

**SARASVATI RIVER OF SPIRITUAL KNOWLEDGE**

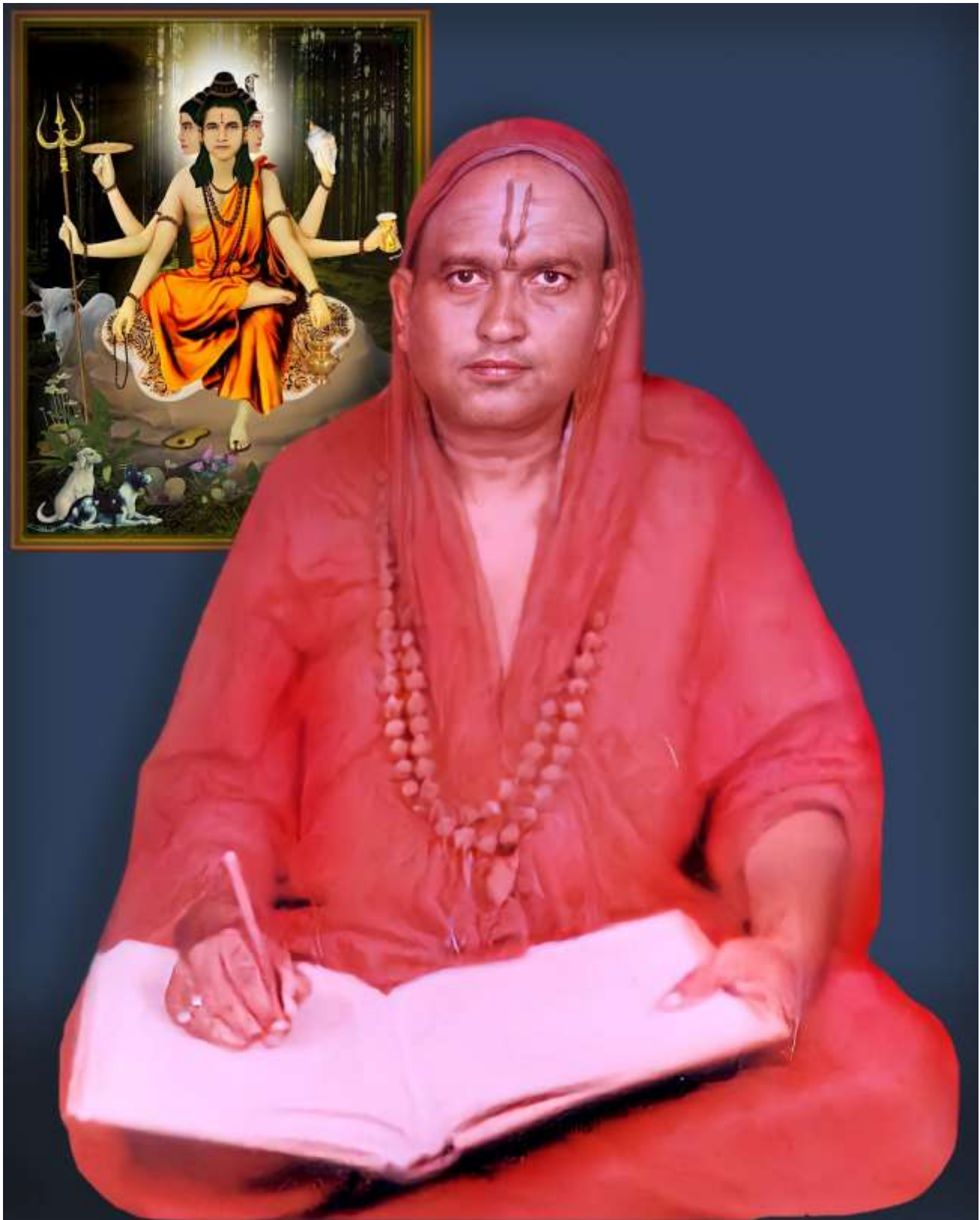
**[VOLUME - 28]**



**(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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## CONTENTS

Chapter 1 .....	1
THE KNOWLEDGE OF THE EMBODIED ONE.....	1
Chapter 2.....	12
1. Instead of analyzing creation, is it not better to befriend the Creator and enjoy the fruits of creation?	12
2. Why am I getting many odd dreams including those of snakes, and Lord Śiva and Pārvaṭī, for the past few months?	13
3. Even though God is beyond our understanding, can we at least understand the highest devotee of God?	13
4. How is one's life-partner helpful in attaining salvation?	15
Chapter 3 .....	17
1. What is the aim of God and Mother Nature with regard to this coronavirus and the death of thousands of pigs in Bali?	17
2. Please lead me. What sādhanā should I do for progressing in my material and spiritual life.	18
3. Does the Incarnation also feel worldly stress?	18
Chapter 4.....	21
1. What is the difference between salvation and liberation?	21
2. For solving worldly problems, should devotees pray to the Human Incarnation of God or to Energetic Forms and Idols?	23
Chapter 5.....	26
CREMATION AND DEATH RITUALS .....	26
Chapter 6.....	30
1. Was Lord Dattātreya married or was He a bachelor ?	30
2. Could You please help me understand my divine vision of Lord Śiva and Pārvaṭī ?	30
Chapter 7 .....	32
1. Can You please help me get relief from the ringing sound in my ear?	32
2. Do children get the benefit of the worship performed by their parents in their name?	32
Chapter 8.....	34
1. Is killing mosquitoes and not maintaining the body in good health sin?	34
2. When does the soul enter the baby in womb?	34
3. Should devotees ask God or does He provide without asking?	35
4. What is the journey of a soul after an untimely death?	38
Chapter 9.....	40
1. Why can we not love God as naturally as we love our parents?	40

Chapter 10.....	42
SPIRITUALITY FROM CHILDHOOD OR IN OLD AGE?.....	42
Chapter 11.....	48
1. Why does God give more to those who have and take away from those who do not have?	48
2. Why did God protect Cain who killed his own brother Abel?	48
3. Why does God appear to be supporting the abuse of slaves and women in the Bible?	49
4. Why are God's words said to be sharper than a double-edged sword?	51
5. Why did Lord Jesus appreciate Mary's interest in knowledge more than Martha's service?	51
6. What is the meaning of the statement in the Bible that God created human beings in His own image?	52
7. Could You please comment on the claims of Muslims that the Qur'an cannot be adulterated?	52
8. Did Lord Krishna stop time to preach the 700 verses of the Gita?	53
9. Why did Lord Krishna discourage the worship of 'other gods' and worshipping by the 'wrong method'?	54
10. What is Your advice for the family of a person who recently died due to COVID-19?	55
Chapter 12.....	56
1. Will God give money with interest to the devotee, who sacrificed money now?	56
2. Why was 'sacrifice of 1/4 <sup>th</sup> of income' mentioned in Manusmriti not propagated in Hinduism?	59
Chapter 13.....	61
PLEASING LORD KRISHNA.....	61
Chapter 14.....	67
MEMORIES OF PREVIOUS BIRTH.....	67
Chapter 15.....	71
1. What is the significance of the gold, frankincense and myrrh offered by the three Magis to baby Jesus?	71
2. Why was Jesus born in very lowly conditions?	71
3. Why did Jesus say that He had come for the sinners and not for the righteous?	72
4. Why did Jesus ask disciples to pray for sending workers to the harvest field?	72
5. Why did Jesus give more importance to His disciples than His mother?	72
6. Why did Jesus preach about being more forgiving towards those who sin against us?	73
7. Can You please comment on the striking similarities between Your Knowledge and some verses from the Hadith?	74
8. Did Prophet Mummad advice His devotees to abstain from non-veg food?	75
Chapter 16.....	77
SIMPLE LANGUAGE REACHES ALL.....	77
Chapter 17.....	79

1. How can we logically conclude that other worlds exist?	79
2. How can I find a cure for my problem?	80
3. What to ask God and what not to ask?	80
4. What is the place of meditation in spiritual life?	81
5. Why do You not publish more photographs and videos instead of text?	82
6. Why did Lord Krishna describe Himself as some cruel animals?	82
7. How can we stop our elders from donating to undeserving people?	83
8. How can I rise above selfish desires and develop true devotion?	83
9. How can we identify the specific sins causing our present miseries and tragedies?	83
10. Will my daughter be able to bear children in spite of her health issues?	85
Chapter 18.....	86
1. Has the universe been created for entertainment or to prepare us for the afterlife?	86
2. Does charity wipe out sins?	87
3. Why is the concept of the contemporary Human Incarnation of God not accepted by Islam?	87
4. Did Jesus deny the fact that suffering is caused by a person's own sins?	88
5. Why did Jesus weep before raising Lazarus from the dead?	89
6. Is historical evidence greater than the word of the Sadguru?	90
Chapter 19.....	92
1. How to overcome self-pity and overthinking?	92
2. How can we avoid forgetting the sins committed by us?	92
3. Should we try to see good in others, even when they are violent towards us?	93
4. Should we initiate the sharing of spiritual knowledge with worldly people or wait for them to ask for it?	93
5. Is it not better to adopt a child instead of giving birth to one, in the current condition of overpopulation?	93
Chapter 20.....	96
1. Did Swami visit Madurai in the late 80s and early 90s?	96
2. How can I improve my concentration and understanding while learning Your divine knowledge?	96
3. Can You please bless me to overcome my suffering caused by my <i>prārabhda karma</i> ?	96
4. Why do parents feel that if their children follow spirituality, their materialistic life will get spoilt?	97
5. How could Jesus have said that He knew God, when God is unknowable and unimaginable?	97
6. Can You confirm that Jesus indeed preached the concept of the contemporary Human Incarnation of God?	98
7. Why did Peter deny Jesus thrice even after Jesus foretelling it?	99
8. How can one attain liberation from animal-like lives?	100
Chapter 21.....	101

1. Which shall be done first – removal of ego/jealousy or surrender to Human incarnation?	101
2. Which is more important between seeing Sadguru and studying the knowledge of Satguru?	101
3. Which is more important between studying the knowledge of Sadguru and discussion with co-devotees?	102
4. How to distinguish true Sadguru and false Sadguru?	103
Chapter 22.....	106
CODE OF CONDUCT OF SAINTS.....	106
Chapter 23.....	110
1. What is the purpose of my life?	110
2. Why are girls considered to be impure during their periods?	110
3. Is child marriage or marrying someone far younger than oneself justified?	111
4. Why should one not marry in the same lineage ( <i>gotra</i> )?	112
5. What is the essence behind the concept of <i>kanyā dānam</i> ?	112
6. Can You please respond to the temple priests who justify the wastage of food?	113
7. Is it not shameful on my part if I am unable to reciprocate to You with practical sacrifice?	114
Chapter 24.....	116
1. Why are there differences in the idea of devotion to God among religions?	116
2&3. Is it true that some of the concepts that are similar to other religions might have been removed from the present Bible?	117
4. Will the memory of the punishment for the sins in the past birth not prevent a sinner from repeating the sin in the new birth?	119
5. What is the meaning of my dream in which I saw a ray of light?	120
6. Did Krishna reveal the details of the past births of Arjuna?	120
7. Why is non-vegetarian food said to produce ignorance and inertia in the eater?	120
8. Did the proportion of the three basic qualities in souls change with time since the beginning of creation?	121
9. Do justice and injustice depend on the situation?	122
10. What is meant by knowing the soul?	123
11. What should we ask God and what should we not?	125
Chapter 25.....	127
BASIC COMPONENTS OF CREATION.....	127
Chapter 26.....	129
1. Please explain the meaning of the following Gita verse?	129
2. Are you a divine preacher or astrologer?	129
Chapter 27.....	132
DIVINE SATSAᅅGA ON 27-09-2020.....	132
1. Which is responsible for the merits and punshments in the life?	132
2. Please enlighten me about sacrifice of fruit of work.	133

3. All Sadgurus (divine preachers) possess the same God, then, why there is difference in their preaching?	134
4. Why Paramahansa asked the devotee complaining about his wife to leave his wife?	135
5. You say a devotee in problem to worship Hanumān or Subrahmaṇya through astrology. But, I find devotees not following Your advice and worship You directly!	136
6. When You explain orally I am very much convinced, but, in Your writing some concentration has to be put. Why?	137
Chapter 28.....	138
DIVINE SATSAṄGA ON 03-10-2020.....	138
1. Which is the highest authority?	138
2. It is very very difficult to worship God without any aspiration for anybody and then, how to achieve the grace of God?	139
3. You said that God Datta merged with You on Śrīśailam hill. Does it mean that God Datta is not in You in the earlier time?	140
4. Is giving life for the sake of God not an attempt for suicide?	141
5. i) On whom God Śiva is meditating, Himself being God? ii) Jesus died for the sake of all people only and not for the sake of God.	142
Chapter 29.....	143
1. How can I overcome the attitude of avoiding those who are affectionate to me?	143
2. Is it correct for a person to help the needy using the money of family members on whom one depends?	143
3. For a married woman, is fulfilling one's duties towards one's family equal to leading a spiritual life?	144
4. Is the suffering of animals also caused by their <i>karma</i> ?	144
5. Why is there a gap between theory and practice?	144
6. How can I analyze the knowledge and resolve the hidden doubts in my mind?	145
7. Is there a game of hide & seek between God and souls?	146
8. Can You please bless us with <i>bhajans</i> on Yourself?	147
9. How can I overcome my habit of imagining rather than living in reality?	147
Chapter 30.....	148
CIDĀTMĀ AND CIDĀ'BHĀSA.....	148
Chapter 31.....	186
DIVINE SATSAṄGA ON 05-10-2020.....	186
1. Can You explain the four types of “Śuśrūṣā”?	186
2. How to experience God and how to remove our illusions?	186
3. How the world came from God? How the inert items are converted in to awareness?	187
4. What is the significance of Viṣṇu Sahasranāmam and Lalitā Sahasranāmam?	187

- |   |     |
|---|-----|
| 5. This means that all the males and females shall worship God as Father and divine mother as Mother. In such case, how some souls like Lakṣmī selected God as husband?   | 188 |
| 6. How to come out of past memories?  | 190 |
| 7. How to destroy the bad qualities?  | 191 |
| 8) I am very lazy. How to get rid of my laziness?   | 191 |
| 9. Samādhi Gītā says that the existence of God is doubtful. It gives importance to the analysis of self step by step by giving a good example of various layers of onion. | 192 |
| 10. Śrī Vīrabrahmendra Swāmi told that He has reached such stage after millions of births. Is it such a long time in reality?   | 192 |
| 11. Will God help the devotees in spiritual efforts?  | 192 |



## Chapter 1

**THE KNOWLEDGE OF THE EMBODIED ONE****O Learned and Devoted Servants of God,**

[July 06, 2020] **Dr. Nikhil asked:** Pādanamaskārams Swāmiji, I have been thinking about the term 'śārīrika' in the context of Vedānta as described below. I request You to kindly clarify this matter. At Your Divine Feet, Nikhil

[Does the term śārīrika in the context of Vedānta refer to the embodied God or soul?

Vedānta is the philosophy which is the climax or the essence of the Veda. The Prasthāna traya are the three authoritative scriptures on Vedānta. These three scriptures are the Upaniṣads, the Vedānta Sūtras and the Bhagavad Gītā. Vedānta is also known by other names such as Uttara Mīmāṃsā and Śārīrika Mīmāṃsā. Similarly, the Vedānta Sūtras written by sage Vyāsa are also known by other names such as Brahma Sūtras and Śārīrika Sūtras. Brahma Sūtras literally means 'sūtras or aphorisms about God'. Śārīrika Sūtras means the 'sūtras or aphorisms about the embodied one'. Now the question is, who is this 'embodied one'? God or the ordinary soul?

Advaitins, think that the term 'śārīrika' refers to 'the soul present in a body' or the 'embodied soul'. That is, according to them, the subject-matter of the Śārīrika Sūtras is 'the soul who is present in a body'. According to the Advaita philosophy, every ordinary soul is identical with Brahman in an essential sense. So, 'the soul present in a body' means the same as 'God present in a body'. In this manner, the Advaitins can justify that the name Śārīrika Sūtras, in the sense of 'aphorisms about the embodied soul', means the same as the name Brahma Sūtras, which is 'aphorisms about God'.

But the reality, as clearly explained by You in Your philosophy, is that the ordinary soul is not identical with God. In fact, it is completely different from God. So, if the term 'śārīrika' is taken to mean 'the ordinary soul present in a human body', the term Śārīrika Sūtras cannot mean the same as Brahma Sūtras. So, based on Your philosophy, the term 'śārīrika' must be interpreted only as 'God present in a body' or the 'embodied God'. Then and then alone can the name Śārīrika Sūtras mean the same as Brahma Sūtras. Thus, the name Śārīrika Sūtras would mean the 'sūtras about the embodied God', while the name Brahma Sūtras means 'sūtras about God'.

This interpretation of the term 'śārīrika' only as 'embodied God' and not as 'embodied soul' has profound implications. It clarifies that the main subject-matter

of Vedānta, is the embodied God or God-in-a-body. It is this sense that Vedanta is called Śārīrika Mīmāṃsā. In short, the main subject-matter of Vedanta is the Incarnation of God. When we conclude that the subject-matter of Vedānta is the Incarnation of God, it follows that the three Vedantic scriptures (Prasthāna Traya) should be interpreted in accordance this conclusion.

I request You to kindly correct any errors in my understanding and please elaborate further on this topic.

Also, in this context, could You kindly interpret the statement “tasyaiṣa śarīra eva ātmā. Yaḥ pūrvasya” from the Taittirīya Upaniṣad 2.6.1. Śrī Śaṅkarācārya, in His commentary on this statement, refers to the former (pūrva) as vijñānamaya (modification of the intellect) and the latter as ānandamaya (predominantly blissful). Could You kindly explain this in detail?]

**Swami Replied:-** Devadatta was scolding his son called Rāma for his foolish act “O Rāma! You are the biggest stupid”. The same Devadatta while sitting in his prayer room is telling “O Rāma! You are the greatest God”. Here, the word Rāma has two meanings as per the context. In the first context Rāma is a foolish boy whereas in the second context, Rāma is the past human incarnation of God. A word has different meanings suitable to the different contexts. Śārīraka means:- 1) Unimaginable God after entering His creation as energetic or human incarnation surrounded by the world like body (Viśvarūpam), 2) Energetic incarnation in which the soul (merged with God) surrounded by energetic body, 3) Human incarnation in which the soul (merged with God) surrounded by materialised body, 4) Energetic being in which the soul surrounded by energetic body, 5) Human being in which the soul is surrounded by materialised body. We have to take one of these five meanings for the word Śārīraka or possessor of the body as per the context and we can't generalise only one meaning in all the contexts.

Sage Vyāsa named these aphorisms as the Brahma Sūtram only and later on scholars brought this name Śārīraka Sūtram. In the first Sūtram, it is said that enquiry about God is made. In the second Sūtram, it is said that God is that unimaginable item from which this creation emerged etc. If the God referred in the first Sūtram is mediated (with body), the second Sūtram should have told about the God giving detailed description of His body, which is Svarūpa Lakṣaṇam (means the direct identity mark). But, the second Sūtram says that God is the creator of this world and this is indirect identity mark only (Taṭastha Lakṣaṇam). This means that the God referred in the first Sūtram is unimaginable without any medium or body. In the same first pāda of first chapter some Sūtrams were mentioned, which deny the God to be

soul (Bhedavyapadeśācca). Here, the word Śārīra means an energetic being or human being. When God merges with the soul (or sometimes with the body also), the soul becomes unimaginable God and there is no trace of any difference between unimaginable God and His energetic or human incarnation. Therefore, the word Śārīra indicates only energetic or human being and not energetic or human incarnation. **There is no difference between the non-mediated unimaginable God and mediated unimaginable God.** A letter given to you straight or the same letter given to you enveloped in a cover is one and the same. The word Śārīra may mean either mediated God or mediated soul as per the context.

The second Sūtram says that God is He from whom this world is created. If you take Kṛṣṇa, the human incarnation or mediated God, in the cosmic vision shown by Him, the world appeared from Him as created. It was maintained for some time and disappeared into Him after some time. The Vedic definition for the unimaginable God is that from whom this world is created, by whom this world is maintained and into whom this world dissolves (*Yato vā imāni bhūtāni...*). This definition applies straight to Kṛṣṇa showing cosmic vision in which this world is emerged from Kṛṣṇa, maintained by Kṛṣṇa for some time and dissolved in Kṛṣṇa after some time. This is the best proof for the absence of any difference between non-mediated God and mediated God. Sage Vyāsa is the same author of the Brahma Sūtrams, the Bhāgavatam and the Bhagavad Gīta in which non-mediated unimaginable God (Brahman) and mediated God by name Kṛṣṇa were explained. While composing second Sūtram of the Brahma Sūtrams, His mind must have been influenced by the cosmic vision of Kṛṣṇa also as explained in the Gīta.

The five systems (Pañcakośa) are Food (Annamaya), Oxygenated Air (Prāṇamaya), Mind (Manomaya), Intellect (Vijñānamaya) and continuous happiness (Ānandamaya). The sequence shows that the soul expects to be happy continuously, which is the final goal. All these five systems are called Brahman, which mean that all these are very great as per the root meaning of the word Brahman (*Br̥hi - vr̥ddhau*). This results in concluding that the soul must give top most importance to attainment of permanent happiness. 1) Food (Annam) is very important without which the soul can't even live. Hence, analysis of food for its components like carbohydrates, proteins, vitamins, minerals etc., is to be kept in mind so that all these are taken for good health of both body and brain. 2) Non-polluted and richly oxygenated air (Prāṇaḥ) for respiration

is again very good for the health of both body and brain. 20% of inhaled oxygen goes to good health of brain. Sages left cities and stayed in forests for this good air. Body and mind are linked and if one is spoiled the other is also spoiled. 3) Mind (Manah) shall be maintained with strict controlling rules of its interaction with the external atmosphere. Mind and intellect constitute the form of soul. Mind creates an idea (Saṅkalpa) and immediately creates an alternative idea (Vikalpa) also. Mind is the controlling belt of the sense-horses, but, mind itself can't take any decision since it is in the hands of the intellect. 4) Intellect (Buddhi) is the driver keeping the mind belt in its control. **Logical analysis is the strength of intellect with the help of which it controls the senses through mind.** The ideas decided by intellect are stored in Cittam, which is like the GPS box in the hands of the driver of the car. The basic ego called "I", the individual soul or simply called soul, is the owner sitting in the car-body. The entire cluster of systems is in the hands of driver only. The fate of the owner is also in the hands of intellect-driver only. 5) Continuous happiness (Ānanda) is the final goal achieved by the individual soul (Jīva)-owner travelling in this body-vehicle.

Some think that soul is bliss or continuous happiness. They think that soul is a modification of bliss. But, soul is pure awareness and when it is mixed with bliss, it is called Ānandamaya. The word 'maya' (*Mayaṭ pratyaya*) denotes not only modification (Vikāra), but also predominance (Prācurya). Therefore, bliss is neither the soul nor the soul is modified bliss. When this pure awareness (Śārīra ātmā) is mixed with sharp analysis, it is called intelligence. Hence, pure awareness or soul is the soul of intelligence (Vijñānamaya) and continuous happiness (Ānandamaya) and this is the meaning of "Yah pūrvasya". Intelligence is golden chain in the neck whereas bliss is the golden crown on the head. The close association of these two indicates that the soul of intelligence becomes continuously happy because intellectual analysis always leads the soul to right direction to get permanent happiness like the driver of the car leads the owner in correct path to reach the target to become happy. When the imaginable soul is not bliss, how can the unimaginable God be the bliss? Bliss is only the quality of the soul and not the soul itself. The soul is sometimes associated with grief also, which is not the happiness. If you say that the soul is associated with bliss, it must have been associated with intelligence (Yah pūrvasya) because the intellectual analysis alone makes the soul to become happy.

Unless the soul or pure awareness is separate from happiness there is no need to associate with bliss before becoming happy. If the bliss is an independent item, bliss can't be associated with intelligence in the prior state to become bliss. For more clarification, this means that awareness or soul is an independent item that can be associated with mind or intelligence. The soul or awareness can be associated with bliss or mind or intelligence. Without the association of awareness, mind or intelligence or bliss can't exist. The activity of thinking of awareness is mind, the activity of awareness to analyse for conclusion is intelligence and the activity of extreme happiness of awareness is bliss. Awareness is not mere bliss. If it is so, no soul (awareness) shall be unhappy. Awareness associated with intelligence leads to extreme happiness or bliss, which is the next step after intelligence. If you say that awareness means bliss, the intelligence associated with awareness shall mean that the intelligence is associated with bliss. Bliss comes only after crossing intelligence (*Vijñānamayamātmānamupasañkrāmya...*). In such case, there is no need of separate system called bliss (*Ānandamaya kośa*). In such case, even the mind associated with awareness means mind is always associated with bliss, in which case there is no need of intelligence and bliss separately after the mind because mind itself becomes bliss. Therefore, awareness is not bliss and awareness is associated with bliss. **The pure awareness (Śārīra ātmā) associated with analysis is intelligence, associated with varying ideas is mind and associated with continuous happiness is bliss.** People say that the soul is Sat Cit Ānanda. The soul has relative existence and Sat in this context means relative existence only and not the absolute existence. Cit means that the soul is pure awareness. Ānanda means continuous happiness which is a quality with which the soul is associated and hence, soul is not continuous happiness or Ānanda. If you apply this Sat Cit Ānanda to God, Sat shall mean the absolute reality, which is unimaginable and hence, can't be the imaginable awareness or Cit. Ānanda or continuous happiness is also neither God nor even the soul since it is only a state or quality that can be associated with God or soul. Soul is imaginable awareness and God is unimaginable awareness. Both soul and God have common awareness in qualitative sense (that it knows itself and other things). In quantitative sense, both are different because God knows everything and soul knows very little. **Since no soul can know everything, this quantitative difference makes the soul imaginable and God unimaginable.**

The analysis of five systems (Pañca Kośa) applies to human being because in energetic being there is no respiration (Prāṇamaya). In energetic being, the food is inert energy only, which is directly taken from cosmic energy that directly transforms to nervous energy without the need of materialised nervous system through unimaginable arrangement of God. The other three systems (Manomaya, Vijñānamaya and Ānandamaya) are common to both energetic and human beings. This Vedic analysis of the five systems can be applied to ordinary human being and there is no reference to God in this topic, which concludes with the investigation of pure awareness as soul. If you take the word Brahman in this topic as God (instead of taking this word in the sense of greatness), the subject belongs to human incarnation of God, which also contains the same ordinary human being as the medium-component. Starting from body (Annamaya) all the five systems including the pure awareness-soul have become God when the unimaginable God merges to become one entity. Unless we agree that the body also became God, we cannot explain the tender finger of the body of small boy called Kṛṣṇa lifting the huge hill. Remember that nowhere in this topic, it is told directly that body is not Brahman. Travelling from one system to other system means that every system has become God and this need not be taken that no system is God. The Veda supports this concept elsewhere also that all the inner systems (Mind, Intelligence and Happiness) as well as the outer systems (body as modification of food or Annamaya and respiration or Prāṇamaya) have become God (*Antarbahiśca...*). If you take the investigation of soul as the goal, this topic deals with ordinary human being and if you take the investigation of God, the human incarnation is the subject of this topic. Since a selected human being is the medium-component of human incarnation, both the investigations can be dealt in one topic of analysis of human incarnation.

The basic component materials of these five systems are 1) Inert energy, 2) Inert matter and 3) Non-inert awareness. Of course, inert matter is the condensed form of inert energy whereas non-inert awareness is a specific work form of inert energy. The five systems can be classified into three categories based on the three basic components. When we say the word inert matter, even though matter is condensed form of energy and even though it contains inert energy in the form of bond energy, binding energy, rotational energy, vibration energy etc., and these energies are neglected and the word matter is used. When we

say the word inert energy, the rest mass of fundamental unit of energy like photon is neglected and the word energy is used. When we say the word non-inert awareness, even though awareness is a specific work form of inert energy, it is called as non-inert awareness. The three categories are:- **1) Non-inert relative and imaginable awareness:-** The souls of human and energetic beings and the souls of human and energetic incarnations before merge of unimaginable God. Mind, Intellect, Happiness etc., are included here. **2) Inert energy:-** Bodies of energetic beings and energetic incarnations. **3) Inert matter:-** Bodies of human beings and human incarnations containing various materialised systems like digestive, lungs, kidneys, heart, brain, nervous system etc.

If you analyse the human incarnation like Lord Kṛṣṇa:- Datta is first energetic incarnation with which unimaginable God or Parabrahman is merged. God Datta became another energetic incarnation called God Viṣṇu. God Viṣṇu merged with Vāsudeva (Son of Vasudeva) and God Kṛṣṇa resulted as human incarnation. Unimaginable God, soul of God Datta, Soul of God Viṣṇu and Soul of Kṛṣṇa merged together. Unimaginable God, energetic body of God Datta, energetic body of God Viṣṇu merged with materialised body of Kṛṣṇa. Annamaya and Prāṇamaya (materialised body and respiration system) belong to the human being component called Kṛṣṇa. The energetic bodies of God Datta and God Viṣṇu merged with the materialised body of God Kṛṣṇa. The souls of all the three (God Datta, God Viṣṇu and God Kṛṣṇa) merged together. Unimaginable God merged with all the components and hence, finally there is no difference between Kṛṣṇa and unimaginable God. Mind, intellect and happiness of all the three merged resulting as the divinised mind, intellect and happiness of Kṛṣṇa due to merge of unimaginable God. Due to the same reason of merged unimaginable God, the body of Kṛṣṇa is also divinised, which merged with the energetic bodies of God Datta and God Viṣṇu. Thus, God Kṛṣṇa is the direct incarnation of God Viṣṇu and indirect incarnation of God Datta whereas God Datta is direct incarnation of unimaginable God. If you see through microscope and also through the capability of imagination of intellect, you can grasp all the components except the unimaginable God. We can say that the unimaginable God is the possessor of the body (Śārīraka) and all the rest resultant Kṛṣṇa as the body (Śārīram). If you take one by one, setting unimaginable God aside for some time, the energetic body of Datta is Śārīram and the soul of Datta is Śārīraka . The energetic body of Viṣṇu

is also in the similar way is Śarīram of Viṣṇu covering the soul or Śārīraka of Viṣṇu. Similarly, the materialised body (Śarīram) of Kṛṣṇa covers the soul (Śārīraka) of Kṛṣṇa. **All the miraculous knowledge and miracles of Kṛṣṇa, Viṣṇu and Datta are due to the invisible and unimaginable God (Parabrahman) only, who is the ultimate Śārīraka.**

The nervous system including brain comes under the category of inert matter. But, its functional work comes under non-inert awareness under which mind, intelligence and bliss are mentioned. Apart from mind, intelligence and bliss, the memory (cittam) and basic ego (Ahaṅkāra) also are existing, but, both these are not mentioned in the five systems. The reason is that basic ego is always associated with the general awareness that is generated after deep sleep. Anyway, during the above analysis, the general awareness is established as a separate entity other than mind, intelligence and bliss, which is named as soul or precisely individual soul. Hence, basic ego does not come under five systems due to its constant association with the general awareness acting as individual soul. Coming to the faculty of memory called cittam, it has two inherent functions (*Cit̄ - saṁjñāne smarāṇe ca*):- 1) Functioning as knowing some object including self and 2) Functioning as storage of decisions of intelligence. The first function is the inherent characteristic of general awareness and hence, need not have independent place. The second function of storing decisions as pulses in the memory chip of brain is an extended faculty of intelligence only. When this electromagnetic disk (chip) comes in contact with the general awareness after deep sleep, the stored information is displayed just like the current displaying the required information from the disk. Hence, the five systems along with the individual soul is the total picture of the soul, which is a tiny part of imaginable creation.

### Conclusion

The Vedic statements have the possibility of multi-dimensional interpretations, which are perfectly logical and correct. Even in epics written by human poets a verse shows the possibility of different versions. In the above topic we can interpret in both ways as mediated God (human incarnation) or as an ordinary ignorant human being.

**As Ignorant human being:-** The ignorant human being misunderstood the materialised gross body (*Annamaya Kośa*) as mediated God. It realised the mistake and crossed the gross body to



identify similarly materialised respiratory system (*Prāṇamaya Kośa*) as mediated God. It crossed this second system also and identified the third brain and nervous system (*Manomaya Kośa*) as mediated God. Similarly, it crossed this system also and found the fourth brain and nervous system (*Vijñānamaya Kośa*) as mediated God. This is also crossed and the final system, which is not materialised but associated with individual soul as quality is identified as mediated God in the name *Ānandamaya Kośa*. **Even bliss can be taken as a mode of energy because the individual soul itself is a specific work form of energy and bliss can act as the medium for unimaginable-non-mediated God.** However, in the case of ignorant human being, this bliss remains as medium only without God. A soul need not be associated always with bliss since sometimes the soul may be associated with grief also due to wrong direction of intelligence. When the association of the soul with bliss itself is not permanent, we can never say that the soul is bliss. However, bliss is taken as the final goal to be attained since every soul tries to get bliss or extreme happiness. In this way, bliss as the ultimate goal can represent God as representative model (*Pratīka*). Even though brain and nervous system is the only physically visible system for mind, intelligence and bliss, these three systems differ in their nature of awareness associated with brain and nervous system. Mind thinks, intelligence analyses for the decision and bliss is an optional quality of the awareness and in this way, these three differ from each other.

Food gives inert energy that is transformed into awareness and hence, digestive system in which food is digested is the first system and hence, is linked to awareness directly and linked to bliss indirectly since bliss is an optional quality of awareness or soul. Similarly, the second system is also directly linked to the awareness. In this way, all systems existing in the body are directly or indirectly linked to awareness. Without these systems, awareness is not generated or disappears and thus awareness depends on several systems of this body. The third brain and nervous system and the fourth brain and nervous system are the direct systems in which inert energy is transformed into a specific work form of energy called awareness acting as mind in brain and nervous system and as intelligence in brain and nervous system. Awareness is soul but soul is neither non-mediated God nor mediated God. God is independent and does not depend on any system, God being the ultimate substratum of the whole creation. Hence, this topic in the angle of soul is trying to achieve bliss, which is not God, but, which is a quality of the

soul. Hence, *Ānandamaya Kośa* is also accepted as Kośa (medium) of God and not God directly. The soul does not wish to attain grief and hence, only one optional quality of the soul is mentioned as the ultimate goal. Mind thinks whether a way to get bliss is proper or not since the nature of mind is proposal (*Saṅkalpa*) and disposal to generate another proposal (*Vikalpa*). This cannot be the ultimate goal. Next comes intelligence, which analyses and finds the correct decision (*Niścaya*). If this intelligence goes wrong, the result is grief and if it goes right the result is bliss. Due to such possibility of risk, intelligence can't be God. Even bliss can't be God since it is only an optional quality of the soul that can disappear in case intelligence goes wrong.

**As Human Incarnation (Mediated God):-** In human incarnation, all the above systems exist just like in an ordinary human being as described above. The difference is that in human incarnation, the intelligence will never go wrong to give grief as the ultimate result. You may say that human incarnation also suffers with grief just like Rāma wept for Sītā when she was stolen by Rāvaṇa. Rāma means always entertained (*Ramate iti Rāmaḥ*) and He is with bliss even in grief. Just like one enjoys both incidents of happiness and tragedy while seeing a cinema, mediated God also enjoys this creation since basically mediated God is the absolute reality (since unimaginable God merged with medium perfectly) whereas the creation is only relative reality. Such enjoyment called Yoga (*Samatvaṃ yoga ucyate - Gītā*) in both types of incidents of life is not possible for the soul since soul is a part of relatively real creation. The soul can get bliss or continuous enjoyment provided the intelligence is correct functioning in right direction always. Such continuous right functioning of intelligence is also not possible in this powerful divine atmosphere called Māyā and in the inherent atmosphere of the soul called avidyā. In the case of human incarnation, the crossed systems can be explained in this way:- The unimaginable God merges with the body as well as the soul of selected devotee (*Antarbahisca...* - Veda). Hence, all the systems of the body became unimaginable God (*Annam Brahmeti vyajānāt* etc.). Mind, intelligence and bliss are always linked with awareness or soul and hence, these three systems associated with awareness also become God both internally and externally. This means that the nervous system and brain system are materialised in external sense and are associated with awareness in internal sense representing both body externally and soul internally. Even the system of bliss becomes God and this bliss in

ordinary human being is not God because God did not enter every human being to make it as human incarnation. God enters only a specific devotee to become human incarnation for the welfare of the creation. Hence, this analysis applies to a specific divinised devotee (human incarnation) only just like the four states (*Jāgrat*, *Svapna*, *Suṣupti* and *Turīya*) explained in the Māṇḍūkya Upaniṣat explain the case of human incarnation only and not the case of ordinary human being. The two prior states only apply to ordinary human being and the third state is without the soul to experience anything. In the third state since God as “Prājña” and as the creator of the world (*Sarvasya yoniḥ*) is mentioned, certainly all the four states apply to human incarnation only.

## Chapter 2

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

[July 10, 2020]

**1. Instead of analyzing creation, is it not better to befriend the Creator and enjoy the fruits of creation?**

[Śrī Bhagat asked: Jai Gurudatta, "Count Not Leaves, Eat Mangoes Two friends went into an orchard. One of them possessing much worldly wisdom, immediately began to count the mango trees there and the number of leaves and mangoes each tree bore, to estimate what might be the approximate value of the whole orchard. His companion however went to the owner, made friendship with him, and then, quietly going to a tree, began, at his host's desire, to pluck the fruits and eat them. Whom do you consider to be the wiser of the two? Eat mangoes! It will satisfy your hunger. What is the good of counting the trees and leaves and making calculations? The vain man of intellect busies himself uselessly with finding out the 'why' and 'wherefore' of creation, while the humble man of wisdom makes friends with the Creator and enjoys His gift of supreme bliss."]

**Swāmi replied:-** There are two types of owners of mango gardens:- 1) Intellectual owner recognising you that you have actually come for mangoes and not for friendship with him. 2) Dull owner, who can't recognise your intention for mangoes and believes your words of false friendship and gives you the mangoes. If your trapping is very clever, even the first type may become second type and give you mangoes. God does not come under these two categories. Whatever may be the talent of your intelligence, even before you open your mouth, God knows that you have come for the sake of mangoes and not for the sake of friendship with Him. Hence, your suggestion becomes totally invalid in the case of God. If you really go to God for real friendship without eye on the mangoes, God will become your friend and give you mangoes more than your requirement. **Instead of wasting time in making false friendship with God, which has no trace of friendship, it is better you do some work in that time, earn and purchase mango fruits in the fruit shop.** In this respect, atheist is far better than the theist, who is worshipping God for fulfilment of his desires.

## 2. Why am I getting many odd dreams including those of snakes, and Lord Śiva and Pārvatī, for the past few months?

[Śrī Mattapalli Bharat asked: Swāmiji, I don't know how to start this but anyway I am coming to the point. I don't know how you take this but seriously I'm literally confusing how to deal with it. From last 3 months ago, there were numerous dreams for me, I'll list one by one and please give me a connection why these are coming. On starting days dreams were about snakes (cobra) just passing and these were repeatedly coming but after few days they were stopped. Later I had a dream on devil which is tightly fixed my uncles neck and suddenly it was stopped on the same day I was remember continuation to that I had a dream about a lord Śiva and Pārvatī came in a motor bike to my grandmother home which all these happened near by her home.

Next, Lord Bālāji darśanam in Tirumula and all at suddenly I woke up and prayed him by my wishes. Few days later, on Tirumula hill Ayyappa swami Idol and Lord Bālāji goupuram were side by side and I prayed. After that yesterday again two old snakes were facing and sitting on the road, me and my friend were passing those, and on dream I was chanting Oṃ namaḥ Śivāya.. Oṃ namaḥ Śivāya... First snake was passed and second snake was flying in air and touched my forehead I was damn sure it's not a bite but I strongly say it's like a touching moreover, I was chanting Oṃ namaḥ Śivāya.. Oṃ namaḥ Śivāya. Still while writing this I can feel that touch on my forehead (exactly middle) All these were briefly explained Swāmiji, really it's difficult to explain here but tell me why these dreams are coming.]

**Swāmi replied:-** When the soul is travelling putting its two legs on materialism and spirituality boats, such mixed dreams of worldly affairs and devotion come in the sleep. You need not worry much about the dreams and you must concentrate on God. Worship God Subrahmaṇya and God Hanumān. You will get rid of tension of such dreams. You will get some relief from the festival of divine mother (Dasara onwards).

**Śrī Bharath Krishna asked:** Namaśśivāya Swāmi, Swāmi I have two following questions.

## 3. Even though God is beyond our understanding, can we at least understand the highest devotee of God?

[I understand that there is no way I can understand you (Unimaginable God). One can only understand how God interacts with the world but can never understand God himself. Now my question is, if there is any devotee like "Rādhā" exists today who is at climax devotion towards God, is it possible to understand such devotee at least?]

**Swāmi replied:-** 1) The original absolute God is unimaginable because He is beyond the three spatial co-ordinates. The Veda says that God created space before creating the rest creation (*ātmana ākāśassambhūtaḥ*). If the three spatial co-ordinates (length, width and height) existed in God, it means that space already existed in God. If space existed already in God, you cannot say that God created space. Creation means producing something, which did not exist already before its production. If space is absent in God, God has no volume. Any item having no volume is beyond imagination because nobody can imagine it even on trying for millions of births. Hence, God is unimaginable to our brains, which are bound by the three spatial co-ordinates. We can imagine or even see, talk, touch and live together when God is mediated by a created material of the imaginable world. The Ġīta says that God is mediated by a human being to become human incarnation for fulfilling the desire (of seeing and talking) of His intensive devotees (*mānuṣīm tanumāśritam...*). God Datta, Brahmā, Viṣṇu, Śiva etc., are energetic incarnations with energetic bodies, which are invisible but imaginable. These energetic incarnations become visible also to a devotee doing penance for God. The human incarnation is visible and imaginable and can be approached easily without any effort. We can infer the existence of unimaginable God in energetic or human incarnation through the unimaginable actions called miracles. Invisible-Unimaginable God is the only real source of visible-unimaginable events called miracles. Perception of absolute God is impossible whereas perception of mediated God is possible. There is no difference between energetic and human incarnations because the same unimaginable God exists in both. There is no difference between Kṛṣṇa (human incarnation) and God Viṣṇu or God Datta (energetic incarnation).

Rādhā is also human incarnation of God Śiva. Generally, human incarnations behave as devotees so that human devotees will not identify them as God. Undeserving devotees may press human incarnation for boons on identification of human incarnation and this is one main reason for such behaviour. Moreover, if the human incarnation says that it is a devotee only, the ego and jealousy of human devotees towards a co-human form of God gets very much reduced and this will help the devotees to approach the human incarnation freely and closely to clarify their doubts without any reservation. A devotee keeping God in heart is a dualistic human incarnation like Hanumān and Balarāma. A devotee merged by God is the monistic incarnation like Rāma and Kṛṣṇa. The

soul can become incarnation by the wish of God only and aspiration or effort of the soul for that is the basic disqualification to become incarnation or God.

#### **4. How is one's life-partner helpful in attaining salvation?**

[Swāmi, I have heard this statement, "Dharme ca, Arthe ca, Kāme ca and Mokṣe ca". This is told to every couple who is getting married. I understand how a life partner can help in first three aspects but not the fourth one. Mokṣa means liberation from all worldly bonds right? How developing a bond with someone helps us to get mokṣa? This seems contradictory. Kindly explain me swāmi. Pādābhivandanaṃ Shri Datta Swāmi. Your devotee, Bharath Krishna.]

**Swāmi replied:-** Doing religious rituals is called Dharma. Earning for the welfare of family is called Artha. Pacification of biological need (sex) is called Kāma. Path of spiritual knowledge and devotion to God is called Mokṣa by which one can be liberated from the worldly miseries and tensions. Wife is also a soul present in a human body. Wife will not be the hindrance for Mokṣa or Salvation. Saint Sureśvara kept his wife with him after taking sainthood (Saṃnyāsa) and Śaṅkara encouraged this. A saint stays with his Guru. Guru is also a soul embedded in human body like wife. I do not understand that why the wife is felt as hindrance. She can help the male in preparing food and serving other needs for health. After retirement from the job, one shall take Vānaprastha āśrama to learn spiritual knowledge. After Vānaprastha, Saṃnyāsa shall be taken as per the tradition of Krama Mukti recommended for all the souls. In such old age, Kāma (sex) also becomes vanished. The wife helps the saint in serving him in several ways and especially in preparing hygienic food, which is very very essential in the old age for health. If health is spoiled, even the saint can't perform his duty of propagating the spiritual knowledge in the world. It is the biggest foolishness to think that marriage hinders spiritual path. Śaṅkara is the incarnation of God Śiva and wanted to finish the spiritual work at very early age and hence, did not marry. But, God Śiva, who is the source of Śaṅkara married twice! Even Hanumān married because His departed ancestors appeared before Him and told that unless marriage is done, salvation can't come. In Vānaprastha itself, wife is looked as own sister. In Saṃnyāsa, certainly wife is looked as a co-devotee trying for salvation. The saint lives along with co-devotees also. Tulasīdās told Mīrā that females are forbidden to stay in his āśrama. Then, Mīrā told that God alone is the male (Puruṣa) and all the

souls embedded in bodies are females (Prakṛti) only. Tulasīdās fell on her feet for such erroneous thought.



## Chapter 3

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

[July 13, 2020]

**1. What is the aim of God and Mother Nature with regard to this coronavirus and the death of thousands of pigs in Bali?**

[Śrī Nyoman Gunadarsana asked (through Śrī Phani): Dear sir, could you forward my question to Swāmiji?

1. What is correlation corona virus with thousand of pigs dead in bali.

2. What is the aim of God and Mother Nature with this corona virus to human being?]

**Swāmi Replied:-** (1&2) Corona existed in bats from a long time, which is only detected now. The medicines used for cold, cough, fever etc., can be used, which can cure it. When the death comes, it enters lungs and causes death. There are asymptomatic positive (main channel of propagation) and symptomatic negative (causing fear to result in death) cases. More powerful virus like G4 is waiting to join the duty to implement the fruit of sin. Hence, one shall not fear at all and these precautions, which are advised now were also advised since ancient times that one should be far as far as possible from a patient suffering with such symptoms. Even if corona is eradicated, do you mean that death will be stopped forever? There are millions of ways for the death-deity (*Mr̥tyudevatā*) to implement the death. Such dangerous destructions of humanity takes place due to the sin growing in the society day by day. The Ġīta says that there are three main types of sin:- 1) Illegitimate sex (Kāma), 2) Illegitimate anger and violence (Krodha) and 3) Illegitimate greediness for corruption etc. (Lobha). If a soul takes oath on God that he/she will try his/her level best to control these three main gates of sin, such soul will be safe in the hands of God (*Trividham narakasyedam... Ġītā*). The only reason for stress is the sin and spiritual preachers are neglecting this main point and are propagating stress relief in terms of controlling mind like psychiatrists. Without attending the main reason, concentrating on problems of psychology is like applying wet-cloth on the forehead to pacify the fever without using antibiotics to kill the bacteria, which is the main treatment.

## **2. Please lead me. What sādhanā should I do for progressing in my material and spiritual life.**

**Swāmi Replied:-** Practical devotion alone gives the fruit, which is to please God and attain His grace. Knowledge and devotion are theory, which is also essential because practice is generated from theory only. Knowledge is like water, devotion is like manure and practice is like the mango plant. The mango fruit comes only for the mango plant and no mango fruit appears from water even though you have hundreds of water-tanks and no mango fruit appears for manure even though you have hundreds of bags of manure. But, water is also essential without which the mango plant dies. Similarly, manure is also essential without which the mango plant will not grow into mango tree to give fruits. Theory shall generate and promote the practice or Karmayoga, which consists of 1) Karmasamnyāsa (doing service) and 2) Karmaphalatyāga (doing sacrifice of fruit of hard work). Karmayoga (Practical Sacrifice-Plant) alone yields the fruit (grace of God) and Jñānayoga (Knowledge-water) along with Bhaktiyoga (Devotion-manure) will help the practice (Mango plant) to be alive and grow. Keeping sharp spiritual knowledge in intelligence for correct direction, having theoretical devotion in mind that gives force to implement theory in practice and practical service through hardwork along with sacrifice of fruit of hard work in the propagation program of divine project of God will please God immensely and this is the essence of spiritual effort of any devotee.

## **3. Does the Incarnation also feel worldly stress?**

[Kum. Thrylokya asked: Pādanamaskāraṃ Swāmi. The doubt written below may reflect my jealousy towards human incarnation but I sincerely want to follow You. Recently, I applied for a job which has 3 rounds of selection. Before attending every round, I felt very stressed. I wish I knew the future. If I know the future already, then I wouldn't be stressed. I can just prepare calmly without any mental tension. I learnt from our Nikhil Sir that You'll also take same effort like us (ordinary souls) in Your daily life. You said that human incarnation of God is a two component system (soul+God). I fully believe that the omniscient God is within You and He knows the future. Does God tell You about the future ? Do You feel any tension like us? Did Hanumān already know that He was going to burn the Rāvaṇa Laṅkā? Did the soul of Lord Rāma know the whereabouts of Sītā before meeting Jaṭāyu? At Your feet, Thrylokya.]

**Swāmi replied:-** The human incarnation is perfectly God because the original absolute unimaginable God (Parabrahman) merged with the human being resulting in human incarnation. The human incarnation is a

homogenous mixture of two components: 1) God-component and 2) Human being-component. **Since the merger is perfect resulting in one phase, all the powers of God are with the merged human being also.** But, the final decision in anything depends on God-component only and not human being-component. If you take a charcoal ignited with fire, the charcoal looks red and the red colour is the characteristic of fire. The original black colour of the charcoal disappears. If God does not wish, the mouth of the human being-component is shut and the human being can't speak anything even though it wants to speak. When current passes through a metallic wire, the properties of wire (like leanness, colour of the metallic wire etc.) do not disappear. The human being-component acts like ignited charcoal if God wishes to express His divinity. If God wants to mask Him, the human being-component will act like electrified metallic wire and behaves like ordinary human being only. Both these types of behaviour are essential for the human incarnation to implement its programme carefully without any problem.

Knowing future has merits and defects. The main merit is that tension can be avoided. The main defect is that there is no thrill in the life if you see the cinema knowing its story before itself. The merit is that you will have peace and the defect is that you will not have the enjoyment, which is always thrill-based. The best thing is that one shall surrender totally to God and live facing any situation in the life feeling that whatever given is given by God for good welfare of self only. Sometimes, a problem causes tension, but, the same problem will cause good to us. Sometimes, a benefit causes happiness, but, the same benefit will harm us in future. Enjoyment of both tension and happiness side by side is like taking meals with hot and sweet dishes alternatively. God enjoys this creation in this way so that He is always entertained with enjoyment resulting in bliss. Bliss means continuous happiness or *Ānanda (Ā samantāt sarvakālam nandati iti)* and does not mean excess of happiness, which may result in heart attack leading to death! God creates, maintains and destroys this world and these three things are not possible for soul (*Jagat vyāpāra...* Brahma Sūtram). God wanted the soul at least to enjoy this world of alternative happiness and tension similar to His enjoyment. The soul is unable even to do this act of enjoyment! But, the soul says that it is already God!! The reality is that the possibility of soul becoming God is very much impossible! The master earned the food materials, cooked food containing both sweet and hot dishes and serves the food in two plates asking his servant also

to sit along with him to enjoy the food through eating. The servant is unable to enjoy the food continuously like the master. When the servant is eating sweet dishes, he is smiling whereas the same servant is weeping while eating the hot dishes! **Do you find any possibility for the soul to become God in the range of your vision?**

## Chapter 4

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

[July 17, 2020]

**1. What is the difference between salvation and liberation?**

[Shri Lakshman asked: Pada Namaskarams Swami, in a forum one person was mentioning that by salvation re-birth cannot be avoided but by liberation it can be. So what is the difference between salvation and liberation? Please enlighten me. At the lotus feet of Swami, Lakshman]

**Swami replied:-** Synonym of liberation is salvation. Both mean attaining freedom from bound or slavery state. The same meaning of liberation is conveyed by the word salvation, which is specifically used in spiritual knowledge. Similarly, love and devotion mean the same, but, the word devotion is used in spiritual knowledge. It is just like same old wine in new bottle. Love to God is specifically denoted by the holy word devotion just like liberation from world by salvation. Love to worldly bonds is denoted by the word love and love to God is denoted by devotion. Secondary scripture says “O Lord with three eyes! Our love on worldly bonds (prema or prīti) diverted to God is called devotion (Bhakti).

*nātha yonisahasreṣu yeṣu yeṣu vrajāmyaham  
teṣu teṣvacyutā bhaktiracyutāstu sadā tvayi*

*yā prītir avivekānāṃ viṣayeṣvanapāyinī  
tvām anusmarataḥ sā me hṛdayānmāpasarpatu*

—Viṣṇu Purāṇam.

The same can also be expressed in the following verse:

*yā naḥ prītir virūpākṣa, viṣayeṣvanapāyinī!  
bhaktirityucyate saiva, tvayi cet puruṣottame ||*

—Shri Datta Swami

Salvation or liberation from worldly bonds never cancels rebirth. Even God, fully liberated from every bond is taking birth again and again in this world. Is soul after salvation or liberation becoming greater than God to avoid rebirth? Absence of rebirth means absence of fascination to worldly bonds after birth in this world. It does not mean absence of worldly bonds in physical sense. Sage Nārada asked God

Brahma to name anybody in the world, who is the real celibate (Brahmachārī). God Brahma told that Krishna alone is the real celibate in this world. Sage Nārada was shocked because Krishna married 16108 wives and generated 10 sons and 1 daughter through each wife! Sage Nārada was thinking that a real celibate must be initially a bachelor (unmarried). A married person can't be bachelor and hence, can't be celibate and only unmarried person can become celibate as per Nārada. But, in the real sense, an unmarried person need not become celibate and a married person can be a celibate. What is the meaning of Brahmachārī? The meaning is that he, who knows all the knowledge about God (*Brahmani charati iti*). The verb “charati” means going and knowing also (*gatyarthānām dhātūnām jnarthkatvāt*). All this was clarified by God Brahma to Sage Nārada. All this was also explained by Krishna in the Gīta (*Prajahāti yadā kāmān, sarvām pārtha manogatān* etc.).

Liberation is a general word. Salvation with the same meaning is used especially in spiritual knowledge related to the soul, which attained full grace of God. Such blessed soul on salvation will be reborn again and again along with God in this world to help Him in His programme of propagation of spiritual knowledge, theoretical devotion and practical devotion.

Generally, people pray God asking Him to bless in avoiding rebirth in this world. The actual sense of this prayer is praying God to avoid the human rebirth, which is involved in worldly bonds by its fascinations, by which spiritual effort does not take place really. This is misunderstood as avoiding the human rebirth itself. The worldly bonds mean mental fascinations towards those worldly bonds and not mere physical presence of those worldly bonds. A sage sitting in the forest mentally involved in the attractions of worldly bonds is the bonded soul (*Mithyāchārah sa uchyate-* Gīta). King Janaka leading family life is a liberated soul like Krishna (*Karmanaiva hi samsiddhim...* Gīta). The Gīta says that the most intellectual scholar finds action in inaction and inaction in action (*Karmanyakarma yah pashyet...*). You must find the worldly action in the sage sitting in the forest and absence of worldly action in kings like Janaka and Krishna. Bonding is not external, but internal. Śaṅkara says that even a married worldly devotee is real celibate (*Bhogaratovaa, yasya Brahmani ramate chittam...*). The Gīta says that even a worldly devotee is detached from world like the lotus flower detached from the surrounding water (*padmapatramivāmbhasā*).

**Death is not salvation and birth is not bondage.** Salvation means mental liberation from worldly bonds and not physical liberation from worldly bonds. Bondage means mental fascination to worldly bonds and not physical association with worldly bonds.

## **2. For solving worldly problems, should devotees pray to the Human Incarnation of God or to Energetic Forms and Idols?**

[Shri Balaji asked: Namaste Swami, kindly clarify on the following incident in Sai Satcharitra:

'A devotee of Goddess, Shri Kakaji was troubled by worldly circumstances and did not have peace of mind for a long time. On praying to the Goddess, She directs him to meet Sai Baba. By mistake, Kakaji goes to Trymbakeshwar (thinking Lord Shiva is Baba) and does a lot of prayers there, but without relief to his problems. Then Goddess corrects him to meet Sai Baba in Shirdi. Kakaji goes to Shirdi, meets Sai Baba and gets the peace of mind which was missing in his life for many years'.

Goddess, Lord Shiva and Sai Baba are God only. For receiving Divine Knowledge, Co-Living and Practical Service, Sai Baba was very relevant and most convenient for devotees. But in the above incident, even for peace of mind from worldly problems, Goddess wanted the devotee to approach Sai Baba only. From the above incident, can we say that even for worldly problems, the human incarnation is the reigning Deity on earth. This is in addition to the great fortune of receiving Knowledge, Co-living and Practical service devotees are given. Sincerely, Balaji]

**Swami replied:-** A human incarnation like Krishna, Saibaba etc., is the most relevant to human being living on the earth and an energetic incarnation like Viṣṇu, Śiva etc., is most relevant to energetic being living in the upper world. God comes in the human medium to the earth for the sake of uplift of human beings and same God in energetic medium is meant for energetic beings. Here, God is one and the same and the body is either human or energetic. Will the same person become another person by changing his external dress? Body is like the external dress as per the Gīta (*Vāsāmsi...*).

There is foolish repulsion between common media due to ego and jealousy and due to this; the soul in human medium misses God in human medium on this earth. The villagers of Brindāvanam did not recognise Krishna (human incarnation) due to the same problem and due to the same problem, the energetic being, Indra, could not recognise God Śiva (energetic incarnation) and lifted his weapon to wound God Śiva in Śivaloka. The energetic being neglects energetic incarnation due to repulsion between common media and does not care about human

incarnation thinking human being as low. Indra neglected both God Śiva there and God Krishna here. The human being neglects human incarnation due to repulsion between common media, but, at least cares for energetic incarnation (because human being thinks that energetic being is superior to human being). But, unfortunately energetic incarnation is not seen because it is irrelevant to humanity. But, the same human being after leaving this human body becomes energetic being and neglects energetic incarnation due to repulsion between common media. The human being is put to permanent loss since 1) it neglects human incarnation here, 2) it cares for energetic incarnation, which is not seen here and 3) it repels (after its death) with energetic incarnation there, since it becomes energetic being after death. The soul neglects when something is before its eyes and craves for the same thing when it is far from the eyes (*Parokshapriyāh...*- Veda). Poet Kalidāsa says that such a person says that this is not elephant when the elephant is before eyes and confirms it as elephant after its going by measuring its footsteps (*Yathā gajo neti...*).

All this analysis shows that the most easily approachable form of God on the earth for the human being is only human incarnation. This is the intention of Goddess guiding Kakaji like this.

One must see the energetic incarnation and after that the energetic incarnation will preach the spiritual knowledge by which devotion is developed and after that the soul will enter practical devotion to please God. In this sequence, the first step itself takes the time of entire human life (long severe penance has to be done to get the vision of energetic incarnation) and where is further time in the human life for the other steps? Energetic incarnation takes very long time to appear because already the same God is available as human incarnation on the earth and hence, God in energetic form does not appear quickly and non-recognition of human incarnation is the fault of the human being and not of the God. He has already appeared in human form and for His vision not even a single minute is to be wasted in the form of penance. People are fond of energetic incarnation due to:- 1) They reject human incarnation due to repulsion between common media based on ego and jealousy. 2) It is economically convenient to worship energetic incarnation in the form of photo or statue or in the open place without any representation of God. For example, food can be theoretically offered to energetic incarnation and we can eat it after offering it since the energetic incarnation does not consume the food. If it is the human



incarnation, it will consume the food offered! This second reason is hidden in our mind and we want to offer the food to God and at the same time, God shall not consume it so that we can get the benefit of practical offering of food without practically offering it! Some people mock the offering of food saying “*Why to offer food? God is not eating it*”. I said to them that if God eats the offered food on one day, from next day onwards none will offer the food! Since the food offered is not eaten by God, we are offering the food to Him every day! Of course, if this financial angle is absent in the heart, such theoretical offering of food is also a good step since it increases at least the theoretical devotion to God.

## Chapter 5 CREMATION AND DEATH RITUALS

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

[July 18, 2020] **Smt. Priyanka asked:**

[Padanamaskaram Swami! Can You please explain in detail how a death ritual should be performed in the correct manner? Also, if someone chooses to go through electric cremation, how should the family member proceed with all the rituals? Some people have desires such as their ashes being spread in specific locations as well. Is there a significance as to where their ashes are spread? Are there some ideal locations one should select? I hear that most people chose to immerse the ashes in the Ganga River.

I also hear that extended family members living anywhere in the world should also not touch anything or anyone for 13 days or take a head bath on the 13<sup>th</sup> day. What all rituals should the extended family follow and what is the significance of doing so?

Similarly, can You please explain how death anniversaries should be performed and if the son /daughter of the departed family member follow a specific ritual on each death anniversary throughout their life?

At Your divine feet, Priyanka]

**Swami Replied:-** In our traditions the truth established by Sages is sometimes diverted by some of our egoistic and ignorant ancestors and the present form of tradition is the iron metal surrounded by its rust as said in the Gīta (*āvrutam jñānametena jñānino nitya vairinā*). We have to remove the rust by our sharp analysis and find the basic rustless iron metal so that at least we are aware of the truth even though sometimes we have to follow the rusted tradition blindly due to force of our surrounding blind elders. The Gīta says that one shall find out the truth and then only do the traditional rituals (*Jñātvā kurvīta karmāni*). Elsewhere in the Gīta itself, the same thing is told that knowledge is far better than doing the ritual blindly following the blind misinterpretations of our some ignorant and egoistic ancestors, who recited the Veda blindly without taking care about study of its meaning (*Shreyohi jñāna mabhyāsāt...*). Poet Kalidāsa says that neither all old is gold nor all the latest is the best and we have to analyse both to take whichever is truth and to reject whichever is false and he further says that a blind fool follows either old or latest only (*Purānamityeva...*). Scholars also say

that a blind rigid stupid drinks even harsh hard water from a well saying that it was dug by his father (*Tātastya kūpoyamiti...*).

The departed soul leaves the materialised human body in this world itself and goes up (to reach the upper pretaloka for enquiry of its deeds) in an energetic body and the food for energetic body is cosmic energy directly and not this materialised food. This does not mean that you shall not feed good deserving priests because the donation of food to a good deserving receiver helps the departed soul since such a good donation generates merit called Apūrvam, which yields good fruit. **I only mean that the food eaten by the receiver here will not directly go to the departed soul since matter is no more food for the energetic being, which left its materialised body.** The entire essence of the ritual giving good fruit depends on the deservingness of the receiver-priest. It is arthavaada (a lie told for good purpose) to make a greedy person to do the food donation to a deserving receiver with fear that his departed ancestors will suffer with hunger if the food-donation is not done. We must know the truth so that we shall not be exploited by bad priests saying that if you do such and such sweet dish, the departed ancestor will not be hungry for six months (the priest says that “*arisa āru nelala grāsam*”, which means that the special sweet called *arisa* (in telugu) must be done in the ritual for departed souls). The reality is that the priest is fond of that special sweet and is exploiting us through such trick!

The Veda says that when the human being dies, its soul alone covered by energetic body goes up (*manomayah...*) and all the rest is merged in the corresponding five elements wherever you may dispose the body in any manner, which is by burying in earth, by burning in fire, by throwing into river, by leaving the body in forest as food for wild birds and animals etc. Whatever may be the place of disposal of body and whatever may be the manner of disposal of the body, the five elements of the body will merge with the corresponding five cosmic elements of this world (*ihaiva prānāh samavalīyante..., shodashakalāh purushāyanāh...*-Veda). All the hymns read in any death ritual are just a sincere devotional prayer to God for the protection of the departed soul. **Performance of such ritual is good for the doer of the ritual than for the departed soul.** One can do these prayers on his own in his mother tongue if a priest is not available. Śaṅkara performed the death ritual of His mother without the assistance of any priest since He is the knower of the ultimate truth of any ritual!

The use of electric furnace is coming under the method of disposal of body through fire. Fire is of three types:- 1) Laukikāgni or Bhautikāgni, which is lit fire by sticks, 2) Vaidyutāgni, which is the electricity and 3) Devatāgni, which is the hunger fire existing in the stomach of a hungry person. The ash obtained in any manner goes into earth only even if one immerses it in river while the water is used for agriculture. The components of ash may go to ocean also. When the body is buried in the earth, the components merge in the earth. Like this, all five components of the body merge with the five cosmic components distributed all over the world. These components coming through plants will be useful for the construction and growth of a new body taken by the soul.

The entire essence of all these rituals is only the donation done by the soul to a deserving receiver along with sincere prayer to God and this concept is universal and the entire good fruit is based on these three fundamental factors only. All the rest is just false hungāma! When one donates money to a deserving priest, it is called as Hiranyashrāddha, which means offering money to the good receiver in the place of food, materials etc., in the annual death ritual. This offering called Gurudakshina in the form of money is the best offering because with money, the good receiver can get anything, which is in bare need for him. The Veda says that offering money is the best (*Dhanena Tyāgena ekena...*). The Gīta also says the same modifying that your offering must be the fruit of your hard work (*Karmajam buddhi yuktā hi, phalam tyaktvā manīshinah*). If one is offering hard earned money to a deserving receiver along with sincere prayer to God, all the rituals are done even if they are not done (*Karmanyakarma yah pashyet, akarmani cha karma yah... -Gīta*). All the rest is only gas that comes out through a municipal tap without a single water drop! You can't say that the departed soul will be benefited by a specific ritual mentioned by a specific religion because this essence is common to the rituals of all religions.

The actual aim of any ritual is to develop spiritual knowledge and devotion to God in the mind of the doer of the ritual. The priest receiving offering from doer is totally responsible for this and blind recitation of the scripture is totally useless. If the priest is undeserving without the spiritual knowledge, the offering of the doer, which is hard earned money, goes totally waste. The offering given to undeserving receiver will bring punishments for sins here as well as in the hell. The

Veda says two points about the deserving of the receiver:- 1) He should possess the true Vedic spiritual knowledge and 2) He shall not aspire for anything from anybody and God will take care of him fully in his entire life (*Shrotriyasyachākāmahatasya* - Veda). Through the death rituals, the doer must be enlightened about the very temporary materialistic worldly life and the value of eternal spiritual life, which will be useful at the time of death and after death.

## Chapter 6

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

[July 19, 2020]

**1. Was Lord Dattātreya married or was He a bachelor ?**

[Shri PGK Murthy asked: Sir when I was reading Anushasana Parvam of Mahabharatam, I came across a statement that Nimi and Sreemanthu are the son and Grandson of Dattatreya respectively. Will You kindly show some light on this as I am the view/opinion that Lord Datta has no family. Regards, Pgkmurthy]

**Swami replied:-** A name can exist for several people in a single generation itself. Lord Datta married Goddess Anagha and generated eight sons. When the God comes down in human form, He will follow the natural path of humanity so that He mixes freely with the human beings in order to clarify all their spiritual doubts. If He leads totally a distinguished life, free mixing with humanity becomes difficult. Generally, the human incarnation acts like a special devotee to God so that the difference between the levels of human incarnation and human devotees is very much reduced that helps the free mixing with human devotees. If this difference is exposed to a great extent, excitation will come in the human devotees that creates difficulty to approach God in human form and even to live with Him. The devotees prayed God to come down to their level (Avatāra means coming down to the lower human level) so that they can freely clarify all their doubts and serve Him in normal atmosphere. God follows the way of ordinary human life to encourage such normal atmosphere.

**2. Could You please help me understand my divine vision of Lord Śiva and Pārvatī ?**

[Shri Martin Evind asked: Dear Swami, Pranams Some years ago I needed to make a decision about renting an office space for natural healing therapy. Wanting to have some clarity about this decision, I sat down to meditate. Sitting there being fully aware of my surroundings while my eyes were closed, an experience appeared of Lord Shiva sitting with Parvati by his side. He sat staring blissfully while she had her arm around his waist pulling herself closer to him even though there was no space between them. I viewed this completely unexpected vision in awe and amazement. Suddenly I was viewing the divine couple from behind, and saw a younger male devotee with shaved head, golden skin and aura standing before

them. He was unknown to me. Your comments on this would be a blessing to me. Thank you. Pranams, Martin Evind]

**Swami replied:-** This vision reveals God Śiva with Goddess Pārvati. The person with shaven head is Ādi Śāṅkarāchārya, who was the human incarnation of God Śiva and He arrived on earth to establish the existence of God when this earth was fully filled with atheists like Pūrva Mīmāṃsakas and Buddhists. Sage Jaimini is the establisher of Pūrva Mīmāṃsa and he is a strong theist being the disciple of Sage Vyāsa. Similarly, God Buddha established Buddhism and He Himself was the 9<sup>th</sup> human incarnation of God's ten famous incarnations. Unfortunately, followers of both became atheists. Buddha kept silent about God, which indicates that God is unimaginable and His best expression is through silence only. This silence was misunderstood by the followers as the negation of the existence of God. Similarly, Sage Jaimini stressed on practical devotion, which is done through sacrifice (Yajna) in the form of sacrifice of service and sacrifice of fruit of work as divine offering. The followers of Jaimini gave lot of importance to Yajna, which is correct also since there is nothing beyond practical devotion. But, this does not mean that the existence of God is denied by Jaimini. Śāṅkara debated with both groups and defeated all of them with His powerful logic and turned them into theists. This is the significance of your vision.

## Chapter 7

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

[July 20, 2020]

**1. Can You please help me get relief from the ringing sound in my ear?**

[Shri Sastry Teerdhala asked: Can I ask Sri Datta Swamy to bless me for relief of ear buzzing i.e ear ringing health problems. I am unable to my mantra japam because constant ringing sound in my ear. By, Sastry Teerdhala]

**Swami replied:-** Pray God Datta. Your prayer will be answered.

**2. Do children get the benefit of the worship performed by their parents in their name?**

[Smt. Priyanka asked: Padanamaskaram Swami.I have often come across a situation where elders in the family get some special puja, daanam and homam done for the sake of their children's wellbeing and success especially when they are going through troubling times without the children's participation in the above tasks (in the case of those children living away in a different country).

My question is whether the children receive benefit of those pujas even though they are not involved! The donations and pujas are all done by elders in their children's name. Is this a wrong approach by the elders if they truly want problems to go away from their children's lives? At your feet, Priyanka]

**Swami replied:-** All the methods of worship have some merit and some defect in the beginning stage. Merit is that God is involved in some way or other, which is far better than atheism. Defect is that we are doing business with God, which is business-devotion or Vaishya bhakti. If the business is absent, all the worships vanish like water in summer and none will be present in any temple! Almost all the majority of people is interested in God basically based on some benefit from Him. Pure devotion involves worships and prayers without aspiration for any fruit in return. For such pure devotion, God is very much pleased and takes care of us in every angle. Instead of doing these worships having aspiration for some fruit to us or to our children, we shall try to develop the devotion without attraction for any fruit in return. For this purpose, we shall develop our minds to study the divine personality of God through spiritual knowledge so that our attraction towards God is based on His divine qualities and not based on any personal business. **Instead of searching which way of worship will benefit us more, we**



**must search which way of worship will develop devotion to God in us that is totally detached from the aspiration for any fruit in return.** We are totally neglecting the main positive point and we are totally concentrating on negative points. A beggar praises us not due to his impression on our personalities, but, praises us aspiring for some help in return. A guest also praises us being impressed on our good personality (if it is really good and even scolds us if our personality is really bad) and not for any help in return since he came to us to visit and enquire about us.

## Chapter 8

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

[July 21, 2020]

**1. Is killing mosquitoes and not maintaining the body in good health sin?**

[Tinku K asked: Jai Guru Datta, In Pravrutti life I have to take care of my body it's my Dharma and if I don't take care of my body it's a sin. I read one of your discourses you said that at least sleep for 6 to 8 hours to maintain healthy body and night 9 to morning 5 and afternoon no need to sleep. But Gurudeva in my home so many mosquitoes are there, the mosquitoes are making me unable to sleep at night and afternoon also. Just able to sleep only 4 or 5 hours per a day because of mosquitoes. Science also if mosquitoes bites us, we will get different types of fevers.

A) is it killing of mosquitoes is a sin or

B) Not sleeping properly to maintain healthy body is a sin?

Please give me the knowledge about this situation Guruji.]

**Swami replied:-** One day a devotee visited Shri Rāmakrishna Paramahansa. He was searching for blood bugs in His cot and was engaged in killing them. The devotee was surprised to see this. Paramahansa told him that those blood bugs are troubling Him when He is sitting on cot for meditation to God. He further told that He will cross even any justice if it comes as hindrance in the way to reach God. Food, physical exercise and proper sleep are very very essential for both physical and mental health, which is very much needed for spiritual efforts. Hence, there is no sin in killing any living being that harms you. Make all necessary arrangements to kill the mosquitoes. This is offensive measure. At least, you must follow defensive measure like putting mosquito net. Health is the most important requirement for not only materialistic efforts but also for spiritual efforts.

**2. When does the soul enter the baby in womb?**

[Smt. Priyanka asked: Padanamaskaram Swami. When does a soul enter a mother's womb? And does that soul in a fetus remember it's past life throughout the 9 months until its born? Does it remember all the previous births or only the previous one? And do they forget the moment they are born and have their first cry?

Also, I keep hearing different things about when to record the time of the birth of a baby. Some say the moment when you see the top of the head itself. Some say when the head fully comes out, while others say when the whole body comes out. What should we note as time of birth of a baby? At Your feet, Priyanka]

**Swami replied:-** You must concentrate on the points that are very much needed for your spiritual efforts and can neglect the points, which are not useful for the spiritual effort. One person asked Śāṅkara about the number of years that passed after first creation. Śāṅkara replied that there is no use of that and one shall concentrate on the effort to be put up to get rid of the life cycles entangled with fascinations of worldly bonds. Scholars say that the world is beginning-less (Anādi). Beginning-less means that its beginning is not known (*Jnāta ādirna yasya sah anādh*). This word has this meaning also apart from its original meaning that anādi means that which has no beginning (*Ādirna yasya sah anādh*). The first meaning applies to the world and the second meaning applies to God.

As per the Brahmasūtrams, the soul enters the womb through the sperm of the male. The soul comes down from the upper worlds and enters the plant through rain and enters the male through the food obtained from plants. The baby remembers the previous birth as long as it is in the womb of the mother and this memory is called sub-conscious state. The ideas of past births remain in unconscious state, which are not remembered in the womb of the mother. When the baby comes out, the sub-conscious state also ceases to exist in the brain except a very few cases, which remember the previous birth as we come accross. These few cases are arranged by God so that practical perception-proof is given for the rebirth of the soul (*Mriyate janmanepunah-* Gīta). However, the condensed brief ideas, which are very very strong alone, remain in the brain as the state of sub-consciousness and unconsciousness totally called as Samskāra. This is very very powerful and guides the decisions of the souls and this is the reason why some souls are very stubborn and do not listen good advices of elders. In astrological scriptures, there is a debate about the birth time of the baby, which suggests both the arguments given by you. The finally accepted version is that when the baby comes out fully, that time alone shall be taken as birth time.

### **3. Should devotees ask God or does He provide without asking?**

[Smt. Priyanka asked: Padanamaskaram Swami. There is a saying that "Adigite gaani amma annam pettadu" (Until you ask, your mother will not give you

food). I fail to understand this concept. I feel a mother will always ask her children if they are hungry and offer food at correct times of the day.

Taking this concept, does this apply to the relationship between a devotee and God as well? Does God wait till that person approaches Him to ask what the devotee is seeking for? God knows everything about every person including their wishes and desires since He is omnipotent and omnipresent and resides in the heart of His true devotees. Can you please explain when it becomes important or necessary to ask God anything? Or Does God Himself gives the devotees what they need/want when it is the right time? At Your feet, Priyanka]

**Swami replied:-** The mother takes care of her children in childhood. But, when the children grow into adults, she neglects this point especially on some occasions. Suppose a grown up child came to house in the evening and the mother thinks that her issue must have taken noon meals and does not enquire about its lunch unless the issue itself discloses that it has not taken the lunch. The mother is also a human being and is not omniscient (knowing everything) like the omniscient God. One shall not ask God for anything even in mind. If asked, it will be delayed. If not asked, it will be given immediately provided if it is good for the welfare of the devotee. When you ask God some desire, God is not only father and mother but also is judge, who gave already the judgement for your deeds. He acts as judge as well as father in balancing the given judgement and His paternal love to souls. When you pray God to cancel the punishment of your sin, it is impossible because God being the author of the constitution can never do this as a good administrator. Divine sages are always looking at Him without twinkling of the eyelids and if God does anything like you desire, the impression of the sages on God gets disturbed. At the maximum, God can postpone the punishment to future with accumulated interest and we foolishly think that God has cancelled our punishment once for all! Therefore, not responding to our prayer is also God's love to us because we will suffer very much in the future and God does not want this. This is the reason why God keeps silent for most of our prayers asking for some benefits. When we have not done a good deed, how the benefit can be given to us? God has already arranged our life cycles with good and bad fruits alternatively so that we will not have continuous unhappiness and we will not be also bored with continuous happiness. If we insist much, God will withdraw the good fruit from our future life cycle with reduced interest like a premature fixed deposit and gives us as the benefit. Again, we think foolishly that we have soaped God by our talented brainwash through our prayers and emotional songs

so that God is trapped by us and gave benefit for which we have not done any good deed! **Moreover, the punishments for sins act as methods to bring temporary reformation in the soul if the soul is unable to transform itself into a reformed soul through spiritual knowledge.** This is as per the general human psychology that the soul will not reform through theory but only through punishments, which are practical. From this point of view also God is very eager to at least temporarily control the self through punishment of sin. The soul is fond of postponement of punishment so that temporary relief can be obtained. God is fond of implementing of punishment (if spiritual knowledge fails) so that the soul can be controlled from doing sins at least for a temporary period and this control can be made continuous through such frequent punishments. When we pray God, all these parameters work simultaneously in His mind to decide what is to be done. The matter is not so simple to think that we pray and God cancels the punishments and gives benefits for which we do not deserve due to lack of good deeds. Even if some good deeds exist, they are already fixed in our future life cycles and drawing them forward is a loss for the soul due to reduced interest and God also thinks about this loss of soul.

When there is a problem for us and if we are real devotees with true love having no aspiration for any fruit in return from Him, He (as mediated God) will take the punishment of our sin onto Him and suffer for our sake. Such response from God is the true love of God towards His real devotee, who loves God both theoretically and practically without aspiring any fruit in return from Him. When true love alone is in reversible equilibrium between God and devotee, such bond of devotion is really the blessed one!

You may think that even the above blessed bond of pure love between God and devotee is also based on business only because devotee served the God practically and God blessed the devotee practically and finally in terms of practical transaction, it is only business. This is not correct because such intention of business is neither in the mind of God nor in the mind of the devotee. Moreover, business is based on the equality of items exchanged. For example, Draupadi gave a piece torn from her saree for the sake of bandage of the cut finger of Krishna. Krishna gave her thousands of sarees in the court to protect her from the insult. If you balance the values of both items exchanged, there is no comparison at all. Even if one goes to a doctor, the payment made by the patient for the sake of bandage will not be the total amount of

values of thousands of sarees! Here, the practical transaction took place based on the requirement of the situation. Wounded Krishna required only a piece of cloth for bandage. Insulted Draupadi required infinite number of sarees to protect herself from the insult from Kauravas attempting to make her naked in the court. Here, there is no balance sheet of tallying the accounts of credit and debit. Hence, the above bond of pure love between God and devotee can't be treated as business devotion.

#### **4. What is the journey of a soul after an untimely death?**

[Smt. Priyanka asked: Padanamaskaram Swami. Sometimes I wonder what the soul of a person goes through in a sudden death situation or akala mrityu. Do they also wait for 10 days like any other soul for judgement and go to respective worlds accordingly? Some people fall sick and get the time to eventually prepare for death to come, to make peace with the fact that they will die soon and they get to even make arrangements for their family members. Some have so many dreams to achieve but suddenly fall ill or meet with a fatal accident. Death doesn't come announced to anyone but does a soul go through different experiences in that waiting period depending on how it died? How do souls cope and come to accept that their body met death? Where do they wait for those 10 days and whom do they meet for judgement? Do they ever get to meet their respective God directly or another form of God no matter where the soul is being sent to for their reward/punishment? And what do souls go through if they committed suicide?

Swami, I am very curious to know the journey of a soul depending on how they died (suicide/murdered/sudden accident etc). At Your feet, Priyanka]

**Swami replied:-** There is nothing important in the nature of death. It is just liberation of the soul from this gross body (Sthūlasharīram) to enter the new energetic body (Sūkshmarsharīram) that is arranged by God to go to the upper worlds leaving this sub-world called Karmaloka (Earth) for `enjoying good and bad deeds in heaven and hell respectively. Just above on our earth, there is a sub-world called Pretaloka (above Pretaloka exist other two sub-worlds called Narakaloka or hell and Pitru-loka or moon. All these four sub-worlds put together are called Bhūloka above which Jyotirloka of stars and above which the Svargaloka or heaven exists) in which the souls will be enquired about their deeds. The enquiry is very formal because there is no debate between advocates there. All your deeds run before your eyes with audio and video facilities, which are called Chitragupta that means the witness is protected through recording. The person dying by accident need not become a ghost on the earth. If the soul is very much attached to the fascinations of these worldly bonds, the soul becomes the ghost and

wanders here for some time more and this has no connection with the nature of death. Suicide is the greatest foolishness and greatest ignorance because the soul is rejecting the golden opportunity of human life given by God in this world to use it to achieve the grace of God. People committing suicide enter terrible hell called Asurya forever, which is filled with the most condensed dark ignorance (*Andhena tamasā vrutāh...*- Veda). The upward and downward journeys were well described in the Brahmasūtrams. There are three ways: - 1) Way to God, 2) Way to heaven and 3) Way to hell. The souls going to heaven and hell will be reborn on this earth entangled with worldly fascinations. The souls going to God will be reborn on this earth in the service of the contemporary human incarnation of God. Only those souls, who have gone to God can only identify the contemporary human incarnation of God on this earth surpassing ego and jealousy without any trace of doubt.

## Chapter 9

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

[July 29, 2020]

**1. Why can we not love God as naturally as we love our parents?**

[Shri Bhagat asked: Jay Guru Datta Guru Deva, Gurudeva You are Lord Datta. You are Omnipresent and omnipotent. Then why Your maya is imposing on me so that I could not believe but You are the one who is taking care of everyone and everything in the universe. A child strongly believes that his mother and father can do and give anything and everything for him up to his parents energy (because something's need money, love, etc) and it happens because of my environment and situations around me from my birth. But without Expecting anything You are loving everyone in the universe is Your child.]

**Swami replied:-** God is called Datta. The word Datta means adopted son and it does not mean adopted father. There are several types of sons like Aurasa (biological son), Kshetraja (issue of the wife born to somebody else), Krutrima (son through surrogacy), Gūdhotpanna (secret son), Datta (adopted son) etc. Biological or adopted father gives all his earnings to his biological or adopted son irrespective of the attitude of the son towards the parent. Such love of the parent towards its issue is real love because it is the love not based on anything in return from the issue. The devotee treats God as biological or adopted father so that God will give everything possessed by God to the devotee irrespective of the reality of devotion of the devotee towards Him.

But, God Datta means adopted son and not adopted father. By this, if you treat God Datta as adopted son and keep the devotee in the place of adopted father, the whole story is reversed. Irrespective of the response of God Datta towards the devotee (whether God gives boon or keeps silent or even gives difficulties), the devotee shall possess real unchangeable love towards God Datta. This becomes very much inconvenient to the devotee and hence, the devotee reversed the positions to get undue advantage from God. When God Datta appeared to devoted Sage couple, Atri and Anasuya, God Datta told them that He surrendered Himself to both as adopted son (Dattoham). Not only the meaning of the word Datta, but also the story behind the usage of the word Datta reveals Datta as adopted son and not as adopted father. We are in the need of the grace of God Datta and hence, we shall place



ourselves in the place of adopted parents and not in the place of adopted issues. A childless parent is in need of the adoptable son and the adoptable son is not in need of an adoptable father. God Datta is not in need of devotees, but, devotees are in need of God Datta. God is only one and devotees are several. If one devotee neglects God there are several devotees, who care for God at any cost. From this angle also, the devotee shall try to become adoptable father to God Datta and shall not try to become adoptable son of God Datta to enjoy undue advantage!

## Chapter 10

**SPIRITUALITY FROM CHILDHOOD OR IN OLD AGE?****O Learned and Devoted Servants of God,**

[July 31, 2020] **Dr. Nikhil asked:**

[Based on Your message on June 30, 2020 to Shri Yogendra, in which You mentioned “Then, after retirement, you will have to acquire spiritual education, with the help of which, you will become near and dear to God and be fully blessed by Him”, I request Your kind clarification on this point.

Based on my observation of the majority of people, I feel that if spiritual education is left for retirement, it becomes largely ineffective. After retirement, the mind has become dull and so engrossed with worldly thoughts that it becomes impossible to turn such a mind to God. Enthusiasm and moldability of the mind usually exist only in childhood for the majority. If spiritual education is given in childhood, there is at least some possibility that it will determine the direction chosen by the person in life (in the direction of justice and God.). If only professional education is given in childhood, the person only chooses to lead his life in the direction of materialism, in which he commits sins and develops attachments. When such a person retires, he cannot focus on spirituality at all. Even if he somehow manages to focus, he has already committed sins and is facing the punishments for it in terms of ailments. He has already led most of his life. He cannot go back into his life and change his life path. He cannot even attain detachment from his bonds and lead at least the remaining part of his life for God.

So, I feel, during childhood, there should be both spiritual and professional education. Spiritual education should be clearly told to be the ‘higher’ form of knowledge (parāvidyā), which is the goal and the worldly education should be introduced to be instrumental in achieving it. It means that one’s professional education, one’s profession and one’s family life should all be aligned in the direction given by spirituality. A lot of mental training, throughout one’s life is essential for a person to realize that worldly life is clearly instrumental to achieving the spiritual goal. This is possible only when the person continues the spiritual education (by associating with the Sadguru) even during grhastha. Only then will the person be able to focus on spirituality during retirement and enter sainthood at the end.]

**Swami replied:-** What you said is perfectly correct word by word. My angle of dealing this topic was based on the normal major lot facing the present trend of this Kali age. In the present trend, government is not insisting on spiritual education in the childhood and certainly today

education is fully in the hands of private managements. People are also craving for settlement in materialistic life without caring about spiritual life in the case of their children. The vigour and speed of the present trend is not towards even a trace of spiritual knowledge since the present education is shouting about professional side. I remember one incident which occurred before My presence. Some parents came to a private college giving coaching for intermediate examination. Everybody knows that the total rush of public for this course is towards private colleges only and not to government colleges. The parents are mad of entrance into professional courses than even the main subjects of science of intermediate course! The parents asked the management “***Do you coach for EAMCET and IIT Entrance also apart from intermediate course?***”. The management replied “***We will give coaching first for EAMCET and IIT entrance and then only coaching for intermediate course!!***”. The parents were overwhelmed and admitted their children on the spot since they don’t know that coaching for any professional course-entrance test can’t be given unless the main syllabus for intermediate course is completed!!! I was there sitting as IIT entrance teacher. This is the blind craze for professional line than even main line of science education, which alone becomes technical professional course on application. Do you think that in such dark atmosphere, people will put any eye on Spiritual education? Hence, based on the present trend, I decided that the child will never study Spiritual knowledge in the childhood and even the youth will not study it in young age also. Based on this hard rocky atmosphere, I decided that one will touch spiritual knowledge in the old age only when all the interest for materialistic education and materialism ceases to a great extent. Therefore, I started advising Spiritual education after retirement (Vānaprastha āśrama), which has to be really studied in the childhood (Brahmacharya āśrama). After retirement in the old age, attention to God and spiritual knowledge comes to the mind of the soul because death is very near and last little time is only leftover. Using this point, spiritual knowledge can be introduced as last resort at least. With all due apologies to you, I have fixed professional education in Brahmacharya āśrama to be called Dharmacarya āśrama (not studying about God or Brahman but studying for profession to earn livelihood) and Spiritual education about God in Vānaprastha āśrama. This stage of education for the sake of one’s profession and livelihood is called *dharmacarya āśrama*. This does not mean that *dharmacarya āśrama* is moral education or the knowledge of

justice and injustice. It is not the learning of the *dharmā śāstra* that deals with *dharmā* and *adharma* in various issues. It is said to be *dharmacarya* in the sense that it is a justified activity. It indicates that even though the person has not chosen *brahmacarya*, which is spiritual education, it does not mean that the person has gone on the wrong track of injustice. Earning one's livelihood through one's hard and skilled work is a justified activity. It is essential to sustain oneself and one's family (*Śarīra yātrā'pi ca—Gītā*). So, it is *dharmā*. Hence, the stage of education where one learns the knowledge and skills necessary to pursue one's profession can be called *dharmacarya āśrama*. Spiritual education (*brahmacarya āśrama*), which is the knowledge about God will then be postponed and merged with *vānaprastha āśrama* or retirement. When spiritual knowledge is postponed to *vānaprastha*, it is important that the retired person learns that knowledge from the Sadguru. This ensures that the spiritual knowledge received is perfectly accurate and complete in all respects. If the spiritual knowledge is received from some other source such as an ordinary Guru, there is a possibility of error. Since the retired person is nearing the end of his or her life, there is no time left to identify the errors and rectify them. So, My dear friend, Dr. Nikhil! Let us follow the powerful time stream of this Kali age modifying the existing norms thinking that at least something in old age is better than nothing.

In the ancient times, the average longevity of a person was 120 years and each *āśrama* gets 30 years. But, present average longevity can be maximum 80 years. Hence, in the first *āśrama* (*Dharmacarya*) up to 20-25 years professional education is completed, which is called *Dharma* or justice for earning the livelihood to maintain self and family. Then, the second *āśrama* (*Gṛhastha*) is taken up to earn livelihood (*Artha*) and to extend the race through marriage (*Kāma*). By 40-50 years the two materialistic *āśramas* are completed, which cover *Dharma*, *Artha* and *Kāma*. The third *āśrama* must start from 40-50 years age by which time materialistic life is settled since talent in the profession is obtained by that time and much mental stress need not be there. This third *āśrama* is called *Vānaprastha* because one has to go to Sages staying in forest for learning Spiritual education. This third *āśrama* was mixed with *Gṛhastha āśrama* also because complete retirement from materialistic line can be obtained only by 60 years age. After this age, death is inevitable on any day and hence, the third *Vānaprastha* and the fourth *Samnyāsa* have no fixed spans of time division. At least, the rest

life after 60 years shall be sincerely dedicated to Vānaprastha and Sannyāsa āśramas. In Vānaprastha, Spiritual knowledge is learnt and in Sannyāsa, Spiritual knowledge is propagated. Vānaprastha meant going to forest since the spiritual preachers called Sages lived in forest only in the ancient times. The couple need not separate lifelong because both assist each other in learning and propagating Spiritual education also. Saint Sureśvara was associated with his wife Ubhayabhāratī even in Sannyāsa āśrama and Shankara gave consent to this.

In the education system, there are two topmost levels. In spiritual line also these two levels exist: 1) Record break of Shankara, who completed Brahmacharya by the age of 8 years, spent in Vānaprastha for other 8 years and propagated Spiritual knowledge in the last 16 years. 2) Gold medallist like Rāma, who completed Brahmacharya by 12 years age, entered Gṛhastha maintaining it up to 38 years age and entered Vānaprastha and Samnyāsa after that. Both these are incarnations of God and not possible to adopt, but, can be kept as inspiring goals so that we can achieve at least a little part of it. If the goal is highest (100/100 marks), at least pass mark is sure. If the goal itself is average (40/100 marks), one will certainly fail in the examinations.

Pravṛtti consists of Dharma, Artha and Kāma covering Dharmacarya (not Brahmacharya) and Gṛhastha āśramas. Nivṛtti consists of Mokṣa covering Brahmacharya, Vānaprastha and Sannyāsa āśramas. In the present times, the sequential order of the four āśramas each having a specific span of time is not possible. While studying Dharmacarya (professional education) love affairs related to Gṛhastha āśrama are seen. While leading Gṛhastha āśrama there are some people continuing their higher studies and there are some people, who are sincerely interested in spiritual line. Therefore, it is not possible to arrange these āśramas in a sequence allotting some specific time to each āśrama. These āśramas are overlapping one over the other and are simultaneously running in parallel lines. The spiritual scent acquired in the previous births gets awakened (*Yatate ca tato bhūyah...*- Gītā) in suitable atmosphere like hearing Sadguru and this may take place at any age and in any āśrama. Hence, we need not give very much importance to the sequence of these āśramas and **final accumulated account of Nivṛtti at the end of the total life can be considered as the overall achievement of a specific soul.** As such impure Nivṛtti continues with the soul induced even by elders from the childhood. Impure Nivṛtti means devotion to God aspiring materialistic welfare from God as

business devotion. Pure Nivṛtti is the devotion to God without aspiring anything in return from God. **This point of pure and impure Nivṛtti is very very important in calculating the final spiritual achievement of the soul at the end of its life.** Only pure Nivṛtti is to be considered under Nivṛtti and impure Nivṛtti should at least change into pure Nivṛtti as the age grows.

Learning of Spiritual knowledge from Sadguru can be done either in the childhood, which is called Brahmacharya āśrama or can be done in the old age, which is called Vānaprastha āśrama. If the childhood is dedicated to learn professional education, it is called Dharmacarya āśrama, in which earning livelihood through professional education is justified (*śarīrayātrā'pi ca te...- Gītā*) and justice is called Dharma. But even if parents choose to dedicate their child's childhood only to professional education (*dharmacarya*), at least an introduction to spiritual knowledge must be given. If the person is not even introduced to spiritual knowledge in childhood, then later on in life, when the person faces miseries due to his own wrong deeds, he might ask why he was not given any spiritual education. He might say that if he had been given some spiritual education in childhood, he would not have committed wrong and sinful deeds and he would not have had to suffer in life. To avoid that blame, some basic spiritual knowledge can be introduced even in *dharmacarya* as a subject. Also, parents and the family can introduce some spiritual knowledge to their children. But it is important to introduce correct spiritual concepts learned from the Sadguru and not the impure *nivṛtti* mentioned earlier. At the same time, it should be understood that forcing a child or person to study spiritual knowledge is of no use. In fact, some people may begin to hate spirituality if they are forced to study it. So, considering the person's interest in spirituality is important. Both can be learnt simultaneously in childhood, which can be called Brahma-Dharmacarya āśrama or Dharma-Brahmacharya āśrama depending on the importance given to God or profession. A soul may be involved in all the āshramas on one day itself and the sequence of these āshramas with specified time spans is formulated with approximation of age, which need not be strictly followed, if any inconvenience exists. It is better to add Dharmacharya āśramas to these four āśramas depending on the nature of activity. Of course, *dharmacarya* is not an additional stage of life or an additional *āśrama*. Professional and spiritual education have merely been separated to suit modern requirements. Professional education (*dharmacarya*) has

to be the first essential stage. Spiritual education (*brahmacarya*) can be taken during *dharmacarya*, *grhastha* or at least during *vānaprastha* as per one's interest and convenience. God is very much pleased with the final Sannyāsa āśrama, which does not mean leaving family with a saffron cloth and this is only an outward formality and not the essence. The essence is to propagate true Spiritual knowledge attained from Sadguru to the world so that the world runs on peaceful lines by which, God, the creator of this world, is extremely pleased. Even in Sannyāsa āśrama, one need not leave his/her life partner, who must be helped by the other in the spiritual line and there is no gender for the soul.

Sadguru or human incarnation of God is not bound by any āśrama and is called “Aatyāśramī”, which means beyond all these āśramas. Āśrama means continuous hard work as effort (*Āsamantāt sādhanarūpaḥ śramaḥ - āśramaḥ*) to achieve something in materialistic life (supporting Spiritual life) or in Spiritual life. Sadguru comes down in human form to guide devotees in proper Pravṛtti and Nivṛtti (materialistic and Spiritual lines) and is not bound by any effort since He is already in the final position of goal. Only a soul is in the continuous effort to climb the position of highest goal as said in the Gītā (*ārurukṣormuneryogaṃ...*).

## Chapter 11

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

[August 08, 2020] **Shri Anil asked:** Padanamaskaram Swami, Please grace Your response to the following questions. At Your Lotus Feet-anil

**1. Why does God give more to those who have and take away from those who do not have?**

[In Mathew: Chapter 13:10 Then the disciples came to Jesus and asked, “Why do You speak to the people in parables?”<sup>11</sup>He replied, “The knowledge of the mysteries of the kingdom of heaven has been given to you, but not to them. <sup>12</sup>Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him. <sup>13</sup>This is why I speak to them in parables:

In the above verses, why Jesus told “Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him”.]

**Swami replied:-** The Gītā says that the intensive interest to get divine knowledge will certainly attain the entire divine knowledge (*śraddhāvān labhate jñānam..., sattvā'nurūpā sarvasya...*). A person, who is having tremendous interest in the worldly bonds and worldly affairs only will not care for the spiritual side. Even if he has little interest, which will be lost in course of time because such soul is involved more and more in worldly life only (*āvṛtaṃ jñānametena ..., balavānindrayagrāmo..., tadasya harati prajñāṃ... Gītā*). Such loss is told as “what he has will be taken away”. This shall not be misunderstood as if that God will take away that little interest. God always wishes for the spiritual welfare of the soul and will always try to help the soul by giving more and more spiritual guidance to the soul. If the interest is absent, any effort to create spiritual interest will be of no use because the Gītā says that the soul is nothing but personification of the specific interest (*yo yacchraddhaḥ...*).

**2. Why did God protect Cain who killed his own brother Abel?**

[God giving protection to Cain: 8 Now Cain said to his brother Abel, “Let’s go out to the field.” While they were in the field, Cain attacked his brother Abel and killed him. 9 Then the Lord said to Cain, “Where is your brother Abel?” “I don’t know,” he replied. “Am I my brother’s keeper?” 10 The Lord said, “What have you



done? Listen! Your brother's blood cries out to me from the ground. 11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand. 12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth." 13 Cain said to the Lord, "My punishment is more than I can bear. 14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me." 15 But the Lord said to him, "Not so; anyone who kills Cain will suffer vengeance seven times over." Then the Lord put a mark on Cain so that no one who found him would kill him. 16 So Cain went out from the Lord's presence and lived in the land of Nod, east of Eden.

Swami, in the above, why God protected Cain who killed his own brother Abel?]

**Swami replied:-** If God killed Cain, his suffering will be for a little time only and this is not sufficient to introduce some temporary reformation in the soul. God wanted Cain to suffer lifelong without meeting death. Some souls need continuous torture for some reformation at least. You asked a similar question regarding Judas, who took active role in getting Jesus arrested. You asked there why death in the form of suicide was granted by God to him. I told that he repented a lot for his sin and hence, God did not want him to suffer remembering his sin throughout his life and gave a fresh life with reformed psychology. Whatever is the correct requirement, that will be given by omniscient God.

### **3. Why does God appear to be supporting the abuse of slaves and women in the Bible?**

[Some seemingly controversial verses from Old Testament of Bible is given below: Kindly give Your interpretations on these:

- a) On slavery: Exodus 21:20-21 – "If a man beats his male or female slave with a rod and the slave dies as a direct result, he must be punished, but he is not to be punished if the slave gets up after a day or two, since the slave is his property."
- b) On rape: Deuteronomy 22:28-29 - "If a man happens to meet a virgin who is not pledged to be married and rapes her and they are discovered, he shall pay the girl's father fifty shekels of silver. He must marry the girl, for he has violated her. He can never divorce her as long as he lives."
- c) On killing children: Hosea 13:16 - "The people of Samaria must bear their guilt, because they have rebelled against their God. They will fall by the sword; their little ones will be dashed to the ground, their pregnant women ripped open."

- d) On adultery: Genesis 38:8-10 - "Then Judah said to Onan, "Lie with your brother's wife and fulfill your duty to her as a brother-in-law to produce offspring for your brother." But Onan knew that the offspring would not be his; so whenever he lay with his brother's wife, he spilled his semen on the ground to keep from producing offspring for his brother. What he did was wicked in the LORD's sight; so he put him to death also."]

**Swami replied:-**

- a) The owner might have beaten the slave for some mistake done due to ego and arrogance. But, the punishment should not be so severe to take away his life. Punishment is expected to reform the soul and not to kill the soul unless the soul kills some other soul. Even if the soul kills other soul, if the reformation is guaranteed that the soul will not kill a second soul in the future, death punishment shall not be given. **Death punishment is only to avoid the second killing that may be executed by the criminal soul.** For any sin done for the first time, a chance for reformation shall be given and the punishment must be executed if there is no such hope of future reformation.
- b) This punishment is quite reasonable because of the value of the character of the female or male. Such punishment is quite reasonable, under the social circumstances of that time. This punishment adopts a practical approach in dealing with some unfortunate incidents that might inevitably happen due to the natures of men and women. In the face of such a violation by a man, it is important that the woman is cared for by someone for the rest of her life. If the violator is punished in some other way, what will happen to the violated woman? She might find it impossible to find another man who would willingly marry her and take care of her for the rest of her life. So, the man who violated her is fined and made to marry her and he also loses the right to divorce her.
- c) Some punishments are announced with less gravity of logic so that fear is introduced to prevent the crime. When the actual situation of punishing the criminal comes, the law shall be reviewed and shall not be followed blindly word by word. This means that threatening the soul from committing the sin may have more gravity so that the soul does not do the sin with the fear of the severe punishment announced for a specific sin. In this stage of initial threat balance between crime and punishment may not be present. But, such absence of balance will not be present when the sinner is enquired for the punishment of the sin. While enquiring the sinner, balance between crime and punishment will be maintained. The first case is about the prevention

of sin whereas the second case is giving justified punishment to the sin done by maintaining balance between gravities of crime and punishment.

- d) The case may look very simple and the punishment may also look simpler at the outset. One case differs from the other in several crucial points. Specific judgement must be given based on very careful analysis of all the deep points of the case. One case and its punishment can't be generalised to every case.

#### **4. Why are God's words said to be sharper than a double-edged sword?**

[Swami, kindly give the inner meaning of Hebrews 4:12 "For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart."]

**Swami replied:-** God is said to be double edged sword and this is very very important point in the judgement given by Him. He does not simply follow the written constitution and blindly give the judgement based on legal implications. Since God is omniscient, there is no need of any hidden witness. The other side of the sword represents His knowledge of the truth that is not projected by the witness.

#### **5. Why did Lord Jesus appreciate Mary's interest in knowledge more than Martha's service?**

[Swami kindly enlighten us on the following incident in Bible: Once Jesus went to 2 sisters Martha and Mary's house. Mary, who sat at the Lord's feet listening to what Jesus said. But Martha was distracted by all the preparations like preparing food etc that had to be made. She came to Him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" "Martha, Martha," the Lord answered, "you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."]

**Swami replied:-** This shows that knowledge is always better than doing service without the benefit of the knowledge from the divine preacher, which is called Abhyāsa in the Gītā (*śreyo hi jñānamabhyāsāt...*). Service is also important and in fact, it alone gives practical fruit. But, service shall be done after ascertaining that the preacher is divine and this can be done only after hearing the preacher. If the divine preaching is neglected, you cannot even analyse the preacher as Sadguru. The other sister is attending the preparations for practical service of the divine preacher and this shall be appreciated than

the theoretical service like listening the divine discourse. But, the other sister is disturbing the first sister so that the first sister shall not be benefited in the knowledge, which she is losing. This attitude of jealousy was detected by the divine preacher, which made Him to talk like that.

## **6. What is the meaning of the statement in the Bible that God created human beings in His own image?**

**Swami replied:-** Human beings are the best lot of all the items of creation. God is better than the best human being. God has no simile since there is no second item that is equal to Him (*Na tat samah...-Veda*). But, if we want to bring some approximate simile to God, it can be only the human being. Beyond the imaginable creation, there is only one unimaginable God and there is no second unimaginable item to be compared to Him. We can bring the second item as simile from the imaginable creation only and that can be only the human being, which is the best in imaginable phase. The Gītā says that human being is the best item of creation (Parā Prakṛti). All this is the meaning of the word “own image”.

## **7. Could You please comment on the claims of Muslims that the Qur'an cannot be adulterated?**

[Quran cannot be adulterated: A muslim devotee claim that why is it considered difficult to produce a chapter or a verse similar to the chapter or verse in Quran by following arguments:

[a. The Arabic language used in the Holy Qur'an is the most unique Arabic. Such an Arabic was never spoken or written in any part of the world ever, from time immemorial. However, this Quranic Arabic could be read and understood by all Arabic speakers. Hence, this ensured that the verses in the Holy Qur'an remain tamper proof.

b. The Holy Qur'an though is a book of rules on how to live life, its verses also happen to be written in the form of poems. Hence it turns out to be the world's largest collection of poems in a single book. Since each verse is a poem, changing the text will not only spoil the rhyme, but also change the entire meaning of the verse.

c. Finally, right from the time the Holy Qur'an has been penned down in the form of a book, many of its readers or learners have taken the responsibility of memorizing it in order to protect it, should anybody try to change its words. Above all, Allah Subhanahuwata'ala has promised mankind that He will protect the Holy Qur'an till the end of the world, from ever kind of damage or tampering.

Swami, please give Your comments.]

**Swami replied:-** Such opinions about own divine scripture is appreciable. Unless you have immense respect on the scripture, you will not have immense respect on God, who is its author. If the scripture is from God, there is no question of doubting even a word of it. But, there is no proof of perception like audio video recording while God dictated the scripture. This doubt will come to people of scientific analysis on whom our faith can't be rubbed. We have to answer them. Otherwise, it will be running away from establishing the truth. The only way to establish the truth that a statement in the scripture is from the mouth of God is to analyse it through sharp analysis and prove that the statement is logical and justified. No doubt that God is omnipotent and is beyond logic. However, this shall not mean that God will speak unjust and illogical points to spoil the humanity. Even if the statement is from God, what is its correct interpretation? This shall be also analysed well. Otherwise, for a single statement, the crooked human intelligence will take out many misinterpretations. **The statement in the scripture is made by God for the welfare of humanity and hence, its interpretation must be correct, in which sense only God made it.** God will not make any statement with wrong interpretation wishing the humanity to be spoiled. We must analyse the statement in all directions to avoid any misinterpretation, which can be rubbed by the sinners on us in blind fashion. At the end of Gītā, God Krishna said Arjuna not to follow His gospel blindly without analysis. Krishna asked Arjuna to analyse every statement in the Gītā in all angles and then only to accept it if his consciousness is convinced (*Vimṛśyaitadaśeṣeṇa yathecchasi tathā kuru*).

### **8. Did Lord Krishna stop time to preach the 700 verses of the Gita?**

[A person asked: Lord Krishna stopped time to explain all 700 slokas of Bhagavad Gita. Did He really stop time? What is the real meaning of that?]

**Swami Replied:-** After all, time is an item of this imaginable relative creation, which is expressed in terms of spatial co-ordinates existing between the movements of planets. God is beyond space and time and such miracle is not impossible for Him. This miracle is proposed by scholars only to answer the question about the other spectators in the army while the preaching of such divine gospel was going on. Such a proposal is not bad since it is not impossible in the case of omnipotent unimaginable God existing in Krishna.

## 9. Why did Lord Krishna discourage the worship of ‘other gods’ and worshipping by the ‘wrong method’?

[Some verses from Gita is given below along with its English translation given in internet. First of i do not know the translation is correct or not. Assuming it is correct, then why Krishna used the words ‘Other God’s’ and ‘wrong method’. Kindly enlighten us.

[येऽप्यन्यदेवताभक्ता यजन्तेश्रद्धयाऽन्विताः।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्॥9.23॥

Even those who, being devoted to other gods and endowed with faith, worship (them), they also, O son of Kunti, worship Me alone (though) following the wrong method.

Related other verses and their respective translation is also given below. Who is these ‘Devatas’ mentioned below:

स तथा श्रद्धयायुक्तस्तस्याराधनमीहते ।

लभते च ततः कामान्मयैव विहितान्हितान् ॥ 7.22

He worships a Devata respectfully, and obtains what he desires. But verily, those are given by Me.

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।

देवान्देवयजो यान्ति मद्भक्तायान्तिमामपि ॥ 7.23

But the fruit gained by these people of very small intellect is temporary. Those who worship the Devatas go to them (in afterlife) and those who worship Me, come to Me.

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ 7.20

People worship other Devatas when their wisdom is lost to their desires. Driven by their own nature, they make up their own rules of worship.]

**Swami replied:-** In these verses of the Gītā, there are two main points:- 1) These ignorant people are based on multiplicity of God, which is totally wrong. 2) These ignorant people are based on fulfilling their personal desires through worship of God.

All these people should realise that there is only one God, who gives any fruit to anybody and such one unimaginable omnipotent God is existing in all these different forms of God worshipped by different sects of devotees. Worshipping God for fulfilling the selfish worldly desire is the biggest fault that makes the devotion to God as business devotion. This fault can be allowed in the beginning stage because real devotion without aspiration for any fruit in return can come only in advanced stage. **But, multiplicity of God is the very basic crime through which different Gods are thought to exist.** By this, the wrong concept that a specific form of God can alone fulfil such specific desire

and other forms of God can't fulfil that specific desire results. This leads to the concept of multiplicity of Gods and multiplicity of religions that result in splits and quarrels in the humanity. Multiplicity in the level of external medium can be accepted, but, the internal unity of the existence of only one unimaginable God must be realised by every devotee on this earth. When God Krishna says that He alone is the ultimate giver of any fruit to any devotee through any form of God, here, the ultimate giver is not the specific form called God Krishna, but, it means that the ultimate giver is the inner unimaginable God pervading all divine forms. If the ultimate giver is misinterpreted as the external specific divine form called Krishna, the quarrels between religions will start. Here, the word "Me" indicates the unimaginable God present in Krishna and it does not indicate the external medium called Krishna. The internal unimaginable God merges with every divine form including Krishna. This is the essence conveyed by all these verses.

### **10. What is Your advice for the family of a person who recently died due to COVID-19?**

[A person known to me died suddenly due to COVID-19. He was doing small scale hotel business. He was having some financial debts and was not settled properly. Now after his sudden death, his family is staring at huge debt burden beyond their capability. The two children do not have any job. Due to COVID they are also being isolated in self quarantine for the time being. Swami, Your advice will be valuable at this difficult juncture for that family.]

**Swami replied:-** You pray God for their protection. Since your heart is good, there is a hope that the kindest Lord will answer. The main characteristic of God is kindness only. All other divine qualities are based on this main quality, called kindness. Even if God punishes the sinner, we must see the kindness as the basis because through punishment the soul will be reformed for the time being at least and will be protected by God as early as possible. **Every divine quality ends in the ultimate infinite kindness of God only just like every river ends in the mighty ocean.** You must also know that every river is based on the mighty ocean only because there can't be any river without rains and rains are based on the evaporation of the water from the sea to form clouds.

## Chapter 12

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

[August 10, 2020]

**1. Will God give money with interest to the devotee, who sacrificed money now?**

[Shri Bhagat asked: Jai Gurudatta, Guru Devaa, You said God will approach in which way I approached him, as all foreigners are donating money to God, will God give them money in next birth with compound interest or will give knowledge to them as there is runaanubandha?]

**Swami replied:-** The Veda says that donation of money alone proves the real love towards God (*Dhanena tyāgena ekena...*). The Gītā further polished this concept by saying that the donation of hard earned money is liked by God and not mere money because the bond with hard earned money is harder than the bond with ancestral money (*Dhyānāt karmaphalatyāgaḥ...*- Gītā). All the worldly bonds are based on money only (*Dhanamūlamidaṃ jagat...*). This is practically proved concept in the world. The real colour of the love comes out in the place of money only. All love without this money is theoretical, which may be true or false. But, the love involved with money is certainly true. Parents give their money to their children only because the bond with issues is the truest love among the worldly bonds. The misunderstood point is that the magnitude of money is given importance and not the share of money in the total possessed. You think that somebody giving you 100 rupees is having more love to you than some other giving just 1 rupee. This concept based on the magnitude of money is not correct. Somebody is having 1 lakh rupees and is giving 100 rupees to you to make you feel that such donor is in very high level of love to you through his high level of charity. Some other person having 1 rupee only, donating 1 rupee to you is treated to be in very much lower level of love since the magnitude of the charity is very much low. But, the real analysis proves that the real love is reverse. The first donor did 1% donation whereas the second donor did 100% donation. If the receiver praises the first donor, the receiver is certainly in the line of money-business. **If the receiver praises the second donor, the receiver is not certainly in the line of money business, but, certainly in the line of recognising the real love.** This is well proved when Jesus praised a beggar donating 1 coin to



God in the church and not even mentioning the names of rich people donating hundreds of coins.

God is infinitely rich and does not need a single coin from anybody. But, still, He asks you for Guru Dakṣiṇā (Divine Offering) to test the reality of the real love towards Him in your heart. God, in fact, is already the donor of all your wealth possessed by you. In order to test your real love towards Him, God enacted this drama. God made His donation to you as topmost secret so that when He asks for some money from you, you shall be totally unaware about the fact that the divine beggar has given you everything possessed by you. If you know that the beggar is the donor of all the money possessed by you, you will give even more due to gratefulness and not due to your real love to God. You are thinking that the real donor of your wealth is your luck or your effort! You are giving all your money to your issues due to your real love to them and not due to any trace of gratefulness because they have not given anything to you. God gives value to the extent of sacrifice (share of the donated money in your total possessed money) but not to the magnitude of the sacrificed money. If God is greedy, He should have given value to the magnitude of the donated money just like the worldly business man, who gives you more precious item by receiving money in more magnitude irrespective of the possessed money of the purchaser. A grandfather brought a packet of biscuits for his grandson and gave that packet to the mother of his grandson requesting her to keep this matter as secret. The mother gave a biscuit to her son and son is thinking that his mother is the real donor. Now, the grandfather is begging his grandson for a little part of the biscuit eaten by the grandson! This is the test of the real love of the grandson made by the grandfather, who is not at all in the need of the biscuit. It is an opportunity given by God for the proof of the real love of the devotee. God Rāma is not really in the need of the bridge over the sea. It is an opportunity given to angels born as monkeys to prove their real love to God Rāma by which they were blessed with the divine grace of God. Just see the example of Sudāma, who was suffering for food and brought some parched rice on loan to present to Krishna while his little kids were starving from several days! This donation to God is expressed as something divided by zero (to express the share of donated item in the total possessed), which becomes infinite! Hence, God returned him infinite wealth. One may donate the total possessed by him. But, this donation of Sudāma is mind blocking,

who donated by bringing loan, which has least possibility of clearance in future!!

This concept is very crucial and critical to understand in plain lines. This concept is valid practically in the world even if you replace God by any worldly bond. One is making unnecessary noise when the receiver happens to be God. The same person recognises this concept in full sense on the ground of the world. The person criticising God as money monger shall also criticise his issues to be his money mongers! This concept is well accepted and well proved in the field of the world as the real acid test or fire test for the reality of love. Hence, this concept is extended to God also. God Krishna stole butter from the houses of Gopikās, which was the practical proof of their real love to God in terms of money or wealth. Butter was their final form of wealth and this test continued for 11 years (5<sup>th</sup> year to 16<sup>th</sup> year). Dancing with Gopikās was done for 2 years (16<sup>th</sup> to 18<sup>th</sup> year) and this dance was very light test of love for life partner (Dāreṣaṇā). Stealing butter was very strong test and it is doubly strong because love for wealth and love for issues were jointly tested by this because the butter preserved for their issues was stolen by Krishna. In spite of lot of butter present in His own house, Krishna stole butter from other houses and this makes the test three times strong because there is no place for the poverty of Krishna to bring any sympathy!

People greedy of money criticise this concept in order to escape the concept of practical proof of reality of true love. They want practical boons from God by exchanging their theoretical love through business. This is quite absurd even to the basic principles of ethics of business. If exchange of practical love with theoretical love is justified, why it is becoming impossible in the field of practical life of the worldly bonds? The Gītā says that God will respond in the same way in which you have approached Him (*Ye yathā mām...*). Theoretical fruits like better intelligence, better way of singing divine songs etc., shall be granted by God for theoretical love expressed by devotees like analysis of spiritual knowledge, devotional songs etc. Similarly, practical fruits shall be granted by God for practical love of devotees like Sudāma. The theoretical love must be followed by the practical love as far as possible without any hesitation if the devotion is true as the Veda says Asambhūti Upāsanā (theoretical love) and Sambhūti Upāsanā (practical love) must be done together to prove the truth of theoretical love. All this concept is very well observed and experienced in the practical

worldly life. When Śaṅkara came begging for food, a poor lady searched the entire house and finally found a small fruit that was donated by her to Śaṅkara. Śaṅkara prayed God and a heavy rain of golden fruits resulted in her house. Same is the case of Sudāma. Such devotees proved that their love to God was totally true and hence, God granted most pleasant materialistic life here and also topmost spiritual life there. They purchased such unimaginable divine fruits with the help of little parched rice and a single small fruit! **Does anybody still say that God is in need of money or greedy for money?**

God does not aspire for money from any soul and hence, R̥ṇānubandha (clearance of past loan) does not arise at all. This is only between two souls. The money given to God is the proof of the reality of the real love of the devotee to God in which the aspiration for any fruit in return is not done by the devotee. If money is given to God for some fruit in return, it is no more true devotion and it is only the ordinary worldly business, which will certainly have R̥ṇānubandha. Hence, the point of R̥ṇānubandha depends on the type of devotion i.e., whether the devotion is business type or pure Nivṛtti type. If the devotion is pure Nivṛtti, God gives the spiritual knowledge, which will uplift the soul forever. If the devotion is of business, the desire of the devotee may be fulfilled if it is justified. **Justified desire will be fulfilled by God even without offering money as bribe!** Money is only helpful in testing the true colour of devotion of the devotee and cannot achieve anything based on business lines. You will have more clarification if you read Kṛṣṇāṣṭamī message (11-08-2020).

## **2. Why was 'sacrifice of 1/4<sup>th</sup> of income' mentioned in Manusmṛiti not propagated in Hinduism?**

[Shri Hrushikesh asked: Dear Swami, No words to express or reciprocate Your love towards all of us. The knowledge that You shower on us brings continuous bliss to us. I have heard in one of the pravachans by a Scholar that as per "Manusmṛiti 1/4<sup>th</sup> of a person's earnings should be used for the service of society as a service to God".

In the Biblical religions also this point about donation is also very much stressed. We see that this is strictly followed by Christians and Muslims. However, we hardly see this being followed in Hinduism. You have also discussed this point earlier in Your discourse.

My question is that despite "Manusmṛiti" stressing that 1/4<sup>th</sup> should be donated why is this not very well being propagated or stressed in Hinduism? Also, why does Manusmṛiti stress this point as 1/4<sup>th</sup> of the income should be donated?

Is there any reason why it stresses on this number as 1/4th? I request you to kindly enlighten us. Pranaam to Your Lotus feet. Hrushikesh.]

**Swami Replied:-** Even though a system of percentage of sacrifice of fruit of work is kept based on general path of sacrifice, fixing some formula is not very much correct. It shall depend on the full willingness of one's own inner consciousness that is convinced and charged with real love to God. **A devotee shall never be cheated by anybody in order to get money.** A priest also shall never aspire for money from anybody for doing worship to God. The priest shall accept anything given by the devotee because the devotee is giving by the will of God only. Even if the devotee does not pay anything, the priest shall bless him and return. God is aware of everything and will take proper steps in proper time. The Veda says that the priest shall perform the ritual in such a way that the spiritual knowledge and devotion of the devotee increases day by day (*Akāmahatasya...*). Even if nothing is paid to the priest by the devotee, the priest shall come back after thanking the devotee for giving an opportunity to participate in the worship to God. The priest always shall believe God as the real paying master. In fact, the priest shall not expect that even God shall pay him. God is omniscient and if the priest prays God for money, it becomes insult to the omniscient God because the priest confined God to be an ignorant human being. **If you aspire for anything and perform the worship, you will become cheap in the eyes of God and this is true in worldly life also.** One can ask a human being for the payment for work, if the work is worldly and not divine. The above policy is confined only to the service to God and shall not be extended to the service to a human being. The word Karma referred in the Gītā means only the work related to God, which is to be done without aspiration for any fruit and shall not be extended to worldly work done to human beings, especially when capable of paying the service.

Chapter 13  
**PLEASING LORD KRISHNA**

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

[August 11, 2020] Today is Krishnaashtami and we have to please God Krishna. Can we please Him by prayers and songs (Bhakti Yoga) without practically following (Karma Yoga) His instructions (Jñāna Yoga) given to us through the Gītā regarding our behaviour to the world (Pravṛtti) and our behaviour towards Him (Nivṛtti)? We can't please a wise king through praising him without following his rules and regulations framed by him. In order to please God Krishna, we must know His philosophy through the Gītā and then only catch the path to please Him for getting His grace. Today, all of us are forgetting this background and are simply involved in His praise and worship aspiring some fruits in return, which are either involved with this world during our life or with the upper world after our life. Nivṛtti is love to God, which shall never aspire any fruit from God in return for our love and Pravṛtti is the strict behaviour of us towards other souls in this world as per the liking of God Krishna. None can claim any love and respect towards any elder by going against his/her likings and wishes. If you are going against the liking of your elder, you cannot claim even a trace of love towards that elder. **The starting stage of love itself is to follow the instructions of the elder.** Respect in advanced stage becomes love.

Disrespect and love can't travel together. If you disrespect somebody and say that you love him, it is like saying that you will give hundred rupees to him but not even one rupee! God Krishna gives lot of weightage to Pravṛtti only to such extent that He punishes anybody violating Pravṛtti (*dharmasaṁsthāpanārthāya..., vināśāya ca duṣkṛtām...*-Gītā). Nivṛtti is optional to the soul and not mandatory at all. Are you not mad if you refuse that insisted by your elder and follow that liked by the same elder? God Krishna specified three main sins not to be done, which are illegitimate sex, illegitimate anger and violence and illegitimate greediness through corruption etc. (*kāmaḥ krodhastathā lobhaḥ...* -Gītā). If a soul refuses to follow this strong instruction, such soul will be punished by hell here (like corona etc.) and by hell there afterlife and such a soul can never even dream of Nivṛtti,

which is the climax grace of God. **Demons touched the climax of Nivṛtti, but, violated the fundamentals of Pravṛtti and God punished demons severely without caring for their Nivṛtti.** Without properly understanding the actual philosophy of the divine personality of God, people are praying and worshipping Him blindly thinking that God is innocent to be trapped by oiling technology!

The first energetic incarnation of unimaginable God is God Dattātreya, who incarnated as the three energetic incarnations called Brahma, Vishnu and Shiva. The three qualities of God Datta are Rajas related to Brahma, Sattvam related to Vishnu and Tamas related to Shiva. Hence, God Datta is called Hiraṇyagarbha (Brahma), Nārāyaṇa (Vishnu) and Ívara (Shiva). God Vishnu incarnated as materialised human incarnation called Krishna. The unimaginable God (Parabrahman) is the innermost light and all the other names belong to the external media merged with the materialised outermost medium called Krishna. The medium called Krishna is materialised made of five elements in which the media of Datta and Vishnu are merged. The energetic media of Datta and Vishnu are merged with the materialised medium called Krishna. The medium means the external body and all these media (Datta, Vishnu and Krishna) merged together are identified by the single name “Krishna”. Apart from the absolute unimaginable God, the three souls of Datta, Vishnu and Krishna are merged together as one soul for the one body called Krishna. The unimaginable God merged with both the soul and body of Krishna and hence, Krishna is divinised to be called as God Krishna. The unimaginable God is beyond space and imagination of human beings and even angels (*Na Me viduḥ suragaṇāḥ...-Gītā*). For the sake of meditation of angels, which are energetic beings, God is mediated by energetic being to be called energetic incarnation. For the sake of human beings, God is mediated by human being to be called human incarnation (*Prakṛtiṃ svāmadhiṣṭhāya...- Gītā*). The unimaginable nature or power of unimaginable God comes to the medium due to perfect merge of unimaginable God with the medium. Actually, unimaginable God remains as unimaginable God and also becomes the medium (*sacca tyaccā'bhavat...-Veda, Sadasaccā'hamarjuna...- Gītā*) and this concept is unimaginable.

As per the Gītā, God is neither existent nor non-existent (*Na sat tat nā'sadityucyate...*). This means that God can't be told as existent because we can say that only imaginable items exist. None can say that

something exists, which is not at all understood by him! But, he is forced to say that something unimaginable exists because of the perceived miracles (unimaginable events) performed by the unimaginable source. **This finally means that one cannot say that the unimaginable God exists through perception, but, can say that the unimaginable God exists through inference.**

Soul is a part of the creation and not the creator or even part of the creator. Creator is absolute reality whereas creation is relative reality, which means unreal by itself. This statement is with reference to the creator and not with reference to the soul because soul is a part of creation and hence, soul is also relative reality. When a soul creates imaginary world for entertainment, the imaginary world is relatively real with reference to the soul, which is absolutely real with reference to the relative imaginary world. Hence, the soul can do any miracle (like creation of any item in the imaginary world) in the relatively real imaginary world created by it. One absolute reality can't do any miracle in another absolute reality and hence, the imaginary world created by the soul is relatively real with reference to the soul. The same story applies to unimaginable God or God. God is the absolute reality and creation (including souls) is relatively real with reference to God (but not with reference to the soul). This world is imaginary world of God just like the imaginary world of the soul created for entertainment (*Ekāktī na ramate...*- Veda). But, there is difference between omnipotent God and impotent soul. The imaginary world of the soul can't be clear as the real world, which is unable to give real full entertainment since soul is based on its weak power called Avidyā. But, the imaginary world of God is as clear as the real world to the soul to give full real entertainment since God is based on His very powerful unimaginable power called Māyā. In the view of God, His relatively real world is fully clear (as if it is absolute reality like God) whereas in view of the soul, its relatively real world is very weak and not clear. Since this world is equally clear to both God and soul even though this world is only relatively real before God and it is equally real before the soul (since soul is a part of the world). Hence, this world is unreal by its essential nature (so that God can perform miracles in it) and at the same time this world is as clear as the absolute reality (so that God is fully and really entertained). The self-contradiction of the natures of reality and unreality (that reality is clear and unreality is non-clear) is forcibly suppressed by the power of Māyā, which is praised in the Gītā (*Mama Māyā duratyayā...*). Hence,

Śaṅkara telling the world as unreal (in view of miracles) and Rāmānuja telling the world as real (in view of perfect clarity) stand as true. In fact, Śaṅkara told that this world is neither real nor unreal since it is different from both to be called undefinable (*Sadasad vilakṣaṇā mithyā*). Śaṅkara and Rāmānuja (Madhva follows Rāmānuja) stand simultaneously true in view of the same spectator God due to the unimaginable power (Māyā) of unimaginable God.

God Krishna exhibited several miracles in the childhood to give evidence that He is the incarnation of the unimaginable God because miracles called unimaginable events infer the unimaginable God. God Krishna is the monistic human incarnation because the unimaginable God directly merged with Krishna. Several sages could do these miracles, who are great devotees called as dualistic incarnations of God. Sage Nārada says that a real devotee of God is also the incarnation of God, who keeps God in his/her heart and is capable of performing all the miracles. Even bad devotees like demons can perform miracles since they force God through their rigid devotion. In spite of all this analysis, Krishna was very well recognised as God through the miracles. In such case, why majority of Gopikās complained that Krishna was stealing butter in their houses, which was preserved for their children. This was the test of God for the souls to see whether the souls give more importance to God than their children (Putreṣaṇā) and their wealth called butter (Dhaneṣaṇā). The butter preserved for the children acts as the testing material for their these two strong worldly bonds. Krishna had lot of butter in His house and still this stealing could have been overlooked by Gopikās since Krishna is God. As God, Krishna does not require butter at all and as a human child also Krishna does not require butter from any outsider since He has plenty of butter in His house. Sage Nārada also told in his Bhakti Sūtram that Gopikās are well aware of Krishna as God. Even other villagers are well aware of this fact due to the miracle of lifting huge mountain by tender boy, Krishna. The point here is that Gopikās are well aware of Krishna being God and yet, complained to Yaśodā about the theft of their butter by Krishna. What I mean to say is that no Gopikā can say ***“I thought Krishna as human boy and had I known Krishna as God, I would have given even my life, not to speak of butter”***! This means God competed with wealth and issues in straight way and majority of Gopikās did not vote for God. This is to say that we shall imagine the power of illusion covering the soul (āvṛtaṃ jñānametena ...-Gītā). The practical aspect of ignorance



(māyā) is far far greater than the theoretical aspect of ignorance (avidyā). This test of wealth and issues is the strongest worldly bond and several Gopikās failed here. Dancing with them in Bṛndāvanam is testing their bond with their life partner and this is weak naturally because some Gopikās failed in the previous test also attended this dance. These two activities of Krishna (stealing butter preserved for their children and dancing with them) are the tests for their strong worldly bonds called dhaneṣaṇā (wealth), putreṣaṇā (issues) and dāreṣaṇā (life partners).

God Krishna always was repeatedly saying in the Gītā that He is God, He is God. So on (*Aham sarvasya jagataḥ..., Manmanā bhava ...*). What does this mean? Does it mean that God Krishna is fond of blowing His own trumpet like a demon? No. Not at all. If you think like that, you have totally misunderstood the actual context of the point. The point is that God Krishna wants to repeatedly stress on a very important concept, which is that God comes in human form for the sake of humanity. The human being need not waste even a minute of its time to see the mediated God as energetic incarnation by doing severe penance for a long time by which time even the human life may end. The energetic incarnation of God is meant for energetic beings of the upper worlds called angels. The same unimaginable God existing in energetic incarnation like Datta, Brahma, Vishnu, Shiva etc., exists in any human incarnation so that the human being need not waste even one minute time to see and talk with God. By this, the human being can save all its lifetime to get the spiritual knowledge directly from God and to devote to God through theoretical and practical devotion. Similarly, God Krishna repeatedly emphasised on the sacrifice of fruit of work (*tyaktvā karmaphalā'saṅgaṃ..., buddhijaṃ karmayuktā hi..., dhyānāt karmaphalatyaṅgaḥ...*), which is the fire test for real love. This should not be again misunderstood that God is in need of material help from the souls. He is the ultimate giver of anything (materialistic or spiritual) to any soul. God is not bothered about the magnitude of the sacrifice of fruit of work, but, gives value to the share of it in the total possessed wealth. Hence, very poor Sudāma could get immense wealth from God in this world and salvation later on just by sacrificing very little parched rice, which was borrowed by him in view of his extreme poverty. Similarly, a very poor lady gave just one small fruit that alone was existing in her house to Śāṅkara and got rain of golden fruits here along with salvation later on. We may think that we are ready to give a bag of

parched rice and a bag of fruits to God, but, we shall be aware that if we were in the place of Sudāma and that poor lady hit by such extreme poverty, will we sacrifice even a grain of parched rice or even a trace of fruit? God Krishna emphasised on theoretical devotion in the Gītā, which means that while doing practical devotion to God, we shall do theoretical devotion also simultaneously since God is not a beggar aspiring for mere practical sacrifice.

In view of all this analysis, we shall try to give first place to God whenever God competes with anybody and anything in this world since the Veda says that God is the highest (*Na tat samah...*). Let us sincerely follow the rules of God in Pravṛtti so that we like His liking (justice) and we dislike His dislike (injustice). If this fundamental is violated, whatever may be the extent of our Nivṛtti, we will be disliked by God and we are to be called as demons. Maintaining this basic Pravṛtti as the basic stage under our feet, let us try to improve our pure Nivṛtti, which is love to God without aspiration for any fruit here as well as there in return. **At least, let us maintain our pure Nivṛtti at least for one day in a week as the beginning effort.**

## Chapter 14 MEMORIES OF PREVIOUS BIRTH

### O Learned and Devoted Servants of God,

[August 21, 2020] **Shri Bharath Krishna asked:**

Namahshivaya Shri Datta Swamy, I am Bharath Krishna, I have posted a discourse given by you on Facebook "Why does God send death to every Man" is the title of that discourse. In that discourse you have quoted one Sanskrit slokam which is as follows.

पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात् पराङ्पश्यति नान्तरात्मन् ।

कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥

[One of my friends commented that this following statement made by You in the discourse "In the new life, the memories of the previous birth are suppressed by the God, as said in the Veda" is not the correct meaning of that slokam. He supported his point by providing the English translation available to that slokam in the following website.

[https://www.upanishads.iitk.ac.in/katha?ecsiva=1&etgb=1&etsiva=1&setgb=1&choose=1&&language=dv&field\\_chap\\_value=2&field\\_sec\\_value=1&field\\_mantra\\_no\\_value=1&fbclid=IwAR3XV3Fz5RN5FDTQMhM8Tq8\\_l6YNtkOnYOsW1T30IDUyVb5-dJknqxeWKs](https://www.upanishads.iitk.ac.in/katha?ecsiva=1&etgb=1&etsiva=1&setgb=1&choose=1&&language=dv&field_chap_value=2&field_sec_value=1&field_mantra_no_value=1&fbclid=IwAR3XV3Fz5RN5FDTQMhM8Tq8_l6YNtkOnYOsW1T30IDUyVb5-dJknqxeWKs)

Kindly explain me how this slokam is relevant to the message given by you in the discourse. I don't know Sanskrit, that's why I couldn't answer him. He has been studying Sanskrit language, hence he particularly payed attention to the slokam.

Swami, since I don't know Sanskrit, I ignore the Sanskrit slokas which are quoted by You in Your discourses. However I deeply analyse the English text given by You in all of Your discourses and found the knowledge given by You is wonderful and perfect. From this I understand that You are always perfect and share Your knowledge even when I don't know the meaning of Sanskrit slokas. Is it wrong to do so?

Kindly clarify my above doubts. Thank you so much for patiently answering all my questions. Padabhivandanam Swami 🙏 ]

**Swami replied:-** The Vedic hymns can be applied to several contexts in the spiritual knowledge. The translation sent by you means that God damaged our senses so that they can see only external items and not the inner soul. It further means that one blessed person can see the soul by inward wisdom aspiring for divinity. This means that all are unable to see the soul, but one soul devoted to God and blessed by God

can see the soul (itself). Here, seeing means knowing since verbs of action can indicate knowing also (*Gatyarthānām dhātūnām jñānārthakatvam...*). The conclusion is that all do not recognise the soul, but, one person recognises it with the help of inward knowledge aspiring for the immortality of the soul to be attained by him/her since the person identifies himself/ herself as immortal soul.

I am drawing a different meaning, which, of course, is very close to the above context. Here, instead of taking the meaning of soul for the word Antarātman, inside of the soul or even inside the body can be taken. The translation given by you gives the meaning of Vyatṛṇat as killing and this is not perfect. This word here means partial damage of the sight of senses since full damage means that both inward sight and outward sight are resulting by which it means that the senses have lost both the sights since killing means total damage. Vyatṛṇat means nipping the grass with nails so that the grass is partially damaged to grow again and it does not mean de-rooting the grass completely. It is clearly told that the senses are unable to see inside, but see outside and hence, are called as externally active or Parāñci.

There is a reason for Me to take the meaning of Antarātman as inside of soul and body. The senses are unable to see or know the systems present inside the body. The senses are unable to see the thoughts of the soul also (since soul directly knows its thoughts) and hence, the word “inside” can mean inside of the soul. Even if you take the meaning of seeing as knowing, the soul only knows about the thoughts and the senses do not know the inner thoughts. Senses carry the external information to the brain by which the soul identifies the information, which is grasped by the soul. The individual soul (pure awareness) is embedded in three states:- 1) Consciousness, knowing the information given by senses and also knowing the stored information in the brain (Cittam) in the life of this birth. 2) Sub-consciousness, containing details of previous birth and 3) Un-consciousness, containing details of births before the just previous birth. **The consciousness is unable to get the details of 2) and 3), but, the conclusions of details will be flowing from 2) and 3) into consciousness.** I will explain this point with an example:- Suppose 2) and 3) contain details of actions of greediness of the soul exhibited in just previous birth and other previous births respectively. Even though these details are not flowing into consciousness, the conclusion of these greedy actions, which is greediness is in touch with all the three states of consciousness. The

qualities are always in the consciousness or awareness or individual soul even after the death of the present body (*Manomayaḥ prāṇaśarīranetā...*- Veda). When the individual soul leaves this gross body and takes a new body in the next life after visiting hell for temporary reformation, this individual soul along with the qualities enters new life in which the individual shows the same qualities like greediness etc. But, the details of the actions of greediness of previous lives (2) and 3)) will not enter the new individual soul so that it has no information about its previous births. This point is very important and is indicated in this verse. The individual soul can be known and can be even seen through latest equipment in the form of pulses of inert energy. This is already told in the Veda (*Dṛśyate tvagrayā buddhyā...*) and the Gītā (*Paśyanti jñānacakṣuṣaḥ...*). The soul may be known and seen and its qualities can be known but, the details of actions of previous births can't be known under any circumstances through any effort of the soul. The reason is that the soul shall not be disturbed by the details of previous births, which can peacefully lead its life in the latest birth and this helps the spiritual effort. It is for this purpose, God nipped out the insight of senses that can know the details of previous births. Since this is the action of God, by no way the senses and soul can know the details of previous births. But, God wants to give proof for the rebirth of the soul, which means actually the rebirth of its body (*Dhṛvaṃ janma mṛtasya ca...*- Gītā). The reverse is seen by everybody, which is that the soul (its body) is born to die (*Jātasya hi dhṛvo mṛtyuḥ...*- Gītā) and this needs no special proof. As per the will of God, the details of previous birth stored in sub-conscious state enter the conscious state so that the soul remembers details of previous birth in this latest life. If God wants, even the details of all the past births can enter the present soul, but, the details of previous birth only are convenient and sufficient for verification since they are very recent. **The details of all previous births are not necessary to prove rebirth of the soul since the details of one latest previous birth are sufficient to prove the rebirth of the soul.** Such specific selected soul for giving this proof for the concept of God is mentioned in the second line of the verse (*Kaścit dhīraḥ...*). The word “*Amṛtatvamicchān*” means proving the immortality of the soul even though the body dies (*Na hanyate hanyamāne śarīre...*- Gītā).

We have no objection to the angle of interpretation taken in the translation sent by you. But, it is not the only angle. The Veda or the Gītā is spoken by God, which will have different angles of interpretation

and no other angle shall be denied provided it is conveniently correlated with the statements and also provided the resulting interpretation is not wrong and illogical. If this verse is used to interpret the rebirth of the soul, which is clearly told in the scriptures, it need not be wrong interpretation because the scripture can have several simultaneous correct interpretations. The interpretation given by Me is very strong because the senses or even the soul can never find the details of previous birth through its own efforts without the wish of God (*Na tvam vettha parantapa...*- Gītā). God, who nipped the insight of senses alone, can give the insight and this point is well interpreted in My version. In the version sent by you, one can know about the soul even on hearing from a spiritual preacher.

The best way of interpretation of the above verse is that the human being can't see or know the unimaginable God, who is beyond the spatial dimensions. The senses have spatial dimensions and even their work form of energy has spatial dimensions since energy is in the form of waves having wavelength. Therefore, the senses can't understand the unimaginable God with any amount of effort. Only the existence of unimaginable God is understood by the sense called mind (*Astītyeva...*- Veda). Here, mind is taken as sixth one of the senses (*Manah śaṣṭhāni indriyāṇi...*- Gītā). This means that even mind can't understand the unimaginable God, which means that the inherent nature (Svarūpa Lakṣaṇam) can never be understood even by the intelligence (*Na methayā...*- Veda). One blessed soul can understand and even see the unimaginable God in the form of contemporary human incarnation (*Yamaiveṣa vṛṇute...*- Veda, *Kaścit māṃ vetti tattvataḥ...*- Gītā). “*Amṛtatvamicchān*” means that such a soul aspires for its immortality, which is the grace of God that makes the soul to become human incarnation through serving the human form of God in its programme of propagating the true spiritual knowledge in the world.

## Chapter 15

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

[August 23, 2020] **Shri Anil asked:** Padanamaskaram Swami, Kindly grace Your answers to the following questions

**1. What is the significance of the gold, frankincense and myrrh offered by the three Magis to baby Jesus?**

[It is mentioned in Bible that when Jesus was born, 3 magis (wise men) from the east visited the baby Jesus and presented gold, frankincense, and myrrh. They followed a moving star to reach the birth place of Jesus. Swami, what is the significance of this incident?]

**Swami replied:-** Gold indicates God and Hiraṇyagarbha means mediated God in whom God is hidden like gold. Both frankincense and myrrh are perfumes with slight difference that the first one is perfume and the second one is oil perfume. The fragrance of the first perfume is lost in the air and this indicates the path of preaching spiritual knowledge without following it. A perfume becomes scentless after some time when all its fragrance is evaporated in the air. The second perfume indicates the retained scent by the medium of oil, which also spreads the scent in air. Gold indicates the human incarnation of God, who is Jesus. The two types of perfume indicate both types of disciples. The Veda says that the scent of the divine service will spread like the perfume of a tree with full flowers (*Yathā sampuṣpitasya vṛkṣasya dūrāt gandho vāti evaṃ puṇyasya karmaṇo dūrāt gandho vāti ...*).

**2. Why was Jesus born in very lowly conditions?**

[Jesus was born in a stable when nobody gave place to His pregnant mother Mary for delivery. What is the message in this? God in human form taking birth in very lowly conditions. Please enlighten.]

**Swami replied:-** The birth of God in human form in an atmosphere of simplicity and poverty shows that God is approaching even poor people of low status so that even illiterate people will be helped in spiritual knowledge. Jesus, Kṛṣṇa etc., were born in such atmosphere. Rāma and Buddha were born in the palace of kings to indicate that God will approach people of high status in wealth and education. Kṛṣṇa was born in jail indicating that God will approach even sinners for their uplift through realisation, repentance and non-repetition

of sin in future. Totally, the conclusion is that God will approach all types of people for their spiritual uplift.

### **3. Why did Jesus say that He had come for the sinners and not for the righteous?**

[Jesus mentions in bible that He had not come to call the righteous, but sinners. Many people criticised Him for allowing sinners like tax collectors etc to come near to Him. Please enlighten on this.]

**Swami replied:-** It is quite logical that a patient only needs the doctor and not a healthy person. The purpose of the incarnation is mainly to reform the sinners, who are the absolute majority of humanity. This point was told by Jesus and Kṛṣṇa also (*Ahaṃ tvā sarvapāpebhyo...- Gītā*).

### **4. Why did Jesus ask disciples to pray for sending workers to the harvest field?**

[When Jesus was preaching by travelling in villages and cities, He encountered lot of people. When He saw the crowds, He had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field.” Kindly enlighten on these.]

**Swami replied:-** The harvest field represents the field of spiritual knowledge, which is very much sufficient for the humanity. The servants of God are the liberated souls, who will help in collecting grains and in distributing this food to the entire humanity. The liberated souls devoted to God will also incarnate along with God and also incarnate after the exit of incarnation of God (because God sends them to the world) so that the propagation of spiritual knowledge to the entire world can take place.

### **5. Why did Jesus give more importance to His disciples than His mother?**

[Swami in bible there is an incident where Jesus gave more importance to His devotees and followers over His own mother as per the following verses:

Mathew 12: 46 While Jesus was still talking to the crowd, his mother and brothers stood outside, wanting to speak to him. 47 Someone told him, “Your mother and brothers are standing outside, wanting to speak to you.” 48 He replied to him, “Who is my mother, and who are my brothers?” 49 Pointing to his disciples, he said, “Here are my mother and my brothers. 50 For whoever does the will of my Father in heaven is my brother and sister and mother.” Kindly enlighten.]



**Swami replied:-** This shows that the human incarnation is untouched by the worldly bonds. The purpose of the human incarnation is only to guide the people interested in spiritual path and not for the people entangled in the worldly bonds seeking guidance in worldly happiness. These worldly relationships are related to this external body only and not to the detached innermost soul. Every soul is trapped by the net of worldly bonds. God came to help the people develop strong bond with God so that they can come out of the worldly bonds, which is called salvation. First devotion to God must be developed, which spontaneously liberates the soul from the worldly bonds in the immediate second step. Without attachment to God, there can't be detachment from worldly bonds. Unless one tastes the divine nectar (Amṛtam), one cannot be liberated from the attractions of worldly drinks. Of course, attachment to legal worldly bonds is better than attachment to illegal worldly bonds. Drinking worldly drinks is better than drinking poison. But, drinking divine nectar is better than drinking worldly drinks. It is in this context Jesus told to hate even the legal worldly bonds by choosing the divine bond with God.

## **6. Why did Jesus preach about being more forgiving towards those who sin against us?**

[Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother or sister who sins against me? Up to seven times?" 22 Jesus answered, "I tell you, not seven times, but seventy-seven times.]

**Swami replied:-** God forgives the sinner again and again with a hope of reformation in that soul. The love of God towards souls is million times more than the love of the father to his children. **God will be trying again and again to reform the soul and this is the reason for the long delay in punishing the sinner.** Punishment brings only temporary reformation whereas preaching spiritual knowledge again and again brings permanent reformation. In this context only, many people misunderstand God since the sinner is not immediately punished. Such people are not wise since punishment of the sinner will not compensate the victim in any way. It only compensates the revenge of the victim and the soul must be free from revenge also in the process of reformation. Draupadī was always pestering her husbands for revenge against Kauravas. Anyway, God decided to punish Kauravas and revenge of Draupadī was unnecessary. Her attitude of revenge was also punished since she lost all her sons in the process of revenge. If the victim is without revenge and depends upon God for judgement, the victim will

be compensated by God to the greatest extent. Regarding punishment of the sinner, God will not be in hurry because God tries again and again for the reformation of the soul through preaching spiritual knowledge. **Hence, only unwise people burn with revenge.** People are so foolish that they try to deny the existence of God also due to the delay in the punishment of the sinner. Transformation of the soul through reformation with the help of spiritual knowledge is the most powerful punishment without any violence, which alone brings permanent reformation in the sinner.

### **7. Can You please comment on the striking similarities between Your Knowledge and some verses from the Hadith?**

[Swami i observed lot of resemblance with Your Knowledge and some verses from Hadith as given below. Please give Your comment.

The Messenger of Allah (ﷺ) said, "He who follows a path in quest of knowledge, Allah will make the path of Jannah easy to him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth and even the fish in the depth of the oceans seek forgiveness for him. The superiority of the learned man over the devout worshipper is like that of the full moon to the rest of the stars (i.e., in brightness). The learned are the heirs of the Prophets who bequeath neither dinar nor dirham but only that of knowledge; and he who acquires it, has in fact acquired an abundant portion." I heard the Messenger of Allah (ﷺ) saying, "May Allah freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it (i.e., both the meaning and the words), for it may be that the recipient of knowledge understands it better than the one who has heard it." The Messenger of Allah (ﷺ) said, "He who is asked about knowledge (of religion) and conceals it, will be bridled with a bridle of fire on the Day of Resurrection". "The Messenger of Allah(ﷺ) said, "He who does not acquire knowledge with the sole intention of seeking the Pleasure of Allah but for worldly gain, will not smell the fragrance of Jannah on the Day of Resurrection."]

**Swami replied:-** Attaining spiritual knowledge from the human form of God and propagating it in the world is the highest goal of any reformed and liberated devotee so that the world will run on smooth lines of peace and happiness by which God will be extremely pleased with the devoted soul. There is nothing higher than this ultimate goal of spiritual path. This work must be done by the devoted soul in order to please God and not in order to please humanity and get worldly fame. This is a very important point mentioned in the last statement of the above question. Mere social service without devotion to God is useless

since it gives only temporary heaven. Social service based on devotion to God is fruitful since it brings the eternal grace of God to the soul.

### **8. Did Prophet Mummad advice His devotees to abstain from non-veg food?**

[Swami, in Hadith there is a reference in which Prophet Muhammad prohibits in certain occasion the eating of donkeys. In those days in those area people used to eat lizards living in deserts also. Prophet Muhammad did not encourage eating it also as per the following verses. Has He gradually advising His devotees to abstain from non-vegetarian food?

A devotee told: I live in a low land abounding in lizards, and these are the common diet of my family, but he (the Holy Prophet) did not make any reply. We said to him: Repeat it (your problem) and so he repeated it, but he did not make any reply. (It was repeated thrice) Then Allah's Messenger (ﷺ) called him out at the third time saying: O man of the desert, verily Allah cursed or showed wrath to a tribe of Bani Isra'il and distorted them to beasts which move on the earth. I do not know, perhaps this (lizard) may be one of them. So I do not eat it, nor do I prohibit the eating of it.]

**Swami Replied:-** The highest justice is non-violence in the case of good living beings. Violence against bad living beings is not sin but is merit. We must protect good living beings and punish bad living beings and this is the divine nature (*Paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām...*- Gītā). Violence to bad living beings shall be done as a last resort only because the bad living being (especially human being) has a chance of reformation through preaching the spiritual knowledge. Unless this holy way is exhausted, violence shall not be exhibited. God throws the soul into permanent liquid fire of hell forever only after trying again and again for reformation. Even the human rebirth is sanctioned by God for this noble purpose only. Jesus agreed to this point and even the disciples mentioned it, but, this point was unfortunately deleted from the scripture. But, deletion of this point was also done with good aim only. From the point of the omnipotent and most affectionate God, this point is good. But, this point is not good from the point of the ordinary human being. If the examination system says that pass or fail will be decided in single attempt only, every student will study seriously and will pass the examination. If the system says that there is another chance again, the soul will exploit that facility and will neglect the studies. Hence, we vote for the deletion of this point from the scripture. If a point is not mentioned in the scripture for the sake of some good purpose, it does not mean that such a point is wrong. Several lies are told in the spiritual path for the sake of good progress of souls and

several truths were hidden and even negated, which may mislead the soul into wrong path. Coming to the main point, harmless animals and birds must not be killed for the sake of food. Even from the point of medical science, non-vegetarian food is not good for health. In fact, all the contents of food helping the health are existing in the vegetarian kingdom. These helping ingredients are derived by animals and birds from vegetarian food only. A dead living being can be taken as food but not a living being killed for the purpose of food. A branch in Hinduism called Kāpālikas eats the dead bodies and not killed living beings and this branch is respected well. God came as Buddha and Ṛṣabhadeva to preach this non-violence in the case of non-violent living beings.

## Chapter 16

**SIMPLE LANGUAGE REACHES ALL****O Learned and Devoted Servants of God,**

[August 26, 2020] **Shri Kishore Ram asked:-** Just like dress in dignified way is important for the projection of personality, Is language also important for the projection of knowledge?

**Swami Replied:-** It depends on the psychology of a set of people before which you are projecting your personality. If the group of people give value for dress also, you have to take care of your dress also. But, if a larger group exists in which a small extent belongs to the psychology of giving importance to dress, you shall be in simple dress because you have to satisfy majority. Several people fear to approach the dignified dress and have the mentality of easy approach to simple dress. People giving importance to dignified dress can also approach a person in simple dress but the reverse is not true. People fearing for the dignified dress can't approach dignified dress. The small cat can go through both big and small holes of the box to drink the milk whereas the big cat can go only through big hole and not through small hole. Scholars can understand simple language also but ordinary people can't understand scholastic language.

Language is just a vehicle communicating your concept to the other. Communication is very important and not the decoration of the vehicle. If you go by a car to a poor man, he will be embarrassed and if you go to him by bicycle, he will receive you very conveniently. If you go by a car to a rich man, he will be very much pleased. But, even the rich man can receive your message even though you go to him by a bicycle. **Keeping yourself in the lowest level will be received by the entire humanity.** Keeping yourself in high level can be received only by minority. In order to please minority, you can't neglect the majority.

Concept or knowledge that is communicated by the language is more important than the language used for its communication. Practice of the concept or knowledge is far more important than the concept or knowledge itself. God always looks at your concept and not at your language (*Bhāvagrāhī janārdanaḥ*). Several illiterates were blessed by God for their correct concept of devotion and several scholars were

neglected by God for their wrong concepts. Correct concept in dignified language is always great provided the entire group of receivers is elite. Majority of humanity is not very elite and most belong to lower level of linguistic standard. Simple language can cover the entire humanity even though a group of minority is not completely pleased. Knowledge shows the direction to the goal. Practice is the actual journey to goal. Knowledge and its practice are equally important and not the language that communicates the knowledge.

## Chapter 17

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

[September 04, 2020]

**1. How can we logically conclude that other worlds exist?**

[Shri Ganesh asked: Dear Swami ji, I can't see other lokas through my eyes. But I want a proof of the existence of other lokas through logical analysis. As I was thinking about it, I had an idea that in order to break worldly bonds it is impossible to do this if the entire universe is in one plane. Moreover, today, I read a different discourse that was published on Facebook saying that God created death in order to break worldly bonds. Otherwise souls will commit suicide or become mad. Hence with the above logical analysis it can be concluded that the existence of two planes of universe at least exist. To reward and punish souls it is also perfectly logical to create three plane of universe, namely heaven, earth and hell.

All I want is a reassurance if my understanding is right or wrong. If wrong or if I have missed some points then please let me know.

Thank you, Regards, Ganesh V]

**Swami replied:-** Certainly there are two planes. In one plane earth and other planets in the space are seen. In the second plane all the upper sub-worlds (Pretaloka, Narakaloka and Pitṛuloka), upper worlds (Jyotirloka or Bhuvanloka or Dyuloka, Svargaloka, Maharloka, Janaloka, Tapaloka and Satyaloka) and lower worlds (Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla) exist in the space. The second plane can be seen by human beings existing in the first plane by the grace of God only. As such hell and heaven exist on earth also to give punishments and rewards to human beings for their intensive bad and good deeds respectively. Such proof on the earth is essential for the souls to believe the inevitable fruits for deeds. The experiences in the upper worlds are not connected to the conscious state of the soul so that a fresh life is led by the soul for learning the spiritual knowledge with calm and peaceful mind. The intention of God to create death is also for the same peace of mind. The memories of previous births are also not connected to the conscious state for the same reason. Scriptures and human incarnations doing miracles (unimaginable events) are authority for giving the information about the worlds in the second plane. Regarding rebirth, we are finding proof in this world itself.

## 2. How can I find a cure for my problem?

[Shri Soumyadip Mondal asked: Myself, soumyadip mondal, was good at student life as far as marks obtained in exams are concerned. I faced hurdles first when I entered BARC. I am not strong mentally. So when pressure came both from personal and professional life, I reported to the psychiatrist and till 2007 I am under medication which is a lifelong affair for me. Whenever I grow strong in confidence, I stop taking medicines and begin to exhibit uncharacteristic behaviour. Now I am anxious about my future, repentant of the past and living a restless present. Kindly suggest me some ways to counter the situation. I dedicate myself to your feet.]

**Swami Replied:-** You keep the photo of God Hanuman with you and pray Him for your cure. I assure you that you will succeed in curing your problem.

## 3. What to ask God and what not to ask?

[Shri Durgaprasad asked: Pādanamaskāram Swami, this doubt came to me during a recent spiritual Satsaṅga. Dharmarāja didn't seek any guidance before going to play gambling game with Duryodhana. Had he asked for help, Lord Kṛṣṇa would have guided not to play that game. This matter is purely related to materialism. Dharmarāja may not have asked the Lord either due to ego or may be due to the fact it is a matter related to materialism and thought he should not ask Lord Kṛṣṇa for such matters. My question is after learning the knowledge that one should serve the Lord without expectation, is it correct to seek repeated help from You for materialistic benefits? When to ask You and when not to ask You for guidance in materialistic related matters as we don't know the criticality of situations. At your lotus feet, -Durgaprasad]

**Swami replied:-** God is omniscient and omnipotent. There is no need of asking God for any type of help since God knows everything in all times especially regarding His devotees. **He is watching all His devotees and is aware of every situation faced by His devotee.** We have to report our problems to other human beings for help in the difficult situations because they do not know unless we inform them. On knowing our difficulties, they may do some little help. There is a saying that even mother does not give food unless we ask her. This applies to non-omniscient human beings only and not to the omniscient God. Even in the materialistic world, one becomes cheap on asking for help. But, asking for help is inevitable in the phase of human world because if not asked the other human beings do not know your difficulties. But, when God is omniscient, what is the necessity to ask Him for help? We pray and do worship God when difficulties come. When difficulties are absent and happiness exists, if we pray and worship God that is the real



devotion. Even if you ask God for help, He may not do it. Even if you don't ask for it, He may do it. The reason is that He responds to our real devotion in which asking for help from God is absent and only real prayer and real worship exists, which are done based on our attraction to the divine personality of God and not based on exchange business. I often tell the example of a fan of cinema hero or political hero. The fan is not benefited in any way from his hero. The fan spends from his pocket only for the sake of his hero throughout his life and the reason there is his real love to his hero without aspiration for any help in return. His hero gives all his property to his family and not a single paisa to the fan. When the hero dies, his family members burn his body and come back to divide his property! The fan commits suicide unable to bear the pain of the death of his hero! The ungrateful human hero must be replaced by God. When God Kṛṣṇa died, some Gopikās (who have passed the tests of Kṛṣṇa) jumped into fire like the fans of human hero. Krishna did not give anything to Gopikās whereas Gopikās were always feeding Him with butter secretly. If we analyse this situation in the angle of materialism, Kṛṣṇa was always gainer and Gopikās were always losers. Gopikās never asked Kṛṣṇa for anything and God Kṛṣṇa gave them the highest world called Goloka, which is above Brahmaloaka. Sudāma brought some parched rice on loan to give to Kṛṣṇa even though his children were fasting from several days and did not ask Kṛṣṇa for anything and returned to home remembering the divine personality of Kṛṣṇa!

#### **4. What is the place of meditation in spiritual life?**

[Mr. Martin asked: Sri Datta Swami, Praṇāms. Every time I sit for meditation or bhajans almost immediately the area between my eyebrows slightly above on forehead there is a high intensity radiating energy feeling. When in group bhajans I would not lead a bhajan as the intensity is too much. The feeling is not out of control just very intense. This has been going on for twenty-five years. I don't concentrate on the intensity, but just am aware of it. What place does meditation have in a devotee's spiritual life? Should I continue meditation? Thank you, Praṇāms, Martin]

**Swami replied:-** Meditation means concentration on the personality of God alone neglecting the concentration on other personalities, other subjects and other things. Such meditation should come naturally without any force. Sometimes, forced meditation is also done by people to fulfil certain aspirations. Meditation is nothing but interest (*śraddhā*), which shall exist without any aspiration in return and

such interest alone is natural and real. Demons also meditate upon God, which is called *tapas* or penance and such meditation is useless because they do the meditation by the force of aspiration for some boons. If the meditation is without any aspiration and if it is based on the natural, spontaneous and real attraction of the personality of God like the attraction of the fan towards his hero as I explained in the above answer given to Shri Durga Prasad, such meditation is fruitful. The word meditation has very broad sense, which means any activity of service and sacrifices for God's work and shall not be confined to only sitting closing eyes and thinking about God. Meditation is the divine interest that pervades every service to God and lack of aspiration for any fruit in return makes the meditation to sit in the position of climax of devotion. The energy experienced by you between the eyebrows is a good divine indication of God's grace on you.

### **5. Why do You not publish more photographs and videos instead of text?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, Your Divine Knowledge is transforming our lives completely. We are highly indebted to you. My friend Ashwath asked me why Swami does not reveal His photographs more. He feels that any person would be more interested to see photos and watch videos rather than reading mere text.]

**Swami replied:-** Dr. Nikhil is already doing good service regarding videos through YouTube. Some photos exist in the website. The most important thing is to read the knowledge, which alone gives right direction in the spiritual effort because often we are misled by not understanding the right concepts in proper way captured by the attracting wrong concepts. If the direction to the right goal is changed during the journey, past partial journey in the right direction also becomes waste.

### **6. Why did Lord Krishna describe Himself as some cruel animals?**

[In Bhagavadgītā Chapter 10, verses 20 to 38 describe the glories of God. I am not able to understand why God describes Himself as Lion among animals and Shark among fish, although they are cruel beings. You said that God is kind and full of love. Why did Lord Kṛṣṇa describe God as Gangā among rivers when God is actually Unimaginable? Please enlighten me.]

**Swami Replied:-** The meaning of all those similes is to say that God is the highest force due to His omnipotence. Kindness is relevant in protecting good people, but, cruelty is also good in punishing bad

people. God incarnated as peaceful Buddha and also as ferocious Narasimha (*Paritrāṇāya sādḥūnām vināsāya ca duṣkṛtām...* - Gītā)

### **7. How can we stop our elders from donating to undeserving people?**

[Swami, You preached that we should change our family members into devotees as far as possible by passing True Spiritual Knowledge to them. You also said that we incur sin by donating money to undeserving people. If my elders are trying to do so, then should I tell them a word & leave it to their fate. Or should I forcibly stop them? At Your feet, Laxmi Thrylokya]

**Swami replied:-** Both the ways mentioned by you are extreme. Telling a single word and forcing are not correct like drought and flood. You follow the middle golden path of Aristotle. You preach them the concept in detail.

### **8. How can I rise above selfish desires and develop true devotion?**

[Shri Ganesh V asked: Dear swamiji, I am Ganesh V from Mettur. I have read a couple of Your divine discourses. You have mentioned that one should worship the human incarnation without any selfish desire. Only then the lord will be pleased and will grant you his grace. Now, I'm helpless because I cannot think about anything other than my selfish needs. How do I develop true devotion towards You?]

**Swami replied:-** You can attend your selfish needs, which are also justified in this field of Pravṛtti (worldly life) that stands as the basic foundation for Nivṛtti (spiritual life). When you develop natural interest on human incarnation, you will naturally develop devotion, which is both theoretical and practical. The practical devotion alone gives the practical fruit. The practical devotion is sacrifice of fruit of work for God's work and service by doing propagation of this wonderful spiritual knowledge so that you are contributing your little capacity to establish peace in the world by which God will be pleased with you. Most important point is that you shall do sacrifice and service without aspiring anything in return. If God is pleased with you, you will be benefited here as well as there and aspiration for anything is unnecessary hindering disturbance to the flow of God's grace on you.

### **9. How can we identify the specific sins causing our present miseries and tragedies?**

[Sri Sai Krishna Chaitanya asked: Pādanamaskāram Shri Datta Swami, My name is Sri Sai Krishna Chaitanya. I have started reading divine knowledge given by You. I was introduced to this divine knowledge by Thrylokya and I am taking

guidance from Nikhil sir. Swami I wanted to ask You couple of questions which were constantly running in my mind.

I was experiencing tragic incidents since last month. On July 9, my mother's elder brother passed away due to heart attack. He battled strongly for 9 days in hospital to survive but unfortunately he passed away. When he was admitted in the hospital, doctors told that they are helpless. They said that they can't save him even if we arrange 10 crores. But eventually day by day his condition was improving, gradually doctors also gained faith and they promised us they will rescue him but in one night entire scenario changed. He felt breathlessness, they tried to supply oxygen artificially and also arranged ventilator. After installing ventilator within three to four hours he passed away. So this incident created void in us and also entire family felt heartbroken because he was very close to us.

After that tragic death of my uncle, in a couple of days my mother, father, myself got fever and body pains. We got to know that one of our relatives got Covid Positive. Just two days before the "Peddakarma" has to be done, my aunt also got Covid positive. The very next day, I, my father and my mother also tested positive. Now my question is, many of our family members met so many others when we were in the hospital but only we are affected and I am unable to understand why? I accept that this is the fruit of our own karma but my mother asks the following question for which I do not know answer.

"Why only we have to get this? It should be because of some of our mistakes, so if we know what mistake we have done, we will try not to repeat that again."

I spoke to Phaniji and Nikhil sir. Both of them told me that You will definitely protect us. I believed in You. I and my mother got almost recovered but father is still suffering a little. Kindly let us know what mistakes we have so that we rectify them.

Swami I also need little guidance from You regarding my career. While doing B.Tech. I used to think of preparing for competitive exams (groups, civil services). I was unable to decide and thought of doing a job for one year and then decide. Now I am working for HCL. It's been one year but I couldn't properly take part in any project. I face a lot of problems there. No peace at all. I am losing my self-confidence also. Swami I believe in You. Now I am unable to decide whether I should continue in this software field or go for MBA, Competitive exams or a Government Job. I need Your help in choosing my career path. At present I am staying with my parents. Please tell me which is good for me.

Thank you so much for saving our lives Swami.]

**Swami replied:-** You keep two photos of God Hanumān and God Subrahmanya in your pocket as well as in your home. As far as possible, try to repeat their names ('Om śrī hanumate namaḥ' and 'Om śrī subrahmaṇyāya namaḥ') in your leisure time. Advise your family

members also to repeat these two names. You will come out of the worldly difficulties.

There is no need of identification of specific sins that caused these worldly difficulties. In the daily life, the inner consciousness indicates to anybody what sin is and what merit is. One has to simply follow the inner consciousness regarding the identification of sin. The past sins only repeat in the present and hence, there is no need of special effort to go into past to identify the sins.

### **10. Will my daughter be able to bear children in spite of her health issues?**

[Smt. Anita Renkuntla asked: Sri Datta Guru Datta Hari Datta, Namoh Namah 🙏🙏🙏 Swamiji, please don't put my question in your columns or publish. It's a sincere request. 🙏]

My daughter has a health problem i.e. she didn't get her menstruation period, not matured naturally like other girls at that particular age. After consulting doctors ,having done various costly tests, it is diagnosed as hormonal imbalance with thyroid .Since then she is on medication till date.

After three months of medication she got her first periods 17.5yrs. Due to hormone tablets, she had severe hair fall, stopped allopathy and started homeopathy for nine months, no result .So switched on to ayurvedic but nothing happened for a year.

Then I read in newspaper about stem cell treatment for natural menstruation by a gynaecologist in Madhapur.I took her there, again she prescribed hormones every month. Since then, she is getting regular periods. If she stops taking medicine, she won't get periods.

With the kind blessings of God, my daughter is CA, CPA; is married a year ago, and still taking medicine. She is in US. And working for a company.

My question is- Under these health conditions will my daughter become pregnant like a normal woman? Will she deliver normal healthy children? Why do we have severe health problems?

Swamiji, You are Sadguru, Antaryāmi and Sarvajña. Kindly bless her. Grace her. It's been a heavy tension for me since many years.

Looking forward for your blissful reply to my mail only. Thank You 🙏🙏🙏🙏🙏 ]

**Swami Replied:-** You keep a photo of God Dattātreyā in your house and daily recite the following verse

**“Lalāṭarekhāṃ karmabaddhāṃ parimārṣṭuṃ yaḥ kevalo hi ।**

**Sarvasamartho lekhako'yaṃ dhātāraṃ taṃ mūlamūlam ॥**

**Bhaja bhaja Dattaṃ bhaja bhaja Dattaṃ ।**

**Bhaja bhaja Dattaṃ Brahmaḍattam ॥”.**

You will be answered by God Datta.

## Chapter 18

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

September 08, 2020] **Shri Anil asked:** Pādanamaskāraṃ Swami, Please grace Your response to the following questions. At Your Lotus Feet-anil

**1. Has the universe been created for entertainment or to prepare us for the afterlife?**

[Swami, I read in Quran that the universe was created not for play as per the following verses. In Islamic belief, God has made this worldly life as a test and a preparation ground for the afterlife. However, Swami, as per Your knowledge, God created the universe for His own entertainment. How to correlate these two concepts?

“And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve from the Fire!” [Saad 38:27] “We created not the heavens and the earth and all that is between them for a (mere) play” [al-Anbiya’ 21:16]

**Swami replied:-** It is certainly true that God did not create this world for the play of human beings with free will to behave as they like. They have to lead the life with full discipline as per the instructions of God given in ethical scriptures. They shall not play as they like in the life, but, shall lead the life as per the instructions of scholarly elders and ethical scriptures. The life is also a test for the devotion of the human being towards God in which the test is whether the soul can overcome the worldly attractions and love God in real sense. All this is true when once the world is created with human beings. But, the question is about the intention of the very creation of the world before it was created. The Veda speaks that God created this world for His entertainment and this stands before the creation of the world. After the creation of the world, all the above subject said by the Quran stands well. A rich person started a college just for time pass to get engaged in some work. After establishing the college, he made the examination system very strict so that justice is protected. Here, there are two aims:- 1) To establish the college for personal time pass and 2) To establish strict examination system to protect justice in the student community. Both these aims are not contradicting each other and are complimentary to each other.

## 2. Does charity wipe out sins?

[Quran says that charity can wipe out sins, as per the following verses: "Charity extinguishes sin as water extinguishes fire." "Allāh will expiate your sins by virtue of your charity". "Fear Allāh wherever you are, and follow up a bad deed with a good deed, it will wipe it out." Swami, as per Your preaching no good deed can cancel a bad deed and only realization, repentance and non-repetition alone cancel sins. How to reconcile these two points?]

**Swami replied:-** Practical devotion is the charity of fruit of work and is the most important ultimate step of spiritual effort. Who will do the practical charity? The person, who does not have selfishness alone, can do the practical charity. Every sin is based on selfishness. If the sin is not repeated, it means that selfishness vanished. Then only practical charity can be done. My concept is pre-requisite for this concept. **Absence of selfishness is proved by non-repetition of sin and absence of selfishness alone leads to practical charity.** A sinner can never do practical charity. Both these concepts are complementing and not contradicting each other. Both non-repetition of sin and practical charity are the simultaneous divine fruits of disappearance of selfishness.

## 3. Why is the concept of the contemporary Human Incarnation of God not accepted by Islam?

[Abraham, who is mentioned in both Bible and Quran, and Jewish scriptures prepared to kill his only son when voice of God from sky asked him to do so. He proved the value given to God and was prepared to kill his only son, even when God was invisible and spoke from the sky. If we consider, Islam, they do not believe in God coming to this world, but only in Prophets and believe that Holy Muhammad was the last and final Prophet. In the absence of acceptance of contemporary human form of God and absence of practical service and sacrifice to Him can we say that all the generations of Islamic faith (also any other faith not accepting contemporary human incarnation) before and after Prophet Muhammad are keep on rotating in the cycle between earth, hell and heaven only? This doubt has come to me because the concept of God coming in human form is not accepted by Islam so far and instances of God speaking from the sky is very rare as in case of Abraham. Kindly enlighten us.]

**Swami replied:-** The concept of human incarnation was removed even in Hinduism since Swami Dayānanda Sarasvatī of Ārya Samāj opposed this concept. Similarly, Prophet Mohammed opposed this concept. Swami Dayānanda opposed this concept due to several atrocities observed in devotees regarding worship of God with form like idol and human form. Prophet Mohammed opposed this because Jesus (just preceding Prophet) was crucified by devotees since Jesus claimed

Himself to be the son of God addressing God as His father. Sometimes He entered into 100% monism with God by saying that He is the truth and light. Prophet Mohammed thought that such violence would have not happened had Jesus stuck to the basic level as Prophet or servant or messenger of God. Ego and jealousy are very common even in matured devotees that lead them to oppose and criticise especially contemporary human incarnation. If the form of God itself is negated, the root of the concept of human incarnation will be totally de-rooted. The concepts always come due to the prevailing psychology of people existing in the time of divine incarnations. Śāṅkara was incarnation of God, but, in His time almost all the people were atheists and hence, had He told that He alone is God; the atheists would have crucified Him also! Depending on the surrounding psychology of the public atmosphere, concepts are modified suiting their liking and slowly transformation was brought. When the disciple is standing on the ground, the preacher is only worried about his climbing the first step and will not describe even the second step that hurts the disciple in that state. The idea of these two divine preachers was just to remove the atrocities of devotees in the name of worship of the form of God. In fact, both these divine preachers were also the human incarnations of God. The concepts of God change from time to time in view of the surrounding psychological atmosphere on the earth. The disciple after climbing the first step from the ground will be eligible to digest the description of the second step. All this is the story of past. At present, people are well educated and have matured scientific logic to understand and digest the description of all the hundred steps starting from the ground. Hence, Datta Swami dared to give description of the ultimate step also, which is the unimaginable God.

#### **4. Did Jesus deny the fact that suffering is caused by a person's own sins?**

[Jesus healed a blind man who was blind from the birth. People asked Jesus the reason for the blindness of the man. They wanted to know that the blind man was born due to his own sins or due to his parent's sins, to which Jesus replied that neither of his sin nor of his parent's sin but this happened so that the works of God might be displayed in him. Without a previous sin committed by a person he will not suffer in this world, this is being the truth, why Jesus told like this?]

**Swami replied:-** A good question indeed. After healing a sinner sometimes Jesus also told that the sins of that sinner came to end by that day and hence, he was healed. This means that the punishments of sins



are true always. Jesus wanted to glorify the fame of God by that miracle and wanted the attention of the people to be drawn on that aspect that increases the devotion rather than attributing it the concept of deeds and fruits. If the second concept is stressed, the concept of devotion gets neglected. **The concept of devotion is more important than the concept of deeds and fruits because God is omnipotent and can cancel any sin at any stage if He wishes so.** There is none to question Him. In spite of this truth, God always follows the justice that is established by Him only. Here, people may misunderstand that God has to follow the norms of justice like a servant following the order of his master. God's omnipotence to do anything even violating the norms of justice is masked here by the norms of justice. Jesus wants to enlighten this masked point through such reply that the miracle is done by God with full freedom and not by the norms of justice following the concept of fruits and deeds. Even though God has full freedom to violate even the justice established by Himself, He does not use such special power because it brings blame that God is an arrogant and mad administrator. He always follows the constitution formulated by Him in giving the punishment to the sinners. Due to this, God shall not be mistaken to be a judge in the human court strictly following the constitution without any freedom. Jesus wants to stress on the point that God is not like such judge without freedom, but He is a judge with full freedom to do anything without binding to any other superior source. This comment of Jesus shall be viewed in that light only and it does not mean that God violates His own constitution of punishing the sinner.

### **5. Why did Jesus weep before raising Lazarus from the dead?**

[In bible there is an incident in which a close devotee of Jesus named Lazarus died four days ago and the news came to Jesus when He was away from the Lazarus place. Hearing this news Jesus told that Lazarus was just sleeping and He is going to awake him from the sleep and the disciples who were along with Jesus then, will witness this miracle which will glorify God. However when Jesus reached Lazarus house, seeing Lazarus sisters cry, Jesus also wept briefly and subsequently He raised Lazarus. Swami in this incident, first Jesus knew that He is going to raise Lazarus, but again when He reached the place of Lazarus, seeing the weeping sisters, He wept. The all-knowing God is weeping overwhelmed by seeing His devotees weep. How to correlate these 2 scenes in which Jesus foretelling the miracle of raising Lazarus from death and doing that miracle at the same time weeping of Jesus seeing the weeping devotees? Please enlighten us.]

**Swami Replied:-** Jesus wept for the sake of weeping devotees and not for the death of lazarus because He knows well that He is going to raise lazarus from death. God is always pained at the pain of His real devotees, who love Him with theoretical and practical devotion without aspiring anything in return. Foretelling about lazarus is not at all connected to the weeping of Jesus.

## **6. Is historical evidence greater than the word of the Sadguru?**

[Shri Bharath Krishna asked: Namaśśivāya Swami, I was having a discussion with one of my friends related to religions. I shared with him some of the discourses given by You related to religions. Following is the summary of the conversation that happened between us.

**Myself:** It's the same God who came in many different forms and gave us the required spiritual knowledge.

**My Friend:** How can Mohammad destroy all the idols of God whom people were respecting so much? Who gave him the rights?" I would never allow anyone to destroy the idols in our temples.

**Myself:** We may not understand certain actions of Human Incarnations of God, that's why we seek help from contemporary Human Incarnation for clarifications. Few Sadgurus including Shri Datta Swami always told us to respect every religion.

**My Friend:** How can we respect when we know some historical facts that prove the bad things done by some religious preacher like Mohammad? I definitely respect your Guru. Sometimes a Guru says something to us for our own good although it may not be the truth.

**Myself:** When Guru says something we must believe that right?

**My Friend:** We can always ask a question to our Guru if we are unable to accept something. In Bhagavadgītā Gītā Śrī Kṛṣṇa explains the Significance of "Paripraśna" right? We can't ignore historical facts right?

**Myself:** History may include so many assumptions. That can't be proof of any incident.

**My Friend:** History is definitely the proof. We know that "Pratyakṣa Pramāṇa" is one of the Pramāṇas.

**Myself:** Sadguru is the highest Pramāṇa. What He says is final. According to me what my Guru says is the truth.

After the discussion we both didn't come to a conclusion. But from this discussion I have got two questions for which I kindly request an answer from you Swami. Following are my questions.

i. Can History and Archeological evidence be considered as "Pratyakṣa Pramāṇa"?

ii. When should we blindly accept something told by a Sadguru and when should we question back? What is the exact meaning of the word "Paripraśna" in Bhagavad Gītā?

Thank you so much for clarifying all my doubts Swami. Pādanamaskāraṃ Swami 🙏 ]

**Swami replied:-** History is written by some person, who might have misinterpreted the facts with some ill intention. This is quite possible with the humanity. There may be a good person also, who might have properly interpreted whatever observed by him. In the second case, there is another possibility, which is that some followers might have meddled with the script and might have interpreted in wrong way with ill intentions. Swami Dayānanda never broke any idol. Even prophet Mohammed instructs muslims to respect others feelings and help the people of other religions also. After helping them, He says that the message of Allāh must be delivered to them and the helper shall return back without any force to accept the message. This brings a doubt about such information of the history. Idol is not God since God is not existing in it as told in the Veda (*Na tasya pratimā asti...*). The scripture says that idol is only representative model for God for the sake of beginners (*Pratimāhyalpabuddhīnām...*) just like the flag represents the nation. Remember that all of us are always beginners only in the spiritual line! The ultimate form of God is only the contemporary human incarnation from whom all the doubts can be cleared. Analysis of the knowledge told by God in human form (called Sadguru) also must be analysed deeply with all logical questions so that before accepting it self-convincing of the inner consciousness comes giving full satisfaction. After telling the Gītā, Kṛṣṇa told Arjuna to analyse whatever told by Him and accept it in the atmosphere of full freedom of self only (*Vimṛśyaitadaśeṣeṇa, yathecchasi tathā kuru*). You are correct in saying that perception and history based on it can't be believed. The experience of perception is sometimes wrong as said by Śaṅkara that a person with defect in eyes sees and experiences two moons in the sky (*netra taimirika doṣasya dvicandra darśanavat*). Your friend is correct in saying that sharp analysis must be done in the knowledge of anybody to get the inner consciousness convinced in atmosphere of full freedom.

## Chapter 19

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

[September 10, 2020]

**1. How to overcome self-pity and overthinking?**

[Ms. Bhanu Samykyā asked: Pādanamaskāram Swami, How to overcome self-pity and how to come out of overthinking? -At Your lotus feet, Bhanu Samykyā.]

**Swami replied:-** If you start thinking about God, all these psychological problems will be spontaneously solved. Continuous mental contact with this materialistic world brings peculiar problems of mind. Such people become gradually worldly mad. If one becomes mad about God, such mental problems will never attack the soul. God is knowledge-light and world is ignorance-darkness. In light everything is clear and in darkness nothing is clear.

**2. How can we avoid forgetting the sins committed by us?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, Sometimes I feel that I am a sinless person. I know that every soul has mountain of sins and You are ceasing it for now. But I am not able to remember that constantly. Please help me.]

**Swami replied:-** You should not worry about the sins already committed because there is no use of the analysis of past. Past is past and nothing can be done about the past. One shall always think and act actively in the present. Thinking about future is essential for the sake of decisions to be taken in the present. Better late than never. **If you have missed something, do it as early as possible even if it is late.** You can go late to the class so that at least you will gain a part of knowledge. If you avoid going to the class since you are late, you are missing the total knowledge. Sometimes, doing late is also good instead of doing hurriedly. For all this, your mind must be in your control. To achieve control on mind you must always pray God. Non-repetition of sin without worrying about the past sin is the wisest path in life that pleases God very much.

### **3. Should we try to see good in others, even when they are violent towards us?**

[Swami, you asked us to see good in others as big mountain and see our own mistakes as a small rat. Should we do the same even when other person is violent towards us?]

**Swami replied:-** It is said by Bhartṛhari that you shall see ant of good as elephant and elephant of bad as ant in others and you shall see elephant of good as ant and ant of bad as elephant in yourself. This is what I explained. By this, you will avoid quarrels with others. Violence and anger are good qualities provided you don't exhibit them on good people and exhibit them on bad people. Both are bad if you exhibit them on good people and if you don't exhibit on bad people. If somebody is angry with you, first you must analyse yourself and see impartially whether you have done something bad. If you have done bad, you shall see the other person as good. If you have not done anything bad, you shall explain it with logical analysis to that person when he/she becomes cool and peaceful. You must give some time for the person to cool down. You shall not give your analysis immediately while that person is hot.

### **4. Should we initiate the sharing of spiritual knowledge with worldly people or wait for them to ask for it?**

[Swami, a person said that experience gained from life is more real & better than the knowledge gained from reading spiritual books. If the person is very happy with Pravṛtti (Earning in justified way, maintaining family and doing what they like in free time), should we share Your Divine Knowledge with him or wait until he comes forward and asks questions? At Your service, Thrylokya.]

**Swami replied:-** The knowledge preached by preachers through books is the knowledge attained from long experience in their lives only. It is not necessary to test it practically in your life. If it is told that fire burns, it is not necessary to test the fire by putting your finger in it. The practical proof can be also attained by seeing people putting their fingers in fire and getting the fingers burnt. Knowledge need not be always by self-experience only. Knowledge becomes valid even from the experience of others and you have to believe them if they are your well-wishers and such authority is called Śabda pramāṇam.

### **5. Is it not better to adopt a child instead of giving birth to one, in the current condition of overpopulation?**

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, Swami, I have read from Your discourses that marriage is a devised by God for the smooth running of

society. It also helps to bring new souls into the creation which contributes to the divine entertainment of God. By looking at the current scenario of overpopulation, I feel that adopting a child is better than giving birth to a new soul. Please enlighten me. At Your Divine Lotus Feet, - Bhanu Samykya.]

**Swami replied:-** The overpopulation is balanced by God through births, deaths and natural calamities. It is the administration-problem of God and why do you worry about it? God has created this world so that you will enjoy all the aspects created by Him. God will be happy if His issues (souls are created by God as said in the Gīta “*Ahaṃ bījapradāḥ pitā*”) enjoy all the aspects created by Him. He becomes unhappy if you enjoy only one aspect created by Him. Scriptures say that Salvation comes from Kramamukti, which means that you shall go through all the four āśramas. If you stick only to Brahmacharya āśrama, God will be very much unhappy with you and you can't achieve the salvation if God is displeased. Mother prepares several food items and feels happy if all the food items are enjoyed by her issue. If the issue refuses all other items and eats only one item, the mother feels unhappy. **No soul can get salvation if God is displeased.** This was preached by the ancestors of Sage Jaratkāra, who did not marry and he got married after hearing this advice from the departed ancestors, who appeared before him. All Sages, who are the authorities in spiritual line got married and generated children since such aspect is divine programme of God. Even Hanumān got married on hearing the same advice from Sages. **If everybody thinks like you to adopt a child without marriage, from where the children are available?** One may adopt a child after marriage if children are not generated, but not before marriage. Children can be produced by marriage only. If one is not married, injustice is done to a girl or boy (by losing perfect match) in the creation and social balance gets disturbed. Are you coming to this decision for the sake of spiritual line or for the sake of materialistic fear? If it is spiritual line, it is not correct because God becomes displeased. God has arranged this marriage system for the extension of humanity so that whenever He visits this earth as incarnation, your issues will serve Him and give Him the entertainment. If you are not married, you might have been obstructing the birth of a genius like Śaṅkara or a devotee like Mīrā. If it is materialistic fear, you need not worry at all about it since God sends a soul to this earth after creating sufficient food and other comforts. The soul thinks that it maintains the family, which is a false notion. A cart is running pulled by the horse. A dog is also running below the cart. The

dog is tired and its respiration is fast. A saint saw this dog, told it to stop running and take rest for some time. The dog told “***If I stop, this cart will stop!***” The ignorant poor dog is thinking that it is pulling the cart!! This is the inherent ego and ignorance of the soul that it is doing something (kartṛtva) to maintain something else. Even its body is not under its own control and can’t prevent a disease attacking the body! The Veda says that every soul must get married and produce children to please God (***Prajātantum mā vyavacchetsīh...***). The preacher advises this to his disciple after finishing education in the first Brahmacharya āśrama. Even incarnations of God like Rāma, Kṛṣṇa etc., are married and generated children. Śaṅkara did not marry because He has to complete His spiritual programme before His 32 year-life finishes and He has to roam all over the country for debates in which time conveyance (i.e., proper fast conveyance as available today) was absent. In such program, marriage and family life could hinder His effort and hence, He avoided the marriage. We should not imitate Him except to follow His spiritual message. Śaṅkara is the incarnation of God Śiva and God Śiva married and produced two sons to stand as an example for the souls in the world.

Salvation does not mean physical absence of worldly bonds. Salvation means mental detachment from worldly bonds while they exist just like the lotus flower is detached from water while it exists in the water pond (***Padmapatramivāmbhasā...*** - Gītā). The boat travels in river and water does not enter in to it, which is the greatness of the boat. The boat standing on the banks cannot claim this greatness. Kṛṣṇa was detached from worldly bonds with 16108 wives and with eleven children from each wife and He was praised as the real Brahmachārī by God Brahmā! The soul shall win by voting God in the competition between worldly bonds and bond with God. Without attending the examination, how can one claim pass? Hence, avoiding the worldly bonds is not salvation. Gopikās got highest salvation while they were householders and not as saints. Scripture says that the real duty of the real sainthood is propagation of spiritual knowledge for world peace and not remaining unmarried avoiding generation of children (***Na karmanāmanārambhāt naiṣkarmyaṃ puruṣo'śnute, na ca saṁnyasanādeva, siddhiṃ samadhigacchati...*** Gītā).

## Chapter 20

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

[September 11, 2020]

**1. Did Swami visit Madurai in the late 80s and early 90s?**

[Shri Vijay asked: Greetings!!! My name is Vijay and I am from Madurai (India) 2 hours from Palani. One quick question? Did Swamy visit Madurai during late 80's and early 90's? I have seen Him doing meditation inside Mīnākṣī Amma Temple inside Sanctum Sanctorum. Only thing that I don't remember is whether it is inside Mīnākṣī sannidhi or Lord Śiva's sannidhi. Can You please confirm whether Swamy ji was there?

Also Lord Muruga is our family God, I am an ardent follower of Bogar and I visit his Jīva Samādhi and other Jīva Samadhi's in Palani. That is why I got attracted to Swamiji I suppose. Praṇām, Vijay]

**Swami replied:-** I visited Madurai temples in the years mentioned by you.

**2. How can I improve my concentration and understanding while learning Your divine knowledge?**

[Mohini asked: I'm u r devotee (Mohini), now I started 8th Divine discourse Swamiji but some topics I can't understand clearly and I'm not feeling good. Very less time my concentration was changing. And I'm confused some times what I want to study (subject books). So please tell me Swamiji how to improve my concentration regarding to spiritual knowledge (I want to learn spiritual knowledge completely with full understanding Swamiji). If I message wrongly please forgive me Swamiji.]

**Swami replied:-** You can clarify your doubts through sending questions wherever you want clarifications. Concentration means natural interest, which need not be developed by forcible effort.

**3. Can You please bless me to overcome my suffering caused by my *prārabhda karma*?**

[Shri Ramakrishna Haran asked: Namaskārams Swamiji. I am 50 year old male from Bangalore. I work in govt. Since my marriage in 2002 there is no harmony or understanding on the third day of our marriage, me and my spouse met with life threatening accident. Somehow by only divine grace we survived. I have a 16 year old son. We are Tamil Brahmins. Both my wife and son do not speak to me at all they hate the ground I walk as a result I am not able to concentrate on anything and there is no peace of mind not even 1%.. My aged



parents also have no peace of mind. Please bless me to attain peace of mind at least as my suffering is due to Prārabdha karmā.. Humble namaskārams, Ramakrishna Haran]

**Swami replied:-** You pray God Kārtikeya/ Murugan everyday sincerely and seriously. Your problem will be solved.

#### **4. Why do parents feel that if their children follow spirituality, their materialistic life will get spoilt?**

[Shri Anil asked: Pādanamaskāram Swami, Kindly grace Your response to the following question. At Your Lotus Feet –Anil

There is a misunderstanding among parents that if their children follow spiritual path then their materialistic life will get spoiled. Due to this majority of the parents are reluctant against their children following the spiritual path especially under the guidance of an alive Satguru like You. Swami, Kindly give Your response to such thinking.]

**Swami replied:-** People don't know what is really good and what is really bad. They often mistake one for the other. God blesses any soul balancing both materialistic and Spiritual lives. He is omniscient and knows which life shall be to which extent in the case of a specific soul. Spiritual life balances the materialistic life to make it pleasant so that the soul will be happy. There is no soul, which got spoiled on believing God and there is no soul, which is not spoiled on disbelieving God.

#### **5. How could Jesus have said that He knew God, when God is unknowable and unimaginable?**

[In John 17:25-26 Jesus says: "Righteous Father, though the world does not know You, I know You, and they know that You have sent Me. 26 I have made You known to them (disciples), and will continue to make You known in order that the love You have for Me may be in them and that I Myself may be in them." Swami in this verse, Jesus say that He knows Father (God). In what sense it is told like this when God is unimaginable and even the Son of God (soul component in the Human incarnation) also cannot know the unimaginable God? We learnt from Your knowledge that God always remains unimaginable to anybody, only His existence is known to us. In the light of this knowledge of Yours, is it that Jesus try to impress that He possesses the true infinite knowledge of God by saying so instead of claiming knowing the unimaginable God who is unknowable for any soul and that only His existence is known to anybody? I believe Jesus spoke the above verses by assuming the Dvaita state (based on then existing circumstances) in which the soul (Son of God, Jesus) and God (Father of Heaven) are considered to be separate. Or was He in Advaita state in which He is God Himself so that the statement in Veda that 'God alone knows God', applies in Him. I want to know my point of view here

is correct or not? Please correct me if I am wrong in my interpretations through Your knowledge.]

**Swami replied:-** Here, the word Father referred by Jesus means Father of heaven or the first energetic incarnation and not the unimaginable God. Unimaginable God only knows about Himself because He is beyond the concept of space. Father of heaven is the first energetic form with which the unimaginable God merged forever and hence, there is no trace of difference between both the Unimaginable God and Father of heaven. The only difference is that the non-mediated unimaginable God is hidden and Father of heaven is clear to souls as the mediated God. Except this one difference, both are exactly one and the same and this one difference does not make any difference. Unimaginable God becomes imaginable and visible through the medium.

## **6. Can You confirm that Jesus indeed preached the concept of the contemporary Human Incarnation of God?**

[Gospel of John 14: 7 If you had known Me, you would know My Father as well. From now on you do know Him and have seen Him." 8Philip said to Him, "Lord, show us the Father, and that will be enough for us." 9Jesus replied, "Philip, I have been with you all this time, and still you do not know Me? Anyone who has seen Me has seen the Father. How can you say, 'Show us the Father'?

Swami in Your knowledge, You have enlightened us the concept of Contemporary Human incarnation and It's significance in very detailed comprehensive manner so that even a illiterate person can also follow these concepts very easily and develop love on Him. In the above verse of bible I find a striking similarity to Your preaching on the importance of Contemporary Human incarnation concept. The answer to Philip by Jesus that when he (a devotee) had seen Jesus (Contemporary Human incarnation), he (the devotee) had seen verily the Father (Heavenly Father) only; completely establishes the human incarnation concept as preached to us by You. Father can be seen only by seeing an alive Contemporary Human incarnation of God by us. Here, I think Jesus switched back to Adavita state i.e., Father of Heaven (God) & Son of God (Jesus) merged homogenously so that Son of God Himself becomes Father of Heaven by complete merge. Swami I want to ask You that my understanding on these correlations is correct or not as these concepts really establish a strong bond between Hinduism and Christianity and strengthen it through right interpretations given by You in Your precious knowledge?]

**Swami Replied:-** There are only two components:- a) Non-mediated Unimaginable God and b) The energetic or human medium with which unimaginable God merges homogeneously to become

incarnation. Father of heaven is energetic incarnation and son of God is human incarnation. Since the same unimaginable God exists in both there is no any trace of difference between the two as far as the composition is considered. The energetic incarnation is given the status of Father and the human incarnation is given the status of Son. The Veda says that the Father (energetic incarnation) Himself is born as Son (human incarnation) (*Ātmā vai putranāmā'si...*). This is mistaken as the human father is born as human son. The same concept is explained by Jesus in the above statement. Generally, father is given more respect than the son. This difference can be understood very well since the humanity gives more value to energetic form of God than the human form of God. Based on this general psychology of humanity, these two names Father and Son are given to the two types of incarnations. That form which is not seen by eyes is considered to be more valuable than the form seen by eyes as said in the Veda (*Parokṣapriyā iva hi...*). In fact, human incarnation is more valuable than energetic incarnation for humanity because one has to spend lot of lifetime in penance just to see the energetic incarnation whereas human incarnation is seen without any effort. A wise soul spends this precious limited lifetime in getting spiritual knowledge from human incarnation and in its service without wasting any time in the effort to see the energetic incarnation. Even if the energetic incarnation is seen through lot of effort, the soul can't spend much time with it as it can spend any lot of life time with the human incarnation. **To become such practically wise person, the soul shall conquer ego and jealousy towards co-human forms, which will hinder the recognition of human incarnation.** Here, the word knowledge means to know the human incarnation as the original unimaginable God. In the Gītā, it is told that only one blessed soul knows the human form of God (*Kaścit māṃ vetti tattvataḥ...*).

### **7. Why did Peter deny Jesus thrice even after Jesus foretelling it?**

[The prominent disciple of Jesus, Peter told that "I will lay down my life for You." Jesus replied. "Truly, truly, I tell you, before the rooster crows, you will deny Me three times." Subsequently, when Jesus was arrested by the soldiers, after an initial brief protest by cutting the ear of a soldier, Peter ran away. Further at three places he rejected Jesus saying he never knew Him, when some of the people questioned him about his association with Jesus. Though, he later repented about this and came back. I learnt from Your knowledge that Human incarnation only guides the devotees by giving right knowledge. He never forces it on the devotee. Devotee has to walk in the direction given by SatGuru by their own effort guided

by the learnt knowledge of SatGuru. Even though Peter was with Jesus for so long and learned knowledge and seen many miracles performed by Jesus, the knowledge digested so far by the Peter was vaporised just in a moment, when such severe test were conducted. Swami, why a great devotee like Peter stumbled even when Jesus foretold about the future slip to him very clearly beforehand? The answer to this will be helpful for all of us in our spiritual effort.]

**Swami replied:-** Theoretical spiritual knowledge and theoretical devotion are necessary to generate the practical knowledge and practical devotion. But, practical side is very difficult compared to the theoretical side. Only a few blessed souls stand in practical field whereas almost all stand in theoretical side. Practical side requires real love to God without any aspiration for returning fruit. **The tests of God Datta are always on practical side of devotion and not on theoretical side.** He never asks any devotee in His test to recite the tenth verse of tenth chapter in the Gītā. He tests the devotee in practical love to Him entering into competition with the closest worldly bond.

### **8. How can one attain liberation from animal-like lives?**

[Ishita Iyer asked: Swamiji how does one become aware of one's true purpose in life? Why are humans entangled in the same cycle like animals where we eat drink sleep and live our life immersed in material problems how does a soul attain liberation from all this? By, Ishita Iyer]

**Swami replied:-** The difference between animals and human beings is only that the human beings have the facility of more intelligence to be applied in family life as well as in spiritual life. Regarding the enjoyment of materialistic life, both categories have common aspects like eating, drinking, sleeping etc. One must please God in worldly life as well as in spiritual life. For animals, spiritual life is totally absent and worldly life is also without any justice. We see several human beings leading such worldly life without a trace of spiritual life. As per their interest, they are born as animals because the same unjust worldly life exists with the animals. God has not done any injustice to them because what they wanted was given by God. In such case, the human form is unnecessary. The human form is meant for justified worldly life along with spiritual life. If one does not follow the justified worldly life and the divine spiritual life, such soul will certainly enter the cycle of births of animals and it is perfectly justified based on its chosen interest.

## Chapter 21

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

[September 13, 2020]

**1. Which shall be done first – removal of ego/jealousy or surrender to Human incarnation?**

[Shri Kartik asked:- Which shall be done first between removal of ego - jealousy and surrender to Contemporary Human Incarnation?]

**Swami replied:-** There is a saying that unless madness is cured marriage will not happen and unless marriage happens madness is not cured. Both shall take place simultaneously so that there is a gradual improvement with slow cure partially step by step. The attraction from the knowledge of Sadguru (contemporary Human Incarnation) must come from the side of Sadguru so that our consciousness is convinced and surrenders to Him. At the same time, we must also note that the human mistake is to neglect that which is attained and seen with eyes. After noting this point, we will try sincerely to meet and hear Sadguru. As this step is taken by us, we will be carefully listening knowledge from Sadguru. After this only the consciousness gets convinced and attraction towards sadguru will be developed. People in Brundāvanam saw several miracles performed by Kṛṣṇa. But, they were prepared to worship Indra, who was not seen by their eyes. Human attraction is very high on unseen and human negligence is also very high on seen. Kṛṣṇa is constantly seen human being and hence, their negligence on Him is to some considerable extent even though it was reduced much on seeing His miracles. In fact, Kṛṣṇa is the ultimate God whereas Indra is His servant appointed by God Kṛṣṇa to manage the rains for crops on the earth.

**2. Which is more important between seeing Sadguru and studying the knowledge of Satguru?**

[A question by Shri Kartik]

**Swami replied:-** If seeing is associated with conversation involving clarification of doubts, seeing is also important. Mere seeing without this is not at all effective. **There is no effect on mind and on the consciousness by mere seeing Sadguru.** The king is going on the road and mere seeing him has no benefit. Even without seeing him, if

one gets his favour in some work, such grace of king is really beneficial. Mere seeing has no use for the reformation of the soul without which spiritual progress is not possible at all.

### **3. Which is more important between studying the knowledge of Sadguru and discussion with co-devotees?**

[A question by Shri Kartik]

**Swami replied:-** Both are equally important. On studying the knowledge, your mind may not get a doubt. When you discuss with co-devotees and when you hear a doubt from the other devotee, you may also appreciate that doubt. After a long time, you may also get the same doubt and you may not get the answer because by that time Sadguru might have passed away. When you receive the doubt, you can approach Sadguru to ask Him immediately for clarification. The first is called Śravaṇam and the second is called Satsaṅga. The most important additional point is that you must record the doubts and clarifications obtained from Sadguru so that such record will be useful for several other devotees at present as well as in the future. You may not practice the concept clarified to you. But, somebody elsewhere or some body in future may get benefit, in which case you will get the fruit of good work (Puṇyam) with the help of which you will be benefited. There will be no such human being, which will not record so that even if it is not benefited, it wishes that others shall not be benefited at any cost! Another benefit for you is that you may forget the answer in long time and may get the same doubt again. If the concept is recorded it will be useful for you also to remember. In this way, the propagation of spiritual knowledge of Sadguru brings three benefits:- 1) You will be benefited in long run if you forget the concept. 2) Other devotees, who could not contact the Sadguru will be benefited by reading the concept and 3) God will be pleased with you for doing His work because by this the world will be enlightened and peaceful. The peace in the world created by God is most important for Him. We can understand this point very easily from an example that the owner of an industry (established by himself) will be very much pleased if you do such work that promotes smooth running of the industry with immense peace. Suppose you yourself disturb peace of the world, imagine how much anger comes to God! If you carefully analyse the work of any spiritual preacher like Śaṅkara, Rāmānuja, Madhva, Paramahaṃsa, Vivekānanda etc., you will find that the ultimate goal of their constant efforts was world peace only.

#### 4. How to distinguish true Sadguru and false Sadguru?

[Kum. Mohini asked:- How to distinguish true Sadguru and false Sadguru?]

**Swami replied:-** There are several common points and several points of difference also. Unless you have sharp intelligence and deep analytical procedure, generally one is mistaken for other. Today science is well developed and hence, the practical analysis has become very strong unlike in the past time in which logic was confined to intelligence only and not to experimental proof. One person wanted to test Shri Rāmakṛṣṇa Paramahaṃsa whether He is Sadguru or not. The person kept secretly one rupee coin under the bed of Paramahaṃsa. When Paramahaṃsa sat on the cot, His body was flaring with burning sense. This is a practical test. But, Shirdi Sai Bāba was asking for money from devotees, which is quite contradicting and we know very well that Sai Bāba was also a Sadguru. In fact, both lived in the same time. The answer for this is that Paramahaṃsa behaved like that since the devotee wanted to test Sadguru through such specific test. The devotee is very much convinced with the procedure of such test to find out the true Sadguru according to his level of spiritual knowledge. Several devotees were convinced with Paramahaṃsa even without this test. Hence, the testing person is with limited knowledge. Kṛṣṇa, the top Sadguru, preached sacrifice of fruit of work, which is hard earned money (not ancestral wealth) for the proof of real devotion. All the three cases are tests to find out reality only. In the incident with Paramahaṃsa, it is clearly proved that Sadguru never aspires for anything because He is God, who can give anything to anybody. Paramahaṃsa told Vivekānanda that his family will never suffer with poverty and it happened so from that day onwards. Does such Paramahaṃsa (Sadguru) aspires for money? In the second incident with Sai Bāba, He is asking money from devotees and this does not mean that He requires money. This only means that sacrifice of money is the real proof for real love or devotion. In the third incident, Kṛṣṇa brightened this concept by mentioning sacrifice of hard earned money (Karmaphala tyāga) because the bond with hard earned money is far more strong than with the ancestral wealth. Even though He had enough butter in His house, He stole butter (hard earned wealth of cowherds) that was preserved in the houses of cowherds for the sake of their children. Children and hard earned wealth are very strong worldly bonds and both were tested while stealing the butter. Sadguru never aspires for money because He is not in need of it in the real sense. Since sacrifice of money is the real

practical proof for devotion, Sadguru asks for it not for His sake but for the sake of testing the reality of devotion of devotees.

The ultimate aim of finding true Sadguru is that you may receive perfect spiritual knowledge from Him so that you will be benefited by it. But, before testing Sadguru, you must be well prepared to digest even if Sadguru speaks very harsh knowledge since truth is always very harsh. The best test to find out Sadguru is to test the knowledge itself and not to test the giver of knowledge, which is of no use to you. If you go to gold shop to purchase pure gold, will you test gold or the shopkeeper? Therefore, you shall never test Sadguru because sometimes He misleads you to test your faith in Him. Hence, never attempt to test Sadguru because you are in requirement of His knowledge and not of Him. Suppose you are going to a doctor to cure your disease got by smoking. The doctor gave perfect prescription. If you follow it you will be perfectly cured. The doctor may be a smoker by himself. Because of this, will you reject his prescription? If he is a smoker, he will suffer for it, which is in no way concerned to you. In spiritual line, sometimes, Sadguru being the form of God tests your faith also by appearing as smoker. Shirdi Sai Bāba used to smoke. Sai Bāba being the human form of God was not affected by such smoking. The doctor being a human being was affected by such smoking. In both cases, cure of your smoking is very important and not smoking of others.

God Kṛṣṇa told Arjuna at the end after preaching the Gītā to test whatever is told by Him and not to test Him personally (*Vimṛśyaitadaśeṣeṇa...*). Hence, you must develop the wisdom of testing the item that is actually required by you and not to test the item not required by you. If you test unnecessary item, there is every possibility of missing Sai Bāba as Sadguru due to His smoking. There is also every possibility of selecting a false Sadguru (a false guru appearing like sadguru) seeing His external dress and habits etc. One is required to test the required item deeply like testing the gold with acid and not the seller of gold. If it is superficial test, it will not reveal the true picture of the required item. Rolled-gold glitters more than original gold. In selecting the life partner also, one must deeply study the psychology of the other side and not to see mere external personality. You must always see whether the knowledge of Sadguru is convincing your inner consciousness with full clarification of all doubts. You must always test the required item and not the giver of that item because you are benefited by your required item only.



Arjuna approached Kṛṣṇa after the war and requested Him to repeat Gītā so that he can hear it with attention and peaceful mind in the absence of tension of war. Kṛṣṇa told that He cannot repeat it since He also forgot it. In Sadguru or human incarnation there are two components:- 1) God component or speaker and 2) human-being component or the inert mike. If you ask the mike to repeat the speech of the speaker, it can't. But, sage Vyāsa recorded it and hence, this world is benefited forever (*Vyāsenā grathitām purāṇa muninā...*). On the request from Arjuna again and again, Kṛṣṇa repeated the Gītā (Anu Gītā), which is not as famous as the original Gītā. This means that Kṛṣṇa stood on His own stand by not revealing the original Gītā punishing Arjuna for not hearing Him with proper attention. Sadguru's knowledge is not bathroom tape recorder to be heard whenever one has mood to hear it!

## Chapter 22

**CODE OF CONDUCT OF SAINTS****O Learned and Devoted Servants of God,**

[September 14, 2020]

[Mrs. Lavanya asked: Namaskāram Swami, Is there any significance in dress code or colour of dress, as we see Śrī Satya Bāba is seen in orange robe, Śrī Ramaṇa Maḥarṣi and Śrī Rāmakriṣṇa Paramahaṃsa in white? As per Saṃnyāsa Āśrama they should constantly move from place to place, get food in the form of Bhikṣā. But they are confined to one particular place even though they visited few places occasionally. This was the question raised by my husband and told me to talk to You Swami.]

**Swami replied:-** The code of dress is not at all important because the code of dress is the code of the body, which is the dress for the soul (*Vāsāṃsi jīrṇāni...—Gītā*). The body contains brain and nervous system in which awareness is flowing. All the qualities exist in awareness only. Soul (Ātman) is pure awareness without any thought and such soul is abstract because soul means awareness and awareness is always contaminated with qualities or thoughts. Soul is told as pure awareness that is leftover if all the thoughts or qualities are filtered off. We say that Gaṅgā-river is purest, but, Gaṅgā-river is highly polluted with so many impurities. Here pure Gaṅgā-river means the pure river leftover after filtering and removing all the impurities through filtration and other softening procedures. Therefore, pure Gaṅgā-river is assumed river like the soul or pure awareness. But, body includes nervous system and brain and therefore, this contaminated soul (called individual soul or Jīva) can be treated as a part of the body also. The Gītā says that God enters the human body to become human incarnation (*Mānuṣīm tanumāśritam*). Here, people misunderstand that the human body entered by God means inert human body without awareness. It is not correct because human body means brain and nervous system also in which the awareness or individual soul is flowing. When we say that the king is staying in a palace, it does not mean that he alone is staying in the inert palace. It means that he is staying in the palace along with the servants. Hence, “*God entered human body*” means that God entered the human body containing the individual soul that acts as a servant to the entering God. Of course, since the awareness is flowing inside the nerves and brain,

we can also say that the awareness is inside the body as the inner individual soul and thus, we can say that the external body including nervous system and brain acts like external dress to the individual soul or Jiiva. Soul or pure awareness is very much close to the inert energy, which is described in the Gītā (*Sthāṇuracalo'yam...*) as inert energy only. This inert energy is exactly the same inert cosmic energy (*Nityaḥ sarvagataḥ...—Gītā*). Ātman confined to a body and the cosmic energy are qualitatively one and the same and differ quantitatively only. The individual soul is seen as waves of inert energy in electronic instrument since inert energy is the essential material of individual soul. If soul is the lump of gold, the individual soul is the chain of gold. The soul is told as non-doer and non-enjoyer because when qualities are filtered out, there is no doership and no enjoyership. The inert energy also lacks both these due to its inert nature. Hence, such pure soul is called by the name Ātman, which means that the pure soul is almost like inert energy.

Now, coming to your point, the saffron cloth represents the ripened state of individual soul with qualities of maturity. When the fruit is ripened, it gains the saffron colour. It is only an indication, which means that the external saffron colour of dress does not mean that the internal individual soul is certainly ripened. The white colour of the external cloth indicates pure qualities and again it is not necessary that the external white cloth shall necessarily indicate the pure qualities of the individual soul.

The sainthood or Saṁnyāsa āśrama has the main duty, which is the propagation of spiritual knowledge in the world. In ancient days, there was no good facility of printing technology to distribute printed books in the world. Any book was written on palm leaves and hardly one or two copies were only possible. There was no facility of fast conveyance also in the ancient times and propagation of knowledge could be done only by walking from one place to other place. In such situation, family with wife and children was very much hindering this programme. Hence, either marriage was avoided or this programme through sainthood was taken up in the old age after settling the family. Of course, the propagation of spiritual knowledge was also taken up by the old wife accompanying her husband since the wife is also a soul to get salvation like the husband. Ubhayabhāratī accompanied her husband Sureśvara on taking sainthood and Śaṅkara gave full consent for this.

Today, the situation is totally changed. Very fast conveyance exists and the husband can leave the family temporarily for a day or two

to go to any place to propagate spiritual knowledge and can return to home. Electronic progress made tremendous facilities like the preacher preaching spiritual knowledge can be seen on screen and can be heard by devotees existing in several far places. Discussions can be done on phone. In fact, reading the written script of the preacher is far better than oral discourse because the script is prepared leisurely by the preacher and all the points are projected with steady balance. In oral speech, due to fastness (one cannot take a leisurely gap to think for sometime) some points may miss in expression. Computer technology is also well developed so that you can read the script through E-mails. Had these facilities existed in ancient times, the debates in spiritual knowledge would have taken place in slow and study atmosphere through writings and there could not have been so many quarrels between sub-religions of Hinduism and even religions in world. A single religion with one spiritual knowledge would have been evolved long back and this Datta Swami could have taken sufficient rest in the present time!

Hence, going from one place to other place begging for the food for the sake of propagation of spiritual knowledge was valid in ancient times, which is outdated now due to total change of the situation about facilities. The characteristics of the procedure of any program can change from time to time as the developments about facilities take place in the running stream of time. In olden days, the owner of the house used to fan the guest with a hand fan. Now the owner need not strain his hand and putting on the electric switch of the fan is sufficient to serve the guest!

The program of a saint and a human incarnation is one and the same, which is the propagation of spiritual knowledge in the world to bring peace and balance in the society. **In fact, this program pleases God very much since God is interested in the balance and peace of the world, which is created by Him.** An industrialist, who established an industry is always interested in maintaining balance and peace in the workers and he is pleased much with the person, who helps it. This program done by saints brings lot of pleasure to God. When He comes to the earth as human incarnation, He also does the same work of sainthood. In fact, whoever does this work must be called a saint irrespective of his/her age and marital status. Today, with the available advanced facilities, anybody can become a saint and can also continue as a saint. The main work and its successful results decide whether a person is saint or not and not the code of dress and code of getting food

(like begging or eating food in home etc.). Any human being can become a saint by doing this work of God (propagation of spiritual knowledge for world peace) even in leisure time. Instead of wasting the leisure time in unnecessary enjoyment of luxuries and vices, this program can be done so that wasted leisure time is made fruitful, in fact, very fruitful! One need not leave his/her house and family to go to any other place and need not beg others for food to do this work. In fact, eating own food and doing God's work is more sacred than doing the same work and eating others' food. Śaṅkara told that begging with saffron cloth on body is also cheating the public to earn livelihood (*Udaranimittaṃ bahukṛta veśaḥ*). One can sit in home, can do his job, enjoy with his family also and can be a true saint. Only the leisure time wasted in meaningless sinful enjoyments that spoil the health and wealth can be diverted to do this God's work with just a laptop in hand (*Na karmaṇām anārambhāt... -Gītā*)!

## Chapter 23

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

[September 15, 2020]

**1. What is the purpose of my life?**

[Shri Sabbella Sathireddy asked: Śrī Dattasvāmi śaraṇaṃ mama. Swami what is the purpose of my life Swami, who am I Swami??]

**Swami replied:-** Please read the above answer given to Mrs. Lavanya on September 14, 2020. Please understand the aim of your life and what you have to do in future.

**2. Why are girls considered to be impure during their periods?**

[Mohini Unukuru asked:- Pādanamaskāram Swamiji, I'm devotee (mohini). My question is girls getting periods that time parents said don't go to temple, don't touch every one, and Pooja gadi (mostly in villages). What is the reason behind this Swamiji? If I'm asking anything wrong please forgive me.]

**Swami replied:-** There is nothing wrong with the menstrual period of girls with reference to the spiritual line. The Veda says that Indra distributed his sin for killing Vṛtra in four places:- 1) smell of the soil of earth, 2) froth of water, 3) pollen grains of flowers and 4) menstrual bleeding of women. If the first three are not forbidden for worship, why the fourth is forbidden? We are using the soil to paint the floor of stage of sacrifice (yajña), using water with froth for the bath of statue of God, using flowers with pollen grains for worship and why the women in the menstrual period are forbidden for the worship? All this is ok. The first three items are inert without life and the fourth item is with life. In the menstrual period, profuse bleeding takes place and such woman is really a patient to take rest without doing any work. The women do tedious house work throughout the month and deserve 3-4 days rest in every month. If the above truth is opened, they will enter the house and will do the household works. In such period, they are weak patients deserving full rest. If unsacred untouchable concept is not rubbed on the above concept, neither men nor women will keep silent and the result is that woman is continuously strained with work. If this untouchable concept is superimposed on the menstrual period, forced rest will be insisted on women and men also get satisfied to force the women to take rest. Such lies involving cheating are not sins, but, good traditions in view of

justified ends. Ends justify means. The mother wants that her child shall eat well for good health and says to the child that if the child eats the food, the moon will come down to her hand! This is an utter lie used to do good work, which is to make the child eat well and grow well. The child after becoming adult will not file a case in the court that her mother told lies and cheated it in the childhood! The mother also will not go to hell for this cheating! Old traditions shall not be rejected without deep analysis. This does not mean that all old traditions are good. We shall not follow any tradition, old or modern, blindly without doing deep analysis (*Santaḥ parīkṣyānyatarat bhajante*).

### **3. Is child marriage or marrying someone far younger than oneself justified?**

[Shri Hrushikesh asked: Dear Swami, one of my friends asked me this below question. Is it justified for a 30 years old man to marry a 9-Year-old girl? Why did 23-Year-old Shri Rāmakṣṇa Paramahaṃsa marry 5-year-old Śāradā mātā? What is the ideal age difference that should be maintained between a boy and a girl to be married?

Can a girl marry a boy who is younger than her? Why is it traditionally considered bad if a man marries a woman elder than him in Hinduism?]

**Swami replied:-** Marriage is different from the first night function. The norms of age are to be considered for the first night function and not for marriage. Suppose, a boy and girl are very strongly fixed to be married in future. When the proper age comes they are married. This is ok. You are objecting their early child marriage. Suppose the marriage between both is sure to happen in future, what is the difference if the early marriage takes place? The point here is that both should become adults to understand each other for the marriage so that such marriage becomes love marriage. Elders say that love before marriage gets exhausted so that there is no love after the marriage and if there is no love before marriage, the love exists after marriage. This is the law of conservation of love!

One point is very important here. The elders of both sides are well experienced in deciding the matching points between bride and bridegroom. The elders are far far more efficient in deciding the matching points than the young bride and groom. Elders also take care of matching the external beauty apart from psychologies and all the qualities. The elders also had this experience of matching of beauty in their early age. Rāma was 12 yrs. boy and Sītā was 6 yrs. girl in marriage. Beauty is well expressed in childhood itself and matching on

this point is always claimed by the youngsters and the elders are criticized for not caring this point. This is quite wrong since the elders look after all the points including matching of beauty. The youngsters mostly fail in selecting the life partner because such young age is always based on emotion for the temporary beauty that disappears in the old age and all other important aspects are not noted. There are several other points, which are far more important for a happy married life and the youngsters mostly miss these important points. One can't say that the alliances fixed by elders do not develop the so called love. There are several alliances fixed by elders leading happy married life with climax love and there are several love marriages failing shortly after marriage. "***Who selects the life partner?***" is not important, but, the most important aspect is that whether all the aspects are matching or not. The first night function must be performed on attaining the required matured age only.

#### **4. Why should one not marry in the same lineage (*gotra*)?**

[What is wrong in marrying a woman from the same Gotra or Lineage? Why is it said that a woman and Man belonging to the same Gotra are considered to be siblings so shouldn't be married? In case if they have to get married then either of them should be adapted to another family in a different Gotra.]

**Swami replied:-** It is scientifically agreed that close blood is not good for generating healthy children. **This is the scientific aspect that is governing this point.** By adopting the boy or girl, this aspect can't be avoided and such suggestion is foolish since it is not scientific.

#### **5. What is the essence behind the concept of *kanyā dānam*?**

[What is the essence behind the concept of Kanyā Dānam performed in the Marriage? Why is it said that the 7 Generations are uplifted if the Kanyā Dānam is performed?]

**Swami replied:-** Generation of children is the most important divine point in praising this 'kanyādānam'. Since girl is weak, a psychological impression is created as if the girl becomes the daughter of her in-laws. The daughter-in-law also addresses them as father and mother in some places. All this is based on the idea of the parents of the girl that their daughter will be treated by her in-laws with maximum possible love. Actually, after the marriage, the surname and Gotram of the girl shall not change in real sense because if they change really, does it not become a marriage between same Gotra and same Surname, which is prohibited? Changing the gotra in the marriage (Gotrāntarīkaraṇam) is only apparent ritual (Gauṇavidhi) and not real ritual (Mukhyavidhi)



since its background is only to protect the weaker sex through the maximum possible love from the family of her in-laws.

## 6. Can You please respond to the temple priests who justify the wastage of food?

[A lot of food was wasted during the Kṛṣṇa Janmāṣṭamī celebration this year in one of the temples I visited. When I asked the temple authorities the reason why they cooked so much food than needed they said that they expected many devotees being a festival day, but due to the Corona Pandemic the number of people who turned up was less than they expected.

One of my friends in the temple passed the below comments when I said that it is a big sin to waste food materials.

**Comment1;** There is no problem if they cook more because in case they cook less and suddenly if more devotees turn up then it is a sin to send them back hungry as they might not wait till another batch is cooked.

**Comment 2:** There is no sin in throwing away extra food because the leftovers being special food (Prasādam) is consumed by the Souls which are in the births of microorganisms. Due to this consumption, they get uplifted to get better births.

I request You to kindly enlighten us by commenting on the above statements and also request You to give us a solution to control the food wastage in the temples.]

**Swami replied:-** Wastage of food is considered as highest sin at any cost in the Veda (*Annāṃ na paricakṣīta*). The argument of your friend is totally wrong because the micro organisms on eating the wasted food will grow more and attack good people to harm them with diseases. We don't kill flies because they do not harm us. We don't kill ants also because even if they bite, they are not harming our health. But, we kill mosquitoes because they not only bite, but also harm us through injecting diseases. Harming sinners may not be a sin but, harming good people is certainly a sin. If your friend can arrange a technology so that these micro organisms attack only sinners and not good people, such suggestion would have been good. **Mere eating prasādam (remains after offering to God) will not bless any soul.** There is no reverence and devotion while the micro organisms eat the prasādam. The micro organisms have not the system of intelligence as developed as in human beings to eat prasādam as remains of food offered to God. If they have such developed system of intelligence, they will attack only sinners to induce diseases in them.

## 7. Is it not shameful on my part if I am unable to reciprocate to You with practical sacrifice?

[Swami, You have given answers to many of these questions in the past. My apologies for troubling asking You the same questions again. I should blame my laziness for not searching the answers in the past discourses.

Your kindness and patience have no limits. It gives me an immense feeling of gratefulness and love when I think about the way You are guiding me all through my life protecting me from all corners of life. What is the point in showing just the theoretical love which is not worth the peanuts? It is a shame on my part that I am unable to reciprocate the practical love towards You. But I am optimistic and confident that Your Divine knowledge will transform me someday to reach there. The knowledge You deliver is sweeter than Honey. Sharper than the Sword and higher than the highest. Your Servant, Hrushikesh]

**Swami replied:-** You shall not worry about the magnitude of sacrifice to God. A poor beggar sacrificed one coin to God and got highest appreciation from Jesus, the human incarnation of God. God did not even mention the names of rich people, who donated thousands of coins to God. **Poor people always surpassed the rich people in practical devotion.** Jesus said that a camel may pass through the eye of a needle, but, a rich person can never get the grace of God. **One becomes rich through sinful ways only.** The long attitude (saṃskāra) developed in such way of life will never allow him to sacrifice to God. Even if he sacrifices, he will ask God to give much more and his sacrifice is only an investment in the heavenly mutual fund! Unless this business-attitude disappears in worships, God never even looks at the devotee. If a devotee wants to get practical boons for the exchange of theoretical devotion (knowledge and songs), it is the bottom most worst unethical business with God. Demons did such worst devotional business with God to get powers practically by doing penance in which just repetition of God's name was done that gives headache to God! There must be at least a trace of practical devotion along with the theoretical devotion to prove the reality of at least a trace of theoretical devotion. At the same time, theoretical devotion (knowledge and songs) shall not be also neglected in the case of God because God is not in need of the practical sacrifice of anybody like a beggar. A beggar will be very grateful to the donor even if the donor throws one rupee on the face of beggar because the beggar is only in need of practical help and not in need of any respect and devotion from the donor. God is the actual giver of everything to everybody and is not in need of any practical help from anybody. He asks for practical help to test the reality of the devotion of

the devotee. The grandfather is begging his grandson for a bit of biscuit to test the reality of love of his grandson towards him and the poor grandson does not know that his grandfather only purchased the packet of biscuits for his sake! The Veda mentions sacrifice of money to God (*Dhanena tyāgena ekena...*), but, Kṛṣṇa in the Gītā insisted on the sacrifice of money earned by hard work only and not from ancestral wealth because one does not know the value of money unless one earns through hard work. For this reason, any soul will have strongest bond with the hard earned money and not with ancestral money. God competes with the strongest worldly bond to see your vote falling on which side and this is the essence of this aspect developed by Kṛṣṇa (*karmajaṃ buddhiyuktā hi..., tyaktvā karmaphalāsaṅgam..., Dhyānāt karmaphalatyāgaḥ...* etc.).

## Chapter 24

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

[September 16, 2020]

**1. Why are there differences in the idea of devotion to God among religions?**

[Shri Anil asked: Pādanamaskāraṃ Swami, Please give Your response to the following question, at Your Lotus feet -anil

In western religious scriptures like Quran etc. fear to God is stressed more than loving God. For instance, in Quran it is mentioned: "O you who believe! Fear God as He ought to be feared and do not die except as believers." (Quran 3:102). In bible God is treated as Father. God is thus treated as Father who fulfils all the devotees needs as they are His children. This concept has gone into our blood and bone from the child hood through various preachers, as the concept of love to God, serving God without any expectation etc are not very much stressed in these scriptures. Now from Your knowledge we learnt that one has to treat God as their Adopted Son rather than Father. Swami, I want to know why these finer concepts are not been touched mainly in western religious scriptures? Had these been touched in those scriptures there would not have been such increase in the business type devotion developed in the children from childhood onwards. Is that the spiritual level of the listeners and then existing circumstances of society did not allow God to reveal such finer concepts as mentioned in Your knowledge, in that part of the world during that time? Also I find metaphysics is not much developed in those scriptures as in scriptures of Hinduism. Please give Your response]

**Swami replied:-** Based on the psychology of receivers, God gave suitable concepts for their assimilation. Delivering the concepts is not important, but, proper digestion of the concepts in receivers is more important for the divine preacher or human incarnation of God. God is impartial Father and except the above reason, there is no other reason in showing some difference among the human beings present in various places of the world. Cultures that developed in various regions of the world were different and the attitudes of people were also different. The ultimate essential concepts delivered by God were one and the same except the modes of introduction of these concepts. The variation among the attitudes of people was much even in the same religion called Hinduism and therefore, different sub-religions got developed in Hinduism itself. To reform a set of souls belonging to similar

psychology, a specific way of introduction of the concept got adopted by God. Before introducing the final concept, the preacher has to follow the psychology of the receiver for sometime just like running along with a powerful bull is needed for sometime before controlling it. Since there is difference in the psychologies based on different cultures, the initial running along with the running receivers shows difference. The final step of controlling the bull is one and the same in all regions. Hindus were having high I.Q. and hence, much metaphysics with enlightened theoretical knowledge was developed. Christians have much love and kindness in the hearts and therefore, the concept of practical service or practical devotion was developed. Muslims are very sincere and emotional and hence, the concept of theoretical devotion was developed. God preached all these concepts everywhere, but, based on the different attitudes different steps became prominent. When love and affection are there, Father-son relationship is more suitable. When sincerity and emotion are much, strict orders based on fear work very well. When metaphysics is much, the same Father-son relationship is reversed [son (God)-Father (devotee) relationship because devotee should be like Father towards his son in love irrespective of the behaviour of his son] based on deep analysis.

### **2&3. Is it true that some of the concepts that are similar to other religions might have been removed from the present Bible?**

[Pādanamaskaram Swami! The New Testament gospel was considered to be written by four authors namely St. Mathew, St. Mark, St. Luke and St. Johns. However, the life history of Jesus was written by the all four, there are few inconsistencies among the four gospels in reporting certain incidents. Also, there is no mention of rebirth in any of the four gospels. Some believe that priests might have censored the gospels to remove certain concepts like rebirth, preachings against eating non-veg etc. It is highly possible that Jesus would have preached about finer concepts like re-birth and against eating non-veg food etc to His disciples personally.

Some writings on Jesus preaching like 'the Gospel of the Nazarenes' in which there are mention of lot of incidents in which Jesus strongly object the eating of non-veg and harming innocent birds for business etc. Few of them are given below. Please enlighten on why Priests suppressed these concepts in the present form of the scripture:

*"And some of his disciples came and told him of a certain Egyptian, a son of Belial, who taught that it was lawful to torment animals if their sufferings brought any profit to men. And Jesus said to them, 'They who partake of the benefits which are gotten by wronging one of the Creator's creatures cannot be righteous; nor can*

*they touch or teach holy things, or speak of the mysteries of the Kingdom whose hands are stained with blood, or whose mouths are defiled with flesh.' The Lord gives the grains and the fruits of the earth for food; and for righteous man there is truly no other lawful substance for the body. Wherefore I say to all those who desire to be disciples, keep your hands from bloodshed and let no flesh meat enter your mouths; for the Lord is just and bountiful; who ordains that man shall LIVE by the fruits and seeds of the earth alone. I am in all creatures and all creatures are in me. In all their joys, I rejoice. In all their afflictions, I am afflicted." 38:1-6*

*"And as Jesus was going to Jericho he met there a man with a cage full of birds which he had caught and some young doves. And he saw how they were in misery having lost their liberty, and moreover being tormented by hunger and thirst. And he said to the man, 'What will you do with these?' And the man answered, 'I go to make my living by selling these birds which I have taken.' And Jesus said, 'What would you think, if another stronger than you, or with greater craft, were to catch you and bind you, or your wife, or your children, and cast you into a prison, in order to sell you into captivity for his own profit, and make a living?' Are not these your fellow creatures, only weaker than you? And does not the same Creator care for us all? Let these your little brethren go forth into freedom, and see that you do this no more, but provide honestly for your living. And the man marveled at these words and at his authority, and he let the birds go free. So when the birds came forth they flew to Jesus and stood on his shoulder and sang to him. And the man inquired further of his doctrine, and he went his way, and learned the craft of making baskets, and by this craft he earned his bread, and afterwards he broke his cages and his traps, and became a disciple of Jesus." 41:1-6*

3. In bible Jesus is seen very peaceful except one occasion in which He expelled people doing business inside the Temple. Jesus visited the, where the courtyard is described as being filled with livestock, merchants, and the tables of the money changers. Seeing these activities in the Temple He made a whip of cords, He drove them all out of the temple, with the sheep and oxen. And He poured out the coins of the money-changers and overturned their tables. And He told those who sold the pigeons, "Take these things away; do not make my Father's house a house of trade". Why Jesus become so much angry during this incident? Nowadays we can see such business atmosphere in every worship places.]

**Swami replied for 2&3:-** As told by Me already, the fundamental concepts are exactly one and the same because the same God came in various human forms to preach the spiritual knowledge in different regions. There can not be contradiction in the basic concepts of all religions in the world. There may be some superficial differences due to different cultures and traditions that got developed in various places of the world. There is only one God for this entire world, who is beyond space and beyond the imagination of any human being or even any

energetic being also. When this unimaginable God gets mediated in order to approach human beings present in various places of the world, the media appear different with different cultures and different languages. In the above mentioned concept, you can find perfect similarity between Buddha, Mahāvīr and Jesus.

#### **4. Will the memory of the punishment for the sins in the past birth not prevent a sinner from repeating the sin in the new birth?**

[Smt. Anita Renkuntla asked: Swami, I desperately want to have Your Darśanam. Am staying in Karnataka as my husband works in jkcements in Lokapur, krnka. But the covid here is on rise, (my husband is a sugar patient and has thyroid too) our visit to hyd has been postponed to Diwali festival. At this time can I get the Darshan? Are all the discourses available in Hindi and Telugu language? Here are some questions, Swamiji.

The humans are not having the knowledge of previous birth. They might have done good or bad deeds. If a man had undergone punishment for bad deeds in hell, and took birth again on the earth as man and repeating the same bad deeds, Why the God is not reminding him of his previous births punishment just before killing a being or before doing any kind of sin by this same man in his present birth? What I feel is some innocent people will be saved if previous births punishment is remembered by the sinner. Violence and discrimination will also be stopped.]

**Swami replied:-** Control of the sin through fear does not remain for a long time unless the concept of sin is understood through spiritual knowledge, which alone can bring permanent reformation in the soul. If previous births are brought to the mind of the soul, your point is valid as far as the temporary control of sin is considered. But, these memories bring various relationships and the soul is terribly confused to start a fresh life with limited relationships. Sometimes, these relationships contradict to a great extent and people will become mad. Sage Aṣṭāvakra told King Janaka that his present wife was his mother in the previous birth! These relationships are temporary and also totally unreal like the bonds among various actors varying in various births (movies). We find two actors acting as hero and heroine (husband and wife) in very old cinema acting as son and mother in a modern cinema because the heroine becomes old quickly. Here, the point to be noted is that all the worldly bonds are temporary and hence, are totally unreal as told by Śaṅkara that the absolute reality is always permanent and that temporary reality is totally unreal. The bond between the two actors was unreal in the past (before shooting) and in the future (after shooting) and such bond is not real even during shooting. We find some examples of getting

memory of previous birth in this world and such examples are exhibited by God to give practical proof for the concept of the rebirth of the soul.

### **5. What is the meaning of my dream in which I saw a ray of light?**

[Am not able to recollect the dreams which are as if I have experienced some answers from somebody related to scriptures. 3 times it happened from 2am to 5 am, a couple of days ago. Also, I saw a ray of light. What is it Swamiji? Looking forward for Your Darśanam, blessings and reply. 🙏 🙏 ]

**Swami replied:-** Dreams result due to strong thoughts appearing as visions and you need not worry about such dreams. Sometimes, God uses the dreams to give instructions to you and such dreams are significant and are to be considered. The appearance of a ray of light indicates that God is having a ray of hope regarding your spiritual uplift.

### **6. Did Krishna reveal the details of the past births of Arjuna?**

[Shri Anil asked: Pādanamaskaram Swami, Please grace Your replies to the following queries, At Your Lotus Feet -anil

Swami, in Gītā God Kṛṣṇa said to Arjuna that He knows all the past birth of Arjuna and Arjuna does not know none of them. What is the context in which Kṛṣṇa told like this? What is the significance of this statement? Did Kṛṣṇa explain all the past birth details and actions to Arjuna, and if that is the case what way knowing all the past birth benefited Arjuna?]

**Swami replied:-** Krishna told this concept of knowledge of past, present and future for God and absence of such knowledge for the soul in general way in the context of omniscience of God and little knowledge of the soul. There was no specific mention of any incident of previous births as we see the full text of the Gītā.

### **7. Why is non-vegetarian food said to produce ignorance and inertia in the eater?**

[Shri Anil asked: It is said in Gītā that qualities of a person is influenced by food they eat. One commentary found on internet on these verses is as follows: Foods such as milk, fruits, rice, and vegetables are of sattva guṇa the mode of goodness. Foods such as garlic, onions, chillies and mushrooms are in rajo guṇa the mode of passion. Foods such as meat, fish, fowl and eggs are in tamo guṇa the mode of ignorance. Swami You mentioned in Your knowledge that eating non-veg food is not a sin by itself, but the act of killing the living being for food is the sin. If one eats a naturally dead animal then it is not a sin. If that is the case how non-veg food develop tāmasic qualities in a person. Kindly enlighten us.]

**Swami replied:-** Certainly eating a dead animal is not sin in the angle of sin. But, in angle of health and medical science, it is to be analysed whether the flesh of a dead animal is good for health or bad for



health. The first angle is different from the second angle. Unless these two angles are understood well, one may mistake that eating dead animals or dead human beings is good for health. From the point of sin only such eating is not to be criticized. Sharp analysis is always essential to understand the point precisely.

### **8. Did the proportion of the three basic qualities in souls change with time since the beginning of creation?**

[Shri Anil asked: Swami, as learned from Your knowledge I understand that the three qualities namely, sattvam, rajas and tamas essentially indicate the 3 fundamental traits namely; knowledge & analysis, action resulted through the analysis, and firm determination in executing the action in practice. This means that all the qualities are good in itself without any superiority over the other. Swami we would like to know the origin of 3 qualities in a person. You mentioned that always 3 qualities exist in equilibrium state. What was the proportion of these 3 qualities in a person during the start of the creation? For argument sake can we say that it was something like 98% , 1% and 1% respectively (i.e., predominant in Sattvam)? And when yugas passed the same proportion in that person become something like 2%, 30%, 68%? Assuming this has happened, how can qualities change? Still these qualities are all good as far as their basic trait (knowledge, action, and determination) is considered? You also mentioned that the qualities can be influenced by right divine knowledge? My doubt how can qualities in a person can change their composition in % through knowledge or through direction and habit taken by the person?

**Swami replied:-** In the beginning of creation these three qualities are in equilibrium with each other. Such creation can't give entertainment to anybody unless different personalities result due to different compositions of these three qualities. This means that disturbance in the equilibrium of these three qualities has taken place in the early period of creation. In fact, scholars say that such disturbance in the equilibrium of these three qualities is the starting point of creation. This means that when the actual interest on the creation started due to development of different roles, then only actual creation can be said to have started. When the cinema begins the disturbance in the equilibrium exactly started. The earlier part of creation of the souls in the equilibrium state of these three qualities can be taken as the advertisements exhibited before the actual show in which the spectators show no interest, who say that the cinema has not started yet. When the equilibrium existed, there was no disturbance and perfect peace prevailed because in the state of equilibrium no free self-decision takes place except to follow the instructions of God like Robots. The souls got

bored with such equilibrium and wished for change to have entertainment. Then, God, Father of the souls, gave full freedom to souls to come out of the boredom, which is unhappiness only. Father always wants to see his children happy always. But, the freedom to soul has lot of danger, which is attraction towards doing the sin. In order to protect His children, God gave several precautions like giving divine scriptures, preaching spiritual knowledge by coming as human incarnations etc.

### **9. Do justice and injustice depend on the situation?**

[Shri Anil asked: In Quran, Muhammad allowed people to marry up to 4 women in those particular time and circumstances. Whereas regarding divorce Jesus said: 'But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery.' After analysis of these two statements, it can be seen that the way of life (dharma or justice) depends on several factors and in one situation some action is dharma and in another situation the same action is adharma. If that is case how to decide about what is dharma and what is adharma, can we say that dharma is a time dependent variable? Likewise, the scriptures of western religion do not condemn non-veg food habit. Based on this can we say that for them (westerners) non-veg habit is dharma and for Indians it is adharma?]

**Swami replied:-** The word Dharma has two meanings:- 1) Natural instinct to do some actions whether it is justified or not and 2) The justice established by God in the divine constitution and is also accepted by various righteous scholars in the world. To burn something is the Dharma (natural property) of fire and this belongs to the first meaning. Not to kill any zoological living being is Dharma (justice). The second meaning is more important than the first meaning. A non-vegetarian may say that eating non-veg. food is his natural habit developed from the childhood due to the surrounding atmosphere of his elders is his Dharma. This first meaning speaks about the existence of a natural quality in the soul established by the surrounding atmosphere of elders also. This is not the standard quality in the ultimate divine level of Dharma. The second meaning says that non-veg. food involves killing a zoological living being like bird or animal for the sake of food when alternative veg. food is available with the same constituents like carbohydrates, proteins, minerals, vitamins etc. The plant is also a botanical living being due to the presence of respiratory mechanism, but, is not zoological living being due to absence of brain and nervous system in which awareness exists. The pain is experienced only when awareness exists and hence killing zoological living being is a sin. At

least, some justice can be established in killing a zoological living being that harms us. But, killing a harmless zoological living being just for the sake of food, which is alternatively arranged by God in the form of vegetarian material is not justified at all. The Veda says clearly that food is from plants only (*Oṣadhībhyo'nnam*) and zoological living being is generated from vegetable food (*Annāt puruṣaḥ*). Puruṣa means the body in which awareness exists pervading all over the body through nerves. The Veda did not say that food can be taken from the zoological living beings also. This means that God decided that awareness is not existing in plants. It is correct to say that one action becomes Dharma in one context and the same action becomes Adharma in another context. Exhibition of anger on soft zoological living beings is Adharma whereas the same anger exhibited in cruel zoological living beings is Dharma. Hence, anger and violence are not either Dharma or Adharma. The context of the situation decides whether a quality is Dharma or Adharma. The example referred by you is the adultery of a married woman. Adultery of man or woman is injustice or sin. But, if there are justified reasons, remarriage is recommended and there also adultery is a sin. Even for women, remarriage is recommended in five situations:- 1) If the husband died, 2) If the husband took sainthood, 3) If the husband is impotent, 4) If the husband is lost somewhere for a long time and there is no hope of his return and 5) If the husband is spoiled by vices (*Mṛte pravrajite klībe, naṣṭe ca patite patau, pañcatsvāpatsu nārīṇām, patiranyo vidhīyate*). Such remarriage is recommended in the case of women aspiring for sex only and not the women having detachment from sex due to devotion to God. Therefore, justice and injustice are decided through sharp analysis of the establishment of justice based on correct logic.

### **10. What is meant by knowing the soul?**

[Shri Anil asked: Swami, in Your message on 26 August 2020 You stated that “The individual soul can be known and can even be seen through the latest equipment in the form of pulses of inert energy.”. I wanted to know what is the meaning of statement ‘soul can be known’. Soul is basically a bundle of thoughts. By knowing soul, can we say that one knows all these bundle of thoughts? Or that one knows it as the thoughtless pure-awareness? Or as inert energy in its basic form? Or that is it knowing (as a proof of its existence) about the existence of soul as evidenced by the pulses of inert energy seen on the instrument? Please clarify on this.]

**Swami replied:-** Soul is pure awareness without any thought and is very close to the basic inert energy that creates the soul. Due to lot of similarity between thoughtless pure awareness and inert energy, the same word *Ātman* is used for both the pure awareness and the basic causal inert energy. In the second chapter of the *Gītā*, you can find the description of *Ātman* having lot of similar characteristics. Both do not have doer-ship (*kartr̥tva*) or enjoyer-ship (*bhoktr̥tva*). This similarity in both is based on different reasons. Both (doer-ship and enjoyer-ship) these are absent in the inert energy due to its inert nature. Both these are absent in the pure awareness due to thoughtless detachment. The difference is that the inert energy is not at all the awareness whereas the pure awareness is the awareness lacking every thought. Inert energy alone is leftover in deep sleep because awareness disappears due to non-functioning brain-nervous system (the non-functioning is limited to a related part of the brain-system only and this non-functioning does not mean total non-functioning of system). **Pure awareness results in the state of perfect meditation and inert energy results in deep sleep.** The material cause of the awareness is inert energy only. Awareness is just a specific work form of inert energy obtained from the oxidation of food and its specific nature is due to the specific nature of the functioning system in which the inert energy is transformed into a specific form of work. Hence, we can see the soul as the inert energy (causal material) in the screen of electronic device. The waves represent the thoughts. If the waves are significant the thoughts are very strong in activity. If the waves are mild, the thoughts are very weak. The details of thoughts are not known from the observation of waves. A lie detector gives the nature of thoughts to some extent, which is that whether the person is speaking truth or lie. In this direction, further scientific research has to take place. From the development of lie detector, there is a hope to find out even the details of thoughts. Already some good developments are reported in this line of scientific research and yet, lot of progress has to take place to get each minute detail of thoughts. This topic is related to the study of items of imaginable creation and not at all related to the unimaginable God. Hence, this topic does not have much importance in spiritual knowledge since it is not related to unimaginable God. However, the research in this line brings further support to the concept that awareness is totally related to the imaginable creation only and not to the unimaginable God. The concept behind Robot has already broken a new ground in this field of the concept that awareness is just a

specific work form of inert energy only and is neither God nor part of God.

### 11. What should we ask God and what should we not?

[Shri Hrushikesh asked:- In Your recent answer given to Śrī Durga Prasad. For the question below. I request You to give me more clarity as I have some doubts on the same. I have posted the sentence from Your answer on which I seek clarity. My question is followed by this sentence.

What to ask God and what not to ask?

God is omniscient and omnipotent. There is no need of asking God for any type of help since God knows everything at all times, especially regarding His devotees. He is watching all His devotees and is aware of every situation faced by His devotee. We have to report our problems to other human beings so that they may help us in difficult situations. This is because they cannot know unless we inform them. On knowing our difficulties, they might help us a little. There is a saying that even a mother does not give food unless we ask her. This applies only to non-omniscient human beings and not to the omniscient God My Question.

In the above sentence You have mentioned that there is no need of asking God for any help that point is clear. However, my question is about asking advice. When we are taking a decision in Materialistic life should we ask God for His advice. For example, if a person wants to change job due to some difficulties at work. Should he approach God and ask if it is right to change the job? Let us say the person is not asking God because God is omnipotent and assuming it is God who is making him think to change job. How does the person know whether the decision is his subconscious projection due to suffering or God's will? Your servant, Hrushikesh

**Swami replied:- Asking God for an advise is quite different from asking help from God.** The first point is not seeking any help from God, but seeking the help from God in the form of right advise when the soul gets a doubt. Arjuna asked God Kṛṣṇa to advise him about proceeding with the war or withdrawal from war. The doubt of Arjuna was that proceeding with war is justified because the opposite side is with injustice and God always wants to punish the injustice to establish justice. At the same time, killing grandfather and the teacher for the sake of even justified share of property is a sin since non-violence is said to be the highest justice. Both sides have powerful logic and both sides belong to the same field of Pravṛtti only, which is the worldly life. Had there been a controversy between Nivṛtti and Pravṛtti, Arjuna could have decided the side to be supported because Nivṛtti is always greater than Pravṛtti (*Nivṛttistu mahāphalā*). This is a doubt within the same field called Pravṛtti and there is a narrow marginal difference between the

two arguments. This is only the request of Arjuna to Kṛṣṇa to help in deciding which side is correct so that Arjuna can follow the correct side. In this request, Arjuna is not asking the help from Kṛṣṇa to win the war to get his share of property. Had Arjuna asked Kṛṣṇa to help to win the war, such request could be selfish, which is the aspiration for a fruit in return from God for the devotion of Arjuna to God. Such request could have been wrong since it becomes business devotion. Aspiration for help based on the ethics of business is only criticised and not the advise in distinguishing justice and injustice in a topic where both exist with very narrow marginal difference. Arjuna asked only which is correct between the two arguments (*Yat śreya etayorekam...* –Gītā). When Arjuna got correct advise from Kṛṣṇa, Arjuna told that he will proceed with the war to fight against injustice (*Kariṣye vacanam tava* – Gītā). Arjuna did not ask any help from Kṛṣṇa in the war. Kṛṣṇa took oath in the beginning itself in not touching any weapon in the war, which means that He will not practically help any side. Kṛṣṇa took such oath to test Arjuna wheather Arjuna came to Him for any practical help or whether Arjuna came to Him due to love on Him. Actually, Arjuna came to Kṛṣṇa due to his real love towards Kṛṣṇa without aspiration for any fruit in return and Arjuna stood on this point till the end of the war. We have to learn the real lesson from this that we shall always worship God due to our selfless love only and not due to selfish business to be done with God.

## Chapter 25

**BASIC COMPONENTS OF CREATION****O Learned and Devoted Servants of God,**

[September 25, 2020] **Shri Nikhil asked:-**

Since the basic components of creation are inert energy, awareness and matter, it will be better to show a place for inert energy also in the discussion of five systems (Pañca kośa). Since Prāṇa also means life energy or vitality or power, it is better to interpret Prāṇamaya kośa for inert energy since matter is covered by the materialised systems like digestive system, respiratory system and brain-nervous system to cover the matter by the prior two systems and awareness by the last system. Materialised physical systems are basically essential in dealing with inert energy, matter and awareness. The Veda also uses the word Prāṇa in the sense of inert energy while the individual soul covered by energetic body is travelling to upper worlds (Manomayaḥ prāṇasārīra netā...).

**Swami Replied:-** This is very good suggestion to create place for inert energy also so that in the five systems, all the three basic components of creation (energy, matter and awareness) find place in the discussion of five systems. In fact, energy is the most important since it (represented by words *Ākāśaḥ* and *Tejah* in the Veda) is created in the beginning by God and it is the causal material for both matter and awareness. Both *Ākāśaḥ* and *Tejah* mean inert energy only and the former word means very subtle energy while the latter word means gross energy like fire. There is also reference in the Veda to show that the word *Prāṇa* also means inert energy as mentioned in the question. When the individual soul (represented by mind or bundle of thoughts) is travelling to upper worlds after leaving this gross body, it (individual soul) is covered by energetic body only, which consumes directly energy as food supplied from cosmic energy. There is no necessity of materialised respiratory system and digestive system in such energetic body. Both these systems supply oxygen and broken light molecules of food for oxidation of food in Mitochondria to release inert energy in the case of human being, which is directly supplied from cosmic energy in the case of energetic being. If one says that *Prāṇa* also means oxygen in the respiratory system, it is ruled out at least in the case of energetic body. Moreover, when the energetic body with soul travels to upper worlds, it has to travel in the space, which is vacuum without air

(oxygen). Air is present up to some distance only above the earth. But, in human being, when we discuss about five systems, both food and oxygen are required to generate inert energy, which alone transforms into awareness in brain-nervous system. Hence, in the case of human being, we can't neglect the meaning of *Prāṇa* as oxygen and hence, dictionary gives this meaning also. We have to consider both food and oxygen (digestive and respiratory systems respectively) as matter only without place for inert energy. Oxygen is also a state of matter since matter exists in three states:- 1) Solid state, 2) Liquid state and 3) Gaseous state. Oxygen comes under Gaseous state of matter. Hence, if we take respiratory system and oxygen as *Prāṇamaya kośa*, we cannot do justice to give a place for inert energy in the five systems of human being. *Prāṇa* also means inert energy, which must be given place in the human being also apart from energetic being. To solve this problem, let *Prāṇamaya kośa* represent both respiratory system with oxygen and Mitochondria-system in which inert energy is released by the oxidation of processed food. In this way, we can give a place for inert energy in the five systems of human being also. Since, materialised respiratory system contains oxygen in matter state; we can treat this as material digestive system containing food in matter state. Thus, both these systems can be included in *Annamaya kośa* itself and we can take *Prāṇamaya kośa* as Mitochondria exclusively so that *Prāṇamaya kośa* means only one system that is Mitochondria releasing the inert energy. Such suggestion gives important unique place for inert energy, which (called *Pradhānam* in Sāṅkhya philosophy) is the root cause of the creation. This suggestion can give full satisfaction to Dr. Nikhil also.



## Chapter 26

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

[September 26, 2020]

**1. Please explain the meaning of the following Gita verse?**

[Shri Balaji asked:- I am breaking my head in understanding one verse in Gītā “sarvasya cāhamṁ hṛdi sanniviṣṭaḥ”. Please clarify this.]

**Swami Replied:-** The tendency of every human being is to misunderstand and misinterpret the scripture. This is the reason why God Datta appears to us as if He is in reverse gear. Actually, we are always in the wrong gear and He is always in the right gear so that we think Him to be in reverse gear always! A similar verse in the Gītā says that God is present in the heart of all Bhūtas. Bhūta can mean the inert five elements and also living beings. We take the second meaning only and say that God is in the heart of all living beings. This is the first misinterpretation. The second step is to say that God is the awareness existing in every zoological living being. We don't think a while that how the awareness generated by inert energy and brain-nervous system can be God? Finally, we say that we are already God!! Here, the word heart means the central point or essence. We say that the heart of the poet in this verse is like this (*Idam kavi hṛdayamasmin śloke...*). The word heart in this statement does not mean the physical heart of the poet! It only means the intention or essence or the central point of the meaning of a specific verse. Similarly, when we say that God is the heart of this entire creation (remember, that the word *Bhūtāni* means both inert and non-inert items of the creation), it means that God is the central point or central controller or the essence of this entire creation. The heart of the poet in a verse means the hidden intention of the poet. Similarly, God being beyond this creation is hidden unimaginable entity, called Parabrahman. Everywhere in the entire Gītā, the word I denoting Kṛṣṇa actually indicates the unimaginable God fully merged with Kṛṣṇa.

**2. Are you a divine preacher or astrologer?**

[Shri Bh.V.R.Shastri asked:- Are You the divine preacher or astrologer? What is the place of miracles?]

**Swami Replied:-** I am both. Shirdi Sai Bāba was both Ayurvedic doctor as well as divine spiritual preacher. He used to give Ayurvedic

medicines to the diseases of His devotees. If the devotees are in spiritual line, He used to preach them the Spiritual knowledge with perfect clarity, which is the unique characteristic of His preaching. He never confused the concept in spiritual knowledge. **Ayurveda or Astrology was written by divine sages to be used for solving materialistic problems of anybody in this world.** If a materialistic problem burns the mind, there will be no peace to understand the spiritual knowledge. Miracles exhibited by human incarnations belong to the God-component and not to human being-component. God does miracles and gives the credit to His devoted human being-component (*Bhakta kīrti vivardhanah...*). The human being-component shall not take that credit onto it and claim the credit with ego. If the credit is claimed, God quits the human being-component at once. Both Rāma and Paraśurāma were contemporary human incarnations. Paraśurāma got ego for killing all the bad kings and immediately God left Him and He was insulted by Rāma. Rāma never claimed the divine credit and was always telling that He is an ordinary human being only (*Ātmānam mānuṣam manye...—Rāmāyaṇam*). Miracles are unimaginable events and their source is only the unimaginable God and not any imaginable human being. In the human incarnation, since God merges fully with the devoted human being and since the unimaginable God is invisible, we easily misunderstand that the human being taken as human incarnation is doing the miracle. A perfect human incarnation always says that the God-component in it has done the miracle. If the human incarnation says “I have done this miracle”, it means that the unimaginable God present in the human incarnation has done that miracle. Here, we have to understand that the unimaginable God is directly speaking through human incarnation. Kṛṣṇa claimed Himself as the ultimate God in the Gītā. God does miracles whenever He feels that it is proper time and proper place. If there is a hope of spiritual progress in a devotee, generally God does miracles.

The three aspects of God Datta are capability of creation called Brahmā, capability of ruling called Viṣṇu and capability of destruction called Śiva. The characteristics of these three capabilities entering the incarnation are spiritual knowledge, sacrifice due to love and performance of unimaginable events called miracles. For the sake of giving spiritual knowledge, God Himself enters and merges with the medium (*Jñānītvātmaiva... - Gītā*) to become incarnation because delivery of Spiritual knowledge is very important that guides the entire

humanity. The other two characteristics can be transferred to a devotee also by God. This is the reason why even devoted demons get the capability of doing miracles through rigid penance to God. The capability of love to devotees in suffering the punishments of sins of devotees is also associated with the miraculous power of transferring the suffering of devotee onto God. Such love to devotees was clearly seen in the case of the incarnation of God Datta called Sai Bāba and such miraculous power was also seen in a devoted saint attempting the transfer of throat cancer from Paramahansa to him. Paramahansa being Himself an incarnation of God objected the saint to transfer His disease onto him. This shows that even a devotee can have this miraculous power of love to suffer the punishments of devotees, which is transferred to God. **The devotee is not allowed to preach Spiritual knowledge, but, is allowed to give elaborate explanations of the concepts already established by God.** That is why Paramahansa told that for propagation of Spiritual knowledge, a devotee must obtain the direct command from God. The reason is that the devotee is likely to err in preaching the concepts of divine knowledge. Propagation of already established divine concepts through a devotee is allowed, but not establishment of new spiritual concepts to avoid erring in basic concepts. **An erring concept will mislead souls into wrong direction and this is the greatest sin that a wrong path is created.**

## Chapter 27

**DIVINE SATSAṄGA ON 27-09-2020****O Learned and Devoted Servants of God,**

[September 28, 2020] (About 40 devotees participated in Satsaṅga, which is done every week on Sunday through Skype call among the devotees. On 27.09.2020 Swami also participated and answered some questions and some of those are given here for the benefit of all. Smt. Vijaya, Smt. Renuka, Shri Bharat, Shri Satti Reddy, Smt. Lavanya, Smt. Rama, Shri Raja Sekhar, Kum. Trylokya, Mr. Navachaitanya, Shri Ajay, Mr. Prasad, Mr. Kishore Ram, Mr. Nitin, Smt. Usha Rani etc., participated and Shri Phani and Shri Sharma were with Swami.)

**1. Which is responsible for the merits and puinshments in the life?**

[1) Which is responsible among the following for the merits or punishments in this life: 1) Actions of previous births, 2) Actions of present birth, 3) Birth time deciding the planetary system and 4) Fruits of actions of parents effecting the issues?]

**Swami Replied:-** 1) Fruits of previous actions were enjoyed by the soul in heaven and hell before this birth. In this process, the basic psychology of those qualities (*Vāsanā* or *Samskāra*) is not destroyed, which is destroyed by only the spiritual knowledge of divine preacher. Śaṅkara says that this *Vāsanā* is reduced to seed in the upper worlds, but, spiritual knowledge-fire burns these seeds, which can't germinate again. This *Vāsanā* following the soul is called remainder of action (*Karma śeṣa*) because the product (*Vāsanā*) can be called by the cause (*Karma*) just like the golden jewel can be called gold. Here, *Vāsanā* is also cause for *Karma* and this results in infinite cycle of deeds called *Karma Cakra*. This *Karma śeṣa* is responsible for our present actions because it provokes the soul gradually after birth. Till the childhood is crossed, it is silent so that we misunderstand that children are reflections of God, but, they are silent bombs to explode after childhood! These seeds germinate and become trees when the children become adults. External atmosphere promotes this growth. When a thief is released from police station after third degree torture, he behaves like a gentleman for sometime, but, in the interaction with the atmosphere of thieves, the theft-seed grows to become tree! 2) Actions of this birth are

direct cause for the fruits because action alone is the generator of fruit directly even though the seed is from previous births. 3) The planetary system at the birth time is not responsible for the actions and reverse is true (fruits of actions are responsible for the movements of planets). People think that since Saturn came to 8<sup>th</sup> house, such and such bad effect resulted! The fact is that since the fruit of the bad action of the soul is to be given in that time, Saturn came to 8<sup>th</sup> place. 4) The bad fruits of parents and the issue coincide in a particular time. Here three punishments are to be given separately. God makes such three sinful souls to be born as parents and issue. If the issue is punished, parents also are pained. After all, pain is the essence of punishment. Here, by giving pain to one, the other two are also pained. This is one shoot three birds! This is the talented facility of administration of God. People misunderstand that the sin of parents is punished through the issue and hence, misinterpret that the sin of parents effect their issues. This is due to lack of deep spiritual knowledge.

## **2. Please enlighten me about sacrifice of fruit of work.**

**Swami replied:-** This is very critical concept that can be very easily misunderstood concluding that God is ambitious for money. God Datta always tests on this aspect only because sacrifice of money or wealth is the practical proof of real love. He never tests theoretical devotion by asking us to recite 8<sup>th</sup> verse of 10<sup>th</sup> chapter of the Gītā! We are sacrificing our wealth to our issues only because of our real love to them. We don't praise them (theoretical devotion), instead, we scold them to give impression to the public that we really love God only and not issues! We can fool the public but not the omniscient God. We praise God as father and mother so that He will help us like parents helping their issues in spite of the defects of love of issues. But, the omniscient God kept His name as Datta, which means that He is the adopted issue of the devotees and not the parent so that in spite of defect of God's love in not giving the boons, the devoted issues will show real parental love on Him. Our plan is just reversed by Him! This concept is easily misunderstood on the external face, but, on internal analysis of this, this can be found to be the real proof of the real devotion (love).

Based on this concept, rich people did not get salvation and only very poor people got salvation. A poor lady finding nothing in her house gave a small fruit to Śaṅkara that was some how found. Śaṅkara gave her salvation after death and also gave a rain of golden fruits in her house at once. This is 100 percent sacrifice of fruit of work. If you take

the case of Sudāma, it is 200 percent sacrifice of fruit of work because finding nothing in house, he borrowed some parched rice on loan to present God Kṛṣṇa! Sudāma got unimaginable wealth from God and salvation after death. Therefore, this concept shall not be misunderstood. One more point is that while sacrificing to God, we must show theoretical devotion also along with it since God is not a beggar and in fact the real giver of wealth possessed by us. When you donate a beggar, theoretical love is not necessary. A grandfather purchased a packet of biscuits and gave it to her daughter-in-law asking her to keep this matter as secret. The mother gave some biscuits to her son and the son is thinking that her mother purchased the biscuits. Now the grandfather begs his grandson for a small piece of biscuit to test his love on grandfather. The grandson is expected to give a full biscuit (not bit) along with theoretical devotion like showing respect without ego since grandfather is not a beggar. A rich man is always greedy and hence, it is said that a camel may go through the eye of a needle, but, a rich man can't reach God!

### **3. All Sadgurus (divine preachers) possess the same God, then, why there is difference in their preaching?**

**Swami replied:-** How are you deciding that a preacher is Sadguru (possessor of God) or not? If you want to decide which gold shop-owner is honest, you can't decide just by seeing various gold shop-owners and testing them personally. You have to test the gold sold by them and then only come to the conclusion about the honesty of the seller. If the purchased gold is fully pure, such seller alone is honesty. Similarly, you have to analyze the spiritual knowledge preached by Sadguru and then only you have to come to the conclusion that whether the preacher is divine or not. Even God Kṛṣṇa said to Arjuna that he shall analyze the entire Gītā before accepting it and before accepting Kṛṣṇa as Sadguru (*Vimṛśyaitadaśeṣeṇa...*). He did not say to Arjuna that Arjuna shall accept Him as Sadguru before analyzing the entire Gītā. If the analysis shows that the knowledge given is perfect, then only conclude that the preacher is divine. The way to recognize the knowledge as perfect is that your inner consciousness shall be fully satisfied with clarity of knowledge and its truth (*Pramāṇam antaḥkaraṇa pravṛttayah*). Today, I find the so called Sadgurus concentrating on the scientific methods of relieving the stress like psychiatrists because a doctor cures the illness of both mind and body. I don't say that they are doing wrong because health is also essential for spiritual service to get God's grace. Hanumān

developed perfect health in order to serve God. Health can be also diverted to do sins more effectively! Moreover, the methods suggested by these Sadgurus are not related to the root cause of stress and are only external and temporary. The root cause of the fever is germs and antibiotic medicine shall be suggested to kill germs. Putting a wet cloth on the forehead is a temporary method of cure. The root cause of the stress or misery is sin and hence, Sadguru shall advise the souls to control doing sins. If a sin is not repeated from today onwards, all the past sins are cancelled by God (*Jñānā'gniḥ...—Gītā*). Realization (knowledge), repentance (devotion) and non-repetition of sin (practice) are the three steps of reformation after which all sins are burnt. When a sinner is not repeating a sin again, there is no need of punishment for the past sin since punishment is only to avoid the second sin. If the stage of non-repetition of sin is reached, there is no meaning in punishing the past sins and this is the divine logic. This must be preached by Sadguru along with devotion to God, which helps the soul to avoid sin (*Kṣipram bhavati dharmātmā... Gītā*). The Sadguru must project constantly the divine personality of God and not his personality in giving some scientific methods to relieve from stress temporarily. Seeing this state of affairs, Datta Swāmi entered the spiritual field. Otherwise, Datta Swāmi could have taken rest!

#### **4. Why Paramahaṃsa asked the devotee complaining about his wife to leave his wife?**

**Swami replied:-** A newly married devotee was going late to house due to his participation in the preaching (*Satsaṅga*) of Paramahaṃsa and his wife was quarrelling for the late arrival. This devotee went to the Sadguru (Paramahaṃsa) and told about this problem. Then, Sadguru was going from temple to *Pañcavaṭī* for meditation, which was going to God from world (called *Ārohaṇa* or ascending). Hence, Sadguru told the devotee to just leave the wife like leaving an inconvenient chappal! Such decision was taken by Rāmānuja, who was in higher level of devotion. But, this devotee is an ordinary soul only and hence, was shocked by such advice. Sadguru was returning back, which is from God to world (called *Avarohaṇa* or descending or *Avatāra*) and hence, told the devotee not to worry about it since divine mother will take care of it. There is another way for ordinary souls. Cheating the wife for the sake of a prostitute is sin, but, cheating the wife for the sake of God is not a sin because God is beyond justice. First, the devotee shall try to convince his wife and to take her also to the *Satsaṅga*. If the wife is not

co-operating with her husband, he shall say that he is late because he is doing overtime work to earn more to purchase more jewels to her!

**5. You say a devotee in problem to worship Hanumān or Subrahmaṇya through astrology. But, I find devotees not following Your advice and worship You directly!**

**Swami replied:-** If I say to worship Me, a new devotee will think that I have reached the climax of madness. Even to My devotee, I will not say like that because that will be climax of ego since as human being-component, I can't solve My own problems! I am only a medium of God Datta because God Datta, the first energetic incarnation, merged with Me on the holy Śrīśailam hill. Based on this merge, which was told by Me to devotees (and subsequent miracles exhibited from Me also), My devotees believe that I am the human incarnation of God Datta. My devotees are worshipping God Datta only through Me and not Me because I again and again preach them that any miracle done was from God Datta only and not from Me. The unimaginable God merged with Datta, the first energetic form and was called God Datta. God Datta merged with Me and I am called by devotees as Datta Swāmi. Actually, miracle is an unimaginable event, which is done by the unimaginable God (Parabrahman) only. The merge of Parabrahman with Datta is forever. I don't know the period of time upto which Datta will be in merged state with Me. When Paraśurāma got ego, God left Him and He was insulted by Rāma, in whom (Rāma) God stayed forever (*Pūrṇāvatāra*). Of course, Paraśurāma acted like that in order to establish this concept of ego. Possession of God is not to be taken as great, but, retaining God throughout and after life is great. God Datta exists in Hanumān and Subrahmaṇya in merged state and hence, worship of both is the worship of God Datta only. As per astrology, worship of Hanumān pacifies Saturn (Śani) and worship of Subrahmaṇya pacifies Mars (Kuja), Rāhu and Ketu. Generally, these four planets give punishments to our sins. The planets are not bad and we are only bad. Planets do not mean inert planets, but, mean the deities of the inert planets. Planets are executive powers (capabilities of administration) personified as energetic incarnations of God and hence, even direct worship of planets is the worship of God only. To solve the materialistic problems of anybody for getting peace, sages have written scriptures like astrology, Ayurveda etc. Miraculous power of God need not be used for every problem. Shirdi Sai Bāba used Ayurveda medicines for health problems of devotees. God created the ayurvedic



medicines with the speciality of no side effects in the form of medicinal plants for the welfare of the entire humanity and God is the first ayurvedic doctor.

**6. When You explain orally I am very much convinced, but, in Your writing some concentration has to be put. Why?**

**Swami replied:-** While talking all points do not flow due to weak memory and while writing all points come so that the answer is complete from all angles. In speaking, due to less number of points, stress is more given on each point and that attracts your mind. In writing, due to more number of points, stress on each point is reduced. This is law of conservation of human energy, which means that energy is limited and it does certain limited quantity of work either in increasing the points or stressing on few points. Writing is far better because completeness of a concept is arrived. Elaborate explanation of each concept can be given by the followers of Sadguru. Some like all concepts in brief with deep analysis of complicated point and I satisfy them through My writing. Some like few main concepts explained in detail not with depth and I satisfy them through oral preaching.

## Chapter 28

**DIVINE SATSAṄGA ON 03-10-2020****O Learned and Devoted Servants of God,**

[October 04, 2020] (Spiritual discussion through Skype happened on 03.10.2020 with about 45 members. Dr. Nikhil, Devi, Surya, Ganesh, Anil, Pavan, Sukanya, Bharat, Lakshman, Ajay etc., participated and their questions were answered by Swami directly, which are presented below.)

**1. Which is the highest authority?**

[What is the highest authority among Śruti (Veda), Smṛti (Secondary scriptures), Yukti (Logic) and Anubhava (Experience)? How do you justify the highest authority to be said by You?]

**Swami replied:-** Logic is the highest authority. Even experience can't be taken as the final authority because a person having defect in eyes finds two Moons in the sky and this can't be taken as authority because logic says that the experience of many people having no defective eyes alone is authority (*Netrataimirikadoṣasya dvicandra darśanavat*). Śaṅkara mentioned logic among the required four qualities and not other authorities (*Sadasadvivekaḥ*) because logic proves what is truth and what is not the truth. If you analyze whatever you have heard from scripture or divine preacher and arrive at conclusion, your inner consciousness gets perfectly convinced. If you accept something told by even God called the Veda, there is some force behind it by which your consciousness is not completely satisfied without analysis. Even God Kṛṣṇa told Arjuna to analyze the entire Gītā told by Him before accepting it (*Vimṛśyaitadeśeṣeṇa...*). Self-satisfaction comes through self-analysis only. If you are incapable of analysis, you can take the help of some scholar in the analysis.

**i) Logic is also blamed to have defects.**

**Swami replied:-** Sage Vyāsa told that the main defect with logic is its inconsistent existence over the time (*Tarkā'pratiṣṭhānāt...*—Brahma Sūtram). Today one establishes a concept and tomorrow somebody condemns it with better logic and therefore, you should not say that logic is not standard authority. If you leave logic, which is the basis for

finding truth, what is the other authority to find out the truth? Tomorrow when somebody discards today's theory and establishes truth, then also logic is used by him to establish the truth. This means that today's theory is not well analyzed by logic. If you take science, which is also logic with experimental proof, the established theories are changing in course of time. Till the truth is found, the logical analysis in the name of research shall continue. By this, the present theory need not be doubted with the assumption that tomorrow it may be found false. Till it is found false, we have to believe the latest theory. One will not stop doing railway journey thinking that the train has a chance of meeting accident! Moreover, there are some theories, which are not at all proved false in even very very long span of time. This present theory may be in that category and may stand true forever. One should not be a doubting Thomas!

**ii):- Let us take Veda as the most standard authority since it is told by God. You also tell that Veda was passed from one generation to other through oral recitation and is non-polluted.**

**Swami replied:-** We perfectly agree with your idea because God is omniscient and His words are extremely standard. But, the word of God stands the same with several interpretations given by various scholars. The words of the Veda were certainly transferred from one generation to the other over very long time, but, the standard meaning of the word as given by God was not transferred so that we can take such divine interpretation alone and treat it as the ultimate authority! The Veda means knowledge (*Vidul-Jñāne*) and not mere words as the atheistic Pūrvamīmāṃsakas (*Vedavādaratāḥ pārtha nānyadastīti vādinah*—Gītā) think. Hence, the debate of various interpretations of the Veda through logical analysis is inevitable and hence, logic stands as the final authority. Kṛṣṇa and Śaṅkara acknowledged this fact as told above.

**2. It is very very difficult to worship God without any aspiration for anybody and then, how to achieve the grace of God?**

**Swami replied:-** You have confined your concept to yourself as the example. But, there are several devotees, who worshipped God without aspiration for any fruit in return. One may feel that IAS examination is very difficult to get through. This conclusion is confined to himself only because there are several candidates, who succeeded IAS examination. Your experience can't be taken as the universal

experience due to the presence of candidates succeeding IAS examination. Your experience is true from your angle. If you are very rigid about your conclusion based on your experience, I have no way other than accepting your experience as the universal truth. Scholars say that if one is rigid about his experience only, then, even god Indra will agree to it folding his two hands (*Evaṃ mamānubhava iti vadantaṃ nahi Indro'pi śaknoti nivārayitum*)! In the above answer, I told that experience is not the final authority. The reason is that logic says that individual experience can't be taken as Universal experience since violation of this individual experience is seen in several cases and the experience of several cases alone is the universal experience, which is standard truth.

### **3. You said that God Datta merged with You on Śrīśailam hill. Does it mean that God Datta is not in You in the earlier time?**

**Swami replied:-** I can't exactly say about this. I heard My mother telling others that when I was in her womb, daily she got dreams in which temples, churches, mosques, Bauddha-ārāmas (monastery) etc., were seen. I immediately thought that God Datta entered Me in My mother's womb and that His main program through Me is unification of world religions. In My childhood, one big miracle happened, which is that I got the knowledge of all Sanskrit scriptures without studying Sanskrit language from any teacher and by 8 years age I was telling spontaneous poetry in Sanskrit. By 16 years age, I wrote about 100 books in Sanskrit on philosophy unifying the commentaries of the three divine preachers, called Śaṅkara, Rāmānuja and Madhva. I was presenting My correlation to various Sanskrit scholars for a very long time of My life period. Very rarely, some miracles were expressed through Me about which I did not pay much attention. I think, God Datta was in Me, but, not in very active state. After the merge of the first energetic incarnation called God Datta, several miracles were expressed through Me frequently, which are recorded in a printed book called 'Mahima Yamunā'. The activity of My spiritual knowledge became full time activity from about 40 years age and I attempted for the unification of world religions. The merge of God Datta in Me was, perhaps, demonstrated by God Datta so that I as a scientist can understand practically the concept of merge of energetic form of God with materialized human form resulting in perfect monism of Śaṅkara in the case of formation of human incarnation. This merge is inevitable in case of propagation of spiritual knowledge since God said that He will

Himself directly propagate the spiritual knowledge, which is the most important since it gives the correct direction to the entire humanity regarding the way to achieve complete grace of God (*Jñānītvā'tmaiva me matam*—Gītā). This is the highest fruit and before giving this, He conducted the highest test also. He asked Me to jump down from the hill and I did it immediately. He caught Me during fall and made Me to sit on the stone again. He told Me that I shall not jump like this again since He will not catch Me every time. He expected the reply from Me that I will not jump again like that since I jumped with the expectation of His protection. But, I replied that I will jump again if He asks Me to jump. Pleased with this answer, He disappeared and merged with Me before the temple of Goddess Bhramarāmbā (Pārvatī) in the evening. The highest test was conducted in the noon when the Sun is with highest shining and the merge was done when the Sun was setting! God Datta was reciting a Vedic hymn from Upaniṣat meaning that the limbs of God are the real limbs of human being. I was experiencing this concept very clearly during the merge. After the merge, My body was evolving heat continuously throughout the night. Next day itself, a wonderful miracle was exhibited as witnessed by Ch. Bala Krishna Murthy and his wife, Bhavani there by their faith in Me was solidified.

#### **4. Is giving life for the sake of God not an attempt for suicide?**

**Swami replied:-** If it is for the sake of God, certainly it is not suicide. The bond with own life is the highest worldly bond, which is stronger than any other worldly bond like with wealth, issues, life partner etc. But, it shall be really for God and this shall be proved perfectly. Sometimes, illusions of eye also mislead. Had the appearance of God Datta been an eye illusion on that day, My jumping from hill could have been suicide, which is the greatest sin because the rest valuable life given by God to be used for attaining His complete grace could have been wasted. Hence, one shall be very careful in this point. **If life is sacrificed for God, there are many chances to become alive again.** If suicide is committed, there is no chance of re-human birth since such soul has to live in the darkest hell forever (*Asūryā nāma te lokāḥ...*—Veda). Sacrifice of life is the highest test taken by God to give the highest fruit of monism or alive human incarnation. But, there is higher fruit than this highest fruit, which is to remain as devotee to God through dualism, in which God becomes the servant of devotee. Without taking the risk of suicide, it is far far better to attain this absolutely highest fruit through dualistic devotion. Kṛṣṇa became the servant of

Rādhā through dualistic love only. Hanumān became God with separate temples through dualistic love only and even defeated God Rāma, the monistic human incarnation, in a fight!

**5. i) On whom God Śiva is meditating, Himself being God? ii) Jesus died for the sake of all people only and not for the sake of God.**

**Swami replied:-** i) God Śiva is meditating on Himself and through this He is preaching the process of meditation to devotees. Hanumān, Himself being the incarnation of God Śiva, served God Rāma (who is the incarnation of God Viṣṇu and God Viṣṇu is the same God Śiva, which means that Hanumān served Himself!) in order to preach devotees, the way of service to God. When God acts in the devotion or service in a different role as devotee (hidden God, who is human incarnation Himself), the message is perfect without any error and can stand as the best ideal for devotees. Hence, even a perfect devotee may be a hidden incarnation.

ii) God never suffers the sins of all people, which is meaningless. Emmanuel means God coming in human form to suffer the sins of His real devotees in order to save them. Jesus did not die for the sake of people. He died for the sake of God since He surrendered to the will of God in final prayer (*Let Thy will be done.*). He prayed God to avoid crucifixion since His body was not co-operating imagining the agony during crucifixion. But, finally He told that He is prepared for crucifixion if that is the will of God. What does this mean? This clearly means that He died for the sake of God. What did God achieve through this cruel crucifixion? God wanted to awake kindness in the cruel hearts of those people so that the concept of love to God awakens. Jesus is also a human incarnation of God Datta, called as father of heaven.

## Chapter 29

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

[October 05, 2020]

**1. How can I overcome the attitude of avoiding those who are affectionate to me?**

[Ms. Samykya asked: Pādanamaskāraṃ Swāmi, Since my childhood, I have this attitude to avoid all people who are affectionate to me. I never reciprocate that affection and end up hurting them. This attitude is working even in the case of God. I realised from Your discourses that God is the real well wisher and ultimate caregiver. Now, I want to run away from Spirituality also. Please help me. - At Your Divine Lotus Feet, Samykya.]

**Swāmi replied:-** I think that you will come to the right path if God takes the reverse path in your case. The human tendency is to hate that which is present before eyes and love that which is far from eyes. Even though God is far from eyes, you are not liking Him. Hence, reverse of reverse attitude is only the leftover way in your case. God may try in this way.

**2. Is it correct for a person to help the needy using the money of family members on whom one depends?**

[Mrs. Latha asked: Om Namaśśivāya Namaskāraṃ Swāmiji This is Latha I'm having a doubt I request You to clear my doubt. 2. Swāmiji I'm not working wherever I want to do some help to needy people I'm taking the help that's money wise from my husband or children for example if I want to help a person by giving food or clothes for the one who's in need. Is it correct because I'm not earning but when I want to help I'm taking help from my husband or kids.]

**Swāmi replied:-** When husband or kids give you money for your enjoyment, if you sacrifice it for poor reducing your enjoyment, there is nothing wrong in it because you are sacrificing your money only. You need not inform your charity to your people also in case they don't like such charity. Since the money belongs to them, they are also blessed by God.

### 3. For a married woman, is fulfilling one's duties towards one's family equal to leading a spiritual life?

[What's the dharma of a married woman Doing household work & taking care of the family is equal to leading a spiritual life. Please kindly guide me. Jai gurudev]

**Swāmi replied:-** When something is inevitable, do it sincerely feeling that it is God's work. There is nothing wrong in such feeling. But, actually spiritual work means the work done in relation with God. You can feel that your work is God's work, but, the actual reality is that God's work is only the God's work.

### 4. Is the suffering of animals also caused by their *karma*?

[Shri B Barik asked: Sincere Praṇām. I was thinking that only human beings are struggling for their past Karmas and animals suffer less. But after watching NGC and Discovery channels, I have seen that animals have their own struggles. The predators killing their preys mercilessly inflicting sever pains. Why animals also suffer ? Whether they also have accumulated past karma.? Regards, B Barik]

**Swāmi replied:-** The condemned souls in human life are thrown into the lives of animals. Condemned souls mean the souls in human bodies concentrating on the aspects like eating food, drinking, sleep and sex only. They do not bother about God. The aspects on which they are fully concentrating are fully available in the life of animals and hence, the human life is again unnecessary for them. The wild animals do sins by killing other animals. Such wild animals are born again as soft natured animals to be killed by the wild animals. These soft animals are born again as wild animals to kill the wild animals born as soft animals. This is a cycle process running continuously without the chance of human rebirth. The deeds give their related fruits to a soul born as human being or animal. The sympathy has no justification because you have seen only a part of the scene. You have seen only the hanging of the criminal and sympathise him, but, you have not seen the crime of that criminal in which he killed several innocent children! The ignorance of total scene is the cause for your irrational sympathy. All the souls are children of God only (*Ahaṃ bījapradah pitā— Gītā*). But, God has no sympathy since He is omniscient knowing the total picture (*Tānyahaṃ veda sarvāṇi— Gītā*).

### 5. Why is there a gap between theory and practice?

[Shri Bharat Krishna asked: Pādanamaskāraṃ Swāmi, Swāmi, I have been reading a lot of Your discourses. With Your grace I don't have much work at the office and there also I am reading Your discourses and enjoying it nicely. Thank You



so much for giving so much free time and also a good house in a beautiful place for learning the knowledge given by You Swāmi. While reading those discourses and discussing with elder devotees I have got some doubts and questions, please clarify them Swāmi.

Swāmi, while I started reading Your knowledge I found a lot of difficulty and got too many doubts. That time Dr. Nikhil sir helped me by clarifying all my doubts. As I kept on reading I feel that now I don't have any difficulty understanding them. I am so excited to read what is there next and keep on reading about 50 pages at once. Later on while discussing with Devi Mam, she told me that what I understood is not even a bit of what I have to yet understand. I too totally agree with what Mam told because if I had really understood them, I would have developed selfless devotion and served You happily all the time. But that is not happening. Theoretically I have the feeling that I understood the knowledge but practically very little progress is there. Only You know If I had really progressed at least a little in my journey towards You. Please tell me why there is so much of a gap between my assumed theoretical understanding and the understanding what Devi mam meant? Also please tell me what that gap is?]

**Swāmi replied:-** Along with theoretical devotion, at least some practical devotion to God must exist since the latter is a proof for the former. Theoretical devotion is also very important since it is the mother of practical devotion and in the case of God theoretical devotion must exist since God is not a beggar expecting help from you. For a beggar mere practical sacrifice is sufficient, but, for God both devotions are necessary. The practical devotion alone brings the divine fruit for the soul like a mango plant brings mango fruit. The water (knowledge) and fertilizer (devotion) are also equally essential so that practical service and sacrifice (mango plant) can be alive and grow to give the fruit. Of course, aspiration for the fruit in return must be also removed like the insects spoiling the plant. Balance between theory and practice is very essential.

## **6. How can I analyze the knowledge and resolve the hidden doubts in my mind?**

[Shri Bharat Krishna asked: Swāmi, with Your grace I got a Job just before this corona pandemic came. I moved to Bengaluru and am staying alone here doing my job. I am mostly alone at my office also, nobody disturbs me there. They give me work and leave me alone. My problem is that whenever I am with people around me, I am happy. If I am alone, I go into deep thoughts. Now I am reading Your knowledge. Hence I am thinking and analysing them only. Nikhil sir says that in spiritual path going slow is going fast. Sir also says that this lonely time of mine is a gift of God in order to do mananam. Earlier I used to think that I am 51% good

person and 49% bad person. This loneliness of mine made me think very deep (about Your knowledge) and now I am thinking that I am only 20% good and 80%bad. Although You are very close to me I feel that I am at a very very far distance from You. I am even afraid of slipping from this spiritual path. Nikhil sir says, I have to discover my deepest doubts by doing proper analysis (Mananam). When I met You in person, I told You that my mind is constantly thinking even after understanding and deciding that my goal is to serve You. You replied that I still have some doubts and I wouldn't have any more thoughts about this decision of mine if I had truly decided and determined to serve You. Please tell me how to find what doubts I have? If I don't know what doubts I have, how will I get clarifications from You? Also please teach me if there is an effective way of doing Mananam that helps me understand Your knowledge better.]

**Swāmi replied:-** Please read with patience all the spiritual knowledge rained by God Datta through Me. Then only, you will get all the doubts, which are hidden in your subconscious and unconscious states. Gopikās came to the state of highest sacrifice after spending many births as sages in spiritual knowledge. When the knowledge is complete without any doubt, that itself will force you into practical devotion. Knowledge is the longest academic year. Devotion is the inspiration to write the examination. The examination is practical service and sacrifice without aspiring any fruit in return.

## 7. Is there a game of hide & seek between God and souls?

[Shri Bharat Krishna asked: Swāmi, life seems to be a game of Hide & Seek between God and Souls. This entire earth is filled with hints that help us to find You but unfortunately many don't even realize that it's a game! With Your immense blessings I am starting to find more and more hints, I am happy to find them. I am starting to see different ways in which God is involved in my life. Everything seems to be a pre plan and it's most perfect. You keep giving hints to every soul until they know You exist. Once a soul discovers You and starts coming too close to You ignoring everything else, You start hiding and the Game starts! This Hide & Seek is a little different. A soul has to play it so well that God doesn't want to hide anymore before the soul. The trick is to develop pure devotion towards God, then God can't hide anymore.

Am I thinking correctly? If so, I like this game so much. Please bless me that I find and also understand each and every hint or clue that You are giving me without fail. Sorry for writing so much Swāmi, I want to explain my doubts in detail. Thank You so much for Your immense love and blessings Swāmi 🙏 ]

**Swāmi replied:-** What you told about hiding as a game is the hour of examination in the examination hall. The answers are hidden since you have already studied them during studying the spiritual knowledge

from Sadguru. The game you said is the last birth of sages as Gopikās, which is the actual examination. Even though God knows that you deserve the salvation-fruit, He has to conduct the examination for the satisfaction of all the other devoted souls. It is inevitable procedure. Hints are given during the academic period, but not in the time of examination.

### **8. Can You please bless us with *bhajans* on Yourself?**

[Shri Durgaprasad asked: Pādanamaskāram Swāmi, in bhakti Gaṅgā, You have composed and sung several beautiful bhajans on various forms of God with Datta tattva embedded in the bhajns. Can You please bless us all the devotees with some bhajans on Yourself as the present incarnation of Datta. This helps all of us to pray You as a form of direct worship. At Your lotus feet, -Durgaprasad]

**Swāmi replied:-** Since you are elevated in the knowledge and devotion of contemporary human incarnation, your request is worthwhile. But, when other ordinary souls observe this, they will misunderstand Me as self-boaster with climax of ego.

### **9. How can I overcome my habit of imagining rather than living in reality?**

[Ms. Bhanu Samykya asked: Pādanamaskāram Swāmi, I feel more entertained by making imaginations rather than living in reality. I imagine interacting with someone I like. I imagine myself playing a role of desired character that I am not. It is more attractive and entertaining than interacting with people in my real life. There are no rules and limitations in imagination unlike reality. It's just like playing video games on phone with advanced features. Is it my ego that is making me live falsely in wishful interactions ignoring the reality which God has created? Is it a bad quality? How should I put effort to overcome this? - At Your Divine Lotus Feet, Bhanu Samykya.]

**Swāmi replied:-** If your imaginations are related with God, such imaginary world is far far better than this real life with these real human beings. If your imaginations are related to some human beings, such imaginary world is far far lower than this real world. Imagination about God is the purest theoretical devotion, which is the source of practical devotion that gives you the real salvation. Imagination or real practical life about God gives you the real fruit whereas imagination or real practical life about real human beings gives you only unreal fruits. It is the question of God and world, but, not about imagination and practical reality.

Chapter 30  
**CIDĀTMĀ AND CIDĀ'BHĀSA**

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

[September 24, 2020] **Dr. Nikhil said:**

Pādanamaskārams Swāmiji! You have refuted the presently-understood Advaita theory assuming that, as per Advaita, the awareness produced from food is treated to be Brahman (God). However, Advaitins say that they have never claimed that the awareness produced from the nervous system, due to the energy obtained from food is Brahman. They say that the nervous awareness is only a reflection of the Brahman. They say that the Brahman is the original awareness (pure consciousness), which is independent and absolute.

Swami Vidyāraṇya's Pañcadaśī is an authoritative Advaita Vedanta text that explains this difference between the original independent awareness (*Cit-Brahman*) and the reflected awareness (*cidā'bhāsa*) in Chapter 7. This theory of reflection (*Pratibimba Vāda*) was developed and became popular after Śrī Śaṅkara, by the *Vivaraṇa* school of philosophy. But Śrī Śaṅkara's *Brahma Sūtra bhāṣya (Ābhāsa eva ca. 2.3.50)* also includes this concept. Similarly, the other popular theory of limitation or *upādhi*, which also was developed later by the *Bhāmātī* school, is also seen in Śrī Śaṅkara's commentary. These theories of reflection (*pratibimba*) and limitation (*upādhi*), help us understand that the individual soul is not directly the highest Ātman or Brahman, but it is not different from it either, in a fundamental sense. It is seen to be different on account of the different *upādhis* (individual body-mind complexes). Alternatively, the awareness of the various *jīvas* can be considered to be reflections of the Ātman. Given below is a general outline of the Advaita philosophy, with a focus on Chapter 7 of the Pañcadaśī.

The nature of Brahman, as per Advaita, is *Sat-Cit-Ānanda* (Existence-Consciousness-Bliss). *Sat* means that Brahman is the absolute and eternal existence that remains unchanged in the three periods of time, namely past, present and future (*trikāla abādhitaṃ satyam*). *Cit* means that Brahman is of the nature of pure consciousness. Brahman is the independent awareness (*svayaṃ prakāśaḥ; svataḥ siddhaḥ, svayaṃ bhāti*), which does not depend on matter, energy or a nervous system. Declaring that Brahman is of the nature of pure consciousness is not in contradiction with the Vedic statements that say that Brahman is unknowable. *Cit* is the universal independent knower (subject). All things (objects) are known due to It (*Anubhāti sarvam; Manaso mano yat—Veda*). All objects and creation itself are derived from *Cit*, so no item within creation, including the mind or the intellect, can know *Cit*, which is the subject. *Ānanda* means that Brahman is unrestricted, eternal bliss. *Ānanda* is not different from

*Ananta*, which means limitless, since wherever there is any limitation or bondage, there cannot be complete bliss.

In this context, the nature of Brahman or Ātman as independent pure consciousness (*Cit*) is of specific relevance (*Cit-svarūpaḥ Ātmā*). So, it can be called *Cidātmā*. It is also said to be the *Kūṭastha* since it is the highest and unchanging and *Asaṅga* since it is unassociated with all qualities. It is the source of the five elements starting with space and of the whole of creation (*Ātmanaḥ ākāśaḥ sambhūtaḥ...*). All of creation is only an unreal superimposition upon the Ātman (Brahman), which is the substratum. The world is not totally non-existent (*asat*). It is an unreal illusion that is based on a real substratum, which is Brahman. So, creation is not called non-existent (*asat*), but unreal (*mithyā*). Brahman, being the independent substratum, is said to shine independently (*bhāti*) and illuminate everything in creation, while everyone and everything in creation only reflects (*anubhāti*) Its light.

Within this creation, there are living beings including human beings. They too have awareness, but it is a dependent awareness, requiring energy and a material nervous system. This awareness is not the original *Cit* (Brahman), which is the source-awareness. It is said to be *cidā'bhāsa* or reflected awareness, which only has a (superimposed) existence in the *Vyavahāra Sattā* or the plane of transactional reality (creation). In the plane of the absolute reality (*Paramārtha Sattā*), which is the state before creation, *cidā'bhāsa* has no existence. So, it is unreal.

The individual is called the *jīva* or the *puruṣa* (*Annāt puruṣaḥ*) and is a composite of two items namely the *Kūṭastha* (*Cidātmā*), which is the substratum and the *cidā'bhāsa*, which is an illusion. Thus, the *cidā'bhāsa* is a mutual superimposition (*Anyonya adhyāsa*). The *jīva* cannot be the *cidā'bhāsa* alone, since the *cidā'bhāsa* is an illusion and an illusion requires the existence of a substratum. An example is that a person's image (*cidā'bhāsa*) in a mirror cannot exist without the person (*Cidātmā*). Creation or an individual within creation can never exist, even for a second, without Brahman. This is a very important concept because it forms the basis of the identity between God and the individual. If the individual were only *cidā'bhāsa*, there would be no possibility of any identity between the individual and God. But, in that case, *cidā'bhāsa* would have had an independent existence. That would lead to two independent absolute existences, namely (1) the creation of which the *cidā'bhāsa* is a part, and (2) Brahman. So, it is important to accept that the *jīva* or the individual is a composite of the real Brahman and the unreal *cidā'bhāsa*. That is why, in an absolute sense—when the unreal *cidā'bhāsa* is removed—the *jīva* is found to be non-different from Brahman (*Jīvo brahmaiva nā'parāḥ*). In the transactional plane (*Vyavahāra Sattā*), the differences between one *jīva* and another *jīva*, *jīva* and creation and *jīva* and Īśvara remain. The *jīva*, therefore, remains under the control of Īśvara's *Māyā* (cosmic illusion) and can get liberated only by the wish of Īśvara (*Īśvarānugrahādeva...—Avadhūta Gītā*).

The ordinary person is an ignorant individual (*ajñānī*). He feels that he is body-mind complex (*dehātma buddhi*). He feels he is the doer (*kartā*) of actions and the enjoyer (*bhoktā*) of results. He is a *jīva*, which means, his 'I' or self-identity consists of the mixture of *Kūṭastha* along with the *cidā'bhāsa*. The self-realized person or the *jñānī* has discrimination (*viveka*). He can discriminate between the *Kūṭastha* and the *cidā'bhāsa*. In mundane transactions in the world, he knowingly treats his self-identity to be the same *jīva*. But in his deeper understanding, he knows that *cidā'bhāsa* being unreal, his true identity is only the *Kūṭastha*. He realizes his true identity with the Brahman (*Ahaṃ Brahmā'smi*).

There are seven stages of ignorance and realization or of bondage and liberation. The first three stages describe how souls have got into the present state of bondage (*bandha*), while the last four describe how one comes out of the bondage and attains liberation (*mokṣa*). These seven stages are listed below:

1. **Ajñāna:** *Cidā'bhāsa*, due to involvement with *saṃsāra*, forgets its self-identity as the *Kūṭastha Cidātmā*.
2. **Āvaraṇa:** *Cidā'bhāsa* thinks that *Cidātmā* does not exist (*asat-āvaraṇa*) or that It cannot be experienced (*abhāna-āvaraṇa*).
3. **Vikṣepa:** *Cidā'bhāsa* thinks that it is the *kartā* (doer) and *bhoktā* (enjoyer).
4. **Parokṣa jñāna:** The Guru preaches "You are *Kūṭastha*"; "*Tattvamasi*". It is only indirect knowledge. But it leads to the removal of "*asat-āvaraṇa*", which is the feeling that there is no Brahman.
5. **Aparokṣa jñāna:** Later, by reflecting and meditating on the Guru's preaching, the *cidā'bhāsa* gets direct knowledge of *Kūṭastha*. It leads to the removal of "*abhāna-āvaraṇa*" or the feeling that the Brahman is not experienced."
6. **Śoka nivṛtti:** The result of the above is that all miseries, which were due to the assumed doership (*kartṛtva*) and enjoyership (*bhoktṛtva*) vanish.
7. **Trṛpti:** Complete satisfaction is attained and all desires to accomplish acquire or enjoy cease. This unrestricted, everlasting satisfaction itself is *ānanda*. The one having such satisfaction is a *jñānī*.

Based on the above outline of Advaita Vedanta and the 7th Chapter of Pañcadaśī, I request You to kindly clarify Your refutation of Advaita, specifically on this aspect of awareness. Your servant. Nikhil].

**Swāmi Replied:-** Certain introductory points are mentioned, which are:-

- a) In the following message the word "You" represents the false Advaita philosophers only and not Dr. Nikhil, who represented them through the above question. Śaṅkara told monism for atheists, but, unfortunately theists took it for them!
- b) Followers of the commentaries of the three divine preachers took how the commentary was written and not why the commentary is written in such a way. A scientist told that

science explains how the earth rotates on its axis and not why the earth rotates on its axis! Since Śaṅkara was surrounded by atheists, He has to speak the monism in order to bring them to the correct path of theism and then slowly convert them into devotees. **The preacher has to follow the opinion of a violent disciple in order to be congenial with him in initial stage before introducing the right point that will be opposed by him initially.**

- c) A concept shall be introduced in the beginning and thorough discussion must be given to project the concept completely. Then only simile shall be given either for a part of the concept or for the complete concept. Based on the strength of procedure of the simile the concept shall not be decided! The illusory snake may disappear on realisation of the rope, but, the illusory world may not disappear at all if the basic unimaginable God is not seen or understood or even imagined!! We must also remember that the illusion can never happen to the basic rope (God) itself!!!
- d) In this topic I have used the concepts of science also along with the concepts of ancient logic (*Tarka śāstram*). There is no difference between science and *Tarka śāstram*. In both only concepts of items of imaginable creation are analysed (*Tarkyante padārthāḥ asmin iti Tarkaḥ*). In fact, science is more valid than ancient *Tarka* because science has experimental proof whereas *Tarka* has only theoretical discussions based on logic of intelligence. In ancient *Tarka* sound is said to be characteristic of space (*Śabdaguṇaka ākāśaḥ*). In reality sound can't travel in space. It appears as if it is traveling in space. It is propagated by the collisions of moving air molecules, which are unseen by eyes. **For this reason only, very big sounds of blasts are not heard on the earth since space without air exists above the earth after some distance and sound is unable to travel through that airless space.** Science also proved that awareness is generated from inert energy as its specific form of work in functioning specific brain-nervous system. This condemns that awareness is unimaginable God.
- 1) We never told that the Advaita philosophy of Śaṅkara is wrong and that He was ignorant of the ultimate truth. We agree the total Advaita philosophy as it is fully applicable in the case of human incarnation

like Śaṅkara Himself. We strongly believe that Śaṅkara is the incarnation of God Śiva and also believe that Rāmānuja is the incarnation of God Viṣṇu whereas Madhva is the incarnation of God Brahmā. Since these three Gods are one God Datta, the three philosophies are one and the same, but differ due to the difference in the levels of receivers during their times (In fact, the followers of Rāmānuja and Madhva say that both are incarnations of servants of God called Ādi Śeṣa and Vāyu respectively, but, we say that both these are also God only.). If the philosophy of Śaṅkara is true, does it mean that the other two philosophies are wrong? If both philosophies are not wrong and true, why both philosophies differ from the philosophy of Śaṅkara? If all the three philosophies are correct, why is this difference between three philosophies? Śaṅkara says that soul is God, Rāmānuja says that soul is part of God and Madhva says that soul is different from God. **You are worried about the difference between the philosophy of Dattaswāmi and Śaṅkara only, but, what do you say about the difference between the three divine philosophies?** The philosophy of Datta Swāmi is to correlate these three philosophies and naturally differs from the philosophies followed by the followers of these three divine preachers. When the heart of the three divine philosophies is taken out from the misinterpretations and misunderstandings of the followers, you will find unity among all the four philosophies. We are only refuting the two extremities that every soul is God (Brahman or Parabrahman) and that no soul is God. Both these extremities are like flood and draught. We strongly refute that every soul is already God. We also strongly refute that any soul can become God by its effort (*Sādhanā*) since any soul becomes God only when God wishes to become human incarnation to do some welfare to the world. **The soul can't ascend to become God whereas God can descend to become human being called human incarnation.** We strongly refute that any soul can become God by constantly remembering that it is God (*Ahaṃ Brahmā'smi*). The reason is that if the soul becomes God in this way, soul becoming God is possible by the effort of the soul itself. We say that the soul shall never have such idea to become God and shall not put even a trace of effort in that direction. The soul shall become pure by following the likes of God (justice and merit) and refusing the dislikes of God (injustice and sin) and shall become deserving to service of God through spiritual knowledge and



devotion to God. God will select a servant (even more than one) for the purpose of the divine work to preach true spiritual knowledge whenever it is spoiled by misinterpretations leading to wrong path and God merges with such selected servant to become human incarnation. The other servants will be following the human incarnation and propagate the spiritual knowledge in the line established by the human incarnation.

- 2) If interpretations of the followers alone are followed to understand the commentaries of the three divine preachers, you will find difference between the three philosophies even before the birth of this Datta Swāmi. If you are finding difference between the philosophies of Śaṅkara and Datta Swāmi, to solve this difference between both of us, first, you must try to solve the difference between the philosophies of the three divine preachers. You should have made this attempt even before the present attempt of finding a solution to solve the difference between Śaṅkara and Datta Swāmi! If you understand one basic important point that these three divine preachers were Sadgurus trying to bring misled people of their times to correct path without worrying about the truths of scriptures, you will not have any problem in correlating any divine preacher with any other divine preacher. A scholar is always worried about the truth of the statement of the scripture and does not bother about the fate of the strongly misled public existing in that time. A powerful bull is running in wrong path and you want to stop the bull immediately, which is not possible for anybody. A clever fellow caught the bull and is running along with the bull for some time in the wrong path so that the psychology of the bull will feel that no opposing person is with it so that it will be in normal mood without changing to violent mood against the opposing controller. After running along with it for some time, the bull feels that the runner is its friend and stops even with little effort of the clever person (*Dhāvat-vṛṣabha-nigrahaṇa-nyāya*). Then, the bull can be stopped and can be brought to the right path. This is what happened in the time of Śaṅkara, who was fully surrounded by atheists (Buddhists and Pūrva Mīmāṃsakas), who were very rigid in believing that no external God exists. There is no other way for Śaṅkara than to follow the atheist for some time to make him theist and then make him devotee. He followed the atheist saying that there is no God externally and that the atheist himself is God. The atheist himself is

God, the atheist exists and hence God exists. The atheist became theist. The atheist questioned Śaṅkara that why he is unable to create even a small stone while God created this entire world. This difference is told in the Brahmasūtras. Then Śaṅkara told that even though theoretical knowledge about monism is obtained by the removal of *Ajñānā'varaṇa*, the practical knowledge about monism is not obtained due to existence of *Ajñāna vikṣepa*. He showed the example of continuation of shivering even though the dream tiger is realised after awakening from dream. He told that mind shall be purified from sins and God shall be worshipped to help in getting practical monism. Now, the journey of Śaṅkara stopped since the atheist-converted-theist became devotee of God. Now Rāmānuja appeared giving intermediate relief by saying that soul is inseparable tiny part of God though not total God. The receiver-disciple reduced his ego from 100% (in the time of Śaṅkara) to 50-10% (in the time of Rāmānuja). Now Madhva appeared revealing the final picture by saying that the soul is separate servant of God and by this the ego of the receiver is reduced from 50-10% to 0%. The same God Datta appeared as three divine preachers in various times and turned the atheist into a strong devotee.

- 3) You say that the individual soul or *Jīva* is a false reflection of *Cit* or God. But, Rāmānuja says that *Jīva* is a part of the original God. How to correlate these two basic concepts? However, we also agree that this world is relative reality based on the concept of illusion only because otherwise miracles of God like creation, control and destruction of world can't be explained if the world is another absolute reality like God. We can clarify that the illusion is not in real sense in the case of God because such created illusory world appears as clear as the absolute real reality for the entertainment of God due to His unimaginable power called *Māyā*. To enjoy the entertainment fully God may forget Himself for some time, but, will come out of illusion at least for 5 minutes. If this soul is God, it shall come out of the illusion for 1 minute at least and prove that it is God in practical reality by creating a small stone at least if not the entire world. The Advaita philosopher escapes this saying that the miracle is unreal since the world other than God is unreal and the miracle is a part of world! He says that he alone is real and everything else is unreal and hence, the proof is unreal! He is unable to do this simple miracle (which can be done by even a demon) even after constantly

murmuring that he is God throughout his life! Hence, the conclusion is that this illusion (from the point of God only such illusion is not real) is perfect truth for the soul as true as the soul itself. This entire world is ineffective illusion for God only and the soul itself is a part of such illusion. The observer (soul) of serpent on the rope is a part of the illusory serpent (world) only and not real rope or part of the real rope (God). If the observer (soul) is a part of rope, it can't get real illusion since illusion is ineffective in the case of God or rope. If the soul is a part of illusory serpent, illusion is also not for the serpent (and not for the soul also since soul is a part of illusory world) and is for the seer of the illusory serpent only, who is separate from serpent and rope. God is the seer allowing illusion on Him for full entertainment, but, the illusion is unreal only for God. Hence, who is affected by this illusion? Only the Advaita philosopher is affected by the illusion that he is God due to misunderstanding the background of Śaṅkara.

- 4) We fully agree that this world is an illusion from the point of God, who is the seer (*Drasṭā*), but not affected by the illusion at all. In such case, every part of the world is illusion including the soul. Any part of the world can disappear on seeing God, then, why do you confine to soul only that the soul (so called *Cidā'bhāsa*) alone disappears and God alone is leftover? You may say that soul alone can see and other inert things can't see and hence, only soul is mentioned. Let us agree to your point. In such case, how did you mention that soul alone can know itself and other things can't know the soul and based on this, you interpreted that soul is unimaginable since soul only can grasp itself and no other inert things? What a fantastic fun is this? Can we say that a subject called mathematics is unimaginable because it is not grasped by inert things, which are other than human beings! If you say that other things mean other persons, it becomes absurd because any person can grasp the soul with the help of the spiritual preacher! This is the climax of foolishness of ignorance. All the Vedic statements say that no human being can understand God and this is the definition for the unimaginable nature of God. Can anybody say that God is unimaginable because no inert thing can understand God? Then, it means that awareness (non-inert human beings) can understand God. The Veda and the Gītā deny the understanding of God by any non-inert human being also since non-understanding ability of inert

things is well known to everybody. If you say that *Cit* or *Cidātmā* or God alone knows itself and no other awareness-being can understand God, well, you are in our correct line in explaining the meaning of the word “Unimaginable”. If you take the meaning of *Cidātmā* as unimaginable God and if you take the meaning of *Cidā'bhāsa* as the soul, where is the quarrel between both of us? We say that illusory soul is a part of this entire illusory world, which is *Cidā'bhāsa* only.

- 5) We are only advising you not to call God or Brahman as *Cit* or *Cidātmā*. **You call the soul as *Brahmā'bhāsa* and not *Cidā'bhāsa* because soul is illusory product of Brahman or God and not illusory product of *Cit*.** If you make this small correction, we don't have any objection to the rest of the story of rope and illusory serpent. The reason is that when you utter the word *Cit*, immediately we understand the awareness generated by inert energy in the brain-nervous system. We don't get other type of unimaginable awareness to our mind on hearing the word *Cit*. Call God simply “Unimaginable” justifying the meaning of the word that you are unable to know the nature (**Svarūpa lakṣaṇam**) of God. The unimaginable God is doing several works in which thinking is one. God burns this creation in the end (*Attā carācara-grahaṇāt-Brahmasūtram*) and burning is a work done by God like thinking. By thinking God is not understood as *Cit* because by burning God is not understood as fire or inert energy. **The omnipotent God can do all works and thinking is one of all those works.** By the thinking-work do not conclude God as *Cit* just like you do not conclude God as fire by burning-work. Don't say that God is decided as *Cit* by the 5<sup>th</sup> Brahmasūtram (*Īkṣateḥ nā'śabdām*, which means that *Īkṣateḥ na* = Brahman is not inert because Brahman thought to create, *Aśabdām* = Veda did not say inert substance as the cause of creation). This Brahmasūtram denies that God is inert, but, did not say directly that God is non-inert awareness. This sūtram can be interpreted in a better way like this:- *Īkṣateḥ na* = since God thought to create, don't conclude that God is awareness, *Aśabdām* = the reason is that God can't be expressed by any word since every word conveys its meaning as relatively real item only. The conclusion is that God is unimaginable and beyond both awareness as well as inert energy-matter.
- 6) We agree that world including soul is illusory serpent and God is the real rope from the viewpoint of God even though God is not affected

by the illusion. God seems to be affected by the illusion for some time only for real entertainment by making the world as clear as perfect reality and at any time, God can come out of illusion. Even during the illusion, God is basically aware of illusion. For illusory soul, illusory world is not illusion at all. Hence, neither God nor soul is affected by the illusion. When you compare God (called as *Cidātmā* by you) with the soul (called *Chidā'bhāsa* by you), are you taking non-mediated unimaginable God or mediated unimaginable God (either energetic or human incarnation)? You can't take non-mediated unimaginable God (since it is established clearly that unimaginable God can't be understood as awareness), there is no question of reflection of unimagivable God as soul. The word reflection (*Ābhāsa*) shall be taken as X, which is not Y even though X looks like Y and is experienced as Y externally (*Āsamantāt bhāsate cā'nubhūyate ca sadvat iti 'ābhāsaḥ*). You can't compare unimaginable God or absolute reality with imaginable soul or relative reality through any effort. You can take human incarnation like Kṛṣṇa to be compared with ordinary human being. In both there is similarity as well as the difference just like between electrified wire and ordinary wire. A human being is mere medium whereas Kṛṣṇa is the same medium merged with unimaginable God.

- 7) You have shifted your basic party itself when you had to face lot of inconvenience with such misunderstood monism. You have created a convenient theory by saying that God is not the soul because God and soul are associated like real rope and false snake (Of course, we are happy that you have recognised that soul is a part of illusory world.). You say that soul is not God like false snake is not the real rope. Then, who told that soul is God (with two affirmatives like 'eva' and 'Nā'paraḥ' in "*Jīvo Brahmaiva Nā'paraḥ*")? Does this mean that soul is not real Brahman and is false Brahman only? To support the monism between Brahman (God) and soul, who brought this long discussion of "that stout person seen in Kāśī is this lean Devadatta seen in Kāñcī" (*so'yaṁ devadattaḥ*) taking "*Jahadajahat lakṣaṇā*". The *Jahat* part is the neglected point of difference between stout Devadatta and lean Devadatta. The *Ajahat* part is stressed point of similarity between the same Devadatta seen in different places at different times. Similarly, "that omniscient God is this ignorant soul due to common awareness" is explained. The *Jahat* part is the difference between omniscient and ignorant natures of God and soul

respectively. The *Ajahat* part is the awareness, which is common to both. What is the final conclusion? It is only that both God and soul are one only based on the stressed *Ajahat* part. Who told this monism? Did Datta Swāmi tell this? Who discussed this at length in support of monism while discussing “Thou art that (*Tat Tvam Asi*)”? Did the disciples of Datta Swāmi discuss this? *Jahadajahat lakṣaṇā* is a mixture of *Jahat lakṣaṇā* and *Ajahat lakṣaṇā*. In the first there is difference only and in the second there is union. The example of first is to say that a village exists in Gangā river (*Gaṅgāyāṃ ghoṣaḥ*). This means that the village exists on the bank of the river separately and not in the river united with the river. The example of the second is to say that the bamboo-stages are shouting (*mañcāḥ krośanti*). This means that the people united (or standing on) with bamboo-stages are shouting to drive away birds from the fields.

- 8) The work done is not the doer. Somebody is walking. Walking is not the walker. Talking is not the talker. Similarly, knowing must not be the knower. Knowing is knowledge depending on the will of knower (*draṣṭā*). *Cit* is knowing or knowledge. If you confine “I” to the knower only, the process of knowing is also knower. Known object is different from knower. There are only two categories, which are knowledge (*dr̥k*) and knowable object (*dr̥śyam*). The identity of knower and knowledge is agreed in the case of *Cit*, which is a relatively true item (human being) of the creation. The knowable object can be a human being (knower) also for another knower if a person is seeing another person. Hence, a knower can be a knowable object also. The reverse is not true, which means that a knowable object need not be a knower only because even inert things can be seen by the knower. Imaginable Knower and imaginable knowledge are awareness whereas knowable object can be awareness as well as inert thing (non-awareness). All this is true in the analysis of the relatively true awareness, which cannot be applied in the absolutely true God.
- 9) The Veda says that God is unknowable or unimaginable to any human being (*Yasyā'matam..., Yato vāco..., Yo buddheḥ parataḥ..., Na methayā..., Atarkyaḥ...* etc.). Gītā says that no human being can know God (*Mām tu veda na kaścana...*). The Brahmasūtras also mention that God is unimaginable in the beginning stage of the *Sūtrams* itself. The first *Sūtram* says that enquiry about God will be made. It means that the inherent nature (*Svarūpa lakṣaṇam*) of God

will be revealed. The second Sūtram says that God is something that creates, controls and destroys this world. This is only associated nature of work (*Taṭastha lakṣaṇam*) done by God, which does not reveal even a trace of His inherent nature. This means that God is unimaginable to any human being. The Gītā also says that nobody knows the original unimaginable God (*Mām tu veda na kaścana...*). Here, the word “I” denoted by “Mām” indicates the unimaginable God merged with Kṛṣṇa.

**Explanation of *Svarūpa lakṣaṇam* and *Taṭastha Lakṣaṇam*:-** *Svarūpa lakṣaṇam* or inherent quality is useful to identify the possessor of inherent quality. Ex: “This brown cow belongs to Devadatta (*Kapilā gauḥ devadattasya*)”. The cow may be in any place, we will identify it by its inherent brown colour and hence, this is real identification. *Taṭastha lakṣaṇam* or associated quality, which is temporary and will not be useful to identify the possessor of that quality. Ex: “The cow, which is eating grass on the south border of the field of Yajñadatta belongs to Devadatta (*Yajñadattasya kṣetra-dakṣiṇasīma-trṇāśana-parā-gauḥ devadattasya*)”. The cow may go to some other place by the time we go to identify the cow of Devadatta and hence, this is not real identification. Similarly, if we give the associated characteristic of unimaginable God as creator, controller and destroyer of this world, it is not real identification of God because by this no inherent characteristic of God is given for real identification.

- 10) You say that God is *Sat* (True existence), *Cit* (Awareness) and *Ānanda* (Bliss). We agree that God is true existence since He is the absolute reality. The Veda also says that the only knowledge about God is that He is absolute reality (*Astītyeva upalabdavyah, Sadeva somya... - Veda* ). If God is awareness and bliss, the Veda should have told “*Cidānandaḥ astītyeva...*”. The word ‘eva’ is affirmative meaning that the available information about God is only that He exists. Even angels and Sages do not know the nature of God (*Na me viduḥ suragaṇāḥ, Prabhāvaṃ na maharṣayaḥ... - Gītā*) since even god Yama says that even angels are still discussing, how he can also know about God (*Kathametat vijānīyām...*). If this is the status of God, how can you say that *Cit* is God? *Cit* is essentially inert energy existing in the form of specific work and is seen in the electronic instruments as pulses of inert energy when the awareness is exposed to the screen. If one is thinking much, the pulses are prominent and if one is peaceful, the pulses are very much insignificant. The Veda and

the Gītā say that awareness or soul can be seen (*Drśyate tvagrayā...*, *Paśyanti jñānacakṣuṣaḥ...*). The material of *Cit* is inert energy called as Ātman as said in the Gītā (*Sthānuracalo'yam...*). Ātman means that which spreads in the space. As the body grows, the brain-nervous system also grows and more inert energy is converted into awareness spreading in the system and hence, *Cidātmā* means the awareness (*Jīva*) essentially made of inert energy (Ātman). God is called as Ātman (*Ātmana ākāśaḥ...* - Veda) not in the sense that God spreads in the space, but in the sense of the important and most precious central controller of the world like soul controlling the body.

- 11) The Gītā mentions two categories clearly:- a) *Puruṣa* or God or creator and b) *Prakṛti* or creation. The awareness is mentioned under *Prakṛti* but not *Puruṣa* (*Prakṛtiṃ viddhi me parām, Jīvabhūtām...*). *Cit* or *Cetanā* or individual soul is mentioned in the category of creation or *Kṣhetra* in the Gītā (*Saṅghātaḥ cetanā dhṛtiḥ*). *Cidātmā* means individual soul existing in the body. *Kūṭastha* also means the same individual soul existing in a group of systems called *Kūṭa* or body. The individual soul is said to be relatively eternal with respect to the perishing gross body (*Na hanyate hanyamāne śarīre...* - Gītā) and this does not mean that the individual soul is absolutely eternal God (*Kūṭastho'kṣara ucyate...* - Gītā). Here, *Akṣara* in this context means only relatively eternal and hence, this relative awareness is imaginable and belongs to *Prakṛti* only.

Even the soul is called *Puruṣa* since it is most important in the creation comparable to God. Then, God is called *Puruṣottama* in a different type of classification (*Puruṣottama* or God, *Puruṣa* or soul and *Prakṛti* or creation). The word *Kūṭastha* can be used for God also in the sense that He is the central controller of the world made of different categories, called *Kūṭa*. The word *Akṣara* applies to God also in the sense that He is absolutely eternal. The meaning of *Akṣara* varies with the context.

- 12) *Cit* means a specific work form of energy capable to know or observe or note any knowable or observable item. When anybody hears the word "*Cit*", immediately the meaning striking his mind (*Śābdabodha*) is the above relative awareness only. Such meaning of *Cit* also reveals on analysis that it is totally dependent on inert energy produced from food and functioning materialised brain-nervous system. The inert energy becomes awareness in this specific system



like electricity becoming specific grinding work in specific grinding machine and specific cutting work in specific cutting machine. This is the work involved in transferring the information from senses to brain in which awareness in brain receives the information. Nobody can get the meaning of the word *Cit* as that which is the awareness independent of inert energy and brain-nervous system. If *Cit* is independent God, understanding the meaning (*Śābdabodha*) is impossible. The *Cit* that is understood by everybody is generated after deep sleep (when brain-nervous system starts functioning) and disappears in deep sleep (when the resting brain-nervous system does not function). Such *Cit* having daily birth and death (*Atha cainaṃ nityajātam... - Gītā*) can't be God, who does not have birth and death.

- 13) The word '*Cit*' can be understood from verbs like '*Cetati*' (*Parasmai pada* of *Bhvādigāṇa*) and '*Cetayate*' (*Ātmane pada* of *Curādigāṇa*) in the sense of awareness or noticing some object externally (*Citī - samjñāne*) or some thought internally (*Smaraṇeca*). If you confine the meaning of *Cit* simply to notice something internally and externally and if you don't go into the background like inert energy from digestive system and its conversion into awareness, you can mention that God also has such awareness only as an ordinary human being having such awareness. Based on this similarity the ordinary human being shall not claim itself to be God. Even a king and a beggar have such similar awareness, which is relative in both. In fact, between them more similarity exists like common brain-nervous system and inert energy also. Based on this similarity, can the beggar claim to be the king? The Advaita philosopher says that the same beggar was a king in the past (*So'yaṃ Devadattah*). He will also say that *Cidātmā* or God and *Cidā'bhāsa* or soul are also essentially one and the same because of the essential material being the same in both, which is inert energy transformed into specific work energy. This point is true between king and beggar (whether both are two states of the same human being or both are two human beings). But, this point is not true in God and soul because the awareness in God is unimaginable due to absence of inert energy and brain-nervous system whereas it is imaginable in soul (human being) due to presence of inert energy and brain-nervous system as generating causes. The awareness in soul is essentially inert energy whereas in God, the awareness is

unimaginable. In God, awareness does not exist as an entity at all. In the case of God, the awareness means just the work of knowing or thinking only. Hence, in the case of God, awareness exists as work done by God only and not as a materialistic entity. It only means that God is doing the work of thinking due to His omnipotent and unimaginable nature or capability. In the case of soul, it is doing the work of thinking due to presence of materialistic awareness as an individual entity in which inert energy is the essential material.

- 14) Swāmi Vidyāraṇya is a great scholar, who wrote commentary on the Vedas. He is comparing *Cidātmā* or God with *Cidā'bhāsa* or soul. In both the same relatively true awareness must exist for comparison. If you take mediated God or human incarnation like Kṛṣṇa and an ordinary human being, both have the same relatively true awareness as individual soul. This soul in Kṛṣṇa became God since God merged with it fully. In ordinary human being the same relatively true awareness exists without God. The soul or relatively true awareness in Kṛṣṇa is God, but, the same relatively true awareness or soul in ordinary human being is not God. Both the basic relative souls exist as one (*ābhāsate*) and are experienced as one only (*Anubhūyate ca*). The second human soul looks like the first divine soul in our experience because both have relative awareness generated from inert energy and brain-nervous system. But, when the Gītā is coming out from Kṛṣṇa, we confirm that soul of Kṛṣṇa is God because of such unimaginable excellent spiritual knowledge (*Prajñānaṃ Brahma*). In this way, we can say that soul of Kṛṣṇa is *Cidātmā* and soul of ordinary human being is *Cidā'bhāsa*. However, this does not mean that unimaginable God is *Cit*. It only means that *Cit* (soul) of Kṛṣṇa became unimaginable God due to full merge of unimaginable God.
- 15) People are taking the word *Cit* to mean knowledge (*Jñānam*) and even unimaginable spiritual knowledge (*Prajñānam*), which is not correct. To say that God is *Cit* they quote “*Satyam Jñānam...*” and “*Prajñānaṃ Brahma*”. *Cit* means only mere awareness existing even in birds and animals. *Jñānam* means knowledge and *Prajñānam* means unimaginable excellent spiritual knowledge. Their argument is that since *Cit* or awareness is the basic material of knowledge or excellent knowledge, there is no difference between awareness and knowledge. Awareness is mere lump of gold. Knowledge means the golden chain. Can you purchase the lump of Gold and a golden jewel

for the same rate? The jewel requires lot of talent to design, which can't be neglected before gold so that any golden jewel can be purchased just at the basic rate of lump of gold.

- 16) The four great statements (*Mahāvākyas*) also can be interpreted in comparing God or human incarnation with ordinary human being. One is the unimaginable God or Creator appearing through medium and the other is imaginable human being (just the medium only), which is a tiny part of creation. As far as the external body and the internal soul, both are exactly one and the same because both are the same human beings from the point of relatively true soul and relatively true body. When two items have some similarity simile is used. If both have more similarity a type of simile in which the comparison word or *Upamā vācaka* ('iva' or like) gets dropped and the figure of speech is called '*Luptopamā vācaka upamā'lañkāra.*' "The face is pleasant like moon" is simile. "The pleasant face is moon" is simile in which comparison word is dropped. If the similarity is very high, the figure of speech becomes metaphor or *Rūpaka* in which "This is the pleasant face-moon". Due to very high similarity of both souls and bodies, both are presented in metaphor. I am God (*Aham Brahmā'smi*) means that I am like God in many points. You are God (*Tat Tvam Asi*) means that You are like God in many points. He is God (*Ayamātmā Brahma*) means that he is like God in many points. In both, the souls are made of relatively true awareness only, which is a specific work form of inert energy released and transformed into awareness in functioning brain-nervous systems of both bodies. Unimaginable God exists in merged state in the human being of human incarnation, but, He is not perceived in any way and hence, His highest similarity with human being is not at all disturbed in external sense. Thus, the three *Mahāvākyas* establish the total perceived similarity between both basic souls and both bodies. The fourth *Mahāvākya* brings the difference through inference. The human incarnation indicates the merged unimaginable God through unimaginable events called miracles and its miraculous knowledge is most important to give correct guidance to devotees and this shows difference (*Prajñānam Brahma*) between God and human being. The human being may have good knowledge (*Jñānam*), which can't be of the level of unimaginable spiritual knowledge (*Prajñānam*) of human incarnation. The word *Cit* is far below even knowledge of a scholar

and is far far below the excellent spiritual knowledge of human incarnation. ***Cit* means mere awareness present even in birds and animals and hence, you cannot use *Cit* or *Cidātmā* (awareness) and *Cidā'bhāsa* (false awareness) for God and soul respectively.** You can use *Prajñānam* (excellent true knowledge) and *Prajñānā'bhāsa* (knowledge appearing excellent but not true). These ***Mahāvākyas*** can also be interpreted in the sense that I, You and he as souls are very great in the creation (since soul is greatest and hence, called ***Parā Prakṛti***) based on the meaning of the word Brahman used to the greatest item in any category. The fourth statement can be interpreted as that the spiritual knowledge spoken by Sadguru or human incarnation is the greatest (***Prajñānam Brahma***), which is far greater than knowledge (*Jñānam*) of a human scholar. We can't bring mere awareness (***Cit***), which is present in birds and animals also into this picture simply because it is the basic material of knowledge. Even such comparison can be made among an animal, ordinary human being and scholastic human being because there is common basic relatively true awareness called *chit*. You cannot bring the *Prajñānam* into this comparison-picture because *Prajñānam* is the work done by unimaginable God, which is reflecting through the relative awareness of His medium.

- 17) The Sūtram quoted by you is “***Ābhāsa eva ca***” but not “***Cidā'bhāsa eva ca***”. We have no objection if the soul is told as illusion since it is a tiny part of very huge illusion called world. Soul is certainly the illusion of God. God is not ***Cit*** and hence soul is not false ***Cit***. The word *Cidātmā* can mean soul because ***Cit*** is relative awareness and *Ātman* means the inert energy pervading the awareness like gold pervading the chain (*Ātman* is from ‘*Atati*’ meaning pervading). *Cidātmā* can also mean the relative awareness or soul of medium of mediated God or incarnation with which *Ātman* or unimaginable God merged pervading it. Here, the word *Ātman* taken as God is not in primary sense (*Mukhyārtha*) but, in associated secondary sense (*Gauṇārtha*) because God is addressed as *Ātman* based on the reason that God is important in the world as *Ātman* is important in the body.
- 18) God is said to be omniscient, which means that He knows every bit of the creation regarding its past, present and future (***Vedāham... - Gītā***). Is this possible for the awareness generated from inert energy in brain-nervous system? In such case, there is no point of speaking

the word awareness in the case of unimaginable God. *Cit* or awareness is an item in the creation and every item in the creation is negated to be God (*Neti neti iti ācakṣhate tadvidah* - Veda). The creator and creation are the two isolated items because creator alone existed before creation. The link between creator and creation is unimaginable because we know only the links between imaginable items of imaginable creation. But, there is no link between unimaginable item and imaginable item in the creation because the entire creation is imaginable. Bliss also can't be attributed to God like awareness or *Cit*. Bliss is not God as *Cit* is not God. Bliss is one of the qualities of *Cit*. If bliss is God, there can't be a statement like "That is the bliss of God (*Sa eko Brahmaṇa ānandaḥ* - Veda)". When you say that this is the shirt of Devadatta, it means that shirt is not Devadatta.

- 19) In fact, Śaṅkara Himself defined the ultimate God as Parabrahman, who is totally unimaginable, hence, no word can mean God and silence alone can represent the ultimate God (*Mauna-vyākhyā-prakaṣita-Parabrahma-tattvam...*). The word Brahman means any greatest item in a category (*Bṛhi - Vṛddhau*). The Veda is greatest among Hindu spiritual scriptures and hence, the Veda is told as Brahman (*Brahmākṣara samudbhavam* – Gītā). God also can be told as Brahman being greatest among all the categories. To avoid this confusion, the word Parabrahman is introduced by Śaṅkara, which means other than any Brahman. In this sense, if you speak that awareness is Brahman (being greatest among all items of creation), we have no objection to say that *Cit* or awareness is Brahman. But, the unimaginable God is greater than *Cit* and hence, God is said to be other than Brahman or *Cit*. We have to be very careful with the meaning of a word with respect to a specific context. Otherwise, greatest confusion will result (*Śabdajāla mahāranyam, Citta bhramaṇa kāraṇam*).
- 20) In the Gītā, it is told that body is called *Kṣetram* and awareness in it is called *Kṣetrajña*. After telling this, Kṛṣṇa says that He too is *Kṣetrajña* (*Kṣetrajñaṃ cā'pi mām...*). Here, 'Ca' and 'Api' are used for double stress because each means too or also. If Kṛṣṇa has normal awareness like a human being, He need not say that He too has awareness. This word "too" with double stress means that He too does the function of awareness (process of knowing) even though He is not the awareness. This statement is told with reference to the

absolute unimaginable God represented by Kṛṣṇa. As such Kṛṣṇa is mediated God having relatively true awareness as soul with which unimaginable God fully merged (He merged with the body of Kṛṣṇa also as said in the Veda – ‘*Antarbahiṣca.*’ Since, body also became unimaginable God, it could lift the hill.). The mediated God can be told as relative awareness and relative body because the human being-component of human incarnation has such relative awareness only before merge with God. Even after merge, the relative awareness remains as it is, but, it attains the unimaginable nature of God due to merge. Since, unimaginable God is not awareness; there is no point of double awareness of God and Kṛṣṇa. Hence, when we say that God is not this relative awareness, we strictly mean that God here means only the original, absolutely real and unimaginable God called Parabrahman.

- 21) You have taken rope as substratum and illusory serpent as dependant on the rope directly. If rope is removed, serpent disappears. Hence, you say that God and soul are inseparable and exist as inseparable couple. Our answer is that the will of God is maintaining this world directly, which means that God is indirectly maintaining it. Even if the will of God is withdrawn along with its dependant world, God remains. God and world can't be taken as mud and pot or rope and illusory serpent having direct link. The creation of the world by God is compared to a magician and his exhibited magic show (*Indro mayābhiḥ pururūpa īyate...* - Veda). Śaṅkara also says the same (*Māyāvīva vijṛmbhayatyapi...*). The magic show is maintained by the will of the magician and it is not united with the body of the magician like a pot on the table. The defect in the magic is that the magician is showing the magic through a trick. In reality, the created magic show exists based on pre-arranged tricks so that the magic show appears as if it is created by the will of magician. This defect is removed by giving the example of a divine person doing a miracle in which the product of miracle exists independently outside the divine person. This example was finally chosen by Śaṅkara (*Mahāyogīva yassvecchayā*). This example is exactly the original concept itself because in this example God alone does the miracle and the divine person is mediated God. This becomes inevitable because there is no exact simile in the world for God because unimaginable item does not exist in this imaginable world. The creation processes like modification (*Pariṇāma*) and apparent

appearance (*Vivarta*) are not complete and indicate only the concept externally that God is the cause and world is the product. The complete simile for the process of creation of this world by the unimaginable God is the creation of an item through miracle by the same unimaginable God mediated by a selected human being. Of course, the ultimate indirect substratum is God only and the soul can feel that it is resting on God like pot on the table. God is not pervading the entire world in physical sense, but, in effective sense only. We can take that God is pervading all over the world as substratum. Since God knows every bit of creation and is omnipotent to control it, we can use the effective sense by saying that God is everywhere and that God is everything. When the Veda says that God is this entire world (*Sarvaṃ khalvidaṃ Brahma*), it only means that this entire world is under the control of God as His property (*Tadadhīna prathamā*). We can assume that the world is directly based on God and is directly pervaded by God in effective sense. If God pervaded everything, Rāma, the God can't kill Rāvaṇa, who is also God resulting in suicide of God!

- 22) *Māyā* means the unimaginable and wonderful power of God. God Himself is unimaginable. You can't have two unimaginable items because any number of unimaginable items results only in one unimaginable item. We speak that the unimaginable God did this miracle through His unimaginable power allowing the assumption of two unimaginable items. The reason is that all of us are accustomed to the dualism of possessor of power and power like sun and his light. For the convenience of our easy understanding such mode of terminology is used. Hence, *Māyā* is called the power and *Māyī* or the possessor of *Māyā* is called *Īśvarā* (*Māyāṃ tu prakṛtiṃ viddhi, Māyinaṃ tu Maheśvaram* – Gītā). In one sense, this creation is also wonderful and can be called as *Māyā* since the root word is in the sense of wonder (*Maya-vaicitrye*). In another sense, the unimaginable power of God called *Māyā* (or unimaginable God Himself) is the root cause for this world because the word '*Prakṛti*' also means root cause (*Prakṛtirmūlakāraṇe*). *Avidyā* is inherent characteristic of the soul, which means that the soul is ignorant and hence, the soul is called *Ajñā* (fully ignorant). But, the soul is also called as partial knower (*Alpajñā*). Both these words contradict each other. This can be solved like this:- The soul is fully ignorant about the unimaginable God and hence, *Ajñā* and knows this infinite world

partially, hence, *Alpajñā*. In fact, *Avidyā* means full ignorance and this is with reference to unimaginable God and not with reference to the world.

- 23) Śaṅkara said that God is attained in deep sleep (*Suṣuptyekasiddhaḥ...*) and the same is also told by the Māṇḍūkya Upaniṣat. This situation is possible in the human incarnation because in it only God exists fully merged with the selected human being. In deep sleep (*Suṣupti*), the awareness totally disappears and God alone is leftover, who has the potency to know everything about the creation. While speaking about the leftover God, He did not mention that God is *Cit*. He could have easily told “*Cideko'vaśiṣṭaḥ...*”, but told “*Tadeko'vaśiṣṭaḥ...*”. The word ‘*avaśiṣṭa*’ means the item leftover after negating every item of the imaginary world, which (leftover item) must be naturally unimaginable. Here, God existing as indirect substratum of the world is assumed as direct substratum of the soul (in the effective sense) and hence, God is told to be leftover when the individual soul or awareness disappears in the deep sleep. In fact, individual soul is a heap of thoughts (*Manomayaḥ*) bound by awareness. Here, in deep sleep the awareness alone disappears and the thoughts are existing as pulses in the faculty of memory chip called ‘*Cittam*.’ Awareness is like the current and *Cittam* is like the information disk in the computer.
- 24) If one Advaita philosopher gets his illusory awareness (soul) or *Cidā'bhāsa* to disappear by finding the real substratum *Cidātmā*, his illusory soul alone can't disappear because the entire illusory world shall disappear. If the tip of the tail of illusory snake disappears on finding the real rope, the entire illusory snake must disappear. **You can't see the illusory serpent without tail in any case!** Hence, this is impossible because the illusion is only for God, which is ineffective in reality and the illusion is not for the soul, which is a part of illusion or *Prakṛti* and is called as *Parā Prakṛti*. This illusion is very powerful and no soul can cross it (*Mama Māyā duratyayā... - Gītā*). God appears as inert energy in the first step of illusion, in the second step energy appears as matter and in the third step, energy appears as awareness. No soul can cross any of these three steps to find the God as substratum. Substratum means the ultimate indirect base like the magician (*Brahma pucchaṃ pratiṣṭhā... - Veda*). Substratum need not be direct base like the table on which pot exists. Here, *Pucchaṃ* means tail on which the body is resting. The tail is



resting on the ground. The tail is like the will of God standing between the body of the animal (world) and the ground (God).

- 25) Mutual superimposition in one example is not possible. If one finds the real rope, the illusionary snake disappears. Again it is not another superimposition so that the appearing real rope is illusory and its real base is the real serpent. In another place, a real serpent may appear as illusory rope as in the case of poet Tulasīdās (He was unable to bear temporary separation with wife, who went to her father's house in the night and climbed the wall with the help of a serpent thinking it as rope to reach the first floor in which his wife was sleeping!). Mutual superimposition is possible in two separate examples, but not in one place (one example). An ordinary human being may be mistaken as incarnated God and in such case, the spectator-devotee will not mistake him again as ordinary human being in the same time while viewing him as God. Similarly, the human incarnation of God may be mistaken as ordinary human being and in the same time, the human being is not viewed as God. You may argue that mutual superimposition is possible in the same example at different times just like God is mistaken as human being for some time and later on the human being is mistaken as God. This is not possible because the first step is correct and in the second step the human being is not mistaken as God (since really God is the reality and human being is mistaken illusion). Illusion existed only in the first step and there is no illusion in the second step because God is the reality and human being is illusion in both steps.
- 26) Science is the ultimate authority in the analysis of all the items of this imaginable world and it supersedes ancient logic (intellectual feats of theory only) in having experimental proof. Science clearly proves that awareness is a specific work form of inert energy while getting transformed in the specific brain-nervous system just like the inert electrical energy becomes specific grinding work in the functioning specific grinding machine and it becomes cutting work in the functioning specific cutting machine. From digestive and respiratory systems, food (sugar obtained from the inversion of starch) is oxidised into energy in the mitochondria of cells to liberate inert energy, which carries on various biological functions of systems in the body. The specific work done by this inert energy in functioning brain-nervous system is awareness or observation of the information of object carried by neurons in the brain-nervous system.

The awareness can be seen by our naked eyes on the screen of electronic instruments in the form of pulses of inert energy. The pulses are significant if the awareness is disturbed with tension and the same pulses are mild if the awareness is peaceful. When such direct proof exists before our eyes, to say that awareness is God is totally unscientific. Since God is unimaginable and invisible and does not belong to the imaginable world, even science fails to analyse God. Ancient logic may be defeated by science in the analysis of imaginable items of creation, but, science is also defeated in the analysis of unimaginable God. Demon Ghaṭotkaca might have defeated demon Alambuṣa, but, it does not mean that Ghaṭotkaca can defeat the divine arrow called “*Indraśakti*” (in fact, he was killed by this arrow).

- 27) Śaṅkara told that He alone is God (*Śivaḥ Kevalo'ham*), which means that all souls are not God. At the same time, He told that there is difference between soul and God (*Satyapi bhedāpagame...*). Here, He told that God is like ocean and soul is like a wave in the ocean. In this simile there is qualitative similarity and quantitative difference. The qualitative similarity is taken as the awareness and quantitative difference is taken as the difference between enormous power (*Sarvajña*) associated with ocean and little power (*Alpajña*) associated with wave. This imaginable world contains only souls and every soul is associated with little knowledge (or power) of the world and we don't come across with a soul having enormous knowledge. You may say that Kṛṣṇa is omniscient with enormous knowledge. But, Kṛṣṇa is not counted as a soul among human souls. He is considered as God due to full merge with the unimaginable God having enormous knowledge. Rāmānuja says that soul is a part of God like the wave is a part of ocean. Between part and whole there is qualitative similarity and this example stands for the souls in which the ego got reduced to some extent representing the middle state of Rāmānuja between Śaṅkara and Madhva. The first example (Śaṅkara's incapable disciples unable to drink molten lead.) in reality refers to souls getting their ego reduced to a trace only standing for Madhva's soul represented as servant before Master-God. The first example (disciples with full ego before the miracle done by Śaṅkara) in the prior state refers to the disciples started telling that they are also God similar to Śaṅkara because of the common awareness bringing 100% monism. They were brought from 100% ego to 1%

ego by the three divine preachers. This represents the transition of time of Śaṅkara to the time of Madhva. First, they drank wine along with Śaṅkara. Next, Śaṅkara drank the molten lead asking them to drink and when they failed, Śaṅkara told that He alone is God. The second statement (*Satyapi...*) was told by Śaṅkara while taking bath in Purī along with devotees with reduced ego and this stands for the transition of time of Śaṅkara to Rāmānuja since the latter told that soul is a part of God like wave is a part of ocean.

- 28) Śaṅkara established 100% Monism for the sake of 100% ego-atheists. Rāmānuja established 10% Monism for the sake of 50 to 10% egoistic atheists-converted-theists. Madhva established 1% Monism for the sake of 1% ego-theists-converted-devotees. All the three divine preachers agreed that awareness is common between God and soul. Madhva brought out almost full difference between God and soul except 1% similarity of awareness between God and soul. Rāmānuja was also almost in the similar line with Madhva by saying that soul is a spark of God-fire. He said that soul is inseparable from God whereas Madhva told that soul is totally separate from God. Datta Swāmi established 0% Monism between the unimaginable God and imaginable soul rejecting that unimaginable God is not awareness at all. He said that awareness of God does not mean that God is awareness itself like the soul. Awareness of unimaginable God means that God is knowing anything due to His unimaginable omnipotence and not because God is awareness as in the case of the soul. But, Datta Swāmi accepts full, partial and trace Monisms of Śaṅkara, Rāmānuja and Madhva respectively in any specific soul selected by God when God blesses the soul to happen in such a way. Please remember that every ordinary soul having 1% similarity of common awareness does not come under the category of Madhva's philosophy because only souls blessed by God and got selected for the divine service alone come under the dualism of Madhva. Regarding any soul Datta Swāmi strongly feels that there is no trace of similarity between the unimaginable God and the imaginable awareness or soul.
- 29) Rāmānuja compares mediated God with ordinary human being in explaining '*Tat Tvam Asi.*' Madhva also takes mediated God only and keeps the devoted human being as His servant with just 1% similarity that both are having relatively true awareness as souls. In the case of Śaṅkara, only mediated God is taken with relative

awareness as medium without external energetic or human body. In this way, all the three divine preachers have taken mediated God only and not non-mediated unimaginable God. The reason is that the unimaginable God can't be grasped by any soul, which may lead to doubt about the absence of God. **The awareness-mediated God is mistaken as absolute unimaginable God due to the absence of external gross body.** Datta Swāmi has taken the absolute non-mediated unimaginable God as the reference everywhere because the present modern people have very good scientific logic to understand the existence of unimaginable God and have sufficient capacity of logic to accept the existence of unimaginable God without the awareness-medium.

- 30) Miracles are avoided by Advaita philosophers, who say that they are certain petty achievements obtained by long serious efforts (*Sādhanā*). Miracles are unimaginable events indicating the existence of unimaginable God as their source through inference. Creation, control and destruction of the world are the biggest miracles done by God and this proves that God alone is the absolute reality and world is only relative reality because one absolute reality (like God) can't do such miracles in another absolute reality (like world). Miracles shall not be neglected with negligible importance since they are very much divine (*Satyakāmaḥ...- Veda, Yadyadvibhūtimatsattvam... – Gītā and Ātmani caivaṃ vicitrāśca hi... – Brahma Sūtram*). The Advaita philosopher after murmuring throughout his life that he is God is unable to do even a small miracle that can be done easily even by a demon! The reason is that the demon worshipped God as devoted servant without trace of Monism and is blessed by God with some divine power at least. The Advaita philosopher starts with full Monism that he is God already and he has to become God by legal right like achieving ancestral property through long fights in the court! This basic attitude spoils the whole life long effort. Śaṅkara told full Monism to rectify atheists, which is followed by theistic scholars also due to over ambitious attraction to become God. Knowing this background truth of Śaṅkara, one can use the concept of full Monism in coming out of serious depression, which is not mistaken by God. In less serious depressions, partial Monism of Rāmānuja can be used. Even dualism of Madhva can be used in coming out of depressions having confidence on God-Master. These three divine fruits shall be given by God through His free will and

shall not be claimed by the followers as already existing right of such relationship assumed by them as true in which God's grace is not necessary.

- 31) The relatively true awareness or soul can't exhibit omniscience due to lack of omnipotence (*Tānyahaṃ veda sarvāṇi...* - Gītā). Only the omnipotent God can exhibit such omniscience disproving that He is not this relatively true awareness with limited knowledge. Datta Swāmi gives just a small miracle happened in the present society itself to show the omniscience of God, which is impossible for the imaginable awareness of the human component in human incarnation. One day Śrī Phaṇi was in Chennai and attended an interview for a good job. Phaṇi was sitting in the chair outside. Lord **Veṅkaṭeśvara** appeared before him telling that He is offering that job to him. Then, the clerk came outside of the room of interview and told Phaṇi that he was selected and that he shall wait for discussion about salary and the clerk went inside. Then, Phaṇi told God that he wants to do the service of God and not the job. God was pleased and disappeared from his vision. The clerk came outside again and told Phaṇi that he can go since he was not selected. The time was about 12 noon. In the same time, Datta Swāmi was sitting with a group of devotees in a house at Vijayawada. The parents of Phaṇi came and presented a new sweater to Datta Swāmi. Datta Swāmi told them "I have just offered a good job to your son and he refused it. When he did not accept My help, how can I accept this gift from you?" (Here, the word "I" stated by Datta Swāmi denotes the root unimaginable God speaking through God Datta and coming out from the mouth of Datta Swāmi). Next day, Phaṇi returned to Vijayawada and was surprised to hear this news from his parents. Several such miracles of omniscience of God Datta exhibited to several other devotees through Datta Swāmi exist in the book "Mahima Yamunā". Now the point is that such omniscience is not the power of the soul of Datta Swami having very little knowledge. It is the power of omnipotent God Datta existing in Datta Swāmi (My disciples know already that the energetic form of God Datta merged with Datta Swāmi in the holy place called 'Śrīśailam'). It is not the power of soul or relative awareness of God Datta, but, it is the power of the unimaginable God merged with the first energetic incarnation called Datta. No relative awareness of any energetic or human being can have such power of omniscience based on the

unimaginable omnipotence of unimaginable God (Parabrahman). This proves that the soul or relative awareness of any human being or any energetic being is not the unimaginable God.

- 32) The final ultimate argument for the unimaginable nature of God is that God existed before the creation. The first element of the creation is space, which has volume (length x width x height) as its inherent characteristic co-ordinates. God existed before space or in the absence of space. Since space does not exist before its creation or in its absence, God has no volume due to absence of the three special co-ordinates. One cannot imagine a volume-less entity even on doing severe penance for millions of births. If you say that God has volume with the three spacial co-ordinates, it means that space existed in God, which can never exist before its creation or in its absence. Hence, none can imagine the original absolutely real unimaginable God. Awareness is an item created in the course of creation and is specific work form of energy generated in the functioning materialised brain-nervous system. Before creation of space, there is neither inert energy nor inert materialised brain-nervous system. Space itself is very subtle inert energy and is not absolute-nothing since “nothing” can never be created. The question is that how God thought to create when energy and matter were absent to generate awareness. From worldly logic we know that only awareness thinks, but, this situation was before the creation of the imaginable world and hence, no worldly logic applies to the action of an unimaginable entity. The unimaginable God can do any action beyond the worldly logic. Therefore, unimaginable God thought to create the world for His entertainment and such thinking of God does not demand God to be this relative awareness. There is no proof in this entire world regarding any awareness, which exists without inert energy and materialised functioning nervous system. Hence, we cannot say that God is such awareness existing without inert energy and brain-nervous system. We can simply say that God is unimaginable and did a work called thinking. Here, only two items exist, which are 1) Unimaginable God and 2) the work done by Him called as thinking. In between these two, we shall not bring a linking item called awareness as the instrument used to do the work of thinking. God did the work of thinking since He is unimaginable and omnipotent. No worldly imaginable awareness can do thinking without the existence of inert energy and brain-nervous system.

- 33) The word “unimaginable awareness” used above does not mean that the awareness is unimaginable. It only means the awareness (taken in the sense of action of thinking) of the unimaginable God. It only simply means that the unimaginable God did an action called the process of thinking. There are only two items:- a) the unimaginable God as the subject or doer and b) the action of thinking did by the unimaginable God. Since absolute God is unimaginable, He cannot be the imaginable relative awareness. The action of thinking also can't be this relative awareness because there is no place for relative awareness in the subject and hence, no place of relative awareness in the work done by the subject. In the case of imaginable soul, the subject is imaginable awareness and the work done by the subject is also imaginable awareness. In the case of God, there is no place for the imaginable awareness anywhere.
- 34) Parabrahman is defined as absolutely real-unimaginable-non-mediated God (*Paramārtha-sadanūhyam anupādhikam Parabrahma*). The action of such unimaginable God is thinking to create the world to get rid of boredom of loneliness to have some entertainment. Such thinking is also simple thinking like the thinking of a soul to construct a house to get rid of boredom of inaction for entertainment. The process of thinking looks like common to both the unimaginable God and ordinary soul. Actually, in reality, the process of thinking is not this relative awareness at all since relative awareness does not exist at all either in the process of thinking or in the thinker. Because of this common point of thinking, unimaginable God may be misunderstood as ordinary soul or ordinary soul may be misunderstood as unimaginable God. Due to the common point of white shining, the pearl shell may be mistaken as silver or silver may be mistaken as pearl shell. Both illusions are possible, but, in different places. Thinking (*Samjñānam*) or noticing a stored thought (*Smaranam*) can be taken as *Cit*. But, *Cit* can mean thinking of God or thinking of soul because the verb form of thinking (*Cetati* or *Cetayate*) stands for thinking of God as well as soul by the way of the meaning of the word called *Vyutpatti* or *Yoga*. Let us fix this word *Cit* in God only and not in the soul through the process of fixation (*Rūḍhi*) so that the word *Cit* becomes *Yogarūḍha* word. The word *Pañkajam* means through *Yoga* both lotus flower and snail born from mud or *Pañka*. But, this word is fixed in the lotus flower only through *Rūḍhi*. Thus, the word *Pañkajam* stands for lotus

flower only through both *Yoga* and *Rūḍhi* resulting as *Yogarūḍha*. The snail has *Yoga* but no *Rūḍhi* and hence, the lotus flower is the original meaning of the word *Pañkajam* whereas snail is its apparent meaning. Similarly, *Cit* is the action of thinking of unimaginable God and here *Ātmā* means unimaginable God (as we see that *Ātmā* means God in the Vedic statement *Ātmana ākāśah*) since God is very important in the creation as soul is important in the body. Therefore, *Cidātmā* means original non-mediated unimaginable God doing the action of thinking. By this, we may generalise that whatever thinks is the unimaginable God. Since the soul is also thinking, we may conclude that soul is also unimaginable God. In this way, the soul can be called as *Cidā'bhāsa* because it is not really unimaginable God by the process of thinking, which is fixed in unimaginable God only (*Yogarūḍha*). This becomes an example of illusion. But, when the illusion is removed the soul is not becoming unimaginable God. When the illusion is removed soul is realised that it is not the unimaginable God. Illusion is removed when we realise that we have fixed the thinking of God only as *Cit* and not the thinking of soul. Hence, the word *Cit* can't be used in the soul in the real fixed sense. Therefore, thinking of the soul is false *Cit* resulting in the illusion of real *Cit*. All this process is agreed, but, the result shall not be concluded as in the case of illusory snake and real rope. The Advaita philosophers shall fix the concept first and then only take the simile for comparison. A simile can be taken for partial concept and there is no need of total concept to be compared with the simile. They give the simile first and go on applying all the points of the simile to the concept so that a false concept results!

- 35) The ṚgVeda mentions two birds sitting on the same tree, which is a simile for God and soul existing in the same body of incarnation. The two birds are merged together due to love (*Dvā-suparṇā sayujā sakhāyā...*). It is said that one bird is eating liked food and the other is shining without eating the food. Here, the awareness of soul-bird is maintained by the food eaten by it. The food is converted into energy on oxidation, which is transformed into awareness in its functioning brain-nervous system. In the other God-bird, there is no need of either food or brain-nervous system for the awareness because the awareness of God is the process of thinking done as an action by the omnipotent-unimaginable God. The food is told as liked food and if it means fruits of deeds (as scholars are interpreting), the bird has to



eat both liked (merits) and disliked (sins) fruits. Straight meaning (*Vācyārtha*) of the word food is recommended than something else to be linked (*Lakṣaṇārtha*). The two birds are said to be friendly and merged (*Sayujā*), which means the human incarnation since God and soul love each other like friends (*Sakhāyā*) and merge together to become one. Friendship is told as the step of devotion before the last step (*Sakhyamātma nivedanam...*). In this context of human incarnation also, two birds representing God and soul are mentioned. The merge is perfect as far as our imagination goes. But, beyond our imagination, here dualism exists in such perfect merge also. If the human being-component gets ego, God-component will quit as in the case of Paraśurāma. If the human being-component conquers ego, the perfect merge continues forever as in the case of Rāma, who is said to be complete incarnation (*Pūrṇa Avatāra*). In the case of ordinary human being only one bird or soul exists and such soul is awareness generated from the liked food eaten by it.

36) Awareness and game of thoughts is well explained by the special work form of inert energy and awareness is explained as transfer of information from senses to mind is well demonstrated by the robot in which the causal material is inert energy and the causal design is the functioning brain-nervous system. The generation of inert energy and its management resulting in the framework of technology of thoughts is well understood by understanding the technology of robot. In the analysis of items of imaginable creation the science and its discoveries play the ultimate role. Hence, awareness is just a specific work form of inert energy only and inert energy is the first item of creation of unimaginable God (*Tat tejo'srjata...* - Veda).

37)

- A) *Ajñāna* means the total ignorance about the nature of unimaginable God.
- B) *Āvaraṇa* means theoretical ignorance of unimaginable God, which means that God cannot be known because He is the generator of space and hence, He is beyond space.
- C) *Vikṣepa* means the soul thinking itself as God due to atheistic ego or due to attraction towards God based on very easy effort, which is just to think that one is God or due to attraction towards the easy facility to come out of depression.
- D) *Parokṣa jñāna* means the knowledge about that which is away from the human being. Unimaginable God is away

from even the imagination of the soul and hence, is *Parokṣa*. What is the knowledge of such unimaginable God? The only knowledge available is that unimaginable God exists as told by the Veda (*Astītyeva uplabdhavyah...*). The way of such knowledge is inference and not perception because God is *Parokṣa*. God is unimaginable and is the source of unimaginable events called miracles, which are demonstrated in the world by God, who is mediated. Even though medium is perceived, the God is not perceived and hence, is still *Parokṣa* only. *Parokṣa* can also stand for the energetic incarnation, which is not seen by human beings. The knowledge about such *Parokṣa* is that in the energetic incarnation, both medium (energetic being) or *Parokṣa* and God or *Parokṣa* - merged with each other perfectly so that such medium becomes God and such God is generally worshipped by human beings through representative models like statues because the nature of human beings is attraction towards *Parokṣa* medium that has become *Parokṣa*-God (*Parokṣapriyā iva hi...* - Veda).

- E) *Aparokṣa jñāna* means the knowledge of the perceived medium of God. The medium is the human being, which is inert body along with awareness or soul. Both body and soul constitute the medium. It means that the human being is the medium, which is perceived by us and hence, is called *Aparokṣa*. The knowledge here is that *Parokṣa* (God) merged with *Aparokṣa* (human being) and hence, the *Aparokṣa* itself is taken as *Parokṣa*.
- F) *Śoka Nivṛtti* means by worshipping God, who is *Aparokṣa*, the misery in the impossibility to meditate upon *Parokṣa*-God is removed. By taking the mediated God, who is *Aparokṣa*, meditation becomes easy. Even though the unimaginable God is always *Parokṣa*, the *Aparokṣa* medium gives the facility to worship by which the misery in the worship is removed. Since energetic incarnation is *Parokṣa* from the angle of God as well as the medium, a statue or photo representing energetic incarnation removes this misery. If you select contemporary human incarnation, the misery is totally removed because you can see God directly, talk with Him directly, touch Him directly and live along

with Him for a long time directly. Here, both *Parokṣa*-God and *Aparokṣa*-medium merged together perfectly to become one entity, which is God and hence, this results in the *Parokṣa*-God to become *Aparokṣa*-God directly.

G) *Trupti* means the complete satisfaction of the soul on worshipping the contemporary human incarnation. The satisfaction is total because the *Parokṣa*-God became *Aparokṣa* for worship and service.

38) In the world no imaginable awareness has omniscience and hence, this omniscient awareness must be unimaginable. We also know from the world that awareness always needs a container (Energetic or human body) just like a cup of coffee needs the cup as container. Even if we accept that since omniscient awareness is unimaginable and does not need a container, in any way we have to accept that such awareness is unimaginable. When we utter the word “unimaginable awareness”, we shall not think that the awareness is unimaginable because awareness is always imaginable only. Imaginable awareness can’t become unimaginable awareness. In order to get out of all these contradictions, the best way is to say that the word means awareness of some unimaginable entity. Awareness is not the subject as in the case of soul, but, awareness is just a work, which is the process of thinking or observing or noticing. The total meaning of this word results that some unimaginable item is doing the work of thinking. The process of thinking is also unimaginable because the relative awareness does not exist in such process of work. The word awareness shall be taken as work only and not as the worker. Awareness is the worker as well as work in the case of the soul, which is imaginable item since awareness is imaginable. Unimaginable awareness means that we don’t know anything about the nature of unimaginable item except that it is doing the work called awareness or thinking. The word “I” is linked to the awareness as subject in the case of the mediated soul. We can also link the word “I” to the entire collective body including awareness and then say that the work awareness is done by the entire collective body indicated by “I”, which includes awareness as subject as well as work. An Indian can say that he belongs to India and India includes him also as a part. There is usage of the word “I” as collective body instead of simple subjective awareness. One says “My awareness (taken as work) is awakened”. In this sentence the subject “My”

means collective body and not the same awareness, which is work. Such interpretation avoids repetition of the same word for both subject and work.

- 39) The Veda says “I am God” and “You are God”. Here, God means human incarnation. I and You mean singular form only and the context may be a single human incarnation declaring that He is God and a human being addressing a single human incarnation. The third statement “He is God” also indicates a third person, who is human incarnation. If every soul is God, this third statement has very good opportunity to be told “All the souls are God”. But, it is not told so and singular wording is only used. In the statement “Soul is God” (*Jīvo Brahmaiva...*), the word soul can indicate all souls. But, in the third Vedic statement “This soul (*Ayamātmā...*)” means a specific soul only and not soul in general. The fourth Vedic statement clearly proves that a specific soul possessing excellent spiritual knowledge is God (*Prajñānaṃ Brahma*) and this correlates with the third statement. The word *Prajñānaṃ* stands for special excellent spiritual knowledge only and not for mere awareness. A separate word “*Cit*” or “*Cetanā*” exists for mere awareness, which is included in the list of items of imaginary world by the Gītā. The other two characteristics like love and miraculous power are generally not touched because the excellent spiritual knowledge can alone direct the souls in right path of spiritual line and hence, it is very important with respect to all humanity. This initial step of spiritual knowledge covers the devotion and service with sacrifice by including the information of both.
- 40) Śaṅkara told that He is God Śiva in two ways:- 1) He is the unimaginable God leftover after denying every imaginable item (*Tadeko'vaśiṣṭaḥ Śivaḥ kevalo'ham*). 2) He is God Śiva as possessor of awareness and bliss (*Cidānandarūpaḥ Śivo'ham Śivo'ham...*). The first statement indicates the presence of unimaginable God (Parabrahma) in fully merged state with God Datta and the unimaginable God is the unimaginable item leftover after negating (by the repeated word *Na, Na...*) all the imaginable items of imaginable creation (*Neti Netī...*- Veda). The second statement indicates the presence of God Datta in fully merged state with God Śiva and both possess relative awareness as soul with bliss. Parabrahma is merged with God Datta, God Datta is merged with God Śiva and God Śiva again merged with the soul of Śaṅkara. The

soul of Śaṅkara is the result of the merge of Parabrahma with Datta, Datta with Śiva and Śiva with Śaṅkara. Here, only soul is selected for merge because body of every soul (energetic or human being) is perishable and every soul is assumed to be God by Śaṅkara. Hence, the topic about every soul becomes the topic of God only. Rāmānuja did not take every soul to be God and selected only one soul with body as God. He selected both body and soul of mediated God Datta or Nārāyaṇa or Viṣṇu because the body is also eternal (*Aprākṛta deha*). Śaṅkara says that only soul of every energetic or human being is God since its body is non-eternal as seen in the case of any human or energetic being. Rāmānuja selected mediated God (both soul and body) as eternal because every soul is not God. Madhva is also in the line of Rāmānuja in this angle of selecting a specific energetic being as God. Both kept silent about the merge of unimaginable God with such first energetic incarnation so that the importance of the first energetic incarnation gets lost. Both started with the first energetic incarnation only and gave the place of unimaginable God to it.

- 41) The Advaita philosophers often quote one verse, which means that there are five aspects:- a) Existence, b) Shining, c) Bliss, d) Name and e) Form. The first three belong to God and the latter two belong to the creation (*Asti bhāti priyaṃ nāma, rūpamityaṃśa-ṣaṅkaram, teṣāmādyatrayaṃ Brahma itarantu dvayaṃ*). I like to change the third and fourth lines of this verse as “the first one belongs to unimaginable God whereas the rest four belong to the creation” (*Teṣāmādyam Parabrahma, Jagadanyat catuṣṭayam*). The first one is existence (*Asti*). The Veda says that the only information about non-mediated unimaginable God is that He exists (*Astītyeva upalabdavyaḥ...*). The second aspect is shining (*bhāti*), the direct meaning of which is the shining of inert energy. The Veda says that in the beginning God created inert energy (*Tat Tejo'srjata*). The Veda also says that in the beginning God created space (*Ātmana ākāśaḥ*). Since space is subtle inert energy, there is no contradiction between two. This means that in the beginning, unimaginable God created the inert energy. The third aspect is bliss (*priyam*). Bliss must be possessed by awareness and hence, awareness is introduced by the word bliss. Scholars try to interpret shining as awareness, which is indirect meaning (*vyañjanā*) and this is not necessary since direct meaning to say that shining means inert energy itself is proper. The fourth aspect is name (*nāma*) that indicates an item through its

meaning. The fifth aspect is form (*rūpam*) that means materialised (matter) item. These aspects show that God created inert energy from which matter and awareness are evolved. If you take mediated God, all the five aspects belong to Him because the unimaginable God represents the first aspect whereas the rest four represent the medium and we know that the unimaginable God on mediation becomes mediated God.

- 42) When a human being thinks there are three items:- i) worker (*kartā*) or subject or the entire body including the soul represented by I, ii) working instrument (*karaṇam*), which is the awareness or soul and iii) work (*kriyā*) done by the subject with the help of the working instrument, which is the process of thinking. When unimaginable God thinks, there are two items only: 1) worker or subject or the unimaginable God and 2) work done by the subject without working instrument or awareness, which (work) is the process of thinking. In the case of God, you can't expect the presence of working instrument or awareness since both inert energy and materialized brain-nervous system are absent since God thought before the creation itself. Such process of thinking is also unimaginable since it (thinking) happened without the working instrument (relative awareness).

### Conclusions

- a) We agree that the unimaginable God (Parabrahman) is the absolute reality and this world is relative reality like the real rope and illusory serpent. We totally disagree that unimaginable God is *Cit* or awareness or *Cidātmā*. *Cit* is imaginable item of imaginable creation and can't be unimaginable God. *Cit* is daily born and daily disappearing (*Atha cainam nityajātam... - Gītā*) and can't be even compared with eternal God.
- b) The soul is not illusion of awareness but, is the real awareness (reality means relative reality) and can't be called *Cidā'bhāsa*. Science, the ultimate authority in the analysis of all items in the imaginable world clearly proves and demonstrates that awareness is a specific work form of inert energy transformed in functioning specific brain-nervous system.
- c) *Cidātmā*, the God, and *Cidā'bhāsa*, the soul, are not in direct contact as substratum and standing object on it. The process of creation of this illusory world and the absolutely real God can be best explained by the example of magician and magic in which

magic is not standing on the body of magician. A total similarity exists in the example of mediated God doing a miracle where also the miraculous product is not standing on the mediated God like illusory serpent standing on the real rope.

- d) Mutual superimposition is not possible in the same example at the same time, which is possible in different examples at different places. It is not possible in the same example even at different times because reality always stands as reality and illusion always stands as illusion. For mutual superimposition, reality has to become illusion and illusion has to become reality, which is impossible.
- e) The comparison between human incarnation and ordinary human being can be taken as the example for *Cidātmā* and *Cidā'bhāsa* of Vidyāraṇya. This concept can be explained by the four great Vedic statements (*Mahāvākyas*). If the word *Cit* is fixed in unimaginable God only, *Cidātmā* can mean God and *Cidā'bhāsa* can mean the soul.
- f) Unimaginable means that it can't be grasped or understood by any relative awareness or soul. This can't be applied to awareness stating that except awareness other items can't grasp the awareness. If other items are inert, it becomes meaningless since all know that inert item can't understand anything. If other items are other souls, then also it is meaningless because any soul can understand about awareness with the help of the preacher.
- g) Illusion is only for the creator. Such illusion is created willingly by God for His entertainment and hence, it is totally ineffective for God. The soul is a part of the illusion (we are extremely happy that you have included soul as a part of illusion) and hence, world is real for the soul (since unreal is real for its unreal part) so that the concept of illusion does not apply to the soul. Hence, the concept of illusion is not significant either in the case of God or in the case of soul.
- h) The soul is said to be fully ignorant (*Ajñā*) with respect to the knowledge of unimaginable God and *Avidyā* meaning full ignorance is used in this context. The soul is also said to be knower of limited knowledge (*Alpajñā*), which means that the soul knows a little part of this world. Hence, there is no contradiction between these two words. *Māyā* is also based on the same concept of illusion as *Avidyā*, but, it is impossible to cross the most powerful *Māyā*

(illusion of energy on God etc.) created by God whereas it is easily possible to cross *Avidyā* (illusion of serpent on rope etc.).

- i) Since unimaginable God thought to create the world, it need not mean that He should be this relatively real awareness, such assumptions are valid in the imaginable domain but not in the unimaginable domain. **The unimaginable omnipotent God can do any work without being its related imaginable working material.** Unimaginable God is said to burn the entire creation in the end and this does not mean that He is fire or inert energy. Similarly, God is said to think and this does not mean that God is this relative awareness.
- j) Unimaginable God is omniscient knowing every bit of the creation and able to control it. Such infinite capacity is impossible in this relative awareness and this point alone is sufficient to prove that God is not this relative awareness. You have shifted the stand by saying that this relative awareness is not the real God, but, an illusion on God. The Advaita philosophy says that both God and soul are one and the same regarding basic relative awareness with double affirmative force with an example that Devadatta is basically one and the same (*So'yaṃ Devadattaḥ*). We are now confused about the real concepts of Advaita philosophy of Śaṅkara, who told that the absolute God is unimaginable and can't be represented by any word that indicates the relatively true item and shall be denoted by silence only.
- k) If we take the *Cit* of God as reality and if we take the *Cit* of the soul as illusion (because soul is a tiny part of the illusory world) we can call God as *Cidātmā* and soul as *Cidā'bhāsa*. Here, we have to fix (*Rūḍhi*) the word *Cit* in the case of process of thinking of God only apart from its common meaning of the word (*Yoga*) and then only such view becomes possible. In the Veda also this is enlightened by saying that one bird eats food and the other bird shines without eating. The Veda mentions two birds as God and soul sharing the same body-tree in which one bird is eating liked food and the other bird not eating but, shining eternally. The food here shall be taken as actual food only and not as the fruit of work. The human incarnation also shows dualism beyond our imagination since God quits if the human being-component gets ego.
- l) The third Vedic statement “This soul is God” indicates a specific soul only as God and here it should have been told “All souls are



God” if the misunderstood monism is correct. The word ‘*Prajñānam*’ means special excellent spiritual knowledge only and not mere awareness for which a separate word *Cit* exists.

- m) Śaṅkara told that He is God Śiva indicating both relative medium and the merged absolute unimaginable God in two types of verses stating that He is God Śiva. He also told that soul is a part of God, which is told by Rāmānuja. He also preached dualism of Madhva by stating that He alone is God and not every soul.
- n) Unimaginable God belongs to the aspect of existence only since the only information about Him is that He exists. Inert energy, awareness, name and form belong to the creation (medium) and all these five aspects belong to mediated unimaginable God.
- o) In the case of human being, there are three components in the process of thinking (subject, instrument of work and work) whereas in the case of God, there are two components (subject and work) only.

## Chapter 31

**DIVINE SATSAṄGA ON 05-10-2020****O Learned and Devoted Servants of God,**

[October 07, 2020] (Spiritual debate was conducted on 05-10-2020 and several devotees attended it. Some questions answered by Swāmi are given below.)

**1. Can You explain the four types of “Śuśrūṣā”?**

**Swāmi replied:-** Service is called ‘Sevā’ in general sense. The same service done to the divine preacher is called ‘Śuśrūṣā’. Similarly, attraction to worldly items is called love (*Premā*) and the same love to God is called ‘Devotion’ (*Bhakti*). ‘*Sthāna Śuśrūṣā*’ means service done to the preacher, which is relevant to the context. *Bhāva Śuśrūṣā* means service done to the preacher through expression of faith with the help of prayers to Him. *Aṅga Śuśrūṣā* means service done to the preacher through physical work to give happiness to the body of the preacher like pressing feet etc. *Ātma Śuśrūṣā* means service done to the preacher by total surrender of the soul, which includes all the above three types of service.

**2. How to experience God and how to remove our illusions?**

**Swāmi replied:-** The non-mediated unimaginable God can be experienced only in one angle, which is His existence. Through unimaginable events, called miracles, unimaginable God can be experienced regarding His existence. Miracles are done by demons also. Hence, apart from miracles, God can be experienced through His unimaginable spiritual knowledge and unimaginable love to devotees. The mediated God, especially contemporary human incarnation can be fully experienced by human beings. Similarly, energetic incarnation can be experienced by energetic beings in the upper worlds. The complete and continuous experience of God for human beings is available from contemporary human incarnation only.

Illusions can be removed by the excellent spiritual knowledge of contemporary human incarnation of God. Illusion happens due to ignorance and knowledge from God removes the ignorance by which illusions disappear.

### 3. How the world came from God? How the inert items are converted in to awareness?

**Swāmi replied:-** The process of evolution of creation from unimaginable God is also unimaginable. We know in the world imaginable items creating imaginable products. In the world, there is no single unimaginable item that creates imaginable product. In the world, the awareness creates imaginary world, but, such world is not very clear to the creator-awareness. But, the world created by God is very clear even to Him so that He gets full real entertainment. Hence, there is no similar example in the world to get clue regarding the creation of this very clear world without a second item by God.

The inert food is generating awareness. If the food is not given, the awareness disappears after some time. The food on oxidation generates inert energy that is transformed into a specific work called awareness in a specific functioning system called brain-nervous system. Awareness is only a form of inert energy and is not God. Matter (food) is also the condensed form of inert energy.

### 4. What is the significance of Viṣṇu Sahasranāmam and Lalitā Sahasranāmam?

**Swāmi replied:-** Males shall not recite *Lalitā Sahasranāma stotram* because the beauty of the body of divine mother is frequently described in it. **A son shall not recite the prayer describing physical beauty of his mother.** In the day time, God Śiva must be worshipped and in the night time divine mother shall be worshipped. An alternative way is created for males to worship divine mother, which is recitation of *Viṣṇu Sahasranāma stotram*. Goddess Lalitā appears as God Viṣṇu for males. The incarnation of Viṣṇu is Mohinī and it is told that Viṣṇu became Mohinī after expressing His inner essential form (***Lalitām svātmārūpiṇīm***). It is also explained that from the ten fingers of divine mother, the ten incarnations of God Viṣṇu came out (***Karāṅguli nakhotpanna Nārāyaṇa daśākṛtiḥ***). God Viṣṇu is fond of jewels like divine mother (***Alaṅkārapriyo Viṣṇuḥ***). God Viṣṇu as Mohinī united with God Śiva to deliver a child called Maṅikanṭha. God Śiva is Father (***Pitrdevo bhava***), God Viṣṇu is Mother (***Mātrdevo bhava***) and God Brahma is the preacher (***Ācāryadevo bhava***). God Brahmā is directly delivered by God Viṣṇu from His womb-lotus (uterus) indicating female nature of God Viṣṇu. Like this several reasons exist for this concept.

**5. This means that all the males and females shall worship God as Father and divine mother as Mother. In such case, how some souls like Lakṣmī selected God as husband?**

**Swāmi replied:-** There is only one God whereas devoted souls are many with different tastes regarding their bonds with God. As such, unimaginable God is not having any bond with any devotee due to His unimaginable nature. All these bonds are with only imaginable mediated God. **When God is mediated, the medium may be male or female, but, generally it is male only.** When the soul is mediated with body, the body can be male or female with equal probability. Generally, the male is supposed to protect the female due to more energy and inherent capability. The female is generally protected by the male due to her tender nature of the body. Based on this fundamental difference, God is said to be male (*Puruṣa*) and soul is said to be female (*Prakṛti*). Both these words are also masculine (*pumliṅga*) and feminine (*strīliṅga*) respectively by the nature of words also. In Sanskrit, even words have genders. In Hindu tradition, female bonded with some male as wife is considered to be very precious and holy. Hence, the media of God are always masculine whereas the media of the soul are both masculine and feminine in the external sense of body. The unimaginable God present in male media is beyond gender and the soul present in both male and female bodies is also beyond gender. This distinction of gender is purely to the external medium or body only. Due to both these different capabilities of God and soul, generally God exists in the male media. Even though souls are both male and female from the point of external body, essentially all souls have the female nature (to be protected) only and hence, all souls are included under *Prakṛti* category only and not under *Puruṣa* category (***Puruṣaṃ Prakṛtiṃ caiva...*** Gītā). In this classification of *Puruṣa* and *Prakṛti*, both soul (*Parā prakṛti*) and body (*Aparā prakṛti*) come under *Prakṛti* only and *Puruṣa* is exclusively God. Within the boundaries of this relative creation, male soul as husband is protector and female soul as wife is protected and hence, within the field of creation, the soul is said to be *Puruṣa* and the wife is said to be *Prakṛti*. In such case God is said to be Puruṣottama, the highest, since the male soul (*Puruṣa*) is assumed as higher than the high female soul (*Prakṛti*). Actually, the soul is said to be *Puruṣa* and the body is said to be *Prakṛti* and by this, both males and females are both *Puruṣa* and *Prakṛti*. In all types of bonds this difference exists, which means that even a male father protects female daughter and a male

brother protects his female sister. Based on this, tender females (generally wearing gold ornaments) are advised by ethical scripture not to go out alone without the company of male (*Bālye pitṛvaśā kanyā...*) and this means that the female shall be protected by male father before marriage, by male husband after marriage and by male son in the old age. This is misunderstood by the females that their entire freedom is curtailed by males (*Na strī svātantryamarhati*) and are learning marshal arts, which is also good in the present circumstances. The word *Svātantryam* means going outside alone and does not mean total independence. Misinterpretations always lead to misunderstandings resulting in enmity among souls.

The Veda says that the so called males in the souls are not only females but are also wives of God (*Striyah satīḥ tā ubhe puṁsah...*). Here, females mean that all souls belong to female *Prakṛti* (creation) and wives mean all souls maintained and protected by God (since *bhāryā* or wife means maintained or protected and *bhartā* means protector).

Various close worldly bonds exist among souls like parent-issue, husband-wife, brother-brother or sister and darling-darling and any of all these bonds can exist between mediated God and mediated soul. One exceptional bond can't exist between God and soul and that is God in female medium-soul in male body as wife-husband or darling-darling, which is having romantic relationship. **The reason is that God is always male protector and soul is always protected female.** This basic relationship can't be reversed. This bond can exist as other types of bonds like female mother-male son, female sister-male brother etc., in which also love can exist surpassing the above mentioned romantic bond. **Romance is only a temporary form of love whereas love is eternal.** Romance does not exist in old age. When Kṛṣṇa's finger was wounded, all His wives ran in various directions to search for a piece of cloth to be used for the bandage of wound. Draupadī tore a piece from her worn saree and used it for bandage expressing her real love on her brother, Kṛṣṇa! She excelled all the wives of Kṛṣṇa in surpassing the love for saree (which is inherent in females) for the sake of God Kṛṣṇa.

All the female deities are devoted souls in female bodies loving the same unimaginable God existing in different male media. The female deities are also worshipped as God since they are even more powerful than God in male form. Due to the unimaginable love of the soul to God, these deities have become masters of God-servant. This is the secret of

worship of female deity, which is called *Śākteyam* or worship of power as divine mother. Since the female deity contains worldly soul only, the female deity is more sympathetic to the devoted souls in solving their worldly problems. Hence, more souls are interested in the worship of female deity.

A soul in male body attracted to the physical beauty of female deity is always destroyed if the attraction is polluted with romance. Demons attracted to the female deity are always destroyed because the female deity is already dedicated to God existing in male medium. Rāvaṇa was destroyed based on this point. Sometimes, even God exists in female medium like God Viṣṇu existing in female medium called Mohini. Demons attracted to Mohinī through romantic relationship lost the chance of drinking divine nectar. Rāma and Kṛṣṇa were very beautiful in physical personalities. The beauty was so extreme that even male sages were attracted to embrace Rāma by becoming ladies. The beauty was so high that even males were attracted (*Puṁsām mohanarūpāya*). This is not the present foolish homosexual trend because sages wanted to embrace Rāma after becoming ladies. Sages did not wish Rāma to become a lady and did not wish to embrace Rāma after becoming lady. They themselves wanted to become ladies. This shows that God shall remain in male medium only so that God is always protector husband and the soul is always protected wife by becoming female devotee. In fact, in the next birth, Sages became females (Gopikās) and God remained in the male medium called Kṛṣṇa. Romance is always linked with the external beauty of the body, which is temporary since it disappears in old age. Love is eternal, which is linked with the divine qualities of the internal personality.

## 6. How to come out of past memories?

**Swāmi replied:-** One need not try to come out of all past memories since some are good giving inspiration to the soul in present time. If the past memories are bad, one has to come out of them since such bad past memories spoil the present and future of the soul. In getting out of bad past memories, thinking about God will always help. First of all, you must like to come out of bad past memories. If you are liking them, they will not leave you. In such case you have to destroy your liking those bad memories. You can achieve success also in destroying your liking them by thinking about and praying God.

## 7. How to destroy the bad qualities?

**Swāmi replied:-** You can never destroy any quality present in your soul because these qualities are heavier than hills since they are precipitated from millions of births. Hence, it is practical foolishness to aim at destruction of any quality. You need not worry about the impossible destruction of bad qualities since every quality is good on one side and bad on the other side. God created all the qualities with the aim of their good sides. The souls are turning them towards bad sides. Whatever was created by God is always good and there is nothing bad in this creation if you are using every quality on its good side only. This world is an epic composed by God-poet. There can't be wrong anywhere in this world, which is the product of God. You have turned the qualities to their bad sides and committed sins. The punishments of sins are always running after you giving stress to you and you are thinking that you have committed sins due to bad qualities created by God. You have turned the good sides of qualities to the bad sides by which the good qualities became bad qualities, which are forcing you to commit sins. God is not at all responsible for your sins and their punishments. You are responsible from the root itself because you have turned good qualities to become bad qualities at the root level. For example, you think that anger is a bad quality. It becomes a bad quality when it is turned to bad side and the same anger is a good quality if it is turned to its good side. The good side of the anger is that you shall show anger towards bad people and also towards children in order to develop discipline in them. The bad side of the anger is showing anger towards good people. Rāma is told to be incarnation of peace. But, Rāma was showing anger towards bad persons like Rāvaṇa. Rāma even killed Rāvaṇa. Sage Vālmiki described Rāma as the person getting anger in proper place and also as a person exhibiting violence in proper place (*Sthānakrodhaḥ prahartā ca...*). Like this every bad quality has its good side and every good quality has its bad side also. Charity is a good quality and it is good quality if it is used on good side. Showing charity to deserving persons is a good quality. But, showing charity to bad people is a bad quality.

## 8) I am very lazy. How to get rid of my laziness?

**Swāmi replied:-** As I told you that even a bad quality has its good side. Your laziness is good, which is useful in postponing sins. The

laziness postpones the sins and it is good in this context. It is bad if you are lazy in doing good works.

**9. Samādhi Gītā says that the existence of God is doubtful. It gives importance to the analysis of self step by step by giving a good example of various layers of onion.**

**Swāmi replied:-** Giving a good example does not make the concept to be good. If a demon is swallowing a human being and if an example is given to this, which is that the demon swallows any human being like a human being swallowing a tablet, does this mean that demon swallowing human being is a good concept since a beautiful example is given? **The concept is always correct by its own merit and not by the strength of a good example.** The visible proof for the existence of unimaginable God is the demonstration of unimaginable events called miracles. There are genuine miracles in this world and this is the basic proof for the existence of unimaginable God. Spiritual knowledge is built up on the basis of perception of unimaginable events called miracles. Due to the perceivable miracles, the established spiritual knowledge is spiritual science because science is basically built up on the proof of practical experiments. Hence, such books shall be neglected and we shall not be attracted by their names.

**10. Śrī Vīrabrahmendra Swāmi told that He has reached such stage after millions of births. Is it such a long time in reality?**

**Swāmi replied:-** The Gītā says that a soul can recognise fully the contemporary human incarnation after millions of births by conquering ego and jealousy (*Bahūnām Janmanāmante...- Gītā*). **Even to recognise God in human form, if so many births are taken, how many births will be taken by a soul to become human incarnation?** You need not be discouraged because you don't know your past balance. You might have put spiritual efforts for past several births and you may become human incarnation in this birth itself. You must be discouraged only when you know the past balance. Hence, this point is not to be considered at all.

**11. Will God help the devotees in spiritual efforts?**

**Swāmi replied:-** God will certainly help anybody having real interest in the spiritual life. Interest (*Śraddhā*) is very important for the progress. If you go to a doctor, he gives the slip of his prescription. If you have full interest in curing your illness, you will go to the medical shop and purchase the medicines for use to get good health. Here, the



help of the doctor is in giving the prescription, which is the most important correct direction. All the help of the doctor ends in giving the correct prescription. After that, you have to help yourself (*Uddharedātmanā'tmānam...*- Gītā). If you expect that the doctor shall purchase the medicines and shall give you the medicines at regular intervals, it shows your laziness in doing good works for your own welfare itself. **God will do the work that cannot be done by you (writing the prescription) and you shall do the work that can be done by you.**



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