your inherent love to your religion need not be affected in anyway (*Puurvaih Puurvatairah krutam*— Gita).

Chapter 14

MAHAASATSANGA ON KRISHNAASHTAMI**O Learned and Devoted Servants of God,**

[August 25, 2019] (Dr. J. Prasad, Prof. of Sanskrit, Specialised in logic or Tarka Shastra, Central University, Hyderabad, Kum. Meenakshi, Shri Kishore Ram, Shri Hrushikesh, Kum. Purnima and several other devotees visited Swami. Swami replied their questions in the following manner.)

PART-I (For All Devotees)**1. Miracles are shown to some great blessed devotees for inspiring them for God's work. What about others, who are also willing to do God's work?**

Reply of Swami:- A doctor is treating various patients in his clinic adopting various procedures of treatment depending on the necessity required by the condition of the patient. He is giving tablets to a patient, who can digest the medicine that enters the blood. Another patient is given injection of the medicine directly into the blood because his digestive system is defective by already used antibiotics causing hyper acidity in the stomach preventing proper digestion. The first patient shall not misunderstand the doctor to be partial to the second patient since injection cures the disease quickly. The treatment of the doctor depends on various angles of the condition of the patient. God is also called the doctor for curing the worldly fascination-diseases (Bhavaroga Vaidya). **The patient is not the judge of the treatment to be adopted by the doctor in his case.** The doctor is the best judge of the procedure of treatment to be applied to a specific patient.

Jesus told the doubting Thomas that those, who believed God without the witness of miracles are really blessed than those, who believed God after witnessing the miraculous power of God. After crucifixion, Jesus re-appeared before His disciples and Thomas doubted the re-appearing Jesus. Then, Jesus showed the holes on His hands caused by nailing during crucifixion and then told the above statement.

Miracles are meant for the devotees of lowest state of atheism. Devotees believe in God, but, become embarrassed in believing a

specific human being as God. The same God, who is believed by them, came in that human form. This state is a mixture of belief and doubt. They require a miracle to be exhibited by that human form of God before believing it. But, the objection here is that even a demon can do a miracle and such power is obtained from God through his long rigid penance. Even certain devilish people get some miraculous powers by worshiping some ghosts. Hence, performing miracles can't be the sole identification mark. Moreover, miracles mislead the devotees in wrong path. These miracles increase selfishness and fascination towards world because these miracles are used by the devotee for solving their worldly problems. **When one problem is solved, hundred problems flare up.** It is just like the fire, which is not pacified by pouring ghee in it since it flares up more by the addition of ghee. The sole identification mark is spiritual knowledge (*Prajnaanam Brahma— Veda, Jnaaniitvaatmaiva— Gita*) because the true spiritual knowledge will give right direction decreasing selfishness and fascination to worldly bonds and simultaneously increasing the fascination to God, which help the devotee unlike the harming miracles.

Krishna showed the cosmic vision-miracle to Arjuna because Arjuna was doubting Krishna to be God, which is clear in the Gita (*Kathametat vijaaniyaam— Gita*). Arjuna by himself is a very high devotee of Krishna. He was sage Nara and Krishna was sage Narayana. But, Arjuna doubted the divinity of Krishna since he represented an ordinary human devotee, who believes in God, but, disbelieves human form of God due to repulsion between common media. Hence, we have to say that the state of Arjuna in the Gita is very low. For that low state of the patient, such biggest miracle is the inevitable injection-medicine. Let us take the case of Radha, who is in the highest state of devotion by sacrificing all the worldly bonds for the sake Krishna. Suppose the same Radha blames Krishna by saying “You have shown miracle to the great deserving Arjuna. You are not showing such miracle to me and perhaps I am undeserving”. How shall we understand this situation? We shall conclude that even though Radha is in the highest state of devotion, the poor Radha is affected by the divine Maayaa of Krishna so that Radha is speaking like this due to meaningless jealousy towards Arjuna!

The devotees, who have not seen the cosmic vision-miracle of Krishna, can ask about that from Arjuna and can believe that miracle to have really happened because Arjuna is a true co-devotee. Such path of gaining knowledge from close well wishers is considered to be an

authority of knowledge (shabda pramaanam). **Is it necessary that you should see everything with your own eyes and then only believe?** Suppose your father has travelled and has seen Mumbai city and says about the details of that city, don't you believe him? Do you say to him "I don't believe you unless I see it with my eyes". Don't you have at least the basic sense of having faith in your own father? Then, you are similar to that mad atheist!

Really, the true spiritual knowledge is far far greater than the miraculous powers. Several devoted souls were very much attracted towards the satsanga of Shri Paramahansa. One day, He was crossing the river of Ganges by a boat by paying two rupees as the fees of the ticket of a passenger. Side by side, a saint was also crossing the river by walking on the water. After both crossed the river, the saint proudly told Paramahansa that he has spent 30 years for achieving that miraculous power. Shri Paramahansa replied him that the cost of his effort done for 30 years was Rs. 2/-! By thirty two years, Shankara became the world preacher (Jagatguru)!

Jesus told that one shall not test the omniscient and omnipotent God by asking Him to show a miracle for the proof of His divinity. Such poor and innocent-emotional fellow does not know that what he is asking is not a real proof for the divinity of God because even demons and evil people (experts in black magic) can also perform miracles. One shall test the spiritual knowledge to identify the God. Shirdi Sai told that you should not test the preacher while yourself knowing the answer, but, shall ask your genuine doubt in the spiritual knowledge after salutation with full surrender and after doing some sacrificial service. Miracle alone shall not be depended upon for the identification of God since it exists even in other undivine place (ativyaapti). Ativyaapti comes when the cause (*hetu*) exists in some other result (*saadhya*) also. For ex.: If horns are taken as the cause of identification of a cow (result), the horns are also present in a buffalo. Similarly, if miracles are taken as the cause for identification of divinity (result), the same cause exists in demon, which is another result. Even though Rama did not perform any miracle, sages recognized Rama as God (avyaapti). Avyaapti means absence of cause (miracles) in the result (Rama). Example for avyaapti is:- if you say that the cow (result) is white (cause), there are cows with red and black colours also. Hence, the white colour (cause) does not apply to red cow or black cow (other similar results). For the perfect proof of an authority (Pramaanam), both

these ‘avyaapti and ativyaapti’ shall be carefully examined. Ativyaapti shows a place where even though miracle exists, divinity is absent. Avyaapti shows the place where even though miracle is absent, divinity exists. The cause to identify the cow without avyaapti and ativyaapti is ‘**saafnaa**’ (the loose leather hanging below the throat). Every cow has this saafnaa below its neck without any exception (*gotvam jaatih*). Similarly, can we say that the unimaginable nature is such inevitable inherent characteristic of unimaginable God? If you say so, how the visible-imaginable God Krishna exhibits the unimaginable nature? This objection can be solved by saying that the unimaginable God merged with Krishna is showing the unimaginable nature and not the visible-imaginable human being component, called Krishna. Otherwise, every visible-imaginable human being must also exhibit unimaginable nature and this is not so. But, we say that the unimaginable God merged with Krishna with such a perfect homogeneity, we say that there is perfect monism between unimaginable God and Krishna. If you say that unimaginable God can separate from the selected human being also, such a perfect monism can’t be established, we will say that it is the will of God to have perfect monism with the selected human being or not. In some human incarnations like Krishna and energetic incarnations like Datta, the monism is perfect and the unimaginable God never separates from the merged medium. In other human or energetic incarnations, the merge of God with the medium has perfect monism as far as the limits of our understanding are concerned and the dualism may exist beyond the limits of our imagination. Hence, in the case of all incarnations, monism is perfect within the limits of our imagination. If God is separating from any incarnation, dualism between God and medium existed beyond the limits of our imagination. If God never separated from His medium, there is perfect monism only even beyond the limits of our imagination. This shall be our conclusion about the analysis of human incarnation, which can’t be said like the eutectic alloy of two component metals. The eutectic alloy, even after the merge of the two components, remains as homogenous mixture only and does not become a single item with perfect monism. The human incarnation may be a mixture (eutectic alloy) or single item (with perfect monism), which depends on the will of God.

Miracles result sometimes in blaming God also. Krishna gave life to the son of sage Saandipani whereas He did not give life to His nephew, Abimanyu, killed in the war. Subhadra misunderstood her

brother Krishna and blamed Him. Krishna told her that the original unimaginable God present in Him in merged state is not willing to do that miracle and told that He is only a puppet in the hands of the absolute unimaginable God. The actual hidden reason is that Abhimanyu is an incarnation of a demon and He Himself was very happy in His mind for the death of Abhimanyu. The omniscient God has million angles to analyze before taking a decision to perform the miracle or not. We can analyze anything in two or three angles only at the maximum. Hence, we can never understand the final decision of God and often we misunderstand Him.

2. You say that taking medicine is not undivine. Please explain this elaborately.

[You told that one should approach a doctor for illness because the medical science is given by God only to humanity and the medicines were also created by God only. Hence, You say that taking medicine is not undivine. Please explain this elaborately.]

Reply of Swami:- The scripture says that science is given by God to this humanity (*Vijnaanametat sarvam Janaardanaat— Vishnu Sahasranaama Stotram*). The Veda also says that God generated the medicinal plants from the earth (*Pruthivyaa Oshadhayah*). Where is the undivine part in this? I found some hippocratic devotees saying that their headache will be cured by God and hence, they are not taking the medicine! They want to distinguish themselves from the other ordinary human beings so that the public will develop special respect towards those hippocrites! This is not true devotion, but, it is a cheap method of drawing the attention of the innocent public towards them! The scripture says that your sin will trouble you in the form of illness and that you shall first use medicine, then worship the planets and then worship the God in subsequent steps (*Puurvajanma krutam paapam, vyaadhiruupena baadhate, Tat shaantih aushadhaih daanaih, Japahoma suraarchanaih*). When you are taking a medicine from a doctor, you must have faith in that doctor so that the medicine works properly. While taking the medicine, the patient says that the doctor is God and the medicine is the holy water of Ganges (*Shariire jarjariibhute, vyaadhigrasta kalebare, aushadham jaahanaviitoyam, Vaidyo Naaraayano Harih*). This means that the devotee has such real love and faith in God by which God will charge the doctor approached so that correct medicine is given by him, which also will work effectively by the will of God. Is all this not a part of devotion to God?

Similarly, in the second step, when you show your horoscope to an astrologer, the astrologer will be charged by God to calculate correctly and to give correct prediction, which will be capable of removing the problem. The planets are worshipped. The planets are only the execute powers of God to implement His constitution written for the sake of the souls. The power is not different from the possessor of the power. When you are worshipping the power, it means that you are worshipping its possessor only. Will anybody bring two garlands, one for the poet and the other for his talent or power of poetry? The planet is identified by its unimaginable power by which it catches the sinner at correct place and in correct time to give him the punishment. The planet also gives the benefit, which is the good fruit of merit done by a good person. Graha (planet) itself means that which catches the soul wherever it may be at the exact time to pass on good and bad fruits of its deeds (*Gruhnaati iti grahah*). Hence, planet is not different from God. The unimaginable power of God itself is reflected through the planet in executing the transfer of fruits of deeds of souls. Planet is like the lens through which the solar light (unimaginable power) of Sun (God) refracts. If astrology is called Jyotih Shastra, spiritual knowledge is the root Jyotih Shastra. Jyotih means the light or the radiant planet. God is also called as Paramjyotih. It means the original light that radiates the nine lights or planets. If the problem is not solved by worshipping the planets, as the last resort, one shall worship the God to get rid of the problem, which is the punishment of one's sin.

If God is willing to help you, you will be cured in the first stage itself. This first stage is the arrangement of God done for the service of souls including atheists. A devotee, who wants to establish his separate identity, rejects this first stage of usage of medicines and proceeds to a latter stage to prove himself as a very high level devotee. A devotee arranged the speech of a scholar in his house to be heard by the other devotees. He arranged water in a big container to wash the feet in the front of the house. All the devotees were using that water to wash their feet. The egoistic scholar did not use that water and is standing outside so that the house-owner will bring some water specially for him in a vessel by which he is distinguished from the other devotees! Is he not an egoistic fool? All the water and the containers of water belong to the same house owner and the entire arrangement of washing the feet is arranged by the same house-owner! The case of the hippocratic devotee,

who rejects medicine and wants to use the miraculous power of God separately to cure his headache, is similar to the above egoistic scholar!

3. What are the similarities and differences between Pravrutti and Nivrutti?

Reply of Swami:- The basic similarity is that both are based on the existence of omnipotent God having unimaginable power. The difference is that Pravrutti is the subject developed and compelled by God on souls whereas Nivrutti is subject developed by the devotees, who want to develop the special personal bond with God. In Nivrutti, the worship to God must be devoid of the aspiration for any fruit in return from God. In Pravrutti, one can aspire the beneficial fruit from God provided the soul is always voting for justice against the injustice. Even in Pravrutti the aspiration for the fruit is unnecessary because God gives heaven as the fruit here as well as there for the meritorious deeds done without doing any sin. In Nivrutti, one has to vote for God against both justice (legal worldly bonds) as well as injustice (illegal worldly bonds). There is no context of leaving the illegal worldly bonds in Nivrutti, because already in Pravrutti the illegal worldly bonds are left for the sake of legal worldly bonds. This means that there is no Nivrutti without following the Pravrutti. Ravana is a very great example of Nivrutti, but, always violated Pravrutti and such a demon was severely punished by God because the soul is not even eligible to enter Nivrutti without passing in Pravrutti. A corrupt female employee trying to marry the employer will be rejected by the employer not only for the marriage, but also, from her employment in his office!

Pravrutti exists in your house and in the rest of the world once you come out of your worship room of your house. The word karma means service done to God, which is confined to your worship room and to your Satguru (the contemporary human incarnation) only. If you want Me to speak the bitter truth, your Satguru is the real worship room. If you enter this world containing the ordinary souls, the word karma will lose its colour. Only in Nivrutti, you have to do the service without aspiring any fruit in return. But, in Pravrutti, you have to do the service aspiring for the fruit in return for the sake of the welfare of yourself and your legal bonds. If you extend the policy of Nivrutti to Pravrutti, your clever employer will make you a scapegoat! But, if your employer also is following Pravrutti, he will preach you the truth and insist you to take your salary. In this Kali age, the employer will misuse the innocence of the employee and the employee also acts with such innocence to become

close to the employer and steal his money ten times more! However, in both Pravrutti and Nivrutti, you should not be always worried about the fruit of your work, which raises your internal energy by tension so that a part of your total energy is wasted, which will lead you to failure in the work and the fruit is not achieved. This concept is based on the first law of Thermodynamics, which says that the total energy of your body-system is partly spent for the tension and partly spent for the work done to achieve the fruit ($Q=E+W$, Q =the total energy of the system available for the work, E =raise in the internal energy by way of tension and W =work done by the system). In Nivrutti, such problem does not exist because there is no attention on the fruit, which is already sacrificed for the God. But, a true devotee also undergoes tension to achieve the fruit for the sake of the God (like Hanuman undergoing tension in the search of Sita). In such case also, this law must be applied even in Nivrutti, because the achievement of the fruit is very important, which is an essential pre-requisite to sacrifice to anybody including God. This law actually was told by Krishna in the Gita that one shall confine to his work only and not to its fruit (*Karmanyevaadhikaraste, maa phaleshu kadaachana*). Hence, one must have the talent of identifying Pravrutti and Nivirutti separately as well as the common junctions and Krishna says that ignorant souls can't do this (*Pravruttim cha Nivruttim cha, Janaa na viduraasuraah*– Gita).

4. This is purely regarding Pravrutti. What is the best policy to be adopted in saving and spending money earned by a person in this world?

Reply of Swami:- There are two extreme ways regarding the expenditure of the earned money:- a) **Extreme greedy:-** He/she will not spend either for necessary needs or for unnecessary things. These people misinterpret even the bare necessities also as unnecessary things. b) **Extreme spendthrift:-** These people spend for not only necessary things but also spend for unnecessary things. These misinterpret the unnecessary things also as necessary needs.

Both these above mentioned people are wrong due to their extreme concepts. The middle golden path is the way of Aristotle, in which necessary needs are identified correctly and isolated from unnecessary things. These people spend for necessary needs and avoid spending for unnecessary things. If the extreme spendthrift asks for your help in old age, don't do any help because had he/she saved the earned money by controlling the unnecessary expenditure, today, this stage of begging

others for the needs in old age would have not come. Such people shall be punished for their past ignorance. **Money is given to you by God for spending for necessary needs in the present and to save for future needs in old age by controlling the unnecessary expenditure in the present.** All this advice is confined to the Pravrutti or worldly life.

In Nivrutti also, sacrifice of money for God's work is said to be the only path for salvation by the Veda (*Dhanena tyaagena ekena amrutattvamaanashuh*). The Gita says that sacrifice of hard earned money is the best way to get the salvation. Sacrifice of money is the practical proof of your theoretical love to any bond, be it worldly bond or God. Theoretical love is also necessary since theory is generator of practice.

5. The conversion of one religion into the other is done because the religion in which one is born becomes inconvenient due to certain blind traditions existing in that religion from a very long time.

Reply of Swami:- You will see the hill present very near to your place uneven due to several irregular planes. The hill existing very far from your place appears as if it is in the single plane. You will understand the heterogeneous planes of every hill when you observe every hill standing very near to it. In every religion, you find three types of concepts:- a) The original excellent concepts established by the human incarnations of God born in that religion, b) The good concepts of good people introduced in support of the above excellent concepts and c) The misunderstood and misinterpreted concepts of bad people. **Every religion has excellent human incarnations of God, very good followers of the human incarnations and the bad people twisting the original concepts.** Hence, all religions are one and the same in this composition. In this Kali age, the composition of good and bad followers is constant everywhere in the ratio of 10:90. If you see only the concepts of human incarnations and supporting concepts of good followers, all the religions have uniformity. After all, all the religions believe in the existence of omniscient and omnipotent God, who will punish any sinner even if the sinner escapes the law of the land. This much common concept is sufficient to establish a peaceful society everywhere and there need not be any contradiction between all the religions of the world. This much commonness is sufficient to establish the Universal Religion with Universal Spirituality. Therefore, from the view of any point in any angle, there is no need of conversion of one's religion in to the other. You can follow your own religion till your end

to get the grace of the same unimaginable God existing in every specific form of each religion in the world. We will accept the defects in our religion with full frankness and full courage to try frankly to rectify our mistakes with all boldness. Let us not bury our defects becoming a bad example for other religions. Let us stand as an example for every religion by openly accepting our blind traditions to put all sincere efforts to rectify those blind traditions. We are following our religion and its ancient culture, which does not mean that we are blindly supporting our blind traditions even if these are proved wrong by impartial logical analysis. Previously, a religion is straight and the other religion is curved because the psychology of a set of people living in a specific region is uniform (due to this one religion existed in one region and other religion existed in another region). But, today in every region, all types of people exist. Hence, every religion has both good and bad followers for whom a straight path to the common goal at the centre (God) for good people and for bad people, the curved path exists superimposed on the straight path. The good people of every religion travel in the straight path towards the centre and the bad people of every religion travel on the superimposed curved path. Hence, you can't say that one religion has very sharp straight path whereas other religion has long curved path to the common centre, so that the conversion of religion can be supported. At the top most level of God, there is no trace of any defect in any religion. For ex.: God in Hinduism said in the Gita that the caste is based on the qualities and deeds and not on the birth. God Rama refused salvation after death to sages, who belong to the same forward caste of Rama. Moreover, Rama killed Ravana born in the caste of sages. When sages praised Him as God, He did not accept it telling that He is only a human being, called Rama, who is the son of Dasaratha (*Atmaanam maanusham...*). The same Rama granted salvation to Scheduled Caste Shabari while alive! Sages aspired fruit in return for their worship to Rama. Shabari did not aspire for any fruit in return and served Rama by giving sweet fruits tested by her bite! Do you find any consideration of caste by God in Hinduism?

Chapter 15

MAHAASATSANGA ON KRISHNAASHTAMI**O Learned and Devoted Servants of God,**

[August 26, 2019] This is the second part of the two-part discourse given by Swami to several devotees who visited Him on the auspicious occasion of Krishnāṣṭami.

Part –II (For Devotees Interested in Logical Analysis)**(Specially With Reference to Prof. J. Prasad)****1. When God is known by experience, how can we say that He is unimaginable?**

[When God is known from inference and scripture, God can't be told as unknowable or unimaginable. It is also told that God is known by experience only (anubhvaikavedyam Brahma). Experience is possible only in the case of known (or knowable) items. In view of this, how can we say that God is unimaginable?]

Swami replied:- The inference or scripture or the experience projected by you is confined to the existence of God only and not to the nature of God. We have experienced the shock given by the electrified wire. By this, we have experienced only the existence of electricity and not the nature of electricity, which is that electricity is a stream of flowing electrons. We have inferred the existence of electricity from the shock and we have not inferred the nature of the electricity. Reliable people also stand as an authority in the form of a written book in which they have also stated that they have inferred the existence of electricity by experiencing the shock but did not experience the nature of electricity (God) from the shock (miraculous knowledge). Whatever is expressed in the authority of inference that only is expressed in the authority of scripture. The scripture says that only the existence of God can be experienced through the inference (*Astiityeva upalabdhavyah*). The scripture Veda also says that if anybody says that he knows God, he doesn't know anything about God. It also says that if anybody says that he is unable to know anything about God except His existence, he is the knower of God since he knows at least that much correct information about God (*Yasyaamatam tasya matam, matam yasya na Veda sah*). The Veda also says that we must remember always that God is always

unknown and unknowable and that we must forget if one says that God is known or knowable (*Avijnaatam...*). There are several Vedic statements, which say that God is beyond words, beyond mind, beyond intelligence and beyond logic to conclude that He is unimaginable (*Yatovaacho..., Yo buddheh..., Naishaa tarkena..., Na Medhayaa..., Ashabdham..., Atarkyah...* etc.). He is beyond the concept of volume and is told to be smaller than smallest and bigger than biggest simultaneously (*Anoraniyaan...* Veda). He is the generator of space and hence, space can't exist in the generator before its generation meaning that He is beyond space meaning that He is unimaginable. Therefore, the knowledge of His nature is impossible and only the knowledge of His existence is possible.

If you see the steps in the inference:-1) This mountain has hidden fire (*Agnimaanayam parvatah*). 2) The reason is that smoke is coming down from this hill (*Dhumatvaat*). 3) Wherever there is smoke, there must be the fire and this is the generalization (*yatra yatra dhumah tatra tatra vahnih iti vyaaptih*). 4) This link between smoke and fire was perceived by me in the kitchen (*Yathaa mahaanase*). 5) This generalization fails in the fog-smoke (*baaspaambudhume avyaaptih*). In this procedure, the fourth step involves the perception of the fire. In the case of unimaginable God, such perception of God is impossible. The inference means assuming the cause by analyzing its effect even in the absence of perception anywhere (*linga paraamarsho anumaanam*). When an unimaginable event (miracle) is perceived, we infer the existence of its unimaginable cause. Here also, only existence is experienced and not the nature of the cause. If you say that the knowledge of unimaginable nature itself is the knowledge of the nature of the unimaginable cause, it become meaningless because nothing of the nature is imagined. The cause of an unimaginable action is inferred and such cause is also unimaginable. Imaginable event is performed by the imaginable source whereas the unimaginable event must have been performed by the unimaginable source only. In all these angles of the analysis of inference-authority, only the existence of unimaginable God is experienced and not His nature.

Opponent:- If the unimaginable generator is inferred from the unimaginable effect and if the imaginable generator is inferred from the imaginable effect, this imaginable world (effect) must have its source or creator as imaginable item only. Hence, God is imaginable.

Swami:- If your logic is generalized, the imaginable soul must be able to create at least an imaginable atom, if not the whole imaginable world. The imaginable pot maker is producing the imaginable pot. The difference between these two cases is that the imaginable soul is capable of generating an imaginable pot with the help of mud material and the rotating wheel. But, God in human form is generating the same imaginable pot without the mud and wheel! Such generation is unimaginable and the God present in such human form is also unimaginable. The imaginable human form is not the generator of such pot in this unimaginable way. The human form anywhere (that is present in the human incarnation or that is present in an ordinary human being) is capable of generating the imaginable pot in the imaginable way with the help of mud and wheel. Before the generation of the world, no part of the world existed and hence, this world must have been generated in the unimaginable way only and not in the imaginable way. **Therefore, the generator of the unimaginable miracle as well as the generator of this imaginable world is one and the same unimaginable generator that generated this imaginable world in unimaginable way only.** The imaginable inert energy is not that unimaginable generator to produce this imaginable world in unimaginable way. The energy is inert and can't do such plan of generating this wonderful world. By this, we say that such unimaginable generator producing this imaginable world in unimaginable way is unimaginable awareness. The unimaginable awareness is not this imaginable awareness generated in the process of generation of this world in due course. This awareness generated in the due course of evolution of the world is not unimaginable since it is imaginable due to its imaginable generation from the imaginable food generated from the imaginable plants (*oshadhibhyo annam annat purushah—Veda*). **The imaginable awareness is nothing but the imaginable inert energy functioning in a working specific nervous system doing a specific work of transporting the information from the senses to the brain.** The composing material of this imaginable awareness and its work (the process of knowing) are known and hence, imaginable. Due to absence of energy and matter before of this creation of this world, the composing material of the unimaginable awareness is not known

at all. Even the process of knowing (work) is unknown in the case of unimaginable awareness. The only common point is that both unimaginable awareness and imaginable awareness know qualitatively. The fruit is qualitatively common, but, even in the fruit there is lot of difference. The unimaginable awareness knows everything whereas the imaginable awareness knows very little. At the maximum, you can get a very very thin hair [not even as the common component of the uncommon (unimaginable and imaginable) composing material] as the associated common point that in both cases, the quality of knowing is one and the same. This negligible lean hair attached to both items is not in the composing material of both because one is unimaginable and other is imaginable in their composing materials. One small dust particle is associated with each item and this commonness in the small associated dust particles can't bring even a trace of monism between the two.

The Gita says that the original unimaginable God (Parabrahman) is neither existent (Sat) nor non-existent (*Asat*) without any mutual contradiction (*Anaadimat parambrahma, na sat tat naasaduchyate*). This means that the unimaginable God is not existent similar to existing imaginable items like pot etc., since God is unimaginable whereas pot is imaginable. God is not existent because in God the relative existence does not exist. The same God is also not non-existent because through inference His existence is experienced. The absolute existence of God denies God to be non-existent. The Veda says that God is existent because of His absolute existence (*Sadeva sowmya...*). The same Veda says that God is non-existent because the relative existence does not exist in Him (*Asadvaa idam...*).

2. What is meant by 'mantra'?

Swami replied:- Mantra means repetition (*mananaat*) of an attracting line of prose (Yajur Veda) or poem (Rug Veda) or song (Saama Veda) that attracts your mind without any effort or any aspiration for fruit. It should be in the praise of God so that He will protect (*traayate*) you. *Mananaat traayate iti mantrah*. Prose is great, poetry is greater and song is greatest in attraction. Krishna told that He is the Saama Veda (song) among all the Vedas. Such song on God is called 'Gayatrii'. Gayatrii means the song (*gaayantam*) on God that protects (traayate) the singer. A cinema song may also attract your mind

to repeat it again and again, but it is not mantra because it is on the worldly subject and not on God to protect you. This is meaning of Gaayatrii mantra, which is defined as the song on God that protects the singer and Gayatrii mantra is told to be the best (*Na gayatryaah paro mantrah*). Even scholars misunderstood Gayatrii as the deity! It is clearly told that Gayatrii is the name of the Vedic meter (*Gayatrii chandah*). There itself, it is clearly told that the deity is God Brahmaa (*savitaa devataa*). People reciting the Gayatrii mantra are totally misled especially because they don't sing the Gayatrii mantra. This specific verse written in Gayatri meter is only recited without singing and hence, this is not the real Gayatrii. Gayatrii means any song (even if composed by you) on God sung by you in praise of God. Hence, Gayatrii is universal irrespective of caste and gender. People try to make mantra more attractive by introducing the bijja-aksharaas like '*ram, hriim*' etc. (by telling that such letters have more miraculous powers to fulfill your worldly desires). This is utter nonsense. The bijja-aksharaas stand as representatives of certain specific items. *Ram* stands for fire. *Hriim* stands for energy (E). These letters have no place in miraculous power. Only God has the miraculous powers, whom you can please by a song that attracts your mind to sing repeatedly without any effort or aspiration for any fruit so that God will certainly protect you whenever it is necessary.

3. How to recognize human form of God and what is the proof for the administration of God in this world?

Swami replied:- Any human incarnation results when God Datta (Ishwara), who is the first energetic incarnation of God, merges with a selected devotee for doing some divine work in this world for the welfare of devotees. God Datta is the creator (Brahmaa), the controller (Vishnu) and the destroyer (Shiva) of this world. The human incarnation has the three inherent characteristics of excellent spiritual knowledge guiding pravrutti and nivrutti (Brahmaa), the infinite love on deserving devotees (Vishnu) and the miraculous powers used to solve the problems of the deserving devotees to help their spiritual line (Shiva). All these three characteristics must co-exist in the human incarnation for identification. Even Rama performed a miracle by converting a stone into a lady, called Ahalyaa. The administration of God in protecting justice and punishing the injustice is clearly seen in this world, done by God. You are clearly seeing the two aspects:- 1) protecting the justice by compensating the innocent victim provided the victim has patience

without resorting to revenge (*paritraanaaya...* – Gita) and 2) punishing the sinner even if he/she escapes the law of land through influence and corruption (*vinaashaaya...* – Gita). You must have patience to see the punishment of the sinner because God gives some time to the soul for reformation and you need not be impatient because the innocent victim will be compensated by God. Patience is the very basis to understand the divine administration. Even in the administration of human beings, are you finding the punishment immediately as soon as the crime is done? Even the punishment (long imprisonment) is reduced if the criminal exhibits good reformation. Punishment is for reformation only and not for revenge. Sometimes, a sinner may not be punished at all by God because this criminal was victim and this victim was criminal in the previous birth. This is a case of retorting the crime in the next birth. An animal when killed by a butcher, it thinks that it should become butcher and the butcher shall become the animal to be killed by it in the next birth (*maam sah...*). '*Maam sah*' means flesh also and the eater of non-vegetarian food also shares the sin equally with the butcher as promoter or preraka since the promoter is demanding the flesh from the supplier (butcher) of it. Maam=me, sah=he, is the beginning of the sentence, which is 'just like **he** kills **me** now in this birth, I will kill him in the next birth'. The punishment for this sin can't be given in this birth itself since it desired the next birth and logically also, another birth is required for butcher to become the animal and the animal to become butcher. If the case is not such retorting type, the sinner will be punished in this birth itself. Ofcourse, fruits of intensive sins and mertas are given immediately whereas other fruits of normal range are given to the soul after death only in the hell and heaven so that the present life of the soul need not be full with enjoyment of fruits only and the soul can have some leisure time to perform good deeds and reform itself.

Chapter 16

O Learned and Devoted Servants of God,

[August 27, 2019]

1. When God pervades the human incarnation, why to say that He is only in awareness or pervading the whole body?

[Padanamaskaram Swami! Please give Your answer to the following questions: At Your Lotus Feet, anil

1) Swami, You mentioned that God pervades the relative awareness of human incarnation. In special cases like in Krishna He pervaded the whole body also. God is unimaginable and awareness and body are imaginable. How then it is said that God pervade only awareness part, not body, in general and in special cases entire body also? If God were a limited item then such superimposition can have a meaning, since one limited item superimposed on another limited item. When God is present in the human incarnation, why to say that He is only in awareness not pervading in body or fully pervading the whole body in addition to awareness also? Kindly clarify.]

Swami replied:- The pervading God is unimaginable and hence, even the mechanism of pervasion is unimaginable. We are only assuming the mechanism of pervasion as if God is a finite imaginable item. Such assumptions are made to explain to the human beings for the sake of easy understanding. We are not actually sure about the pervasion of God in the awareness (energy) or in the body (matter) based on perception anywhere. Based on the details of inference, we are assuming this pervasion as the perceivable mechanism. When Krishna lifted huge hill by His tender finger, we assume that the unimaginable God pervaded all over His body including the finger. This means that the body and the finger have become unimaginable. Otherwise, the imaginable body and finger can't lift the huge hill and withstand its enormous weight. In order to avoid confusion as far as possible, we are introducing a concept that God pervaded all over the body also. Even without the pervasion of unimaginable God in the soul, by the will of unimaginable God, the huge hill can be lifted up by the finger and body due to the unimaginable power of the same unimaginable God existing in the awareness. We are taking the statements of scripture and we are adding some more assumed mechanisms also if necessary to make the subject more clearly

understood by the brains of ordinary human beings accustomed to understand the phenomena of imaginable items. When we say that a crane lifted a heavy load, we can say that crane is made of strong material to withstand the weight of the load. Similarly, when we say that Krishna lifted the hill, we can say that body of Krishna attained unimaginable power due to pervasion of unimaginable God in it. The scriptural support is that God pervades the medium internally as well as externally (*Antarbahishcha...* Veda). At the same time, if we stick to this concept, the finger of Krishna was wounded by the blade of a sugar cane while eating it. This means that the finger is not pervaded by the unimaginable God. To correlate both these statements, we assume that God pervades the soul and body or one only as per the requirement of the context. Krishna used to eat food and drink milk due to hunger and thirst. This means that God is not pervading the body always except in the required contexts and such concept is our assumption only, which can't be having perceivable proof at any stage. **Since Krishna can say excellent spiritual knowledge at any time, we assume that God is pervading the soul always.** All this assumption is based on inference only without perception at any step. The pervading item as well as the mechanisms of pervasion are unimaginable and these assumptions are introduced even by the scripture based on the inference drawn from events. The aim of the scripture is to bring the spiritual knowledge about God to the common understanding level of the human beings. If you remove all these assumptions based on the basic unimaginable nature of the God, you have to simply keep silent and express God and His actions through silence only and not by even any word. God can't be represented by any word as name because every word indicates only an imaginable item and hence, God can't have any word as His name. Scripture says that God is not seen by eyes (*na tatra chakshuh...*) and only one blessed devotee can see God by eyes (*Kashchit... aikshat*). This is again interpreted that God is not seen by eyes because unimaginable God is obviously invisible. **But, when the unimaginable God merges with imaginable-visible human devotee to become human incarnation, God is seen (realized) by a blessed devotee only and not by all devotees, who have seen Him but not realized Him due to ego and jealousy towards co-human forms.** We are only interpreting the scripture and even the scripture is interpreted based on the events taking the help of inference, which is not based on perception at any stage. Actually, the inference applied to imaginable items is based

on perception in some step of its procedure. When you infer invisible fire hidden on the mountain from the visible smoke, your inference is based on the generalization (Vyaapti) of the link between visible fire and visible smoke that you have seen in the kitchen already. Such step of perception is absent everywhere in the inference applied to explain unimaginable God and His unimaginable actions.

2. When Isvara is said to possess the entire world as the external body, is Your below point not against it?

[A portion of Your recent message is given below:

“Rāmānuja’s philosophy is named as Viśiṣṭādvaita. The word Viśiṣṭādvaita actually refers to the concept of monism between (a) the mediated God (Īśvara) possessing the entire world as an external body covering Him and (b) the mediated soul possessing the little human body. In the case of God (Viśvarūpa), the unimaginable God or Unimaginable Awareness is the possessor (viśeṣya). The possessed body is the world (viśeṣaṇa). This world-body has both souls (cit) and inert items (acit) and God with this large world-body is the Possessor qualified by the possessed body (viśiṣṭa).”

Here Isvara is said to be possessing the entire world as the external body. Is it not against the fact that God does not pervade the entire universe?]

Swami replied:- If you are in your house, you are not pervading all over your house. Similarly, the soul is in the body (main spot of awareness) and is not pervading all over the body. Sun is in the sky, but, his light is pervading all over the sky and earth. The lamp is in the room even though its light is pervading all over the room. **The soul is in the body even though its general awareness is pervading all over the body.** This concept is well explained by Ramanuja. All these examples are imaginable. The unimaginable God need not pervade Himself or His power all over the world in this way in physical sense and can be told Himself or His power pervading all over the world in effective sense. He is omniscient without Himself or His power pervading all over the world. In the case of imaginable domain, the possessor of power and the power are different. In such case, we can say that the possessor is in a spot and his power is pervading everywhere. In the case of unimaginable domain, the possessor and power are unimaginable and hence, both are one and the same. Therefore, we have to say that the possessor (God) or His power is pervading all over the world in effective sense though not in physical sense. Your doubt is solved even if we treat the unimaginable God as the central soul of the universe. But, in the philosophy of Ramanuja, God is not unimaginable but imaginable (and

visible to energetic beings) since for Him, God is the first energetic form in which unimaginable God merged. Since the energetic body (internal body) of mediated God (Eshvara) is finite existing inside the universe, it can be treated as the central soul of the universe. Since mediated God has His own internal energetic body, the external world can be treated as His external body like the external shirt. Here, the world (in the case of God) and external physical body (in the case of human being) are taken as the external gross bodies. The central mediated God and the central soul (spot of awareness) are taken as the possessors of these gross bodies. The world is having both non-inert souls and inert matter and energy. Similarly, the external gross body of the human being has both non-inert general awareness and the inert matter and energy. Hence, both the gross bodies possess inert matter and energy and non-inert awareness. Hence, both can be treated as mixtures of non-inert and inert items (chit-achit). The world is huge (Sthuula chidachit) and the physical body of human being is small (*Suukshma chidachit*). The possessor of the world becomes Sthuula chidachit vishishta and the possessor of the physical body is Suukshma chidachit vishishta. The comparison between the two possessors is loosely indicated by the word monism (advaita) in His philosophy. I feel that the word 'advaita' will also carry its full sense if you compare the first possessor to human incarnation like Krishna instead of a human being like Shvetaketu. There is no difference between the first possessor (Narayana) and Krishna so that this is not comparison between the two but actual monism between the two. If you limit Ramanuja to Narayana and Shvetaketu only, the name of His philosophy must have been Vishishta Saadrushya and not Vishishta Advaita. This means that Narayana and Krishna are in the heart of Ramanuja whereas Narayana and Shvetaketu are on the tongue of Ramanuja. Heart is more important than tongue. Hence, the word Vishishta Advaita came out from Ramanuja and not Vishishta Saadrushya.

3. Will the abrogation of article 370 lead to peace in Kashmir?

[Recently government has removed the article 370 from Kashmir. Will such measures lead to peace in Kashmir? Kindly please give Your opinion on this. What will be the ultimate solution for Kashmir?]

Swami replied:- The ultimate solution for not only Kashmir, but also, for similar cases is the propagation of universal religion based on Universal Spirituality. Differences are based on the external diversity and we must unite both Hindus and Muslims (in fact, all followers of all

religions) through Universal Spirituality. If the difference is based on the economic profit and loss related to gain and loss of Kashmir, even then, the problem can be solved very easily because of the spiritual concept propagated that grace of God is on justice and anger of God is on injustice. If the important subject of God is well established, nobody will dare to invite the anger of God by following the injustice. Everybody knows what is justice and what is injustice in the issue of Kashmir. But, due to attraction towards economic profit and due to negligence to God, justice is not followed and injustice only is followed. Spiritual education including Universal Spirituality is the root solution for all problems in the world. Without going to the root solution, all the external surface solutions are useless. It will be like pouring the water on the tree without pouring even a drop of water at the root of the tree.

4. What is the essence of miracle of splitting of moon done by Prophet Muhammad?

[As proof of existence of Allah, Prophet Muhammad did a miracle of splitting of moon into two. The statement of Quran regarding this is given below: Chapter 54, 1-8 verses.

The Hour has come near, and the moon has split [in two] - And if they see a sign [i.e., miracle], they turn away and say, "continued magic."- And they denied and followed their inclinations. But for every matter is a [time of] settlement- And there has already come to them of information that in which there is deterrence – Extensive wisdom – but warning does not avail [them]- So leave them, [O Muhammad]. The Day the Caller calls to something forbidding - Their eyes humbled, they will emerge from the graves as if they were locusts spreading - Racing ahead toward the Caller. The disbelievers will say "This is a difficult Day."

What is the essence of splitting of moon?]

Swami replied:- Here, Moon represents the mind and splitting of moon means splitting of mind in two halves resulting in the state of doubt due to two equally strong concepts. Miracle is done by both God and Satan. We can't decide God through a miracle. When the miracle is supported by the excellent spiritual knowledge, then only, God can be decided. The atheist sees the miracle as magic. Miracle is common to both God and Satan and the miraculous power of Satan is from God only. The miracle of Satan is called 'black magic' in order to distinguish Satan from God. God created Satan because the villain is also needed in the divine drama. The atheist neither believes in God nor believes in Satan. Even the theist will not say that the miraculous power of Satan is magic. The ignorant theist believes the magic also as miracle. The

ignorant atheist believes the miracle of both God and Satan as magic. Both these ignorant souls are extreme. The middle golden path is the theist recognizing the unimaginable miracle of both God and Satan on one side and recognizing the magic performed by a magician on the other side. Miracle is genuine and unimaginable power of God. Magic is fraud created by the intelligence of human being, which appears as miracle through the power of illusion. The genuine human incarnation does miracle and belongs to the side of God, not to the side of Satan and also not to the side of a magician. The fraud human incarnation may belong to the side of Satan or to the side of a magician. The miracle is actually done by the unimaginable God, who is invisible, but, can become visible through a genuine human incarnation. Even the genuine miracle performed by a climax devotee of God stands on the side of God only. Even in the case of Satan and his followers, the miracles are done by the unimaginable God only, who is the sole support of the divine drama. Jesus is the genuine human incarnation of God, but, was misunderstood by the priests and majority of public following the priests as the fraud human incarnation doing miracles with the help of Satan. The atheists, as usual, misunderstood Jesus as a clever human being performing magic. Jesus was crucified by priests and their followers, who believed the concept of miracle, but, assigned Jesus as the follower of Satan doing black magic and this is a very serious concept that led to killing Jesus. **Black magic is genuine miracle, but, wrong.** The magic performed by a clever human being is not that much serious as black magic and can be punished, but, not killed. If a clever fellow does magic and cheats the public, he can be punished, but, not killed. Mohammad knew very well that Jesus is true incarnation doing genuine miracles, which are neither certainly black magic nor certainly pure magic. He wanted that a human incarnation be better misunderstood as a human being doing magic instead of misunderstanding Him as doing black magic so that at the maximum, He will be punished and not killed. Hence, Mohammad called Jesus as a clever person doing magic so that killing of human incarnation is avoided in future also. This is the essence of this paragraph representing concept in a very condensed way.

5. How to explain the following sentences from Quran?

[To a question, Did you see thy Lord? Prophet Mohammad said: 'He is a Light, how could I see Him?'

Another place in Quran it is written that: 'His veil is the light'

'You are the Light of the heavens and the earth (wa man feehin) and whoever is in them'.

'So believe in Allah and His Messenger and the Noor (light) which We have sent down (i.e. the Quran). And Allah is Acquainted with what you do.'

Some muslim devotees say that calling Allah a Noor (Light) is not permissible. It's is Shirk. Then how to explain the above sentences?]

Swami replied:- Allah is the absolute and unimaginable God, called Parabrahman in Hinduism and Jehovah in Christianity. Allah can't be any imaginable item in the imaginable creation. Mohammad is human incarnation like Krishna in Hinduism and Jesus in Christianity. The light mentioned here is the knowledge with the help of which you can see and distinguish items. Hence, the Q'ran is the light or divine knowledge like the Gita of Hinduism and the Bible of Christianity with the help of which one can distinguish right and wrong and true and false. **There is no difference between Allah and Mohammad because Allah merged with a selected devotee is Mohammad or the human incarnation.** Allah can't be the imaginable light or the imaginable spiritual knowledge or the imaginable Q'ran. Allah is only the possessor of light or knowledge. Even Mohammad is also the possessor of knowledge or light and not directly the knowledge or light. A possessor is called by the possessed item. When you call "O apples! Come here", it means that you are asking the possessor of the apples to come and not apples directly! Possessor of excess knowledge is addressed by the possessed knowledge to indicate that the possessor is the embodiment of knowledge. Hence, it is not wrong to say that Allah is light or knowledge even though actually Allah is not the light or knowledge or any imaginable item of this creation. Mohammad did not like to be called as Allah (monism) or as the son of Allah (special monism), but liked to be called as the servant of Allah (dualism) in order to avoid the attack from the egoistic and jealous devotees, who crucified Jesus. Jesus told that He is Jehovah (I am the truth and light) after telling that He is Son of Jehovah. Both these states (that human incarnation is Son of God and God Himself) are not tolerable to egoistic, jealous and ignorant devotees. The maximum that can be tolerated by them is to say that the human incarnation means the servant of God. There is no problem if the human incarnation is called as servant of God as far as Pravrutti is concerned. In Pravrutti, only existence of unimaginable omniscient and omnipotent God is sufficient and the spiritual knowledge can be passed on to the devotees as the message sent by God through the servant-human incarnation like a letter sent to some body through the postman.

Only in the Nivrutti, the human incarnation as God is required. If the receivers are of the level of Pravrutti only, the dualism must be only projected and the human incarnation must say that He is servant of God and this will not enrage the other devotees because every devotee feels that the devotee is a servant of God. Seeing the cruel fate of Jesus, His preceding prophet, Mohammad took care about the risk and projected Himself as divine messenger only and not as God or not even as Son of the God.

6. Allah "made from water every living thing" (21:30)

["We created man from sounding clay, from mud moulded into shape..." (15:26). "He began the creation of man from clay, and made his progeny from a quintessence of fluid" (32:7-8). Some people point out that above is a contradiction and they ask: So was it clay or water or fluid?]

Swami replied:- This is the subject of evolution of living beings from the inert water and inert earth. The fluid is nothing but the cytoplasm and the protoplasm of living cells. This can be better understood by following the biological science and theory of evolution of Darwin.

7. What is the meaning of 'flesh' & 'blood' in the following verses of John 6: 53-58.

[53So Jesus said to them, "Truly, truly, I tell you, unless you eat the flesh and drink the blood of the Son of Man, you have no life in you. 54Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55For My flesh is real food, and My blood is real drink.

56Whoever eats My flesh and drinks My blood remains in Me, and I in him. 57Just as the living Father sent Me and I live because of the Father, so also the one who feeds on Me will live because of Me. 58This is the bread that came down from heaven. Unlike your fathers, who ate the manna and died, the one who eats this bread will live forever."]

Swami replied:- The words like flesh, blood and bread mean the personality of the human incarnation only. Eating and drinking means loving the God in human form to the extent of climax. All these words are symbolic conveying the concept of true love with all proof on God.

8. What is the meaning of 'many rooms' in the following verses of John 14: 1-4

[In My Father's House Are Many Rooms. 1"Do not let your hearts be troubled. You believe in God; believe in Me as well. 2In My Father's house are many rooms. If it were not so, would I have told you that I am going away to prepare a place for you? 3And if I go and prepare a place for you, I will come back

and welcome you into My presence, so that you also may be where I am. 4You know the way to the place where I am going.”]

Swami replied:- Many rooms mean many levels of devotion. This means that the devotion must be developed step by step in the case of ordinary devotees. A blessed devotee of high level devotion in the previous birth may be born in this birth continuing the same high level of devotion in this birth and may rise to the more higher levels also. You shall not compare the high level of such high devotee with normal levels of other devotees and say that such and such devotee reached very high level in this birth itself and you all have not reached that much height. This will discourage the normal devotees. The actual fact is that the exceptional devotee of such height has already gone to very high level in the previous birth and the soul is born in this birth continuing that high level already reached in the previous birth. The human incarnation told that it will come again, which means that it will come again and again to lift all the devotees. If a relative is leaving your house by saying that he will come again, it does not mean that he will come once again only. “I will come again” means that He will come again and again till the lifting work is finished. Fantastic fellows!, who say that He will come again once only and not many times! The Gita says that God will come in human form again and again whenever there is necessity for Him (*Yadaa yadaa hi...*). Of course, there is a merit in such misunderstood interpretation also, which is that the souls must reform quickly as early as possible because this is the last but one chance (that is coming before the final dissolution of the world)! This indicates that the soul on this earth can reach the ultimate divine goal through the human incarnation only, which alone is relevant to humanity.

Chapter 17

O Learned and Devoted Servants of God,

[August 28, 2019] **Shri Phani asked:-** How to deal with atheists, who are very adamant in every angle of discussion?

Swami replied:- Such behaviour is the result of their emotion maintained from a long time. The reason for their emotion is the theist doing sins maintaining the external hypocrisy. These atheists detect such hypocrisy and become emotional. Their emotion is directed towards wrong side and they blame God to be responsible for such hypocrisy. **The theists doing sins must be blamed and not the God.** The idea of atheists is that if the concept of God itself is removed, the hypocrisy based on God gets removed from the basis itself. The atheists are ignorant in this conclusion. If the concept of God is removed, the quality of hypocrisy is not removed and in fact, the hypocrisy increases more and more resulting in doing every sin without any fear. I agree that theists are doing sins in the name of God. If the concept of God is eradicated, the sins done in the name of God may be stopped. **But, how many types of sins exist in this worldly life apart from sins done in the name God!** In the absence of faith in God, the theist-converted-atheist will do hundred times more sins in the regular worldly life. In such case, if the controlling agencies like police and court are managed using corruption and influence, there is no need of any more fear about the punishment. These theists doing sins are very much controlled by the concept of existence of God because the omniscient and omnipotent God is believed to punish the sinner even if the sinner escapes the law of land by crooked ways. The omniscient and omnipotent God shows punishments of intensive sins and rewards for intensive merits in this world itself. **One concept propagated by priest is certainly wrong, which is that the sin can be cancelled by worshiping God.** The priest earns some money in doing worship to God and this is the basic reason for such fraud concept. Let us criticize such priests and remove such wrong concepts from the society through propagation of true spiritual knowledge. But, the atheist always sees at the basic level only for a permanent solution by removing the basic concept of existence of God. Is this not foolish? If rats exist in a house, you must adopt the methods to catch the rats and to remove the rats from the house. In this case, the

atheist will advise to burn the house itself so that the problem of rats is solved forever! A medicine for the removal of tooth pain is advertised saying that the medicine will prevent the tooth pain forever in the whole life since it removes all the teeth present in the mouth once for all! **The emotion always kills intelligence and this is the fact in the case of an atheist.** He wants to remove all the sins committed in the name of God by removing the God once for all in the similar way suggested as above, which is burning the house to solve the problem of rats!

The atheist says that the sin can be controlled even in the absence of the concept of existence of God by preaching moral and ethical education. Will anybody here if you say not to do the sin because doing the sin is bad and not doing the sin is good? Will this concept work at all? This is the basic reason for removing the moral classes from education because such classes are only waste of time. Such moral education must be combined with the spiritual knowledge of God to achieve the desired goal. The person will ask you immediately that he will lose the profit by not doing the sin. He will also question you that what is the harm if sin is done and by that, profit is enjoyed in case the punishment of sin is escaped easily here itself? You will say that the person must fear for the punishment to be given by police and court. Then, he will say that he has techniques (corruption, influence etc.,) to escape the punishment. You will say that such techniques are not good and ethical. The person will say *“let the techniques be bad. I don't mind to use them to escape the punishment from courts and police to get the profit. As long as I am not punished for using these techniques, what is the harm if I follow these techniques to get the benefits useful for enjoying my life in this world?”*. What is your answer to this question? **Becoming atheist is nothing but getting free licence to do any sin, if chance is got, provided the punishment of the sin from police and courts is avoided.** If you say that you will be ethical without doing any sin even in the absence of existence of God, it is the biggest hypocrisy! If there is such an atheist really, God will congratulate him and declare him as far far better soul than the theist doing sins. The maximum expectation of God from any soul in this world is only the control of the soul towards doing any sin. He never propagated devotion asking the souls to worship Him since devotion is the concept discovered by the devotee.

The atheist need not pity the situation about control of sin and allow the concept of existence of God with broad mind based on the

need for the solution of this practical problem of sin. **The concept of existence of God is very very much true.** Hence, there is no need of creation of any concept for the sake of practical solution for the problem of sin in this world. The concept of existence of God is million percent true. The atheist is attacked by the concept of unimaginable events, called miracles, performed by God in human form in this world. The atheist blindly opposes the miracles and always tries to interpret even the genuine miracle as magic. Certainly, there are certain events of magic used by clever people to cheat the innocent public by representing the magic as miracle. The atheist attributes every miracle to such magic. Shri Satya Sai Baba, the latest human incarnation, invited atheists and scientists to observe and disprove His miracles as magic. Several atheists, who are scientists, became His disciples after observing His miracles for a long time. If the atheist is scientific, he will have open mind to study and accept the truth. Atheists without scientific background are useless for such transformation, who are always adamant... adamant... and adamant only. Science studies the event without any prefixed opinion and believes whatever conclusion that is obtained at the end of the study of the event. **Atheism is always with pre-fixed adamant conclusion and arrives at the same conclusion at the end of the study of event!** You can't do anything about such adamant atheists except to do salutation to them by falling on their lotus feet!! God allows them to exist in this world since they are useful as examiners for testing the strength of faith and devotion of a devotee!!!

Chapter 18

O Learned and Devoted Servants of God,

[September 03, 2019]

1. What is the relationship between Pravrutti, Nivrutti and Yoga?

[A question by Dr. Annapurna]

Swami replied:- Pravrutti is worldly life related to the behaviour of one soul to the other souls in the society. This is called social behaviour of the soul, in which the soul is expected to keep the society happy, at least keep the society without any unhappiness. Nivrutti is purely personal related to spiritual upliftment of the soul. Pravrutti aims at the welfare and development of the society whereas nivrutti is aimed at the personal welfare and personal development of the soul. Nivrutti is based on pravrutti since if the society is unhappy, an individual can't be happy and develop the self. Pravrutti is the foundation and nivrutti is the castle built on it. Yoga means meeting or attainment. Dhana Yoga means attainment of money. Putra Yoga means attainment of children. **In spiritual line, yoga means attainment of God or atleast the attainment of God's grace.** Devotees interested in the personal attainment of God to serve God personally (directly), have to recognize the contemporary human form of God. If devotees are interested only in the attainment of grace of God, they can serve the statues and photos of God by which also God is pleased. But, the service to God in person directly pleases God to the extent of climax because such worship is direct worship (Saakshaat Upasanam). Worship of statues and photos is indirect (Pratiika Upaasanam) and does not please God so much. If somebody gives you food directly, you are pleased very much. If somebody says that he/she offered food to your photo, will you be pleased so much?

Yoga itself is the subject, which is the result of combination of pravrutti and nivrutti. Yoga is in eight stages, which are Yama, Niyama, Aasana, Praanaayaama, Pratyahaaraa, Dhaarana, Dhyaana and Samaadhi. The first stage, Yama itself is pravrutti. The second stage Niyama itself is nivrutti, which is extended upto Samaadhi. Therefore, the first stage of Yoga is pravrutti, which is for the welfare of the society. The second stage is nivrutti, which is personal development extended upto the final eighth stage. The first stage of Yoga (Yama) is

the foundation whereas the other seven stages (Niyama to Smaadhi) are nivrutti or personal development of the soul.

Let us analyse the first stage or Yama, which is in five sub-steps:- 1) ahmisaa (non-violence), 2) satyam (truthfulness or sincerity), 3) asteyam (not to steal others money without their knowledge), 4) brahmacharyam (not to have illegal sex) and 5) aparigraha (not to fool others and steal their money with their knowledge as in corruption etc.). All these five sub-steps are very clearly related to the welfare of the surrounding society.

Let us analyse the second stage, Niyama, which is also in five sub-steps:- 1) Shaucham (to maintain external as well as internal purity, 2) Samtushti (to have self-satisfaction with whatever is given by God to you and not to have ambition to rob others), 3) Tapah (climax interest in God about knowing the full details of God, about the theoretical love to God and about practical devotion to God by sacrifice of service and fruit of work), 4) Svaadhyaaya (constant memorization of the spiritual knowledge, theoretical devotion and practical devotion to God) and 5) Eshvara Pranidhaana (total surrender and dedication to God). Based on these five sub-steps of Niyama, the other six steps, Aasana (physical and mental stability), Praanayaama (purification of blood by retaining the inhaled oxygen for more time, called Kumbhaka), Pratyahaara (initial effort to withdraw from the worldly bonds so that sometime is allotted to hear about God), Dhaarana (to fix oneself in a specific form of God or Sadguru), Dhyaana (to develop the concentration on the fixed form of God) and Samaadhi (to have unshakable determination on the fixed God).

Therefore, pravrutti and nivrutti form the eight steps (ashtaanga) of yoga.

If you displease God in pravrutti (by doing sins in the worldly life), how can the same God be pleased with you in nivrutti (with your devotion)? Either you have to wash your cloth gently with soap to remove its impurities or the washerman will wash it rudely. Either you have to reform slowly yourself using divine knowledge and devotion to remove your bad qualities (*api chet sa duraacharah...* - Gita) or the servants of God Yama in the hell will reform you rudely after death!

2. Please explain the sacrifice done in these days by burning the ghee in physical fire about which You told that there is no trace of use by it except damage by pollution?

[A question by Shri PVNM Sharma]

Swami replied:- Fire is of three types: 1) Laukikaagni or bhautikaagni (fire made by sticks), 2) Vaidyutaagni (fire made by electricity) and 3) Devataagni (hunger fire in the stomach, called Vaishvaanara as told by the Gita). The first two types of fire are instrumental, using which the food is cooked (*Yajnasadhanam*). The third type of fire is in the stomach of a deserving hungry person to which the cooked food is to be supplied and burnt in it (*Yajnaupaasya*). *Hotaa* means the priest, who is pouring the ghee in to the physical fire (as per the present misunderstood knowledge). *Havaniya* is the fire into which the ghee is poured and burnt. *Havih* or *Havyam* is the ghee that is supplied to the fire. The *Havih* is misunderstood as pure ghee, but, it is not correct. *Havih* means the cooked food, which is fried with excess ghee and is called as ghee itself (possessor of apples is addressed as apples. Possessor is the food and possessed is ghee— as per Lakshanaavrutti). When the doctor advises the patient to avoid the oil and if the patient replies that he never drinks the oil directly, then how it will be! Here, oil means the food fried with the oil and not the oil directly! In the sacrifice, ghee means not the pure ghee, but, the food mixed with excess ghee. Also, here the fire does not mean the physical or electrical fire used to cook the food. The fire, here, means the hunger fire present in the stomach of the priest or Sadguru. Hence, the concluded meaning is not pouring pure ghee in physical or electrical fire (misunderstood and misinterpreted meaning). The real meaning is to supply the food possessing excess ghee to the hungry priest in the beginning before we take the food. The priest is called as fire or *Agni*. Agni comes from the word *Agri* (*Agram nayati iti Agnih*). Agni means the priest, who is brought to the beginning place (Agri-Agni), is the first place for feeding the food.

The first hymn (*Agnimiile...*) of the Rugveda says that the priest (*Rutvik*) is *Hotaa*, who supplies the ghee-food to the fire or Agni or himself. Here, the Hotaa (supplier of ghee-food) becomes the *havaniya* or Agni, called *Aahavaniya* (the fire to which the food is supplied). **If Hotaa is different from Havaniya (as we see in the present sacrifice, the priest pouring ghee in the inert physical fire), how the first hymn of the first Veda says that Hotaa and Havaniya are one and the same?** Therefore, the present misunderstood and misinterpreted sacrifice is causing pollution and is stopping the rains due to global warming. If you give the ghee-food to the priest, the rains will come because the pleased priest (Sadguru) contains all the deities in His body

as said by the Veda (*Yaavatiirrvai...*). Today morning, I was invited by the devotees of Satya Datta Saadhanaalaya Sevaashram for a conventional sacrifice, called Saavitra Kaathakaagni Chayana Mahaayaaga. But, I refused to attend the sacrifice giving the above analysis. The Veda says that food (ghee is precious food) must not be destroyed (*Annam na parichakshiita*). God synthesized food from the inert five elements for the sake of souls and if souls destroy the food like this, God is insulted. God Kapila told in the Bhaagavatam while preaching to His mother, that a fool only burns the ghee in physical fire while doing sacrifice. God Krishna asked the wives of the sages to give food to His hungry friends instead of burning it in the fire.

3. How many parts are covered by the word 'Knowledge'?

[A question by Shri Phani]

Swami replied:- Knowledge is in three parts (Triputi): 1) Jnaataa (knower) is the soul, which is knowing the spiritual knowledge from the divine preacher (Sadguru). 2) Jnaanam, the (subject of Triputi) details of the three topics as explained by the divine preacher and 3) Jneyam (the knowable or known), the ultimate goal, who is the God or the divine preacher Himself.

We can classify the knowledge in to four categories also:- 1) External knowledge (imaginable-visible and invisible)—knowledge of all the world including the human beings. The world is imaginable domain containing all the visible (matter and gross energy) along with invisible subtle energy (space) also. Even in the gross energy, the energies with higher frequencies (X-rays, Gamma Rays etc.) are also invisible. 2) Internal knowledge (imaginable-visible through instruments)—The individual soul along with its modes or thoughts is visible through powerful electronic instruments only and not visible to the eyes as per the Gita. The basic essence of the individual soul is the inert energy only, which is also visible through powerful instruments. The individual soul is non-inert because it is a specific work form of inert energy only working in a specific functioning nervous system. The basic inert energy is called Atman and the specific work form of it or individual soul is called Jiiva, who is a bundle of thoughts only. 3) Knowledge about the first mediated God or Eshvara or Datta along with His energetic and human incarnations (Unimaginable God with imaginable-visible and invisible media of incarnations). This is also called as central knowledge or Kendrajnaanam. Eshvara is said to be in the centre of the universe rotating this whole creation with His unimaginable power (maayaa) as

said in the Gita (*Eshvarah sarvabhutaanaam...*). 4) Knowledge of the existence of ultimate unimaginable God (unimaginable and invisible) – **This is also called as Turiya Jnaanam or Muula Brahmajnaanam.** There is no difference between this and the above mentioned third category because Eshvara is only the Parabrahman (unimaginable-invisible God), who is mediated through perfect merge by external energetic or human body for the sake of visibility to the energetic or human souls respectively.

Chapter 19
MAHAA SATSANGA

O Learned and Devoted Servants of God,

[September 14, 2019] (Several devotees from various places, who are at different levels starting from illiterate to highly qualified are coming to Swami for clarification of their doubts in spiritual knowledge. Some prominent questions along with the clarifications from Swami are given below.)

1. If the intelligence (Buddhi) is the faculty of logical analysis, why it does not control us while we are doing sins by giving the sharp decisions through logical analysis?

Swami replied:- Intelligence gives logical analysis and then the correct decisions to the human being while doing sins. **Intelligence is only an advising authority like the judge in the court.** The judgement given in the court is executed by other departments of government and the judge is not the authority of implementation of the judgement. We hear that there are several judgements given in the court, but, not implemented! If the implementing authorities are managed, the judgement is never implemented. Similarly, the intelligence gives the judgement along with the accompanying logical analysis also. **But, the human being, a collective group of executing systems is managed by the mind and senses.** The mind and senses prepare a counter judgement with false logical analysis, which overcomes the judgement given by single intelligence. It is just like the judgement given by a bench of judges of upper court cancelling the judgement given by single judge of lower court! Sometimes, the single judge of lower court understands the power of the party of injustice and the capability of the party to get a favourable judgement in the upper court, gives the judgement in favour of the powerful party so that the insult of cancellation of his given judgement can be avoided! Similarly, the intelligence gives the wrong judgement with false analysis in order to save its face from insult of defeat. Many a time, this happens in which the intelligence follows the decision of the mind and based on this point, the intelligence is called ‘Maniishaa’, which means that the intelligence follows the trend of mind (*Manonusaarinii Buddhih Maniishaa*).

Intelligence is the husband or the head of the family. Mind is its wife. The five senses are the five children. When the wife (mind) joins with the five senses (her five children) in their support, the husband can't control the family because one cannot control several and the result is drowning of the entire family as said in the Gita (*Indriyaanaam hi charataam...*). The mind controls not only the five non-inert senses (**Jnaanendriya**), which are like the five sons (skin, eyes, ears, nose and tongue) but, also the five inert senses (karmendriya), which are like the five daughters (mouth, hands, legs, anus and sex organ). If the mother can control the sons, there will be absolutely no problem in controlling her daughters. When the mother joins with the five non-inert senses, the mother becomes childish to be counted as a child along with the children and this point is mentioned in the Gita that there are six non-inert senses (children), which are mother and five senses (*Manah Shashthaaniindriyaani...*).

Then, what is the way to control the human being from doing sins? The father shall know the law of Government and say to mind about the punishments to be faced for doing the sins. If the logic fails, the only way is threatening showing the consequences implemented by the supreme authority (which is human government or God). If government alone is shown, the mind may say that the punishment can be escaped with the help of strong advocates, who plead for just money only. If the ultimate God is shown, before whom there are no arguments, the sin can be controlled. **The mind may say that the judiciary system is not omniscient and omnipotent to give correct judgement and subsequently to implement the judgement.** The intelligence must reply that God is omniscient and omnipotent. The unimaginable God has the unimaginable power to know the truth and to punish the sin in unimaginable ways. When the intelligence is impregnated with spiritual knowledge, such intelligence is called Buddhi Yoga or Saamkhya Yoga or Jnaana Yoga. This is the reason for the Gita to start with this Yoga so that the intelligence (father) can control its family consisting mind (mother) and senses (children). If the mind is controlled, naturally the senses are also controlled because both parents together can control the children.

The father can't control the family by showing his power since the family takes the advantage of lenience with him. Actually, the father is also not so powerful as the external government. God is far far more powerful than the intelligence as said in the Gita (*Yo Buddheh*

paratastu sah). In fact, God is most powerful and there is no comparison as said by the Veda (*Na tat samah...*). **Anything or anybody can control anything or anybody respectively with the help of God.**

The Veda also speaks about the same concept giving a different example. Individual soul is the owner sitting in the chariot. Intelligence is the driver. Mind is the controlling belt of horses. Senses are the running horses and the physical body is the chariot (*Atmaanam rathinam viddhi...*). The Gita says that the driver shall control the horses with the help of controlling belt and drive the chariot so that the owner can travel safely (*Yastvindiyaani...*).

Today, the spiritual knowledge is completely neglected by the government in the education, confining it to a small department, called philosophy. Spiritual knowledge must be an important part of every department and part of every branch of education, which should not be isolated as a very small branch and department. Ancient kings made spiritual knowledge to be 75% of every branch and education. By this, every citizen was having in-built self-resistance towards sin so that their administration became very easy with full leisure time to enjoy fine arts in the time of courts! Today, the governments are entirely blind to run after professional education only without remembering even the word 'Spiritual Knowledge'! The government is not looking at the prevention and is concentrating on cure by spending a lot on the ineffective controlling agencies like courts, police etc., with a wonderful self-satisfaction that it is providing employment potential to public through such agencies even though the ultimate aim is not fulfilled! A fool goes on eating sugar always and simultaneously goes on using diabetic tablets and insulin injections! PREVENTION IS FAR FAR BETTER THAN CURE!

2. Why there is no maturity even in many old people?

Swami replied:- The maturity in old people is expected normally because of weakness developed in the physical body to do the sin practically. This is not the correct concept completely. The judgement is given by the judge, but, it is not implemented due to the inefficiency of the executing department. At any time, the judgement can be implemented, once the department becomes capable due to full recruitment of its staff. The incapability of implementation is not perfect reason since the main level of giving the judgement is cleared. Hence, such maturity shall not be relied upon. Based on this imperfect concept

only, the saying that an old man and an old woman are chaste resulted (*Satiivrato naro vruddhah, vruddhaa naarii pativrataa*)! Such a human being is said to be fraud (*Mithyaacharah sa uchyate*— Gita).

The maturity shall come by the intensity of spiritual knowledge and not by age. Of course, you can find the possibility of some maturity in old people due to their long experience of their lives led. By the old age, the soul has a long account sheet of life, which is often recollected by the soul. By such repeated verification and analysis of many incidents in the past life, the soul will start linking the incidents as causes and corresponding effects. By observing an effect, its cause can be easily traced by following the principle of similarity between cause and effect, even in the absence of previous perception of the link between cause and effect elsewhere, as in the case of inference. The link between smoke and fire was seen in the kitchen and hence, elsewhere also, the hidden fire can be inferred from the smoke. But, if a lump of gold and golden chain exist side by side, one can infer gold as the cause of the chain even without any previous perception. The similarity between two is the gold. By this inductive analysis of similarity of gold, you can identify gold as the cause and the chain as its effect. **The soul identifies the merits and sins done by it and their effects received in due course of time based on the similarity.** If the soul damaged some other soul unnecessarily, it will link this to a later incident in which it was damaged by some other soul without any reason. Kalidaasa told that the causes of the effects can be easily inferred by the similarity in the nature (*phalaanumeyaah Praarambhaah, samskaaraah praaktanaa iva*). The long experience of the long previous life shows several such examples so that this concept is firmly established. Such confirmed concept is that both merits and sins will give their fruits in course of time without any failure. This concept is further extended by the concept of presence of unimaginable-omniscient-omnipotent God to implement these fruits of actions because fruits, actions and their links are inert by themselves and need a non-inert implementing authority. The old person also realizes that the effects of his/her deeds were received by him/her even though he/she escaped the law of land through crooked tricks like corruption, influence etc. Once this concept is established, the old person gains the maturity of the spiritual knowledge related to Pravrutti or worldly life by which the person becomes an eligible adviser to the youngsters in the society. For this general concept, there are certainly some exceptions. A youngster with higher I.Q. may arrive at the

establishment of this concept even through few examples observed in his/her short life. The youngster may also derive support from the advices of old people based on their long experience. Inference (Anumaana Pramaana) from experience of personal incidents observed and advice (Shabda Pramaana) from reliable elders can give perfect knowledge even to a youngster. At the same time, there are several old people, who do not make such analysis and spend all their time in the worries of worldly bonds of grand children (*Vruddhastavachintaasaktah*– Sankara). Hence, the general rule that an old person has maturity of knowledge has several exceptions on both sides! Therefore, age has the value of maturity of knowledge by way of long experience provided the analysis of the past life is taken up by the old people. We can say that the age has the chance of maturity, but, with several exceptional cases. The only reason for the maturity is the spiritual knowledge with logical analysis, which is irrespective of age. Kaalidaasa says that one becomes old even before attaining old age (*Vruddhatvam jarasaa vinaa*). Hence, it is said that the elderness in scholars is due to gained spiritual knowledge (Jnaana Vruddha) and not due to gained age (Vayo Vruddha). Shankara, a boy of sixteen years age, advised an old scholar of ninety years in the temple of Kaashi by singing '*Bhaja Govindam...Muudhamate*'. Here, the old man is addressed as a fool by the boy! You need not think that the boy is egoistic in calling the old man as fool. The reason is that if the maturity is not attained even in the old age, which is the fag end of the life, the situation is really horrible! If the student does not open the text book even after the declaration of preparation holidays in the month of March, how will you scold that student?

It is said that in the scholars, the respect shall be given by greatness in knowledge and that in the agriculturists, respect shall be given to the age of experience in the agriculture. **The age of experience has no value if analysis was not done by the old person.** Even a person of little age can strongly gain the experience of an old person by studying the scriptures written by the old people. **It is said that the experienced knowledge is always stronger than the knowledge gained from books.** But, if the youngster has full faith in the scriptures written by the old elders, the bookish knowledge also is very strong even in the absence of personal experience. In this point, faith is the main factor apart from personal analysis of self-experience.

3. Swami! We are inviting You for a function called 'Naama Saptaham' on God Datta. Will it be possible for You to come?

Swami replied:- I will run to attend any function on God and not to speak of the function on God Datta. But, I am sorry to say that I will not be able to attend this specific function. The reason is that in this specific function, you will be repeatedly saying the name of God Datta for seven days continuously. If I call your name in your ear continuously for seven minutes, will you be able to tolerate the headache generated from such repetition of your name? Not only you, but also, I, the speaker of such repetition, will get terrible headache. Therefore, not only you, but also, the people in surrounding houses will get terrible headache. You will fear to agree this fact because you fear that by agreeing so, God will be displeased and will not give you, your desired worldly boons for which only you are doing this function bearing all the strain. Somebody advised you that your worldly desires will be granted by God if you do such function. Therefore, the attraction for your worldly desires is only forcing you to worship God in this way! Your continuous patience is only due to your attraction to your worldly desires and is not due to your attraction to God. Hanuman was always remembering the name of Rama and Radha was always remembering the name of Krishna because they developed the climax of attraction towards Rama and Krishna respectively and they didn't have any worldly desires. In your case, such attraction to God is not already developed so that you can claim that you are repeating the name of God due to already developed climax-attraction to God. **There was no trace of attraction to God in you and where is the place for climax-attraction?** You are only imitating Hanuman and Radha externally. There is lot of difference between you and both those climax devotees internally. You have climax-attraction towards worldly bonds whereas they have climax-attraction towards God. Hence, you are repeating the name of God due to your attraction to worldly desires to be fulfilled by God and due to your faith that such worship will please God to grant you, your desired worldly boons. God is omniscient and knows whether you are worshipping God by this way due to your real climax-attraction to God or not. You can't fool the omniscient God by this type of artificial worship. You think that God will misunderstand your worship as if it is done to Him due to your climax-attraction towards Him and get pleased to grant your worldly boons. Such a possibility can exist if God is also a human being with limited external knowledge so that He is unable to

understand your internal motive of the worship. But, He is omniscient and knows whatever is present in your mind and hence, will not be fooled by you like an ordinary human being. He knows very well that your tedious worship is only based on your attraction to worldly desires and is not based on the climax-attraction to Him, which is without aspiration for any other worldly fruit. In such case, will your worship develop happiness or hatred in the mind of God?

Hence, for doing such continuous worship, there shall be pre-existence of already developed climax-attraction to God in your mind so that you are taking His name continuously due to your unlimited love and attraction towards Him only. How to achieve such climax-attraction to God? The way for this is to know more and more details about the divine personality of God, which is called beginning stage of Jnaana Yoga. This can be attained by you by reading the life histories of various incarnations of God Datta. You make this function, first, as the function in which His life histories like Guru Charitram, Satcharitram etc., are continuously read. While reading so, you develop lot of interest towards God Datta and such interest itself is the attraction to God. Various incidents in their lives and the corresponding ways of response of God in such incidents will develop immense attraction to God Datta in your mind, which is the climax love to God. When you hear the background of the behaviour of God Datta from a Satguru, your climax-devotion gets confirmed due to clarification of all your doubts regarding the personality of God in depth. This completes Jnaana Yoga, which generates intensively theoretical devotion in you and this is called Bhakti Yoga. With the help of Jnaana yoga, you can recognize the contemporary incarnation of God Datta because God comes as human incarnation in every generation to avoid partiality to a specific generation only. You will find the same spiritual knowledge in the contemporary human incarnation of God Datta also and you shall catch Him and surrender to Him with full service and sacrifice and this is called Karma Yoga. Service and sacrifice to statues and photos of God certainly helps the development of your theoretical devotion, but, such Karma Yoga is done only to the representative models of God, which is not received and enjoyed by God directly. These three Yogas are fully established in this order of sequence only by the three divine spiritual preachers, called Shankara, Ramanuja and Madhva. Karma Yoga consisting of service (Karmasamnyaasa) and sacrifice (Karmaphala

tyaaga) stands as the proof of your real theoretical devotion to God, which is actually not at all needed by God.

Therefore, convert such Naamasaptaaha functions to Paaraayana Saptaha functions by reading the life histories of the incarnations of God continuously so that people in the neighbouring houses, your co-devotees participating in the function and finally yourself will not get any headache in the place of which you will get more and more interest to God. After becoming the climax-devotee of God, you will utter the name of God repeatedly in spontaneous and natural way, due to love to God and not due to any force based on worldly desires. We have an impression that devotees performed penance by repeating the name of God continuously and that God appeared before them to grant any boon desired by the devotee. Do you know that God appeared before them not due to His love on the devotee, but appeared before the devotee because God was unable to bear the headache created by the devotee through such repetition of His name continuously! Such boons given by God destroyed the devotees in course of time. Real penance is the real interest or love or devotion to God based on the climax-attraction towards His divine personality without aspiration for any fruit other than His happiness. People say that Japam means repetition of His name continuously and this is totally wrong interpretation. Shankara gave the correct interpretation by saying that Japam means remembering His divine personality by repeatedly speaking (or reading) His stories (*Avishraantam patyurgunaganakathaamredanajapaa*— Soundarya Laharii). Sage Narada also mentioned this as the initial stage of devotion in his book, called the Bhakti Sutram (*Tat kathaa shravanaadishu...*).

4. How to have patience towards a person, who harmed me, which is always advised by You?

Swami replied:- There are two ways to achieve the patience towards your enemy, who harmed you:-

- 1) Think like this *“I don't know whether this is a fresh case in which the enemy harmed me without any fault on my side or a retort case in which the enemy harmed me since I harmed him in the previous birth. God is omniscient and knows all the births of every soul and hence, He can alone decide that whether this is a fresh case or a retort case. If this is a fresh case, God will harm him in suitable way if the soul is not reformed even after some time given. If this is a retort case, the case is closed and my debt is cleared as early as possible without further compounding interest, for which I shall thank God”*. This path

is the best if you can achieve the patience through the spiritual knowledge and if you have firm faith on the divine administration of God in which there will be never an error. This path is good for you if you can conquer the anger, hatred and revenge against the enemy with the help of spiritual knowledge.

- 2) If you are unable to get the patience by conquering anger etc., follow the second method of the retort case and then think like this “*Certainly, I must have harmed my enemy in the previous birth and my enemy retorted by harming me in return and the case is closed as early as possible. If this case is not closed and if I have to be harmed by this enemy in future births, it is a terrible damage for me because prolonging the punishment makes me to receive the punishment along with accumulated interest in future*”. This is the best way for anybody to avoid the idea of revenge in the beginning itself. **If you doubt that this case might have been a fresh case, even then you need not worry about the revenge because in the divine administration of God, none can escape the punishment of the sin done provided there is no reformation in the time period given after doing the sin also.**

You must always think that your loss in the damage done by the enemy is never compensated in any way by the revenge taken against your enemy. If you have conquered the idea of revenge, God will be pleased with you to compensate your loss even if it is a case of retort. The compensation will be the divine gift given by God to you for your divine patience! Kauravas insulted Draupadi and God Krishna has already decided to destroy Kauravas because it is a fresh case and not the case of retort. Had Draupadi been silent having patience thinking that it is a case of retort, Kauravas should have been killed by God and Draupadi must have been rewarded by Krishna by making her five sons to become the kings. But, Draupadi was always flared with terrible revenge to kill Kauravas and for this attitude of revenge, she was also punished by God separately. Her five sons were killed by Ashvatthaama and hence, the sons of Draupadi could not become kings. Absence of revenge brings gift from God and presence of revenge brings unnecessary extra punishment from God. Jesus told that revenge belongs to God and not to the soul.

5. What is the meaning of 'ends justifying means' and vice-versa?

[What is the meaning of 'ends justifying means' and vice-versa? If we show our second cheek on receiving slap on our first cheek, will it mean our patience or weakness to retort against the injustice?]

Swami replied:- There are three stages:-

- 1) **Nivrutti:-** Highest souls like Prahlaada belonging to the higher level of nivrutti, depending on God only for worldly matters and spiritual matters, possessing extreme patience without a trace of revenge, represent pure Nivrutti. Higher souls like King Janaka affected by pravrutti to a little extent related with God for spiritual matters and depending on ethical scriptures of Pravrutti for worldly matters, represent the lower state of Nivrutti. For Prahlaada, God is greater than justice and for King Janaka, God and justice are equal.
- 2) **Pravrutti:-** High souls like Yudhisthira, depending on the ethical scriptures of Pravrutti mainly and related to God without breaking the ethical laws, represent the higher level of Pravrutti. Low souls like Vaali depending on the ethical scriptures to major extent and doing sins sometimes due to misunderstanding of the ethical scriptures, represent the lower level of Pravrutti. For Yudhisthira, justice is greater than God. For Vaali, doing sin for the sake of ego is greater than God and justice.
- 3) **Dushpravrutti:-** Lower souls like Duryodhana depending on the ethical scriptures to a minor extent and doing sins for selfishness represent the higher level of dushpravrutti. Lowest souls like Ravana neglecting completely the ethical scriptures and doing sins due to saddism even in the absence of selfish benefit represent the lower level of dushpravrutti.

Prahlaada> King Janaka> Yudhisthira> Vaali> Duryodhana> Raavana. It is easy to convert Janaka in to Prahlaada while it is difficult to convert Yudhisthira into Prahlaada. The difficulty increases as we proceed in the descending order. It is almost impossible to convert Raavana in to Prahlaada.

In this way, different types of souls exist at different levels having different psychologies. The advices given to a soul must be planned in such a way so that the advices will not relate to far distant levels, in which case the adaptability of the soul to the advice will be easily possible. If you give advice of Nivrutti level to the soul belonging to Dushpravrutti level, it is of no trace of use like showing Sun to a born blind person. Similarly, you can't make the soul belonging to the

Nivrutti level to fall to the Dushpravrutti level by giving any sort of wrong advice. The soul belonging to the Pravrutti level may rise to the Nivrutti level or may fall to the Dushpravrutti level based on correct and wrong advices respectively. Hence, your advice must be towards upper direction (from Dushpravrutti to Pravrutti to Nivrutti gradually) minimising the distance between levels as far as possible. Hence, the advice can be clearly planned with respect to a specific soul on studying all its angles.

To formulate an advice in general is very delicate. This complication is mentioned by the Gita in judging any situation (*Gahanaa karmano gatih*).

Whether you have to follow the path of '*means justifying ends*' or '*ends justifying means*' depends on your sharp analysis of the whole situation in all angles. Krishna followed the path of '*ends justifying means*' because He is omniscient God knowing that Kauravaas are demons and do sins always as fresh case only. An ordinary human being shall not imitate God because its judgement is always partial bending to selfishness only and hence, shall not exploit this rule by stabbing a good person from backside claiming that person as bad since the good person harmed him! Rama also is omniscient God and killed bad Vaali by hiding Himself behind a tree because there was no option other than this in the case of Vaali. You are not omniscient like Rama and Krishna to do such acts supported by the rule that '*ends justify means*'. An ordinary human being shall take the help of Sadguru to take decision in such personal cases as said by the Veda (**Atha yadi te...Braahmanaah sammarshinah...**). You should not take law in to your hands in personal cases. Regarding punishing the souls of Dushpravrutti level harming the society, you can react as per your efficiency. If you are not efficient, you must pray God to punish such demons in human form. Patience is confined to the souls of middle level (Pravrutti) and you shall never misunderstand the souls of upper level (Nivrutti).

Regarding your reaction to the middle level souls, you can follow one of the two paths:- 1) showing the second cheek to the enemy for the second slap and 2) giving a counter slap to the enemy, based on the study of the nature of your enemy. If there is some element of good knowledge in the enemy, the first path gives good result. If your enemy is totally bad, the second path is proper. Mahaatma Gandhi followed the first path towards British people because those people are Christians following the philosophy of Jesus, who prayed God to excuse the cruel

people crucifying Him! Due to such divine background of their culture, the British people bowed to Mahaatma Gandhi following the first path. Shri Subhash Chandra Bose belonged to the second path, which was not necessary in the case of Christians. Had the enemies been cruel souls without any background of true spiritual knowledge, the second case of Bose could have been correct as told by Kalidaasa that a bad person can be pacified by counter harming only and not by goodness shown in return (**Shaamyet pratyapakaarena, nopakaarena durjanah**). This is also told by a saying that the dog will understand your communication only in its language!

(While Swami was dictating these two messages in Hyderabad to Shri PVNM Sharma for typing, Shri Phani in Vijayawada had a shocking vision with very bright light in which Swami was seen with golden colour radiating golden light sitting in golden chariot. Shri Phani phoned to Swami asking for the reason of this vision. Swami told him that He is forwarding these two messages to him as the reply. Swami told that the golden light represents the best supreme most spiritual knowledge.)

Chapter 20

SEEING GOD IS NOT IMPORTANT THAN ACHIEVING HIS GRACE

O Learned and Devoted Servants of God,

[September 15, 2019]

1. Am I wrong in not having the thirst of knowledge of the Puranas or Vedas?

[Smt. Bindiya asked: Shat shat pranam to almighty swamiji, my question is as follows. I have full faith and believe that you are the true human incarnation of Lord Datta. There is no doubt in my mind and this is a fact for me now. I established this truth after analysing your preaching's and miracles which are not possible by any human being.

Now, I am not keen to know the ifs and buts of life and history. I am not intrigued why what happened in the past be it in the Mahabharata age or Ramayana age. I don't want to know what happens after life or what happened before.

For me it is just important that you have chosen to reveal yourself to me and nothing can be bigger than that. My only desire is to have your saakshat darshan and live life on the path guided by you where I do not commit any sin.

Please let me know if I am wrong in not having the thirst of knowledge of the Puranas or Vedas? For me you are everything, the ultimate truth and divine unimaginable power and I cannot even attempt to understand you. I want to only remember you and do prayers in your name, nothing else.]

Swami replied:- To reply your letter, it becomes very complicated situation because your belief on human incarnation is the most perfect climax concept, which is the essence of the Gita in which Krishna told repeatedly that He is the God in human form to be caught. He can't be misunderstood because God came as Krishna to speak about the nature of God in human form and based on this, He is called Liilaamaanushaavataara or the incarnation that came to show the nature of God. Krishna gave excellent spiritual knowledge in the form of the Gita, showed extreme love on His devotees and demonstrated several miracles whenever He found the necessity (not based on the desire of devotees for miracles to solve selfish worldly problems). These three are the inherent characteristics of God Brahma (knowledge), God Vishnu (love) and God Shiva (miracles). These three are the basic signs of God

Datta, as seen in all His human incarnations, who Himself exists as God Brahma, God Vishnu and God Shiva as seen through His three faces. Krishna stands for the exhibition of these three inherent signs of God Datta. The unimaginable God (Parabrahman) merged with the first energetic form to become Datta (means the unimaginable God given to the world of energetic beings for clear vision) or Eshwara (omnipotent like unimaginable God since there is no trace of difference between Eshwara and unimaginable God). This God Datta (means directly the unimaginable God mediated) merges with a selected human being, called Krishna (or Vaasudeva, the son of Vasudeva) becomes the human incarnation of Parabrahman or Eshwara or Datta. There is no trace of difference between Parabrahman and God Datta and there is no trace of difference between God Datta and Krishna. This means that Krishna is the unimaginable God, called Parabrahman. Hence, we salute to Shri Krishna Parabrahman (*Shri Krishna Parabrahmane namah*).

The same God Datta became Rama (even before Krishna), another human incarnation, which is called Aadarsha Maanushaavataara or the God coming in human form to be an ideal example for the human being at least in Pravrutti or worldly life. While Krishna frequently exhibited Himself as God, Rama frequently exhibited Himself as an ideal human being. Both Rama and Krishna indicate the dual behaviour of the human form of God. God has two aims to preach the humanity through the programmes of His human incarnation:- 1) to confirm faith in the existence of unimaginable God by exhibiting divine behaviour like Krishna and 2) to stand as an ideal human being to preach Pravrutti at basic foundation level to humanity like Rama. **Every incarnation acts as God as well as a devoted ideal human being simultaneously.** Krishna also behaved like a devoted human being by doing penance for God Shiva in order to get a child for Rukmini. Rama also behaved like God by turning the stone into Ahalya (wife of Sage Gautama). But, the major part of Krishna is only to give proof for the existence of unimaginable-omnipotent-omniscient God and His penance is only a rare incident. Similarly, the major part of Rama is only to exhibit the path of an ideal human devotee in Pravrutti and the miracle performed by Him was a rare incident only. Hence, the major program of human incarnation is always prefixed or pre-planned. The major program of Shankara was to propagate the real spiritual knowledge in the world converting atheists into theists. Apart from this major program of propagation of true spiritual knowledge, He performed some miracles

also now and then. He made the rain of golden fruits for the sake of a poor lady with real devotion and this shows both His love to His devotee as well as His miraculous power. **Similarly, the major program of God Datta through this Datta Swami is to project correct interpretations of various concepts in the spiritual knowledge and to correlate all the Universal Religions for world peace.**

God in human form will always stick to His main program. Rama always tried to hide His divine personality because His main program is to act like an ideal human devotee to please God by not doing any sin and by supporting justice only in the worldly life or Pravrutti. When the sages in the forest praised Rama as God, He replied that He is only an ordinary human being (*Aatmaanam maanusham manye*). If He accepts Himself as God, His main program will be disturbed. You may doubt that Rama told a lie to sages while Rama is praised for speaking truth only (*Satyavaadiicha Raaghavah*). If we say that Rama forgot Himself as God, it is objected because God will never become ignorant since He is always omniscient (*sa sarvajnah...* —Veda). **It is proper to choose the option that Rama is omniscient, but, told a lie to save His main program.** In this angle, there is another point also. If the human incarnation says that it is God, even devotees will develop ego based jealousy towards the human incarnation in course of time and such jealousy is neutralised by telling such lie. The safety of the devotee is more important than speaking truth. The ethical scripture of Pravrutti also says that in order to protect the higher justice (not harming a good person) the lower justice (speaking truth) can be sacrificed. Hence, any incarnation of God Datta shows the dual nature by behaving as a devotee or path (Rama) and simultaneously behaving like God or goal (Krishna), but, one of these two behaviours becomes the main program. **The jealousy of a human devotee towards human form of God is quite natural because of the repulsion between the two common human media of both God and devotee.**

Another way of neutralising the ego based jealousy of a devotee is the human incarnation exposing dualism in it. It (human incarnation) will say that it is the human being-component only and the God-component in it only is telling the excellent spiritual knowledge and is doing miracles to help the devotees due to immense love on them. In fact, the God-component merges with the human being-component through perfect merge of monism only, which alone satisfies the few climax devotees, who wished to see and talk with God directly. But, for

the sake of neutralisation of jealousy of devotees, a lie is told and this is not wrong. **Guru or preacher always sees the welfare of the devotee and does not bother about truth or lie in His preaching.** A scholar is never worried about the welfare of the devotee since he is always worried about truth in His preaching.

God Datta (through this medium, called Datta Swami or Swami) generated faith in you by saying that He is always present with you in your house by generating the divine scent of lotus flowers in your house as experienced by you as a proof for His stay with you. He also helped you to come out of your financial difficulties. Miraculous powers are used by God to help a devotee in worldly problems and to strengthen faith through miracle provided He has full hope about the devotee in his/her spiritual line. Hence, God will never do miracle as per the desire of the devotee.

When excellent spiritual knowledge (**Prajnaanam**) becomes your basis for your recognizing God in human form, you are in the most correct path towards God. The true spiritual knowledge alone gives the correct direction in worldly life (Pravrutti) as well as in the further spiritual life (Nivrutti). This is the most important advantage for a devotee from God and all other things are not necessary. Seeing the human form of God or even the energetic form of God Datta existing in human incarnation is of no use. Ravana saw God Shiva whereas Rama could not see God Shiva at any time. God Shiva blessed Rama and not Ravana. Seeing God is not at all important, but, achieving the grace of God by practically following His preached spiritual knowledge is the real benefit for a devotee.

Even though the human incarnation is the most convenient form of God (because we can see, talk to clear our doubts and serve directly), at the same time it has very high disadvantage. The disadvantage is that the external human medium repels with our common external human media due to common nature like birth, hunger, thirst, sleep, disease death etc. This repulsion damages our faith on the human incarnation. Without this external human medium, we can't have the maximum advantage and with this external common human medium, we have maximum disadvantage also side by side. This maximum disadvantage not only filters the undeserving devotees but also neutralizes the jealousy created in deserving devotees also in due course of time. Unless the devotee conquers the ego based jealousy rising due to repulsion between common human media, the human incarnation can't be perfectly

realized. The human being is attracted towards energetic incarnation due to absence of this common repulsion. But, the energetic incarnation is relevant to the energetic beings in the upper worlds and human incarnation alone is relevant to this humanity. Moreover, you may see and talk with energetic incarnation appearing for a very little time, but, you cannot serve it directly. The energetic beings in the upper worlds also face the same disadvantage of repulsion between common energetic media and wish to be born as human beings to worship human incarnation. The final result is that the human being is missing human incarnation here and after death, existing in energetic body is missing energetic incarnation there! Both the divine nectar (advantage) as well as the horrible poison (disadvantage) are simultaneously generated from the churned sea!

Chapter 21

O Learned and Devoted Servants of God,

[September 29, 2019] **Shri Durgaprasad asked:**

1. What is the difference in the devotion to God treating Him as child or serving Him as servant?

[Paadanamaskaaram Swami, You told that one should keep Lord in place of children. Then only, love towards Lord becomes natural. Gopikaas showed exactly this type of love and served Lord like a family member. On otherhand, Lakshmana and Hanuman served Lord like slaves. It means they are always on alert mode. These two types of love appear to be quite opposite. How to understand this difference?' Your servant, - Durgaprasad]

Swami replied:- The parents are also slaves to their children in doing the service, which is really greater than the service done by a slave. The mother washes the anus of the child after excretion, which is generally hesitated by a slave. The master pays limited salary to the servants as per the quality and quantity of their service. The parents pay all their property to the issues after doing service to them and even if the issues don't serve them! I don't find much difference between these two types of devotion. The parents have blood relationship with issues and the masters do not have such blood relationship with servants. Of course, the parents do not have blood relationship with their adopted son. Even then, they serve and give all their earnings to the adopted son. **The real service and sacrifice comes only with the stamp of issue, whether it is born or adopted.** Hence, this is the highest bond and should be kept as goal treating God as adopted son, which is the actual meaning of the word Datta. God wants to become Datta (adopted son) so that at least a part of your real service and sacrifice will be done to Him so that you can be uplifted. But, the devotees are very very alert about the reality of this sacrifice and service due to terrible knowledge of economic and commerce! Hence, the devotees reverse this bond making Datta as adopted parents so that God will do service and sacrifice to them even if they are wrong! **The word Datta means adopted son only and not adopted parents.** There are ten types of sons called Aurasa, Krutrima, Kshetraja, Guudhotpanna, Datta etc. The devotion to the issues (Apatya Bhakti) is the highest type of devotion towards which, the devotee shall always try to proceed especially while

doing service and sacrifice to God whatever may be the type of bond selected by the devotee. This issue devotion is the actual sugar material deciding the value in any selected bond, which is only an external doll form of sugar like swan, parrot, donkey etc. The weight of sugar decides the cost to be paid and not the form of the sugar doll. One Kg of sugar swans costs the same as one kg of sugar donkey!

2. What is the significance of incarnation of Kalki when Lord comes again and again?

[A Muslim preacher Zakir Naik claims, Prophet Mohammed was the last Prophet even as per Hinduism because, it was told that Lord will come as last incarnation Kalki. Of course, he picks up quotations from other scriptures selectively that suit to him. Swami, can You please tell us, what is the significance of Lord Kalki incarnation, as Lord also told He will come again and again.]

Swami replied:- We belong to the universal spirituality and we do not have any trace of objection to call Prophet Mohammad as the human incarnation of God. Kalki is only the name of one human incarnation. Even if Kalki is different from Prophet, there is no difference because both the future Kalki and past Prophet are equal in the sense that both are human incarnations of God. Kalki is only a name that can be kept as also the name for any born child. There is a similarity between the two. Both used sword to bring spiritual reformation in the world. Kalki is the last incarnation to destroy the world causing final dissolution (Mahaa Pralaya). Before that, God will come again and again as human incarnation whenever there is a requirement (*yadaayadaahi... Gita*).

3. How to practically tackle a problem?

[Shri Nava Chaitanya asked:- Padanamaskaram swamiji, Thank You swami ji for granting this life and access to this wonderful knowledge. Swami ji i have been reading Your discourses past few years in which i found lot of wonderful information, different perspectives, underlying meaning etc. I have few questions swami which i presented below.

1) How to practically tackle a problem?

My view: We get problems because of our past deeds.

1) Omniscient god dattatreya arranges problem arising due to past deeds in best possible way to uplift soul in spiritual direction. But If we ask lord dattatreya to remove problems is direct insult to god, his divine administration and the effort & interest he showed on us to teach spiritual knowledge even through problems because if we are asking god to help to remove difficulties which suggests to alter his best judgement.

2) But our kindest lord gave us an option that he will remove difficulty provided deservingness of the requesting person and borrowing fruit from future

and using it cancel current problem or reduce the intensity by doing pariharams to planets this again links to deservingness & borrowing fruit from future.

Inspite of knowing this wonderful knowledge still i am failing to tackle if problem is intense and disturbing mental peace which leads me to adopt above option 2. I am feeling guilty whenever i approach this option Swami. I am trying my best to not approach option 2 but sometimes i fail.

Swami how to enjoy happiness & misery equally? U gave wonderful example of cinema where we were equally enjoying. How to implement this in pravrutti? How to treat this worldly activity as maya? And i understood if we were attached to the fruit, inevitably we are attached to tensions but sometimes i am failing to implement detachment if problems are intense. How to detach ourselves from this practically swami?

Are all these questions arising because of not having proper faith in God? Is this a test by God?

Am in correct spiritual path? I am tangled in all these thoughts and confused. Please help me & remove my ignorance Swami. Regards, Nava Chaitanya]

Swami replied:- God has no trace of objection to cancel the fruits of all sins of all the souls and grant only fruits of merits so that all souls will be always happy. He is not bothered about the systematic arrangement and fame of His administration. In fact, He has done so in Kruta Yuga by keeping the souls in His full control so that no soul does any sin so that all the issues are always happy based even on the logical administration, in which He will not get a bad name that He cancelled the fruits of sins done by souls. But, the continuous happiness bored the souls and they were craving for a change. How it will be, if God created only sugar for food and not salt, chillies, tamarind etc., to give different tastes? **Boring is also a type of misery only!** God, the divine Father, never wants to cause any misery to His issues. The change of souls from happiness is only misery, which is the fruit of sin. Now, God did not create any sinful atmosphere also to provoke His children to do the sin. He only relaxed His issues from His rigid control and gave a little freedom. This freedom became the way to proceed to misery, which is a change from continuous happiness. At the same time, God incarnated Himself several times to preach against the sin and its misery. More than this, what any father can do for his issues? Hence, possibility to do sin through some given freedom was facilitated by God in the interest of the welfare of the souls only and not in the interest of the fame of His administration. In support of this, He also arranged the good and bad fruits alternatively in life-cycles so that there is a continuous possibility

of change from one to the other. If some people want some change from misery, planets are to be worshipped by distributing food items (made of grains corresponding to the planets) to beggars and this brings the attitude of service and sacrifice for the needy. People have different psychologies due to their different stages of spiritual maturity and we can't bring the universality for different levels. A person having lower maturity follows astrology and gets rid of the temporary problems. A person of higher maturity enjoys the miseries also by the grace of God. Enjoyment of happiness and misery in equal level comes only if the person is charged with God for whom rest other than Him becomes non-existent even though visualized very clearly. Even if the person is not charged by God, such view can come to the devotee by the grace of God. For the soul, the rest world is equally true and hence, such equality in enjoyment (Yoga) can't be achieved. Human trial for such stage mingled with God's grace gives success. This stage is the highest stage because you are becoming equal to God in equally enjoying the creation like a cinema containing both comedies and tragedies. This is the only monism that the soul can attain with God. Total monism can't be attained by a devotee (except human incarnation) since creation, control and dissolution of the world are impossible for a soul. A servant is unable to create and direct the cinema, but, can sit with the boss (producer and director) to see and enjoy the cinema with equality. This simile has also limitations because a devotee can enjoy this world-cinema becoming equal to comedy and tragedy by the grace of God only. Your perplexity will end if you analyze My spiritual knowledge with patience and apply the suitable portions to the proper situations in the life. Fast application of all the concepts without their isolation will create confusion.

4. The present Gayatri Mantra is actually the Savitr Mantra. Please comment.

[Dr. Nikhil asked:- The so-called Gayatri Mantra is actually the Savitr Mantra. This is a well-known fact which has also been explained by Swamiji several times.]

Swami replied:- You are perfectly correct. In fact, the boy also in the ritual asks his father to give Savitri Mantra (*Saavitriim anubruuhi*). Saavitrii means the hymn for which the deity is Savitaa or the creator of the world. It is not Gaayatrii because it is only a poem written in Gaayatrii meter. This Saavitrii hymn is very very popularly called as Gaayatrii Mantra and I find hardly any person calling this as Saavitrii Mantra. In Saavitrii Mantra, the meter is called Gaayatrii. This name of

the meter is only for just identification (*samjnaa*) without application of the meaning of the word *Gaayatrii*. In this mantra, *Gaayatrii* is neither deity (because *Savitaa* is the deity) nor there is application of the meaning of the word *Gaayatrii*. *Gaayatrii* means the mode of singing (which is most pleasant) the praise of God for protection from Him (*Gaayantam traayate*). Hence, *Gaayatrii* can't be the deity even in general sense because it only means a specific mode (singing) of worship. The word *Gaayatrii* can also mean that she protects the souls (*Gayaan traayate*). In this, the means to please the God is not mentioned. Hence, you can add both ways of definition and say that *Gaayatrii* means the special mode of worship through singing the praise of God so that the pleased God protects the souls. Some say that the light of the sun is mentioned in the mantra (*Savituh... bhargah*) and hence, the creation- power is mentioned, which is a different deity other than God. Only creation is item existing other than God and God merges with a selected part of the creation for the sake of visualization of the devotees. A part of the power or creation is merged by the God and visualization of God is possible only when the power becomes His medium for expression. In fact, the creation (product form of power) is non-existent if you give a separate place to it. If you take this power as the causal form, it is the very God itself because two unimaginable items can't exist separately. The power in product form is stressed here because it alone gives us the way to approach God standing as His medium. The word 'Saavitrii Mantra' gives us real facilitation to say that this mantra is not *Gaayatrii* Mantra even if you call it as *Gaayatrii* based on the name of its meter. If you have written a verse on Krishna in the meter, called *Shaarduula Vikriiditam*, will you call the verse as prayer to Krishna or prayer to *Shaarduula Vikriiditam*? It is also said that the three deities of morning, noon and evening are called *Gaayatrii*, *Saavitrii* and *Saraswatii*. In such case also, you can't call this mantra recited in these three times of day as *Gaayatrii* or *Saavitrii* or even both since *Saraswatii* will be missing!

5. Shri Ngherappa asked: Why would a God value faith over doubt?

Swami replied:- Doubt is most welcome, but, the discussion shall remove the doubt and create faith. Doubt is the seed, discussion is the growing tree and faith is the final fruit of the tree. Fruit is naturally given the highest importance. Blind faith is the rotten poisonous fruit obtained by you freely in the path. A person fearing for the hard work to be done in the discussion (growth of the tree) is fascinated for a free

fruit available in the path. Certainly, the faith obtained after a long time discussion in all angles is the healthiest fruit that gives you healthiest fortune. Hence, you must start with doubt only and not with blind faith that is coming from long tradition. The long time can't support the faith. A tenant occupying your house for rent also has adverse position claiming his long time of stay. But, the darkness residing in a closed room for 100 years onwards has to run away in a fraction of second when the Sunlight enters suddenly. The darkness can't claim adverse position over the room! A false concept blindly followed from several generations as a tradition can't claim any strength based on the long time in which it is followed by all! This example was given by Shankara. If you don't make any effort to clear the doubt through discussion, you will be leftover with the seed only, which gets rotten in course of time (*samshayaatmaa vinashayti*— Gita). Satguru or the contemporary human incarnation is the best to clarify all types of doubts in perfect way.

6. How can I become a disciple of Shri Datta Swami?

[Shri Anupam Kumar asked:- How can I become a disciple of Shri Datta Swami? Is it possible without actually meeting him? By Anupam Kumar]

Swami replied:- The best student of Guru Drona is Ekalavya, who never saw or learnt anything directly from Guru Drona. His marvelous faith on the preacher made him to become excellent warrior. Even this example is too big for our case. The training in martial art involving bow and arrow require certain practical hints to be demonstrated by the preacher. The subject discussed by us is theoretical spiritual knowledge in which case there is no requirement of any practical demonstration. Of course, in the beginning, some practical demonstration was required through performing certain miracles to solve the starting problem of any human incarnation. God Datta existing in Me demonstrated certain miracles to attract some devotees initially and then delivered this excellent spiritual knowledge. The demonstrator of miracles and the preacher of excellent spiritual knowledge is the ultimate unimaginable God (Parabrahman) only, who entered Me through God Datta. God is unimaginable and there is no need of speaking about His invisibility! While showing some miracles, God Datta appeared in Me, as energetic incarnation for some time in whom only the Parabrahman (the actual demonstrator of miracles and the actual preacher of spiritual knowledge) exists in full merged state. There are a few devotees, who developed unimaginable faith in Me even without seeing a single miracle and their

faith was based on this excellent spiritual knowledge. Jesus told that the devotees, who believe without seeing any miraculous proof are really blessed than those, who believe on seeing the miraculous proof only. If you read all My spiritual knowledge with utmost care and follow it in practice, you are totally successful even if you don't see Me. Raavana saw God Shiva but was not blessed by the God. Rama did not see God Shiva, but, was blessed by the God by following strictly the spiritual knowledge. Even those, who believed Me by seeing the miracles exhibited through Me by God Datta, became weak in their faith on seeing the common properties of the common human media!

7. When God created the souls, there would have been few only and later on multiplied over the period of time, is it not?

[7) Shri G Lakshman asked:- Swami, Padanamaskaram's to You, While going through one of the earlier discourse, You had mentioned that the number of souls (quantity) is more or less the same across the different worlds. In the beginning God was bored and for entertainment, He created the universe, worlds, animals, humans etc. When God created the souls, I understand that, there would have been few only and later on multiplied over the period of time, is it not? Today we can say that the numbers of souls are more or less the same.]

Swami replied:- A person asked a villager that how many crows are in his village. The villager told that 400 crows existed in his village. The person told that he has counted and the number was only 390. The villager told that 10 crows might have gone to the next village. The person came after some time and told that there are exactly 410 crows in his village. Villager told that 10 crows might have come to his village from the near by village. This example is similar to our question of the number of souls expressed in materialized bodies on our earth. The souls in the upper worlds exist in energetic bodies, which are invisible to us by the will of God. There is always to and fro journey of materialized human beings on this earth after death and to become energetic beings in the upper worlds, which will return after sometime. Some souls stay for a longer-time in the upper world and some souls stay for a short time only for enjoying the fruits of their good and bad deeds. The minimum time for the soul to take birth on this earth is few munities only and the maximum time is 360 years or three human generations. Each human being is expected to live here for 120 years, which is the total sum of the periods of 9 planets. This is the reason for maintaining the ball of rice or wheat flour (pinda) in the rituals done after death for three generations. The Pinda disappears after three generations because the soul has to

return to the earth and can't stay in the upper world more than this period. Of course, some condemned special souls stay in the horrible hell forever.

The total number of souls created by God remains constant in this world. Variations in the numbers of souls present in each world are due to the to and fro journey of souls from one world to the other world. This does not mean that God can't create any new soul. When Prajaapati (assistant of God Brahma) stole the cowherds and cows, God Krishna created new souls exactly in duplication. This means that the soul is created by God and the soul is not the creator. **When the actual hidden souls were presented on this earth, God Krishna dissolved the new souls.**

What I feel is that such enquiries are of not much use and we shall always try to discuss the various ways to please God to get protection from Him. The topic about the number of souls is of theoretical interest only and not related to the important practical aspect in pleasing God. Of course, we have to understand thoroughly the theoretical spiritual knowledge (Jnaana Yoga) based on which the practical implementation is arrived.

Chapter 22

DISCUSSION ABOUT THE SHRI DATTA SWAMI ARATI

October 27, 2019

[On the auspicious occasion of Diwali, Dr. Nikhil sent to Shri Swami, a devotional Hindi song dedicated to Him. The song was named “[Shri Datta Swami Arati](#)”. Given below is the conversation that occurred between Swami and Dr. Nikhil, in this context, which might be useful for devotees in the spiritual line.]

Shri Datta Swami: The song is so sweet and palatable that even Guru Datta, the embodiment of spiritual knowledge, got injected with ego!

Dr. Nikhil: Swamiji, You are testing us! It is Your way of saying that we should not develop an ego! While giving knowledge, You (Lord Datta) always give it in a straightforward manner. But while dealing with people like us, who have a contrary attitude, You use reverse psychology. When You say, You developed an ego, we should understand it as, we should be careful of not developing an ego. As such, we know very well that it is impossible for You to develop an ego. Ego is the quality of the human medium. Even though You possess a human medium like us, God Datta has merged with it through-and-through (*Antarbahiṣca*—Veda). In theory, the Human Incarnation is a two-component system consisting of the human being (medium) and the unimaginable God. But that duality is imperceptible to us devotees. From our point of view, as human devotees, there is perfect monism alone between the medium of the Incarnation and the unimaginable God. So, the human body of the Incarnation is the unimaginable God Himself. The unimaginable God is beyond all qualities and He alone expresses Himself to us as You. Qualities like ego, are only applicable to human devotees like us and not to You.

Dr. Nikhil: Actually, when Devi started composing the verses of the *ārati*, a few months ago, she would compose a few lines each day. While composing them, she would experience miracles from You. The words and the concepts that would come out, were so

surprising that she would be shocked! It was clear that You were composing the verses and not she. Sometimes, she used to get stuck at some point, not being able to proceed further. Then she would pray to You to complete the verse and suddenly, the right words with excellent meaning would come out. All the concepts are from You alone, without a doubt. Even the words are from You. Along with the right words and meaning, You would also grant the most wonderful and sweetest emotions. She would cry in joy, knowing that these experiences were being given by You. She used to tell me every day, when I would come home from office, about the new verses that came on that day.

We are not capable of serving You. If any service takes place through us, it is only due to Your grace. We can only make errors.

Dr. Nikhil: Should this *ārati* video be published on the YouTube channel now or is it better to publish it later? At present, the *ārati* has not been made available to the public. It has been privately shared with You. It can be published to the public, if You permit.

Shri Datta Swami: You can publish it on YouTube. Actually, whenever I speak divine knowledge or compose songs, My experience is also similar to that of Devi. Datta illuminates me and I illuminate Devi. It is just like the sun illuminating the lens and the lens illuminating a piece of paper that gets ignited due to the focussed sunlight.

Dr. Nikhil: It is all Your grace, Swamiji, otherwise we are nothing. It is a great privilege to serve You. Padanamaskaram to Your lotus feet, Swamiji—from the three of us (Nikhil, Devi and Arsha).

Chapter 23
DEEPAVALI MESSAGE

O Learned and Devoted Servants of God,

[October 28, 2019] We lit a light before God. For whom, this light is lit? Is it for God? Not at all. Because, God is said to be the source of all lights and no light can be helpful to Him (*na tatra suryo bhaati... tasya bhaasaa...* – Veda). The light is helpful to us only. With the help of light, we can read a divine book or we can see the picture of God clearly. This happens only when there is darkness around us. But we lit the light even in day time, which is not helpful to us in any way. We are burning ghee or oil for the sake of light even though it is not needed. The oil and ghee are food materials created by God for the sake of human beings to live and grow strongly. You are finally burning the precious food without any need. The Veda says that destruction of food shall not be done (*annam na parichakshiita*).

If this oil or ghee is donated to a poor fellow, for the sake of maintaining the life-light in his body so that you can preach him about God to make him a devotee, how much meritorious is this deed! The light is normally lit in the night time for our needs. This much is perfectly meaningful. But if we lit the light in the day time in absence of any need, it is the greatest sin because, you are burning the food without donating it to a poor devotee. Moreover, any burning material causes environmental pollution affecting the rains thereby harming this world. This is in no way, lesser than sadism of a demon! God is very furious towards demons and demonic activities.

There is another purpose to lit the light. The purpose is to preach you that knowledge is like light in removing the darkness like ignorance. By seeing a light lit in one night, this concept is understood by you. You need not lit the light in every night to learn this concept! If you lit the light in every night to learn this concept, it is highly foolish. In such case, the original question remains as it is, which is that for what purpose, the light is lit in day time? Moreover, even in the night, if the electric light exists to help you in the darkness for your worldly needs and needs of worship, why this duplication of oil light? **The electric light need not be looked cheaper than the oil lamp because, the**

electricity (*Vaidyutaagni*) is greater than the physical fire (*Laukikaagni*) due to absence of polluting smoke and eternality of the light energy. In ancient days, the fire is lit always in huts in forest (*Nityaagnihotram*) so that wild animals go away along with troubling mosquitoes. What is the logic to lit the fire constantly in the house when such needs are absent? Shri Shirdi Sai Baba lit the fire in a condemned mosque for the same above mentioned two purposes only. Today, you are burning sticks continuously in His temples since you have not understood the real background!

The Gita says that you shall do anything after perfect analysis only (*jnaatvaa kurviita karmaani*). The light is lit by you without any analysis based on blind tradition. In ancient days, the light was lit before God, which helps the worldly needs also since there was no electric-light facility. Agni is of three types – 1) Laukikaagni or Bhautikaagni, which is the fire lit by sticks, ghee, oil etc. 2) Vaidyutaagni is the fire lit by electricity. 3) Devataagni or Vaishvaanaraagni is the fire of hunger lit in hungry stomach. The first two types of fire are used to cook the food in the sacrifice and is called Yajna-saadhanam or means to cook the food. The third type is the fire to be worshiped by offering the cooked food to the hungry stomach and is called Yajnopasayah or the fire to be worshiped in the sacrifice. Without analysis of this, ignorant priests are burning the food in the first type of fire! Sage Kapila clearly told that burning ghee in sacrifice is foolishness. God Krishna asked the performers of sacrifice to give the cooked food for His hungry friends thereby establishing the real aim of the sacrifice.

Therefore, we must understand that the lit light is the spiritual knowledge that is used to remove darkness–ignorance. Since we have learnt this concept by observing the lit light in one night, we need not lit the lights every day to note this concept again and again claiming that you are forgetting the concept every day! Hence, the conclusion is that there is no need to lit any light without any need of the human soul. The light is called Deepah and the row of lights is called Deepavali. One light represents the spiritual knowledge that is heard (*Shrotavyah*). The row of lights indicates the repeated memorization of the heard spiritual knowledge (*mantavyah*). Without knowing this background of real concept, what is the use of burning a single light or row of lights in absence of any practical need?

Today, the row of lights is lit indicating this festival of Deepavali, which shall be taken in the sense of real spiritual knowledge to be learnt

and to be memorized by us. If we take this concept, leaving this simile of the lights, Krishna is really worshiped. Krishna clearly said that He is pleased only by the knowledge (*Jnaana yajnena tenaaham...*) and also told that the concept is more important than the simile given involving materials (*Shreyan dravyamayaat...*). We are worshiping Krishna as the embodiment of spiritual knowledge and as the spiritual preacher to the world (*Krishnam Vande Jagadgurum*). Every chapter of the Gita containing a series of verses is a row of lights. When the lights are condemned in this way, no need to speak about crackers burnt causing heavy environmental pollution. Performance of a festival is the subject of creation or imaginable domain in which scientific analysis is the ultimate authority. Scientific logic fails only in understanding the unimaginable God, called Parabrahman. This is not the subject of any miracle performed by unimaginable God as an unimaginable event. In both these cases (God and miracle), science or worldly logic fails. We shall not attribute unimaginable nature to the imaginable incidents like performing a festival or like performing a sacrifice to please God. The festival and sacrifice are imaginable only, which are done by us, the imaginable souls, to please the unimaginable God. **The action done by the souls to please unimaginable God need not be unimaginable.** If it is unimaginable, the soul can't perform it at all! A soul can't perform the unimaginable miracle, but can perform the imaginable festival or sacrifice to please God. The sacrifice is also meant to cook the food to be supplied to the participants of a ritual meant for discussing the concepts of spiritual knowledge and to praise God with prayers. Since nothing uttered in the ritual by the priest is understood by anybody including the priest, the ritual becomes total wastage by which neither spiritual knowledge is understood nor the devotion to God is improved. Similarly, the performance of a festival shall clarify our spiritual knowledge and shall increase our devotion to God. Neither the festival nor the sacrifice performed is achieving this real aim and moreover, sin is collected by burning the precious food and by causing the pollution damaging the world exactly like the demons.

We are simply following the blind traditions without analysis. This tradition followed by us is not the real ancient tradition followed by fully learnt sages. This tradition is developed by the middle age-priests, who blindly recited the scripture without understanding any word of it. How such tradition can be the authority? You need not argue that justice or dharma is born from tradition (*Achaaraprabhavo Dharmah*) and

such dharma is supported by God (*Dharmasya Prabhurachyutah*). Hence, based on this, you should not argue that the tradition is always supported by God. This is total misunderstanding. Here, the tradition referred in the verse means good tradition only and not bad tradition. If tradition by itself is authority, the hatred towards the worship of God Vishnu was the tradition of demons and in such case, why Prahlada did not follow it? Hence, tradition by itself is not an authority. Only good tradition is the authority. Whether the tradition is good or bad, is decided by the sharp analysis, which discriminates truth and false (*sadasat vivekah*). Without this analysis, we can't accept every statement of the scripture also, because, scriptures are also polluted by insertions (*Prakshepa*) in course of time. When the scripture itself is subjected to analysis, what is the sanctity of statements, which are not found even in the scriptures? Divine preachers like Shankara quoted the scripture and also analysed it for this reason. They did not simply mention the scripture and told that it should be followed without analysis. They analysed the statements of the quoted scriptures only to prove that a specific statement of the scripture is genuine and not the inserted pollution of the scripture. Even God Krishna asked Arjuna to analyse whatever was preached by Him before accepting it (*Vimrushyaitadasheshena...*) because, Krishna knows that His preached Gita might be polluted by insertions in future.

Chapter 24
MAHA SATSANGA

O Learned and Devoted Servants of God,

[October 31, 2019] Shri Parikshit, Smt. Bindiya (legal experts, Delhi) came to Swami and had spiritual discussion in which Shri Prasad (Prof. of Sanskrit, Central University, Hyderabad) also participated.

1. One day I saw Shirdi Sai Baba merging with Swami in the photo again and again. I shook my head, rubbed my eyes and saw. But, the same scene is repeated again and again.

[A question by Smt. Bindiya]

Swami replied:- Sai Baba is incarnation of God Datta, who tried for the correlation between Hinduism and Islam. One prominent follower of Adi Shankaracharya criticized Sai Baba. I told him that the philosophies of Adi Shankaracharya and Sai Baba are one and the same. Hinduism is a mini model of this entire world. In Hinduism, there are several religions (sub-religions). In world also there are several religions. Shankara merged all the sub-religions in Hinduism. Sai Baba merged Hinduism and Islam. Shankara proved that God Shiva and God Vishnu are one and the same ultimate God. Sai Baba told that God Shiva or God Vishnu and Allah are one and the same ultimate God. If two different Gods can be merged to become one ultimate God, why not three different Gods can be merged to become the same one ultimate God?

2. The other religions are trying to convert Hindus into their religions, which is not correct. What do you say about this?

Swami replied:- Just like all the human beings are similar in nature having both good and bad qualities, all the religions are also similar having both merits and defects. The good qualities of a human being are acquired from their association with good people and bad qualities are acquired from the association with bad people. Similarly, **every religion acquired merits from the establishers of that religion, who were human incarnations.** The defects are acquired by every religion from the followers of that religion, who are ordinary human souls. The quarrel between two human beings comes because each

human being sees only merits in itself and only defects in the other human being. Similarly, based on the same concept quarrels are coming between any two religions. There is one small dry fruit or bead (called gunja), which is red in the upper half and black in the lower half. This seed mocks at the upper black color of the same other seed standing reverse. The mocking seed doesn't see its lower black color and also doesn't see the lower red color of the other seed. The other seed thinking that it is entirely black wishes to change its religion into the religion of first seed, thinking that the first seed is entirely red in color. Similarly when the other religion criticizes your religion, you will think that your religion is entirely defective and the other religion is entirely meritorious. The result is that you leave your own religion and convert yourself into the other religion. You must know that every religion is a mixture of both good and bad qualities like every human being. **You must find the merits of your religion also apart from the defects shown by the follower of the other religion.** You must also speak to the other person that his religion also contains some defects, which are not observed by him due to blind fascination. You must say that you are seeing the merits of your religion as well as the merits of other religion and declare that both merits are exactly one and the same! This is obvious conclusion because the same one God established both the religions appearing in two different human incarnations. The defects of both religions may be different because the following followers (human beings) are different. You must respect the father of your friend as you respect your own father. By this, you are expected not to scold the father of your friend. But, under any circumstances, you should not discard your father and say that the father of your friend is your father. If there are defects in your father request him politely to rectify those defects, but you should never discard your father. Similarly, you can appreciate the merits of the father of your friend, but should never say that he is your father. Similarly, you rectify the defects of your religion and appreciate the merits of other religion, but, you should never convert your religion.

If you follow the merits of any religion including your own religion, you will reach the ultimate goal of God. In such case, you can reach the center following the straight way existing from your house. You need not travel horizontally towards the house of your friend to reach the center by following the way from his house! If you are continuously changing your path, you are moving in the circular

direction always without reaching the center at any time. You must know that all the paths reach the same center provided you consider only the meritorious part established by its corresponding human incarnation leaving the adulterant wrong concepts of the followers. Both the human incarnation and the follower in any religion are basically the same human being. The electrified wire and the non-electrified wire are basically one and the same metallic wire only. Only the mental setup is different in both. Both the shining diamond and dark black charcoal are made of the same element carbon. The difference between the two is due to the difference in the crystal structure!

Every religion says that its God created this entire world of entire humanity. Unfortunately, there is only one world with one humanity only! If Gods of different religions are different, there must be different worlds with different humanities! This means that there is only one God basically, who looks different in the external forms with different names since there is only one world with one humanity created by Him. This analysis will establish the correlation of different human religions and also exposes oneness in the philosophies preached by different human incarnations of the same God. The languages and external cultures may be different, but the same subject is preached in every religion. The same subject, physics is taught by different teachers following different cultures with different names and forms in different languages. This universal religion with universal spirituality must be realized by every human being in this world so that world-peace is established. This creation is established by God like a factory established by a person. The person always wishes that his factory should run smoothly with perfect peace. Hence, the primary aim of God is world-peace. Several devotees like Shankara, Ramanuja, Madhwa, Sai Baba, Vivekananda, Buddha, Jain, Jesus, Mohammed etc., dedicated their lives in achieving this goal and became the most dearest to God.

3. In the scripture of one religion it is written that if one refuses to accept that religion, such person should be killed!

Swami replied:- We need not accept blindly every statement of any scripture without analyzing that statement to find out whether such statement is genuine or inserted in course of time. Without this acid test, no statement shall be agreed blindly by force. Even God Krishna Himself told that everything preached by Him shall be analyzed well before accepting it.

4. Prophet Mohammad was compared to the reincarnation of God called Kalki!

Swami replied:- It is perfectly correct. The establisher of every religion is God in human form and hence, Kalki and Mohammed can be conveniently compared. Till the time of Mohammad, there were several religions with several Gods and there was lot of quarrel with violence in His region. Such violence will not subside through peaceful preaching of spiritual knowledge. The violence will be suppressed by opposing violence only. Any brutal violence in the society is controlled only by using the police force and not by peaceful advises. Similarly, Kalki takes a sword in the hand to control the violence raised by injustice. This violence used to bring the peace is called as “Jihad”, which is now misinterpreted as terrorism. Q’ran says that one shall preach the message of Allah after doing some help and leave the person to think about the message in free atmosphere without any force. **The wrong concepts of the followers are always rubbed on the original human incarnations, which established various religions.** The blind fascination towards the old traditions pertaining to any religion shall be rejected through perfect analysis before practicing those traditions. It is said that a person with blind fascination will be drinking the salt water of a well dug by his father rejecting the available sweet and good drinking water (*kshaaram jalam kaapurushaah pibanti*)!

5. Why the saints of other religions don’t propagate God Datta?

Swami replied:- The unimaginable God wished to express Himself to all the devotees in the world to be created. He created an energetic form with which He merged perfectly and such first energetic incarnation is the unimaginable God given to the world, called Eshvara. Datta means simply “given”, who is none but the unimaginable God given or expressed to the world through this created first energetic form. The same Eshvara or first energetic incarnation given to the world is called Datta since Datta means “given”. The same Eshvara or Datta is called Jehovah by Christians and called Allah by Muslims. Only the names and forms differ because God Datta appears in different forms with different names when is viewed in different angles by devotees of different religions due to His unimaginable power. God Datta also appears in different forms with different names to different devotees pertaining to different sub-religions within the same single Hindu religion! He appears as God Brahma to sages pertaining to

Hairanyagarbhamatam, as God Narayana to a sect of devotees pertaining to Vaishnavamatam, as God Sadashiva to devotees pertaining to Shaiva religion, as Goddess Parashakti or Durga to devotees pertaining to Shaaktheyamatam etc. The concept is well understood within the Hindu religion itself and we have no difficulty when this concept is applied to other worldly religions. Hinduism represents the universal religion of the entire world.

6. Buddhism and Jainism are considered to be atheistic religions like Chaarvaakamatam. Is it true?

Swami replied:- It is utter lie. Buddha is the 9th incarnation of God Vishnu mentioned in the famous 10 incarnations. If He is atheist, this results in God Buddha denying His own existence! He kept silent about the ultimate unimaginable God because the unimaginable God is always expressed through silence (*maunavyaakhyaa prakatita parabrahma...*—Shankara). Buddha stressed on essence of the path keeping silent about the goal for some time and this silence is misunderstood as His negation of the existence of God. If IAS examination is passed, one will become a collector. If the student is always thinking about the goal to be achieved after passing the examination, a good advisor will say to him “forget about the post of collector for some time and concentrate on the preparation for IAS examination”. Does this mean that the advisor is negating the existence of the very post of collector? The important point in the path to attain the grace of God is that one shall not aspire for any worldly fruit in return from God for the service and sacrifice done by the devotee to God. The main advice of Buddha is that one shall avoid the worldly desire.

Let us take Jainism. The first Jina (Tirthamkara) or the first spiritual preacher (Aadinatha) is the incarnation of God Vishnu, called Rishabhadeva (mentioned in the Bhagavatam). He is the human incarnation of God and can the first human incarnation (Rishabhadeva) deny His own existence to be atheist? Jainism also stressed on the path keeping silent for sometime about the goal and this cannot be misunderstood as the denial of the existence of the ultimate goal as in the above case of Buddhism. **We are always trying to divide the religions and to increase the quarrels, which is against the aim of God.** The wonder is that we are making God to become furious and we are simultaneously claiming that we are working to please God!

7. Hanuman worships Rama like a devotee. Why people are worshipping Hanuman as God?

Swami replied:- Hanuman is monistic incarnation of Lord Shiva and Rama is the monistic incarnation of God Vishnu. The Veda says that God Shiva and God Vishnu are one and the same one God (*Shivashcha Naaraayanah*). Both are incarnations of God. But we have to consider Rama as God and Hanuman as His devoted servant. This doesn't mean that Vishnu is God and Shiva is His devoted servant! In spite of all this background, Shiva is born as servant of God in order to preach the ideal service to God whereas Vishnu is born as Rama or God to receive the service of the devotee. The conclusion is that the same God is born as God and devotee in double role. In view of the role, Hanuman remains as devotee whereas Rama remains as God. **People are worshipping Hanuman as God in view of the original angle that Hanuman is also the direct incarnation of God.** Even in the angle that Hanuman is a devotee of God, Hanuman shall be worshipped as dualistic incarnation of God, which means that the devotee reached the climax of devotion so that God becomes the servant of the devotee fulfilling every desire of the devotee. Rama is the monistic incarnation of God in which God perfectly merges with the devotees through total monism. Rama is equal to God in monistic incarnation. Hanuman is greater than God (since God became the servant of the devotee) in dualistic incarnation. Both are called incarnations of God and the dualistic incarnation like Balarama is kept in par with the monistic incarnation, Rama. Hence, in any angle Hanuman is to be worshipped as God only. If you serve monistic incarnation, the advantage is that you are directly serving God. In serving the dualistic incarnation, the advantage is that you are pleasing God more. When you offer the sweet to a father, he is pleased. But, he is pleased more if you offer the sweet to his beloved son!

8. Is there miraculous power in mantra?

Swami replied:- The mantra is a sentence uttered by you, the meaning of which is not told to you. When the meaning is not known, you cannot have any feeling. If there is no feeling, there is no devotion. If there is no devotion, God will not be pleased to do any miracle in your favor. If you merely utter the sentence without any meaning or feeling, the mere utterance of the mantra is totally useless. Mere sound energy is imaginable item and cannot generate unimaginable event, called

miracle. **Everything depends on the feeling developed in you while the mantra is uttered by you.** You must know that the unimaginable God alone can generate the miracle and not mere sound energy or some technical process (*tantram*).

Shri Parikshit told: Swami as told by You that Datta is in our house, fragrance of lotus flowers came to Smt. Bindiya. When she told about this to my father, my father also told that he is getting the fragrance in that time.

Swami told: It is good that you have mentioned about the miracle, which is a practical proof for the existence of unimaginable God in God Datta. Jesus said that one must give witness for the miracle of God, which helps the atheists to change.

9. Is charity done randomly fruitful?

[A question by Smt. Bindiya]

Swami replied:- Mere charity to poor people is social service, which is not much related to God. **The basis of social service is love towards co-human beings.** If you love and serve the humanity without any connection to God, heaven is granted because charity is a merit (punyam). But heaven is temporary and once the merit is exhausted, you have to return to the earth (*kshenane punya martyalokam vishanti-Gita*). Sage Bharata was highly spiritual. But he loved a small baby deer and all his concentration was on that deer only and not on God. Hence, his worldly bond was very strong due to which he was born as a deer in the next birth. Social service shall be always blended with devotion. Then, it will be like scented gold. Mother Teresa was excellent social worker. But, her social service was always blended with devotion to God Jesus. Mahatma Gandhi did lot of social service in getting freedom to India. He was always remembering God Rama. Infact, the grace of Rama was the background of his success. People doing charity are always doing one blunder, which is donation to undeserving. Donation to deserving alone brings the heaven whereas donation to underserving brings hell! We are always worried about time and place in doing donation without bothering about the deservingness of the receiver. We always donate in hurry to beggars in Varanasi city on the day of Shivaratri. Whether the receiver is a real beggar or a greedy rich man acting like a beggar is not analyzed by us. If you study and select a deserving beggar for your donation, that day is real Shivaratri and that place of donation is real Varanasi city. Krishna donated to Sudama, who is the most deserving beggar and the donation given by Krishna was

infinite wealth! **Krishna did not donate to Sudama on Shivaratri day and in Varanasi city!** Hence, one shall not be hasty in doing hurried donation in view of auspicious time and auspicious place. Instead, you preserve all the money you are donating in haste without studying the deservingness of the receiver and then donate the total saved huge amount to a specific deserving receiver after studying him deeply for a long time. Then, you are getting full merit because donation to deserving is merit and donating to undeserving is sin. However, you need not bother about the deservingness of the receiver if your donation is needed in emergency. If a person is dying without food, you must feed him to save his life without analyzing his deservingness. The trusts of temples etc., must start beggar homes to give food, shelter, cloth and medicines to beggars and this must be the fundamental social service for the government also. When no beggar is seen in the streets, then only the next higher level of social service (serving the poor) shall start. Beggars are lower than poor.

10. How to tell people divine knowledge when they find everything nonsense?

[10. How to tell people divine knowledge when they find everything nonsense? People are ready to believe in energetic forms and not incarnations due to the presence of fraud Gurus. If I tell about You Swamiji they will make fun of me and may say I am falling prey to a false guru and should only believe in energetic forms. I have no problem if people make fun of me but if anyone says anything about You I cannot stand it. Because of this fear, I am unable to disclose to even my parents/in-laws. Please guide.]

Swami replied:- There is a fundamental mistake in your approach to the devoted public. First of all, you shall establish the importance of contemporary human incarnation (without referring any name), which is more relevant to humanity than the energetic incarnation, which is relevant to the upper world consisting of energetic beings only. You shall say that Hanuman reached the highest goal by worshipping Rama and Radha reached highest goal by worshipping Krishna. Rama and Krishna were neither energetic incarnations (like God Vishnu, God Shiva etc.) nor past human incarnations. Then, you shall say that human incarnation shall be recognized by excellent knowledge that gives correct direction to the souls by showing the excellent spiritual knowledge of the specific human incarnation. You shall also say that miraculous power is not the deciding identity because demons also perform miracles. Then, you must recommend the study of the

knowledge of the contemporary human incarnation about which you have firm belief. Then, after reading that knowledge, those devotees will become the devotee of the contemporary human incarnation believed by you. **If you introduce your contemporary human incarnation through a miracle that happened in your case, those devotees also have the experience of miracles with other people also, who might have been demons.** Hence the unique excellent spiritual knowledge must be the identity mark and not a miracle. Ofcourse, the energetic incarnations are believed by all devotees. The specialty in the human incarnation is that you can see, talk and clarify your doubts and this benefit is not with energetic incarnations. You cannot see them so easily because they are irrelevant to humanity. Even if they appear due to your long and severe penance, the appearance is only for few minutes because of their irrelevance to humanity. You shall ask the devotees that whether they are greater than Hanuman and Radha, who worshipped only contemporary human incarnations and reached the highest fruit!

11. Which is the biggest sin we should refrain from committing at all times and what is the biggest good karma (action)?

Swami replied:- The biggest sin is to deny the contemporary human incarnation due to ego based jealousy. The biggest good action is to conquer ego and jealousy completely and recognize the contemporary human incarnation to be benefitted by the eternal spiritual result, which accompanies the soul in all births.

12. What is Mahapralaya and when and why will it come?

Swami replied:- This question is not important for your spiritual development. I have told a lot about this topic in My messages. Briefly, I can say that in Mahapralaya the five elements are converted into their root cause, called Muulaprakruti, which is very subtle inert energy and this is the root material cause. Even this root material cause was created by the unimaginable God due to His unimaginable power and hence, this root inert energy cannot be claimed to be beginningless (anaadi). Once it was created by God, it will remain forever due to the will of God. This root energy preserves all the souls and all the world in very subtle state (*avyaktam*) like the film reel of a cinema. Hence, dissolution of world means closing the cinema on the screen and preserving the film reel for the next show. When the film reel is projected for the next show, everything is regenerated as it is as said in the Veda (*Dhaataa yathaapuurvamakalpayat*). The first energetic incarnation is this

Dhaataa (Eshvara), who projects this cinema again on the screen as it is. The interval between two parts of the cinema is dissolution (*Pralaya*) and the interval between two shows of the same cinema is final dissolution (*Mahaapralaya*). The film reel, the electricity, the technology, the screen etc., are the resulting product components of the unimaginable power, called Mahaamaayaa or simply Maayaa.

13. We often aspire to be successful so that we can show to the world, especially our relatives and friends. Hey Swamiji! Is it ok to think this way?

Swami replied:- This is okay as far as the worldly life is concerned. Such aspiration develops congenial effort to achieve the goal. But, one shall not concentrate much on the aspiration only so that energy spent on aspiration will weaken you and you will become less efficient to achieve the goal. Once the aspiration is felt, it should be leftover and all the energy of concentration must be focussed on the work needed to achieve the goal. This is first law of Thermodynamics, which says that the energy spent on tension due to aspiration will reduce the energy available to do the work. If aspiration-based tension is minimized, almost all the energy will be available to do the work. The same concept is told in the Gita that you shall concentrate all your energy on the work to be done for achieving the fruit by minimizing the energy spent in aspiration based tension (*karmanyevadhikaraste*).

14. In case of my material success, can I reveal Your blessings as the cause of such success?

[Suppose I get success in this material world and become famous. Am I allowed to reveal to the world in interviews and otherwise also that the true reason for success is because of Lord Dattatreya's blessings, love and guidance through His incarnation Swamiji? Should I keep it a secret?]

Swami replied:- When you open anything, you must estimate whether the consequences will be favorable to that person and whether such person will be benefitted by your information or not. It all depends on your judgment about that person regarding whether the information given will be absorbed positively or not. In the interest of the welfare of other souls, you can take any step about the information. But your information must be received well and must benefit the person in his/her future spiritual life. Based on all these factors, you are the best judge to decide about revealing the secret or not.

Chapter 25
MAHA SATSANGA

O Learned and Devoted Servants of God,

[November 07, 2019] Conversation between Swami and Shri J.S.R. Prasad, Prof. of Sanskrit, (Specialized in Tarka or logic) HCU, Hyderabad.

Shri J.S.R. Prasad:- What is the relationship between logic (tarka shastra) and science?

Swami replied:- Both are one and the same. In both, the items of the creation are discussed well (*tarkyante padaarthaah asmin iti tarkah*). The logic was well developed in ancient India by the intellectual exercises of various ancient Sanskrit scholars. Today, science is doing the same analysis of items of creation. The merit of science over logic is that science verifies every concept through experimental work with the help of equipment setup in a practical laboratory. Due to this advantage of science, very few numbers of concepts were found correct in science surpassing the ancient Indian logic. For example, sound is said to be the property of space by ancient logic whereas science proves that it is wrong since sound cannot travel in absolute space. The moving molecules of air can only receive the sound and transfer it by mutual collisions. Hence, sound travels in air only. Sound is just mechanical energy. In the space, several horrible sounds are generated, which are not received by earth due to absence of air in the space. **Above the earth, air exists upto certain distance only.** Of course, space is required for the moving particles of air. Due to this, we can't take the space as a contributor for the propagation of sound energy. **Space exists in every element of all the five elements and hence, space can't be specified to air only for this purpose.** The property of space is volume (parimaanam). You can't quote the scripture - Gita for this wrong concept (*shabdah khe*) because, scripture might have been polluted with insertions. Even though, logic is defeated by science in this way, science is also defeated since it can't explain about the unimaginable God. Hence, both logic and science belong to

the domain of imaginable creation. Within the limits of imaginable creation, science can be more authentic due to its experimental proof. Science may defeat logic like Bhima defeating Duryodhana. But science is defeated by the spiritual knowledge confined to unimaginable God like the defeat of Bhima by Aanjaneya. Science has still, a role in spiritual knowledge. If an item (of creation) is misunderstood as unimaginable God, such item can be analysed by science and can be identified as imaginable or unimaginable. If science concludes such item as imaginable, we can clearly understand that such imaginable item is not the unimaginable God. For example, the Advaita philosophers believed that awareness is the ultimate unimaginable God. But, science proves that the awareness is only a specific work-form of inert energy only. When the inert energy functions in a specific nervous system, the inert energy is transformed into a specific work, called 'awareness', which is nothing but transfer of information from senses to brain through moving neurons in the nerves. Such awareness, an imaginable nervous energy transformed into specific work, can't be unimaginable God, the ultimate cause of the universe. Of course, scripture has already captured this concept by saying that awareness is generated from food (*annaat purushah* – Veda, *annaat bhavanti bhutani* – Gita). The ultimate God can't be generated from anything like awareness since He is the ultimate generator of this whole universe without any cause above Him.

Shri J.S.R. Prasad:- Some say that music is a path to salvation. What is Your opinion?

Swami replied:- Certainly, music is a path to the development of devotion. Devotion is said to be the emotional feeling or love towards God (*paramapremaruupaa* – Narada Bhakti Sutram). The music must generate this feeling, in which case only music can be the path of devotion. The music is involved in a song, which generates feeling or love to God. Here, mere sound energy of the music or the words of the song can't generate any feeling. Certain tunes of music may generate a feeling provided the receiver is already acquainted with the feeling that is connected to a specific tune. Similarly, the words of the song must also generate the feeling through their meanings. **A tape recorder generating a musical and devotional song can't get salvation**

because, it doesn't feel at all! The tape recorder is inert and God sees only the feelings of a non-inert devotee (*Bhaavagraahii Janaardana*). Similarly, a tape recorder uttering the Vedic hymns can't generate any miracle because, God has to generate the miracle based on the feeling of the tape recorder, which is not possible! Only a human being can feel by uttering the Vedic hymns or by singing a devotional song. Based on such feeling of the devotee, God generates the miracle provided God is pleased with that feeling. **Feeling comes only from the meaning of the words.** Meaning of the words is a concept of knowledge. Hence, knowledge alone develops feeling or love to God in the heart of the devotee and this leads to the salvation granted by the pleased God. The sound is said to be of two types:- **1. Aahata Naada**, which means the sound generated by the movements of tongue, teeth and palates. **2. Anaahata Naada**, which is the sound generated as above that causes feeling in the heart in which anaahata-chakra exists. This distinction is not of much significance because, the feeling coming from heart generates the first type of sound or the first type of sound generates feeling in the heart. If the first type of sound is not generating any feeling in the heart due to the meaning of the words uttered being not understood by the receiver, there is no reaction from God since such sound energy is useless causing sound pollution only. All this analysis strictly applies to the priests blindly reciting the Vedic hymns without understanding the meaning of any word and this concludes that the ritual done by such priest along with the performer of the ritual does not get any benefit. Knowledge (Jnana Yoga) is the first step involving the understanding of the divine personality of God generating the second step, called devotion (Bhakti Yoga) or love. Such devotion must be practically proved by practical service and practical sacrifice in the third step (Karma Yoga). Hearing the details of Mumbai city is the first step. Attraction developed to see the Mumbai city is the second step. Both these steps are theoretical and third step is practical. In the third step, the person travels (service) to the railway station and purchases ticket to Mumbai city to reach it (sacrifice). These three steps were preached in the same sequence, by Shankara, Ramanuja and Madhva, who came in the same sequence of time. Shankara condemned the philosophy of Purva-

Mimamsaa preaching that sound energy itself is divine (*Sabdamaatra Devataa*) to do any miracle.

Shri J.S.R. Prasad:- The atheists are denying God due to the absence of the authority of perception. What do you say about this?

Swami replied:- In all the authorities of ancient logic, perception is pervading everywhere in the background. The authorities are:- **1. Pratyaksham or perception** involves seeing an item and deriving its knowledge through deduction (direct knowledge). **2. Anumaanam or inference** is the authority of knowledge derived (through induction or indirect knowledge) about the unseen fire on hill by seeing the smoke coming down. The link between fire and smoke is already seen in the kitchen. **3. Upamaanam or analogy** is the authority of knowledge derived by comparison of unseen item with the seen item. The unseen animal called 'gavaya' is understood from its comparison with animal called gow (cow). Here, the compared animal is imagined by us through the seen animal and the source of knowledge has seen both the animals. **4. Shabda or verbal testimony** is the authority of knowledge derived by us from a reliable person, who has seen an item that is not seen by us. **5. Arthaapatti or implication** is knowledge derived by us from untold clause. Example:- the stout person is not eating food in the day time. Here, eating in the night time is implied because without eating in day and night, it must result in emaciation and death also. This fact that a person becoming lean without food is seen by us. **6. Anupalabdhi or non-recognition** is the knowledge derived by us about a subtle item that is not seen by us, but seen by the source of knowledge with the help of special equipment. X-rays are present in the atmosphere, but these rays are very subtle and not perceived by us with our eyes. We have perceived only the absence of X-rays. But, this existence of X-rays in atmosphere was perceived by a scientist with the help of a powerful microscope. Hence, in all the six authorities of derivation of knowledge, perception is inevitable. Therefore, people depending on logic and science require the perception-proof of the existence of unimaginable God.

The Veda says that God is recognized through perception itself (*yat saakshaat aparokshaat Brahma*). We say that God is unimaginable and hence, is expressed through silence only. We

are seeing genuine miracles clearly demonstrated by the spiritual people. Miracles are unimaginable actions, the source of which must be unimaginable God only and can't be any imaginable item of the creation. The Advaita philosophers misunderstood and misled all of us by saying that awareness being imaginable perceived item, it is God. If you say that perception is the characteristic of God, any perceived item of this world must be God (*ativyaapti or extrapolation*). Here, the final essence is that the unimaginable God is understood by the authority of perception. Since, miracles infer the existence of unimaginable God and since miracles are perceivable by us (though not understood since unimaginable), God is already told as unimaginable by the Veda (*yato vaacho.., yo buddheh paratah.., naishaa tarkena.., atarkyah.., na medhayaa... etc.*). Here, the word 'unimaginable' means that the nature of God is not imaginable, which is not perceivable. But, the existence of unimaginable nature and the unimaginable God (possessor of such unimaginable nature) is inferred by the seen unimaginable events called miracles. The Veda says that the existence of unimaginable God can be easily understood by us with the help of the authority of perception or the other authorities based on perception (*astiityevopalabdhyah*) of miracles. When the unimaginable God is mediated by a human being like the son of Vasudeva (Krishna), such human being becomes unimaginable God by perfect merge. **The perception of such divine person performing the unimaginable events is the direct perception of unimaginable God only.** In every generation, the incarnations of God Datta are performing several miracles for the sake of the authority for the perception of unimaginable God called Parabrahman. By such perception, the devotee experiences the unimaginable God (*anubhavaikavedyam Brahma*). Hence, scientists and atheists need not blame that God is not perceived. If you argue that the Veda also says that God can't be seen, you can apply such Vedic statements (*na chakshusaa pashyati, na tatra chakshuh...*) in non-mediated unimaginable God. In the case of non-mediated unimaginable God also, knowledge of His existence is attained through inference by directly perceiving the miracles, which are the inherent characteristics of unimaginable God only. Therefore, we can get the proof of existence in the case

of non-mediated unimaginable God and we can get the direct perception-proof of unimaginable God through mediated unimaginable God (because the unimaginable God merged with the medium perfectly results in monism only and not dualism.). Therefore, we call Krishna as the direct Parabrahman (***Sri Krishna Parabrahmane Namah***). The Veda also says that one blessed devotee has seen (means recognised) the unimaginable God (***kashchit dhiirah pratyagaatmaanamaikshat, tasyaisha atmaa vivrunute tanuum svaam***). The Gita also says that one rare devotee comes to know (identify) the existence of unimaginable God along with perception (***kashchit maam vetti tattvatah***). When one sees God Krishna, both perception of unimaginable God (because unimaginable God perfectly merged with Krishna through monism) and recognition of Krishna as unimaginable God through inference (through the seen miracles performed by Krishna like lifting mountain) are achieved by the devotee.



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)