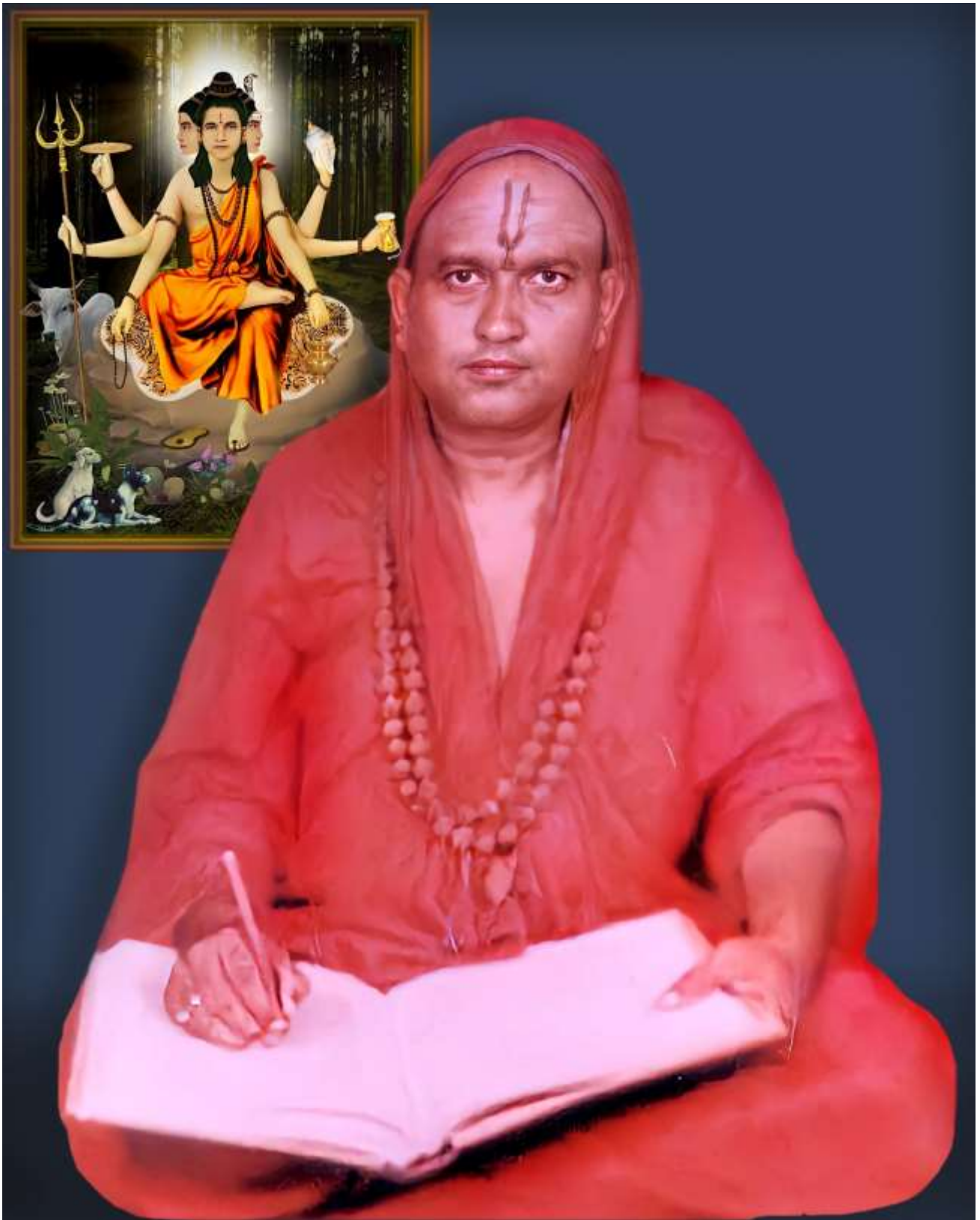


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 26]



(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

MAHA SATSANGA (GREAT SPIRITUAL DISCUSSION)**O Learned and Devoted Servants of God,**

[November 10, 2019] (Several devotees from various places are often coming to Swami asking their doubts in Spiritual Knowledge and Swami is answering their doubts. Some of the doubts with the answers from Swami are mentioned below.)

1. Why are the atheists opposing the existence of God?

Swami replied: An atheist is also a citizen of any country. Any citizen must wish for a good and justified administration from the government ruling the country in which the atheist lives. Governments run by human beings are subjected to error or sometimes even to unjust partiality. Even the courts of Law are run by human beings as judges, who are not omniscient. A statue of the deity of justice exists in every court with a black cloth tying her eyes, which means that the judge is based on the witness heard and not on the witness seen. The judge has not seen the actual incident, but only hears the witness, which is the basis of his judgement. Even during the arguments, the intelligence of the advocate is winning in interpreting the constitution. The advocate takes up any case for the fees paid and does not bother about the truth and justice present in the case presented by the party to him. Sometimes, some judges are becoming partial due to various factors and are seen getting imprisoned. Under these circumstances, there is every chance for the criminal to escape the punishment of his sin. But, the sinner is punished outside the court in his life severely by God, which is recognized by the public. Even the advocate is punished. Even the judge is punished if a wrong judgement is wantonly given. This brings the inference of the existence of omniscient and omnipotent God, who knows the truth without the help of witness and advocate (omniscient) and is punishing the sinner in his life due to the omnipotence possessed by Him. Long experience of people observing such punishments of sinners, who escaped the law from so many generations onwards, established firm belief about the existence and perfect administration of God, who is constantly witnessing everything in this world. The existence and administration of God are well established in this world

by majority of people based on perception of inevitable punishments faced by the genuine sinners. Atheists believe perception and I don't know why they are opposing the existence of God. The divine kingdom of God mentioned by Jesus is not somewhere else, but, is here in this world itself, pervading each inch. What is the ultimate aim of the atheist? Does he want the absence of God doing perfect administration so that he can do the sins without any fear? He is going to such extreme extent to say about the absence of unimaginable God even though He is inferred from the actually perceived unimaginable events, called miracles performed by devotees and human incarnations of God. Why the atheist is so vehemently objecting the existence of God? This vehemence of objection is nothing but the vehemence of his fear to do the sin freely? The owl can't see in the day time and if all owls meet together and pass on a resolution that Sun doesn't exist, is it truth? You can't see the unimaginable God directly. You can't see even a worldly quality like the sweetness of sugar even though you can see the sugar possessing such sweetness. Similarly, you can see a person (human form of God) possessing unimaginable nature through His exhibited unimaginable event, called miracle even though you can't see unimaginable God, who is the source of the unimaginable miracle. These atheists deny even the genuine miracle in the name of magic because if God is agreed, they can't do sins freely. Of course, they fear for the law of court that punishes the sin. They can escape the courts through the intelligence of advocates, influence and corruption. They can't escape the court of God with the help of these above said factors. Hence, they oppose the existence of God. They say that ethics can be followed even without God. My dear atheist! You are a person with strong will and can follow ethics even without the concept of God. But, what about the majority not having such strong will? You need not worry about the existence of God since anyway you are following the ethics. Since you are opposing God with so much emotion I feel that your speech (that you can follow ethics even without the concept of God) is hippocratic because by saying so you want to establish that you are a perfect gentleman in the society and under this mask, you want to do the sins secretly so that you can escape the punishments from courts to be given based on the complaints of public against you. You want to mislead the public so that public will not believe in your sins. If you are a genuine person of ethics, you need not bother about God and His administration.

The atheists propagate that the devotees are exploiting the name of God. When a good system exists, certainly, there will be certain faults by exploitations. You can't cancel the system of examination since copying takes place in certain places! You take all the measures to prevent such exploitations. The atheist is appreciated if he proves the exploitation of a devotee and get the devotee punished for the sin. Nobody objects this. But, you can't generalise this and cancel the very basic system of God and His perfect administration. Perhaps, you are finding a false pretext like this to oppose the administration of God so that you can avoid the fear in doing a sin secretly!

God is in contact with this earth for the sake of His good administration on the earth so that human beings will fear to do a sin secretly or to do a sin and escape the court here by influence and money. God created this world and earth in it and wants perfect peace on this earth. If you have established a factory, will you not wish strongly to maintain peace in it through your efficient administration? The sole aim of God to establish His existence on this earth (by coming often as incarnations) is only to establish peaceful and justified administration (Pravrutti) on this earth (*Dharma samsthaapanarthaya...* Gita) and not to propagate His name and fame for the purpose of hearing praise from devotees (Nivrutti)! Nivrutti is the discovery of the believers of God by becoming devotees. God is not at all fond of Nivrutti and in fact, He opposes it through several acid tests. What all God wants is Pravrutti (fear for God to do sin) only and not Nivrutti at all. **He expects belief in God and not devotion to God. Belief in God (for the sake of Pravrutti) is the mandatory and devotion to God (for the sake of Nivirutti) is optional only based on the fascination of devotee towards God, which is not at all induced by God.** Of course, people are very much attracted to Nivrutti as devotees because the fruit of Nivrutti is far better than fruit of Pravrutti. In Pravrutti, everywhere, your careful responsibility alone can protect you like the child catching the stomach of its mother-monkey (*Markatakishora Nyaaya*). In Nivrutti, God takes your full care like the mother cat catching its child by its mouth (*Maarjaalakishora Nyaaya*). Hence, the fruit of Nivrutti is highest, though not liked by God, In Pravrutti, your bond with God is employee–employer in which you have to follow the rules strictly and get protection from Him. In Nivrutti, your bond with God is personal relationship in which your climax love to Him forces Him to take your total responsibility. If any devotee is wrong, you shall not blame God.

You shall not blame the University and its system of examinations, if somewhere copying was done in examination!

[November 11, 2019]

2. How can You bring Pravrutti and Nivrutti in the same spiritual line?

[Pravrutti means attachment to justified worldly bonds. Nivrutti means detachment from the same justified worldly bonds. Both are opposite to each other. How can You bring both in the same spiritual line presenting Pravrutti as primary part and Nivrutti as advanced part?]

Swami replied:- In Pravrutti also there is forced detachment from unjust-illegal worldly bonds and forced attachment to the legal-justified worldly bonds. Pravrutti is mandatory and the human being is forced to follow Pravrutti. If the illegal bonds are not rejected, the soul will go to hell. If the legal bonds are favoured, the soul will go to heaven. Hence, there are both force (to reject sinful illegal bonds) and attraction (to stick to meritorious legal bonds) due to the fear for hell and due to attraction for heavenly pleasures respectively. Pravrutti is to vote for justice and reject (not to vote) injustice when both justice and injustice stand in competition.

The case of Nivrutti is totally different because it is optional only. There is no force here by threatening showing the punishment in hell and there is no attraction by showing divine pleasures in the abode of God for voting to God against even the justified legal bonds (*Sarvadharmaan Parityajya....*—Gita). In Nivrutti, the detachment from the legal justified bonds is not by force, but, by natural drop down due to attraction to God developed not by showing pleasures to be granted by God. The attraction to God has no logical base like showing new pleasures from God, but, has the true basis, which is true love to God even if miserable punishment is the result of such true love. **The detachment from the legal worldly bonds is also so natural that these bonds are dropped even if the punishments in the hell is shown for such drop and even if the heaven is shown for attachment to the legal bonds!** In Nivrutti, both detachment and attachment is natural without any force or any attraction.

The basic essence of Pravrutti is selfish love to legal bonds without doing any injustice to anybody. The basic essence of Nivrutti is selfless love to God, which is beyond even justice. In this level, both are opposite to each other as said in the Veda (*Duuramete...*). Dushpravrutti is the basic level in which love for illegal worldly bonds surpasses love

for legal worldly bonds and dushpravrutti shall be resisted either through willingness or through force in view of heaven and hell. Pravrutti is the middle level in which love for legal worldly bonds surpasses love for illegal worldly bonds either through willingness or through force in view of heaven and hell. The legal bond of Rama to Sita surpassed the requested (by Shuurpanakha) illegal bond to Shuurpanakha. The expectation of God regarding a human being is avoiding dushpravrutti and standing firmly in Pravrutti. At the best, almost all human beings stand in Pravrutti only. Very few only enter Nivrutti and reach its climax by sacrificing even justice. Even in Pravrutti, Nivrutti exists to some extent since human beings love God with devotion for their selfish welfare, which is to get protection from punishments for the sins done and to get pleasures even if merits are not done! When Krishna acted headache and asked Narada to get the feet-dust of a devotee as medicine, the eight wives standing in Pravrutti refused to give feet-dust by telling that they will go to hell if their feet-dust is given since Krishna is not only their husband but also God. Gopikas gave their feet-dust standing in the climax love of Nivrutti prepared to go to hell in view of the happiness of Krishna. If you take Ravana, he stood in the climax of Nivrutti-devotion by sacrificing his heads cut for God, but, failed even in the basic level of dushpravrutti by surpassing the legal worldly bond (own wife Mandodari) for the sake of illegal bond (to marry Sita, who is the wife of Rama). In such case, his Nivrutti is not true love to God (because the climax love expressed to God is only to get more powers from God) and he also failed in the lower level of Pravrutti. A Nivrutti devotee must get natural detachment from not only legal bonds but also from illegal bonds due to climax love to God. Therefore, after passing Pravrutti only entry into Nivrutti is possible. Hence, Pravrutti and Nivrutti stand in one line. A girl joined the office of a person as a clerk. She wanted to marry him due to her love to him. If the girl is corrupt in the office work itself, will the person agree to make her as his wife? If she proves herself as a good employee in the office, there is a possibility for the person to consider her for marriage. Employee-employer relationship is Pravrutti and wife-husband relationship is Nivrutti. Success in Pravrutti is inevitable pre-requisite to enter Nivrutti.

[November 12, 2019]

3. What is meant by salvation?

[What is meant by salvation? Does it mean relief from this cycle of births and deaths? Why we are unable to develop real love to God without any aspiration for fruit in return?]

Swami replied:- Salvation (Moksha) means relief from the worldly bonds. It happens only by Yoga, which means attachment to God. The root word ‘*Yuj*’ of Yoga means attachment and the root word ‘*munch*’ of Moksha means detachment. When you are strongly attached to an item, other items naturally drop down. Hence, salvation can’t be attained by any forcible effort. Mind can’t keep silent without any attachment. Hence, without Yoga, salvation is impossible. Such detachment from everything is possible in unconscious coma state only, which is not called salvation. A stone is in such salvation. **Awareness and strong attachment to God are the essential pre-requisites to attain salvation.**

People, often misunderstand salvation as avoiding rebirth of the soul in this world, which is totally wrong. Even God takes rebirth in this world again and again. Are you greater than God to avoid the cycle of rebirths? God says that His birth and activities in this world are divine (*Janma karmacha me divyam...—Gita*). To be born along with God participating in His divine service in this world is the real salvation. Avoiding such births involved in worldly bonds is the real meaning of salvation interpreted as avoiding rebirth in this world. It is not avoiding the mere rebirth in the world. It means avoiding rebirth in the world involved fully in worldly bonds. It means taking rebirth in this world again and again to do God’s work due to full involvement in the bond with God. Salvation from worldly bonds shall be without any effort since it is a natural consequence of strong attachment to God. This strong attachment also comes without any effort because the divine personality of God is so strong that you will be attached to God as soon as you come to know everything about God without any doubt. Of course, you have to put a little effort to set aside the worldly bonds for a little time in order to know about God in the initial state. Attachment to God is Bhakti Yoga, which is the natural consequence of full knowledge about God, called Jnaana Yoga. Karma Yoga is a part of Bhakti Yoga itself, which means the practical proof of your real attachment to God. Rukmini came to know about the full divine personality of Krishna from sage Narada (the meaning of the word Narada is giver of the knowledge

about God). After this, attachment to Krishna developed in the heart of Rukmini. After this, Rukmini took the practical step to send a messenger to Krishna to marry Him. Jnaana Yoga is given by Shankara, Bhakti Yoga by Ramanuja and Karma Yoga by Madhva in gradual sequence of time. Reaching Krishna with full attachment is Yoga and detachment from everything and everybody without any effort is the salvation. King Pariikshit got such salvation in seven days and king Khatvaanga got it in 48 minutes! It all depends on the quality of the heart of devotee.

Attraction to personality of God shall be the basis of the devotion to God. People say that Dr. Ambedkar opposed the personality worship. It is true if the personality is the case of an ordinary human being, which is generally observed in politics. **This does not apply to spiritual knowledge in which God comes in human form like Rama, Krishna etc., from whom the right direction is clearly understood.** But, we are introduced to God from our childhood not through such attraction to God's personality by our elders. From the beginning, we were introduced to God through the concept of fulfilling the selfish needs by the grace of God, which can be obtained through prostitute devotion or business devotion. The first type is to say that one can get the practical boons from God through prayers and songs praising Him. The second type is to say that one can get the practical boons from God through exchange of practical sacrifice from our side with practical boons from the side of God. Both these types of devotion are not real love to God, but, need based only. The real devotion to God that must have been taught to us should have been the issue type in which both theoretical and practical devotions are offered to God without aspiration for any fruit in return. We praise our issues with loving words (theoretical) and do practical service and sacrifice without aspiring any fruit in return and such real devotion can be attained only through the attraction of the soul to the divine personality of God like a mad fan attracted to a political leader or to a cinema hero, who (fan) sacrifices his life when such leader or hero dies! This fan is in no way benefited from such leader or hero and the fan does not have even any aspiration for any benefit in return. For the development of such real love to God, we face now lot of psychological difficulty because we are accustomed to need based love only from our childhood onwards.

4. Can we say that we are servants of God in view of our bodies?

[Can we say that we are servants of God in view of our bodies, we are part of God in view of our individual souls and that we are one and the same with God in view of our souls?]

Swami replied:- Such statement was given by Hanuman to Rama (*Dehabuddhyaatu daasoham, Jivabuddhyaa tvadamshakah, Aatma buddhyaa tvamevaaham, iti me nishchitaa matih.*). Every soul is not Hanuman. Rama is the human incarnation of God Narayana and Hanuman is the human incarnation of God Sadaa Shiva. Both Narayana and Sadaa Shiva are alternative names of the same God, called Eshvara or Datta. Hence, both Rama and Hanuman are the incarnations of the same God. But, the role of Rama is to act as master and the role of Hanuman is to act as the servant of the master-human incarnation. But, Rama never agreed that He is the incarnation of God because His program is to act like an ideal human being hiding His divinity completely and hence, Rama acted as master to Hanuman only. **The role of Rama is a double program, which is to act as an ideal human being to the general human world and simultaneously to act as human incarnation to Hanuman to preach spiritual devotion to human devotees with respect to a genuine human incarnation.** The program of Hanuman is to act like an ideal servant of the human incarnation. From the point of the external body (role), Hanuman says that He is the servant of Rama and this represents the philosophy of Madhva. If you take the individual soul of Rama, it is divine on one side (of Narayana) and is Master on the other side of the role and hence, becomes the whole. If we take the individual soul of Hanuman, it is divine on one side (of Sadaa Shiva) and is servant on the other side of the role and hence, becomes the part of the whole. This is an intermediate policy of Ramanuja. If you take the soul of Rama (Narayana) and the soul of Hanuman (Sadaa Shiva), both are one and the same Datta and hence, the monism of Shankara is represented in this inner most level. Of course, the monism between Narayana and Sadaa Shiva is due to the same unimaginable God existing in both angles. In fact, both Narayana and Sadaa Shiva are alternative names of the same single energetic incarnation, called Datta. Datta entered another energetic form, called Brahma, entered another energetic form, called Vishnu and also entered another energetic form, called Shiva. Vishnu and Shiva are also one and the same because the same Datta containing the same unimaginable God exists in both Vishnu and Shiva. Monism

results whether you take Narayana and Sadaa Shiva or you take Vishnu and Shiva.

If you take an ordinary human being as a servant of another human being as the master, the same above relationship can be uttered. The inner most soul is one and the same in both. The individual souls influenced by the feelings of Master and Servant attain the whole-part intermediate relationship. The external bodies in the external world show master-servant relationship. In this way, the above relationship of Rama and Hanuman as well as the relationship between a human-master and a human-servant are exactly similar.

But, the relationship between Rama and an ordinary human being can't have this type of relationship. Hence, an ordinary human being shall not speak about such relationship to a genuine human incarnation. An ordinary human being shall say to Rama "*As the inner most soul, as individual soul and as the external body I am your servant only*". You can't argue that the relative awareness of the human being-component of Rama and the relative awareness of the ordinary human being are one and the same. Even though this is true in the basic sense, the relative awareness of the human being-component of Rama has become the unimaginable God or absolute awareness since the relative awareness of Datta that has become the absolute awareness (due to merge with unimaginable God) made the relative awareness of human being component of Rama to become absolute awareness. Hence, in every level, difference is clearly maintained.

5. Why did God Datta select You to propagate true spiritual knowledge when several saints are available?

[Why God Datta selected You for merge to propagate the final true spiritual knowledge to this world while several saints are available, who have sacrificed everything for the sake of God? After all, You are a married person with children struggling for livelihood and a teacher of chemistry, which is not connected to spiritual knowledge at all!]

Swami replied:- When God Datta appeared before Me asking Me to propagate this final spiritual knowledge, I have exactly put the same question to Him, which is put to Me by you. In fact, I prayed Him to help Me in the interview for a job, which was very much needed for My livelihood. He did not respond to My request and as soon as He appeared, His first statement was "*I have selected You for full time for the propagation of the final spiritual knowledge in this world*". Then, I replied "*there are several saints, who dedicated their total lives for*

spiritual knowledge and I am just a teacher of chemistry. You can select them". Then, He replied *"who can be more deserving than You for this work in this entire world?"* I thought that He is testing My ego and hence, I dropped that topic and told about all the pitiable conditions of My struggle for livelihood as the head of a large family. I also told Him that He shall help Me in an interview for job because it has become bare basic necessity. I also told Him that I will earn My livelihood through My job and propagate the spiritual knowledge in all My leisure time without aspiring for any fruit from God for His work done by Me. I told that I am asking His help in emergent necessity only and told that I am requesting Him not for wealth directly, but, only requesting Him to help Me in getting work through which I can earn My livelihood. I clarified that I don't want anything in return in doing His work. Then, He told Me finally *"I will take care of Your emergent need. You enter in to the propagation of this final spiritual knowledge for full time without bothering about any worldly job. I know that You were spending all Your leisure time of Your childhood in writing various books in Sanskrit on spiritual knowledge and in meeting various Sanskrit scholars to bring correlation between various philosophies in Hinduism. You never did any spiritual activity for any selfish need and even now You are asking Me to get work for your livelihood only and not asking for any fruit for spiritual work. You are an ordinary householder doing spiritual work for the sake of others only without aspiration for any fruit for the God's work. You are an ordinary hut, but, emitting pleasant scent of sacrifice for God. These saints are extraordinary with all divine merits standing like palaces of marble stones doing the spiritual work for uplifting themselves and emitting bad odour of selfishness. Shall I enter a hut with good scent or shall I enter a palace with bad odour? I like all good qualities but, I don't like one quality, which is selfishness before which I reject all the good qualities. I don't like all bad qualities but, I like one quality, which is sacrifice before which I neglect all the bad qualities."*

I have told My personal experience only to emphasise that the only quality that spoils our entire devotion to God like a drop of poison spoiling the whole pot of milk is our aspiration for fruit in return from God for our worship, service and sacrifice. This is the basic criterion to become human incarnation through which one has to work for the world and not for self. Even the work done for the world must be due to love on God only and not due to love on world. Since He is the creator and

established this world, He likes that His world must run smoothly with full peace. For the sake of His liking to this world only, we have to do the divine service to promote peace in this world, which is His main liking. This is the essence of this final spiritual knowledge. All of you are palaces of marble stones and if you attain selflessness also, what to speak of palaces with good scent! God will run in to you while entering!!

[November 13, 2019]

6. Even sage Vyaasa says that soul is God (Brahmaatmaikatva lakshanam). Why do you say that soul is different from God?

Swami replied:- The same sage Vyaasa wrote several sutras continuously in the first paada of first Adhyaaya itself of ‘Brahma Sutras’ that soul is not God (*Netaronupapatteh* etc.,). Soul becomes God even along with its external body when God becomes energetic or human incarnation. Every soul has equal opportunity to become God like every student in the class has equal opportunity to become gold medallist. **Here, in the case of soul becoming God, not only the effort of the soul but also the willingness of God is in fact, more important.** The effort of the soul is to eradicate its aspiration to become incarnation and to maintain the self constantly to be the servant of God only. Even after becoming the incarnation, the energetic (or human) being-component must be with constant idea that it is only the servant of God and this idea alone maintains the merged God to continue in the incarnation. Without knowing the knowledge of existence of unimaginable God in the fundamental level, reading scriptures will lead anybody to confusion only (*Avijnaate paretattve, shaastraadhiitistu nishphalaa*—Shankara). You must be alert in carefully recognizing the context to know whether it is speaking about incarnation or about ordinary soul. Otherwise, one context will be taken for the other context resulting in wrong knowledge.

7. If service and sacrifice are the highest, is devotion a waste?

[Can we conclude that the theoretical devotion is waste compared with the practical devotion like service and sacrifice?]

Swami replied:- Certainly not. Unless you completely know the personality of God through theoretical knowledge, devotion will not be born at all. Had Rukmini not heard about Krishna from Narada, she could have not developed any attraction (theoretical) for Krishna and without this, she could not have sent messenger to Krishna, which is

practical devotion. **Mere practical devotion like service and sacrifice without theoretical devotion in heart and without theoretical knowledge of the personality of God in brain, the practical devotion (Karma Yoga) can't even generate.** Without the theoretical devotion in mind and theoretical knowledge in the brain, mere inert service and sacrifice are not only useless but also impossible respectively. Without devotion (God) or kindness (beggar) or gratitude (helper) in mind practical sacrifice is impossible. Without the knowledge of the personality, devotion or kindness or gratitude is impossible. The practical service and sacrifice without even theoretical devotion are meaningful in the case of a beggar, who is in need for both. In the case of service and sacrifice done by you for a person, who has helped you, it is the case of expression of gratefulness only, which is a dignified form of business only. God is not a beggar in need and hence, the first case is not applicable. If you know that God has helped you, it becomes second case, which is the norm of businesses only, if analyzed deeply. **God keeps His help secretly so that the case of gratefulness does not arise.** God avoids both these cases and asks you for help. He is only requiring practical devotion from you as a proof for your real theoretical devotion like a grandfather asking for a piece of biscuit from his grandson, who (grandfather) brought the packet of biscuits secretly and all this is only to test the reality of love of grandson towards his grandfather. If theoretical devotion is absent, mere practical devotion expressed is like a dead body without life. Mere theoretical devotion without a trace of practical devotion is cunning prostitute devotion only. Hence, all the three (theoretical knowledge in brain, theoretical devotion in mind and practical devotion of service and sacrifice in practice) are equally important in the case of the omniscient God.

8. Why were the sages reborn as the Gopikās after a long delay?

[Rama told sages to be born as Gopikas for His tests, but, why such long time was taken by Him from Tretaayuga to the end of Dvaaparayuga?]

Swami replied:- By the end of Dvaaparayuga, almost Kaliyuga entered. The atmosphere of Kaliyuga is full of bad qualities like theft, illegal sex etc. The tests of God in the case of Gopikas involved such bad qualities in external appearance. Theft of butter is the test for their bond with wealth and bond with their issues (since butter was stored in their houses for the sake of their issues). Dancing with married Gopikas in the midnight secretly in Brundaavanam involved the test of their bond for their life-partners. These three strongest worldly bonds (issues,

wealth and life-partner) are called the three Eshnas. People having such bad qualities are more in Kaliyuga, who are easily attracted towards Krishna to mix freely with Him. In course of acquaintance, the spiritual knowledge was taught by Him, which revealed the truth of the background to them. Such bad atmosphere was not present in Tretaayuga of Rama and performance of such tests in Tretaayuga will lead to strong misunderstanding in the minds of the people. The Rajas and Tamas (bad qualities) exhibited by God externally are only for the sake of strong attraction of bad people for the sake of reformation to be done slowly. Not only the test of Gopikas was completed but also some bad people were reformed by Krishna in the end of Dvaaparayuga.

9. Is Brahman the goal of spirituality or is it Śakti?

[Many philosophers give importance to Brahman (Vedanta) and some give importance to Shakti (Shaakteya). How to correlate both?]

Swami replied:- There is only one ultimate absolute reality, called unimaginable God or Parabrahman or Brahman. This ultimate God is neither male nor female nor neutral because He (masculine gender is used as per the normal convention) is unimaginable. The gender exists only in the imaginable creation. Brahman does not mean male and Shakti does not mean female. Brahman is used to mean the possessor of power and Shakti means the possessed power. Both possessor of power and the power are unimaginable. Two unimaginable items can't co-exist, which must result as one imaginable item only. Thus, if you take God as unimaginable, such God is called Brahman or Shakti. Absolutely, there is no difference between Vedanta and Shaakteya. We can differentiate possessor of power (Sun) and power (Sunlight) in the imaginable creation. The world created by the God-cause is called the creation-effect. The world created is called as Kaarya Brahman or the product created by Brahman. The same world is also called as Kaarya Shakti or the product created by Shakti. The creator can be called as Kaarana Brahman or Kaarana Shakti. When this Kaarana Brahman or Kaarana Shakti incarnates, the incarnation is the mediated Kaarana Brahman or mediated Kaarana Shakti. Even though power has no gender, some have a wrong impression printed in minds that Brahman is male and Shakti is female. We take Shiva as Brahman and Paarvati as Shakti. We also have a misunderstood norm that Shiva is the cause or Purusha where as Parvati is the effect or product or Prakruti. If we take Parvati as the cause, She appears as Aadiparaashakti or Mahaa Kali or as Durga. All this is magical circus of various misinterpreted words.

Following the strong misunderstood norms only, we can say that Shiva is God where as Parvati is His strongest devotee (due to penance done for Shiva). Parvati can be a soul or creation since soul is said to be Paraaprakruti. Parvati is also a dualistic incarnation of God, called Goddess. The climax devotee becomes the master and God becomes the servant of the devotee. This concept is shown by the story of Parvati becoming Mahaakaali and dancing on Shiva. All this is becoming fun of gender-fight! If you see Parvati, she is a devotee of Shiva. When Parvati became climax devotee of Shiva, Parvati becomes master and Shiva becomes the servant. When Shiva becomes Adi Shankaraachaarya (human incarnation), it is monistic incarnation in which the devotee (Shankara) becomes equal to Shiva. But, in dualistic incarnation, Parvati as Mahaa Kaali (master) becomes greater than Shiva (her servant). Parvati doing penance for Shiva represents the devotee soul, which becomes equal to Shiva as *Ardhanaariishvarii* like the human monistic incarnation. Same Parvati remaining as devotee becomes the dualistic incarnation as climax devotee whereas Shiva becomes her servant under her feet! These concepts are correct and the climax devotee is greater than incarnation of God! Devoted Hanuman defeats Rama in the war and devoted Arjuna defeats Krishna in the war! Krishna is pressing the feet of Radha! We must understand the underlying concepts from the external funny stories. People prefer to worship Shakti taken as the climax devotee to recommend the soul to God due to common relationship that both Shakti and devotee are souls only belonging to prakruti or creation. This is indirect worship of a person like influencing the officer through buttering his wife, called home-minster by telling his blood-relationship with her!

[November 14, 2019]

10. Closeness to God brings negligence. In such case, why the devotee tries to reach God through Yoga?

Swami replied:- Yoga means the first meeting with God. After meeting God in human form, the word Yoga ends. After that, continuous close stay with the human incarnation will bring negligence to any human devotee because the properties of external human medium are common to God in human body and the devoted soul in a similar human body. Birth, hunger, thirst, sleep, illness and death are such common properties. Observation of such common properties in the external medium of God forces the devotee to think that God is also a human being like him or her.

Both Rukmini and Radha met God Krishna and became His climax devotees. But, Rukmini always stayed with Krishna closely whereas Radha stayed away from Krishna in Brundavanam. One day, Radha came to see Krishna. Rukmini gave hot milk to Radha which she was also drinking every day. The hot milk drunk by Radha was not at all more hot than the hot milk drunk by Rukmini every day. After Radha finished the drinking of hot milk, both went to the room of Krishna. Krishna was found effected by heat. When Rukmini asked for the reason, Krishna replied that since He is in the heart of Radha, such effect appeared on His body. Rukmini asked Krishna that the same hot milk was drunk by her every day, but, such effect was not found on Krishna on any day! Krishna told that Radha had immense love for Him being far from Him, which means that Rukmini had not so much love on Him due to her close stay with Him. Realising this truth, Radha went back to Brundavanam and never came back to see Krishna till her death. Radha, along with other seven Gopikas (Chitraa, Lalitaa, Vishaakhaa etc., who passed the three tests of Krishna) reached Goloka to become queen of it, which is above the abode of God and the dust from her feet was continuously falling on the head of God! Rukmini, along with other seven wives reached the abode of God and sat near the feet of God as servant pressing His feet! This story reveals that closeness always brings negligence whereas staying far away brings climax love. Devotees try to reach God for the first time (Yoga) and this Yoga is not subjected to any negligence, which is not continuous stay with God. *After Yoga only, continuous close stay brings this problem due to repulsion between common media of God and devotee.* The Veda says the same concept “*Paroksha priyaa iva hi devaah pratyakshadvishah*”.

11. Among the three strongest worldly bonds, which bond is the highest?

Swami replied:- All the three worldly bonds are highest in their strengths. The nature of bond with life partner is like a wave whereas the nature of bonds with issues and wealth is like a straight line. The strengths of both are equal and differ only in the nature of propagation. The bond with life partner is in lower plane, but, just before and during union, the bond jumps to sky. The bonds with issues and wealth are constant having average height in the middle plane. If you take the average plane of the wave, it coincides with the continuous plane of bonds with issues and wealth so that both these bonds are at equal height in the middle continuous plane. The bond with wealth always reinforces

the bond with issues on overall view. Hence, the bond for issues becomes the king of these three bonds due to reinforcement from the bond of wealth. The bond for issues is in the heart, which is the place of Anaahata Chakra. Anaahata means the bond not defeated so far by anybody. Chakra (called chekkar in Hindi) means the whirl of fascination. All other worldly bonds are below these three strong worldly bonds. If the devotee votes for God when these three strong bonds stand in competition with God, salvation is complete and meaningful. When the strongest bonds in competition with God are defeated, there is no need to test other weak worldly bonds and salvation from all the worldly bonds is attained. Salvation does not mean mere relief certificate from the old institution (worldly bonds). The reason of it must be the appointment order obtained to join new institution (God). If you are relieved from the old institution without any new appointment order, what is the use of such relieving certificate? Hence, salvation is not mere relieving certificate but the relieving certificate along with the appointment order in another institution. Bond with God must be the reason for the relief from the worldly bonds. Relief from worldly bonds may be obtained due to several worldly reasons and not due to devotion to God. Such relief is like the relief given to an employee on dismissing the employee from the job by the employer.

12. When God is unimaginable, why this tradition came, which speaks that God is awareness that is always experienced by us?

Swami replied:- If you find out the definition of God in the scriptures through logical analysis, you will have to say that the ultimate absolute reality, called God is unimaginable. Simple logic is sufficient to arrive at this definition. God is the generator of space. Space can't exist in God before its generation. Hence, there is no space in God, which means that there are no spatial dimensions in God. God has no volume and hence, God is unimaginable. We can arrive at this concept through logical analysis also. The space or universe is infinite, which means an incomplete sentence. This concept is illogical. The logical sentence is to say that the universe is not infinite, but, finite beyond which the unimaginable God exists. Universe or space is having such long diameter so that even our imagination can't reach the end point of the diameter. The end point of this diameter is the starting point of unimaginable God. If you can imagine the end point of this space, you have imagined the starting point of unimaginable God, which is impossible. If you have touched the end point of the sea, it means that

you have touched the starting point of the earth. Since you can't touch the starting point of unimaginable God even by your imagination, you can't touch the end point of this space. **Space is like the track of smoke that is liberated from the unimaginable God (root cause), following which, you have to touch the fire like unimaginable God!**

The concept of unimaginable God gives anxiety and wonder about God, which is not liked by some human beings. They become satisfied only then when they understand God. They can't remain in anxiety, which will spoil their health! Hence, they define God as very subtle item that can be understood by serious analysis. They gave the definition of God as awareness and found out God within themselves as soul. This gives lot of satisfaction to the investigators of God. All the definitions about the soul given in the scriptures are taken as the definitions of God and finally reached satisfaction, which is good for their health because God is discovered within themselves as their self! '*Drushyate tvagrayaa...*', '*Pashyanti jnaanachakshushah*' etc., are the definitions given about the most subtle soul or awareness existing in living bodies, which is nothing but the subtle work form of inert energy that is transformed into awareness in the functioning nervous system. It is like the electrical energy being converted into grinding work in a functioning grinding machine. The soul (atman) is the inert energy like the mud as the cause and the individual soul or awareness (Jiiva) is like pot, the effect. The soul being the inert energy is qualitatively the same cosmic inert energy that creates, maintains and dissolves the world as material cause. Hence, atman (taken qualitatively in the sense of cosmic energy) is treated as God (*Of course, cosmic energy is inert and can be only the material cause. Unimaginable God due to His omnipotence is the material and intellectual cause of space or subtle inert energy that can be the inert material cause of the world.*). Since inert energy has no doer-ship (kartrutva) and enjoyer-ship (bhoktrutva), this soul is viewed as God. The awareness (individual soul) is born after deep sleep and vanishes everyday in the deep sleep and hence, can't be treated as God. Neither the inert energy (soul) nor the awareness (individual soul) is God. God is perfectly beyond imagination being beyond space. **Such God is mediated by energetic or materialized bodies and appears to souls because He merges with the medium through monism.** Due to this, the anxiety of souls is pacified so that every human being can be with perfect health.

[November 15, 2019]

13. How to control these bad qualities like sex, anger, greediness etc., which are not controlled by any effort?

Swami replied:- You need not control or eliminate any quality since all qualities are created by God to be used on their good side only. Every quality is created by God for a good purpose only. They have become bad when they are used for bad purpose by the souls. You can't say that some qualities are good and some other qualities are bad. Every quality has both good side (*which is the purpose of its creation by God*) and bad side (*which is its opposite side towards which it is used by the souls*). Hence, every quality is good as well as bad depending on its obverse and reverse sides (side means the direction in which it is used). Good and bad are the two sides of any quality-coin.

When you are eliminating a quality completely, you are becoming foolish due to the lack of complete knowledge of a quality. When you are not using a quality on its good side also, the quality possessed by you becomes idle without any work since it is suppressed and imprisoned by you. The unused quality becomes furious and revolts against you. Due to its rebelling nature, you will lose balance and use it on wrong side in haste. Hence, don't try to suppress or eliminate any quality in you knowing that every quality was created by God for some good purpose only. Try to use the quality for its original good purpose, which was the intension of God before its creation. **If you are trying to eliminate a quality, you are insulting God for its foolish creation by Him colouring God as a sadist creating bad qualities to harm the humanity!** The so called good quality has bad side also and the so called bad quality has good side also. No quality is totally good or totally bad. Hence, all your efforts to eliminate any quality from you are totally meaningless and foolish.

Let Me clarify this concept with some examples.

- 1) You think that anger is bad quality without recognizing its good side. The good side of anger is to become furious in proper context like becoming furious on issues, students etc., to correct them. **You can become angry on unjust people also and control them if possible.** Rama is described as a man, who becomes furious and punishes others if they are unjust (*Sthaanakrodhah prahartaacha*). He became furious on sage Jaabaali for speaking in unjust way. He killed Vaali, Ravana and several demons to punish the unjust souls. The bad side of the anger is to show anger on good and justified people to hurt them.

- 2) You think that lust is a bad quality, which has both good and bad sides. Legal sex is good side and illegal sex is bad side. Intensity in the legal sex, called lust is good because frequency of sex is required for the fertilization of ovum (due to several hindering gynaecological factors) to extend the human race for next generation. The Veda supports this (*Prajaatantum maa...*) and the Gita says that legal sex is as pious as God (*Dharmaaviruddhah...*). Illegal sex is punished by God since it is sin as in the case of Ravana etc.
- 3) You think that greediness is a bad quality, which has both good and bad sides. Greediness is required in doing charity to undeserving receivers. Fast charity is bad (except the case of a beggar dying without food). Charity to deserving is merit and charity to undeserving is sin leading you to hell. The Veda says that analysis about deservingness of the receiver is essential before doing charity (*Samvidaa deyam*). The Gita also gives stress on the deserving receiver (*Paatrecha, tat daanam saattvikam...*).
- 4) You think that fascination is bad quality which has both good and bad sides. In Pravrutti, fascination to legal bonds is good whereas fascination to illegal bonds is bad. In Nivrutti, fascination to God is good whereas fascination to worldly bonds (even legal) is bad.
- 5) You think that pride is a bad quality, which has both good and bad sides. Pride in the form of self-confidence is good and pride in the form of ego is bad. If you are proud that you are the disciple of God Datta, God Datta is pleased. If you are egoistic by your strength to harm good people, God Datta will punish you.
- 6) You think that jealousy is a bad quality, which has both good and bad sides. To be jealous about a co-student, who is better than you will develop your efforts in your studies. If you try to harm your classmate due to his merit, you will be punished by God. Jealousy towards positive side is encouraged in the time of learning stage (*Spardhayaa varadhate vidyaa*).
- 7) You think that speaking truth is a good quality, which has both good and bad sides. If you speak truth and due to that a good person is harmed, there speaking truth is sin. If you don't speak truth and due to that if a good person is benefited, there telling lie is merit. A sage went to hell for speaking truth in such wrong context!

- 8) You think that non-violence is a good quality, which has both good and bad sides. The good side is not to harm good people and the bad side is to tolerate bad people. The Gita shows both good and bad sides of this so called good quality by saying that God protects good people and destroys bad people (*Paritraanaaya...*). Even the embodiment of non-violence like Jesus told that the sinners will be thrown in to the liquid fire. Prophet Mohammad used violence to suppress terrible violence among several religions fighting with the concept of multiple Gods. Kalki also uses total violence to establish justice in the world. Even Rama did even cheating by hiding Himself behind a tree to kill unjust Vaali. (But, since Rama is God, He knows who is really good and who is really bad. This should not be imitated by everybody because in personal case, it is difficult to judge the enemy impartially and hence, self-judgement is not correct as said by the the Veda (*Etatra Brahmanaah sammarishinah...*). Law shall not be taken in to hand because everybody will view the enemy as bad only to be punished and justifies the punishment given by him to his enemy!).

Like this, you shall develop the talent to handle qualities in the activities, which is Yoga (*Yogah karmasu kaushalam...*—Gita). Then, you will not be disturbed by the qualities (*Gunairiyona vichaalyate*—Gita). The Gita says that an intellectual shall discard the old classification of good and bad (*that some qualities are totally good and some qualities are totally bad*) because every quality is both good and bad depending on the context of action (*Buddhiyukto jahaatiha ubhe sukrutadushkrute*). The Gita says that sex, anger and greediness are the gates of the hell in the sense of their usage on their bad sides (*Kaamah krodhah...*).

14. Are Indra and Brahma only the posts and not the persons?

[King Bali is said to be the future Indra and Hanuman is said to be the future Brahma. Does this mean that Indra and Brahma are only the posts and not the persons? Vishnu and Shiva are only persons and not posts. Is this correct?]

Swami replied:- Brahma, Vishnu and Shiva represented by Hiranyagarbha, Naaraayana and Shiva respectively constitute Eshwara or Datta. Prajaapati is the post created by God to assist the work of further creation (*after the main creation of world, secondary creation continues in the world like creating issues etc.*) by Brahma and loosely the word Prajaapati is also called Brahma. The word Prajaapati is

actually used as an alternative name of Brahma. Daksha is a Prjaapati and not Brahma. Indra is the name of a post, which is ruling angels in heaven. Hence, there is no objection to say that King Bali is the future Indra. Hanuman is actually God Shiva. Brahma (Hiranyagarbha), Vishnu (Narayana) and Shiva (Sadaa Shiva) are one and the same God Datta. Hanuman or Shiva or Sadaa Shiva becoming Brahma or Hiranyagarbha is originally established concept because Shiva is Brahma and Brahma is Narayana (***Brahmaacha Naaraayanah, Shivashcha Naaraayanah***). Indra is a post and hence, King Bali can become the future Indra. You need not argue that the Veda says that Indra is also Narayana (***Indrashcha Naaraayanah***). In the Veda, the word Indra is used to mean Eshvara (or Datta) also based on the root word ***Idi-Aishwarye***. Such usage is also elsewhere in the Veda (***Indro maayaabhih pururuupa iiyate***), which means that Indra appears in different forms due to His unimaginable power, called Maayaa. The Gita says that Maayaa is the power of Eshvara only (***Maayinamtu Maheswaram***). The name of Hiranyagarbha is expressed as Brahma for creation, the name of Narayana is expressed as Vishnu for maintenance and the name Sadaa Shiva is expressed as Shiva for destruction of the world and hence, there is no difference between the original names and the expressed names.

[November 16, 2019]

15. What is the difference between religion and philosophy? Why there are quarrelling sub-religions in Hinduism?

Swami replied:- Religion is a collection of traditions relating to external culture formulated by certain devotees for the sake of their followers. Philosophy is the spiritual knowledge completely related to the personality of God. Religions differ much, but, philosophies unite to a large extent. Whether it is religion or philosophy, sharp deep logical analysis is necessary. The reason is that there are some good traditions established by good followers and there are certain bad traditions established by egoistic and bad followers. Even in the philosophy, there are certain theories looking wrong and certain theories looking right. We can easily bring the correlation between various theories of philosophy or spiritual knowledge because there is underlying stream-theory that unites all the theories. Theories in philosophy look wrong when these theories are viewed from the context of a different level of disciples, but, they are correct to a different setup. **The traditions have no such value as possessed by the theories of spiritual knowledge.** Sometimes, we

can neglect the difference between some different traditions also understanding the difference in the psychologies of human beings, but, on analysis, some traditions are found harmful and such traditions shall be bluntly rejected. Analysis is the torch light that shows what is what. Based on this, you can accept or neglect or reject a tradition. Every theory in the philosophy is useful to a set of followers existing in a specified level and hence, no theory from the spiritual knowledge shall be neglected or rejected since correlation between various levels is possible in spiritual knowledge. Spiritual knowledge is always blessed by God whereas traditions are blessed by the intelligence of human beings, which may be straight or crooked. Anyway, you shall not blindly follow the traditions of a religion or the theories of philosophy because both are imaginable and understood by your brain, which are not like unimaginable miracles.

In ancient India, there were four main sub-religions:- 1) Shaakteyam, which is worship of God as Shakti in female form. 2) Hairanyagarbham or Braahmam, which is worship of God as Brahma. 3) Vaishnavam, which is worship of God as Vishnu. 4) Shaivism, which is worship of God as Shiva. The second sub-religion was followed by all sages and now sages disappeared and hence, the second sub-religion also disappeared. In the middle age, third and fourth sub-religions became very prominent and the differences were so high leading to serious consequences. All these differences are not at all related to the spiritual knowledge, but, are related to blind devotion without analysis.

All these four forms of God are only the external media (energetic bodies) in which the unimaginable God or Parabrahman is present in merged state without any internal division due to His unimaginable power. The gender is also related to the external medium only. Kaalidaasa wrote one verse about the three divine forms of God, called Brahma, Vishnu and Shiva. The verse says ***“only one God appears divided in to three. The priority of one form among these three forms is just a formality of the context. Sometimes Shiva is greater than Vishnu and sometimes vice-versa. Sometimes Brahma is greater than Vishnu and Shiva and sometimes vice-versa”*** (*Ekaiva muurtih bibhede tridhaa saa...*). Parabrahman is the basic ultimate real primary actor. This primary actor acts in His primary role, called Datta or Ishwara or Hiranyagarbha or Narayana or Sadaa Shiva or Paraa Shakti (or Father of heaven of other religions). Datta becomes again a secondary actor to act in secondary roles (with respect to Parabrahman) like Brahma, Vishnu,

Shiva, Shakti (Saraswati, Lakshmi and Parvati). Let us take a specific example:- Parabrahman is the primary actor acting in His primary role, called Datta. Datta becomes secondary actor to act in a secondary role, called Vishnu, who is the secondary role (w.r.t. Parabrahman). Vishnu acts as tertiary actor to act in tertiary role (w.r.t. Parabrahman), called Krishna. Any role can become an actor to act in its next role because of the primary actor (Parabrahman) only. Hence, all this is the play of the single ultimate actor, called Parabrahman. One role (that has become actor) may become master and the other role (that has also become actor) may become servant. The difference between master and servant may be an external formality giving enjoyment of play through which an important spiritual concept is conveyed. We shall see only the concept conveyed by roles and shall not enter deeply to recognize the actors in the roles because the final fundamental basic actor is only one, who is the unimaginable God or the absolute ultimate reality. All this is internal unity in external diversity.

Rama is the role of Vishnu and Hanuman is the role of Shiva. Every role is actor from one side and is role from the other side. **All the souls with their specific bodies are roles only and not actors due to the absence of Parabrahman in any role.** Of course, Advaita philosophers claim that they are also roles and actors simultaneously since Parabrahman is present in them also!

The followers of Vaishnava say that Vishnu as Rama is being worshipped by Shiva as stated in the Vishnu Sahasranaama Stotram (*Eshvara uvaacha:- ShriRaama Raama Raameti...*). They say that Shiva is the top most devotee of Vishnu (*Parama bhaagavatottama*). They say that God Vishnu treats His devotees more than Himself and hence, Shiva must be worshipped as per their *Tadiiyaaraadhanam*, which mans worship of devotees of Vishnu along with worship of Vishnu, called *Tadaaraadhanam*. But, they don't worship Shiva and some even don't enter the temple of Shiva! **My objections:-** 1) Vishnu became Mohini, who became wife of Shiva and gave birth to a son also called Shaastaa. Shiva is the husband of Vishnu! 2) The Veda says that Shiva is Vishnu (*Shivashcha Naaraayanah*). 3) Vishnu worshipped Shiva with 1000 lotus flowers every day, got tested by Shiva and got the Lordship of the world – this story exists in the Puraanam.

If the followers of Shiva treat Vishnu as wife and devotee of Shiva as per the above information to insult Vishnu, **My objections:-** 1) Why Shiva is repeating the name of Rama, who is the incarnation of Vishnu?

2) Why Hanuman, the incarnation of Shiva became the servant of Rama, who is incarnation of Vishnu? 3) Raadha is the incarnation of Durvaasa, who is the incarnation of Shiva. Krishna is the incarnation of Vishnu. Shiva became the wife of Vishnu! (Reverse of gender of Mohini and Shiva).

Regarding the funny gender fights between male God and female Shakti:- 1) Parvati worshipped Shiva through penance (male domination). 2) She became *Ardhanaariishvarii* resembling monistic incarnation in which God and devotee become equal. 3) She became Mahaakaalii, who danced on Shiva (female domination) resembling the dualistic incarnation in which the devotee becomes master and God becomes servant. Some show difference even between Rama and Krishna, who are the incarnations of same Vishnu!!

Hence, all these stories are funny for entertainment in the external sense since there is internal unity in all divine forms of God. These stories convey some important spiritual concept, which can be understood if you take only the external roles and not the internal actors. We shall take Ravana as a bad demon and enemy of Vishnu from the external role and shall not say that Ravana is a good devotee of God Vishnu based on the actor, who is Jaya, the gate-keeper of God Vishnu! In dualistic incarnation in which God and devotee with separate existence are attached to each other so that God becomes servant and the devotee becomes master. God Vishnu says that He is controlled by His devotee (*Aham Bhakta paraadhiinah*). Based on this, the master-servant relationship gets exactly reversed! Lack of the background knowledge is the reason for the quarrels between the sub-religions of Hinduism and also between the religions of the world. Hinduism is a micro-model of the macro-universe!

[November 17, 2019]

16. Realization of God is easily achieved in old age. Why?

Swami replied:- In the old age, the person gets some leisure to review all his/her long past life. Several incidents are correlated carefully by the old person. The old person concludes with confirmation that God certainly existed giving good fruits for merits and bad punishments for the sins done by him/her. The correlation is done between the action and fruit through the similar nature. For example, the old person finds that since he/she spoiled the marriage of somebody and in course of time his/her issue's marriage was spoiled by somebody else. The old person realizes that certainly unimaginable God with

unimaginable power exists to give the punishment for the sin. Similarly, the old person finds that the marriage of his/her issue was helped by somebody and for this good fruit, the analysis shows its linked action, in which he/she helped the marriage of the issue of somebody. By this, the old person realizes the existence of unimaginable God, who has given good fruit for good action. By such analysis of several practical incidents standing as actions and their fruits, the old person certainly believes in the existence of the administration of the unimaginable God on this earth. **Even though strong realization comes, the old person has neither much time nor much energy to worship God.** If this realization comes in earlier age, such person is very lucky to have sufficient time and energy to concentrate on the devotion to God. Due to the realization obtained in the old age of past birth also, this realization comes to a soul in this birth in very early age, provided the realization got in the previous birth was very strong to transcend into this new birth.

17. Is it not better to take inspiration from Rama than from Krishna?

Swami replied:- Rama is the path to God whereas Krishna is the goal or God. In fact, Rama is also God in the background. Krishna is also path in the external ground for a long period of life. Except the theft of butter and dancing with Gopikas done in Brundavanam, He also behaved like Rama once He left Brundavanam. This should not be misunderstood that He became reformed after leaving the bad association in Brundavanam! This should be understood as that He finished His main special work in Brundavanam for which mainly He incarnated Himself. As Rama, God promised the sages that they shall be born as Gopikas and that He will be born as Krishna to finish the main work related with those sages. This is His promised work for His incarnation and hence, He finished it as soon as He incarnated. His activity in Brundavanam was related to the devotees of Nivrutti to give final salvation to sages after testing their fascination to worldly bonds when God competes with those worldly bonds. After completing this important work of Nivrutti, He never returned to Brundavanam and lived only outside to do the general work for Pravritti as Rama did. Hence, you will never find such activity anywhere in His life as done in Brundavanam as soon as He left Brundavanam. Once you understand His earliest activity as His work for Nivrutti-devotees, you can understand Krishna as exactly Rama only in His later activities for pravritti-devotees. Nivrutti was also limited to Gopikas only and there

are no other devotees of climax-Nivrutti level elsewhere to do such activity. Everybody is attracted to Krishna to follow His activity in Brundavanam without being God! Nobody is also of the level of Gopikas, who are so much attracted to God so that all the worldly bonds got dropped for the sake of God. **Before criticizing Krishna, one shall think that he is not of the level of Krishna and also not of the level of Gopikas.** What Rama practiced throughout His life (Pravrutti) and what Krishna said in the Gita (Pravrutti-part) or what Krishna followed in His life after leaving Brundavanam (Pravrutti) is to be followed by every human being. Krishna is to be mainly viewed as preacher and Rama as practical demonstrator of Pravrutti. Little time is taken to speak a theory and hence, Krishna lived only for 125 years (when Mahabharata war was over Krishna was 89 years old and after that He lived for 36 years more in Dvaaraka). Rama showed every concept of Pravrutti in practice, which took very long time and hence, Rama lived for 11,000 years (*Dashavarsha sahasrani, Dashavarsha shataanicha...*)!

18. Can You enlighten me about the importance of contemporary human incarnation?

Swami replied:- The original unimaginable God or the absolute reality is beyond even the imagination of our brain. The energetic incarnation is imaginable but, invisible. Only long penance can get the vision of energetic incarnation for a few minutes because it is not relevant to humanity. Even the past human incarnations can be worshipped through photos and statues like the energetic incarnations. Except the contemporary human incarnation, there is no other alternative, which can clarify all your doubts to bring you to correct path in spiritual life. Moreover, if you want to do real service to God directly, only contemporary human incarnation is the way. But, the main problem here is your ego and jealousy towards a co-human form. You can't tolerate even a trace of greatness in your co-human being. How can you tolerate the infinite greatness of God in human form? Unless you get rid off the ego and jealousy towards your co-human beings, you can never catch the contemporary human incarnation. The human incarnation is the invisible-unimaginable God given (Datta) to humanity for vision. Only a devotee, who is Atri and Anasuya can attain human form of God. Atri means the soul not having the three types of ego (Saattvika ego—ego of Knowledge, Raajasa ego—ego of power and Taamasa ego—ego of materialistic potency). Anasuya means lack of jealousy.

[November 18, 2019]

19. How could Krishna have had sex with the Gopikās at the age of twelve?

[Krishna is said to be about 12 years old while danced with Gopikas involved in sex. Is it not impossible? Rama is the best without such controversial allegations. What do you say?]

Swami replied:- Every fellow is attracted to the 12 year life of Krishna only to call Him as thief and characterless even though we have given the real explanation for that based on Nivrutti, which is very advanced stage of spiritual line of sages trying for God through millions of life cycles. Nobody is worried about the rest life of 113 years in which Krishna lived like Rama only. Of course, Krishna married several girls and in every case the reason of marriage is the burning desire of the girl only (including the married Gopiks) and moreover, polygamy was ethically allowed for kings in that time (*Raajaano bahuvallabhaah*). You need not blame Krishna for following tricks in Mahabhaarata war because Rama also killed Vaali hiding Himself behind a tree. Here, the tricks are justified since ends decide means. If the goal is justified, the means can be curved, provided you justify the goal without any trace of partiality to yourself. God is always partial to justice only.

God is omnipotent and can do anything at any age. Nobody comments about a 7 years boy lifting huge mountain by His tender finger, which is the answer for His potency to do sex in the age of 12 years. Krishna married 16,108 girls and generated 10 sons and one daughter through each wife! These examples prove that He is the visible human form of unimaginable God. Do you know that even God Rama started His family life with Sita at the age of 12 years? {As per the Vaalmiiki Ramayanam this is true. Sita says that she was 18 year old and Rama was 25 year old while leaving Ayodhya for the forest (*Ashtaadashahi varshaani, mama janmani ganyate, mama bhartaa mahaatejaah, vayasaa pamchavimshakah*). She also tells that she stayed in Ayodhya for 12 years after marriage (*samaa dvaadasha tatraaham...*). King Dasharatha also told sage Vishvaamitra that Rama is 12 years old (*uunashodasha varsho me Raamo...*). In this verse, the meaning of *uuna* is taken as 16-4=12 and not 16-1=15 (*paadena uunatvam natu varshena*). 16 minus ¼ part (paada) and not 16 minus 1 year. Then only, this coincides with the data given by Sita. One year difference between the words of Sita and Dasharatha can be understood since two well known versions of expressing the age exist. If 12 years

are completed some say 12 year old. Some others say 13 year old because 13th year is running. }

Apart from omnipotence of God Rama and God Krishna, we must understand the health and personality of a human being, which has fallen gradually from Tretaayuga of Rama to Dvaaparayuga of Krishna to the present Kaliyuga. In Tretaayuga, a human being is told as tall as a *Saala (Terminalia Arjuna)* tree (*saalapraamshuh mahaabhujah*) and we shall not understand the health and personality of those ancient generations in view of our Lilliput personality. The health and personality of those ages were tremendous and such potencies need not be doubted in general also. Apart from this, omnipotence of God is always there to give explanation for any impossibility.

It is quite common to arrive at negative impression based on such past record of Krishna having illegal affairs (*which are misunderstood as illegal affairs*) with Gopikas. Even today people are not understanding Krishna even if the Nivrutti background is well explained. What about those days in which there was no explanation at all! Every king was hesitating to give his daughter in marriage to Krishna. Even the interested Rukmini was strongly opposed by her brother called Rukmi, who quoted the same reason as objection for her marriage with Krishna. Even in such case, Krishna married Rukmini since she sent a message that she will die if He doesn't marry her. Even Satraajit unnecessarily doubted Krishna based on His past record of stealing butter that Krishna must have stolen His divine diamond!

20. Why elder people discourage the practical spiritual line of youngsters?

Swami replied:- When king Bali was prepared to do the practical sacrifice of three feet land to Vaamana, his preacher Shukraachaarya discouraged it by saying that even though the receiver is the human incarnation of God Vishnu, He is deceiving Bali by that charity. Bali neglected the advice and gave the donation to Vaamana after doing the following analysis:- “This is not fraud human incarnation that has come to deceive me through charity. This is the real human incarnation that has come to deceive me through charity. We shall not be deceived by false incarnations and false devotees, in which case, charity becomes a sin since the receivers are undeserving. But, God Himself came in the human form and is trying to cheat me through this practical sacrifice. I like God to climax as the grandson of Prahlaada. I like even to be cheated if the cheater is God”. Bali gave the donation to Vaamana and

was cheated by that. The devotion of Bali to God was marvellous! But God cheated Bali to give the heaven conquered by Bali back to Indra. But, God made Bali as the future king of heaven (Indra). Not only this, God became the permanent gate keeper for king Bali! Hence, the sacrifice of devotee to God is always given back, which is multiplied many times. A piece of cloth given by Draupadi as bandage was multiplied to thousands of saris and was given back to her in actual need. Elders oppose your charity to human form of God also because such human form may not be genuine also. The fraud human incarnation is an undeserving receiver and charity to him is a sin. Hence, the objection from elders shall be understood as a warning to you to verify whether the receiver is deserving or not.

21. Some spiritual preachers appear as naked (Avadhuuta). Is it correct?

Swami replied:- It is not correct at all. **Removing cloths covering the body while staying in the society is unjust activity.** Avadhuuta does not mean removing the cloth covering the body, but, means removing the ignorance covering the soul. Without doing this, removal of covering cloth from the body will make the body to be exposed to the extreme whether leading to illness that disturbs the spiritual effort and also makes him to become inconvenient to the approaching female devotees, who are interested to hear his valuable spiritual knowledge. The preacher must see the level of the devotees approaching him and behave suitably and also give knowledge suitable to their level. If the preacher wants to become naked and worship God, He should confine to the caves and forests where there is no movement of public. Such preacher need not worry about his food and problems of health in the forest because the omnipotent God will take care of him staying anywhere in the world.

[November 19, 2019]

22. How do you say that awareness is an item of imaginable creation?

Swami replied:- Simple. If the food is not given to the body for a long time, the awareness disappears in that body. If the awareness is eternal, the awareness shall not disappear in the body even if the food is not supplied. The Veda also says that the awareness is born from food (*Annat purushah*). The word Purusha means the awareness lying in the body (*Puri Dehe yat shete tat chaitanyam purushah*). As per science,

the food is digested, liberating inert energy, which enters the specific nervous system and gets converted into a specific form of work, called awareness that transfers the information from senses to brain. If the food is stopped, the inert energy is not liberated and hence, the awareness is not generated. The awareness exists in the body for some days even if the food is not supplied because the fats stored in the body get converted into inert energy so that the awareness is generated for some days. Once the fats get exhausted, the inert energy is no more generated and hence, the awareness disappears. Ahalyaa, the living human body is converted into an inert stone because the awareness is converted into inert energy, which is converted into inert matter or stone. The reverse process made the stone to become again the awareness bringing back living Ahalyaa. Of course, this conversion process is under the control of God.

The Veda says that God created the inert five elements, then, plants and then, the awareness. Thus, the awareness is a generated product in the process of creation and is a precious part of creation or Prakruti. Awareness is called Paraa Prakruti, which means Paraa = the best part of prakruti = creation. If this awareness itself is God, God should have told that He is the Paraa Prakruti. He told that His creation or Prakruti is of two parts:- 1) Aparaa Prakruti = the lower part of His creation. 2) Paraa Prakruti = the best precious part of His creation. For Paraa prakruti, He told that it is the best part of **His (not He)** creation (*Prakrutim viddhi me paraam*). When somebody says that this gold is the best part of his property, it does not mean that the gold is himself! He also told that Paraa Prakruti is the awareness (*Jivabhuutaam*). God is unimaginable as per the Veda (*Atarkyah*) and His creation is imaginable as we see and understand. Awareness being a part of the creation is imaginable and also visible as per the Gita (*Pashyanti jnaana chakshushah*). You can see the awareness as waves of inert energy on screen since awareness is converted work form of inert energy.

23. What is the meaning of the child Krishna bending His foot with hand into His mouth?

Swami replied:- The Veda says that Brahmana is born from face and Shudra is born from foot. This shows that a born Shudra can become Brahmana by qualities and deeds. Krishna Himself told in the Gita that caste is not by birth but, by qualities and deeds only (*Guna karma vibhaagashah*). The concept told by Him is demonstrated by Him in this way. The hands are pulling the leg to mouth. Hands

represent Kshatriyas, who are the ruling kings. This means that the Government shall follow this policy and help in its implementation. Along with foot representing Shudras, the thigh representing Vaishyas is also pulled up, which means that the lower castes must become upper castes based on qualities and deeds. The hands, the thigh and the foot are towards the face. This means that Kshatriyas, Vaishyas and Shudras can develop to proceed to become Brahmanas by changing qualities and deeds. **Hinduism will really flourish if the caste system based on qualities and deeds is accepted by all.** The son born to a good father need not be a good son (quality). The son of a teacher need not be a teacher (deed or profession). A good person is always a good person irrespective of the qualities of his parents. A teacher is a teacher irrespective of the profession of his parents.

24. In what way, the real human incarnation exhibits His miraculous powers?

Swami replied:- Miracles attract atheists because they are always based on perception. The unimaginable miracles give the proof of their source. Even though the unimaginable God is not perceived, at least, He is inferred through the perceived miracles. Theists are also attracted to miracles not for the sake of quest for recognizing the existence of unimaginable God, but, due to hope for solutions of their problems. The basic inherent quality of any human being is to do any work for utility only. **The human being never thinks about the life after death and about the rebirth in this world.** The boundary of this limited scope of any human being is only the present life and solutions for every problem in this present running life only. Hence, use of miraculous powers of God to solve the problems of present life is the only motive of every soul. The actual correct path is to avoid the problems in the beginning itself by avoiding sins. This path becomes very much inconvenient because **doing the sins is the inherent way of life of every human being.** Sins are done, but, the soul wants to escape their fruits. The fruits of sins done must disappear and the fruits of merits not done must appear. Since God is against to do such unjust works (*cancelling the punishments of sins done and granting good fruits of merits not done*) pestering God is developed to climax in the name of climax devotion. For doing so, miraculous powers are needed without which the devotion is useless and hence, detection of miraculous powers is the only primary motive of the devotees.

The miraculous power is also controlled by His will to protect the justice. In this balance, the punishments are postponed to future with accumulation of interest. The merit-fruits to be enjoyed in future are withdrawn as premature deposits with decreased values. Since both these steps are hidden, the pestering devotee feels that he succeeded in getting the punishments cancelled and in getting the good fruits of merits not done by him through his pestering devotion. Doing the above two steps (*postponement of punishments and premature withdrawal of good fruits*) is also a miracle, but, doing in this way is to justify the miracle. Due to this, all the future life cycles are filled with continuous misery only. Hence, wise devotees do not aspire for the miracles, which are very harmful to them in future. God also tries to the level best to hide His miraculous powers even while doing miracles. God interprets them as natural actions and hides Himself. Only demons exhibit miraculous powers to project themselves as God. For God also, in initial stage, exhibition of miraculous powers is necessary for initial attraction of devotees. All this is a very complicated program, which can be handled by the omniscient and omnipotent God only.

[November 20, 2019]

25. Is it not necessary to conduct fire-sacrifices for getting rain?

[It is told in Gita that the cloud is born from the sacrifice to give rains (Yajnaat bhavati parjanya). Then, is it not necessary to do the sacrifice for rains?]

Swami replied:- The word Yajna comes from the root word ‘*Yaj*’, which means worship of God through practical sacrifice and prayers. This root word is not giving the meaning that ghee shall be burnt in physical fire, which is bitterly criticized by Kapila and Krishna. The only way to worship God is to serve the contemporary human incarnation through practical sacrifice and service along with theoretical devotion by singing prayers. The practical sacrifice is karma yoga or karma kaanda and hence, the alternative word for Yajna is also karma or practical offering to God. 80% of the Veda deals with this practical sacrifice only. The Yajna is always associated with the practical sacrifice of food with much ghee (simply called as ghee) to be offered to the hunger fire (*Vaishvaanara agni*) of Satguru and followed by offering of money (*Dakshina*). If practical offering is absent, the Yajna dies (*Adakshina hato yajnah*). All these points basically mean revering God in human form present before our eyes through worship, devotion and practical service and sacrifice as a proof of theoretical devotion. Firm belief in the human form of God can be obtained through the

spiritual knowledge arrived by sharp analysis of scriptures (Jnaana Yoga). When the God in human form, called Satguru or Brahma is satisfied, all the angels present in Him get satisfied (*Yaavatiirvai...—Veda*). Indra, the main angel initiates the clouds to give rains. Such real form of Yajna alone can generate rains. Burning the ghee in physical fire is against the fundamental concept of the Veda that food shall not be destroyed (*Annam na parichakshiita*). Such act against the Veda is the act against the author of the Veda, who is God, which stops even the natural rain through pollution of environment. The false interpretation impressed on the public by the stupid tape recorders of the Veda belonging to the middle age is so strong that it will take lot of time to believe the real interpretation of Yajna as described above.

26. Is the climax of devotion attained in a single leap or step-by-step?

Is it possible to attain the climax of devotion step by step or is it attained in one long jump as done by Shankara from childhood itself?

Swami replied:- Shankara is the human incarnation of God Shiva, who came down to this earth in a specific time of climax seriousness when almost all the souls became atheists. He acted as devotee to develop devotion in us. We shall not expect such long jump of devotion in us. We can only put efforts step by step to reach such climax of devotion. But, we shall reach the final step before this human life ends since there is no guarantee for the next human life as stated by Shankara Himself (*Manushyatvam mumukshutvam...*). We shall not believe that there are several human births in future. We shall not also believe that we can do something in this line in our old age. **There is guarantee neither for our old age nor for our next human birth.** Rebirth is there but, the rebirth to be human birth is not guaranteed. Hence, neither we shall be discouraged nor we shall sleep on this spiritual issue. It is such important and such serious issue and the climax of wonder is that nobody bothers about it. A person climbed a tree due to the fear of tiger on the ground, which is ready to kill him if he comes down! A serpent is coming down on the branch of tree to bite him! Meanwhile, a few honey drops are falling from the honey nest. The person is bothered neither about the tiger below nor about the upper serpent and is enjoying by swallowing the falling drops of nectar! This is the state of every human being in this Kali age.

27. How to decrease the ego, which is increasing day by day?

Swami replied:- Devotion is inversely proportional to ego. Ego makes you to aspire the formation of devotees for you. Devotion makes you to become devotee of God. Several preachers have ego without their consciousness about it, who fall down due to it. The preacher shall feel that he is the servant of God and God is speaking through him. Every day, if you think about God as the overall controller of this universe and if you feel that you are just a zero before God, ego will vanish gradually. Ego is the first problem to hinder your sight of recognition of your contemporary human incarnation. Ravana could not recognize Rama due to ego only. Duryodhana, Shishupaala etc., could not recognize Krishna due to ego only. **Ego is followed by jealousy and both together cover your eyes like cataracts to view the divine human form as God.** Ego is the form of your total misfortune making you lose the golden opportunity of recognizing the contemporary human incarnation of God present in this world before your eyes. After death also, you will be in an energetic body going to the upper worlds in which you find the energetic incarnation of God and the ego following you makes you neglect God in energetic medium. Ego makes you lose God here as well as there due to repulsion between common media. Every soul has inherent tendency to rise up and to become more and more famous and this tendency generates and develops the ego. Jesus said that if you multiply as much yourself, you will be reduced down so much by God and if you reduce yourself as much, you will be multiplied so much by God. Miraculous powers achieved by any soul will create climax of ego and the soul becomes a demon to claim himself to be God from whom he got these miraculous powers. **Even without miraculous powers, we are not recognizing the human form of God present before us.** If we get miraculous powers, what will be the result! Then, we will insult God present before us. Due to this reason only a genuine human incarnation of God does not perform miracles as far as possible and even if the miracles are performed, God will misinterpret the miracles as normal incidents happened accidentally. God knows very well that if one miracle is exhibited, the devotee will cling to Him so much till he uses the miraculous power of God at least to solve one of his worldly problems. Miraculous powers induce ego even in the human being-component of human incarnation as in the case of Parashurama. Ego is more dangerous than cancer.

Chapter 2
MAHA SATSANGA

Existence of God is Proved By The Perception Alone

O Learned and Devoted Servants of God,

[November 21, 2019] (This message is meant for intellectuals in logic.)

Dr. Nikhil asked:- Once You were doing a logical discussion on a spiritual topic. You have used the word ‘deduction’ in the sense of direct knowledge obtained through perception. You were also using the word ‘induction’ in the sense of indirect knowledge obtained through inference. But, the logic of western philosophy says that deduction is the procedure of moving to a specific example from generalization and induction is just vice-versa of deduction. How to correlate this?

Examples are– **I. Deduction:-** Premises1- All men are mortal (general). Premises2. Socrates is a man (specific). 3. Conclusion – Socrates is mortal.

II. Induction:- Premises1 – John walks on Monday. P2 – John walks on Tuesday. P3 – John walks on Wednesday. Conclusion – John walks on every day.

Shri J.S.R. Prasad (Prof. of Sanskrit, Specialized in Tarka/logic):- Both deduction and induction are included under inference only.

Swami replied:- Perception is existing in the inference also. In fact, perception exists in all the six authorities. Even in the authority called ‘*Non-recognition*’ (Anupalabdhi) perception of absence of pot is agreed. But, such perception can be the perception of any item like pot, cloth, stick etc. Absence of every item exists here and specification becomes impossible. **The concluded knowledge by an authority must be specific as far as possible.** Vachaspati Mishra feels that this authority indicates the presence of a very subtle item that can’t be grasped by the eye. The absence of such specific item is perceived by the eye. Hence, this authority has the concluded knowledge with a specification of item. Even then, the non-perception of the specific item can be

taken here. But such knowledge is not ultimately correct since the specific item exists here in subtle state. **Example:-** We are not perceiving the X-rays in the atmosphere by our eye. Our eye is perceiving the absence of X-rays (even though somebody says that X-rays are present in the atmosphere). Here, X-rays actually exists and hence, the perception of the absence of X-rays is specific. This can't be applied to the absence of pot because subtle unseen pot does not exist in the atmosphere. Thus, the perceived knowledge is specific unlike the absence of pot, cloth, stick etc. But, X-rays are seen in the atmosphere through powerful microscope. **Hence, the existence of the specific item is the ultimate true knowledge and not the absence of that specific item, which is perceived by the eye.** However, in any example, perception by eye (*indriyaaartha sannikarshah*) exists and hence, perception exists even in this authority, called 'non-recognition.'

Now, My points are:-

1. **On deduction:-** i) All the men are not perceived, who are mortal. Since all are not perceived, there may be a few men, who are immortal. ii) Socrates is perceived as a man with full certainty. iii) We are not sure that whether Socrates belongs to mortal men (majority) or assumed immortal men (minority). This conclusion that Socrates is mortal can't be drawn unless his death is perceived for full certainty. He may belong to the majority of mortal men (probability is very high) or may belong to minority of immortal men (probability is very less because this category is not only minority but also even a single man of this category is not perceived). On the whole, in this procedure of deduction the certainty is very high. At least, certain men were perceived as mortals while none is perceived as immortal. Out of all the authorities, perception has the highest certainty though not total certainty in the context of this subject. The reason is that even if we perceive a person living for very long time, such person can't be concluded as immortal since such a person may be a man with very long life. Hence, we can say that perception has maximum certainty though not full certainty. All the steps in the deduction—example are perceived since some men are perceived as mortal, Socrates is perceived as a man and the conclusion drawn that Socrates is mortal can be also perceived by waiting till his death.

Hence, I link the word 'deduction' to the authority of perception giving direct knowledge.

Induction appears to be more near to inference with doubtful certainty here and there. John walked for three days and this is perception with full certainty. In the conclusion, saying that John walks everyday there is a lot of uncertainty. John might have not walked before these three days and John may not walk from fourth day onwards. This uncertainty attacks the conclusion to be damaged to a great extent. The inferred conclusion has no perception and hence, no certainty at all. Hence, inference has lesser certainty than the perception. Hence, I link the word 'induction' to inference as indirect knowledge because the conclusion that John walks every day is not perceived at all and is with full uncertainty.

These two words (deduction & induction) might have been used in the angle of examples of concepts. I am not opposing such angle. But, the same words can be used in different angle that deduction is more related to perception and induction is more related to inference. I am not contradicting the statement that both these words belong to inference. **Since, perception is present in inference also, which is the basis of generalization, we have the primary part of perception in the inference and the rest part as the conclusion without perception, which may be taken as pure inference.** For example, let us analyse the inference:- 1. This mountain has fire on its top (*agnimaanayam parvatah*). This conclusion is pure inference since there is no perception of the fire on the mountain at all (pure inference). 2(a) The smoke is seen (*Dhuumaat*) coming from the top of mountain (part of perception). (b) wherever there is smoke there must be fire as seen in the kitchen (*yatra yatra dhuumah tatra tatra vahnih, yathaa mahaanase*) (part of perception). Both the smoke coming from mountain and the generalization of link between smoke and fire as seen in the kitchen come under primary part of perception of the inference. Hence, there is no ambiguity if I say that deduction belongs to perception (perception part of inference) and induction belongs to conclusion, which is pure inference since the overall inference has a previous part of perception.

The above discussion is in the background of the spiritual concept, which says that the unimaginable God is inferred from the unimaginable miracles. When a miracle happens without the performer of the miracle (in case, the invisible-unimaginable God is performing a miracle in the world), the conclusion drawn will be that the unimaginable God is inferred from the unimaginable miracles as their source, which shall be the unseen performer. Here, since the performer is not seen directly, there is some uncertainty, which makes this authority as pure inference. However, this pure inference is based on the primary perception part of the inference, which is seeing the miracles through perception. We can replace this inference by total perception if the performer of the miracles is seen directly while performing the miracle. The unimaginable God mediated by a devoted human being, called human incarnation is performing the miracles. **In this case, the performer, the performance of miracles and the performed miracles are seen by our eyes and hence, the existence of unimaginable God is covered by total perception.** When we are seeing the human being with which the unimaginable God merged fully through monism, the unimaginable God is directly viewed. The Veda says that such perception of the performer of miracles is the perception of unimaginable God only (*Kashchit dhiirah pratyagaatmaanamaikshat*). By seeing the unimaginable God in this way, the unimaginable nature of the God is not disturbed in any way. Unimaginable nature is only seen, but not understood. In the Gita, God says that one blessed devotee will see Him as unimaginable God. Here, it is told that such lucky devotee knows the unimaginable God (*Kashchit maam vetti tattvatah*). Here, the word 'knows' means that the devotee recognizes (knows) that Krishna is the unimaginable God. This does not mean that the devotee has understood the unimaginable nature of the God. This knowledge (knows) is that Krishna is not an ordinary human being, but is the very unimaginable God or Parabrahman.

The generalization arrived from the primary part of perception fails, sometimes, if the smoke is not real and if it is fog (Baashpa). The reason is due to the point that the smoke is not a genuine smoke and this is the knowledge created by the illusion of smoke, which is called 'fallacy' (Hetvaabhaasa). Such point also applies in the

spiritual concept of miracles. Through the perception of genuine miracles, the genuine human incarnation is inferred. If the miracles are not genuine and are only magic, the inference is violated, which means that the human incarnation is not genuine. Like this, fallacy is also covered here.

Perception and inference are applied fully as explained above. The third authority is 'Analogy' (Upamaanam). A magician doing magic can be taken as analogy for comparing the genuine human incarnation doing a miracle. Shankara gave this analogy (*Maayaaviiva vijrumbhayatyapi mahaa yogiiva yassvecchayaa*). Here, two analogies were given. One is a magician and the other is a Yogi performing miracles as per his will. Here, the first analogy is proper because the magic of a magician is similar to miracle but not the actual miracle. Miracle resembles with the magic as far as the show is concerned. In magic, some secret technology exists without the knowledge of which, the magic is also treated as miracle by an ignorant person. Once, the secret technology of the magic is known, the magic differs from the miracle. **The background secret technology of a genuine miracle is never known.** This brings the difference between the two items compared. In analogy, the comparison is partial only and not complete. The face is compared to moon in the quality of pleasantness only and not in other aspects like moon having black spots, moon undergoing eclipse etc. The second analogy given by Shankara is the Yogi performing the genuine miracle. This miracle is genuine and not like magic. Hence, the genuine miracle can't be compared to the genuine miracle performed by God because both are one and the same. Since God alone can perform a genuine miracle, two genuine miracle-performers can't co-exist. But, Shankara took Yogi also as another comparison because, even though there is similarity in the two genuine miracles (performed by God and performed by Yogi), God is different from Yogi. The genuine miracle performed by Yogi is done by the power of God only since the Yogi attained the grace of God. Due to this difference between the actual God and Yogi, the Yogi can stand as another analogy. In the case of human incarnation, God is merged completely with the selected human devotee and hence, the human incarnation performing miracle is only repetition of the concept and can't stand as analogy to another

human incarnation. Even in the case of Yogi, the miracle is actually performed by God only through the Yogi. Hence, sage Vyasa says in the Brahmasutras that the exact analogy for God can't be given in this created world (*Drushtaantabhaavaat*).

The next authority is 'Verbal Testimony' (Shabda), which is the Veda itself. The Brahmasutra (*Shaastrayonitvaat*) says that the Veda is the verbal authority for the existence of unimaginable God. The Veda clearly says that God is unimaginable and does unimaginable miracles (*Yo buddheh paratah.., na methayaa.., indro maayabhih...* etc.). The Gita also says the same (*Maam tu veda na kashchana, yadyat vibhuutimat sattvam...*). God is the author of the Veda as said by the Veda itself (*Nisshvasitamevaitat...*). You need not argue that how the Veda is authority for the existence of God while God Himself is the author of the Veda. Any author will not say in his book that he does not exist! No soul can be the authority for God. God is the authority for Himself (*Svatah pramaanam*).

Let us take the fifth authority, called 'Implication' (Arthaapatti), which is almost indicated by the word 'Abduction' (*ex:- John has running nose. Running nose is the symptom of influenza. His room-mate has influenza. Influenza spreads by air. Hence, John is affected by influenza.*). The example given for Arthaapatti is that '*Fatty Devadatta is not eating on the day. He is not lean. He must be eating in the night*' (*Piino devadatto divaa na bhumkte, raatrau bhumkte*). This can be applied to the present spiritual concept:- even though Krishna is a human being as viewed by us, He lifted mountain by His tender finger. Hence, Krishna looks as an ordinary human being, but He is the unimaginable God in human form. Here, the analysis is:- 1. Krishna is a normal human being as per our view. 2. No normal human being can lift the mountain. 3. Krishna looks like a human being, but, is different from normal human being due to lifting the mountain. 4. Hence, Krishna is a different human being, called human incarnation in which the unimaginable God doing unimaginable miracles is totally merged.

The sixth authority is 'Non-recognition' (*Anupalabdhi*). Here, the main point is that the person, who is searching for the pot grasps the absence of the pot in the room even though absence of every item is grasped. A person who is not searching for the pot grasps only

the absence of every item in general. The absence of every item can't be taken as the absence of a specific item unless the person in search of it enters the room. This idea is reflected in the commentaries of Kumarila Bhatta and Prabhakara Bhatta. The idea of Vachaspati Mishra looks proper, who says that a subtle item is not grasped by us while the existence of the subtle item is proved in some other way. Here, the specification of an item exists, which is not the absence of all the items in general. **The knowledge given by an authority shall be specific as far as possible.** Hence, we support the interpretation of Vachaspati Mishra. This can be applied to the present spiritual concept:- The unimaginable God is beyond our imagination since He is beyond space without spatial dimensions. But, He is imaginable to Himself. Otherwise, if He is unimaginable to us as well as to Himself, there is no authority for the existence of unimaginable God. **Our intelligence is crude to grasp the extreme subtle nature of the unimaginable God.** The intelligence of God is not crude and hence, grasps His own nature by which the authority for the unimaginable God exists, which is unimaginable God Himself. This reminds us the uncertainty principle of Heisenberg. The crudeness of the microscope used to detect the position and the momentum of the electron simultaneously makes us incapable to calculate both simultaneously in the same instant of time. The beam of electrons used in this microscope collides with the electron in the atom due to which the electron changes its position as well as momentum. This means that a specific momentum exists for a specific position of electron in reality as calculatable values, but, both are not calculated due to the crudeness of the equipment used for such calculations. Hence, the unimaginable nature of God is with respect to us only and not with respect to the unimaginable God.

This analysis proves that perception is the basis of all six authorities used to get knowledge with certainty. This concept is applicable to the authority of perception from top to bottom since the performer of miracles (Krishna), the performance of miracles and the performed miracles are seen directly with eyes by the people of Brindavanam. Even today, the incarnations of God Datta are performing miracles to the eyes of the devotees and other people

present around them. Hence, the existence of God is proved by the perception alone as desired by the scientists and atheists.

Chapter 3

SHRI SATYA SAI BABA BIRTHDAY MESSAGE**O Learned and Devoted Servants of God,**

[November 23, 2019] Nobody opposes science because the fundamental concepts are based on practical experiments. The foundation of spiritual knowledge must start at the basic level of atheists and scientists. The concept of unimaginable God is in the Veda (*yato vaacho, apraapya manasaa, na medhayaa, naishaa tarkena* etc.) and in the Gita (*maam tu veda na kashchana*). Miracles were always performed by several God-men and also by several devilish black magicians also. **We are concerned about the miracle only and not the qualities of the performer of the miracle.** When a scientific experiment is demonstrated by a demonstrator, we are concerned about the experiment only and not the qualities of the demonstrator. With this positive angle only, God allowed the devils also to perform the unimaginable events, called miracles in this world so that everybody recognizes the unimaginable power or unimaginable God. The source of the unimaginable events must be the unimaginable God. These miracles give direct perception-proof for the existence of unimaginable God. In the latest times, Shri Satya Sai Baba performed a variety of miracles and fortunately, there are several cassettes showing the performance of such miracles.

The scriptures speak about unimaginable God and the unimaginable miracles are often exhibited by God-men. In spite of this clear theoretical and practical environment, the link between the concept of unimaginable God and the observed unimaginable miracles is not clearly established by anybody so far and this credit goes to God Datta formulating this fundamental concept through the mouth of this Datta Swami. If we start with the concept of unimaginable God based on these practical miracles, which are practical experiments, the spiritual knowledge could have been a systematic subject of science against which nobody can speak anything. The advantages of unimaginable God are:- (1) Since the unimaginable God has no imaginable boundaries, you cannot have more than one unimaginable God and the concept of one God has to be accepted. (2) If we take an imaginable item as God having

specific boundaries, there will be multiplicity of Gods, which leads to quarrels between various religions. (3) Even though an imaginable item considered as God is performing miracles, we can say that the unimaginable God merged in it. Like this, different imaginable Gods of various religions performed the unimaginable miracles because with these different Gods, the single unimaginable God merged to do the miracles. When unity is obtained through the unimaginable God in these highest levels (God), the other following concepts of any other religion will be unified spontaneously. (4) Every religion says that its God created this Earth and humanity. But unfortunately, there is only one Earth with one humanity only. This means that there is only one unimaginable God, who is existing in different forms with different names in different external media. The unity of religions is the most fundamental background of the divine program of the human incarnation, called Shri Satya Sai Baba after Swami Vivekananda. All human incarnations of God Datta are famous in performing miracles.

The excellent knowledge established by Shri Satya Sai Baba differentiates Him from devilish people doing black magic, which also involves miracles. The love for His devotees is also seen in several incidents in which Baba suffered for the sins of His devotees. The knowledge represents God Brahma. The love on devotees represents God Vishnu. The miracles represent God Shiva. Datta is the single God, who is seen as three different Gods when viewed through different angles.

Shri Satya Sai Baba stressed very much on pravritti, which is doing justice and resisting the sins. Every human being in the old age correlates its past life-incidents and the fruits of its actions received in due course of time. **Such analysis of the old people led to the establishment of divine administration within this world itself.** This divine administration existing within the boundaries of human governments is referred as the kingdom of God by Jesus. Kingdom of God is not somewhere else, but is here itself pervading all over the humanity of this Earth. Every incarnation of God stressed on the pravritti of human beings, which is to follow justice and to avoid sins. This is the minimum and maximum expectation of God from humanity. Hence, pravritti is mandatory whereas Nivritti (devotional life) is optional. The absolute reality or the unimaginable God is Parabrahman at the top most level. God Datta, the first energetic incarnation is in the middle level. The basic level is human incarnation like Shri Satya Sai.

My daily recited Sanskrit Verse on the chain of My preachers (Sadgurus) is expressed in the following Sanskrit verse composed by Me, which is as follows,

**Parabrahman samaarambhaam,
Shri Dattatreya madhyamaam,
Shri Satya Sai Paryantaam,
Vande Guruparamparaam.**

Chapter 4

PROPAGANDA VERSUS PROPAGATION**O Learned and Devoted Servants of God,**

[December 02, 2019] **Shri Phani asked:** We have prepared some banners and visiting cards to be used in the propagation of spiritual knowledge. Please advise us.

Swami replied: When a political leader stands for election, some propaganda of the candidate and his concepts is needed everywhere in the constituency in which he is contesting. Our spiritual knowledge is well received by some deserving devotees only, who are scattered everywhere in the world. In the case of the political leader contesting for election, every citizen in the constituency having a right to vote is a necessary target. But, in our case every citizen is not the target. Hence, we cannot localize the propaganda (propagation) of the concepts using banners and visiting cards because all the deserving receivers of our spiritual knowledge are not localized to any specific area. Suppose you do the propaganda of these concepts in a localized area. In that localized area nobody may be interested and in such case, all your efforts go waste. In every area, a few deserving devotees exist and thus, your area of propagation cannot be limited to a specific area. Instead of this spiritual knowledge, if you do propaganda that I am great astrologer, most of the people of any localized area will be attracted since everybody is very much interested in his or her worldly problems to be solved through astrology. A few atheists may not be attracted to the propaganda of My astrology. But, many people get attracted towards astrology with lot of attention. **Most of the people in any localized area are attracted by the astrology. But, spiritual knowledge is not like astrology.** Spiritual knowledge deals with establishment of permanent bond with God through devotion, service and sacrifice without aspiring any fruit in return from God. If you say that fruit shall not be aspired for the devotion, service and sacrifice, almost everybody disappears unless one is like Prahlada or Dhruva or Meera etc. These few really deserving receivers are scattered here and there in the world. Our spiritual knowledge is the purest and hence has no artificial attractions for commercial purpose. Our spiritual knowledge is limited

to the few precious diamonds scattered here and there in this entire world. Hence, propagation shall be done to the entire world and the result is only a few precious diamonds that get attracted. If you propagate astrology, it is related to plenty of gravel stones existing in every localized area. **Hence, I advise to propagate through email only so that the real deserving receiver will get attracted and get benefited.** We should never bother about the number of receivers. There will be hardly one PG class in a district assuming that every district has university. But, there will be plenty of schools in the district. As the quality increases, the number of receivers will decrease. You will be surprised to know that when God incarnates, hardly one or two devotees only gets salvation. The picture of spiritual knowledge is not like a political leader leading huge masses of public along with him, who is contesting for the election. Hence, you shall never worry about the quantity except the quality. The incarnation of God shall not be assumed as the political leader addressing huge mass of public. If you see Shankara, only four devotees got salvation due to Him. Swami Vivekananda is the rarest devotee of Ramakrishna. **Even if you convince one interesting devotee, it is the greatest propagation that pleases the God.** Never have the illusion of large number of people like loads of gravel stones. This subject is for the Kohinoor diamond only. The Gita says that among thousands of people only a few come to the correct path and among these people, who are in the correct path one only reaches God (*Manushyaanaam Sahasreshu...* Gita). God says in the Gita that such one fortunate human being understands after several births only that a human being like the son of Vasudeva is the God (*Bahuunaamjanmanaam...* Gita). **Realizing the Human incarnation is the topmost clue in the spiritual line of humanity.** These visiting cards and banners, which are sent to Me for observation through your emails can be circulated to the people while you are propagating the spiritual knowledge. In the olden days, there was no computer facility. Hence, Shankara has to travel a long distance to meet Mandanamishra to argue with Him for about a month. Had there been the facility of computer in the time of Shankara, the logical discussion must have been done through emails only. In the oral arguments the disadvantage is that the scholar arguing on some concept has no sufficient time to think about the counter argument for some time to give the proper answer. Due to this, hasty replies had to be given, which contained several flaws due to lack of time in understanding the opposite argument. Due to these

hasty logical discussions, truth was distorted. Had there been email facility in the ancient times, there would have been a thorough compromise among various scholars and one philosophy, which is one truth, would have been easily emerged. Today, this Datta Swami could correlate all the religions and philosophies and could communicate to scholars due to this email facility.

Chapter 5

O Learned and Devoted Servants of God,

[December 03, 2019] **Shri Hrushikesh asked:**

1. Why is sex forbidden for a saint?

Swami Replied: Sex is not forbidden for saint because the sainthood (*Sanyasa Ashrama*) comes in the end of the life after gradually travelling through the three previous ashramas, called Bramhacharya, Gruhastha and Vanaprasta. The duty of the saint is to preach correct spiritual knowledge to humanity. The saint shall not reject the sex due to forcible effort. The rejection to sex must come spontaneously due to total diversion to God. Any preacher shall not suppress his sexual activity because sex is also a normal biological need of the body like hunger, thirst and sleep. The preacher should not feel hypocritic in giving impression to the public that he is beyond the sex-need. **In such case, let him prove to be beyond hunger, thirst and sleep also!** People are giving unnecessary importance to sex and always try to hide it. It need not be hidden, which is depicted even on the walls on the temples. It is just a biological need and also good for extending the humanity. A spiritual preacher need not pose as if he conquered the sex, which is unnecessary for the disciples. The disciples require the preacher to give perfect spiritual knowledge, which will lead them into correct path either in the spiritual life or in worldly life. In the ancient days, the preacher used to go to disciples along with his wife. Legal sex is not sin at all and moreover, it is considered as merit and sacred (*dharmaviruddhah...* Gita). Even people fast by force, which is not correct. If the devotee forgoes meals immersed in the subject of God, that is real fasting (Upavaasa). If the devotee forgoes sex immersed in God, that is real bachelorhood. People take lot of tiffins and say that they are fasting! People awake the whole night on Shivratri festival by playing cards and seeing cinemas! If the devotee does not sleep being immersed in the devotion of God, that is the real forgoing sleep (Jaagarana). Sage Vatsayana wrote a book on sex intending it for the sake of legal sex only. But, we see a different angle whenever we hear the name Vatsayana Kamasutra.

Shri Balaji asked:

2. A saint died meeting an accident just one week back. What is the reason?

Swami replied: The actual reason can't be identified by us, which is correctly known to God only. We are not omniscient to know every detail of the saint. There may be certain hidden sins even in a great saint. We are not following him all the 24 hours with a video cassette. We also don't know all the ideas in the mind of the saint. There may be good side in which the saint might have finished the work assigned by God. Accidental death is thought to be untimely death that happens before the longevity stipulated by God finishes. It is wrong because God writes on the forehead the exact longevity only before which nobody can die under any circumstance. The accidental death itself is the death granted by God while the soul is born. Accidental death need not be viewed as bad. Jesus was crucified at the age of 32 years. Shankara was killed by black magic done by Abhinava Gupta at the age of 32 years. All these are accidental deaths only. It is also wrong to feel that a person becomes a ghost after accidental death. Jesus and Shankara never became ghosts. A soul becomes ghost only due to excess fascination to worldly bonds even if it leaves the body in old age.

3. I am unable to share the true spiritual knowledge given by You with elders. What to do?

[Elders say that I should listen and follow them. Otherwise, they say that I will lose their blessings. In such case, I am unable to put forward the true concept of spiritual knowledge given by You.]

Swami replied: If there is truth in what the elders say, they need not put any extra force to threaten you that you will not be blessed if you don't follow them! The truth in the concept itself is the greatest force. If they are applying force on you, it means that what they say is not true! You should never bend your head to elders if they are not speaking truth. You can put forward the true concept without any fear, but very politely respecting their age. You can make them agree to your point certainly through soft way in very polite language.

Chapter 6

GOD SEES ONLY SINCERITY AND DEDICATION IN HIS WORK**O Learned and Devoted Servants of God,**

[December 04, 2019] **Dr. Nikhil said:** Swami, I am unable to concentrate much on the propagation of Your spiritual knowledge due to the pressure of my job. The concepts of Your spiritual knowledge are really amazing and deserve propagation. The results of propagation are not seen due to my insufficient attention on the propagation.

Swami replied: Job is the basic stage on which both the dramas of worldly life (Pravrutti) and spiritual life (Nivrutti) can be enacted. If one has good lot of property, then, such way of thinking can be justified. If one is away from the family life like Shankara, Vivekananda etc., it also becomes justified. But, having entered into family life, one should not go back. Arjuna withdrew from the war in the beginning itself and did not withdraw from the war after it started.

Moreover, worldly life is essential for an ordinary soul, even though the soul is interested in the spiritual life. Worldly life (like doing job etc.) becomes an item of different variety, which is needed now and then in the spiritual activity. While you are eating the sweets, hot dish is also necessary now and then to provide a different taste. The point is whether you are eating sweets continuously using hot dish side by side or whether you are eating hot dishes continuously by using sweet dish as a side dish. This means whether your main activity is worldly life using spiritual life as side dish or whether you are having spiritual activity continuously using worldly life as side dish. Of course, the worldly activity is very much essential to support you and hence you must be mainly in the worldly activity using spiritual dish side by side. But, in course of time, the worldly activity becomes very easy and routine due to your long experience and this is called as *yoga (yogaha karmasu kaushalam— Gita)*. Till you become talented in the worldly activity, you have to concentrate on the worldly activity mainly.

In any stage, try to do your best for the propagation of spiritual knowledge which is God's work. You need not bother about the result of your work because, God is not bothered about the result of your

work. In any fraction of second, God can achieve the result just by His will. Hence, God is not aspiring for your result. He sees only whether you are having full sincerity and full dedication to His work as far as possible. **Only for testing your interest, sincerity and dedication to His work, He has assigned the work to you and not for any result.** His service is not like target oriented marketing job. **His service is only dedication oriented.** Hence, you shall never worry about the result of your work in the case of God. If God Rama wished, Ravana will be turned into ash and Sita will stand by His side in a fraction of second. All the drama of building the bridge on the sea was done by Him to test the dedication, devotion, sincerity and interest to Him existing in the hearts of angels. As you know, the angels were born as monkeys to serve God. **The occasion is only an opportunity to prove the sincerity of the angels towards God and not building the bridge on the sea at all.**

Among knowledge (Jnana Yoga), devotion (Bhakti Yoga) and service (Karma Yoga), knowledge is the most important. The right path in which your vehicle is moving is the most important aspect like Jnana Yoga or knowledge. The journey of the vehicle is Karma Yoga and the speed of the vehicle is Bhakti Yoga. **If the path is wrong, both the journey and speed of the vehicle become total waste.** Every time God is incarnating to remind the right path, from which often devotees slip because of wrong guides. Preaching the right spiritual knowledge is the main program of any incarnation of God. The director of an institute gives right direction to the staff so that the institute can progress in right way. Hence, director is the most important and top most holder of the post. In every generation, God is incarnating because the direction given by Him is misinterpreted and twisted by wrong preachers. God mentions this in Gita (*Sa kaaleneha mahataa, yogo nashtah paramtapa*) whenever the devotees slip from the correct path due to wrong interpretations, God incarnates Himself to revise about the correct direction (*Tadaatmaanam srujaamyaham*– Gita). God said in the Gita that the propagation of correct spiritual knowledge will give Him immense pleasure (*Jnaanayajnena Teenaaham...*). God praised everywhere in the Gita about the propagation of correct spiritual knowledge (*Nahijyanaanenasadrusham..., Sarvamjnaanaplavenaiva..., Sarvam Kaarmaakhilam..., Jnaanaagnih..., Shreyaandravyamayaat...* etc.), which is very much needed in every generation. Every time and everywhere, everybody is putting lot of

effort on devotion, sacrifice and service. Hence, there is no need of propagating devotion, service and sacrifice. Only missing correct direction is to be propagated. Shankara, Ramanuja, Madhva, Ramakrishna, Ramanamaharshi, Vivekananda, Jesus, Buddha, Mahaaviir, Prophet Mohammad etc., worked for the propagation of right spiritual knowledge only and became the top most beloved devotees of God. All these preachers are actually incarnations of God acting in the roles of devotees. A devotee will have more free connectivity to another devotee. If the incarnation expresses itself as God, the free connectivity will be suppressed. Hence, all the incarnations of God always act as devotees to become ideal examples for the human devotees. Rama is the top most incarnation because He never exposed Himself as God and behaved as an ideal human being without doing any miracle.

Chapter 7

O Learned and Devoted Servants of God,

[December 05, 2019]

1. Why are the ears punctured by ear-rings in thread marriage?

Shri Sai Ram Kiran asked: In doing the holy thread marriage small hair is leftover on the shaven head. Why the ears are punctured by ear-rings? Why the three holy threads are put?

Swami Replied: After this ritual, the boy goes to the human teacher to learn knowledge. Every day he shall take cold water bath over the head. In such case, the boy will catch cold easily. The head shall not be shaven fully because only saints shave the head fully (of course while visiting temples, the head is fully shaven indicating that the person has become almost like a saint by detaching from the worldly bonds due to devotion). Representing the total hair, a little hair (shikhaa) is left in shaving the head in this ritual. Actually, the word Shikhaa means the total hair of the head hanging behind the head. The ear rings puncture the ears developing the nervous activity in the ears, which are to be used for hearing the knowledge patiently. The three holy threads represent the nature (prakruti), which is constituted by the three qualities, which are Satvam (awareness), Rajas (inert energy) and Tamas (inert matter). This means that you should learn the knowledge from a human preacher and finally that you should worship the human form of God. You are advised to catch the three holy threads and recite the prayer on the spiritual preacher (that the preacher shall enlighten your intelligence), which means that you should catch the human spiritual preacher. Girls and the fourth caste (Shudras) are not subjected to this ritual due to the inconvenience about shaving head, daily cold water bath etc. By this, there is no loss to girls and children of the fourth caste because actually, Upanayanam means coming close to God and Gayathri means worshipping God through songs. In this actual sense, nobody is forbidden to the spiritual path. Infact, all girls and the children of fourth caste are really benefitted because the actual sense of this ritual is followed by them only.

2. What is the necessity of God Vishnu to come as Narasimha and kill Hiranyakashipu?

Shri Manikanta asked: God Narasimha is God Vishnu, who is the ultimate power. God Vishnu can come and kill the demon Hiranyakashipu directly. What is the necessity for Him to come as Narasimha, a Human being with the head of lion?

Swami Replied: A rowdy will misuse his power and gets victory violating the established rules. A good administrator, who is very intelligent, will succeed without violating the rules and interpreting all the rules in right manner only. The demon got boon from God Brahma. There is no difference between God Brahma and God Vishnu (*Brahmaacha Naaraayanah*– Veda). This means the boon was given to the demon for his severe penance by God Vishnu Himself in the form of God Brahma. If God Vishnu comes directly and kills the demon using His power while violating the boon given by Himself, God Vishnu will have to be looked as a rowdy misusing His brutal power. But, God Vishnu is the most intelligent administrator and could adjust all the conditions of His boon given to the demon for killing him. The demon asked that no type of creation should kill him. Narasimha is neither human being nor the animal-lion. Narasimha killed the demon in the center of the door, which is neither inside nor outside of house (The boon asked by demon is that he should not be killed inside or outside of the house.). The demon asked that he should be killed neither in the day time nor in the night time. God killed Him in the twilight of sunset, which is neither day nor night. Like this God did not violate any condition of the boon, yet, killed the demon. This shows the supreme intelligence of God as said in the Veda (*sa sarvajnah sarvavit*). **God is not only most powerful but also most intelligent.**

Chapter 8

MESSAGE BY SWAMI ON DATTA JAYANTI**O Learned and Devoted Servants of God,**

[December 11, 2019] There are three views regarding the relationship between God and soul, which are proposed by the three divine preachers called Shankara, Ramanuja and Madhva, who came one after the other in sequence of time and their philosophies are called Monism (Advaita), Qualified Monism (Vishishta Advaita) and Dualism (Dvaita). These three are like school teacher, college lecturer and university Professor. You immediately think that Shankara is of low standard, Ramanuja is of middle standard and Madhva is of high standard in their knowledge. It is actually reverse because this school teacher is having Ph.D. degree as qualification. The college lecturer is a PG degree holder. The university professor is UG degree holder. The highest standard-teacher is for the school children having lowest standard. The middle standard teacher is for the middle standard young students. The low standard teacher is for high standard elders doing research work. Shankara is the human incarnation of God Shiva. Ramanuja is the inseparable devoted servant (serpent) called Adishesha acting as bed to God Vishnu. God Vishnu and God Shiva are one and the same God (*Shivaaya Vishnuruupaaya*) and the Veda says the same (*Shivashcha Naaraayanah*). Madhva is a separated devoted servant called Vaayu, an angel, closely associated with the serpent and both their philosophies are almost the same.

The low standard school student requires very efficient teacher because the teacher has to create interest for knowledge in the most ignorant child to make the child to come to the school without absconding. This is the most difficult task, which can be successfully handled by the top most God only. Before the arrival of Shankara, this country was filled with ignorant and rigid children like atheists only (*Puurvamiimaasakas and Buddists*). In the case of children, psychology is more needed than the subject. So many lies have to be told to them to bring to right path. A child eats the food only when the mother says that the Moon will come down if the child finishes the food! The atheist is always very rigid with closed mind differing from a

scientist, who believes atheism with open mind. The atheist will not agree if one says that God exists different from him as controller of souls, who shouts always that God does not exist at all. How to make the atheist to say at least that God exists? If the atheist says that God exists, it is the greatest successful operation done by the greatest doctor! The only way to convince the atheist is to say that he is God and God does not exist separately from him. By this, the atheist will say that God exists because he, the God, exists. But, no soul in the creation dares to say that the soul is God. Only God can say like that. Hence, Ramanuja and Madhva, being devoted souls of God will never say that soul is God. Shankara told atheists with all boldness that soul is God and made them to say that God exists. A soul fears to say that soul is God because it is a punishable sin since it is told by the most egoistic demon only, who claims that he is God. If God says this statement, He is not touched by any sin or merit. Moreover, there is no other way than this for anybody including God. A scholar never bothers about the reformation of the soul by telling lies because scholar is always worried about exposing the truth irrespective of the uplift or downfall of the soul. Satguru is the incarnation of God and is always worried about the uplift of worldly soul and not much worried about truth or false of a concept. Hence, Shankara told this lie without any hesitation that soul is God. Which soul can dare to stand before God Shiva to say that He told a lie? Even if a soul asks God Shiva about this lie, God Shiva will peacefully ask **“What is the alternative way to convert atheist in to theist except this way? What will you do if you stand in My place? Will you say the truth only and ask them to fall in hell? As a brother, you may tell like that, but, as a Father, I can’t tell like that. Father will always try to uplift every issue, going to any extent”**.

Shankara did not stop with the conversion of atheists into theists. The father will always try to develop his issue to the highest state. Shankara took the next step to convert this atheist-converted-theist into a strong devotee of God! The atheist asked Shankara *“Now I am a theist and believe in the existence of God since I know that I am God and since I know that I exist. Since I know that I am already God, I must become God. But, I have not become God because I am not getting even a trace of His miraculous powers”*. Shankara told *“You are already God. So far, you are not knowing this truth. Now you came to know the truth that you are God. Your theoretical ignorance (Ajnaana aavaranam) has gone. Your practical ignorance (Ajnaana vikshepa)*

has not gone, which is based on the strong impression made by your theoretical ignorance. Even after awakening from dream in which you have seen a tiger, your shivering does not disappear even though you have theoretically recognized that the tiger is not true. Your mind shall be pure to get rid of the impression of ignorance. Then only, you will become God practically. For this, you have to worship and serve God for some time with pure devotion". The atheist-converted-theist became devotee due to the most wonderful attraction created by Shankara that the soul has nothing to do any effort to become God except that it shall recognize that it is God and then worship God for some time to get purity of mind (Chitta Shuddhi) to become God practically.

At this stage, Shankara left like a professor teaching quantum mechanics to the class, who covered the topic from beginning to end. Now, a devoted and inseparable soul called Ramanuja came to clarify the doubts of devotees like the senior research student of the professor coming to the class to clarify immediate doubts in the topic. The level of ego of soul at the time of Shankara was highest and hence, the soul will absorb only the statement that it is God. By the time of Ramanuja, the ego of the soul is reduced to middle level due to the long worship and service to God. **Shankara (God) told Ramanuja (devoted servant) before Ramanuja appeared on the earth that Ramanuja shall say that the soul is a part of God and not total God because the ego of the soul is reduced from whole to part.** This is also a lie and Ramanuja as a soul could not have dared to tell this partial lie also unless God instructed since the absolute truth is that the imaginable soul has no trace of comparison with the unimaginable God. Based on the level of partial absorption of truth by the soul, this partial lie is told by Ramanuja. The then converted devotees were advised by Ramanuja to continue with devotion and service to God so that the devotee develops a personal bond with God to become 'son of God' and enjoy divine bliss on salvation. Here dualism exists but God and soul (the word soul applies to the world also) are inseparable (*Apruthakkarana*) due to which Monism is attributed, which is like the monism of attribute (*Visheshana*) and possessor of attribute (*Visheshya*). The blue flower is Vishishta in which blue colour is Visheshana and the flower is Visheshya. Foolish souls on this earth thought that Shankara is corrected by Ramanuja and quarrels between the followers of both blazed much.

After sometime, the atheist-converted-theist-converted-devotee, who continued the worship and service to God (aspiring to get at least partial monism by becoming a part of God) is available with a trace of ego only. Now, God sent another devoted servant, who is Madhva, the incarnation of angel Vaayu. The Vaayu (air) is closely associated with the serpent (in hissing) and hence, the philosophies of Ramanuja and Madhva are very close. God told Madhva not to mention total dualism and to maintain a trace of monism between God and soul because trace of ego still remains in the soul. Madhva told the devotees that God and soul are totally separate entities like master and servant and the only trace of similarity between the two is that both are awareness. Of course, Shankara, Ramanuja and Madhva told that God and soul are of the same awareness. Madhva stressed on separable (not related) Rama and Hanuman (son of Vaayu) whereas Ramanuja stressed on inseparable (related as brothers) Rama and Lakshmana (incarnation of Adishesha).

When we are discussing about the relationship between God and soul, we must clarify that whether the God mentioned is mediated God or non-mediated God. If you take the creator or absolute unimaginable God, the soul is imaginable (being specific work form of inert energy) created item and hence, there is no question of any attempt to compare both God and soul and not to speak of any relationship between both. If you take mediated God (the first energetic incarnation), who is the unimaginable God mediated with the first energetic being, His body is the world, which consists of both souls and rest inert world and hence, the soul is a part of His body. Since unimaginable God merged with both the soul and body of first energetic being, we can say that soul is a part of God (or God's body). God's body is eternal since it is God. This is the philosophy of Ramanuja. In this philosophy, mediated God with His soul and world-body is similar to the soul mediated with human body (existing as a part of world-body). Both mediated God and a human being are called Vishishtas. The macro Vishishta is mediated God and the micro Vishishta is human being. The similarity between these two Vishishtas is called Vishishta-Advaita (similarity between macro and micro Vishishtas). Ramanuja used the word Advaita here, which can't be taken as exact monism in the above explanation. The macro Vishishta contains unimaginable God merged whereas micro Vishishta being ordinary human being does not contain merged unimaginable God. Hence, for comparison, the ordinary human being merged by unimaginable God or incarnation like Krishna shall be taken

and not a mere human being like Shvetaketu (in the context of explaining Tattvamasi or calling an ordinary human being as mediated God). Hence, here the word Advaita is forced to mean similarity only. **The micro-vishishta like Krishna and macro-vishishta like Narayana are exactly same since unimaginable God exists in both.** Hence, in the case of incarnation the soul becomes God so that we can justify the word Advaita used by Ramanuja and further say that what Shankara told is not a total lie because in the case of incarnation, the soul is God. He extended this concept to every soul and this much only is a lie. Every soul has the possibility of becoming God. Only a selected soul becomes God when God wishes to become the soul. **Soul never becomes God since soul is not that much capable. Only omnipotent God can descend (Avataara) to become soul and the soul can never ascend to become God by any effort.** God is capable of doing anything and hence, He became soul with body to become visible to all human beings. God Shiva or God Vishnu or God Brahma is energetic incarnation of the first mediated God. The soul of God Shiva became God with perfect monism and hence, the incarnation of God Shiva (Shankara) also has the same idea to say that only His soul is God and not every soul (*Shivah kevaloham*). The philosophy of Shankara is based on this experience of monism. Aadishesha is a devoted inseparable soul acting as bed to God (Vishnu). Hence, His incarnation, Ramanuja told the same self-experience as His philosophy. Madhva preached dualism in which the same qualified God (Narayana) is totally different from world and souls with His own divine body and world is not His body. Madhva is the angel Vaayu and is separate soul totally different from God. He told his self-experience that soul is totally different from God (neglecting the trace of similarity that both are awareness).

An ordinary soul has no relationship with God even as His servant. An ordinary soul becomes servant of God when God blesses it for its devotion. **Service to God is not the effort of the soul, but, is the blessing of God given to His devoted soul.** Hence, every ordinary worldly soul can't be taken as the soul of Madhva, which is the servant of God. Therefore, these three philosophies deal with the relationship between God and His devoted soul only and not between God and ordinary soul.

Ramanuja and Madhva are told as souls called Aadishesha and Vaayu respectively by their own original followers. One should not

mistake that I am a disciple of Shankara to call Him God and due to partiality, I am treating the other two as souls. In fact, I preach that Ramanuja is incarnation of Vishnu and Madhva is the incarnation of Brahma. God gives not only His status to His devotee, but also, gives the status of His master to His devotee! Hence, there is no objection if I call the devoted souls like Ramanuja and Madhva to be God since they have the possibility even to become master of God for their divine service. This dualism-devotion is greater than monism in which God and soul, being one, have the same status of God. Aadishesha incarnated as Balaraama is counted in the list of God's ten incarnations. Balaraama is given the status of God's master as elder brother to God Krishna. There is no difference between Brahma, Vishnu and Shiva, who are the energetic incarnations of the first energetic incarnation, called Narayana or Hiranyagarbha or Eshvara or Datta.

Datta is the first energetic incarnation of unimaginable God and is called as Satguru meaning that God is the real preacher. The three divine preachers are incarnations of God Datta. Shankara is God Shiva, Ramanuja is God Vishnu and Madhva is God Brahma. All the three divine preachers are the only one original God-preacher Datta only. These three are one only and hence, their commentaries need not be correlated since all these three commentaries are one only.

Chapter 9

O Learned and Devoted Servants of God,

[December 12, 2019]

1. How can atheistic evolutionary science clarify creation-related matters in scriptures?

[Dr. Nikhil asked: But Darwin's theory of evolution and biology in general, does not include God to explain how life evolved.

Darwin's original theory of evolution, which is based on natural selection, later gave way to the 'modern evolutionary synthesis', which unified Darwin's evolution with the genetics of Gregor Mendel. Even this modern evolutionary synthesis is also mainly based on natural selection.

Personally, Darwin was most probably a theist. He lost his faith in traditional Christianity, later in life. But it is claimed that he returned to the Christian faith on deathbed. In any case, he did not explicitly deny God. However, the theory of evolution, be it the original Darwinian evolution or the modern synthesis, is one of the major pieces of evidence that atheists depend on to claim that life does not need God to evolve.

This atheistic claim is against the philosophies of all religions including, Islam, Christianity and Hinduism.

So, how can the devotee get more clarity about Quranic references related to the creation of life by God from the atheistic evolutionary science?

Swami replied: I am not criticizing the theory of evolution or any other discovery of science because I am also a scientist fully believing the value of science, which is based on experimental validity and not on mere theoretical gossip. I agree with the scientific procedure involved in the preparation of a cup of coffee. I am not denying the scientific laws of heat in heating the milk and the scientific laws of solubility of sugar and coffee powder in the milk before forming the coffee. I am telling that a person got headache and wanted to prepare and drink a cup of coffee. The person went into kitchen, prepared a cup of coffee and drank it. I am only adding the intellectual part (Nimittam) to your inert materials (material part) like milk, heat, sugar and coffee powder (Upaadanam). I am not opposing your part, but adding the other part to your part to make your part meaningful. You cannot say that the milk got headache and wished to prepare a cup of coffee! A wise western philosopher gave this explanation to scientists as you (Dr. Nikhil) also know very well. There are some philosophies, which treat God only as

intellectual cause and the basic inert energy as the material cause. According to such philosophies only, I am completing your story of creation. Of course, the main philosophy says that God is omnipotent to act as intellectual cause as well as material causes (**abhinna nimittopaadaanam**). This main philosophy has no worldly example since there is no item with omnipotence in this imaginable world. Of course, creation of magic by a magician can be given as an example with certain limitations like assuming the magic to be true since we, the spectators, are unable to know the hidden techniques. If we assume that the unknown magic is a true creation of magician, we can give this as a perfect example. If you want an exact example, it is also available in this world as we see a genuine miracle happening from the will of God-man in which both intellectual and material cause is the God-man Himself. The point to be noted here is that this example is also the original concept since the God-man is mediated God. This is an advanced concept in the spiritual knowledge and I am not touching it to create confusion in this initial state. I cling to the basic initial philosophy only that explains God as intellectual cause (pot maker) and some primary inert material (mud) as the material cause for creation of this world. In this stage, establishment of existence of God is important for which the basic initial philosophy is sufficient.

2. I am attaching a short aarti I composed and sang for Swamiji. Please pass it on to him.

Smt. Bindiya asked: Jai jai jai jai Shri Veenu Gopala
Swam satguru datta bhagwan

Jai jai jai jai Shri Veenu Gopala
Swam satguru Datta Bhagwan

Surya se tej jiska prakash
Jiske andar aseemet mahadakash
Mannmohak adbhut swarup
Achala brahmasmi nityasiddha

Jai jai jai jai Shri Veenu Gopala
Swam satguru Datta Bhagwan

Sakshat parabrahm mukut sahasradala
Kripaalu hridya vishal turyaga
Sarupa sarvajanm Phaldata

Uttam upadesh dait avtara

Jai jai jai jai Shri Veenu Gopala
Swam satguru Datta bhagwan

Jai jai jai jai Shri Veenu Gopala
Swam satguru Datta Bhagwan

Swami replied: Your arti song is good having high standard philosophy in it. I felt very happy to read it.

3. Is there any significance of the fasts that we observe for the well-being of our loved ones?

Is there any significance of karwachaut fast we keep for husbands or ashtami fast we keep for childrens well being? Shat shat pranam and thank you for conitnuously enlightening us. Thanks, Bindiya

Swami replied: All these worships of God are good because they improve the devotion of devotee to God. Of course, these worships are linked with some worldly fruits like welfare of husband, welfare of issues etc. Unless these worldly fruits are linked, majority of people does not get attracted to do these worships. Of course, God also fulfils the worldly desires initially. But, one shall not cling to such concept only throughout the life. The child goes to LKG class for which a chocolate is offered to the child as initial attraction. But, the child has become adult and today is a PG student. If such adult also demands for chocolate to attend his PG class, it is horrible! Slowly, we shall realize that these worldly fruits are illusory and God alone is the absolute truth and turn towards true spiritual knowledge (**naastyakrutah kruteneti-Veda**) by which a personal bond with God is developed based on which God takes up all our responsibilities here and there (**Yogakshemam vahaamyaham**— Gita) and this is called Nivrutti. Hence, by Nivrutti there is no worldly loss!

4. Was Jesus Christ, Lord Krishna Himself?

[Shri Ahsan Habib asked: Hello, I was reading Your topic about incarnation of God. I wonder what if the Jesus Christ was Lord Krishna Himself!! Could You please explain Your point of view? Kind regards, Ahsan Habib (Sabuz), Dhaka.]

Swami replied: All the human incarnations of all religions are one and the same because the unimaginable God present in all human incarnations is one and the same. This does not mean that Krishna is Jesus Himself. The unimaginable God is like the gold metal with which various jewels are prepared. From the angle of gold, both golden chain

and golden bangle are one and the same. From the angle of the design of the jewel, bangle is different from chain. This is internal unity in external diversity. The messages given by all the human incarnations appear to be different in view of different cultures of the followers, but the internal essence of all the messages is one and the same. There are certain external similarities also between Krishna and Jesus. Both are born in the asylums of domestic animals. In both cases, the devilish kings killed the newborn babies. Both have done miracles for initial attraction of devotees. Both have spoken excellent spiritual knowledge. Both have met cruel death in the end (Krishna was shot dead by a hunter whereas Jesus was crucified). These external similarities are of not much importance. All human incarnations speak excellent spiritual knowledge, which is essentially one and the same since it is given by the absolute unimaginable God merged with selected human media to become human incarnations. The same current passes through different instruments causing different effects. The bulb glows giving light. The TV shows the programs, which are audible also. The fan moves giving air. Like this, functions may differ, but the internal force carrying on these different works is one and the same. Different incarnations come with different programs required in those times, but the essence of spiritual knowledge (like God exists, if one does sin God will punish the sinner, if the soul does merit God will reward it etc.) is one and the same because the ultimate speaker is the unimaginable God only. You can have any number of imaginable items, but any number of unimaginable items result as one unimaginable item only and hence, the ultimate unimaginable God is one only existing in different human media following different cultures, speaking different languages and giving different examples related to different cultures in the spiritual knowledge preached. If this main point is realized, all the religions are correlated for world peace. Every religion says that it's God created this earth and humanity. If this is correct, there must be several earths containing human beings. Unfortunately, there is only one earth with this one humanity only. This proves that all mediated Gods mentioned by different religions are one and the same internal unimaginable God, who has created this one earth having this one humanity.

5. Is the resurrection of Jesus false?

[Dattaswami, You said Jesus did not die on the cross. He with the help of His disciples escaped to India where He died at the age of 85. So His resurrection is false. Is it not?]

Swami replied: What do you mean by resurrection? If it means rising from death, there is no problem for the word 'resurrection' because Jesus died by crucifixion and rose from death again. Then, after such resurrection, He came to India and moved with Indian philosophers upto the age of 85 years after which the inevitable death of mortal body of Jesus took place and the related tomb of Jesus exists in the area of Himalayas even today. There is no alive audio-video cassette of the life of Jesus as the perfect version. The version given by some is also based on some writings only and there is a version, which says that the priests of the churches modified the details written by the disciples of Jesus. In such case, all versions have equal probability. **We can accept any version that does not conflict the divinity and spiritual knowledge of Jesus.** If the version is bringing Hinduism and Christianity to closeness, why it should not be accepted? There is a version that Jesus did not die by crucifixion due to His miraculous power. The soldier confirmed that Jesus died after piercing a spear in His stomach. It is told that a little blood came out after the injury. From dead body, blood will not come out as per medical science. Hence, the second version is that He did not die due to crucifixion and rose on 3rd day as stated by Him while He was alive. The word 'church' in His statement denotes His divine body and reconstruction of church in 3 days means resurrection from dead body after three days. He remained in inactive state in the cave for three days after crucifixion, which is possible for miraculous power. For the miraculous power of the unimaginable God merged with the human body of Jesus, anything is possible. Whether you say that Jesus did not die at all or you say that Jesus died and became alive again or you say that Jesus died at 85 years of age and then started appearing in energetic form to devotees or you say that Jesus with His alive physical body ascended the heaven- every version is possible in view of the unimaginable miraculous power of the unimaginable God existing in human incarnation. None need condemn any version told here and also any other version not told here also provided the divine power and divine knowledge of Jesus are not disturbed!

If you say that Jesus died and rose on 3rd day, this is also possible for miraculous power using which He rose even a dead body of a devotee already while He was alive. You also agree that He became alive after three days in one of the above said two ways (1. did not die at all in crucifixion and 2. died in crucifixion and became alive again). Whatever may be the way, He became alive after three days and was

seen by His disciples in physical form because Thomas touched the holes of His hands for confirmation of His crucifixion in which the hands were nailed. Hence, He became alive with His alive physical body again and this is to be agreed by both of us and also by all of us. The next question is that whether Jesus with alive physical body is existing even today? I don't think that there is any other confirmation test as done by Thomas in the long time till now after resurrection. If Jesus appears to anybody, He appears only in energetic form and not in human form. The soul will enter the energetic form after the natural death of the human form and this is the divine law of creation of God. This means that after resurrection while He was 32 years old, the physical body of the Jesus was alive for some more years probably upto the age of 85 years (After 16th year, Jesus disappeared from home and appeared again in home while He was 30 years old. In this period of fourteen years, He was doing lot of penance in association with several sages in Himalayas.). Then, as per the divine law of creation, the mortal body died and He was buried under the tomb seen even today in Himalayas. The Hindu scripture (**the Bhavishya Puranam**) speaks about the movements of Jesus after resurrection in India and His conversation with king Shalivaahana exists in that scripture exists in which Jesus says "*I am the Son of the Lord and I am born to an unmarried girl. I have propagated spiritual knowledge in foreign country*" etc. (**Iishaputtram cha maam viddhi, kumarii garbhasambhavam, mlecchadharmasya vaktaaram** etc.).

You can find the influence of Hindu philosophies on the spiritual knowledge preached by Jesus indicating His long stay in India. Jesus said that He is the truth and light, which means that He is God and this is monism (Advaita). Jesus said that He is Son of God and this concept belongs to philosophy of intermediate stage between monism and dualism, called qualified monism (Vishishtadvaita). Jesus said that He is the messenger of God, which indicates the perfect dualism (Dvaita). An ordinary worldly human being is not the soul referred in dualism because such soul is messenger of God standing in very high level of spiritual progress. All these three philosophies existed in the Veda and corresponding quotations exist. The philosophy of Jesus and the three philosophies of the Hindu Vedic religion are reflected in the famous three statements of Christianity: 1) I am in the light (Dualism), 2) The light is in Me (Qualified monism, which is intermediate between dualism and monism) and 3) I am the light (Monism).

6. How can we confidently answer difficult people who impose false beliefs on us?

[Shri Balaji asked: Respected Swamiji, Namaste.

Many times, the persons we meet might be strangers. They might try to act like a good person or a great devotee just to fool people or due to their ego or over confidence. Or maybe they are genuine with best intentions. In a short meeting, it is difficult to know and usually I end up giving the benefit of doubt and assume the person is good.

In a related case of some elders, they might even try to dominate others by getting angry, threatening to curse or not give their blessings. Sometimes I hear elders threatening that all spiritual practices are of no use without getting the blessings of elders.

How does one handle such difficult people and also get the intuition of understanding the person's real nature or intention and fearlessly give a strong response inspite of them trying all kinds of tricks to dominate and subdue? Sincerely, Balaji]

Swami replied: Every individual soul has ego in it, which makes it to think that it is the preacher of true spiritual knowledge and expects other souls to become its disciples to accept and follow him. The soul feels pleasure in it. **It does not like the continuous status of disciple to receive knowledge from a divine preacher.** The soul feels inferiority complex in becoming the disciple of somebody. This psychology makes the people to claim themselves as preachers in some time of their life before death (at least in old age) to guide some as their disciples. This irritation of skin (Kanduuti) exists with almost all the souls. Shri Paramahansa asked a preacher “**Did you get permission from God to preach this type of spiritual knowledge?**”! The age of the preacher and the extent of experience cannot stand as the indications of true concept. Generally, people quote longstanding traditions as their authorities for their spiritual knowledge. Shankara says that the darkness existing in a closed room for hundreds of years has to run away the moment the sunlight enters the room through just opened window. The darkness cannot claim right of adverse position for its long stay in that room to refuse exit. It has to exit in a fraction of second once the light enters. **Similarly, the false ignorance must run away once it faces the true knowledge even if the false ignorance existed for generations together and even if the speaker is very old.** Shankara as young man of about 30 years told very old priests of Kaladi (His native place), who were criticizing Shankara as saint doing funeral of His mother like this “*your foolish traditions can't apply in My case following true*

knowledge because the knife cutting vegetables fails to cut a stone (Shilaaprayukta kshuraadivat...)”. The basic rule (dharma) is that a saint shall not perform the ritual. But, Shankara was the only son and His mother got promise from the son that He will perform her ritual and this is amended rule for emergency with the subtle essence (**Aapatdharma- Dharma Suukshma**). The elders know only the superficial knowledge whereas Shankara knows the essence of true knowledge (the essence is that any ritual means praying God to protect the soul).

The ego of the soul gets hurt once its long desire to become preacher of some disciples fails especially when the truth is projected by very young people. To remove such ego of the elder people, Shankara says that the preacher is very young and His disciples are very old (**Vruddhaah shishyaah gururyuvaa**). Shankara lived for 32 years only, but became the world preacher (Jagatguru)! Never yield to the false concept if you know thoroughly the true concept. To satisfy the ego of elders, you can act as if you are yielding. If you observe the ego and rigidity in arguments of any person, you do the same (you can act as if you are yielding). You can get the non-existing horn of a rabbit, but you can never convince a rigid fellow irrespective of his age.

7. Kindly clarify on the third verse of Isha Upanishad.

[Shri Balaji asked: Respected Swamiji, Kindly clarify on the third verse of Isha upanishad which warns on the fate of slayers of their Atma. 'Asurya naama te loka...Atma hano janah' Who is the verse referring to by 'Atma hanah'? Is it just people who fail in Pravrutti as said in the first verse 'Tena tyaktena bunjita ma grudah kasyasvit dhanam' or it also extends to people who don't strive for Nishkama Karma yoga as said in the 2nd verse 'kurvaneha Karmani... Na Karma lipyate nare' Sincerely, Balaji]

Swami replied: People mentioned in the first verse are the same people continued in the second verse. The second is the extension of the first. If a person commits suicide, such person will fall in dark hell forever. The human life is the most precious one granted by God to give a chance to the soul for its spiritual development. When the soul ends it, it is refusing the reward (human life) given by God to it and is insulting God. **The reasons of suicide are mainly worldly, which are the most stupid.** Millions of human generations have passed away and are yet to come. **The stupid soul gives unnecessary and meaningless importance to petty issues of this illusory world and puts off the life-light, which is mainly meant for earning the grace of God.** A person

is going in a train to a city in which he has to face an interview for a very high post. In the train, the person developed quarrel with a co-passenger for getting a seat. The person is very emotional and jumped out from the train to kill himself! Does he have even a trace of wisdom? Such a person is the king of bloody fools, who gives top most importance to silly issues forgetting the top most issue, which is the main aim of the human life. Of course, a person (soul) spending the whole lifetime for worldly issues only without thinking about God also has killed his soul (himself) and this is also the suicide, which is mainly stressed in this verse. But if the person ends his life in this world, the above main aim is also ruined and hence, the suicide of life includes the above mentioned real suicide also.

8. Is Mushroom considered as Veg or Non-Veg.?

[Shri Manikanta asked: Padanamskaram Swamiji, Eating Mushroom will be considered as Veg or Non-Veg.? Please give enlightenment on this By, Manikanta]

Swami replied: The main point is that the source of your eaten food shall not suffer agony by forced death. Mushrooms are treated as fungi and even some bacteria are involved in our food materials like in the formation of curd from milk. Scientists are unable to include mushrooms either in Botany or Zoology. However, the pain is not expressed as in the case of killing a bird or an animal. Therefore, mushrooms can be taken as food, which contain lot of proteins useful for a sugar patient. On such medical angle also sin need not be investigated. Plants do not have nervous system to feel pain and hence, become vegetarian food without sin. Bose suspects awareness in plants also. Parvati left eating even the leaves of plants during her penance and hence, was called as Aparna. We need not go to such a micro level as done in the case of Jainism. If we follow the non-violence at the macro level, it is sufficient.

9. How people can be be happy even in difficult times and be ethical?

[Kum. Amudha asked: Dear Swami, How people can be be happy in entire life even in difficult time and be good and ethical all the time? On Your Divine Feet, Amudha]

Swami replied: The only way for your aspiration is to accept the existence of God and develop devotion to Him by knowing the true details of divine qualities of His personality. If one is always inspired by God that God will punish the sinners, absence of miseries is achieved

because misery or stress is only the fruit of the sin. Even if you hurt a good person, it is sin. If you show silence and peace to a bad person even though you are capable of controlling him, it is also a sin. **If sin is avoided, the pleasure of God will be in climax level.** Such a life leads to Nivrutti and when all your responsibilities are taken by God, you will be the happiest person in this creation continuously throughout your every birth in this world.

10. What is more important in a woman's life?

[Smt. Rupa Murthy asked: Padanamaskaram Swamiji! I really admire Your different perspective and underlying meaning of Your discourses. I have a few questions, which I have presented below. My questions are related to woman's duty in this world.

What is more important in a woman's life?

Is dealing with toxic relationship considered great? or

is being mother is considered great? or

is being career orient person is great?

She will be able to manage all together only if she found a proper life partner and supporting family (in-laws) which is almost not possible in today's life. no mater how many achievements she made in her life, she is treated well only if she becomes mother.

I am not able to figure out why marriage and kids are being given lot of importance in woman's life.

Being a career oriented person and pregnant for 7months and with all these questions am not able to enjoy my motherhood.

Are all these questions arising in my mind because of the situations that am going through? Is this a test by God? Am I on the correct path? I am entangled in all these thoughts and am confused. How a woman can be able to lead motherhood and career both with minimal support? Please help me and remove my ignorance swami. Regards, Rupa Murthy]

Swami replied: God is the basic support of worldly life (Pravrutti) and spiritual life (Nivrutti). Several confusing questions are playing with you like several tigers surrounding a cow in the forest. If you want to solve all these conflicts of worldly issues, you must surrender to God totally and develop immense devotion to God, which alone will divert your mind in the properly channelized way. Marriage and children are important not only for a woman but also for a man. To rectify the problems after marriage, one must be devoted to God. God will certainly help. One must be careful before selecting the life partner. Once selected and settled in the life, intensive devotion to God alone is the path to solve the problems.

Chapter 10

O Learned and Devoted Servants of God,

[December 15, 2019]

1. Is Euthanasia/mercy killing wrong or a sin?

[Smt. Priyanka Sethepalli asked: When a cancer patient at the hospital is told by a doctor that with a lot of effort, they can extend their life span by 6 more months or a year but the patient opts for no more suffering from chemotherapy or any other types of medical interventions and choses to lead the remaining life to do what he/she likes and in other terms, chooses not to fight to live longer and makes peace with upcoming death, is it considered wrong? Should such a patient always choose to fight as hard as they can to survive? Is this patient supposed to accept this suffering as a consequence of previous birth sins and go through it so that nothing is carried forward to his next birth?

If a patient is in coma and their family is asked to sign papers to end the patient's life, is it wrong if they do so. Nobody knows if the patient will ever come out of coma or not. Some people cannot afford the medical bills. Can humans decide in such a case whether or not to end another person's life.

Some people who own pets, chose to end their pet's life because they cannot bear to see their pet's suffering. But, is it acceptable to God for a human to go to a vet to end their pet's life or should a pet owner let the pet suffer?]

Swami replied: 1) The implementation of one possibility among various alternative options depends on the individual case. Finally the practical implementation is based on the specific nature of a sin done by the soul either in the past birth or sometime back in the present birth also. As per the Gita, the individual soul is born everyday and hence, everyday can be taken as new birth (if you don't believe rebirth). If the judgement of God is that a soul shall experience mercy killing, it takes place so. If the conclusion of the sin is that the soul shall suffer without mercy killing, it happens so. We cannot generalize anything applicable to all the souls because the sins were done by all the souls in different lives with different angles of intentions. The nature of the punishment of a specific sin is its exact reflection having the same modes of twists. One punishment differs from another punishment by a very narrow margin since such marginal difference exists in their source sins. It is said that Mahatma Gandhi advised mercy killing of a cow in its complicated delivery causing immense suffering to the cow. People say that as a fruit of that intensive sin (intensive deeds give fruits in this

birth itself), he was also shot dead. The analysis of deeds and qualities in the form of intentions is very very deep and very very complicated by the interference of various subtle parameters. The correct judgement can come only from the omniscient God. **Whatever is happening in a case shall be taken as the final conclusion of God.** In the case of this deeply complicated cycle of deeds and punishments as said in the Gita (**Gahanaa karmano gatih**), the conclusion is not so simple as expected by you since the conclusion is highly specific with a three dimensional network of several subtle parameters seen as well as unseen. Whatever happened finally is always as per the sharp conclusion given by God. We can get some approximate analysis of the action done by analyzing the given judgement of God as the fruit of that action. Reverse is not possible for our limited intelligence.

2. Is considering plastic surgery a sin, when a person wants to enhance some physical features they are born with?

Swami replied: Plastic surgery becomes essential for professional reasons. A beautiful film actress got plastic surgery done to make the tip of her flat nose to become a little long and lean because she has to act in beautiful roles. For ordinary life, it is not necessary since the real beauty is about the internal qualities and not about the external beauty. Do you know that Hanuman is called the most beautiful (Sundarakanda means the activity of the most beautiful Hanuman). Love based on internal qualities is always eternal. Love based on external beauty fades away in the old age.

3. Why does Hinduism have so many forms of Gods and Goddesses?

[One of my Christian friends asked me this question. “Why does Hinduism have so many forms of Gods and Goddesses? We have only Jesus Christ. Muslims have only Allah. Buddhism has only Lord Buddha and so on. How can one keep up with so many forms? Are you supposed to just pick whom you like and focus on them”? What should I answer when such a question is put forward?]

Swami replied: The question (about the multiplicity of God in Hinduism) itself contains the answer because the question mentioned “Is it picking up the form you like and focus on it?” Hinduism is a micro-model of the macro universe. If you are in the world, you are in Hindu religion also in a micro level. In the world, you have picked up the form of Jesus since you liked it and hence, you are focusing on it. Have you put the question to the world “Why are so many forms of God existing in the world because Jesus alone is God?” Some other person has picked

up Allah, who has no form. Some other person picked Buddha. Even Allah is a mediated God because the unimaginable God got mediated Himself in a formless light. As per the personal taste, the external form is selected. External form does not mean the physical features of the body. External form means the internal qualities. Both body and qualities become external form because the internal form existing in any human incarnation is the same unimaginable God. The human incarnations differ in external forms (physical features and colour of the body along with the qualities) whereas the internal unimaginable God is one and the same. If you take two human beings without God in them, in their case, the body is external whereas qualities are internal. **But in a human being when God exists, God is internal and both body and qualities become external medium only.** Of course, the noble qualities are one and the same in all incarnations, but, their modes differ. There are three modes, which are Sattvam (peaceful), Rajas (active) and Tamas (dormant). The human beings differ in their tastes to the modes of same quality. When I said that the internal qualities in the incarnations also differ, it means that the modes differ. Rama is very calm and peaceful whereas Krishna is very dynamic and both have the same divine qualities.

4. Are the trails of human colonization on Mars, a God's plan?

[Nowadays we are hearing so much about scientists trying to study the planet Mars, as a possible planet to host human life and other life forms. There are many theories where they are predicting that humans will one day live on Mars. There is a saying I have heard since childhood, "Without Lord Shiva's order, even an ant will not move a step". So, is this human colonization on Mars, God's plan? Or is this just human ambition? (May be/ may be not leading to their own destruction). There are conflicting opinions regarding this.]

Swami replied: There are living beings on the planets already, but such living beings are energetic beings meaning the souls living in energetic bodies, which are not seen by us with our eyes due to will of God (Maayaa). Even if we go to Mars and live there, there is no interference of energetic beings with us. Even on this earth, when we are travelling near burial grounds, the ghosts (energetic beings) pass on through us without any interference. Sometimes, ghosts live in our houses also without any interaction. The ghost appears and interacts with us on the will of God only.

5. Can You please enlighten us regarding God's plan and freewill of mankind?

[Swami, can You please enlighten us regarding God's plan and freewill of mankind. Can You extend the same concept of God's will vs human actions like deforestation and killing of animals resulting to extinction of some animal species like Gorillas, etc?]

Swami replied: It is said that anything happens by the will of God only due to His omnipotence. But, this omnipotence of God cannot be exploited by us in twisted directions. If one kills somebody and says that murder happened by the will of God only (since everything happens by the will of God only), the judge will say that he is giving death punishment to that person by the will of the same God only! Even when the omnipotent God comes down as human incarnation, He follows the traffic rules while walking on the road. He will not stop all the traffic by His omnipotence till He walks on the road! He can prove His omnipotence by stopping all the traffic, but He will be criticized as mad egoistic administrator of the world! Killing any bird or animal is the greatest sin unless there is a danger of your life from it.

December 16, 2019

These questions are related to rituals and some beliefs.

6. Is it mandatory to do the mundan ceremony for a baby?

[Is it mandatory to do the mundan ceremony for a baby? Does it have a religious significance? After performing the puja at the temple, where 3 to 5 snippets of a baby's hair is taken, is it mandatory to remove all of baby's birth hair?]

Swami replied: Removing the hair from the head of a baby may be scientifically good about which you have to consult a doctor. In the name of tradition if unscientific-unhealthy action is imposed, refuse it. When you are unable to offer 100 rupees due to your poverty, you can offer just one paisa and this is acceptable. In this way, if full shaving is not acceptable due to some personal reasons, three or five strips of hair may be cut.

7. Is horoscope matching very important for marriages?

[Is kundali or horoscope matching very important for marriages? In some marriages, even though the jatakam has been matched, a couple seems to be having a lot of inter personal problems and don't get along well. Should people do the jatakam matching anyway to err on the safer side? Cutting of hair and nails on specific days only and not at night time also. Does this apply even today?]

Swami replied: Astrology written by ancient sages is correct provided the astrologer interprets the horoscope in correct way. Planets (deities of planets) are nothing but the various forces of the unimaginable power of God implementing the fruits in the case of souls as per their arranged life cycles by God. Planet does not mean this inert planet of inert matter and energy existing in space. It means the deity of the planet, which is a soul existing in the energetic form associated with the required unimaginable power given by God to implement its duty. **Astronomy deals with the inert planets and astrology deals with the alive deities of the planets.** Eclipse is an astronomical fact whereas matching horoscopes is astrological concept. However, if you are bonded firmly with God, He will take care of you in all these problems.

8. Are the souls born as plants/animals, get the human birth again in order to get another chance?

[These questions are regarding animals. I have read in an article that some souls are born as fish and trees to train that soul regarding sacrifice. Once that birth is done and God feels that the soul has indeed learnt its lesson, are they born as human beings again in order to give them a second chance at human birth?]

Swami replied: The sinners of wrong directions of greediness and anger are born as trees etc., so that the souls in the form of trees are quite peaceful to subside the anger and sacrifice fruits etc., to human beings and this pacifies their greediness and anger. These punishments are given in extreme cases. Once they attain reformation, they are given human births depending on the judgement of God. This is a mechanical and routine cycle of souls.

9. How is judgement done for animals?

[Also, is the fate of some herbivores animals decided by birth that they will be killed and eaten by some carnivores' animals? A carnivore animal, by nature, is designed to hunt and kill and eat other animals. How is judgement done for animals? Also, once an animal or any creature dies, do their souls get energetic bodies like that animal only? Do they also wait for judgement like human souls have to wait 10 days for hear their fate?]

Swami replied: Once the soul enters the cycle of births of animals and birds, generally they continue with the same attitudes in the same forms. A tiger killing goat is born as goat and the goat is born as tiger just like the butcher is born as goat and the goat is born as butcher in the next life. This cycle is very dangerous since it continues generally forever. As far as the main soul is concerned, there is no difference between human beings and animals. The rules are one and the same.

After death, the soul of animal enters the energetic form of animal, which is its subtle body. While undergoing punishments in hell, the soul in the energetic animal form also realizes like the soul in the human form.

10. Why do some souls haunt around on Earth itself?

[Why do some souls haunt around on Earth itself without crossing over? We hear stories where some people can even see these ghosts and some spirits even try to enter an alive human being and cause them harm. I heard that some harmless spirits just wander around for years. Isn't any judgement done for these souls in those 10 days after a person dies? Also, how does a soul transform into an evil spirit and why does it harm people? Is having complete faith in God to protect us, the answer to prevent these spirits from approaching us?]

Swami replied: There is no difference between fascinated human beings and ghosts. Due to excess of fascination only, the souls enter the invisible energetic bodies called ghosts to wander in this world itself till their fascination is pacified. Such judgment is given by God on the 10th day after the death of any fascinated soul. **Souls enter and harm us only by the will of God to give punishments to us for our sins.** If such divine will is absent, the ghost travels in its own way and we travel in our way. **How can you worship God to avoid ghosts when the ghost troubles you for your sins on the will of God only?** If you worship God, God will come to you in human form, preach the reformation and once your soul is reformed, the sins are cancelled and the ghost leaves you. If you understand all this procedure, we can say that our worship to God removes the ghost and in this statement, the intermediate step (reformation of the soul) lies unmentioned and unnoticed.

11. Is it wrong if someone choses to donate organs and go through electric cremation?

[It is considered wrong if someone choses to donate organs and go through electric cremation after they die? Is it alright in terms of skipping the traditional way of being cremated? What all rituals should their family members follow before and after the electric cremation?]

Swami replied: Donating organs after death is a deed of merit and not a defect or sin. The cremation rituals have nothing to do with the absence of an organ in the body. Since the entire body is destroyed, presence or absence of an organ is meaningless and the rituals are not affected by this. **People with half knowledge and half ignorance speak such own poetry to confuse public.**

12. Is it right or wrong for a person to change his/her gender?

[Is it right or wrong for a person to change their gender they are born with? Nowadays, due to medical technology, transgenders are going through surgery and hormone injections to get the physical features of the gender they wish to be. Some of them feel trapped in another genders body and they are willing to go through whatever is needed to change their gender.]

Swami replied: The gender is not in any way concerned with the soul, which is related to the external gross body only. **Change of gender is the subject related to the worldly issues only and not related to spiritual issues.** In view of the souls, there is no difference by gender. All souls belong to one gender only that is female. God is only said to be the only male (Purusha or controller) and all the souls including the rest world are said to be female (Prakruti or controlled). Of course, this controller-controlled concept is based on the trend of the old generation and not on the trend of the present generation. When Tulasi Das told Meera that females are not eligible to enter his asylum, Meera asked him *“Are there males in souls also? So far I am thinking that Lord Krishna alone is male”*. Tulasi Das fell on her feet and became her disciple. Till then, Meera was a disciple of Tulasi Das!

13. Is it sin for a rape victim to abort the fetus?

When a woman gets pregnant because of a forced rape by an unknown attacker, is it still considered a sin if she decides to abort the fetus?

Swami replied: Forced rape is the sin of the rapist and not the sin of the raped lady. Even the abortion need not be done provided the husband agrees. The issue in the womb is not sinner and why should it be killed? It can be delivered and admitted to some charitable institution (anaatha aashrama).

14. What is Your take on legalizing gay marriages?

[What is Your take on legalizing gay marriages? It is already legal in some states in USA and we see many gay couples who are even raising children together. There are some people who say that all gay people will be condemned to hell and disown their own children when they tell their parents that they are gay. There is so much social taboo and shame in accepting gay people as well. Regards, Priyanka]

Swami replied: Any defect in this life is only the fruit of sin done in the past lives. A person, who mocks a eunuch, is born as eunuch in this life. If the eunuch is reformed in this birth and becomes a strong devotee of God, God will remove the defect and bless the soul even by miraculous power, if needed.

The case of a gay is highly unfortunate because God created the concept of sex and male and female separately so that both can involve in legal sex and generate the next generation. The continuity of humanity is the sacred mission of God and hence, the legal sex is treated as holy, which is depicted on the walls of temples and praised in the Veda (*prajaatantum...*) and in the Gita (*dharmaviruddhah...*). Homosexual attraction can be there as we hear that male sages were attracted by the astonishing beauty of Rama and wished themselves to become females to embrace Rama. Those sages wished to embrace Rama, but did not wish sex with Rama. Their desire was fulfilled by God when they were born as female Gopikas in their next birth.

Chapter 11

O Learned and Devoted Servants of God,

[December 17, 2019] **Shri Bhavesh, Chennai, asked:**

1. Hinduism is eternal (Sanaatana Dharma) and Swami is correlating the others with Hinduism, who eat the flesh of cow! Is it justified?

Swami replied: You mean that cow-eaters shall not be excused, whereas goat-eaters can be excused! Both cow and goat are soft-natured animals only. The concept shall be that a soft-natured animal or human being shall not be killed. Cow is only representing all the soft-natured animals. Brahmana (not by birth but by qualities and deeds) represents every soft-natured human being and not a human being born in the caste of Brahmanas. You should not kill Brahmana- means that you should not kill any soft-natured human being. You should not kill cow- means that you should not kill any soft-natured animal or bird. If you refuse other religions by non-vegetarian food, several Hindus are also eating non-vegetarian food. You should not go by the fascination towards the name of a religion. You should analyze the scripture of that religion expressed by one of the human incarnations of God without any bias. Then, you will find the essence of the scriptures of all religions is one and the same since the same unimaginable God spoke all scriptures by mediating Himself in different human forms. Is there a scripture of any religion, which says that God does not exist, sin shall be done, good work must not be done etc.? We must find the basic unity of all worldly religions through which the basic unity among all the humanity shall be developed for the sake of world-peace, which alone pleases God to the climax level. Some say that the Islam scripture says to kill non-muslims! **In such case, how the same scripture says that the Muslim shall help anybody in trouble, then preach the Islam scripture and then leave him/her freely without any force?** Both these statements are mutually contradicting! Hence, we shall think about the probability of insertions by some bad followers even in scriptures in course of time.

2. Can one's love for God miraculously cancel one's sins?

[Shri Anil asked: Jesus told that the sins of the devotee will be excused in proportion to the love possessed by the devotee to the God. Does this mean that the love to God has such miraculous power to cancel the sins?]

Swami replied: The love to God does not have any miraculous power. Even if it has the miraculous power, such miraculous power is not used to cancel the sins. Due to love to God, God comes down in human form to preach the devotee about the reformation-path of cancellation of sins, which is realization (recognition of sin without false twists supporting the sin as merit), repentance and finally followed by non-repetition of the sin in the rest of the life. Mere confession of sin is not sufficient to cancel the sins. Confession, repentance and non-repetition of sin alone complete the process of reformation of the soul so that its sins can be cancelled by God. Without the final practical step of non-repetition of sin, sins cannot be practically cancelled. With mere realization followed by repentance (both these are theoretical steps) the sins are not practically (really) cancelled, but are cancelled theoretically (means that the sins appear to have been really cancelled, but are not cancelled really). God is just our reflection (*pratiruuipo babhuuva-Veda*). When Mary Magdalena worshiped Jesus with perfumes, one fellow commented that the cost of perfumes could have been diverted to feed beggars. Jesus told that the devotee shall be allowed to worship Him to her satisfaction and commented that beggars exist always in this world. The devotee who commented like that is not eligible to pass on such comment because the immediate question to him will be **“Did you spend all your expenses of pleasures for feeding beggars only?”** Anybody shall comment only after perfect practice of a concept. Then, Jesus told that her sins will be cancelled proportionally to her love towards Him. This means that even if God preaches the total concept of reformation to a soul, the soul will digest it proportionally as per the quantity of devotion. If there is full devotion, the digestion of the concept is also full. If the devotion is partial, the digestion of the concept will be also partial. This means that unless one has full devotion on God, who preached this concept of reformation, the sins are not cancelled. If it is so, unless the full digestion is completed, sins shall not be cancelled at all. But, Jesus told that partial cancellation takes place for partial digestion due to partial devotion. This clearly means that partial devotion results in partial implementation of reformation to some

lighter sins by which some sins are cancelled and not all the sins because the harder sins take time to be cancelled through reformation.

Some say that Jesus married this lady and got children also. Whether Jesus is married or not, how does it matter as far as His valuable preaching is concerned, which alone is going to benefit us? If you have gone to a teacher for tuition in a subject, you are concerned with the preaching of that subject only. You need not bother about the personal life of that teacher. Moreover, Jesus married legally and got children. This is not any unjust and illegal activity to criticize Him. Even if God is mediated by a human body, such human body will have its own natural characteristics like hunger for food, thirst for water, sleep for rest and legal sex. All these are inevitable biological needs of human body. I don't understand that why sex alone is isolated as important. If the human incarnation eats food, drinks water and sleeps for rest, nobody is bothered! If the human incarnation or a God-man is involved in legal sex, why should such person be looked down? In such case, the God-man eating food, drinking water and sleeping for rest must be also looked down for not conquering the biological needs of the body! If illegal sex is done by such God-man, He can be criticized after analyzing the case very carefully because the case of Krishna is misunderstood. The negative qualities of rajas and tamas are sometimes, projected by God in human form so that it may help in repelling the selfish souls having positive qualities. Repulsion of selfish people avoids their exploitation of God for selfish benefits. The negative qualities are exhibited by God, sometimes, to test the firmness of faith of devotees. Sometimes, the deep analysis shows that the negative qualities are superficial only involved in testing the devotees deeply. Gopikas occupying the top most level of devotion are tested by God Krishna in all their worldly bonds. Krishna stole the butter (wealth) preserved for their issues to test the strength of the bond for wealth (Dhaneshanaa) and the bond for issues (Putreshanaa) when both bonds stand in competition with God. Krishna danced with Gopikas to test the strength of their bond with their life partners (Daarashanaa) standing in competition with God. When Krishna died, Gopikas jumped into fire, which is the test of the strength of their bond to their lives (Praaneshanaa). On deep analysis, one can find that Krishna has not done this for any selfish motive. Once this test is completed, Krishna never returned to Brundavanam and Krishna never repeated this test elsewhere in His life. Shirdi Sai Baba may appear as a smoker and this is not His weakness, but this is to test

the faith of orthodox devotees in Him. Hence, we shall not jump with fast conclusions in the case of God-men. Of course, false God-men appear as unmarried bachelors projecting themselves as winners of the concept of sex while carrying on illegal sex secretly!

3. Can we expect the possibility of human incarnations in atheist countries following Marxism etc.?

Swami replied: God said in the Gita that He incarnates in human form only for one purpose, which is establishment of justice and destruction of injustice (*Dharmasamsthaapanaarthaaya...*). He never told that He will incarnate for the sake of establishment of His existence and for destroying the atheism. God is not worried about theism, spiritual knowledge, devotion, service to Him, sacrifice to Him etc., in the spiritual line. His expectation is not establishment of theism or destruction of atheism or establishment of any topic of Nivrutti (spiritual line). The only reason mentioned by Him for the incarnation is only establishment of justice defeating injustice in worldly life (Pravrutti). Hence, even in atheistic country, He comes as human incarnation whenever injustice is suppressing the justice. As soon as the justice is established, God quits the human being with which He is merged for a specific purpose. Such human incarnation is temporary for the sake of specific purpose of establishment of justice and is called as 'Aaveshavataara'. Whenever injustice suppressed the justice in atheistic countries also, God merged with a suitable atheist and fought against the injustice and established justice.

4. What are the five Sacrifices?

[Shri Balaji asked: What are the five Sacrifices (Pancha Yajnas)? If somebody misses Satguru, who is to be worshipped in the first Brahma yajna, shall he perform it or not? If the real Satguru is not available, will the performance of these five sacrifices take the soul to the highest step?]

Swami replied: In fact, there are seven sacrifices (Sapta Yajnas):
 1) Brahma yajna in which the contemporary human incarnation or Satguru is to be worshipped. 2) Deva yajna in which the devotees are to be worshipped. 3) Rushi yajna in which the scholars preaching deep spiritual knowledge are to be worshipped. 4) Pitru yajna in which the elders of the family are to be worshipped. 5) Manushya yajna in which human guests are to be worshipped. 6) Bhuuta yajna in which hungry soft natured animals and birds are to be worshipped. 7) Aatma yajna in which the life of self is to be protected and maintained by taking food.

These seven sacrifices are shortlisted as the five sacrifices by mixing Rushi yajna with Deva yajna and by neglecting the last sacrifice, which will be naturally done by any soul.

You asked that if the Satguru is missing, shall we neglect the performance of the first sacrifice? It can be done so provided he is sure of the non-availability of Satguru because human incarnation of God comes in every generation since He does not show partiality of His close contact with devotees for few generations only. If one is not sure of this and thinks that some Guru himself is Satguru, he can perform the first sacrifice worshipping such selected Guru.

The highest step is achievement of full Grace of God. Performance of these five sacrifices is certainly a higher step. When the first sacrifice is done with the availability of Satguru, the highest step is achieved. **The Satguru is not only your guide, but also the goal itself.** Recognition of Satguru itself is very difficult and worship of such Satguru is very very difficult because of repulsion between common human media of God and soul. Recognition of Satguru with real theoretical love proved by service and sacrifice is the highest step to attain His full grace.

5. Is the experience of the world useful in spiritual knowledge?

Swami replied: The answer to this question is a full yes. Every concept of the spiritual knowledge shows a best example in the world. **This means that from the worldly experience itself, all the spiritual knowledge can be built up.** We have seen that issue-devotion is strongest with which the devotion to God stands in competition resulting in the final success. We realize that we shall love God even if the negative result is given by God just like our unshakable love to issues even if they become our enemies! We find from the worldly experience that our value exists in the highest level as long as our desire for any benefit is absent and this same experience holds good in the fruit-delinked devotion to God getting the highest value. A father coming to know that his son is serving him without any aspiration for fruit becomes highly pleased. A fan of a political hero committing suicide on his death stands as the best example for the climax devotion to God. God has created this world in which various examples exist, which on analysis are useful as the correct similes to understand the spiritual knowledge with best effect. Worldly knowledge helps the soul to understand spiritual knowledge with full clarity whenever worldly examples are given as comparisons to subtle spiritual concepts.

6. What is the greatness of Sudaama, who was blessed by God so much?

Swami replied: People say that Sudaama was not approaching Krishna due to self-dignity, which is totally wrong. Sudaama never approached Krishna because he knows thoroughly that we shall never approach God for some benefit in return. This was the main background of Sudaama for not approaching Krishna for a long time. Sudaama gave the porched rice to Krishna by bringing it as a loan from neighbors. How much difficulty lies in the sacrifice done by him by bringing it on loan! In spite of such extreme sacrifice, Krishna did not do any sacrifice in return. Anybody in the place of Sudaama will criticize Krishna in mind at least for one second. Krishna was watching the mind of Sudaama till he reached his place. Sudaama never thought like that in the way during the return journey. This unimaginable character and fruit-delinked devotion of Sudaama made God to sacrifice everything to Sudaama.

7. Isn't it true that we need a lot of courage to debate with a great saint?

In spiritual line, very much courage is needed. When we are arguing with a great saint, lot of courage is needed. Is it true?

Swami replied: There is no need of any fear during spiritual debate because our strength lies in our point of argument and not in the status of the opponent even if he is the greatest saint. It is the question of defeat of a wrong point coming into interaction with a right point, which should not be taken as personal success or personal defeat. People fight for properties registered in their names, but need not fight for concepts, which are not registered in their names! In fact, the defeated person is really benefitted because he corrected his wrong concept. There is no personal benefit for the winning person. Hence, one should not view this as interaction of a great saint with an ordinary soul. Once the concept is perfectly true, one must be courageous to stick to it be the opponent a great saint!

Chapter 12

O Learned and Devoted Servants of God,

[December 31, 2019]

1. How to correlate Vashishtha and Shankara?

[Shri J.S.R. Prasad (Professor of Sanskrit, Central University, Hyderabad) asked: In the Yoga Vashishtham (preaching of Vashishtha to Shri Rama), it is told that both knowledge (Jnaanamaarga) and action (Karma maarga) are like the two wings of bird to fly to the spiritual goal. But, Shankara condemned the karma maarga of Mandana Mishra. How to correlate Vashishtha and Shankara?]

Swami replied: Just like Vashishtha, Kumarila Bhatta also told that both Jnaana and Karma are needed side by side in the spiritual effort and this theory is called '**Jnaana-karma-Samucchaya-vaada**. His disciple, Mandana Mishra, took the path of karma maarga only, which is called 'Puurvamiimaamsaa,' which is stressing on karma (work done with aspiration for worldly fruits) only. If you take Shankara, He stressed on Jnaana (theoretical enquiry and theoretical devotion to God) only. Hence, Shankara and Mandana Mishra are exactly opposite to each other whereas, Vashishtha and Kumarila Bhatta are in the intermediate state accepting both Jnaana and Karma. This is the conflict that comes to our mind.

The whole confusion is created because the word Karma has two meanings:- 1) Action (may be worldly work or God's practical worship) related to aspiration of worldly fruits and 2) Action related to the service of God without aspiring any fruit in return. The meaning of the word karma as taken by Mandana Mishra is the first one (worldly work). The meaning taken by Vashishtha and Kumarila Bhatta is second one (God's service without aspiration for any fruit in return). Therefore, the meaning of the word karma in the second sense is not against the path of Shankara (Jnaana). Hence, the action involved in the path of Shankara is related to God and not related to the world. The action done (karma) in the second sense is a part of Jnaanamaarga of Shankara only. If you take the worldly work (aspiring worldly fruits), such Karma is against the Jnaanamaarga of Shankara. If the service to God (karma in the second sense) is absent, Jnaanamaarga is incomplete and useless like a human body without life. If you show theoretical love only to your wife praising her beauty and good qualities always, will she love you if your

practical love (like purchasing some flowers for her for decoration of hair) is totally absent? Similarly, if you know all the theoretical details with perfect analysis about God (Jnaanamaarga) using your intelligence and if you confine to prayers to God through mind (theoretical devotion) only, the spiritual effort is useless since the practical proof (Karma Yoga) is absent, which (karma yoga) is of two sub-divisions (1. Karma Samnyaasa or service and 2. Karmaphala Tyaaga or sacrifice of fruit earned by hard work). The theoretical devotion is cheating God only since it is called prostitution-devotion or Veshyaa Bhakti. In this, only theoretical devotion aspiring practical fruits, is expressed by the devotee without a trace of practical devotion. A prostitute also is expressing theoretical love to the customer aspiring money from his pocket without giving a single rupee to the customer. Due to the absence of practical proof, which is action or karma, this devotion is the worst devotion. Theoretical knowledge (knowing the correct details of God with the help of analysis) and theoretical devotion (praising God through prayers) become invalid in the absence of the practical proof or karma. Even the Karma Yoga (practical service done to God) becomes useless if it is done for worldly fruits and such devotion is Vaishyaa bhakti (business done with God aspiring for practical worldly fruits in exchange of practical devotion of the devotee). The Jnaanamaarga of Shankara includes theoretical knowledge (Jnaana), theoretical devotion (Bhakti) and practical proof or action (Karma). Shankara wrote commentaries (Jnaana) and several devotional prayers (Bhakti). Along with these two, Shankara performed the third step called Karma Yoga by wandering throughout the country doing God's work. Apart from service, He also did sacrifice of fruit of work (by getting the golden fruits rained from sky due to His prayer called Kanakadhaaraa and by donating all the fruits to a poor devotee). Hence, Shankara did both service and sacrifice (which are the two parts of Karma Yoga) while staying in the path of Jnaana. The service work done by Shankara is not worldly work, but God's work (*matkarma paramo bhava* – Gita).

Therefore, if you keep the two meanings of the word karma in your view, this confusion disappears. The karma followed by Mandana Mishra is worldly work (first sense) in which the rituals (God's worship) are done by Yajna or action (karma) with the worldly aspirations like heavenly pleasures. This karma followed by Mandana Mishra is not the work related to God as divine service without aspiration for any fruit. The work of divine service is called Karma Yoga and the worldly work

is called karma for convenience and clarification to avoid this confusion. The word Yoga always denotes association with God. Hence, God recommended for the path of Jnaana (Saamkhya) denying sacrifice of total work (*karma yogovishishyate, na karmanaamanaarambhaat etc...* - Gita). If one does the God's work only, the worldly actions and the worldly fruits will not bind him since he is not doing the worldly work (*kurvannapi na lipyate – Gita, na karma lipyate...– Veda*). When God told that total work shall not be left, the word Karma Samnyaasa is used (*tayostu karma samnyaasaat*). We have taken the meaning of the word Samnyaasa in the sense of attachment and have used this word (Karma Samnyaasa) in the sense of attachment to God's work. God Krishna has used the word Samnyaasa in the sense of detachment. Both attachment and detachment can be the meanings of the word Samnyaasa, which means attachment to God and detachment from world.

Both service and sacrifice are achieved by doing either of them! If a person does service to God, he has also done the sacrifice of fruit of work because, in that time he might have done worldly work and might have earned worldly fruit. Since by God's work, such worldly fruit is sacrificed, by such God's work sacrifice of worldly fruit is done for God in the effective sense. Similarly, if a person sacrifices now the fruit of his past worldly work (done in the time of ignorance) for God's service, it means his past worldly work is treated as God's work (*karmajam buddhi yukata hi, phalamtyaktvaa...– Gita*) in the effective sense. This is one shot-two birds! We have favoured the word Karma Samnyaasa for God's work because a saint can do only service and not sacrifice of fruit of work. The word Samnyaasa indicates the saint, who can do service only, not sacrifice of fruit of work. Hence, such usage of the word by us shall not be mistaken as the opposition to the usage of the word (Samnyaasa) by God Krishna. The worldly work done by devotee to maintain his or her life and the lives of his or her devoted family members shall be included under God's work only (*shariirayatraapi cha..., Niyatasya tu samnyaasah... Gita*). The devotee shall not marry an atheist, who will hinder the spiritual progress of the devotee. The devotee shall always try to improve the devotion of his or her family members to get cooperation from the family. God's work (or worship) done aspiring worldly fruits is worldly work only and not God's work. Similarly, worldly work (*niyata karma*) done for maintaining the body (including family) for the sake of God's work is God's work only and not the worldly work (*karmanyakarma... - Gita*).

We must understand clearly the philosophy of Kumarila Bhatta in which both Jnaana and Karma are recommended in the spiritual effort. There is no contradiction in this philosophy if you take the meaning of the word karma in the second sense (God's work), in which case karma becomes final part of Jnaanamaarga. If you take the meaning of the karma in the first sense (as worldly work), then only contradiction comes. There is a path of the same philosophy in which the word karma is taken in the sense of worldly work and at the same time, the same worldly work is made as the earlier part of spiritual effort. This is done in this way – every soul is attracted to God by projecting God as the giver of worldly fruits. This attraction to worldly fruits is exploited to attract the human being to God in the early stage. Later on, the soul is gradually detached from the worldly fruits feeling that the worldly fruits are illusory and then slowly comes to God's worship without aspiring worldly fruit (*naastyakrutah kruteneti*– Veda). Based on this policy only, the Veda speaks about God's worship for attaining worldly fruits (kaamyayajna). Such type of initial defect is allowed by saying that the fire is covered with smoke in the beginning stage (*sarvaarambhaa hi...* – Gita). This is like a worldly example –the child going to LKG class is attracted by a chocolate given to attend the school every day since the child can't be attracted by the knowledge of teaching in school in such early stage. When the child becomes a PG student, the student is very much attracted to knowledge and hence, chocolate is dropped. This path is followed by the Veda in introducing worship of God for worldly boons in the beginning and later on, introducing worship of God without aspiration for any fruit while dealing with the Upanishats in the final stage. Actually, this path is utter failure as we can observe today. Today, the PG student is also demanding for chocolate. Even in the oldest age, the soul is bothered about worldly fruits only (*vrudhastavatchintaasaktah*). Hence, if you take Jnaana-Karma Samucchaya Vaada as following both Jnana and Karma (karma as God's service), this theory is perfectly correct. Shankara condemned this theory also because the word karma in this theory is taken in the first sense, which is that karma means worldly work. Even if it is God's service done aspiring the worldly fruits, such God's service also becomes worldly work. The word karma is complicated having different senses related to different contexts (*gahanaa karmano gatih*– Gita). When God told that devotees like King Janaka got salvation by karma only (*karmanaiva hi samsiddhim, aasthitaajanakaadayah*– Gita). King

Janaka was always involved in spiritual debates and once he told that if his city is burnt, he is not bothered at all (*mithiliyaam pradagdhaayaam na me kimchana dahyate*). If he is in the worldly work (if you take karma as worldly work), which is doing the administration of kingdom, he would not have told like this!

Chapter 13

MEANING OF WORDS BRAHMAN, ESHVARA, ATMAN**O Learned and Devoted Servants of God,**

[January 12, 2020 Evening] **Shri Phani asked:-** In our latest spiritual debate we entered into discussion about the use of meanings of words like Brahman, Eshvara etc., in the spiritual knowledge. Can you please enlighten us on this topic?

Swami replied:- Every word has different meanings. Based on the context, you have to select the proper meaning. The word president can mean the president of entire country as well as the president of a tiny village in the country. Both are addressed as presidents by public. When you quote the rule that president is out of legal jurisdiction, in such context, the word president means president of the whole country and not the president of a tiny village. You can't apply this rule to the president of the village stating that all the people in the village are addressing him as president. Mere meaning of this word is not important since the context that decides a specific meaning is really important.

The word Brahman means any greatest item (**Bruhi-vruddhau**) within the boundaries of a specific category in the world. Among Hindu scriptures, the Veda is the greatest and hence, Brahman in this context means a book called the Veda. Awareness is a very precious form of inert energy and is the greatest among all the created items (hence, called Paraaprakruti) and hence, in this context, Brahman means awareness. But, the unimaginable God is greater than the greatest awareness and hence, is the absolute greatest. Awareness is relative greatest confined to all items of imaginable world. The unimaginable God is beyond this imaginable world and hence, the word Para (means beyond) is prefixed to the word Brahman. Hence, if you want to specify only the unimaginable God, it is better to use the word Parabrahman instead of using the word Brahman.

However, the word Brahman is also used to mean the unimaginable God because He is the greatest in real sense. Hence, the word Brahman has several meanings indicating several greatest items specified to several categories and the word Brahman also means the absolute unimaginable God. When the word Brahman is used, you have

to decide the actual meaning based on the context. For example, in the Gita, it is said that Brahman is generated from Akshara (eternal). Here Brahman is not eternal because Brahman is generated and anything having birth must perish. Here, in this context, Brahman means the non-eternal holy book called the Veda and Akshara means the eternal unimaginable God. Like this, based on the context, here, Brahman means a holy book only and not the unimaginable God.

Similarly, in the Gita, it is told that Krishna is the base of Brahman (*Brahmanopi pratishthaaham...*). Here, Brahman can't be taken as the unimaginable God, who is the basis for everything and has no basis for Himself. Here, the word Krishna (represented by the word Aham) means the unimaginable God. The unimaginable God merged with the first energetic form to become first energetic incarnation called Eshvara (or Datta). Eshvara (called Narayana also) merged with a human being called Vaasudeva or Krishna so that Krishna is Eshvara and also the unimaginable God because Eshvara is the unimaginable God mediated with the first energetic form. Hence, Brahman, here means the first energetic incarnation (Eshvara) and Krishna (indicated by the word Aham) means the unimaginable God or Parabrahman. This means that the unimaginable God (**Aham**) is the basis for Eshvara (**Brahman**).

In the Brahma Suutras, the first suutra says that enquiry about Brahman is to be done. Here, in this context, the word Brahman means the unimaginable God because in the Second Suutra no direct characteristic (Svaruupa Lakshanam) of Brahman is given. Only indirect characteristic (Tatastha Lakshanam) is given, which says that Brahman is the creator, ruler and destroyer of this world. For unimaginable item, no direct characteristic can be given and hence, the word Brahman referred in the first Suutra is only the unimaginable God.

In the Gita, it is told that Eshvara is the central controller of the entire world (*Eshvarah sarvabhutaanaam...*) and here the word Eshvara means the unimaginable God only because Eshvara became unimaginable God due to perfect merge of unimaginable God with the first energetic being. In literature, the word Eshvara is used in a different context to mean just a ruler as we see the word Nareshvara meaning the ruler of public in a kingdom. In such usage, the word Eshvara does not mean the first energetic incarnation of unimaginable God.

Similarly, the word Atman means the self or inert energy present as awareness in an alive body. As the body grows the awareness also grows and hence, occupies more space by expansion (*Atati iti Aatmaa*).

This word is used in the sense of unimaginable God also because as the self makes the body alive and exist, the unimaginable God also makes the world alive and exist. In the Veda, the word Atman is used to mean unimaginable God while saying that space is generated by Atman or unimaginable God (*Aatmana aakaashah...*). The same word Atman is used elsewhere in the Veda to mean the self situated in the limited body (*Aatmaanam rathinam viddhi...*).

Like this, several words having worldly meanings indicating worldly items like life (Praana), space (Aakasha) etc., are used to mean the unimaginable God as discussed in the Brahma Sutras (*Praanaadhikarana, Aakaashaadhikarana* etc.,). The name of any important worldly item can be used to mean the unimaginable God in the sense of figure of speech. Anywhere, even in the case of worldly subjects also, the meaning of a word shall be taken as per the context existing there.

Chapter 14

O Learned and Devoted Servants of God,

[January 13, 2019]

1. Is the spiritual knowledge preached You for the rare diamonds only?

Shri Phani asked:- Somebody says that if the spiritual knowledge of Datta Swami is for the rare diamonds scattered here and there only, let Him confine to those few diamonds only. Can You please give the answer to this?

Swami replied:- This point is actually told by God Krishna in the Gita itself that out of millions of devotees one only tries to reach God and among those trying devotees one only recognizes God (*Manushyaanaam...*). Such devotee is rarest of rare. Even such rarest devotee recognizes and reaches God after trying through several births only (*Bahuunaam... -Gita*). Actually, the absolute God is unimaginable and can never be even understood by anybody since He is beyond imagination (*Atarkyah... Veda*). But, God Krishna is speaking about recognition and reaching God! How to reconcile this when God is unimaginable?

This means that God Krishna is speaking about the mediated God and not about unimaginable God. Mediated God can be identified since He can be seen with eyes. Of course, both energetic and human incarnations are mediated Gods. The energetic incarnation is relevant to the energetic beings of the upper worlds. The human incarnation is relevant to human beings of this earth. Since Arjuna is human being to whom Krishna is speaking, the present context is about human incarnation only. You may say that Arjuna is seeing Krishna, the human incarnation and hence, what is the problem? The problem is not about seeing the human incarnation, but, about recognizing the human incarnation. Krishna said that the rarest one devotee only recognizes Him essentially (*Tattvatah...*). Not only Arjuna, everybody sees Krishna, but, only the sages born as Gopikas (among them also very few only) recognized Krishna essentially as God and not as mere human being as appearing externally. What is the problem for everybody in recognizing Krishna essentially as God? The problem is repulsion

between common human media of God and souls. The unimaginable God is appearing as a human being and due to repulsion between human beings, Krishna is slipping. Every human being has self-ego and jealousy towards any other co-human form. No human being can tolerate the greatness of the other human being. This problem exists in the upper worlds of energetic beings also (*Pratyaksha dvishah*— Veda). Every energetic being repels with the energetic incarnations like Vishnu, Shiva etc. Even Indra, an impartment energetic being, repelled with Shiva, an energetic incarnation and tried to kill Him with his weapon! The same human being, which repelled with human incarnation here becomes energetic being after death and goes to the upper world, where it meets the energetic incarnation. Again, there also due to repulsion between common energetic media of God and soul, the energetic being doesn't recognize energetic incarnation. The Veda says that this is the greatest loss or the greatest tragedy for any soul because the soul misses God everywhere and every time (*Mahatii vinashtih*)!

Ego (Mada) and jealousy (Maatsarya) are the topmost among the six vices (Shatgunas) and no soul can avoid these two, which are the real cataracts on the two eyes. Your friend, who passed the above comment, is also not an exception to this. He is repelling with the other devotees, who are praised by Me as rare diamonds. He is unable to tolerate the greatness of rare devotees and passed this comment!

Added to this problem of ego and jealousy, another wonderful problem is that the soul must serve and sacrifice to the extent of climax to God hidden in such ordinary human form without aspiration for any fruit in return!! A soul, which does such selfless service and sacrifice is told to be the biggest fool! (*Prayojanamanuddishya...*). Basic recognition itself is a million-dollar question and service and sacrifice without any fruit in return is another billion dollar question! This is the essence of these verses told by Krishna, the human incarnation, in the Gita, who is not only the guide but also goal. **Guru is guide only whereas Satguru is guide and goal.** Even Arjuna could recognize Krishna as guide only whereas Gopikas recognized Krishna as guide and goal. Apart from the general human repulsion between Krishna and Arjuna, there is a specific common gender-repulsion also between both! You need not doubt that how Anjaneya recognized Rama as goal in spite of common gender. Rama is in human form whereas Anjaneya is in monkey form and here even the general human repulsion is absent! We are trained by our elders from our childhood as tradition that we shall

pray and worship God so that God will give all benefits and will protect us from all problems here and there. For a long time, we absorbed this poison like the pickle absorbing salt stored in the jar. Can we get rid of this poison by any effort done for any long time? It is almost impossible for any soul and hence, the words like rare and rarest are used in the Gita. Of course, in the beginning stage, for ordinary human beings fruit linked devotion is inevitable since every beginning is always defective as said in the Gita (*Sarvaarambhaahi...*). However, in childhood, such fruit linked concepts are not strong in the mind and hence, devotion shall be developed by projecting the divine personality of God through divine stories, which, later on, will lead to fruit delinked devotion. Since in the childhood, already personality linked devotion is well established, even if the child grows to become adult, the fruit linked devotion will not enter much in to the mind of such adult.

All teachers teach the class without any partiality to any student, but, one student only gets the gold medal! This is not to discourage any soul, but, every soul shall recognize this truth and shall try to become the gold medallist. Apart from Gold medal, there are several grades below it like distinction, first class, second class and third class. One shall be careful not to fail. Even a failed candidate shall try again and again to win the gold medal. We must pity the atheists, who have not joined the institution at all. Kohinoor diamond is top most among all the diamonds. Beware that there are artificial diamonds also! Below the diamonds, there are several grades like granite stone, marble stone, gravel stone and sand particles. All these grades are only the stages of efforts and no grade shall be looked down. The atheists are carbon particles without any shining whereas the above grades have shining. But, there are some atheists, who have become Kohinoor diamonds. These running atheists are very sincere and very rigid. If they turn to the right path, they will cross all the walking theists in that path. You need not worry that how black carbon can become the most shining diamond. You must know that diamond is an allotropic form of carbon only!

Some devotees treat Me as the incarnation of God Dattatreya and want to serve Me through propagation of My spiritual knowledge. Of course, I don't know whether I am the incarnation or not. Of course, I got a vision in the holy place called Shrishailam in which God Datta (energetic form) appeared and merged with Me. Of course, that may be an illusion of My eyes! But, after seeing this unimaginable knowledge flowing out from Me, I also believed that My vision is true and not an

illusion. By this I am not boasting about Myself to be incarnation. I know the technology of incarnation. Incarnation is just mediated God and here there is no importance to the medium at all. A diamond is hidden in a cover and what is the value of the cover? All the value lies with diamond only. God Datta is the speaker of this knowledge and I am only the mike before His mouth. If I don't accept that I am an incarnation of God Datta, it means that I am the author of this excellent spiritual knowledge and that is climax of ego! Your jealousy will be more if I say that I am not incarnation (I become the author of this excellent knowledge) and you will suffer more! If I say that I am the incarnation, it means that I am zero since everything is told by God Datta only. If I say that I am not the incarnation, it means that I have told this excellent knowledge and not God Datta. The Gita says that whenever excellent true spiritual knowledge is seen, God only is the speaker of it (*Jnaaniitvaatmaiva...*) because knowledge gives the path to souls. Path is the total importance and neither journey (karma) nor speed of journey (Bhakti) is important. While doing a miracle, God can make others (even demons) to do the miracles, but, God directly speaks the most important spiritual knowledge. Hence, one shall not form a high opinion about the external medium of incarnation. By hearing the word incarnation, everybody feels jealous about such external human form of the incarnation. Sharp analysis reveals that such jealousy is based on false concept because all the greatness lies with the diamond or speaker and not with external cover or mike respectively. A climax devotee, who makes God as his servant is greater than the incarnation in which the devotee becomes equal to God. A non-electrified golden wire is more valuable than electrified copper wire!

In this context of propagation of My (God Datta's) spiritual knowledge, I suggested to My (God Datta's) devotees that I (God Datta) shall not be projected with My spiritual knowledge preached because My (God Datta's) spiritual knowledge is mainly based on knowledge of Shankara, devotion of Ramaanuja (both are theoretical) and service and sacrifice (practical proof of devotion) of Madhva linked with lack of aspiration for any fruit in return. My devotees planned local propaganda with banners etc., and asked My guidance. I told them not to do such localized propaganda projecting My spiritual knowledge because the absorbers of such spiritual knowledge are rarely scattered here and there and not localized to any area. Even if such knowledge is propagated, localized people may adsorb (surface phenomenon) but not absorb (bulk

phenomenon). If such knowledge is propagated through E-mails and TV channels, all the rare diamonds will certainly face it. If they want to propagate Me in a localized area only, I told that I shall be projected as an astrologer or a man of miracles. All the temples are flourishing because God in these temples is projected as the miraculous power to solve worldly problems. **Only one Kohinoor diamond appreciates that the real devotion (love) is always selfless.**

My friend, who passed the above comment, has misunderstood Me to be confined to diamonds only. That is a total misunderstanding. Propagation depends on the receivers of knowledge. Hence, the way of propagation (localised or universal) shall be selected in such a way to suit the level of receivers of knowledge. This is My actual point and My point is not to confine to the rare diamonds only. I have presented the overall picture of the process of propagation and various levels of audience.

The Kohinoor diamond absorbing or appreciating the selfless devotion is in the top most level and is the goal to be reached by all the devotees. Projecting the gold medallist is to encourage every student to put hard work to become such rarest gold medallist. At least one shall become the diamond (distinction), which is very near to Kohinoor diamond by reducing the aspiration for the fruits to the climax as far as possible. Hence, the spiritual knowledge is mainly meant for the majority of lower grades only and not at all for the Kohinoor diamond, which has already reached the highest level and does not require preaching from anybody. Diamonds also do not require much preaching except just reminding the concept already preached.

Chapter 15

DIVINE MESSAGE ON SAMKRAANTI**O Learned and Devoted Servants of God,**

[January 15, 2020] Samkraanti is transition from worldly life represented by south hemisphere (**Dakshinaayanam**) of time, which is six months from July, 15th to January, 15th, in to spiritual life represented by north hemisphere (Uttaraayanam) of time, which is six months from January, 15th to July, 15th. It is said that one shall die in Uttaraayanam to get salvation. Ignorant people think that one shall die in the north six months to get salvation! **Several great devotees died in the south six months and got perfect salvation.** Hence, the north half year means spiritual life and the south half year means worldly life. **This concludes that one shall die in spiritual life and not in the worldly life.** At least, before death, one shall enter spiritual life. Bhishma was said to have waited up to the north six months to die, which was his misunderstanding of the concept in terms of time. He always misunderstood even Pravrutti by keeping silent when Draupadi was insulted in the court (blindly bound to his promise that he will not oppose the king) and also supported unjust Kauravaas in the war. But, in his last period of time, Krishna came to him and Bhishma died praying Krishna with full concentration and got salvation. Ignorant people misunderstand that Bhishma got salvation because he died after January,15th!

The Veda says that spiritual life and worldly life are far from each other directed towards opposite north and south poles (**Duramete vipariite vishuuchii**). Based on this, the north and south regions of space entered and based on the movement of earth around Sun (astronomical scriptures of Aryabhatta and Brahmagupta reveal clearly that earth moves around Sun and not vice-versa), time spans entered and all this is only a picture of representation. The earth is divided into two hemispheres:- 1) North hemisphere starting from Makara zodiac and ending with Mithuna zodiac covering north-east direction and 2) South semi-sphere starting from Karkaataka zodiac and ending with Dhanush zodiac covering south-west direction. In the north hemisphere, deities called Kubera, Shiva, Indra and Agni are covered, in which Kubera

stands for Makara and Kumbha zodiacs owned by Saturn (north), Shiva stands for Miinam zodiac owned by Jupiter (north-east), Indra stands for Mesha and Vrushabha zodiacs (Mesha owned by Mars and Vrushabha owned by Venus in east) and Agni stands for Mithuna zodiac owned by Mercury (east-south). In the south hemisphere, deities called Yama, Nirruti (demon), Varuna and Vaayu are covered, in which Yama stands for Karkaataka and Simha zodiacs (Karkaataka owned by Moon and Simha owned by Sun in south), Nirruti stands for Kanyaa zodiac owned by Mercury (south-west), Varuna stands for Tulaa and Vrushchika zodiacs (Tulaa owned by Venus and Vrushchika owned by Mars) and Vaayu stands for Dhanush zodiac owned by Jupiter. You can understand this picture clearly by keeping a square of 12 zodiacs superimposed on circular earth as per the above description. The motion of self-rotating Earth around Sun makes the position of Sun in one zodiac for one month (ex:- Sun exists in Makara zodiac from January, 15th to February, 15th with which Uttaraayanam starts and Sun exists in Karkaataka zodiac from July, 15th to August, 15th with which Dakshinaayanam starts). All this picture can be easily understood with the help of the knowledge of Astronomy. Due to self-rotation of the earth (one day for one self-rotation) all the 12 zodiacs distribute the time of one day among them. The earth completes its rotation around Sun in one year so that Sun exists in one zodiac for one month. Based on the position of planets in zodiacs and distribution of 27 stars among 12 zodiacs, one can see all the zodiacs, 9 planets and 27 stars on the sky in the specified times based on the above astronomical picture. Astronomy is science dealing with inert physical planets, stars and zodiacs. Astrology comes under spiritual knowledge in which the deities of planets and stars are dealt with. These deities of planets are the executives of the cycle of deeds and fruits of all the souls. Mars in Astronomy means an inert planet in the sky. Mars in Astrology means the deity of the planet and deity is an energetic being with which some unimaginable powers of God merged to enable it to perform its duties. Some confuse Astronomy with Astrology! Rahu and Ketu are demons and swallow Sun and Moon due to anger and this is called eclipse since both Sun and Moon indicated to God Vishnu about the cheating of demon (single demon was cut to become two demons). **This eclipse is between the deities of planets and not between the inert planets.** The eclipse we see is Astronomical phenomenon and not Astrological. The swallowing of the deities of Sun and Moon by the deities of Rahu and Ketu (shadow planets) can't be

seen by us and energetic beings only see it. However, instructions like bathing and worshiping God on the day of the eclipse we see is good Arthavaada (lie told for a good purpose) and shall not be disturbed for the sake of beginners. By this explanation, both physical science and spiritual knowledge are not disturbed at all! The shadow formed on Sun and Moon through the physical eclipse we see, is considered as Rahu and Ketu, the shadow planets. This is a representing simile of the actual concept taking place between the deities of planets.

The word 'Samkraanti' is also used when Sun moves from Mithuna to Karkaataka. Movement of Sun in 12 zodiacs in one year is assumed relative motion only and not the absolute true motion, which is actually the motion of self-rotating earth (in one day one rotation is completed) around Sun. The movement of earth is superimposed on the Sun as assumed relative motion. The worldly life starts with Dakshinaayanam when Sun transits (assumed relative motion) from Mithuna zodiac owned by Mercury to Karkaataka zodiac owned by Moon. The business done with God (represented by Mithuna of Uttarayanam) changes to the worldly mind (owner of Karkaataka is Moon standing for mind) starting to believe that business shall be done by the own plans of mind for success and not to depend on God. **Hence, the soul feels that business devotion involving the faith in God is not better than the materialistic business.** This transition means development of atheism replacing theism. The next zodiac is Simha owned by Sun standing for intelligence. This develops analytical knowledge of science involving only creation and not creator. The next is Kanyaa owned by Mercury indicating the business done based on unethics aiming at profit only. The next is Tula owned by Venus indicating unethical illegal sexual affairs. The next is Vrushchika owned by Mars shows fights for unjust gains. The next is Dhanush owned by Jupiter involving the rituals done for benefits not based on God, but, based on the doctrine of action or karma (Puurvamiimaamsaa). From Karkaataka to Dhanush, Dakshinaayanam stands. Uttaraayanam stands from Marakara to Mithuna.

Makara Samkraanti (Sun relatively moving from Dhanush in to Makara) means transition from cool winter to hot summer. Coolness represents happiness and convenience in worldly life whereas heat represents misery and inconvenience in spiritual life. It is transition from worldly life to spiritual life. The path to hell is full of roses whereas the path to heaven and God is full of thorns. This represents strengthening

Sunlight standing for knowledge that removes darkness-ignorance. On this day (January, 15th), Sun moves (in relative sense) from the zodiac called Dhanush to the next zodiac called Makara. The Lord of Dhanush is Jupiter whereas the Lord of Makara is Saturn. Jupiter is related to the religious rituals done for benefits. Saturn is the Lord of spiritual knowledge (**Jnaanakaaraka**). This is transition from Pravrutti to Nivrutti. Jupiter representing justice means that the soul has reached a stage in Pravrutti in which absence of sins is completely achieved and following state of doing merits is also attained due to recognition of unimaginable God rewarding merits and punishing sins (this is original Puurvamiimsa of Jaimini accepting God). Saturn representing the knowledge means the detailed spiritual knowledge about God. The subsequent zodiac of Makara is Kumbha for which also Saturn is the Lord. In the whole cycle of 12 zodiacs, such continuity of the same Lordship does not exist anywhere. This means that the analysis of spiritual knowledge must be always continuous. From this day (January, 15th) for six months the time is treated to be very precious and holy called Uttaraayanam. People say that the ritual Upanayanam must be done only within this Uttaraayanam. Actually, Upanayanam means coming close to God and in this essential sense anytime is holy. The north-east corner zodiac indicating the place of God Shiva, Miinam, is also within this holy hemisphere. God Shiva is said to be the deity of spiritual knowledge (**Jnaanam Maheshwaraat...**). The Lord of Miinam is also Jupiter, which indicates that you have to work for the welfare of the world even during Nivrutti by preaching justice to world in Pravrutti. Jupiter is the deity of justice (**Dharmakaaraka**). Next comes Mars of Mesha representing fights, which have to be done for justice. Next comes Venus of Vrushabha representing legal sexual life, which has to be done for extending the humanity in the service of God. Next comes Mercury of Mithuna representing business devotion with God, which is inevitable in the beginning stage having the advantage that at least the existence of God is accepted. All this is explanation of Uttaraayanam.

In this way, you can find the same item having two different angles called Pravrutti (**Dakshinaayanam**) and Nivrutti (**Uttaraayanam**). Knowledge can be worldly as well as spiritual. Rituals can be for benefits as well as for worshiping God without aspiration for any fruit. Fights can be for justice as well as for injustice. Sex can be illegal as well as legal. Business can be unethical as well as ethical. Both these angles depend on the nature of the soul. **The planets**

only represent the existing nature of the soul and do not induce the nature into soul! Clever people reverse this and say that the sin is done due to the influence of a bad planet. The truth is that the sin done by the soul is represented by the bad planet. Upanayanam and Gayatri mean becoming close to God by singing devotional songs. In this true sense Upanayanam can be done at any time. The representative models indicate the concepts and the model and concept are not physically related in anyway. Our three coloured flag represents the country-India and there is no trace of physical relationship between the flag and country. In the flag, the upper red colour is Rajas (creation), the middle white colour is Sattvam (ruling) and the lower blue (or green) colour is Tamas (destruction) representing Brahma, Vishnu and Shiva respectively. The three colours representing three qualities indicate a living being of public whereas the stick, cloth and colours are non-living inert items. This means that the model always represents the concept and has nothing to do with the concept in real sense. Once, in a speech, Shri Satya Sai told “This is finger and that is flower. With the help of this finger, you should see that flower. Once you have seen the flower, the finger is not necessary”. This means that the finger shall not be cut since you have seen the flower! The finger shall be respected by you since it helped you to see the flower. If the finger exists, it will help others also to see the flower. Before you saw the flower, finger was essential for you also to see the flower. Similarly, in the beginning stage, model is essential to realize the concept. In the advanced stage also, after seeing the flower, you should be grateful to respect the finger that helped you and which is going to help others in future. This is the reason for everybody saluting and respecting the National Flag. Hence, in the beginning stage divine statues and photos of God are essential to understand the existence of unimaginable God. Once the unimaginable God is understood and realized by identifying the contemporary human incarnation, the statues and photos are not necessary for such a realized devotee. Even such realized devotee must be grateful to statues and photos, which help others in similar beginning state. The human form of the statue indicates the form of the contemporary human incarnation to be searched by you (it means that human form is common between statue and human incarnation). In this angle, even a realized soul worships statues and photos with gratitude and to stand as an example for other beginners (*Lokasamgrahamevaapi...* —Gita). Representative models are only for the beginners and not for advanced scholars in

spiritual knowledge. **The rigid religious traditions succeed in the case of an ignorant beginner, but, fail in the case of a true scholar.** Shankara told that the knife used to cut the vegetables fails to cut a stone (*Shilaaprayukta kshuraadivat...*)!

Any statue or photo is made of some material consisting of both inert energy and inert matter, which lack non-inert awareness. Every statue in the temple is already associated with life initiation (*Praana pratishtha*). Even in house while worship of photos and statues is done, life initiation is done. But, life is not appearing in these inert objects! Hence, it means inert matter+ inert energy+ non-inert awareness are essential in the object (which is human being) and this is the message of the ritual called life initiation. By this, the devotee is advised to search for alive human incarnation, which is matter+energy +awareness (external medium)+ merged unimaginable God (through energetic incarnation). One must transit from inert matter and energy into non-inert awareness to approach human beings and then search for human incarnation. This is real transition or Samkraanti, which is leaving bad traditions and following good traditions including meaningless traditions also meant for beginners (for their encouragement).

There are three types of tradition:- 1) Good traditions established by sages followed by realized souls. 2) Meaningless traditions established by sages for the sake of beginners followed by even realized souls and 3) Bad traditions established by ignorant priests in latter period of time.

A good tradition is to perform every ritual by knowing the internal meanings of the Vedic hymns to improve spiritual knowledge and devotion to God. Upanayanam means becoming close to God and Gayatri means pleasing God through devotional songs. Sacrifice (Yajna or homa) means pacifying the hunger fire of a soul (human being or bird or animal) by offering food. The Veda Adhyayana means knowing the deep meanings of the Vedic hymns.

A bad tradition is like doing ritual blindly without understanding its background and without knowing even the meanings of the Vedic hymns. **Upanayanam in real sense is not putting three threads and initiating the child into a Vedic hymn written in Gayatrii meter.** Sacrifice does not mean burning ghee in physical fire and wasting food like milk in the name of worship while several hungry living beings die every day. God will be immensely pleased if hungry souls (issues of

God) are fed. The Veda says that even a trace of food shall not be wasted even in the name of worship (**Annam na parichakshiita**). Ignorant priests burn a silk sari on the final Purnaahuti day in the worship of divine mother, who will be very much pleased if the same sari is given to a poor lady.

A meaningless tradition is for development of a beginner and not for a scholar. But, scholar also follows it for the sake of protecting faith in the beginners. Annual ritual for a departed soul on its date of departure is good because a deserving receiver fed and honoured with money and cloths is merit (Punyam) that protects the departed soul as well as the performer. This ritual can be done on any day and date of death is not necessary. But, sages have created certain lies (Arthavaada) so that a greedy person does this sacrifice on the death date of parents under the created impression that through feeding deserving priest the departed soul is fed! The departed soul is in energetic body and takes energy as food. But, this lie is created so that even an ignorant greedy person does this ritual with the fear that his parents will suffer with hunger if the priest is not fed on their death date! A true scholar knows the background truth, but, performs this ritual for the welfare of greedy persons! A scholar will not condemn a mother feeding her child by telling that Moon will come down if the child completes the food and the scholar supports this at least in the view of his own child!

These festivals are used to induce devotion to God in ordinary souls through worships. **Festivals are specific times and holy places or specific places selected for the welfare of ordinary souls.** A true scholar worships God always everywhere and such scholar is said to be in 'Mahaavratam' of Patanjali, which is beyond place and time. For ordinary souls, certain Arthavaadas are essential to attract their ignorant minds and hence, the truth in Arthavaadas shall not be revealed to them, which may damage their faith. Even a true scholar follows these Arthavaadas in the interest of beginners. But, if the true scholar (Jnaanii) violates these Arathavaadas occasionally due to certain special circumstances, such true scholar shall not be blamed by the ignorant priests. A saint shall not do the death rituals of his parents because he has crossed all the worldly bonds and also knows that any death ritual is only prayer to God to protect the departed soul. The ignorant priests objected saint Shankara to perform the death ritual of His mother and denied to give fire for it. The mother of Shankara has already gone to the abode of God directly without the need of any ritual (that is done for

the body only and not for the soul). In anyway of cremation like burning, burying, drowning in water etc., the five elements of the dead body merge with the five cosmic gross elements only. There is also a tradition to leave the dead body in forest as food for birds and animals and in this way also the five elements of the dead body merge with the five cosmic gross elements only! Shankara being the incarnation of God Shiva burnt the body with the fire generated from His third eye!

In the case of Shankara the special situation was that His mother got a promise from Him that He will perform her funeral ritual before accepting His sainthood. Shankara promised her the same since He came down to the earth to propagate spiritual knowledge as a saint. In view of the importance of the program, He promised her about the same. Even an ordinary human being shall not break the promise given to any other human being and not to speak of mother. Hence, He performed her funeral ritual and this is not breaking the tradition because any ritual is only prayer to God to protect the departed soul and anybody can do it even for an unknown person.

The Gita says that the background knowledge of a traditional ritual is more important than following it blindly (*Shreyo hi jnaanamabhyaasaat*). Further, the Gita says that the attention by spiritual knowledge and devotion on God is more important than the background knowledge of a ritual because the essence of any ritual is only improvement of spiritual knowledge and devotion to God (*jnaanaat dhyaanam vishishyate*). At the end, the Gita says that service with sacrifice of the fruit of hard work is more important than mere theoretical knowledge and theoretical devotion and this is the final full stop (*Dhyaanaat karmaphalatyaagah, tyagaat shaanti ranantaram*). The word 'Shaanti' in the Gita means full stop beyond which there is nothing remaining to be said.

Chapter 16

O Learned and Devoted Servants of God,

[January 25, 2020]

1. Why did Baba only appear in Your experience?

Shri PVNM Sharma asked: Swami! You often tell Your experience about the incident that happened in which You prayed Rama whereas Shri Satya Sai appeared before You asking You to propagate spiritual knowledge. Why some other divine form did not appear?

Swami replied:- Often I get divine visions in which mainly God Datta appears as energetic form and speaks with Me, sometimes even for several hours! Of course, other divine forms of God Datta, which are energetic incarnations and energetic forms of past human incarnations, also appear now and then. In all these visions, the divine form seen is only energetic form and not materialized human form. For the first time in My entire life so far, that was the only one occasion when the divine form appeared before Me was materialized human form and also the silver throne on which He was sitting was also materialized form only! Actually, I expected that as usual the energetic form of God Rama will appear before Me since I prayed God Rama with a spontaneously composed song in Sanskrit (*Yaache shriiraamam, tavaasmiiti*). I composed this song on God Rama for a materialistic help because Rama told that if anybody surrenders to Him saying that he belongs to Rama, Rama will certainly protect the devotee (*Tavaasmiticha yaachate-Ramayanam*). But, instead of Rama, Shri Satya Sai appeared in materialized human form before Me sitting on materialized silver throne!

There is always a deep spiritual message in the actions of God, which is understood by us in due course of time through sharp analysis. The main question is that why when the prayer was done for Rama, Satya Sai appeared? The answer for this is that in spiritual knowledge to be propagated by this Datta Swami shall be based on the most important concept of contemporary human incarnation. On that day of prayer, Shri Satya Sai was alive in Puttaparti and hence, was contemporary human incarnation of God Datta. Rama was also human incarnation, but not the then contemporary human incarnation. The contemporary human

incarnation clears all the spiritual doubts to make the spiritual knowledge very strong to generate powerful devotion. Such facility is not with statues and photos of energetic incarnations and past human incarnations. This is the reason that why other energetic incarnations like Vishnu, Shiva, Brahma etc., or other past human incarnations like Rama, Krishna, Shirdi Sai etc., did not appear as energetic forms on that day. The very first statement of Satya Sai was that I was selected by Him for the propagation of spiritual knowledge. The appeared form was not an energetic form but human form because contemporary human incarnation is always human form and not energetic form.

Another important point was that Satya Sai appeared as 16 years boy while the same Satya Sai was existing in Puttaparti with about 75 years age simultaneously! He could have appeared with the same 75 years age. What is the background in this point? Satya Sai is incarnation of God Datta, who is said to be always with 16years age as indicated by one of His holy names (*Nityashodasha varshiiyase namah*). Angels always appear as 30 years old (*tridashaah*). The reason is that you have to love God Datta as your son and not as your father. The love to issues is always real and highest because even if the issues are ungrateful to parents, parents love the issues blindly. The devotion to issues is really real because apart from theoretical love (knowledge and devotion), practical love (service and sacrifice of fruit of work) also exists without aspiration for any fruit in return. Since God expects issue devotion from us so that even if He is not fulfilling our desires, our devotion to Him shall not change. This is very much inconvenient to us! Hence, we like to treat Him as father so that even though we are ungrateful to Him, He shall not care for it and shall show real love to us! In order to reverse our concept, He appears always as 16 years boy, who can be our son only and not father!! The angel with 30 years age has a chance to be father, but, God Datta appearing as 16 years old boy has no such chance to be father and has only one chance to be son.

Chapter 17

O Learned and Devoted Servants of God,

[February 10, 2020]

1. How is it that both theistic and atheistic scientists make major discoveries?

[Shri Durga Prasad asked: Paadanamaskaaram Swami, Many great scientists acknowledged God for the innovative ideas that they got during their research which otherwise look impossible. On the other hand, even the atheistic scientists also get some wonderful or devastating ideas. How can that be possible? At Your lotus feet, Durga Prasad

Swami replied: The discoveries in science are from omniscient God for the sake of welfare of this world. The ultimate aim is to help the world and not to project Himself as the real discoverer. The Veda (spiritual scripture), Shaastra (secondary scripture to help the correct interpretation of the Veda) and Vijnaanam (science) are exhibited by God only (*Vedaah shastraani vijnaanam, etat sarvam Janaardanaat*). **The scientist is only a medium to convey that discovery to the world.** For God, it is immaterial whether the medium is theist or atheist. A theistic scientist recognizes the importance of God in his discovery whereas an atheistic scientist does not recognize God at all. God is not bothered about the credit of the source of discovery. Einstein and Newton discovered very prominent concepts of science and acknowledged God as the source for their inventions. An atheist can become even the human incarnation to fight against injustice in an atheistic region. The atheist does not know that God entered him to oppose the injustice. God does not care for the credit and His aim is only to oppose the injustice and get victory for justice.

Once a scientist was unable to solve a problem in his research work and was so much vexed to go to forest for committing suicide. He was a strong devotee of Shri Satya Sai Baba. Shri Satya Sai appeared before him and suggested a new formula, which could solve that serious problem. This incident is mentioned in the life history of Shri Satya Sai.

2. What is the meaning of the word ‘Govinda’ as we hear in Bhaja Govindam song?

[A question by Shri PVNM Sharma]

Swami replied: Govinda means the cowherd associated with cows and indicates Krishna. This word Govinda also has another meaning, which is that Govinda is God, who is associated with the human body, the bundle of senses, (*Gavaam indriyaanaam samghaatam narashariiram vindate prapnoti iti Govindah*). It means the unimaginable God who is mediated with human body, which is a bundle of senses. This meaning applies to any human incarnation and specifically to Krishna, who is the human incarnation of God. The Satguru like Shankara is the contemporary human incarnation of God, who sang that one must serve the Satguru to get the real spiritual knowledge for the protection of the soul (*Bhaja Govindam... Muudhamate*). Here the word Bhaja means to reach and to serve (*Bhaja praapane sevaayaam cha*). An old scholar, who is very near to death is memorising Sanskrit grammar so that he can visit the court of the king to earn something showing his talent in grammar. No doubt, grammar helps in understanding the spiritual scripture in correct way. But, that was not the intention of the scholar! Hence, Shankara was advising him saying “*O fool! Serve Satguru to get correct spiritual knowledge that can alone protect you in the time of your death*”. Shankara was sympathising the scholar advising him to concentrate on God at least in the old age when the life time has almost come to the end. The soul is involved in worldly bonds only even in such last minutes! This is the background of His song Bhaja Govindam. Krishna is Satguru, who gave the wonderful text of spiritual knowledge called the Gita. Hence, this means that one shall worship Krishna. God does not need our worship since He is not fond of any fame. The best worship of Krishna is to read the Gita, understand it in proper direction and assimilate it for practice. By this, the soul is uplifted and Krishna is very much pleased with that. But, the Gita is in very much condensed form and proper direction of it can't be so easily understood by every ordinary soul. Hence, Shankara means Govinda as Satguru, who is the contemporary human incarnation of God in that time and He Himself is such Satguru. Shankara is indicating that the scholar must approach Shankara for such guidance so that the scholar can be uplifted at least in the last minutes of his life.

3. Can you give more clarification about ‘Rajayoga’ followed by king Janaka?

[A question by Shri Phani]

Swami replied: Rajayoga is a type of spiritual path. The word Raaja is related to quality called Rajas, which is the basis of the work

(*Rajah karmani...*). Yoga means the attainment of grace of God by pleasing Him. Now, Rajayoga means attainment of grace of God through work. The work is of two types:- 1) Worldly work and 2) God's work. You have to identify, which is worldly work and which is God's work. **You can attain the grace of God through God's work only.** Why God shall show grace on you if you are doing worldly work and not God's work? But, before this, you have to clearly differentiate God's work and worldly work.

Let us take king Janaka, who is attending the administration of his kingdom and an ordinary employee doing his professional work to earn livelihood for comparison. Administration of a kingdom is inevitable for king Janaka. Earning livelihood is also inevitable for the employee. The employee may not have backside ancestral property for livelihood so that he can do God's work leaving the job. For him, job is essential to maintain life in his body. If life quits the body, he can't do the God's work, which is propagation of spiritual knowledge to bring peace in the world by which God will be immensely pleased. Hence, in his case doing job is also a part of God's work only. We can straightly say that his job work is also God's work. Let us take the case of another employee, who has sufficient support from backside due to lot of ancestral property. If he is also doing job, he has much desire to increase his wealth. Mentally, he is not fixed in God in complete sense. He is also doing God's work in his leisure time. This employee is divided between world and God and his job work can't be considered as God's work because he is still attached to the worldly bonds like money and family. He is doing job to become richer and to make his family richer. Both the employees got the opportunity to do extra worldly work to earn more. If both leave God's work and take up extra worldly work for more earning, for both, world is greater than God. Such extra worldly work is not Rajayoga and even the job work of the second employee is not Rajayoga. If both refuse the extra worldly work so that God's work (propagation) is not affected, the first employee is 100% in God's work only and the second employee is 50% in God's work. There is a third employee, who never cares about God's work and is always craving for extra worldly work to become richer and richer and to make his family more and more rich. Such fellow is totally materialistic and is 100% in worldly work and 0% in God's work. Very careful analysis of all parameters is necessary to decide, which is God's work and which is worldly work. Let us take the case of a special devotee, who is 100%

involved in God's work (propagation), you can't say that he/she is 100% involved in God's work by external observation. He may be doing God's work to earn more money and fame. In such case, all his God's work is worldly work only. The external work can't say whether it is God's work or worldly work unless the internal mind is analysed. Based on the internal intention, worldly work may be God's work and God's work may be worldly work.

King Janaka continued as king even in old age because he had no sons and he could not find a proper person for the kingship. Moreover, the public was very much rigid that only king Janaka must continue as king. The administration became inevitable. He was forced by public to do the administration. As far as possible, he was participating in spiritual debates and discussions of sages only. His mind was completely absorbed in God only. He was totally detached from the administration and with the blessings of God, he was functioning as an excellent king! He is totally detached to the throne and was living like a lotus flower in lake without affected by the external water (*Padmapatramivaambhasaa*— Gita). The sages conducted a test regarding his detachment. When he was present in a spiritual debate, he was informed that his city called Mithila caught fire. At once he replied "*Let it burn, nothing of mine is burnt*" (*mithilaayaam pradaghaayaam...*). Such kingship of Janaka was also treated as God's work only and not worldly work. The kingship was in the interest of good administration of the city so that sins are controlled and works of merit are encouraged and this is also for the pleasure of God. The kingship was not due to any personal interest. Inevitable good work to bring peace in the society is also God's work. Such inevitable work shall not be left, which is also a part of propagation of spiritual knowledge only (*niyatam kuru karma tvam...* Gita). The intention of mind decides the colour of work and unless the intention is free of aspiration for any selfish-fruit in return, the word yoga can't exist there and the person can't be called yogii (*Nahyasamnyastasamkalpo, yogi bhavati kashchana...* Gita). If one is not Yogii, he can't be called Rajayogii. If one is not a human being, you can't call him preacher or Guru! This means that unless your work is not related to God either directly or indirectly, it can't be called Rajayoga. When you are earning your livelihood, it is also Rajayoga because without that the life can't be maintained to do God's work. If you are doing God's work with

aspiration for some worldly fruit in return, such God's work is not Rajayoga.

Chapter 18

O Learned and Devoted Servants of God,

[February 11, 2020]

1. What is the connection between theism and the belief in the Veda?

[Shri J Prasad (Prof. Sanskrit, Central University) asked: Veda is the authority regarding the existence of God. It is said that atheists do not believe Veda. The Vedic scholars believe that accent is the main soul of Veda and say that Indra won and killed the demon Vrutra due to the accent uttered in different way. You say that Vrutra was killed due to the will of God and not due to accent. Then, how to consider the above classification of theists and atheists?]

Swami replied: The Veda means spiritual knowledge by which God is known and attained (*Enam vindanti Vedena, Vedaishcha sarvairahameva vedyah, Tametam Vedaanuvachanena...*, etc.). The greatness of the Veda is prominent because it is the knowledge of God. Hence, the greatness of the Veda is not independent since it depends on the greatness of God. The temple is holy because of God present in it and without God, it is not holy at all. Similarly, the Veda is holy because it describes and praises God. Most of our ancestors are much influenced by the path of *puurvamiimaamsaa*, which negates the existence of God, keeps the Veda in the place of God and gives importance to the rituals done without understanding their sense (*Devo na kashchit bhuvanasya bhartaa, Karmaanurupaani purahphalaani*). These people give top place to the sound generated from the Vedic statements along with accents as the God (*Shabdamaatra Devataa*) and do not care for the meaning of the Veda while the word Veda itself means knowledge! Even the word *Adhyayana* means knowledge and not blind recitation of the Veda. It is told clearly that the meaning shall be known assuming that these people do not care for the meanings of the words Veda and *Adhyayana* (*Vedo adhyetavyo jneyashcha*). Even if they don't understand the meanings of the Veda and *adhyayana* by taking the Veda as a text and *adhyayana* as blind recitation, they can't neglect the third word '*Jneyashcha*', which very clearly means to be known. These blind people say that the external temple itself is God and there is no other God in the temple! The outer temple is inert building and has no trace of even relative awareness that is present in an animal and not to speak of absolute unimaginable awareness, called omniscience, present in God.

Similarly, if you take the Veda as mere inert sound without its meaning, can it become God? God is not at all inert as per the Brahmasutra (*Ekshateh...*). How the inert sound by itself can give results? **The inert wooden chappals (*Paadukas*) of divine preacher are worshiped in view of the value of the non-inert preacher.** If one denies the existence of the very divine preacher and says that the wooden chappals themselves are the divine preacher, shall we not say that such a fellow is a crack? In the Gita, Krishna scolded such mad fools, who deny the preacher in view of his inert chappals and called these people as atheists (*Vedavaadarataah Paartha, naanyadastiiti vaadinah*). At least, ordinary atheists are better than these people, who are not only with wrong knowledge but also mentally derailed! An ordinary atheist does not believe in the existence of God and hence, scolds the Veda, which establishes the existence of God (*Naastiko Vedanindakah*). These atheists are unable to catch the correct logic. But, the Puurvamiimaamsakas are not only incapable of catching the correct logic regarding the existence of God, but, are also mad by saying that the Veda itself is God. If you go to the palace of king and say that the palace itself is king and there is no king in the palace, will you not be confirmed as a mental patient, who ran from the mental hospital? For these fools, not only the inert sound energy (as per science, sound is clearly a form of inert energy only) is God, but also, the inert rituals give results by themselves! If you are serving the king, the pleased king will give you gift and not the inert service by itself! While going on the way, you touch the compound wall of temple with devotion because the entire temple is holy due to the presence of God inside the temple. By doing such inert action of touching the temple, God is pleased to protect you and not the inert compound wall. **I am short of words to scold such blind mad people, who deny the existence of God in temple and praise the inert temple-building itself as God!**

The theists respect the holy Veda due to its known meaning, which establishes the existence of unimaginable God with unimaginable power, who can be seen as mediated God or contemporary human incarnation. The creation of this world is done by the unimaginable God (Parabrahman), who is expressed as mediated God with head, hands etc., as we observe the meaning of Vedic Purushasukta. We respect such theists respecting the Veda based on their devotion to God just like theists saluting temple based on the existence of God inside the temple. The Veda is very holy because of very very holy God. Without God, the

Veda itself is mere sound like the inert temple-building without God in it. Certainly, the Veda is the final authority to know about God. We respect a book of science due to the value of the subject in it and not by treating the book as mere inert material. Shankara condemned these blind people and stressed on the importance of meaning (knowledge) of the Veda. Mandana Mishra argued with Shankara for about a month, got defeated and became the disciple of Shankara.

The Veda means simply knowledge of God and is neither mere sound nor any language like Sanskrit in which the Veda is written. Knowledge has no link with any language. **Knowledge of God in any language is the Veda.** This is the real angle of the Veda. Knowledge alone gives right direction and right information about God. Once the knowledge is correct, right practice results leading to right goal. That is the real benefit. Without knowing knowledge of the Veda, simply believing the sound of Veda as God is not to be called as ignorance, which shall be precisely called madness. Indra killed Vrutra because Vrutra is a demon and Indra is an angel. Angel is always a good soul in the path of justice whereas demon is always a bad soul in the path of injustice. God always is the protector of justice and hence, it is the will of God to destroy Vrutra and protect Indra. Things will happen only as per the will of God, which can't be changed by the inert accent-sound of the Vedic statement.

Accents are musical notations to make hearing of the Veda as pleasant. We are not denying the pleasantness caused by Vedic sounds. **The importance of accents is that much only and should not be extended too much to make it the highest God.** At the maximum, you can give secondary importance to it and the primary importance is only God's knowledge and devotion. Several devotees, who have not studied the Veda became topmost devotees of God and got salvation.

2. How can unfortunate souls whose bad qualities are strengthened over several previous births, attain salvation?

[The soul is very much influenced by the qualities strengthened through several previous births. What is the way for salvation of such unfortunate soul?]

Swami replied: The soul is given full freedom regarding its selection of a right path or wrong path (*Svabhaavastu pravartate*—Gita). God will not force the soul to come to right path only leaving the wrong path except preaching the soul regarding both paths with fully applied logic. The soul must be attracted towards right path preached by God with full freedom. Krishna, after preaching Arjuna regarding the

right direction, told finally to analyze whatever is told by Him and then take own decision with full freedom (*yathecchasi tathaa kuru*). Krishna can just force Arjuna to fight in the war even without preaching the Gita. His mere will is sufficient to change Arjuna in a fraction of second and there is no need of preaching eighteen chapters of the Gita. **Hence, the concept of God is to honour the freedom given to the soul by Himself.** The change in the soul shall come not by divine force but, shall come by the divine knowledge. Due to this fact, the soul has to grasp the right concept preached by God and assimilate it in order to practice it. If the soul has no freedom and acts as per the direction of God, there is no possibility of your question since the divine Father is very much interested in the welfare of the souls created by Him. Such arrangement went on till the end of Kritayuga, which is a very long span of time. The souls got bored by this rigid trend of strictly following God without any self-freedom for a long time and desired for freedom. The divine Father is always aiming at the pleasure of His issues and hence, gave full freedom to souls expecting that the souls will use their powerful intelligence in understanding right and wrong paths. God also incarnated Himself again and again to preach the true spiritual knowledge to the souls so that the right path is again and again stressed. God also wants the souls to come to right path since the divine Father, who is more concerned about the souls than yourself. You are concerned about your brothers and sisters in this world and you must realize that God is more concerned about them than yourself. **But, God will never break the freedom given by Him to the souls.** Under these circumstances, there is no other way than to give full freedom to the souls while preaching the correct path to the souls again and again. **There is no alternative regarding the spiritual progress of any soul under these circumstances.**

Chapter 19

O Learned and Devoted Servants of God,

[February 12, 2020]

1. Why did Jesus allow His own crucifixion, when His opponents did not repent and reform and were sent to hell anyway?

[Shri Bharath Krishna asked: Om Namahshivaya Swami, I am Bharath Krishna. I have been trying to understand the divine knowledge given by You and got few questions. Kindly give clarification to me by answering these questions. My questions are from various subjects, so I am numbering my questions.

1) While reading one of Your discourses from Divine Discourses-18, Page No. 110 i.e., August 14, 2016 (2nd Message), I have got this doubt. This was the message You gave, "Krishna preached a lot to Kauravas and invited various sages also to preach them! Krishna did not do like Jesus since He decided to kill all of them as He knows that sympathy can never rise in the hearts of the demons born as Kauravas. In the case of Jesus, there was a scope of repentance in their hearts and hence, Jesus implemented a different program of pitiable crucifixion, which subsequently created repentance in their hearts." Also you mentioned other statement related to people who crucified Jesus which is as follows, "they become the topmost sinners to be thrown away into flashes of liquid fire in hell forever." In both of these cases the sinners were sent to eternal hell. Then how the repentance in the case of people who crucified Jesus was useful? If they were eventually going to hell, this additional huge sin of Killing Jesus will only make them suffer more. Right? Please give clarification Swamiji.]

Swami replied: The cruel people, who crucified Jesus went to eternal hell because they did not repent after crucifixion of Jesus. These are similar to Kauravas, who were not only punished here but, were also thrown in to eternal hell. This situation of crucifixion created sympathy in the minds of people in course of time to melt their hearts for the climax love of Jesus to realise that unimaginable love (God Vishnu) is the characteristic of God apart from unimaginable knowledge (God Brahma) and unimaginable miracles (God Shiva). The first layer of theists went to eternal hell, who not only could not recognize human form of God, but also, harmed God in human form. The second layer of theists could recognize the human form of God and were protected. These two layers of theists are separate.

2. Can eating the food served by a devotee reform a sinner?

I have got this second question after watching the movie "Shri Datta Darshanam". I have learned from Veena Datta that the story of this movie was given by you. In this movie, Vishnu Datta was serving food to a crow sitting on a tree before his home. As he kept on serving, one day that crow takes its original form of a Rakshasa seeing whom Vishnu Datta got scared. That Rakshasa tells him that by eating the food served by Vishnu Datta all his demonic qualities were gone and he is been relieved from the curse. Later this rakshasa helps Vishnu Datta in finding Lord Datta. From this incident I have got a doubt that how by eating just the food served by Vishnu Datta qualities changed? He didn't preach any spiritual knowledge to the crow and even if he did, crow doesn't understand because an animal can't get any knowledge. Qualities can be changed only by knowledge know. That's where I got confused. Please clarify this doubt of mine swamiji.

Swami replied: Regarding the second question, I didn't give the story to that film. But, I can clarify your doubt. **It is true that the food given by a good devotee has some little effect towards devotion.** Of course, real devotion comes from true spiritual knowledge only. The demon in the form of crow is having the power of grasping knowledge since the crow is not a real bird, which can't understand the knowledge. The crow is hearing the spiritual knowledge preached by Vishnudatta to others and became devotee of God Datta by which the sinner-demon got realization.

3. Will an atheistic innovator be granted human rebirth? If not, how will his desire to innovate be fulfilled?

This question is related to the life of an Innovator. An innovator enjoys his thought process from where new ideas come and hence, he creates or discovers something. For doing this, intellect is necessary and only a human being has intellect. I have also learned that the only true purpose of a Human being is to use all his abilities in finding God. If a human had spent all his life in innovating and never bothered to learn about God will he get another human birth? I am asking this question because unless he gets a human birth his desire to innovate doesn't get fulfilled right?

Swami replied: Regarding innovator about worldly knowledge, why shall he be given next human birth since he did not spend even a minute about God? The innovation involves deep interest in the worldly subject and the innovator has gone more and more far from God. The innovation is like running. Since the innovation is in the worldly knowledge, the running is in opposite direction and not in the direction of goal. Hence, innovation in worldly knowledge without recognizing God is making the soul to move more and more far from the right goal.

4. Is the case of God being pleased with a devotee similar to that of a person being pleased with his admirer who serves him?

[4) a) Swamiji, when I see a particular quality in another human being and immensely like it, that very quality will attract me and I will fall in love. When I express the same to that person, he will be very pleased because I have told him that he is special and hence I am ready to sacrifice something for him. Is God being pleased with a climax Nivrutti devotee is also same like above example of worldly people? Please forgive me If I had asked any wrong question swamiji.

b) From website: Jai guru Datta. Guruji could you please explain inner meaning of 24 gurus of lord datta. By, Yash]

Swami replied: You can get spiritual knowledge by observing the concepts in this world. Practical sacrifice due to inspiration about the personality of God is just similar to the example given by you. This is the answer for the question asked by Shri Yash also. The 24 Gurus mentioned by God Datta reveal this concept only. **You can learn the spiritual concepts by observing various items of this world.** The practical spiritual knowledge depends much on the study of such practical examples in this world. An item preaching you a valuable spiritual concept is treated as Guru. Even an inert item can exhibit a valuable concept by the will of God.

5. How can I find a life-partner who will support me on my spiritual journey?

[Swamiji, these days even school kids are falling in love! We humans often find a special quality in someone and fall in love being totally unaware of their negative qualities. This happened to me. I have thought that my parents will never know about me completely. They don't even know that I am learning this knowledge from you! So, how will they be able to find a right life partner for me? So, I should search by myself. I have tried this approach and its a total failure I guess (Before receiving this divine knowledge). I have suffered a lot because of that. In fact, that suffering lead me to you. Now I can't believe in my parents and also in my ability to find right partner who will support me in this spiritual journey. In such case how do we trust someone and marry? It's very scary. Also I heard that whom we marry is already fixed. Is that true? I have discussed with my other fellow devotees regarding this issue and they told that they don't even think about marriage anywhere soon because thats a huge responsibility. They told It's better to delay marriage as much as possible so that we participate in your service. So, I want to know from you when is the right age to marry and who can we trust in finding the right life partner? I don't even have a job. I am just curious to know swamiji. You have played such a big drama in my life so as to put me in right direction. It was very painful but thank you so much because without all that experience I could have never understood your knowledge at least to the extent I

am able to understand it now. Yes swamiji, that's all for now! Sorry if I have asked too many questions. Padabhivandanam Swamiji]

Swami replied: God will certainly help you in finding a suitable life partner if you have such desire in the spiritual line. This is the greatest concept of life partner, who will assist you in your spiritual effort. There can be nothing better than this line of thinking regarding a life partner because that is the most important aspect of any human life, which unfortunately is realised in the end of life only. If this concept comes in young age, such a soul is having lot of spiritual scent in the previous birth that continued into this birth immediately. Extension of humanity through marriage is also holy service to God. Earning livelihood is the most important basis before marriage unless you have some backside support.

Chapter 20

O Learned and Devoted Servants of God,

[February 23, 2020] **Shri Ankuj asked:-**

1. Can You Please Explain how Cosmic Energy is Infinite?

Swami replied:- Infinite means an item which has no beginning and no end. In this context, the main question is that whether the item is really infinite or not. If the item is really infinite, there is no problem in calling such item as infinite. But, there is another option, which is that the item may not be really infinite and may be really finite, but, very large. It may be that much large so that we are unable to find its beginning or its end and we may be mistaking it as real infinite. The cosmic energy is imaginable item that is created by the unimaginable God. The cosmic energy is modified into matter and awareness and formed various items of the creation. After all, the cosmic energy is creation only and therefore, must have its beginning. That which has beginning must have end. If you say that cosmic energy is really infinite without beginning and end, it means that even God is unaware of its beginning and end, the result of which is that God is not omniscient due to His ignorance of the boundaries of cosmic energy. Hence, cosmic energy is not really infinite, but, is infinite from the point of our view since it is so large that its beginning and end are unknown to us. It means that you are incapable of finding its boundaries even though it has boundaries really. You may ask that what is present beyond the boundaries of this cosmic energy or universe or space. Only unimaginable God exists beyond the boundaries of universe (*Sarvamaavrutyatishthati*- Gita). Then, you may ask that whether God is infinite or finite and may further say that if God is really infinite, God is not omniscient due to His ignorance of Himself. You will say further that if God is omniscient, it means that God knows His boundaries so that God becomes finite. If God is finite, what is present beyond the boundaries of God? This will make ad-infinitum, which means that an endless chain of finite items results. Even then, God is not omniscient since He does not know the end of this endless chain.

All these above arguments regarding God become meaningless because God is unimaginable and has no space in Himself so that God is

beyond the concept of space. The boundaries result only in spatial items having space in those items. The concepts of finite and infinite are related to spatial items only and not to God, who is beyond space. Hence, cosmic energy is finite in view of God and is infinite in our view in the sense that we are unable to find out the boundaries of finite space or cosmic energy. **Space does not mean nothing in absolute sense, but, means very very subtle energy about which we feel that it is nothing.** If space is nothing, Science can't say that space bends along the boundaries of an object since bending of nothing is meaningless. If Einstein felt that space is nothing (space is only geometrical and exists with reference to the existence of two items between which only space exists relatively), it means that it is the resulting view of us due to subtle nature of cosmic energy or space. Hence, space is finite in view of God and infinite in our view in the sense that we are unable to find out the boundaries of this very large finite cosmic energy. If you consider the view of God also while speaking in our view, we can say that space is not really infinite but, is relatively infinite in our view due to our inability to find out its boundaries. If you are not considering the view of God, space is really infinite in our view since we are unable to find out its boundaries. In the Gita, God told that this cosmic energy or space is infinite and His such comment is with reference to our view only (*Naantosti mama...-Gita*).

2. Question is not mentioned.

[Tinku K asked the following questions: Jai Gurudeva, Please explain my doubts, I read book, conversation between Lord Datta and Datta Swami guru ji, in that Lord Datta said that "Duravasa Rishi (of Lord Shiva) became Radha Devi".]

Swami replied:- You have mentioned My statement only and did not ask any question on that statement. Hence, I am unable to reply in any way!

3. Why only women do household works?

Swami replied:- Women are far clever than men and selected household duties, which involve continuous physical exercise of the body so that they will not put up much weight to help their beautiful appearance as well as perfect health needed for the worldly enjoyment. Men are egoistic and wherever there is ego, the brain does not work sharply to do the analysis. Men may do some exercises in specific times, but, continuous exercise is possible only in constant attendance of the house hold duties. Women have the additional responsibility of

delivering the child and hence, need a very healthy body for such purpose. **But, the modern Science has taken revenge against the women by inventing Scientific appliances like gas stove, mixer, washing machine etc., so that the women are damaged in the sense of Scientific progress for better living.** We should see both positive and negative sides of Scientific developments. The Scientific developments are also spoiling the nature by pollution and the fun is that nature is treated as female (Prakruti) and God is treated as Male (Purusha).

4. After marriage they will go to Mother-In-Law house. why?

Swami replied:- The reason behind this is that property is given to sons only and not to daughters. The daughter serves her in-laws and not her parents because of this financial background. The daughter changes even her surname and gotra for this economic background. The fun is that one shall not marry in the same Gotra and how the wife gets the same gotra? There is a tradition in some places that the daughter-in-law calls her in-laws as father and mother directly! The background behind this is that she wants to replace the place of daughter so that the tendency of giving property to daughter may be reduced as far as possible! Even the son-in-law calls his in-laws as father and mother and tries to replace the place of the son so that he can get some good gifts at least! In fact, the Veda says that property shall be given to both sons and daughters equally since the word '*Putra*' means both sons and daughters and not son alone as per Sanskrit grammar (*ekashesha sutra*). Of course, discrimination can be done based on the need in view of '*Aapatdharma*' (modified rule as per the need of issue). This means that if an issue (son or daughter) is poor, more property can be given to that issue, which should not be based on gender. The terrible influence of wealth is so much that males denied holy thread (Upanayanam) to females because if females are also eligible for this ritual, they will also participate in death rituals. The males linked property to death rituals! All this world is rotating around money and wealth only (*Dhanamuulamidam jagat*). Due to this top most importance of money and wealth in the hearts of the souls, God also used this concept to test the real devotion (love) to God through this only. The Veda says that the sacrifice of money and wealth alone decides the strength of the devotion (*Dhanena ekena...*). In the Gita, God has gone to one step further in saying that the money sacrificed must be hard earned money and not the ancestral property using the word '*karmaphalatyaaga*', which means

sacrifice of fruit of hard work. The reason is that the bond to hard earned money is stronger than the bond to ancestral money. When one earns money through hard work, then only such soul recognizes the importance of money and tries to save it as far as possible. There are several cases, who have spoiled the ancestral property and there are hardly even few, who have spoiled self-earned property. This point resulted in the usual saying that God is in money (*paisa me paramaatmaa hai*)!

5. In our custom they say wife should treat (respect) husband as Lord Vishnu and do seva to husband. What is the inner meaning of above tradition?

Swami replied:- For this point also, the same above background stands. In ancient tradition, the husband is earning member and wife is not the earning member. Since God is in money, the wife is calling her husband as God at least by tongue! Service is also done for the same purpose. A business man calls his customers as costumer-Gods! In the present tradition, the wife is also earning and you will find the change of attitude of wife in such modern trend! When the wife is not earning member, she compensates her gratefulness in the path of service since she is unable to compensate it through sacrifice of money earned by hard work. This point comes in spiritual knowledge also. The saints are unable to sacrifice money because they themselves depend on begging even for food. For this purpose only, the case of saints is referred in the word ‘Karmasamnyaasa’, which means only service and the word samnyaasa here denotes the sainthood. If the devotee is householder, apart from service, sacrifice of fruit of work (Karmaphalatyaaga) is also mentioned.

6. Was Janaka’s detachment from his kingship not neglect of God’s work?

[Shri Balaji asked:- You told that King Janaka was not disturbed when he was told that his city called Mithilaa caught fire and that this showed his detachment from worldly issues while he was deeply absorbed in a spiritual discussion. You told that his administration of the city as a king was also God’s work, in which sins were controlled. Does this not mean his detachment from God’s work?]

Swami replied:- Kingship was his inevitable worldly work like the profession of an employee. He turned this worldly work also into God’s work by ruling the city through upholding justice and condemning injustice thereby the kingship for him was not a worldly

enjoyment. He never enjoyed the kingship, but, always enjoyed spiritual knowledge in spiritual discussions with sages. He was detached to the kingship and always was attached to God through spiritual discussions. The sages wanted to test his detachment from worldly affairs and simultaneously the attachment to God. This can't be compared to the scene in which the king is playing on violin while his city Rome was burning! **Enjoying the worldly music is also a worldly affair only and not related to God.** The detachment from the world comes only by the attachment to God in which case the detachment is natural and spontaneous without any effort. Such detachment from world is only meaningful, which is not a prerequisite to attachment to God. Mere detachment from world without attachment to God is completely useless. **The clearly visible worldly detachment acts as a measure for the invisible attachment to God since the abstract attachment to anything can't be measured directly.** If one is seeing a cinema in a theatre, his depth of absorption in the cinema can't be understood directly by seeing him. Even though the blood bugs in the seat and mosquitoes on the body are biting him, he is unconscious about those bites and the external visible bites act as an indirect measure of his deep attachment to the cinema. His detachment is natural and spontaneous without any effort. Such detachment is real measure of the attachment to cinema or God! Today, the detachment is enacted by forced effort to expose the unreal attachment to God to the public.

Of course, King Janaka turned the worldly affair of kingship into God's work by seriously attending the work of protection of justice and control of sin through his administration. This is perfect Pravrutti by which God is pleased. But, now, the city is burning by the will of God only and not by his will! In the absence of the king, there will be a representative ruler to look after the administration to put efforts in extinguishing the fire and the absence of king Janaka will not affect the administration in anyway. His run to the city leaving the spiritual debate will not matter at all. He was doing this administration as a divine duty without any personal attachment, which comes only when the soul is not attracted to worldly enjoyment. All his enjoyment was in spiritual side only. **The situation means that God is cutting the worldly bond in the case of which a spiritual soul is never disturbed.** Such soul gets disturbed only when his bond with God is disturbed. An ordinary king would have certainly run to the city leaving the spiritual debate since he was attached to the worldly bond of kingship by which

he gains enjoyment. If the king enjoying the violin is also immersed in divine music, since the situation is exactly same, that king is also like king Janaka only.

Chapter 21

O Learned and Devoted Servants of God,

[February 24, 2020]

1. Is the advice of Prophet Muhammad of being generous to guests, applicable only to the Human Incarnation or to any ordinary guest?

[**Shri Anil asked:** Padanamaskaram Swami! few questions are enclosed. Please grace Your answers to it. Padanamaskaram Swami! in Quran the following incident is mentioned. A woman came to The Prophet ﷺ and complained to him about her husband that he invites too many guests and she has become weary from preparing food for them and hosting them. The Prophet ﷺ did not answer and the woman left.

Sometime later The Prophet ﷺ called the woman's husband and said, "I am your guest today."

The man was so happy he went home and told his wife "The Prophet of Allāh ﷺ is our guest today."

His wife was ecstatic and spent time and effort and used every bit of food to prepare for the arrival of the Most Honored Guest, The Prophet ﷺ.

After the amazing joy of hosting The Prophet ﷺ generously, The Prophet ﷺ told the man, "Tell your wife to watch the door from which I leave your home."

So the wife watched the door from which The Prophet ﷺ left her home and saw all kinds of creatures, scorpions and other harmful creatures leaving the house behind The Prophet ﷺ, upon which she fainted due to the immense manifestation and greatness of what she had witnessed.

When she came to The Prophet ﷺ, he said to her, "This is what happens when the guest leaves your home, with him all kinds of harm, trials and tribulations and harmful creatures depart from your home, and that is the wisdom behind being generous to one's guest and becoming weary doing so."

The house in which the guests are frequent and many is a house which Allāh ﷻ loves. There is nothing better than the 'open house' for the young and the old. In such a house descends Allāh's ﷻ Mercy and Blessings from heaven.

The Prophet ﷺ said, "If Allāh wants good for a people, He sends them a gift." They asked "What kind of gift, oh Prophet of Allāh?" He said, "The guest comes with his own provision, and leaves with the sins of the people of the house."

So my beloved, know that the guest is the way to Paradise. The Prophet ﷺ said, "Whoever believes in Allāh and the Last Day must be generous with his guest."

1. The above advice of Holy Muhammad is applicable only when the guest is Human incarnation like Himself or for any ordinary guest?]

Swami replied:- The above advice applies to all good people and devotees. This point is stressed by that human incarnation. Even Hindu scripture says that the guest must be treated as God (*Atithi devo bhava*).

2. Aren't the different levels of knowledge preached by You applicable to different levels of devotees?

[Swami, in the recent message You mentioned that spiritual knowledge is only for rare diamonds. Also You mentioned that rare diamonds really do not require preaching. You have preached various levels of knowledge from LKG to PhD standards in spiritual knowledge. In light of this don't Your various levels of knowledge to be preached to various levels of receivers of knowledge respectively?]

Swami replied:- There are diamonds at various levels like the devotees in various levels. All theists are diamonds only. You are correct in saying that My spiritual knowledge, which is given by God Datta through My mouth, belongs to various levels of devotees. All of you shall serve God Datta by propagating this knowledge in the world.

3. In what sense is Krishna said to be the basis of Brahman?

[In Your discourse on 'Meaning of Brahman, Ishvara and Atman' You mentioned that, in Gita when Krishna said "I am the base of Brahman, where I refer to unimaginable God and Brahman refer to the first Energetic Incarnation called Īsvara (or Datta). But, here, in a way God (absolute unimaginable God) is becoming the basis of God (Datta) again. Can we take the Brahman here as the world created by Him, so that referring God twice may be avoided? Kindly clarify.]

Swami replied:- Brahman is the word used for both unimaginable God and Iishvara (God Datta) to avoid the confusion. I have already suggested that the unimaginable God is to be called Parabrahman and God Datta to be called as Iishvara. Brahman is a general word, which is greatest in any specific category of items. Krishna told that He is the basis for Brahman, which means that He is the basis for unimaginable God as well as for Iishvara. **Here, the word 'basis' means that Krishna is the basis of expression for both.** Unimaginable God is not expressed to any soul and Iishvara is not expressed to human beings unless they do long penance. Hence, here, the word 'basis' means only expression as address for unimaginable God and invisible Iishvara. When we say that the unimaginable God is the basis for Iishvara as well as Krishna, it means in the real sense of the word 'basis', it means that without unimaginable God there is nothing, nothing, nothing...

4. How can the ‘Gods’ of different religions be the same when there are so many differences?

[In discussion forum a person remarked like this ‘One God people eat meat, one God people don't eat meat, one God tells to kill others, one God got killed in the cross for entire mankind also different gods have different day for birthday. Then how can u say all gods are same.’]

Swami replied:- God is like the root sugar from which different sweets in the forms of swans, parrots etc., are made. Different Gods mean different media of the same unimaginable God. The same person can be in different dresses and can speak the same subject in different languages. This is unity in diversity. Unity is in the inner God and diversity is in the external media taken up by the same God. Since people are different in language, culture, qualities etc., this type of arrangement by God becomes inevitable.

5. Why does God expect us to serve Him without any expectation?

[In forum this question is asked: ‘Real love is without expectations, then why does Krishna expect devotional service from us? (This question was asked to ISKCON devotees)’]

Swami replied:- When we expect something from God, it is for our welfare. When God expects something from us, it is not for His welfare, but, it is also for our welfare only. This is the difference between the two types of expectations. Service to God itself is the fruit of a very long penance done for past several births. The service to God helps us only and not God in anyway.

6. Is God partial to those He loves?

[A person said like this: God is partial and loves some, not all, that is; whom He wanted or loved most he will less things to suffer or He will help such people but whom He don't like most He won't. Jesus loved Peter that is why Jesus didn't allow him to betray Him, He allowed Judas to betray Him because He don't love Judas. Judas has bigger temptation than Peter. God gives us choice but He don't give same situations. Peter had easy situation not Judas had that same easy situation, moreover Peter was Jesus close one like John; Judas not so, it is obvious that Jesus saves Peter not Judas.]

Swami replied:- All souls are issues of God only, who is the divine father of all these souls. He likes all like a father loving all issues. The issues are at different levels with different qualities and hence, uniform procedure of reformation to all souls is not suitable to all.

7. What are the significance of animals who accompany Hindu gods and Goddesses?

(Forum question)

Swami replied:- The animals are also different with different qualities. The forms of God are also different based on the difference among media of God. According to the qualities of devotees, the media of God also possess corresponding suitable qualities so that God can become close to the devotees through common qualities. I have explained this topic in several messages. The animal associated with God represents a devotee serving God with full surrender.

8. Except suffering on the cross, where did Jesus suffer? (Forum question)

(Forum question)

Swami replied:- Suffering of real deserving devotees is taken by God mentally, which is invisible to us. Crucifixion is external visible suffering. In external punishments also, the internal mental suffering exists, which alone is important.

9. Sri Rama lived in the forest for 14 years. What does it mean? Is His total life wasted even though He is the king of Ayodhya?

(Forum question)

Swami replied:- In the angle of our materialistic approach to life, yes, it is wastage of His life.

10. Since Buddha left Sanatana Dharma to establish Buddhism, does it not mean that Sanatan Dharma had some shortcomings?

[Does the fact that Gautama Buddha left Sanatan Dharma for knowledge and Buddhism mean that there were some shortcomings in Sanatan Dharma? Forum question]

Swami replied:- In any religion, there are some short comings, which may differ from one religion to the other in the nature. You point out one type of mistake in Me and I point out another type of mistake in you. Merits in any religion are established by the corresponding human incarnation of that religion. Some good followers take those merits in correct sense and thus, the religion has grown up. Some bad followers misinterpret the sense of such merits and introduce defects, which are the short comings observed by us. The follower of every religion hides the mistakes of self and own religion exposing the merits only. Simultaneously, the follower points out the short comings of other person and his religion. At the personal level and at the level of religion,

this attitude has become quite common in these days of Kali age. This must be reversed by our propagation of true spiritual knowledge. One shall find out defects in self and defects in own religion and shall find out merits in others and their religions. If one likes to convert from one religion to the other, the person shall find out the defects in other religion also, thereby shall realize that the conversion of religion is foolish and is simply a brain wash!

Chapter 22

OPPOSE INJUSTICE OR LEAVE IT TO GOD?**O Learned and Devoted Servants of God,**

[February 25, 2020] **Shri PVNM Sharma asked:-** 1. Swami! Sometimes You tell that it is better to leave everything to God and sometimes You tell that we shall fight against the injustice as a part of God's work. Can You please clarify our confusion?

Swami replied:- The ultimate truth of highest level of spiritual knowledge is that God will certainly address every bit of action in this world in His own way and not in our hurry burry way. Before punishing anybody for the sin done, God gives sometime as opportunity for reformation. If the sinner is reformed, all punishments of such similar type of sins get cancelled by the grace of God. If this happens, He will compensate your loss in a large way. You don't get any compensation if your enemy is punished. If you keep patience, with full confidence in God, God will reward you with very big compensation for your excellent patience and marvelous confidence in Him, whether your enemy is reformed or punished or leftover without punishment even if not reformed. Sometimes, your enemy is leftover without punishment even if he/she is not reformed because it is the case of retort, which means that you have harmed him/her in past (or in past birth) and the present damage caused to you by him/her is retorted in this way. If your enemy damaged you for the first time, your enemy will be given a chance of reformation and if not reformed will be punished suitably by God. Punishment is also a path for temporary reformation. If you are aspiring for the punishment of your enemy, it means that you are wishing for his/her welfare only immediately through temporary reformation at least! With this background, you can pray God to punish your enemy, if decided unjust through proper analysis. **You shall not pray God to punish your enemy with the attitude of revenge, in which case you will be also punished like Draupadi, who always prayed Krishna to destroy Kauravas for the sake of her revenge.** Anyway, Krishna decided already to punish Kauravas even if Draupadi did not pray because it is a black mark on His divine administration if

Kauravas are not punished. All the five sons of Draupadi were killed because of her deep attitude of revenge!

The sages have followed this procedure as explained above and hence, are considered to be most sacred in the humanity. They have the power of knowing the whole bio-data of any soul through their divine vision. They need not depend on God like us, who do not have such power of vision. Hence, we leave everything to God since we don't know whether the case is fresh or retort. But, the sages immediately know whether the case is fresh or not. Hence, they give curse to the sinner if the case is fresh. This means that they are doing the entire duty of God as divine service. We can't do such divine service since we lack the power of vision as well as the power of curse. But, a human being can also find whether the case is fresh or not through observation. If God punished the sinner, it means that the case is fresh and the sinner did not get reformation during the time given by God. If the sinner is not punished by God even though the enemy is not reformed, we can conclude that it is retort-case. You must have some patience and continuous observation of the case of your enemy. Anyway, if the sinner is punished, we need not punish the sinner again because one crime can't have two punishments as per the divine law. Moreover, either God or a sage is omniscient and hence, gives the punishment suitable to the extent of the sin. If we punish (if we are capable to punish the enemy) and by chance even if the enemy happens to be a fresh case, we may slip in giving the punishment exactly suitable to the extent of sin. Moreover, our analysis of the case certainly goes in wrong way if the case is our personal case. Generally, we don't involve in other cases and skip away feeling our involvement as unnecessary wastage of time. In fact, we shall skip away from our personal cases (leaving to God) in which there is lot of probability of going wrong due to self biased analysis. We shall involve in other cases in which there is lot of probability of going in right direction due to lack of selfishness. We shall not leave other cases to God because if we are involved in other cases, we are trying to do the service to God in supporting justice and destroying injustice. You may have sufficient strength in protection of justice and punishment of sin, but, you may not have sufficient strength in doing analysis to find out justice and injustice. In such case, you must take the help of a Satguru or guru for analysis. If you are capable of analysis, you shall take the help of a fellow strong in protection of justice and in punishment of injustice.

If you are capable of both, you can do both, but, it is better to take the help of a second person in order to avoid any possible error.

Arjuna came to fight against Kauravas because his share of kingdom was denied by them. This is a personal case of Arjuna. If Kauravas themselves came to war, there is no confusion in fight. But, good people like Bhishma and Drona came to fight the war supporting Kauravas. Moreover, both were his preachers from childhood and hence, must be more capable in analysis. Hence, the confusion came to Arjuna, who proposed to leave the war. Arjuna took the help of Satguru, God Krishna, in the analysis of this case. God Krishna analyzed wonderfully and answered all the questions of Arjuna. Bhishma and Drona may be great in all aspects, but, in this context both were wrong in supporting unjust Kauravas. Hence, the main work is to do analysis and find the truth, after which further procedure takes very very little time. Even if more time is taken in the procedure also, there is no loss except that some more time may be taken, but, sure the justice is protected and the injustice is condemned in the end. A human being shall follow correct means in order to get good ends. Only a human incarnation is capable of getting good ends through wrong means also. The human being shall not exploit the concept of human incarnation in punishing the enemy.

Let us take the two cases of Sugriiva and God Rama. Sugriiva was thrown away by Vaali, who misunderstood his brother Sugriiva and Sugriiva is unable to control Vaali and hence, ran away. Since this is personal case of Sugriiva, he might have done wrong analysis influenced by selfishness. When Sugriiva told his case to God Rama, Rama decided that justice is on the side of Sugriiva and injustice is on the side of Vaali. God Rama is human incarnation and hence, is perfect Satguru. If one is incapable of punishing the sinner in personal case, he should first analyze his own case with the help of Satguru and find out justice. Then, the incapable victim shall wait for the action of God to punish the genuine sinner. This is one context in which I told the concept that one shall leave to God for the punishment of sinner. This concept strictly belongs to this context. Now, take the case of Rama, who is capable of analyzing the justice and injustice in His as well as others' cases. The case of Sugriiva is other case for Rama and the case of Ravana is personal case. In the former case, Rama decided Vaali as sinner and punished him. Since Rama is God, He is capable of analysis as well as capability to punish sin. Vaali blamed Rama that He killed him since Sugriiva promised to help Rama in His personal case and

thus, attributed influence of selfishness in His judgment. But, it is totally false and God Rama does not require any help from anybody. He involved Himself in the case of Sugriiva immediately and killed Vaali. He is omniscient to know the justice without any partiality and omnipotent to punish anybody in this creation. If one is like Rama capable of analysis to find out justice without partiality and also capable of punishing the sinner, one can react immediately whether the case is personal like that of Raavana or other case like that of Sugriiva. This concept of immediate involvement in personal case or other case is related to this specific context. Hence, concept and context are the most important obverse and reverse sides of the coin, called action for the sake of establishment of justice and destruction of injustice. You shall not apply one concept to the other context.

Chapter 23

O Learned and Devoted Servants of God,

[February 26, 2020]

1. What is the difference between the Bhagavad Gita and the Ashtavakra Gita?

[Shri. Prakasa Rao a retired person from Indian Navy asked:- Ashtaavakra Gita was supposed to have been taught to Raja Janaka by sage Ashtaavakra. What is the main difference between The Bhagavadgita and this?]

Swami replied:- Spiritual knowledge as the basic subject is one and the same in both the Gita and the Ashtaavakra Samhitaa. The Gita is told by God directly whereas the Samhitaa is told by God through the mouth of a great devotee, called Astaavakraa sage. In the Samhitaa, the orientation is to advise king Janaka against the fascination of worldly bonds so that king Janaka will retire to the next spiritual stage, called Vaanaprastha Aashrama. In the Gita, the orientation is also against the fascination of worldly bonds with Bhisima and Drona, which are standing as hurdles for Arjuna to fight for justice. **The difference comes due to this difference in orientation whereas the subject matter is one and same, which is to concentrate on God and do God's work.**

Shri J. Prasad (Professor of Sanskrit, Central University, Hyderabad) asked:

2. What is the most important among knowledge, devotion and practice?

Swami replied: Attainment of Sadguru and from Him attainment of complete spiritual knowledge in which all doubts get clarified is the first step. This first step is the slowest step in the sense that this step takes almost all the time. The second step is attainment of devotion from knowledge. The third step is attainment of practice from devotion. The fourth step is attainment of fruit for the practice. The second, third and fourth steps are spontaneous and take a fraction of second only. The first step is the slowest among all the steps of overall reaction taking many years and even many births. The overall reaction is attainment of salvation (fruit of practice) from the attainment of complete spiritual knowledge from Sadguru. The time taken for the overall reaction is exactly the time taken for the first step–reaction. This is the concept of

‘reaction kinetics’. **This means that once you attain the complete spiritual knowledge from Sadguru, it means that you have attained salvation.** This does not mean that attainment of complete spiritual knowledge itself is the salvation. Since once the spiritual knowledge is attained from Sadguru, the attainment of devotion from spiritual knowledge, the attainment of practice from devotion and the attainment of salvation from practice are spontaneous taking a fraction of second only and hence, we are saying that attainment of true spiritual knowledge itself is attainment of salvation. This is the meaning of the statement of Shankara that salvation is from true spiritual knowledge (*jnaanaadeva tu kaivalyam*).

3. Is this world a place of actions (karma-loka) only or a place for enjoyment of fruits (Bhoga-loka) also?

Swami replied: Your question is that is this human world a place of only actions (Karma-loka) or is it a place of enjoyment of fruits (Bhoga-loka) or is it a place for both. The answer is that all these three possibilities exist as per the selected path of the soul proceeding in this world. **If the soul is completely immersed in spiritual path only, this world becomes pure Karma-loka for him, which means that the enjoyment of past fruits is completely stopped by the God in order to encourage him in the main way.** If a student is totally immersed in studies only, the authorities of the institution encourage him in all possibilities. If the soul is involved in both spiritual and materialistic fields, he is partially encouraged and partially discouraged like a normal student involved in both studies as well as in extra in-disciplinary activities. If the soul is involved only in materialistic line, such soul is not encouraged at all and this world becomes only the place of enjoyment of his fruits. It is just like an in-disciplined student not encouraged at all, but is always involved in disciplinary actions. This world becomes only Karma-loka (and not at all Bhoga-loka) for spiritual people. This world becomes only Bhoga-loka and not Karma-loka for only materialistic people. Most lot of the people is intermediate between these two levels (partially spiritual and partially materialistic) for whom this world becomes both Karma-loka and Bhoga-loka. In fact, this world of human beings (Martya-loka) is originally meant for doing spiritual actions only (Karma-loka) so that the soul will not be disturbed by the enjoyment of fruits of past deeds. Hence, if the soul is involved in spiritual line only, as per the original arrangement, fruits of past deeds will not disturb him. Hence, this world of human beings (Martya-loka)

is called as Karma-loka entirely as per the original plan. But, due to the fall of human souls in their attitudes, this pure Karma-loka may become entirely Bhoga-loka or both. These three types of souls are mentioned in the Gita (*anishtamishtam mishram cha*). **If a person is entirely involved in spiritual path, even the fruit of praarabdha gets cancelled.** If praarabdha is not cancelled, there is a trace of deficiency in the spiritual effort of the soul involved in spiritual activity. Generally, in view of such trace of deficiency, Shankara told that the praarabdha can't be cancelled, which is like an arrow that left the bow and which can't be controlled (*dhanurmukta sharavat*). The Gita says that all types of fruits are cancelled for the soul involved completely in attaining the spiritual knowledge (*jnaanaagnih sarvakarmaani... Gita, kshiiyante chaasya karmaani...*). Even the arrow that left the bow can be stopped by the omnipotent God in order to give full encouragement to the soul involved in the most important spiritual line. In spite of all our sins, God has given this human birth as the last chance to be involved in spiritual line. This is the reason for the other religions saying that there is no re-human birth. Shankara also told that it is very difficult to get the chance of human re-birth (*durlabham trayamevaitat...*). He said that after attaining human birth, one shall develop climax interest in salvation and subsequently shall try to catch the Sadguru (*manushyatvam...*). Based on this analysis, Swami Vivekananda told that we ourselves are writing our own destiny. It is our activity that decides whether this human world is to become pure Karma-loka or pure Bhoga-loka or both. Re-human birth in Hinduism is also a very rare case. If the soul is involved in spiritual line with complete dedication, even then, due to some trace of deficiency, the attainment of final step may be delayed. For such exceptional case, God gives a special opportunity of human re-birth once again (*yogabhrash tobhijaayate...*). Even Jesus told that such exceptional power is in the hands of omnipotent God to be used in the case of an exceptional deserving soul. However, this does not mean that every soul has this chance of re-human birth like every student has the opportunity of March, September, March, September... opportunity to write the examinations if failed!

We have read all these books and know all these quotations. But, we are unable to link all these quotations in a proper way to develop a clear true and complete spiritual concept, which is possible only to Sadguru or God Guru Datta alone! Hence, the importance of Sadguru is praised in the Guru Gita and it is said that if

you are unable to reach Sadguru, what is the use, what is the use and what is the use (*gurooranghripadme...*). When all these quotations were not correlated, how much confusion existed? When all these quotations were correlated in perfect way by God Datta, how much clarity exists now? In confusion, the concept looks most difficult like a thick forest (*Shabdajaala-mahaaranyam...*). In clarity, the same concept looks like open ground without even a grass-let!

Chapter 24

NO CAUSE-EFFECT IN A CONTINUOUS PROCESS?**O Learned and Devoted Servants of God,**

[February 27, 2020] **Shri J. Prasad (Professor of Sanskrit, Central University, Hyderabad)** asked: There is a shloka in Gita (16.8) in which the second line is ‘Aparaspara-sambhuutaam, kimanyat kaamahaitukam’. A scholar is arguing for the past 3 months in a debate with other scholars that every commentator on this verse mentioned the concept of cause-effect, which is not necessary when there is a continuous process as per the grammarian Panini mentioning the word ‘aparaspara’ in a continuing process. Please clarify this.

(Restricted to scholars only)

Swami Replied: Does this mean that all commentators like Shankara did not read Panini and only that scholar read the grammar of Panini? Panini was first and commentators like Shankara are second and that scholar is third. The knowledge of first is already with the second and the third is only after second. Panini mentioned this word *aparaspara* in a continuous process (*avicchinna kriyaa saantatyam*). You can't say that the concept of cause and effect is absent in a continuous process. The movement of the front layer of water is the cause for the movement of the back layer of water (*viichii Taranga nyaaya*). In a continuous traffic, the movement of front vehicle is the cause for the movement of back vehicle. In this verse also, the cause of creation (creation is effect) is mentioned. The theists say that the awareness is the individual soul that entered the womb of mother through the sperm of father as explained in the Brahmasutras. This verse presents the argument of atheists, who say that the awareness is generated from the union of couple and there is no other type of awareness except this. As per theism, though an item generates other item, it is the will of God that works through first item to generate the second item. When space generated air (*aakaashaat vaayuh*), Shankara says that God only generated air through the space and not the space directly. Similarly, when awareness is generated from food (*annaat purushah*), it is the will of God that generated the awareness through the food. The atheists feel that food is the direct cause and awareness is

the direct effect. In between food and awareness, the atheists do not like to give a place to God's will or God.

The word *aparaspara-sambhuuta* has two possibilities of interpretation: 1. That which is not *paraspara-sambhuuta* (*paraspara sambhuutam na iti*). 2. That which is *paraspara-sambhuuta* (*aparamcha paramcha aparasparam yat parasparameva*). If you take the first possibility, it means that the awareness created by God, which is not *paraspara-sambhuuta* (means the awareness is created by the union of the couple), which is different (*anyat*) from the *paraspara-sambhuuta* does not exist (*kim*). By this, one sentence is closed. The second sentence is *kaama-haitukam*, which means that the *paraspara-sambhuuta* (awareness generated by couple) alone exists (*asti* = exists, this verb is to be borrowed, which is called *adhyaahara*). If you take the word *kaama-haitukam* as the adjective of *aparaspara-sambhuuta*, a mistake called *samaapta-punaraaptatva-dosha* (connecting the first word in the closed sentence to an adjective mentioned later on) comes. The word *aparaspara-sambhuuta* in the sense that it is not *paraspara-sambhuuta* is already accepted by Jayatirtha, a scholar of dualism. Of course, in a poem, the above mistake can be neglected and the word *paraspara-sambhuuta* can be taken as *aparaspara-sambhuuta*. Here, the context is whether the awareness is generated by couple or by God. Atheists say the couple as the cause and theists say God as the cause. Here, the concept of cause and effect is discussed and that scholar can't deny this concept saying that it is a continuous process. The continuous process is not mentioned by Shankara because the topic of discussion here is whether the awareness is created by God or by the couple. The discussion is not about an isolated cause-effect example or a continuous process in which cause and effect are continuously repeated. Since this is not in the present context, Shankara did not touch this concept, which is irrelevant to this verse. Everybody knows that the generation of a child by the couple is a continuous process, which need not be unnecessarily mentioned in this context.

Chapter 25

VASTU AND ASTROLOGY IN MODERN TIMES**O Learned and Devoted Servants of God,**

[March 07, 2020] **Smt. Priyanka Sethepalli (USA) asked:**

I have a question that has been bothering me for a while now.

1. It is advised that one should never buy a south facing home as it is believed to lead to some problems. But, how is it that depending on one's birth star (Janma Nakshatram), it is said that a South facing home is especially beneficial for them more than main door facing other directions. How true is this?

2. Also, some business owners particularly look for south facing main entrances as it is believed to be lucky for them. There are so many variations of beliefs and Vaastu texts all over India. I would love to have some clarity on this relation between birth star of a person to the main door of a house facing different directions.

3. Also, why does it seem to be so important in South India (especially for telugu people) and not so important or followed by other states?

4. Expanding this further, do the same Vaastu rules apply everywhere irrespective of the country you live in and the weather in that region? Thank you.
Regards, Priyanka

Swami replied:- I have not properly understood your second question (“it is said that a South facing home is especially beneficial for them more than main door facing other directions. How true is this?”). Vaastu of the Jyautisha Shastram says that the main door of the house shall not face south because Lord Yama, the deity of hell, is situated on south side. It also says that you should not sleep putting your feet towards south because your face will be towards south. Astrology says that the south face-house shall have the following bad results, which are second marriage, financial loss, lack of issues and sometimes even death of the house owner (*Tasya bhaaryadvayam dhananaashah, putraabhaavah, kvachit kartrunaashah*). It is also said that south face is beneficial to people regularly killing the animals doing mutton-business (*kiraataanaam dakshinaa*). If a person is hit by one negative aspect, the other negative aspects may not work. This means that a fellow, who is married twice or having no issues may not undergo financial loss because one crime can't have two punishments! I hope, this is the answer for your second question, if I am correct. People

misunderstand the basis of astrology by thinking that they are perfect people without any sin and the bad planet coming in its period or in Gochaara (the present movement of planets) is giving a bad result! In fact, the fruits of past sins and past merits done by the soul guide the planets (deities of the planets) to give bad and good results in the prescribed periods as per the judgment of God.

Astrology is written by sages and it is better to follow it because by following it, you are not cheated or exploited by anybody. If you are cheated or exploited by somebody through a tradition, you shall analyze it with perfect scientific logic and reject it because somebody is trying to cheat you for his benefit!

Even in Vaastu, moderns are not perfectly understanding the heart of the astrological scripture. It is said that you shall select a plot for constructing house in such a way that South-West side of the plot must be in higher level and North-East side must be in lower level (*Iishat pashchima dakshinonnata mahii...*). This is said in those ancient days when there was no common drainage system. As per Vaastu, the tradition is that elder issue shall live on south-west side and younger issue shall live on north-east side (assuming that the house constructed is divided between two issues). In such case, the water shall flow from elder issue to younger issue. This is possible only when the above instruction is followed. But, now the drainage system is well developed and this will not arise and hence, this instruction can be neglected.

Some Vaastu principles are scientific according to civil engineering, which says that a beam shall be put after 12 feet length. Vaastu also says the same (*Dvaadasha pade parighaa*). Some principles are with good background. It is said that well must exist in North-East corner and staircases to upper floor shall not exist in North-East corner (*Iishaanyaam kuupah na nisshrenih*). This is because that while coming down on the staircase, one may slip and fall in the well! It is also said that a road shall not face the main door of your house coming from opposite direction (*Viidhishuulaa mukhadvaaare*). This is because if you are going out through the main door, the vehicle coming from opposite side may not hit you accidentally.

Astrology deals with the deities of planets and not with the inert planets about which astronomy deals. The deities are energetic beings (angels) with divine powers blessed by God, who pass on the fruits of both past sins and merits to the souls in a prescribed specific period of time as pronounced by the judge-God. The deities of nine planets are the

executive powers of God. If you worship the deities of planets or deities of deities of planets, you are worshipping God only in direct way because there is no difference between the power (deity of planet or its deity) and the possessor of the power (God). If you are a very strong devotee of God, you need not worry about Vaastu or Astrology. **Astrology applies to entire universe and does not differ from one region to the other region on the earth.**

The word 'Panchaanga' means that astrology is in five parts:- 1) Jaatakam (horoscope prepared on the basis of date and time of birth), 2) Gochaara (the current running chart of planets applying to the zodiac based on name), 3) Vaastu (plan of own house), 4) Muhurtam (the time in which a work is started by you) and 5) Mantra Aaradhanam (prayers to deities of planets or deities of deities of planets or God). When one gets a misery, he shall search the defect in all these five parts. A disease may be due to defect in blood, kidneys, lungs, heart and digestive system. You have to search for defect in one or many of these parts through diagnosis before you attempt for the treatment through worships! Your Vaastu may be good, but, you might have got the misery due to your horoscope. Your heart may be good but, your lungs might have been affected! There is a special theory called Taajaka Siddhaanta of Pandita Nilakantha Diikshita, which is application of Gochara on the horoscope itself directly.

One important point must be noted because some say that the horoscope of wife supports husband. This is correct if the wife is unemployed and depends on husband. But, if the wife has her own professional line, her horoscope is limited to herself only. Similarly, the horoscope of new born issue will affect the parents, but, as the child grows and forms its own line of life, this point of support disappears. Among the five parts, the fifth part (devotion to God) is very strong provided the devotion is also very strong. My father was a great astrologer and was often telling Me to concentrate on astrology because this subject is in aspiration of everybody. Jyautisha Shastram means the subject dealing with the Jyoti or light (planet). I was telling him that I am concentrating on the root light or God or Paramjyoti (*Param jyotirupasampadya...Veda*) that illuminates the nine lights (planets). Finally, I gave the correlation between astrology and spiritual knowledge. If the astrologer is helping the society to believe the unimaginable God through the unimaginable powers of planets, such astrologer is basically a philosopher only.

A very strong devotee of God may be very much well off in all aspects even though the other four parts are very bad. By this, one shall not mistake that astrology is false because the bad effects are not seen in a specific person. The aim of the sages in writing astrology is to help an ordinary human being only. In this help the first step is to create belief in the unimaginable power of God through the subject of unimaginable powers of planets. If this first step is well established, the second step of developing the devotion to God becomes very easy.

Neither astrologer nor people consulting astrologer recognize the importance of the concept that astrology consists of five parts by which we can realize that we shall think about this concept before blaming astrology or astrologer in the light of the failure of the subject to treat that astrology is a false subject or the astrologer failed in his prediction. I will explain this with an example. Suppose an astrologer has suggested a good muhurtam for marriage. The muhurtam may be very good in real sense. The astrologer also rectified vaastu of the house of the new married couple. By this, two parts out of five parts (Jaatakam, Gochara, Vaastu, Muhurtam and Mantraaraadhanam) have become good. What about the other three parts? The horoscope and gochara might be defective with influence of bad planets due to their past sins and hence, problems come. Now, all the people of the couple blame astrologer by saying that even though they performed marriage in the muhurtam suggested by astrologer and even though the vaastu of the house is rectified by the astrologer, problems have come and hence, the astrologer is inefficient or the astrology is a false subject. People of the couple have shown the horoscopes of the couple to the astrologer, who suggested prayers to the deities of bad planets and God along with some charity (related to planets) to beggars and this comes under the fifth part, called mantraaraadhanam. If the couple does the prayers sincerely and does the charity properly, the problems will disappear because the other three parts (Jaatakam, Gochaara and Mantraaraadhanam) have also become good. Now, all the five parts have become good and hence, the problems disappear (**problems disappear temporarily only, which can disappear permanently only when reformation of the soul is done**). Suppose, the couple is not doing the remedial procedure suggested by the astrologer, again people will blame the astrologer saying that the astrologer is wrong or astrology itself is false!

The above concept can be more clearly understood by taking the example of diagnosis and treatment of a patient. The patient is the

human being hit by worldly miseries. Doctor is God and the assisting compounder is the astrologer. Worldly misery is the disease to be cured. The five parts of astrology are the five main clinical tests like blood test, ECG of heart, testing kidneys, testing lungs and testing digestive system. The patient is suffering with fever (worldly misery). Blood test and ECG tests show no defect. Will the people of the patient blame the doctor saying that the above two tests are good and still the patient is with fever! They say that either the doctor is inefficient in these two tests or the medical technology itself is false! The doctor wrote for the other three tests also, got reports and prescribed the corresponding medicines. If the patient uses those medicines related to the other three tests, fever will subside. But, the patient does not use properly the prescribed medicines and blames the doctor that even though blood and ECG reports are good, fever is not subsiding!

Astrology is systematic science constructed by sages for the welfare (though temporary) of the humanity. **Some doctor may fail in diagnosis and treatment and that shall not mean that the medical science itself is false.** If you don't understand the total structure of astrology in light of five parts (panchanga) even a good astrologer is misunderstood and blamed by the public! **The remedies suggested by the astrologer involve prayers and worships to God and charity to beggars.** Both these steps are good leading to improvement of devotion to God and subsequent reformation of the soul (*Kshipram bhavati dharmaatmaa*—Gita).



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