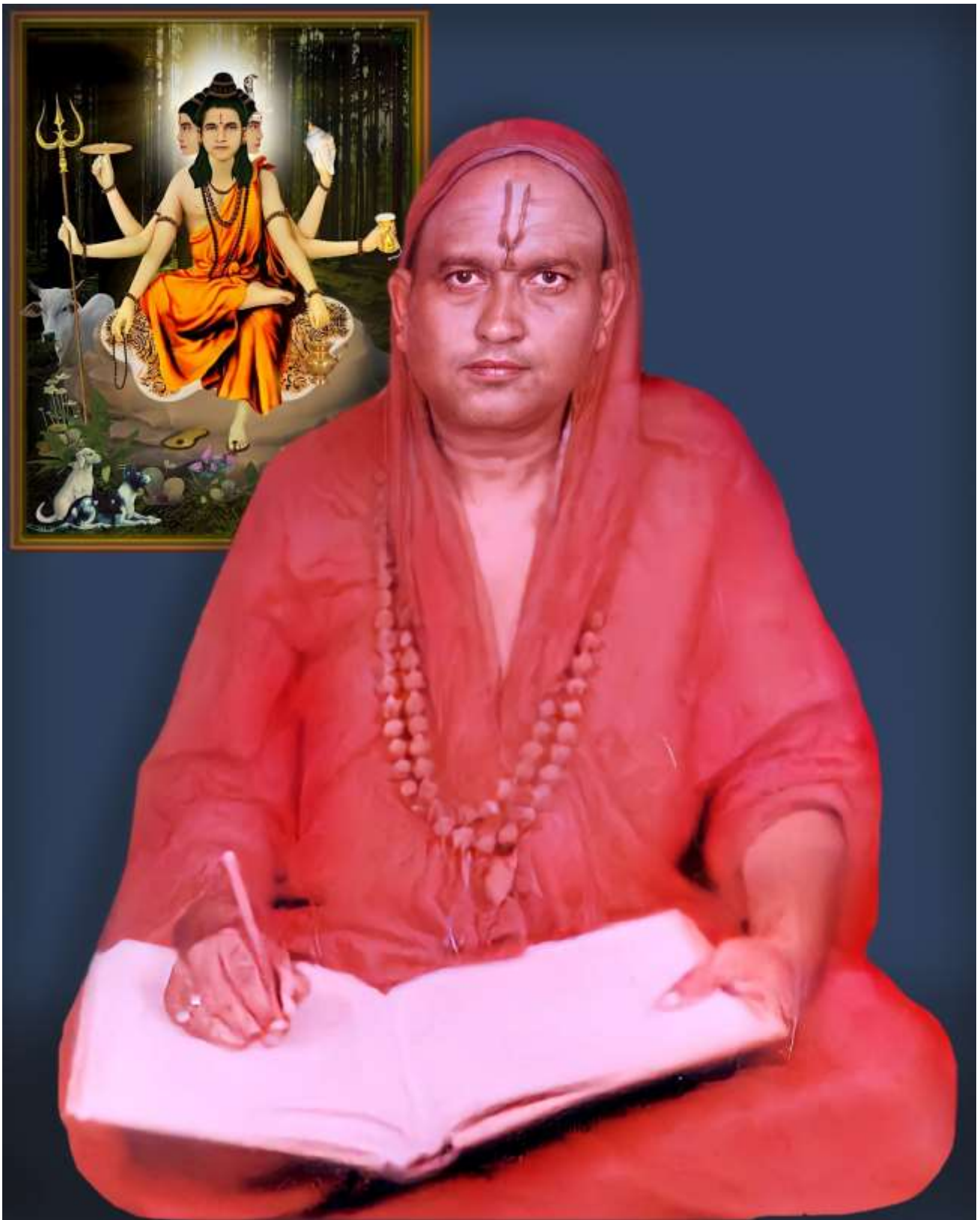


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 35]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

DIVINE SATSANGA ON 31-10-2021

November 06, 2021

O Learned and Devoted Servants of God,

On October 31st, 2021 Swami gave replies in Satsanga. Laxmi Thrylokya, Purnima, Swathi, Kishore Ram, Bharat Krishna, Geetha Lahari, Smt. Sudha Rani and Bhanu Samykya are the participants. Following are some flashes spoken by Swami (Datta Swami).

- 1) The Gita says '*Samatvam Yoga ucyate*'. This means that the yogi, who practices yoga enjoys both happy situations and miseries equally like enjoying the sweet dishes and hot dishes in meals. This does not mean that sweet and hot dishes are one and the same. It also does not mean that laughing in happy situations and weeping in the miseries are also one and the same. The commonality is in the background, which is the same enjoyment in the background of sweet dish and hot dish and also in the background of both laughing and weeping. While eating the hot dish, you are not suffering at all, but you are enjoying. If you are not enjoying the hot dish, you should have left it. Therefore, it is not necessary that suffering should be present in the background of weeping or hot dish or misery. This clearly means that you can enjoy the hot dish while weeping and also enjoy the misery while suffering. When a misery comes, you shall weep and suffer. If you laugh while suffering the misery, you will be treated as mad. Your enjoyment of weeping or suffering shall be in your mind. By this, you are following the norms of public that one shall suffer and weep while facing misery. This is not impossible because while eating the hot dish, you are weeping externally and also enjoying internally. Due to this practical example, when there is possibility of enjoying the misery and weeping internally, why don't you enjoy the misery? When Vasudeva, the father of Krishna died, Krishna wept very loudly along with the relatives. When all the relatives left, Sage Narada asked Krishna, "Oh Lord! You Yourself told in the Gita that the Yogi shall enjoy both happiness and misery. But, in contrast to Your saying, You are weeping now in the misery". Then Krishna replied, "Who said that I am not enjoying? I am extremely enjoying My weeping and My enjoyment is internal which you have not seen." Then Sage Narada understood the meaning of equality (*samatvam*) told in the above Gita

verse. When Sita was stolen by Ravana, Rama started crying. The same Sage Narada asked his father God Brahma, “Rama means always enjoying (*Ramate iti Rāmaḥ*). Then why Rama is weeping”. God Brahma told that Rama is enjoying His own weeping in the mind and therefore, Rama stands well as per the meaning of His name. When Rama was weeping, Lakshmana told Rama that one should not suffer or weep in a misery. Lakshmana told that there is no profit in weeping and in addition, there is a loss. No profit because Sita will not be achieved by weeping. Additional loss because by weeping and suffering, both physical and mental health are lost, by which the strength decreases, which is essential in the work of search for Sita. Lakshmana was the incarnation of Adishesha, whose incarnation called Patanjali wrote the Yoga Sutram in which it is told that one shall resist the thoughts which cause loss without any profit. Another important point is also that the life is very small conditioned by a stipulated time without any possibility of extension. If you suffer and weep without enjoyment, that time used for suffering and weeping is wasted by you, which cannot be compensated due to impossible extension of life especially in this context. When the god of death (Yama) comes to take your life, if you say that you have wasted sometime in suffering and weeping and that that-time shall be compensated by the extension of life, god Yama will reply, “***I did not tell you to weep and you yourself wept***”! Moreover, nothing came along with you while you are born and nothing will follow you after death. Therefore, weeping or suffering for any reason is totally meaningless. A human being, which always enjoys with entertainment is equal to God in the point of continuous enjoyment or entertainment. God has created this world for entertainment and enjoyment continuously. If you can enjoy continuously like God, you have achieved the monism with God at least in one angle even though you are different from God in other angles like creating, controlling and destroying the world. If you miss this possible one angle also, you shall never say that you are equal to God at least in one aspect. This is the only one angle through which you can claim that you are God.

- 2) In the Rasakeli happened between God Krishna and gopikas, the lust, which is generated by biological harmonic activity is zero on both sides. Krishna is Vishnu and Vishnu is Shiva as per the Veda (*Śivaśca Nārāyaṇaḥ*). Hence Krishna is Shiva, who burnt cupid, the deity of lust. Regarding gopikas, they were sages for millions of births doing severe penance for God and they have also burnt the lust through the fire of their penance. When lust is absent on both sides, how Krishna is kissing

gopikas and gopikas are kissing Krishna. Kissing is certainly a lust. When lust is absent on both sides, how this kissing-lust appeared between Krishna and gopikas? Even though lust is absent on both sides, love is present on both sides. We must know the difference between love and lust. Love is related to the internal personality, which is the divine qualities. Lust is related to the external personality, which is the beauty of external physical body. Since love alone is present on both sides, that love is transformed into this lust of kissing. While kissing, Krishna is kissing gopikas due to his love on the devotion of gopikas and not due to lust present towards their external bodies. Gopikas are kissing Krishna due to their love or devotion towards God and not due to their attraction towards his external beauty. Here, a question comes, which is that why Krishna came with such tremendous external beauty when that is not required for gopikas? The reason is that Krishna wanted to test the gopikas whether they will kiss Him attracted by His external beauty or kiss Him attracted by their internal devotion to God. Since God Krishna is omniscient, He can easily detect this point, which cannot be detected by an ordinary human being. Therefore, if anyone understands the Bhagavatam based on lust, he has totally misunderstood the scripture. If anybody understands the Bhagavatam based on divine love or devotion, he has correctly understood the essence of this scripture. That is why scholars say that understanding the Bhagavatam is the acid test for knowledge of scholars (*Vidyāvatām Bhāgavate Parīkṣā*).

- 3) All the sages were born as gopikas on the instruction of God Rama in the forest. In that final female birth (the final birth shall be always female before getting the final salvation because the male gender-ego will not disappear as long as the soul exists in male body), Radha was also born as gopika, but, she was not an ordinary soul like other gopikas. She is the incarnation of Sage Durvasa, who Himself was the incarnation of God Shiva. Therefore, Radha is the incarnation of God Shiva and Krishna is the incarnation of God Vishnu. God Vishnu and God Shiva acted as heroine (Mohini) and hero previously. This time both exchanged their roles and God Vishnu incarnated as Hero (Krishna) and God Shiva incarnated as Heroine (Radha). Radha incarnated in the role of devotee whereas Krishna incarnated in the role of God. Radha has no need to get salvation like other gopikas. She acted as a senior or leader for other gopikas to guide them in spiritual path. The role of Radha was very very difficult especially in those olden days when husband is treated as God and the wife enters the fire when husband dies. The rules of married life were very very strict. In such time, Radha was married to a person called

Ayanaghosha and Radha never allowed her husband to touch her body in such strict time. This role of Heroine was very tough and only the daring God Shiva alone can act in that role. God Shiva destroys the entire world in the end and has climax of courage. God Vishnu is very flexible involved in the administration of world. Radha married Krishna secretly in the garden called Bhiṇḍīravanam through a special type of marriage called Gāndharva Vivāha, which is simply exchange of rings. Their married life was also highly secret. The Sage Durvasa also existed among the sages, who requested Rama to allow to hug Him by taking female forms in the line of sweet devotion (Madhura Bhakti). When all sages were born as gopikas, Sage Durvasa was also born as gopika called Radha.

- 4) Radha, Hanuman and Shankara were the incarnations of God Shiva. Radha went up to Goloka and Hanuman went up to Brahmaloaka because Hanuman had a male birth with inherent male gender-ego. Hanuman gave word to His mother that He will protect king Yayaati whereas Rama promised on His forefathers to kill Yayaati. Hanuman fought against God Rama. Hanuman misunderstood the Vedic sentence (*Mātṛ devo bhava*) meaning that mother is God (this is true in pravṛutti) as per the Karmadhaaraya Samaasa. Hanuman was reborn as Shankara and knew the correct meaning of the above statement, which is that God is the mother as per Bahuvrihi Samaasa and corrected Himself by leaving His mother alone for the sake of God's work. Shankara also went to Brahma loka since a trace of inevitable male gender-ego remained. Radha was also the incarnation of God Shiva, but, being female in the final birth reached the highest Goloka through full salvation.
- 5) Hanuman showed several miracles, which are inherent of God Shiva. Yet, He behaved as the most ideal servant to God Rama, showing that miracles are lower than the knowledge. You may doubt that Rama did not preach any knowledge. This opinion is utterly wrong. All the life of Rama is only practical demonstration of the ideal behavior of an ordinary human being, which is the practical form of the theoretical knowledge of pravṛutti. Hence, Rama is called as *Ādarśa Mānuṣāvātāra* (Incarnation of the behavior of ideal human being).
- 6) Two purposes exist in giving miracles to demons by God. One is to show proof for existence of unimaginable God to the entire public and another is to reduce jealousy of people rising due to observation of miracles of human incarnation. Whatever may be the character of the performer of miracles (even if he is demon), the miracles establish the existence of unimaginable God as the source of miracles, which are unimaginable

events. God gives miraculous powers even to demons due to their rigid penance with this good point in His mind. Ignorant people criticize God Brahma and God Shiva for giving miraculous powers to demons! Based on this, you may criticize God that He is giving miraculous powers to the undeserving demons. In this angle, He has another good point in His mind. Since demons also can exhibit miracles, the status of miracles is very much reduced. When Human Incarnation exhibits miracles, the ordinary human beings burn with jealousy in their hearts because the human beings cannot perform the miracles like Human Incarnation. Now, on remembering that miracles are of very low status of demons, the burning sensation of the ordinary human beings looking the miracles of Human Incarnation gets pacified, who say that the Human Incarnation can be demon performing the miracles!

- 7) Ramanuja said that a (devoted) soul is a part of God (*Śeṣa-Śeṣi Nyāya*). This point is misunderstood by others that how the soul can be a part of God because God is indivisible (*Avibhaktam...– Gītā*). The understanding of the people in this place is wrong because Ramanuja never said that the soul is the direct part of the God like hand or leg or eye etc. Shesha, the thousand headed serpent is always in touch with the divine body of God and Shesha is never separated from God like the limb from body. The relationship between Shesha and God is like limb-body relationship. The unimaginable God or ParaBrahman is having a divine body (body of God Vishnu), which is like the shirt on the body like ParaBrahman. Above this shirt-divine body, the world created by God exists as a woolen coat around the shirt. This world-woolen coat contains souls (awareness or chit) and inert things (non-awareness or achit). Now the soul is a woolen thread of the outermost woolen coat. The soul shall not be treated as the cotton thread present in the cotton shirt below the woolen coat. The woolen thread of the woolen coat (soul) is assumed as a cotton thread of inner cotton shirt (limb of divine body of God) as the bed serpent was assumed as the limb of the divine body of God. If you say that the devoted soul is a limb of the divine body of God, it is an assumption. If you say that soul (devoted or not) is a part of the outer most world (woolen thread of woolen coat) it is a reality.
- 8) Why do people focus on internal actors instead of their external roles? The reason is that they can't achieve the ideals taught by the actual role. They focus on background of the role (actor) and their unnecessary details. What Shankara taught through the Advaita philosophy is not cared much, which is very useful to the spiritual life of the soul. Instead, people start doing research on the background of Shankara (whether He

is the incarnation of God Shiva or not) or on the background of His unnecessary details (like whether He is born in the morning or noon). There is a story that God Shiva expanded Himself in vertical line below His feet and above His head and God Vishnu travelled down to find the feet of God Shiva whereas God Brahma went up to find out the head of God Shiva. God Vishnu accepted His defeat in finding the feet whereas God Brahma told lie that He has found the head. Here, God Shiva represents the best human personality, who is not involved in quarrels of greatness. God Brahma and God Vishnu represent the egoistic human personalities entering into quarrels of greatness. Since God Vishnu told truth, He represents the human personality having ego but sincerity of speaking truth. God Brahma represents the human personality having ego as well as fraudulent nature. Here, this drama is played by the three divine forms of God to preach humanity strongly because if it is said that even God errs, the human being will pay lot of attention on such defect. In this drama, the actors as well as roles are the three divine forms of God. But, you shall take the three divine forms of God as roles only and not as actors. If you take the three divine forms of God as actors and extend this drama to the actors also, you will misunderstand that God Vishnu is 50% bad and God Brahma is 100% bad. This is impossible because all the three divine forms are only the energetic incarnations of the same God Datta.

- 9) Even the divine preacher or the contemporary Human Incarnation cuts jokes here and there while preaching the serious spiritual knowledge. By such jokes the receivers will laugh here and there and get relieved from the strain of constant concentration on the spiritual concepts. Even in a serious devotional pictures, here and there roles of jokers appear to dilute the serious attention of audience. The world contains nine types of fascinations (Rasas) among which joke-laughing called as 'Hāsya rasa' is one. I told sometime back that this world-drama was created by God with all the nine fascinations and the joke-laughing (Hāsya rasa) is the saying of advaita philosophers that they are God! (*Nāṭake te Jagatyaṣmin, krīḍā nava rasālaye, Ahaṃ Brahmeti jīvānāṃ, Vāco hāsya rasormayaḥ-Dattātreyaṃ* written by Shri Datta Swami).

Chapter 2

November 06, 2021 (Afternoon)

O Learned and Devoted Servants of God,**1. How to forget the painful memory of past mistakes?**

[Shri Bijoy Barik asked:- I have done some mistakes in the earlier part of my life. I always remember them and get pained. I am submitting my prayer to God every day.]

Swami replied:- When realization, repentance and non-repetition of the sin is done, all the pending punishments of the past sins get cancelled as per the divine statement (*Jñānāgniḥ sarva karmāṇi, bhasmasāt kurute'rajuna-* Gītā). Realization belongs to knowledge or Jnaanayoga. Repentance belongs to devotion or bhaktiyoga. Non-repetition of the sin belongs to practice or karmayoga. This is the subsequence of these three stages. This principle has powerful logic, which is that if the soul is reformed by these three stages, again punishment for the sin is useless because the aim of the punishment is only reformation and not revenge. By sentencing to death, the murderer is killed because the fear here is that the criminal may do second murder in the world. But, if the criminal is already reformed by the above procedure and when he is not going to commit the second sin again, implementation of the punishment becomes unnecessary. Here, in the reformation, the third step (non-repetition of sin) is very important. Some stop in the second stage (repentance) only feeling that their sin is excused by God and repeat the same sin again and again. In such case even the present sin is not cancelled and not to speak of previous sins. Some confess (realization and repentance) for the present sin and believe that the present sin is cancelled by God. Next day, they repeat the same sin and confess before God so that the second sin also gets cancelled giving way to the third sin by next day!

The prayer is done generally for a favour or for the protection from the punishments of the sins. If the above said reformation is achieved, there is no need of prayer for this purpose of protection from sins. If the prayer is for the sake of getting a favour, God has already done uncountable favours in the past in the case of any soul. Setting our sins aside, without opening our file, God has already done the tremendous favour of giving this human birth. After that also, He has done several favours, which are forgotten by us. Hence first, we shall express our gratefulness for the favours done already. We must mention at least the predominant favours done by God, which are not

forgotten and must express our gratefulness for the past favours and then only ask for a new favour. The prayer for the new favour must be always associated with the expression of gratefulness related to past favours. We never express gratefulness for the past favours and mention straight our new request for the fresh favour. By this itself, we become undeserving to receive any fresh favour. Keeping this horrible defect with us, we scold God if the fresh favour is not sanctioned!

My knowledge has two assured qualities:- 1. Attraction because the knowledge is perfectly True and 2. Full clarity because the knowledge is perfectly True. When people asked Me for the reasons of the tremendous attraction and tremendous clarity of My knowledge, I gave the above answer (*Satyam Jñānam anantaṁ Brahma-* Veda).

2. Why do You quote from scriptures, when You are the human incarnation of God?

[Shri Phani asked:- Why should You quote Veda and Gita? We know that you are the human incarnation of God Datta and Your every statement has divine authority.]

Swami replied: - Krishna did not quote any scripture in the Gita and told that He is God meaning that His statements need not be supported by another scripture of God since the Gita itself is the scripture of God. Shankara is also incarnation of God, but, quoted other scriptures of God in His commentaries. Why is this difference between Krishna and Shankara? The reason is that Krishna spoke the Gita orally to Arjuna only whereas Shankara wrote commentaries on palm leaves for the sake of the entire public. Arjuna is having full devotion on Krishna as God and does not require the support of other scriptures of God for the statements of God Krishna. In the case of Shankara, the written commentaries face the public in which all types of people (believers of Shankara as God as well as non-believers) exist. Believers have faith in the divinity of Shankara whereas non-believers do not have such faith and for such non-believers the supporting authority of divine scriptures is necessary. I am following the footsteps of Shankara and not Krishna. All My answers are being typed to be placed in the public website. Since you have full faith in Me, when I talk with you orally, I will not quote any scripture. In fact, quoting scripture or not quoting scripture is not important because if there is full convincing logic in the answer, it can be treated as the word of God because God always speaks the truth with full convincing logic. God is beyond logic and this does not mean that He will speak illogically!

Chapter 3

November 07, 2021

O Learned and Devoted Servants of God,**1. How can pure lust become good when diverted to God? Or does it become good when it starts with love towards God?**

[Smt. Priyanka asked: Padanamaskaram Swami, Your latest discourse on how sages felt about surrendering their body also to God is beyond excellence. Thank You so much for explaining the same. I have a small follow-up question to ask. Swami, please clarify this doubt as well. At Your divine lotus feet, Priyanka

Question: It is mentioned in the discourse that the sages born as Gopikas were not ordinary human beings, who burnt their lust in the fire of their penance. Hence, Gopikas were having love only towards God Krishna and not the lust. Only love existed between Lord Krishna and the gopikas. Swami, this point is understood very well over many discourses.

On another angle, it is also said that all qualities are created by God and it purely depends on the direction of the quality, which makes it good or bad. Any quality diverted towards God becomes good and any quality directed towards the world becomes bad. So if a person has lust and they divert it fully towards God, does it become lust based on lust towards God? Is it ever possible that in such cases, lust can be transformed into love towards God? Soorpanakha had lust based on lust towards Lord Rama. As Kubjaa, she still had lust based on lust, forgetting that Lord Krishna was God Himself. She did not have the background of being a learned sage like the gopikas neither she had real love towards God. Ultimately, she was sent to hell. Then, how can pure lust in a person become good when it is diverted towards God? Does it only become good when it starts with love towards God as the root cause?]

Swami Replied: Let us take the case of Shurpanakhaa. She had only lust in her. Your question is that if that lust is turned towards God, it must be pure since it is diverted to God. **Diversion to God means diverting the bad quality towards God after loving God.** Gopikas loved God because they were deeply attracted by His internal beauty or divine qualities of God. If you take Shurpanakhaa, she never had any love to God because she doesn't appreciate the divine qualities being a demon. In her heart, there is no place for love. Shurpanakhaa was attracted to Rama due to the external physical beauty of Rama. Even if some other beautiful person exists in the place of Rama, Shurpanakhaa should have behaved in the same way as she behaved with Rama. If you take the case of Gopikas, they were filled with love to God only. Gopikas are the highest devotees of God in view of their past births in

which they were sages with severe penance. Let us assume that a Gopika had some lust towards Krishna and she directed that lust to God. In this case, Gopika is already a devotee having full love to God. If this Gopika diverted her lust to Krishna, her lust will become pure since Krishna is God. I have mentioned about such Gopika as an assumption only. In reality, all Gopikas were having full love to God and also had no trace of lust. No Gopika was attracted towards Krishna due to His excellent external beauty and hence, they were not having even a trace of lust towards God Krishna. Once full love on God is formed, even the lust diverted to God can become pure due to the inherent power of God. When you offer a stick of sandal wood or a thorny stick to fire, both will become sacred ash. God is sacred fire. Even the lust offered to God will become sacred ash. But, while offering the lust to God, there shall be full love in the heart of the devotee. The offering shall be based on the love of the devotee and not on the lust of the devotee. If you offer thorny stick (lust) based on lust caused by the biological activity of hormones, such basic lust will not allow the offered lust to become sacred ash. If the same lust is offered based on love, the offered lust will become sacred ash. In the case of first Madhumatii, the wife of God Dattatreya, she also offered her lust to Him based on her lust only and not love. This means that she didn't view God Datta as God and viewed Him as a beautiful male only. Therefore, God Datta cursed her to become demon. Since her lust is based on lust as in the case of Shurpanakhaa, Shurpanakhaa did not go to Goloka, but went to hell. There is no difference between first Madhumatii and Shurpanakhaa or Kubjaa. The second Madhumatii was reformed with full divine knowledge and developed love on God Datta because she recognised God Datta as the ultimate God. While telling that Gopikas followed illegal sex with Krishna, sage Narada told in his Bhaktisuutam that all Gopikas know very well that Krishna is God. This means that Narada is telling that all Gopikas had full love towards God Krishna. Even the lust exhibited by Gopikas to Krishna was their divine love transformed into divine lust because there is no trace of lust in their hearts since they burnt all the lust in the fire of their penance during several past births. Due to this background only, God Krishna created a special Goloka above His abode. God Krishna knows very well that the lust shown by Gopikas on Him was not based on His excellent beauty, but, was totally based on their internal divine love to God. The lust shown by Gopikas was not at all the normal lust that is generated by hormonal activity. It is only divine lust since this divine lust is completely resulting entirely on the transformation of the divine love of Gopikas (sages) towards God. In this way, the case of Gopikas is very very exceptional. Their divine lust to God Krishna was very high, but, there is no

trace of impure lust (generated by hormones) in that divine lust. The fundamental basis of this topic is that first love on God should be generated and developed to the climax and in such case, the lust shown to God is not at all impure lust but, divine lust, which is entirely the transformed divine love only. I cannot explain this topic more than this!

Chapter 4

November 17, 2021

O Learned and Devoted Servants of God,**1. What is the similarity between mind and intelligence?**

[A question by Ms. Lakshmi Trailokya]

Swami Replied:- When an advice is given, people give importance to the experience of a person determined by age of that person. This experience is related to mind, which just collects the information and stores in its associated faculty called memory or Chittam. When an experienced person gives advice, he is giving it simply based on the stored information. If he is not intelligent, he simply stored the information and is giving the advice based on the existing information in the brain. That may be wrong or right. But, if the same person is also intelligent, he will not store the information collected by mind simply as it is. He will analyse it with intelligence and then only store the right information. Hence, you should not give importance blindly to the age, but, you should observe whether that person has intelligence or not. A person with little age can give correct information if he is intelligent. Intelligence (analysis) is greater than the mind (experience) because intelligence is greater than mind. Of course, both mind and intelligence are the best.

2. What is the difference between eating food and earning money?

Swami Replied:- You can earn money without any limit, but, you cannot eat the food without limit. If you earn money without limit and if you are attached with the money in mind, it becomes as dangerous as overeating the food and both excess money and excess food cause mental and physical illness. Since mind and body are inter-related finally both will be spoiled in each case.

3. In doing sacrifice of the fruit of work to God, is there a place for justice in earning the fruit of work?

Swami Replied:- If you have earned money in sinful ways, it is better to sacrifice it to God's work so that your future generations will not be destroyed by such sinful money. After knowing this fact, you shall strictly avoid earning of sinful money. In any case, you must be always careful in not enjoying the sinful money or in not giving sinful money to your future generations. Gopikas sacrificed a part of butter to Krishna and their practical

participation in preparing butter exists partially. The contribution of their husbands also exists in this butter-wealth because they lead the cows to fields for eating the grass. Anyhow, by selling butter in Mathura city, they used to get groceries and hence total sacrifice of the entire butter was out of question. A little part of the butter was stored by Gopikas for their children and Krishna used to steal that stored butter only, which is a joint test for bond with money (Dhaneṣaṇā) and for bond with children (Putreṣaṇā). In this way, the part of the butter stored by Gopikas was their self-earned fruit of work (Karmaphalatyāga). They did not steal the part of butter earned by their life partners through cheating, which would have been injustice and even God will not be happy with such sinful sacrifice. Sacrifice of justified self-earned wealth will only please the God.

1. What is the reason for the existence of more than one religion in the world today?]

[Shri Anil asked: Pādanamaskāram Swami, some questions raised in internet discussion forum are presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil]

Swami replied: People in different regions on the earth have different languages and cultures. To preach these different people, God came in different human forms suitable to these cultures and languages and due to this, different religions are formed. If you look all these religions through the lenses of logic-spectacle, called Universal Spirituality, you will clearly understand that God is only one and the subject preached by Him is also one and the same.

2. Do Hindus know about the Muslim Ramayana where Rama is Rama-Sultan and Seeta is Seeta-Beevi who are said to be Islamic prophets?

Swami replied: Due to Universal Spirituality any inter-religious matter is appreciable.

3. How do I stop myself from smiling/laughing in a serious situation?

Swami replied: You need not stop it because it is the characteristic of Yoga. But, you shall smile and laugh internally so that others will not find you odd.

4. How do animals worship God and how can it be identified?

Swami replied: Animals can't worship God due to absence of predominant intelligence.

5. What are the similarities and differences between the teachings of Gautama Buddha and the teachings of Krishna from Gita?

Swami replied: It is only one subject and you need not search for similarities and differences. Both Krishna and Buddha are incarnations of God Vishnu with whom God Datta is perfectly merged.

6. Whom do Bill Gates, Warren Buffet, Apple and Google worship for the fortune?

[In India people worship Laxmi, the Goddess of wealth. Whom do Bill Gates, Warren Buffet, Apple and Google worship for the fortune that they have created?]

Swami replied: Wealth is not blessed by fortune, but, by Goddess Lakshmi based on one's charity to deserving receivers.

7. Is the Pope an antichrist?

Swami replied: Anti-Christ means anti-theist or atheist.

8. Why is the tree peepal sacred?

[In the Bhagavad Gita, Lord Krishna says: ' Amongst trees, I am the peepal tree (sacred fig tree)'. What makes this tree sacred? What is the significance of the peepal tree in terms of the environment today?]

Swami replied: It is just a representative model for God on which sacredness is psychologically imposed.

9. What is a perfect body according to Vedic science?

Swami replied: A body with good health having peaceful mind and theistic intelligence is perfect.

10. Did Buddha suggest a human becomes a deity in heaven?

[Regarding heavenly realms in Buddhist cosmology, did Buddha suggest a human becomes a deity in a heavenly realm, or is simply reborn in the presence of a deity in a heavenly realm? Or are these synonymous?]

Swami replied: Both are synonymous.

11. What does a tiger symbolise in Hinduism?

Swami replied: It is said to be the vehicle of Goddess Durga, who killed horrible demons to bring peace to world.

12. Is being lazy a mortal sin?

Swami replied: Laziness is not a sin but a lazy soul will be born as a lazy animal.

13. Why are Westerners accepting Sanaatana Dharma while so many Hindus in India are getting converted to other beliefs?

Swami replied: People converting themselves from one religion to other religion do not care to understand their own religions deeply.

14. Why would God create other planets when there are no beings on them to test?

Swami replied: Living beings exist in other planets, which are invisible to us.

15. If God can do everything, then why should we do anything?

Swami replied: If we don't do anything, we will be born as lazy animals.

16. Why is Parvati missing in the picture of Lalita Tripura Sundari whereas all Gods are present there?

Swami replied: Who told you that Paarvati is missing?

17. Why do we find different Ramayanas and Mahabharatas?

[Most classic epics are in original form and original even in translations. But why do we find different Ramayanas and different Mahabharatas by different authors in different languages and regions?]

Swami replied: Some stories are built by scholars also, which are giving good messages to humanity. The aim of the study of history is only to become careful.

18. Are there any verses mentioned in Scriptures that prove the authenticity of Your Sampradaya?

[Referring to the Guruparampara of Shri Datta Swami; a person asked this way: Are there any verses mentioned in Scriptures that prove the authenticity of Your Sampradaya? If yes, quote me them.]

Swami replied: Why do you want other quotations? Are they not also written by some people? You must learn the concept in My verse. First is unimaginable God, who is neither imaginable nor visible. The second is God Datta, the first energetic incarnation, who is imaginable but not easily visible. The third is Satya Sai, the latest human incarnation, who was imaginable and visible. The first is the original absolute reality whereas the second and third are the first mediated with relatively real media for the sake of upper worlds and earth respectively.

19. Why did God create man first and not woman first?

Swami replied: Generally, husband is elder than wife.

20. Why wouldn't Jesus want people to understand and repent?

[According to Mark 4:12; Jesus speaks in parables so people won't figure things out and repent. Why wouldn't Jesus want people to understand and repent?]

Swami replied: Parables help the people to understand the concepts with good absorption. The concept is easily understood. Do you think that due to this defect of Jesus, no Christian repented so far?

21. How does God hide Himself in light?

Swami replied: God can hide light and can appear in darkness due to His unimaginable power.

22. God made man in His own image and likeness. Did God has a wife?

Swami replied: God appears like us in all aspects so that He can freely mix with us without causing excitation in us through unimaginable powers.

23. If the Bible is the word of God then why are there so many mistakes and contradictions in it?

Swami replied: Mistakes and contradictions are in us only and not in the preaching of God's incarnation.

24. Why does Allah keep so many secrets from us?

Swami replied: Even elders keep secrets from children due to immaturity of children.

25. Can Christians believe in Nirvaana?

Swami replied: There is no question of somebody believing or not believing the atomic theory of science. This is a simile for the above concept.

26. Did Jesus mislead His followers when He claimed that the kingdom of God would come to earth during their lifetime?

Swami replied: Kingdom of God means the rule of God on earth. Did Judas not commit suicide for his sin?

Chapter 5

November 18, 2021

O Learned and Devoted Servants of God,**1. What is the meaning of hating one's own life meant by Jesus in the following verses?**

[Shri Anil asked: Swami few questions on Bible are given below. Kindly grace Your answers. At Your Divine Lotus Feet - anil.

Hating Once Own Life For Eternal Life: Jesus said [John 12: 24-26] 24 Very truly I tell you, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds. 25 Anyone who loves their life will lose it, while anyone who hates their life in this world will keep it for eternal life. 26 Whoever serves Me must follow Me; and where I am, My servant also will be. My Father will honour the one who serves Me. Swami, kindly clarify what is the meaning of hating one's own life meant by Jesus? Please elaborate.]

Swami replied: Life means worldly life or Pravrutti fascinated to the worldly bonds. Eternal life means the Spiritual life serving the contemporary human incarnation of God.

2. Does 'Misery due to dependence on wealth of wife' refer to taking dowry from the wife?

[Misery Due To Dependence On Wealth Of Wife: In Bible Sirach (Ecclesiasticus) 25:22, it is written: Those husbands who depends on the wealth of his wife will get anger, insult and humiliation. Swami, is it related to taking dowry from the wife? Swami is this teaching applicable in the present situations also?]

Swami replied: You are exactly correct in your interpretation. One shall work and earn without keeping himself/herself idle.

3. Can You please correlate the concept of Bhoga Moksha in the context of verses given below?

[Troubles From Wealth: In Bible Sirach (Ecclesiasticus) 31: 1 – 81 the troubles coming due to money and wealth are explained as: 1 The sleeplessness brought by wealth makes a person lose weight, the worry it causes drives away sleep. 2 The worries of the daytime prevent you from sleeping, like a serious illness, they keep sleep at bay. 3 The rich forever toils, piling up money, and then, leaving off, he is gorged with luxuries; 4 the poor forever toils, barely making a living, and then, leaving off, is poorer than ever. 5 No one who loves money can easily avoid sinning, whoever pursues profit will be corrupted by it. 6 Gold has been the ruin of many; their coming destruction was self-evident.

In the context of the above, I remember Your teaching on God Datta giving, Bhoga Moksha to the devotees by excessively blessing the devotee so that the devotee will be vexed with the problems associated with excess wealth and get detachment. Can You please correlate and elaborate the concept of Bhoga Moksha in the context of above verses?]

Swami replied: Money by itself is inert and not like a non-inert serpent. The attachment of the soul with money brings all these problems. Bhoga Moksha given by God speaks about a soul attached to money.

4. Do some verses in the Bible hint to the concept of astrology?

[Inequalities Of Days And Mankind: Sirach (Ecclesiasticus) Chapter 33: 7-13; Says as follows: 7 Why is one day more important than another, when all the daylight in the year is from the sun? 8 By the Lord's wisdom they were distinguished, and He appointed the different seasons and festivals. 9 Some days He exalted and hallowed, and some He made ordinary days. 10 All human beings come from the ground, and humankind was created out of the dust. 11 In the fullness of His knowledge the Lord distinguished them and appointed their different ways. 12 Some He blessed and exalted, and some He made holy and brought near to Himself; but some He cursed and brought low, and turned them out of their place. 13 Like clay in the hand of the potter, to be molded as He pleases, so all are in the hand of their Maker.

In Verses 7 to 9, I am seeing some hint to the concept of astrology in Bible. Verses 10 to 13, I am little confused whether it refers to God creating the humankind with the initial caste system. These later verses of 10 to 13, somehow do not satisfy the free will given by God to the souls. Please clarify and elaborate on the above 2 points.]

Swami replied: It is not about astrology. It speaks only about the varying nature of the soul due to which happiness and misery result. It is not about the caste system, but, the different fruits of the deeds guided by different psychologies of souls. God is only the giver of fruits as per the deeds of the soul. Freedom is given to the soul to choose milk or wine. Milk gives good health and wine gives illness leading to death. This subject is also clearly explained by God. Even then, if the soul selects wine, death is inevitable and this does not mean that God has not given freedom to soul. The soul misusing the freedom given by God is certainly destroyed and in this stage there is no freedom.

5. What is the meaning of the sentence of Jesus “this was not revealed to you by flesh and blood, but by My Father in Heaven”?

[Revelation Of Human Incarnation Of God: When Jesus came to the region of Caesarea Philippi, He asked His disciples, "Who do people say the Son of Man is?" 14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." 15 "But what about you?" He asked. "Who do you say I am?" 16 Simon Peter answered, "You are the Christ, the Son of the living God." 17 Jesus replied,

“Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood, but by My Father in heaven.

Swami based on Your knowledge, we learn that God in Human form reveals to the devotee about Himself based on the spiritual level of the devotee to whom He interacts. In this context, what is the meaning of the sentence of Jesus “this was not revealed to you by flesh and blood, but by My Father in Heaven”. Please elaborate.]

Swami replied: This means that you cannot recognise the God in contemporary human form just based on the properties of body, which are common to all the other human beings. You can recognise Him only with the help of God, who speaks excellent Spiritual knowledge that penetrates your heart and brings the realisation of identity of unimaginable and invisible God with the imaginable and visible medium that is perfectly merged by Him.

6. How is salvation attained by saying and believing that ‘past human incarnation is God’?

[**Confession By Mouth & Salvation:** In Bible, Romans 10: 9-11. It is written: “9 That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. 10 For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. 11 As the Scripture says, "Anyone who trusts in Him will never be put to shame." Swami the above preaching’s were given by Paul to the followers much later in time after the death of Jesus. In this context, just by saying and believing that ‘past human incarnation is God’ how salvation is attained? Please clarify.]

Swami replied: It is a misunderstanding to think that by recognising the past human incarnation, one will be saved. The worship of the statue or photo of past human incarnation or energetic incarnation will certainly develop devotion to God. But, for the sake of any practical achievement, one shall worship the contemporary human incarnation of God as Hanuman and Gopikas did.

7. How do I tackle the arguments of certain sections who portray Ravana as hero instead of Lord Rama?

[**Shri Ganesh asked:** Pādanamaskāram Swamiji, There are certain sections within the society who believe that Lord Rama should not be worshipped but Raavana should be worshipped. I was having a normal conversation with such a person at work. The conversation went as mentioned below.

Ganesh: I have a problem with movies and serials where certain directors take the liberty to portray villains in our Itihaasas as heroes. Such as Raavana and movies of such kind. These movies or shows show the epics from the perspective of Raavana or Karna. Some take the exact character and portray it from those times and some make a spin-off of those characters and make a story relatable to contemporary times.

Colleague: Why do you have a problem with those movies? The directors are free to do whatever they want. They are exercising their freedom of speech.

Ganesh: Freedom of speech should be granted to every citizen but a person should also be responsible because he has that freedom. He should speak and act sensibly to maintain social harmony and order. Moreover, on what basis is he making a spin-off on Hindu Itihaasas? Valmiki Ramayana or Mahabharata as dictated by Maharishi Vyasa do not support these views. Valmiki clearly shows that Lord Rama is following Dharma and Raavana is following Adharma! No other versions after Vaalmiiki also support your claim.

Colleague: Yes, you believe that this is the truth and I believe that Raavana was the hero. On what basis can I believe your version? Also the writer is trying to cater to an audience like me.

Ganesh: Okay let us go by your argument itself. I cannot establish the historical truths in Itihaasas, but the majority of India believes in these scriptures and are a constant source of inspiration to follow Dharma and develop Bhakti towards God. Why do certain people have to criticise and hurt sentiments of the majority?

Colleague: Because we have found logical arguments against those who you consider Gods. I have found casteism and racism.

Ganesh: What are those?

Colleague: If Raama is a Maryaadaa Purushottama, then why did he let Lakshmana cut the nose of Shuurpanakha?

Ganesh: That is absurd. A terrorist wants to murder your sister in law and the terrorist is clearly overpowering and you have a weapon but you will keep quiet?

Colleague: No but I will push her but not cut her nose for it. I would have stopped Laxman from cutting the nose but would have pushed Shuurpanakha away. That is why the war started. Also why did Krishna keep quiet when Karna was denied participation in games which were meant for Kshatriyas! He clearly showed casteism.

After this some emergency situation came at work and the conversation was left at this place. I did not find any reason to talk more about this topic to that person because I felt it was unnecessary. The above conversation is not verbatim but close to what I remember.

How do I tackle these arguments Swamiji? What I have generally observed is that most of these people are either atheists or hate Hinduism for some illogical reason. Should I avoid talking to these people altogether and keep my mouth shut when they have these misunderstandings? Or should I change my approach and explain the unimaginability of God and miracles, just as You always mention and avoid taking examples from Itihaasas? At Your divine feet, Ganesh V]

Swami Replied:- Vaalmiiki and Vyaasa are the authors of these epics, who have seen what all happened in these stories. The person who is talking this nonsense was not there in those times to observe what actually happened.

You have to take these Sages as the ultimate authority. Karna was stopped by Krishna not based on caste system because He Himself belongs to a BC caste called Yaadavas. God Krishna, the omniscient knows that Karna is an incarnation of the demon travelled from Sun to the womb of Kuntii. This is the inner truth and God always protects His devotees in a direct or indirect way. Krishna cannot tell that Karna is a demon and can't avoid the marriage of His devotee, Draupadi based on that. He has taken the concept (inter-caste marriage is objected) that was existing in those days, which was followed by all to save Draupadi. You must answer every criticism and you can take the help of your Sadguru, if necessary.

8. Should a person following dharma make effort to stop people from committing the sins like illegitimate sex?

[Shri Ganesh asked: Pādanamaskāram Swamiji, To what extent should a person following dharma go while advising a person committing adharma? You have clearly mentioned in the discourse below that a person shouldn't think that the sins committed by one person does not affect society. <https://www.universal-spirituality.org/discourse/sincere-and-continuous-human-effort-essential--24e101fc77be028c--1d80166b47708061--fa28fefc758fe35d--4>

In an atheistic society, murder and theft are a crime but illegitimate sex is not a crime. It may be shunned after marriage but before marriage a person can have sex with anyone. He/she can drink or smoke or do whatever they want. When certain people tell these young men or women to not do these things, they retaliate and make fun of those people. Stating that "I am free to do whatever I want to. What is your problem. It is my body and my wish." After this, an ugly conflict takes place which might end up in violence. Should a person who follows dharma make an effort to stop these people from committing these types of sins? Because other young people might get influenced by them. It is also hard to impart good spiritual knowledge to these people because they do not accept God or even if they accept, they don't have fear of punishment. How should they society deal with these people? At Your divine feet, Ganesh V]

Swami Replied:- Powerful convincing logic is the only weapon to turn people to believe in the justice and God. You should concentrate on that line either in worldly life or Spiritual life.

9. Do the family members share the sin done by the family head?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, It is often said that the wife earns 50% of the merit from the rituals performed by the husband. In that case, do all the family members share the sin also done by the family head? In the case of sage Vaalmiiki, the family members refuse to share the sin saying that it is the duty of the head of family to feed them. Kindly explain Swami. At Your lotus feet, -Durgaprasad]

Swami Replied:- It is said that the wife shares half of the merit of the husband and not half of the sin of the husband. The share in the merit is accommodated since the wife is continuously busy in the household works whereas the husband can have free time especially in the morning for worshipping God.

10. Is surrender the first step or the consequence of learning spiritual knowledge?

[Shri Bharath Krishna asked: Pādanamaskāram Swami, Is "Surrender" the first step of learning spiritual knowledge or is it the consequence of learning spiritual knowledge? Kindly answer my question Swami. I am very happy with whatever You gave me. Thank You so much. Your defective servant and devotee, Bharat Krishna.]

Swami Replied:- Surrender is the fruit of the final step called Karmayoga, which results from theoretical devotion, which (theoretical devotion) results from the Spiritual knowledge. Surrender is a practical step and not a theoretical step done by mind, which can vary any time. Total surrender is the ultimate final step, which results in the ultimate step called Mahaanivrutti or madness for God.

11. Do Gopikas know the thoughts in the mind of God Krishna?

[Shri Anil asked: Padanamaskaram Swami, Please give Your replies to the following questions. At Your Lotus Feet, anil. In Trailokya Gita, Chapter-11, You mentioned the following: 'In fact, all Gopikas resisted God by knowing His path of liberation because they have miraculous power got by very long penance to know what is in one's mind.' Swami, are You referring to the fact that Gopikas are knowing the thoughts in the mind of God Krishna? Kindly elaborate.]

Swami replied: The power of penance of Sages for very large number of their past births is capable of knowing what is present in the mind of anybody including God Krishna unless God Krishna Himself wishes to obstruct such power. Krishna allowed them to know what is in His mind so that He can test their reaction. Even after knowing the process of liberation as planned by Krishna, had the Gopikas kept silent, Gopikas would have been defeated. Hence, this is also a test of the psychology of Gopikas.

12. Did the children and husbands of Gopikas also get salvation?

[In the process of salvation of Gopikas, their children and husbands also would have suffered. What about them? Did they also get salvation or their fate was decided by their individual deeds alone?]

Swami replied: The children did not suffer because Krishna was distributing the stolen butter to His child-friends in which all children were present. The husbands of Gopikas did not suffer since they were unable to know about the secret dance. Every individual carries its own account book

independently in the Spiritual field. There is a small saying in Telugu “*Evariki Vāre Yamunā Tīre*”, which means that on the banks of River Yamunaa all are treated as separate individuals. Here, the banks of Yamunaa River mean that it is near God Krishna.

Chapter 6

November 21, 2021

O Learned and Devoted Servants of God,**1. Why would God want to write something very complicated when He wanted everybody to understand?**

[Shri Ganesh V asked: Pādanamaskāram Swamiji, As a kid, my grandmother used to tell me this story between Rushi Veda Vyaasa and Lord Ganesha. Rushi Veda Vyaasa approached Lord Ganesha to write down the verses in Mahaabhaarata. Lord Ganesha had one condition that Rushi Veda Vyaasa should not stop narrating the verses at any point of time. Rushi Veda Vyaasa agreed on the condition that Lord Ganesha should understand the meaning of the verses He is writing and only then proceed to the next verse. This is the reason why some verses are very complicated in Mahaabhaarata.

I do not know the authenticity of this story but I think it is a popular belief. My question is why would God write some verses in Mahaabhaarata in a complex way? Mahaabhaarata teaches us both Pravrutti and Nivrutti and God always thinks to uplift every soul. So God must have written it in simple words so that each soul gets inspired and gets uplifted. Or is there some other meaning that we should learn from the story mentioned above.

Similarly, I have heard from learned scholars in Sanskrit that Madhavaachaarya's Sanskrit is very hard compared to Adi Shankaraachaarya Sanskrit. Why would God want to write something very complicated when He wanted everybody to understand? At Your divine feet, Ganesh V]

Swami Replied: - Everybody has his/her own style of presentation. Some have fascination for the standard in language and some have fascination for the depth of the meaning. Both are correct based on the quality of receivers. If receivers are scholars, they are not satisfied unless the language is also deep. If receivers are common people, they are satisfied with deep meaning and simple language. Some scholars like eating coconuts (*Nārikelapāka*), some people of middle level like eating bananas (*Kadalīpāka*) and some people of common level like eating grapes (*Drākṣāpāka*). God always prefers grapes so that it can cover all the three types of people. A small cat can go into big hole as well as small hole to drink the milk. The big cat can't go into small hole. Hence, big hole is suitable to both big cat and small cat. God Ganesha can write very fast. Sage Vyaasa needed time to compose verses in His mind. Hence, Sage Vyaasa told a difficult verse so that God Ganesha took some time to understand it. In this

time, Sage Vyaasa composed a good number of verses. This is just a playful divine drama between God Ganesha and Sage Vyaasa.

2. Prayer on Shri Swami by Smt. Sudha garu

[Smt. Sudha: Prayer by Sudha Pādanamaskāram Swamy

అల్పజ్ఞులమైన మాకు ధర్మసూక్ష్మములు, కర్మసూక్ష్మములు కరతలామలకముగ తెలియజేసెడి తమరు సాక్షాత్తు దక్షిణామూర్తియే ప్రభూ!! అఖండబ్రహ్మాండమందు నీ అపార, అఖండ, అనూహ్యశక్తియుక్తులు వినుటకు, నీ లీలావిలాసము యందు రుచి కలుగుటకు సూత్రధారి నీవే స్వామి!! ఇందుకు మీకు కృతజ్ఞతలు అర్పించాలంటే అది చాలా చిన్నమాట అని లోచుచున్నది. అనంతమైన నీ కృప నాయందు చేసిన ఉపకారములు అతుల్యములు. కాని నేను అన్నివిధములుగ అశక్తురాలను. నా తరపున వేయినాల్కల ఆదిశేషుడు నిన్ను కీర్తింప వేడుకుందును. భావసూక్ష్మాలను అక్షరీకరింప శారదామాతను వేడుకొందును. ఇదేమి ఆనందమో తెలియుటలేదు స్వామి. నా ప్రమేయము లేకయే భావము పొంగిపొరలు స్థితి యందు ఈ విధముగ రచన సాగుచున్నది. ఇది నీవేనా స్వామి! నా తలపుల ఊయలలో ఊగుతున్నది నీ జ్ఞాన కిరణము కదూ. కృతజ్ఞతగా ప్రణామాలు ముందస్తుగా చెల్లిస్తాను తండ్రి! అంతకు మించినదేదో తెలుపువరకు నాకీదియే ఆలంబన.

Translation:- You are directly God Dakshinaamuurthy, who preaches the secrets of ethics and practical aspects. You are responsible for my interest to know Your divine plays and unimaginable powers of this entire creation. Due to Your infinite kindness, You helped me, which has no comparison. But, I am incapable in all the ways. I pray the thousand headed Aadishesha to praise You. I pray Goddess Sarasvati to transfer the subtle thoughts into language. I am unable to know the bliss. Swami, without my effort my thoughts are flowing in this way of writing. Are You the Swami doing this? Is it not Your ray of knowledge that is swinging in the cradle of my thoughts? To express my gratefulness, I am submitting my salutations to You in advance. This is my basis till You let me know anything above this.]

Swami Replied:- All this is the greatness of God Datta, who is mediated unimaginable God (Saguna Brahman). I am just an ordinary human being, who fortunately happened to be the medium of God Datta to propagate the true Spiritual knowledge in this world. All the credit goes to God Datta only and if any mistakes exist, I own them and this point is written by Me in Dattaatreyam (*Jñānam vaha vibhūtirvā, Yatkiñciddarśitam mayā, sarvaṃ Datta Guro reva, chāpalyaṃ tu mama dhṛvam*—This means:- If I have exhibited any spark of true knowledge or performed any miracle, the total credit of that goes to God Guru Datta only. If any mistakes are seen, I own them.).

3. How to understand Hanuman showing Lord Rama along with Siitaa and Lakshmana in His heart instead of human incarnation alone?

[Shri Ganesh V asked: Pādanamaskāram Swamiji, I always understood that a devotee should have only the contemporary human incarnation in his mind and heart but in Hanuman Chaaliisaa, it is written that Lord Hanuman had Lord Rama along with Devi Siitaa and Lakshmana in His heart. Devi mam told me that He considered Himself to be the servant of servant, in this way ego doesn't creep inside in His mind. I have accepted this point but is there something more in that verse? At Your divine feet, Ganesh V]

Swami Replied: - A true devotee is always kept on head by God. God is pleased more if one serves the devotee than serving Himself!

4. Can You explain regarding wrong intention itself leading to the fruit of sin instead of the mere act of sin?

[Smt. Priyanka asked: Pādanamaskāram Swami, The concepts that are coming out in Thrylokya Gita with extended details/ explanations of certain topics are really fantabulous! Thank You so much for this blessing towards us all, Swami. I have some small doubts from chapter 12. Swami, please help me remove these confusions. At Your divine lotus feet, Priyanka

Can You further explain regarding wrong intention itself leading to the fruit of sin instead of the mere act of sin? In Thrylokya Gita 12 (point no. 19), You mentioned that the intention is totally responsible for enjoying the fruit of the deed and that the deed is inert and can't be the cause of the fruit. The fruits are as per the intention and thinking of the mind and not as per their inert actions. Swami, I have a few doubts here.

Considering the above said, I want to take an example for further clarification. If a person gets very angry that he/she feels like killing the other person, but also knows that it will never really murder anyone, does that still account for sin because it is only a thought that generated out of anger and may be the person also yelled saying he will kill the other? There was the action of shouting as well as having the thought of killing. But does this count as real intention when sometimes things are said loosely out of anger? And if it does account for sin, is this sin equal to actually killing the person? Does the act of killing account for just an inert action?]

Swami Replied:- Intention resulting in action alone gives the practical punishment. Mere intention is a light sin, for which god Yamadharmaraaja in hell will give a strict oral warning. The point is that this mere intention gains more and more strength in course of time and results in action. Hence, mere intention shall not be neglected.

5. In Your earlier example, why was the devotee always thinking about the other person in Kaashi instead of traveling there again?

[Second doubt is regarding the example You gave about the devotee falling in love with a prostitute. You said that he was always thinking of the fortunate opportunity

of his travel companion, who got to worship in Kaashi, while being in love with the prostitute. He benefited more than the person in Kaashi, who thought about the chance the other person had with the prostitute. Here, the thought is given more importance than the actual inert action itself for both these people. My doubt is- is it possible that the person who fell in love with the prostitute would have had lustful feelings towards her when he saw her in the first place? He probably got distracted by her beauty and stopped his journey towards Kaashi. Wouldn't that count as sinful intention because it led to illegitimate sex (one of the highest sins) and he gave more importance to that prostitute than his main goal to reach Kaashi and worship Lord Shiva? Also, even if he got momentarily distracted, did he choose to stay back with that prostitute all his life without making a second attempt to visit Kaashi? Why was he always thinking about the other person in Kaashi instead of traveling there again? Swami, I am a bit confused here. Can You please give further explanation of this example and the concept of intention itself leading to bearing consequences than the action itself.]

Swami Replied:- Mere intention will not give practical fruit unless its corresponding action follows it. The case of the person with the prostitute is action without its corresponding intention. When we walk on the road, the ant dies under our feet. There is no punishment for this action since there was no intention. Mere intention and action without intention can't have their practical fruits. The person in Kaashi doing worship to God Shiva also is in the same line as the person with the prostitute. The person in Kaashi could not get the fruit of his good action because good intention is absent. Both these cases say that action with its corresponding intention alone gives the corresponding fruit. The person with prostitute died was taken to the abode of God and God gave him the true Spiritual knowledge so that he will do the good action also as per the good intention. The person died in Kaashi was taken to the hell and god Yamadharmaraaja gave him the oral warning that the bad intention on gaining strength will lead to bad action also resulting in suffering in hell.

6. Does having a mere good intention to serve God lead to any fruit in Nivrutti?

[When it comes to fruits related to Nivrutti, we learned about Nishkaama karma yoga (doing service and sacrifice to God with only love towards God, without any desire for fruits in return). But Swami, please forgive me for talking about the fruits of Nivrutti just for the sake of this question. The question is - we learned about karma yoga as the only way that gives fruits in Nivrutti. The first step is knowledge leading to devotion, which should automatically lead to karma yoga, which is service and sacrifice to God. Having mere emotions or thoughts in Nivrutti is not enough, even though it helps develop devotion and is a pre-requisite for any action. Ultimately, the action or karma yoga only provides proof of real towards God, and gives fruits in Nivrutti. Sometimes, devotees may have good intentions of service and sacrifice, but, it may or may not lead

to proving their love towards God due to different reasons. In this case, does having a mere good intention to serve God lead to any fruit in Nivrutti? Is the concept of fruits for the intention and thinking related to Pravrutti only? And is this concept limited to wrong or bad intentions only and does not apply to good intentions at all? Can You please clarify this point as well, Swami?]

Swami Replied:- Good intentions without followed good actions in Pravrutti will take the soul to heaven where god Indra will advise the soul to do good actions also so that the soul can get practically good fruits in Pravrutti. The same person in Nivrutti will go to the abode of God where God will advise the soul to do good actions also so that the soul can get practically good fruits in Nivrutti. Similarly, a person having bad intentions and good actions in Pravrutti or Nivrutti will be taken to hell and will be advised to do good intentions in good actions. All these cases will not have fruits practically. Only theoretical advices will be given to them.

7. Is Madhumati's story before she was cursed, a story of Pravrutti or Nivrutti?

[In Thrylokya Gita 12 (point no. 20), it is said that Madhumati, wife of God Dattātreya, was cursed because she did not realise that God was in human form and was purely attracted by God Datta's external beauty and treated Him as a normal human being. Can it be considered that this was a matter of Pravrutti, since she did not recognise God in human form and perceived Him as her husband only? If so, can we say that it was legal sex only from the angle of Pravrutti? When it is looked at from the angle of Nivrutti, then it is lust-based lust towards God, which is not good. So, when God is involved, whether He is recognised or not, does every matter automatically becomes a matter of Nivrutti only? Is that why she was cursed?]

Swami Replied:- The case of 1st Madhumati was a case of Pravrutti, in which she is entitled to have normal sex with her legal husband, God Dattaatreya. She was not cursed by God Dattaatreya for her normal sex, which is justified in Pravrutti. She was having lot of lust and was pressing God Dattaatreya for over sex like a demon. Being the wife of a Sage, she must have minimum controlled lust. The other human beings have lust in the middle level. Demons have lust in climax level because their intelligence is not much developed as in the case of animals and birds. The action of lust must have certain rules of proper time. Demons like animals and birds do not have sense of proper time. God Dattaatreya cursed her to become a demon called Mahishii because she is already having the demonic nature. She was punished for her sin by God Dattaatreya in the form of incarnation called Manikantha. She got realisation and became the most sacred wife of God Dattaatreya called Anaghaa. The same Anaghaa was also called as Madhumati, which was her previous name.

8. Can elderly advice be taken as a good intention for performing questionable actions?

[In Thrylokya Gita 12 (point no. 19), another example that was mentioned was related to Sage Vyasa. He was advised by elders in the family to extend the race with His younger brother's wives. But, can just elderly advice be counted as legal sex without an official marriage taking place? Sage Vyasa did not have this intention and it was only an inert action performed to extend the race due to the good intentions of elders. This was not the case of cheating on the original spouse as well. But, in terms of Pravrutti, is it considered illegitimate sex, even though elders wanted this to happen? How should people understand this so that this is not exploited in today's context giving a reason for good intentions?]

Swami Replied:- The husbands of the two ladies died and those two husbands were the brothers of Sage Vyaasa. The meeting of Sage Vyaasa with those two widow ladies was just a process of artificial insemination that is done in the present times. This was done in Dvaapara age, in which the customs existed were different in certain concepts. Devaranyaaya was allowed in that age, which is getting issues in emergency from the brother of the husband. This is objected by Sage Paraashara in Kali age (*Devarāt ca sutopattiḥ...- Parāśara Smṛti*).

9. Is secretly sacrificing spouse's hard-earned money to God sinful?

[In one of the recent discourses, ([this question](#)), it is mentioned that Gopikas did not steal the part of butter earned by their life partners through cheating, which would have been injustice and even God will not be happy with such sinful sacrifice. The sacrifice of justified self-earned wealth will only please God. So, in today's context, if the husband is the only one earning and gives some money to the wife for home or personal expenses and the wife sacrifices a part of that money to God secretly, does that displease God? Is it viewed as a sinful sacrifice because the wife would have cheated the husband in this case?]

Swami Replied:- If the husband has given some money to the wife for her personal expenses, the wife has full right on it to sacrifice to God also because no other type of expenditure was stipulated by the husband. But, if the husband has given some money for house expenditure, taking something from it and donating to God will not please God.

Chapter 7

November 23, 2021

O Learned and Devoted Servants of God,**1. Misery is always due to previous sins or sometimes God allows even without any sinful background?**

[Shri Anil asked: Pādanamaskāram Swami: In a Quora forum a friendly discussion took place with a Christian devotee regarding Your knowledge that ‘any soul receives the misery due to its previous sins and punishment is for reformation of the soul’. The devotee accepted this point but he also adds that punishment need not be always for the previous sins by quoting several examples from the Bible as given below. He quoted the case of Job, a devotee, mentioned in Old Testament in which it is mentioned that Job was a devotee of God and to test Job, God gave lot of misery to him still Job persisted. Another case he referred is the case of healing of blind man in which Jesus said it for the glorification of God and not because of the blind man’s sin. I request You to kindly give reply to the following points raised by him.

I have some queries about your extensive comment. You wrote, “All the punishments are only for reformation of the soul and not for revenge”. Some of Gods’ punishments are never for revenge, but for “tough love” if you will, as a loving parent disciplines his /her children. Agree? Doesn’t the book of Job tell us that Job was without fault & God allowed satan “... to do anything to him but kill him...” that tells us some punishments are not for our sins?

The Bible records God punishing people in this life for their actions through natural disasters. God rained fire and brimstone upon Sodom and Gomorrah because of their inhabitants’ depravity (Gen. 19:24-25) and he sent venomous snakes to afflict Israel when they became impatient and spoke against God in the desert (Num. 21:6). Some of these punishments include sending diseases to afflict people such as the plagues upon Egypt (Exod. 7:16-17) and even a plague upon Israel (2 Sam. 24:15).

And this isn’t something God only did in the Old Testament. St. Paul admonished the Corinthians who received the Eucharist while in a state of sin: “that is why many of you are weak and ill, and some have died” (1 Cor. 11:30). St. Luke records how Ananias and Sapphira fell down and died after Peter confronted their dishonest behavior towards the communal collection (Acts 5:9-11).

Now, there is a question about what the biblical authors mean when they say God sent a plague or other disaster. It could be the case that God directly intervened in the natural order to bring such a calamity about or that he permitted a natural evil to unfold and simply chose not to stop it. Either way, the testimony of Scripture shows that we can’t say that God never causes sickness or death as a punishment for sinful behavior.

But that doesn't mean illness or death are always a punishment for sinful behavior. A central theme of the book of Job was that he had done nothing wrong to incur the afflictions he endured (1:1). In fact, God became angry with Job's friends for wrongly suggesting Job's afflictions were punishments for sin (42:7). He tells Job (and the rest of us) that we are not in a position to judge why God allows some evils to occur (38:1-41). That's because, as God said through the prophet Isaiah, "as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts" (55:9).

Jesus likewise taught that some evils occur without any connection to sinful behavior. He said the victims of a building collapse in Siloam were not any more sinful than Jews that Pontius Pilate slaughtered (Luke 13:2-5) and that no one's sin caused a man to be born blind from birth (John 9:3). God instead allowed the man to be blinded so that His healing power would be displayed through Jesus' healing of him. This is similar to why God did not heal St. Paul's "thorn in the flesh" (which may have been an illness of St Paul; cf. Gal. 4:13, 15). Paul's suffering was not a punishment for sin but an opportunity for God's grace to be revealed. That's why God told Paul, "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9).

Not every natural evil should be seen as a punishment for sin. In fact, God usually allows the world to unfold according to the laws He built into it—miracles are the exception, not the rule. Because we live in a world governed by natural laws, we should start with the presumption that any natural evil, whether personal and communal, is a byproduct of those laws and not a specific punishment for sin.]

Swami Replied:- The action of God always is multi-dimensional with several simultaneous angles. God makes the devotee to view in a specific angle, which is important as per the context of will of God. Sin and merit will never cancel each other because their fruits are always experienced separately. Unless the way of reformation involving realisation, repentance and non-repetition of sin is followed fruits of sins are never cancelled. Sometimes, they may be kept in cold storage by the will of God, but, the file is never destroyed. Sometimes, God may postpone the fruits of sins to be enjoyed in future with accumulated interest. You say that punishments can be given by God for the sake of testing the devotee regarding his/her devotion to God. I agree with this. But, simultaneously the punishment of a sin is also consumed in this test without the knowledge of the devotee so that the devotee need not repent for his sin. But, God consumes the punishment of some sin of the devotee so that even if the devotee fails in the test, the devotee need not blame God that unnecessarily he/she is subjected to punishment on failing the test. God might have masked this truth of consumption of a sin in the test so that this point itself is again another test to see whether the devotee will blame or not blame God. Knowledge of all angles need not be revealed by God to the devotee in view of the context of a specific angle, which alone

is revealed by God. Without denying your examples, I am giving this explanation, which allows your argument in open phase and simultaneously allows My argument also in hidden phase of background.

Chapter 8

December 04, 2021

O Learned and Devoted Servants of God,**1. Can You explain the procedure to establish the existence of God based on scientific logic?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, Can You explain the procedure of establishment of existence of unimaginable God based on scientific logic in a more detailed way?]

Swami Replied:- It is fourfold logic and since the four logics are interrelated with each other, it is also a four-dimensional logic.

1. Logic of Infinite Regress: In this universe, every item has another item as its cause. That cause will have still another item as its cause. In this way, the ad-infinitum or infinite regress (Anavasthaa) results by which the chain of causes becomes endless. Somewhere, we have to stop so that the ultimate cause is not having its own cause. But, if we see this chain of items appearing as products of upper causes, it should be endless because all these imaginable products must have their causes as we observe the nature of items of imaginable world. Energy is seen to be generated from matter (cause) and matter seems to be generated from energy because matter is condensed energy. Awareness seems to be generated from the inert energy transformed in materialized nervous system and this inert energy is also generated from food (matter). In this way, the three fundamental constituents of the creation called inert energy, inert matter and non-inert awareness are seen as products of other causes even though, a circular cycle is involved. You may say that since matter and awareness are products of inert energy, let the energy be the ultimate cause of the creation. Such energy is inert and can't have planned the design of the universe so systematically as told in the Brahmasuutras (*Īkṣateḥ...*). Even if you support the inert energy based on the theory of probability (which says that some design must have happened based on certain probability), the other three types of logics mentioned below force us to accept the discovery of unimaginable item as the ultimate cause of the creation.

Hence, there is a force that demands the ultimate cause of all these imaginable items must be an unimaginable item, which can be called by a name 'ParaBrahman' or unimaginable God.

2. Logic of Space: Einstein feels that space is nothing since there is no absolute space but, only a geometrical space. It means space is the distance between two objects A and B. When A and B disappear the space between A and B also disappears. Beyond A there may be a new object X and beyond B there may be a new object Y. Even though, the space between A and B disappears along with A and B, it is not experienced by us because of the existence of space between X and Y. If we take this sense, space is not included in the creation because nothing can be created. In this sense, space is only conventional or myth. In such case, there is no meaning in searching for the cause of the space. Neglecting space, we have to search for the cause of inert energy and such cause alone can be the ultimate cause of this universe. Regarding matter and awareness, we need not worry because both these are different forms of the same inert energy. Matter is said to be condensed energy and awareness is a special work form of inert energy transformed in the functioning brain-nervous system. In this line, we have to simply search for the cause of inert energy (cosmic energy), which will be the ultimate cause of creation.

Taking another angle of the above topic, we like to consider space as a subtle form of inert energy. Scientists say that from vacuum galaxies are generated. They also say that space bends along the boundary of an object and in such case, space must be something since nothing can bend along the boundary. The Veda also says that God generated space in the beginning of the creation (*Ātmana Ākāśah...*). It is also said in the Veda that God created energy (*Tat tejo'srjata...*) in the beginning because the first item of the creation must have been created by God only since the second item onwards it is told to be created from the first item. Hence, both space and energy happen to be the first item only. Therefore, it is forced to accept that space is energy by which the contradiction will disappear. However, since space is also energy, in this line also we have to search for the ultimate cause of the creation that generated the energy only as said in the above paragraph. The entire creation can be considered as subtle energy or space from which matter and awareness were created in course of time resulting in various living and non-living items. Here, scientists take the creation as four-dimensional space-time model. If we analyse sharply, time is also a coordinate of space only that pervades all the three spatial coordinates. Time depends on the revolution of earth and relative movement of sun and moon. Time is defined as the distance between two incidents taking place in the space. Time is also expressed in terms of spatial coordinates as we see people saying that the time in the morning is about two hands distance from the horizon, which means that the sun moved up so much distance. We also express the distance

in the units of time by saying a billion light years distance. Hence, time is not mentioned as an independent item at all in the process of creation described by the Veda. Hence, when we say that the ultimate cause generated space, it means it generated space-time model. We can briefly call this space-time model as space itself in brief.

Now, when the ultimate cause generated space, the ultimate cause must not have space in it. If space existed in the ultimate cause before the generation of space, it becomes absurd since space exists in the ultimate cause even before its generation. In such case, you cannot say that space is generated by the ultimate cause. This means that the ultimate cause is not having space in it, which means that the ultimate cause has no spatial dimensions or the ultimate cause has no volume. Any item with zero volume can never be imagined by any human being even if it breaks its head for millions of births. Hence, the ultimate cause of the creation is unimaginable.

3. Logic of Boundary of the Universe: As per the above explanation, the entire creation can be viewed as basically the inert cosmic energy only. This energy or creation is imaginable domain, which is this imaginable universe. The boundary of the universe is unimaginable, which means that the material of the boundary is imaginable, but, the distance at which this boundary exists is unimaginable. This means as we or our imagination proceeds along the diameter of the universe to touch its end point, the end point goes on running away from us or our imagination. The universe may have a definite boundary, but, it is not touched by us. We say that the boundary is definite because the boundary of the creation is imaginable to God and is not unimaginable to God. When God told that the boundary of His creation is infinite (*Nānto'sti mama divyānām vibhūtīnām...*- Gītā), it means that His creation is infinite for the human beings only and not for Himself. This definite boundary is running away as we try to touch it. This can be supported by the theory of expansion of universe as suggested by scientists. The boundary of the creation is not really infinite, but, it is running away from us (our imagination) since we are not supposed to touch it. What is the reason for this, especially when the boundary of creation is not really at infinite distance? The reason is that as we proceed to touch the boundary of the imaginable universe, the unimaginable domain or the ultimate cause of the creation or God is going more and more away from us because the unimaginable domain can never be touched by the imaginable human beings. Hence, the reason for the expansion of universe is not really the real phenomenon of expansion of creation, but, the actual reason is that the unimaginable domain, which is adjacent to the boundary of imaginable domain is going away since it is untouchable to the brains of imaginable

human beings. It is only a relative concept. However, this analysis proves that the boundary of imaginable creation, which is just adjacent to the unimaginable domain can't be touched because the unimaginable domain is really the untouchable item for the imagination of imaginable human beings. This can be understood by a simile: let us suppose that the boundary of the ocean (imaginable domain) is just adjacent to the boundary of land (unimaginable domain). In such case, since you can't touch the land (unimaginable), you can never reach the boundary of water of the ocean (even though it is imaginable). This means essentially that the unimaginable land is actually going back so that you shall not touch it and consequently the imaginable water of ocean is expanding though this water is imaginable and has a finite boundary that is known by omniscient God. **In this way, the expansion of universe is only a relative phenomenon while the incapability of touching the unimaginable God is the final absolute phenomenon.** All this again proves that the unimaginable God or the ultimate cause of the creation is surrounding all the creation (*Sarvamāvṛtya tiṣṭhati...*- Gītā). By this, we can imagine the unimaginable God as the ultimate cause like fire from whom the imaginable creation was generated like smoke. If you follow the track of the smoke, you will reach its cause or fire. But, since the fire (cause) is unimaginable, you can never reach the end point of the track of the smoke (boundary of imaginable universe). All this again proves finally that the ultimate cause of this creation is unimaginable God called ParaBrahman.

4. Logic of miracles: In the creation we find genuine miracles. We also find false miracles called magic which does not mean the genuine miracles are absent. These genuine miracles are perceivable by us, but, the cause or source of these unimaginable events can't be explained, which means that their source is unimaginable. This again proves that the unimaginable source of miracles exists and such source is again the same ultimate cause of the creation as explained in the above mentioned three types of logics. Moreover, the performer of these unimaginable miracles is the human incarnation of unimaginable God like the recent Satya Sai Baba, Who represents the unimaginable God since incarnation means the unimaginable God present in visible and imaginable medium. This is a direct proof of the direct concept of creation of this world by the unimaginable God that can be easily concluded by seeing creation of energy, matter and awareness by the human incarnation.

Conclusion: On uniting the above said four types of logic, we can easily conclude the existence of unimaginable God or ParaBrahman as the ultimate cause of this creation, Who punishes the sinners through

unimaginable ways even if the sinner escape the law of the land by their crooked intelligence. Since the ways of unimaginable God are unimaginable, the sinner cannot contemplate the crooked ways to escape the punishment of the sin and hence, the punishment for the sin is inevitable. The only way to escape the punishments of sins from God is reformation of the soul that includes realization of the sin, repentance for the sin and non-repetition of the sin. Except this one way, there is no other way to escape the punishment of sin that is implemented by the unimaginable God. By intensive worships to God, the sin is only postponed to later time to undergo the punishment with accumulated interest. The devotee thinks that the innocent God is exploited by his/her soaping technology feeling that God cancelled the sin forever. Of course, in extremely special cases of devotion at climax level, God undergoes the punishments of the sins of the devotees, Who never aspire for such suffering of God. Instead of all these exceptional intricate options, how simple it is to undergo the above mentioned reformation!

2. How is the human incarnation covering ignorance on Himself different from ordinary human beings?

[When the human incarnation comes to Earth, You said that He covers Himself with full ignorance to get real entertainment. How the human incarnation is different from the ordinary human being having the same full ignorance?]

Swami Replied:- Both human incarnation and human being face the absolutely real world only. The human being is a tiny part of the world and the world is by itself unreal and became absolute real due to the granted absolute reality of the God gifted by God. Due to this, both world and its tiny part, the soul, become absolutely real to the human incarnation. When God merges with a human being (medium) the human incarnation results. The human medium even before the merge of the God is already absolutely real being a part of the absolutely real world. The absolutely real God merged with the absolutely real human being to become absolutely real human incarnation. In such condition of the all-pervading absolute reality in the world only, the entertainment for God in the human incarnation becomes real. Actually, in the absence of the gifted absolute reality of God to the world, the world and the soul along with the human being before becoming human incarnation are inherently unreal. Even though all these three items (world, soul, human being before becoming human incarnation) are absolutely real due to the gifted absolute reality by God, since such absolute reality is not inherent of these three items, these three items are called relatively real. Relative reality does not mean that these three items are not absolutely real and also that these three items are lesser than God in reality.

The only difference between God and these three items is: that God realizes His inherent absolute reality at any time whereas, these three items can't realize their absolute reality as inherent at any time. At any time, God can withdraw the status of absolute reality of these three items completely or partially in performing a miracle or in dissolving the creation respectively. For the sake of the real entertainment, God never realizes His inherent absolute reality and even if He realizes His absolute reality, He doesn't withdraw the gifted absolute reality from these three items completely, which stops His entertainment. Only in the case of performing a miracle, God withdraws the absolute reality of a part of the world to allow the miracle to take place. Hence, if you compare the ignorance of human incarnation and human being, the ignorance of human incarnation can be removed by It at any time as per its wish because the merged God and the merged human medium are one and the same. The ignorance of the human being is very powerful and stays or disappears as per the wish of the God. The poor human being, gifted with absolute reality by God, is not capable of realizing its original unreal status without the will of God and hence, the human being always thinks that it is absolutely real! The human being is not realizing that the absolute reality got by him from God is for the entertainment of God and thinks that its absolute reality is inherent for him and hence, concludes that it is the absolutely real God! Therefore, everything including the fate of ignorance depends totally on the will of God. Shankara mentioned this point in the sense of joke by saying that no human being is thinking that it does not exist inherently! (*Na ko'pi nā'hamasmīti brūte*)

3. Do we derive cosmic energy in meditation?

[In meditation, people say that we derive energy from the cosmic energy so that we have sufficient energy to do work. Is this correct?]

Swami Replied: It is completely wrong. Is science found out any special system in the human body to absorb the energy from cosmic energy? **In the case of all imaginable items of this imaginable world, science is the final authority.** During meditation, due to absence of thoughts, the mental energy is stored by which the human being feels that it has become more energetic by gaining extra energy from outside. Actually, this is only the illusion of the meditator. Somebody saved money and became rich. Now he is thinking that he earned money from outside and became rich! Only God can save these people. There may be a system to absorb the energy from outside in a machine that is developed by a scientist, but, what I am saying is that the human body doesn't contain such a special system inherently and meditation is not such a system as developed by the scientist as in the above

said machine. Process of thought is expenditure of energy. Since thoughts are controlled, the expenditure of energy is controlled and the existing energy of the human body is saved. A dog is biting a bone by mouth and it is sucking its own blood oozing from its own teeth due to biting the hard bone. That dog is enjoying its own blood thinking that the blood is coming from the bone!

Chapter 9

December 05, 2021

O Learned and Devoted Servants of God,**1. How do You justify God's love to be unconditional in the context following verse from Bible?**

[Shri Anil asked: Padanamaskaram Swami, some questions in internet discussion forum are presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil

How do You justify God's love to be unconditional? John 3:16 " For God so loved the world that He gave His son, that WHOEVER BELIVES in HIM, shall not perish, but have everlasting life". That is conditional! Please kindly elaborate the essence of these words.]

Swami replied: There is no space for the word 'conditional' because both God and His son are one and the same. God is the unimaginable God, Who on mediation with energetic body is Father of heaven and son of God is the Father of heaven mediated with the holy human being. Unconditional means only that His love does not depend on any conditions as in business devotion.

2. Do You think Jesus Christ knew when He was just a baby that He was the son of God?

Swami replied: He knew that He is the son of God even in the womb of His mother. But, He never expressed it.

3. Whether the Messiah (Son of God) is equal to the Word of God and equal to God?

Swami replied: Equality is possible but not oneness. The word of Messiah is the word of God.

4. What happened to Adam and Eve after they ate the apple?

Swami replied: Both lost divinity because God's advice was not followed.

5. What was Jesus Christ's mission or goal?

Swami replied: The goal is to establish the existence of omniscient and omnipotent God called Father of heaven.

6. Apart from Jesus and Muhammad, who will come back?

Swami replied: Both are one and the same and as per the need, God comes down.

7. How do sacraments in Christianity make us holy?

[How do sacraments (There are seven Sacraments: Baptism, Confirmation, Eucharist, Reconciliation, Anointing of the Sick, Matrimony, and Holy Orders) in Christianity make us holy?]

Swami replied: When the worldly life is explained on the basis of spiritual life, the human beings become holy by following such divine explanations.

8. Can You logically or theologically reconcile Hinduism with any of the Abrahamic religions?

Swami replied: All religions can be reconciled thoroughly provided one has no bias to any one religion.

9. What are we supposed to do until God comes?

Swami replied: God is present in every human generation in human form because God is impartial to all human generations and this is based on the fact that no single specified human generation contains 100% good and deserving people so that you can justify God coming down in a specific human generation.

10. Prophet Muhammad says “if a person is given silence, he is given wisdom”. What it means?

Swami replied: Silence indicates the acceptance of the existence of the unimaginable God, Who is the source of all miraculous powers.

11. To whom is the Quranic verse saying that ‘polytheists are the worst creatures’ applicable?

[Allah says polytheists are the worst creatures (Quran 98:6). Does this verse apply only to the polytheists of Arabia during the time of Muhammad? Does this also apply to Hindus who worship Hindu Gods despite reading Quran?]

Swami replied: The concept is important and not name of the religion. Polytheism is a wrong concept because there is only one God existing in different media. It is only Polymedia.

12. If Lord Krishna is Prophet as per Islam, why is Islam not following the Gita?

[According to Islam, Lord Ram and Lord Krishna may be the prophet of Allah then Why don't Muslims follow the instructions of the 'Bhagavad Gita'?]

Swami replied: Why do you bother always about the hot places of quarrels between religions when all agree that God is only one and the subject of scriptures of all religions also is only one.

13. Why do people say that Quran is the mother of terrorism?

Swami replied: You can't say that any religion is the mother of terrorism. The psychology of the human being under some special circumstances becomes the mother of terrorism.

14. Is it true that Westerners convert to Hinduism due to logical answers given in spiritual discussions?

[A Westerner gave the following reply, after I posted Your reply on the topic, westerners converting to Hinduism and Hindus converting to Christianity. "Well most westerners when I asked them why they chose Hinduism, the answers they gave me is that they never felt satisfied with Christianity and the Abrahamic scriptures...And whenever they would ask their priest for logical answers, they priest would just ignore their questions with anger and tell them not to question about the existence of God whereas in Hinduism, they always get best logical answers from the Swamis and Gurus...And they say it's more peaceful..."]

Swami replied: I think that all types of priests and saints exists in all religions just like both good and bad people exists in every region.

15. Can a "soul" choose to just be in heaven for a while without reincarnating?

Swami replied: Certainly, the soul will be in heaven till good fruit of its meritorious deed does not exhaust. (*Kṣīṇe puṇye...- Gītā*)

16. Which religion is the closest to truth? If I am an atheist which religion should I convert to, why?

Swami replied: You can choose any religion, but, before that, you join My religion called 'Universal Religion' that speaks about the unity of all religions.

17. When will Kalki's avatar be born? Is it possible to predict it accurately?

Swami replied: In what way, this information is useful for your spiritual progress?

18. How can one find eternal peace?

Swami replied: By studying sincerely the entire knowledge presented in the website: www.universal-spirituality.org.

19. Is it true that the truth isn't true?

Swami replied: Truth is always truth. False appearing as truth is proved not to be true on certain occasions.

20. Does God have money and does He use it for His survival?

Swami replied: The human incarnation of God needs money for His survival and the human incarnation is the same God existing in human medium.

21. Are children losing their innocence too soon in the 21st century?

Swami replied: Innocence is the royal gate for ignorance.

22. How do I convince my mom to let me eat non-vegetarian foods?

[How do I convince my mom to let me eat non-vegetarian foods on days like Tuesday/Thursday? Being an Indian mom, it's not easy to convince her.]

Swami replied: You cheat her and eat non-veg. food continuously without her knowledge so that you can continuously stay in the hell in future.

23. How can I convince myself that I'm not worthless?

Swami replied: Have self-confidence and full confidence on omnipotent God. Worth comes just by His grace.

24. Is Lord Narayana beyond this universe?

Swami replied: Lord Narayana or God Datta is the first energetic incarnation of unimaginable God or ParaBrahman present in space called ultimate space (Paramavyoma) in this universe. ParaBrahman is beyond this universe.

25. How do You respond when someone abuses You?

Swami replied: Leave to God. If you have abused him in the previous birth, the case is closed and you have no right to retort. If it is a fresh case, God will punish him million times more than what you can punish him.

26. Is heaven an actual place or an inner feeling? What evidence do You have to back Your answer?

Swami replied: I have not shown you the presence of heaven in this infinite space. You have also not shown Me the absence of heaven in this infinite space by taking Me along with you to show the entire space within the boundaries of universe. In this 50:50 probability of the existence of heaven, if I do good deeds and do not go to heaven (in case, it is absent), there is no loss to Me. If you did not do good deeds and did not go to heaven (in case, heaven is present), you are at loss. Somehow, this is not much complex situation. There is another 50:50 probability dealing with the hell in

which sins are punished. If I have not done sins and in case hell is absent, I am not put to loss. If you have done the sins and in case hell is present, you are at terrible loss (*Nāsti cet nāsti me hāniḥ, asti cet nāstiko hataḥ*). In 50:50 probability, it is better to choose the probability having least risk.

27. Does secular humanism allow slaughtering animals even when abundant plant-based food is available?

Swami replied: It is considered as the climax sin (*Ahiṃsā paramo dharmah*).

28. What karmas or sadhanas could have been performed by Nostradamus etc., to have such divine powers?

[What karmas or sadhanas could have been performed, perhaps in a previous life, by Nostradamus, Edgar Cayce, Mother Shipton and Marie Anne Lenormand to have developed such phenomenal powers of divination?]

Swami replied: All their meritorious deeds are not only related to the welfare of the society, but also are related to the devotion to God.

29. What can a teenager do to save our Hindu dharma?

Swami replied: If he is fortunate, he shall meet a Sadguru and listen or read His knowledge. Sadguru means the human incarnation of God preaching the true spiritual knowledge. The truth of the knowledge can be confirmed by the inner consciousness of any human being (*Pramāṇamantaḥkaraṇa pravṛttayah*).

30. Does God hit you because He loves you or does He love you because He hits you?

Swami replied: Both sentences mean the same provided your welfare is the ultimate aim.

31. Can God have an opinion without it becoming absolute truth?

Swami replied: God is the absolute truth and knows the absolute truth being omniscient.

32. Why do I feel lost in thought when I try to think about who created God, what has been before God etc.?

Swami replied: What do you feel when you observe genuine miracles performed by the human incarnation of the God? It is a practical proof. God is the beginning of this creation and there is no question of before God.

33. Why does the religious concept of God say that God made the men in His image and likeness?

Swami replied: God is unimaginable and has no form. But, such God gets mediated in human form to mingle with humanity and to preach it. Before the human incarnation, humanity exists.

34. Did Ravana literally have 10 heads or were they symbolic?

Swami replied: Ravana being a demon has miraculous power obtained by his rigid penance to have virtually ten heads that appear whenever he wishes. They also represent his erudite scholarship in the four Vedas and the six Shaastras.

35. What is the meaning of the word अच्युतं in the hymn अच्युतं केशवं कृष्ण दामोदरम्?

Swami replied: Achyutam means eternal.

36. Why did Lord Krishna not eat food at Duryodhana's place even after persuading him?

Swami replied: The food of a sinner is also sinful. Krishna is not fearing for the sinful food since He is beyond any sin. He only acted like this to be an ideal for good people.

37. Is there strong similarities between Sramana and Vedic teachings and those of ancient Greece such as Epicureanism etc.?

[Doesn't there seem to be strong similarities between Sramana (Sramanas were those who practice an ascetic or strict and self-denying, lifestyle in pursuit of spiritual liberation. They are commonly known as monks. The Sramana movement gave rise to Jainism and Buddhism.) and Vedic teachings and those of ancient Greece such as Epicureanism, Cynicism, Stoicism, etc.?)

Swami replied: Any spiritual practice shall come spontaneously and not by imposition forcibly. Hence, there are both real and false people in any category.

38. How should I pray to Lord Krishna when I am in extreme pain?

Swami replied: You will pray spontaneously if you are not beyond pain due to Yoga, which is enjoying both happy and tragic events.

39. Where is Allah in my suffering?

Swami replied: Why Allah should be present in your bloody suffering? Are you so great? Pray Allah and get His grace to cross the suffering. If you are belonging to higher level of Yoga, become beyond both happiness and suffering to enjoy both.

40. Are there limits to God's relationship with humans?

Swami replied: Certainly limits exist in the bonds between God and devotee based on the intensity of the devotion.

41. How can I know which God is true?

Swami replied: God is only one and God is the absolute truth.

42. What do Hindu texts say on hating someone?

Swami replied: You have to hate bad and love good.

43. Among the Indian Epics of Mahabharata and Ramayana which is better?

Swami replied: Both are equally good because both speak about the control of sin in the worldly life of souls. Both these epics speak about the control of greediness and control of illegal sex respectively. Both these epics belong to prvrutti or worldly life.

44. Is there any similarity between Islam and Hinduism?

Swami replied: Where is the question of similarity when both religions are one and the same!

45. Does God speak through silence?

Swami replied: Silence indicates helplessness of God, when the soul is rigid in not following the advice of God. Silence also indicates that the non-mediated unimaginable God can't be imagined by any effort.

46. How do You reconcile God's justice and human suffering?

Swami replied: Human suffering doesn't mean that the entire humanity is suffering. Enjoyment and suffering are seen in the humanity like light and shadow. Both these depend on the merits and sins of the human beings.

47. Did Gandhari ever go to heaven?

Swami replied: Gandhari has to go to hell only because she neither understood pravrutti or worldly life nor Nivrutti or spiritual life. She tried to strengthen Duryodhana due to her blind foolish love towards her son. She cursed God Krishna for giving victory to justice and for destroying the injustice.

48. Does anyone who hates God loves death?

Swami replied: Certainly, the hater of God hates death and is afraid of death also.

49. How does loving everyone take You to God?

Swami replied: God is pleased if one loves everybody and helps to establish eternal peace in the world, which is the creation of God.

50. Majority of Hindus have not received any mantra diksha and don't have sadguru or spiritual guru. What should they do?

Swami replied: Mantra means any praise of God either in prose or in poetry or in song. It should attract your mind and make you to repeat it again and again even in the absence of aspiration for any fruit in return (*Mananāt trāyate iti mantrah*). There is no need of even Guru for this, not to speak of Sadguru. Sadguru is only needed to understand the true spiritual knowledge. Guru is the follower of the Sadguru, who preaches the same knowledge without polluting it based on his intelligence. What I mean is that Guru can give more examples and enlighten the concept of Sadguru to more extent, but, shall not spoil the concept of Sadguru due to over intelligence and misinterpretations resulting in misunderstandings.

Chapter 10

December 06, 2021

O Learned and Devoted Servants of God,**1. How to overcome jealousy on my co-devotees?**

[Shri Bharath Krishna asked: Padanamskaram Swamiji, I have one fresh problem i.e., jealousy. You have been cautioning us so much about ego and jealousy but I still ended up being the victim of Jealousy. Now I will explain why I got jealousy.

Thrylokya (Thrailokya according to You) was my friend at college and both of us started learning Your knowledge simultaneously from Dr. Nikhil sir and Devi mam. She was little younger to me and I used to consider her as my sister in this Divine Family of Yours. She was very close to me and we used to have continuous Satsangs discussing about You and Your knowledge.

Now You started praising Her so much for her devotion. Initially I got a little Jealous but later when I analyzed, whatever You are saying about Her is totally true. I closely observed her for about four years now. The same conclusions I used to get after reading so much knowledge and analysis, She used to learn much faster. Not only that, once She comes to a conclusion, She will be standing very firmly on that. She has tremendous faith on Your knowledge. After knowing this much about Thrylokya, I can't be jealous of her, I am proud of her. I tried to overcome my negative side of Jealousy and tried to use it for my spiritual progress. I wanted to figure out all my mistakes and rectify them. As I analyzed I realized that don't have any good qualities which are good for my spiritual progress. Lack of patience, worldly desires, usage of my intellect for all wrong reasons are few of my mistakes. Now I am so much worried that if I ever understand Your knowledge properly. Please help me get over these thoughts of mine Swami. Please help me Swami. Your Defective Servant, Bharath Krishna.]

Swami Replied: Mr. Bharat, how much lucky you are for developing jealousy towards a good devotee! because jealousy turned towards positive face will lead to your tremendous self-development by which you will become a good devotee. By the same jealousy towards contemporary human incarnation, you can get the eligibility to become human incarnation. This means that by jealousy you are not only reaching God but also becoming God! After all, what the human incarnation is doing? It is only propagating the true spiritual knowledge in the world. If you are developing lot of interest in propagating the true spiritual knowledge in the world, you get the eligibility to become human incarnation. Apart from your eligibility, if you become a good devotee, God will be pleased to merge with you to make you the human incarnation. Eligibility to get job as engineer is the B.Tech. degree. By having simply eligibility you cannot get the job because the

employer shall like you in the interview to give the job to you. This liking comes in God when you become His good devotee. This means that by becoming jealous with contemporary human incarnation and thereby developing interest in propagation of true spiritual knowledge (which is the characteristic of the human incarnation). Similarly, by becoming jealous with a good devotee thereby developing the love to God (which is characteristic of good devotee), God will love you and merge with you to make you the human incarnation. Hence, to become human incarnation both eligibility as well as love to God are essential and both these can be achieved by you by getting ego based jealousy towards incarnation and devotee respectively. But, one thing is very important, which we shall not forget and that is this developed jealousy shall be turned to good positive face of the quality of jealousy, which means self-development using the positive side of the quality. This same jealousy becomes harmful to you provided you turn its negative side by which you harm the incarnation and devotee respectively so that both will not be greater than you. I told several times that no quality is totally good or bad because any quality becomes good by exposing its good face and becomes bad by exposing its bad face. For this reason, people say that education improves by jealousy (*Sparthayā vardhate vidyā*). By comparing yourself with a meritorious student, you shall try to work hard more than him so that you can cross him in the examinations and this is the good positive face of jealousy. The negative bad face of the same jealousy will be to harm that student so that he will not write the examinations by which your merit remains safe. Hoping that you will use the good face of the jealousy, I congratulate you for your excellent fortune to get the jealousy to be used on good side and I feel that this is the grace of your Sadguru or the contemporary human incarnation. You must note that the Sadguru has His own techniques to develop all His disciples. Your Sadguru is very happy that His Trailokya Gita is helping the other disciples to develop in the spiritual path. I like this message to be treated as the message for the coming Datta Jayanti.

2. How can one overcome the family bonds?

[Smt. Chhanda Chandra asked: Swami, from the excellent divine knowledge in the form of Trailokya Gita, I could come to know what all are the SHATCHAKRAS and their significance. I do not know whether it is a mere coincidence or Your grace (I think second one is more correct) that I got all these answers when I was exactly thinking of asking You. In the Bengali book PRAN PURUSH on YOGIRAJ SHYAMACHARAN LAHIRI, it is written that my Sadguru only can clarify all these SHATCHAKRAS. From Your magnetic knowledge I now know what are their actual meaning. Yogiraj is saying that by doing KRIYAYOG only we will be able to overcome all these bonds. But I think I am still missing

the main point about how to do this kriyayog as I am an illiterate person in this field. What I mean to say is that do I need to do any tapas or dhyana? If so then how? Or if there is any other process (or whatever it is) also through which we can overcome these bonds. Swami please enlighten me on this in a detailed way so that an uneducated person like me can understand it. It will be possible only with Your grace Swami. At Your divine lotus feet Chhanda Chandra.]

Swami Replied: Regarding Shatchakras, already I have explained that they are simply the worldly bonds that obstruct us in developing strong bond with God. Regarding Kriyayoga, first, we must know that Yoga means in the context of the association with God. Kriya means our actions done with body, words, mind and intelligence. The work may be divided into two parts: 1. Work related to God and 2. Work related to the world, which is essential for the basic life since it is the foundation for the spiritual life also. If the basic foundation is damaged, the upper building will be also affected. Hence, the work related to the basic needs of life must be concentrated with topmost priority. After that, we can concentrate on the work of God. We can get more time and energy by filtering unnecessary worldly works like gossips of worldly life, cinemas of worldly life, reading books about worldly life and other worldly entertainments. By controlling the unnecessary worldly works, we can save lot of energy and time that can be diverted to God's work. This is just like the project called 'wealth from waste' as proposed by scientific research organizations. In fact, if we control the wastage, there is no poverty in our materialistic life. One can become very rich by controlling the wastage of wealth. Kriyayoga strictly means the work related to God since the word Yoga means that which is associated with God. Some clever people try to colour the worldly work to become God's work by some intellectual gymnastics through saying like that 1. The worldly work can be treated as God's work! and 2. The fruit of worldly work can be enjoyed by detaching the self with such fruit etc. All these tricks are only false shows of their intelligence before the omniscient God like a petty monkey jumping before God Hanuman! I heard some saint telling that sacrifice of the attachment to the fruit of work is equal to the sacrifice of the fruit of work!! I also heard people saying that 'work is worship' and by this they say that they are equal to climax devotees doing worship only as their work!!! One should be frank and sincere before God and this is the first alphabet 'A' in the spiritual knowledge.

3. Can ladies escape their materialistic duties and divert that time towards God?

[a. There is a very beautiful song on CHETANA which was probably written for RAMAKRISHNA PARAMHANSA and SARADA MA which is really very very close to my

heart. Swami I want to dedicate this song to you as whenever I am singing this song, it is you whom I can feel around me. It is only because of you that at this moment I am able to sustain a great loss in the form of my uncle (second father I can say) and the more I sing this song the more close I feel with you. Your knowledge only has given me this strength and realization about death. I do not know where exactly I am in this divine mission but I feel blessed because of you. I will never leave the feet of you Swami. Thanking you will really be not enough but still I would like to thank you for all the lessons that I am experiencing. Following is the Bengali song.

যে তৃষা জাগিলে তোমারে হারাবো	সে তৃষা আমার জাগায়ো না,
যে ভালবাসায় তোমারে ভুলিব	সে ভালবাসায় ভুলায়ো না ।
যে জ্ঞানের দীপ তোমারে লুকায়	সে জ্ঞানের দীপ জ্বালায়ো না,
যে যাতনা পেলে তোমারে লভিব	সে যাতনা মোর হরিও না।
যে নেশা আমায় তোমা ছাড়া করে	সে নেশা আমার জাগায়ো না,
যে সুখ লভিলে তোমারে ভুলিব	সে সুখ সাগরে ভাসায়ো না।
যে কথার মাঝে তব কথা নাই	সে কথা আমারে শুনায়ো না,
যে আঁখি ঝরিলে তোমারে লভিব	সে আঁখির ধারা মুছায়ো না।
যে তৃষা জাগিলে তোমারে হারাবো	সে তৃষা আমার জাগায়ো না।

English translation as per my understanding is as follows.

The thirst that arises and propels me to overlook you, Let that thirst not to arise in me.

The love that drives me to forget you, Let that love not to cover me.

The lamp of knowledge that hides you, Let that lamp of knowledge be ceased to be lightened.

The pain that guides me towards you, Let that pain not to go away from me.

The addiction that keeps me distant from you, Let that addiction not to touch me.

The happiness that directs me to forget you, Let me not to dip into that ocean of happiness.

The verse that does not contain you, Let that verse stay away from my ears.

The eyes that run tear to attain you, Let that tear not to be wiped off.

The thirst that arises and propels me to overlook you, Let that thirst not to arise in me.

Swami, please accept this offering from me. Let this offering be immersed at Your divine lotus feet Chhanda Chandra.]

[b. A working lady throughout the day remains absorbed in her official as well as personal work. She hardly finds time to dedicate separately for God but her heart is always yearning and mind is always dwelling in the glory of God. She tries her level best to reach God and whenever she is getting any free time, tries to devote that time. She becomes confused and unsatisfied that she is not doing proper work which she wants to do for the mission of God. She even feels like not doing official and personal works and uses that time to do God's work. Swami is it a correct thought or please explain in what way she can improve her service to God as it seems to be really very difficult for females? Even a housewife like my mom thinks in the same way. Can ladies escape their

materialistic duties and divert that time towards God? They really find themselves in Dharmasankat. Please throw Your light in this direction. At Your divine lotus feet Chhanda Chandra.]

Swami Replied: Regarding working ladies: The above said explanation applies not only to employed males but also applies equally to the employed females. There is no special reservation quota for ladies in the spiritual line! The soul is one and the same whether the body is masculine or feminine. In spiritual line or Nivrutti, every soul is independent carrying its own account book. God is not pleased if you divert your essential worldly work to God's work. He only sees whether a soul (be male or female) has used all the energy and time other than the worldly work without any wastage for the spiritual line of God's work or not.

4. Is it God's partiality to Islam etc. that no caste system is mentioned in their scriptures?

[Shri Anil asked: Padanamaskaram Swami, Swami, in Trailokya Gita Chapter-14, You described the original sense of caste system instituted by God which is purely based on ones qualities and deeds. Later on the middle age people corrupted this concept which led to many atrocities in the name of caste system in Hinduism. Swami, is the caste system mentioned in Veda also in addition to Gita? In other religions like Christianity, Islam, Judaism etc. there is no mention of the caste system; due to which people did not suffer in the name of twisted caste system in those religions. As per their scriptures; in the beginning God created human beings as men and women without attributing them to any caste. Is it the partiality of God to those religions that no caste system is mentioned in their scriptures which avoided splits and discriminations due to caste system? I request You to clarify this. At Your Lotus Feet-anil]

Swami Replied: If you say that you are going to a shop to purchase groceries and then you are going to purchase vegetables from the market, it means that groceries are available in the shop only and that vegetables are available in the market only. Sometimes, the shop also contains vegetables and the market also contains groceries. Similarly, in ancient India a caste represents certain set of professional qualities (Guna karma) sincerely transferred from generation to generation because the elder generation sincerely used to train the younger generation in that specific set of professional qualities. Hence, the set of qualities were confined to a specific caste only. This is quite natural because the elder generation is interested in training its own younger generation only in that specific set of professional qualities. The word Guna Karma means not only a set of professional qualities or talents, but also can mean good qualities associated with good deeds or bad qualities associated with bad deeds. Since the younger generation of a family is closely and constantly associated with its own elder

generation, there is always a likelihood of transfer of good or bad qualities in a specific caste only. This does not mean that the good or bad qualities and professional talents get transferred to the younger generation from elder generation through blood relationship since the genes have nothing to do with such transfer. Genes only carry on certain specific mannerisms. People mistook the transfer of qualities through training to be transfer by blood. This misunderstanding developed the concept of a rigid caste system by birth. Had the transfer of qualities by blood been correct, truly the caste system by birth is perfectly correct. Since the reason is not by blood and the real reason is only training of younger generation by its elder generation, the transfer of qualities is not sure because the younger generation may or may not have the interest for a specific set of good or bad qualities and interest for a specific set of professional qualities. Due to this reason, the concept of caste system by birth is not basically correct. Regarding professional qualities, the caste system has no problems because there is no point of greatness and no point of good or bad as far as the caste by profession is concerned. For example, there is no split between the teaching community, the soldier community, the business community and agriculturist community. The split comes only when you say that a caste contains only good qualities or only bad qualities by which you decide a caste to be good and another caste to be bad. If shop contains only groceries and market contains only vegetables, we can say that shop is caste and market is another caste. The whole problem comes when the shop also contains vegetables and the market also contains groceries. In such case, you cannot say that you are going to shop for groceries and to market for vegetables. In olden days, the shop contained only groceries and the market contains only vegetables. In the present time, the shop also contains vegetables and the market also contains groceries. Hence, the caste system was successful in olden days without any split. In the present time, the caste system fails due to misunderstood splits. The present foolish system says that the shop shall contain only groceries and hence, the vegetables in the shop must be also treated as groceries. Similarly, in the market, the groceries must be treated as vegetables. This means that a specific first caste must contain good qualities and another specific second caste must contain bad qualities only. Due to this, even the bad qualities in the first caste have to be treated as good qualities and even the good qualities in the second caste have to be treated as bad qualities! Foolish ignorant people are following this logic in the present caste system. This is the climax of injustice and foolishness! I am talking this based on fundamental logical justice only and not talking this like a politician aspiring for the votes of other castes! Hence, My advice is to follow the justified caste system based on the expressed and

existing real qualities only without any bias or prejudice against another caste digging the past unfortunate misunderstandings occurred. Today, people (so called lower castes) lecture against the caste system and try to harm other castes (so called upper castes) feeling that their ancestors suppressed them in the past. Similarly, the so called upper castes still maintain the false upper status related to birth hurting the other so called lower castes. Every caste favours own caste doing injustice to the other caste not caring for the merit irrespective of caste system. The splits based on foolish ignorance are continuing in Hinduism resulting in splits and weakening of the religion. Every religion must be strong and united so that all the strong religions get united based on universal spirituality.

5. Is Ashwamedha performed by Rama false?

[Shri Guru Datt asked: About the point 'Veda says to kill the animal nature present in yourself but not the actual animal in yajna (Manyuhpashuh...)', I think agreeing that 'Yagas were actually involved animal sacrifices' does not in any way bring disrepute to Hinduism. On the contrary, if Yagas were animal sacrifices and later Hindus became vegetarians, it only shows the innate quality of Sanathana Dharma transforms itself to a higher level in pursuit of Dharma, that is righteousness. Ashwamedha by Rama is false or wrong or junk? According to You, is Ashwamedhika Parva in Mahabharatha just a concocted story then? Or because Bhagawan Vishnu was there as Krishna, they could perform the real Yajna and not a 'model experiment'?)

Swami Replied:- These historical scripts contain lot of insertions and deletions to misrepresent the logical justice. Let us not bother about the past India and present India regarding non-vegetarian food since the insertions can twist and misrepresent the real history also. Justice and sin are beyond time, place and history. To kill a living being for food, especially, when there is alternative vegetarian food is the climax of injustice in anytime, at any place and in any religion. The Veda clearly says that the animal nature shall be slaughtered and not the animal. The Veda also says that the desire shall be burnt and not the ghee in the sacrifice (*Manyuh pasuh kama aijyam*). When the concepts are clarified in such a clear way, trying for misinterpretations is horrible!

6. Could I get His divine company by His will?

[Shri Jayesh Pandey asked: I extend my heartwarming greetings to Shri Datta Swamy along with their devoted servants of God. About Me: I am a student in early twenties from Prayagraj. Few months ago i was introduced to answers posted by Shri Datta Swamy's account. As time passed, Swamy's answer started resonating in my mind, which made a lot of sense to me. So, i came to this site and started reading more of His answers. I have just finished reading the auspicious Mahima Yamuna. I would love to

know and request Swamy, if i could get His divine company by His will. By, Jayesh Pandey]

Swami Replied:- Any person interested in the true spiritual knowledge is most welcome. Shri Datta Swami (Myself) studied in Allahabad for 5 years while studying M.Sc., PhD and in doing post-doctoral research work in the University.

Chapter 11

December 10, 2021

O Learned and Devoted Servants of God,**Ms. Laxmi Thrylokya asked:** Pādanamaskāram Swami,**1. What is the difference between real God and unreal world in the light of reality?**

Swami replied:- Actually, God is real and world is unreal. But, the unreal world is gifted by God with the absolute reality of God so that God wanted to enjoy this world with full entertainment. Anything equally real alone can give full and real entertainment. The soul is entertaining with this world because both soul and the world are equally benefited with the absolute reality of God. In dream, the same soul is in energetic body and the dream is also energetic world and hence, the soul can enjoy the dream fully due to equal reality. Hence, there is no difference between God and world as far as the reality is concerned because both are absolutely real. But, fundamentally the difference between God and world is that God is inherently absolute reality whereas world is inherently absolute unreality and world became absolutely real due to the gifted absolute reality of God by God Himself for the sake of really and full entertainment of the world.

2. Can You please enlighten the planning of interest and follow up action?

Swami replied:- Follow up action can be planned, but, interest can't be planned. After loving a girl, follow up action can be planned to attain that girl. But, loving the girl itself can't be planned because love or interest is spontaneous and is born naturally. The birth of love or interest is not to be developed, but, develops by the attraction towards the divine personality of God. After developing the divine love or devotion, one can plan the procedure to please God. Of course, there is cause for love also, which is the attraction to the personality. Sometimes love or interest is generated beyond logic also. If somebody says a lover that the girl loved by him is not really beautiful, the lover will say "see her with my eyes!". Such love beyond logic is blind. Some reason must be there for proper love. When the love or interest reaches climax level, it become madness because the logic drops away in this stage.

3. While following the law of attraction (which says believe and you shall receive), can we be concerned with the righteousness of goal?

Swami replied:- Certainly, the law of attraction exists with every human soul, but, within the possible human limits. If somebody is very much attracted to the high post, he/she will certainly achieve the post since such achievement is within the limits of human level. But, if one goes on believing that he will lift mountain, that can never happen. This law helps in the case of people having low confidence to boost up the low level of confidence up to the possible limit. Above the possible limit, this law utterly fails. This law can succeed even beyond the human limits provided the attraction is towards God. Any supernatural phenomenon is possible only for the supernatural unimaginable God.

4. In Nivritti, in climax of devotion, does God see at the negative qualities of the soul as we see the nature of the hunter devoted to God Shiva?

Swami replied:- If the negative qualities are confined to God only, there is no problem for God from the devotee. But, if the negative qualities harm the world, the devotion will change the devotee to become a good person devoid of those negative qualities that harm the world. The hunter is the greatest devotee of God Shiva and there is no trace of doubt in this as told by Shankara (*Vanacaro Bhaktāvatamsāyate*), but his negative quality, which is hunting is harming the world and hence, it shall be rectified before salvation is granted. The hunter was Arjuna in the previous birth and both Arjuna and hunter are non-vegetarians only. The next birth of hunter was Swami Vivekananda, who was reported to have taken non-veg. food and Paramahansa told that He is beyond sin. Even Paramahansa ate fish. The reason is that the divine incarnation follows certain strong sinful habits of the devotees of that region so that it can mix up with those people and rectify other sins first so that at a later date the incarnation will come again to rectify that one non-rectified sin. Even though Buddha preached strictly about vegetarian food only, even in His time, some disciples were eating non-veg. food secretly! Jains followed very strictly the vegetarian food. Even Buddha was a non-vegetarian before taking up the sainthood. Rama was also a non-vegetarian like Paramahansa. The Gita says that the negative qualities of a devotee are shortly rectified by the grace of God (*Kṣipraṃ bhavati dharmātmā...*). Hence, the conclusion is that any negative quality confined to God is neglected by God before the infinite ocean of devotion of devotee, but, the negative quality that harms the society is not neglected by God, which will be very shortly rectified before giving salvation.

5. Is God really hiding within every soul using His Yoga maayaa?

[Swami, this question is regarding the verse 7.25 in Gita -

" nā'ham prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ
mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam"

Some preacher interpreted the meaning like below -"God descends in this world by virtue of His Yogmaya energy and reveals His divine pastimes, His divine abode, His divine bliss and love on the Earth plane. However, the same Yogmaya power keeps His divinity veiled from us. We are unable to feel His presence, although He is seated in our hearts. Even in the present, if we are fortunate enough to see the Lord in His personal-form, we cannot recognize Him. Until we are eligible for His divine vision, the Yogmaya keeps God's divine form concealed from us. And only by God's grace, the Yogmaya bestows upon us the divine vision that allows us to recognize and see God." Swami, Is God really hiding within every soul using His Yogmaya?

Swami, could You please explain the meaning of the word 'Ātma Māya' in the Gita verse 4.6

ajo 'pi sannavyayātmā bhūtānām īśhvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya sambhavāmyātma-māyayā

-At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami replied:- Shankara told that every soul is God and hence, God exists in every living being. I have told 'n' number of times that Shankara has to tell like this because when He incarnated on this earth everybody was an atheist and there is no other way than to tell like this in order to change the atheist to accept the existence of God; since if everybody is God, everybody has to agree that God exists because everybody exists. When the sin is done, this inert body is not responsible for that and only the individual soul being awareness has to undergo its punishment. In such case, God is to be punished for His own sins. If Arjuna and Krishna are Gods, God is teaching Himself! If Narasimha killed Hiranyakashipu, God committed suicide! Therefore, neither everybody is God nor God is present in everybody. Only when God incarnates as human incarnation like Rama, Krishna etc., such human being is certainly God. When Rama killed Ravana, God killed the demon. The original unimaginable and absolutely real God mediated Himself as the first energetic incarnation called as God Datta. Such God Datta can enter and merge with a human being as per His liking to become human incarnation. Such human incarnation is God Datta or the original unimaginable God. This is the total picture based on which only the spiritual knowledge must be preached.

Maayaa means wonderful (*Maya-vaicitrye*) and this indicates the unimaginable nature of unimaginable God. Hence, Maayaa is the unimaginable power of unimaginable God that can never be isolated from the unimaginable God. Based on the possessor of power (Sun) and the power

(Sunlight) as we see in the imaginable world, for a better and easy understanding, the unimaginable God and unimaginable power are separately mentioned as hypothetical assumption. Otherwise, both are one and the same because any number of unimaginable items result in one unimaginable item only. This means that in the angle of the actual understanding of the concept both unimaginable God (Parabrahman) and unimaginable power (Maayaa) are one and the same. Based on the above said hypothetical assumption, Parabrahman and Maayaa are considered to be two items, but always treated as one item only since both can't be separated from each other. This sort of constant association based on impossible separation is called as Yoga, which means constant association. This is the word Maayaa in the first sense.

The word Maayaa is also used in negative sense, which is that it does not exist but appearing as absolutely real (*Yā mā sā māyā*). This concept perfectly applies to this world including all souls because world is unreal by itself appearing as absolutely real by the gifted absolute reality of God by God. In this sense only this world can be called as Maayaa. This is the word Maayaa in the second sense and this word in the second sense is always used as the single word Maayaa. This word Maayaa in the first sense is always used as Yoga Maayaa.

Yoga Maayaa is the causal state and Maayaa is the effective state. Yoga Maayaa means unimaginable God and Maayaa means the unreal world appearing as absolutely real world due to the power of Yoga Maayaa. The Gita says that this world is Maayaa (*Māyāṃ tu Prakṛtiṃ viddhi*). The possessor of Maayaa or the possessor of world is God (*Māyinaṃ tu Maheśvaram*). When God says that nobody can cross this Maayaa, it means that no soul can attain the salvation from the worldly bonds created by the Yoga Maayaa of God or God Himself (*Mama māyā duratyayā*). But, if the grace of God is attained, one can attain salvation from this world (worldly bonds) (*Māyā metāṃ taranti te*). When God Datta merges with a human being liked by Him for the purpose of human welfare to become human incarnation, God says that He is incarnating as human incarnation based on His maayaa, which means the selected human being that is the part of this world or maayaa (*Sambhavāmyātma māyayā*).

Chapter 12

December 11, 2021

O Learned and Devoted Servants of God,**1. Are enemies becoming children always universal to every human being?**

[Shri Anil asked: Padanamaskaram Swami, In one of Your message it was mentioned that children were bitter enemies in the previous birth and has now taken birth as our children. In previous birth we scolded God for not punishing them and now we are praying to God to protect them! Swami is this case always universal to every human being?, i.e., enemies becoming children? It is also mentioned in Ashtavakra Gita that the mother of a son become the wife of the son in the next birth. How to correlate these two? Kindly elaborate. At Your Lotus Feet-anil]

Swami Replied:- The verse states that the domestic animals, wife, children and house are associated with the soul as per the bondage of loan (*Rñānubandharūpeṇa, paśu patnī sutālayāḥ*). This is universal saying and in this the word ‘enemy’ has no reference. But, in a specific case, the enemy may be born as issue and give lifelong suffering. This verse does not contradict the verse of Ashtaavakra in anyway. The essence of the verse of Ashtaavakra is that all the worldly bonds are temporary and unreal in all the three times like the cinema shooting bonds. As an example, mother in one birth becoming wife in another birth is told. The essence of these two bonds can be generalized to all the worldly bonds. A cinema shooting bond between actors acting in the roles is temporary before and after shooting. In fact, on careful analysis, it proves that the bond, which does not exist in the previous birth and in the future birth is temporary in this birth, which means it does not exist even in this birth.

2. How to understand Your statement that ‘God is not pleased if we divert our essential worldly work to God's work’?

[Smt. Priyanka asked: Padanamaskaram Swami, You said that God is not pleased if we divert our essential worldly work to God's work. He only sees whether a soul has used all the energy and time other than the worldly work without any wastage for the spiritual line of God's work or not. But at the same time, You also said in an older discourse that when our activities of pravritti are transformed for the sake of nivritti, all our pravritti becomes nivritti only. Detachment from pravritti does not mean withdrawal from the activities of pravritti but re-directing these for the sake of Nivritti. Therefore, I am unable to understand what it means by the statement that God is not

pleased if we divert our essential worldly work to God's work. Can You please explain this further? At Your divine lotus feet, Priyanka]

Swami replied:- There are two cases:- 1) A person is doing both Pravrutti and Nivrutti and is not wasting even one minute of time in any work other than Pravrutti and Nivrutti. 2) A person is doing both Pravrutti and Nivrutti and is also wasting some time in unnecessary things, which are neither Pravrutti nor Nivrutti. If the first person is diverting all his Pravrutti in to Nivrutti, it is ok. But, if the second person is diverting all Pravrutti in to Nivrutti it is not correct because he should first divert the wasted time in to Nivrutti and then can divert his Pravrutti-time also in to Nivrutti. The second person becomes wrong if he continues with the wastage of time and turn pravrutti-time into Nivrutti-time. If you understand this point properly there is no contradiction.

3. Sufferance is due to sinful karma, which in turn is due to samskaras. How to come out of this cycle?

[Shri Bharath Krishna asked: Padanamaskaram Swami, I have a question for which I am trying so hard and so desperate to find an answer. In fact, it is with this question that I came to You hoping that I would find an answer. Actually I got half of the answer. First I will explain the question that I previously had before coming to You and then the fresh question that came up in my mind after learning a little bit of Your knowledge.

Before meeting You, I attended a Bhagavadgita camp. That's where I seriously started learning about You. There they taught me that everything is God. As I learned Your knowledge, I have understood that it is true only in an effective sense. During that same period, due to certain situations in my life, I went through tremendous pain to the point of considering suicide as an option because I didn't find any purpose in my living. But I already learned from Gita that if anyone commits suicide, they have to start exactly from the same point or even much worse. That was not at all a wise thought, so I had to let go. It was from that pain that a serious question came up in my mind for which I couldn't find an answer. So neither suicide was an option nor nobody was there to answer my question. It was so painful that I spent so many sleepless nights.

I learned from Gita that the reason for all my pain and suffering is my own sinful karma. Why did I do such karma? Because of my samskaras (sinful tendencies). Why did I have those samskaras? Because I did some sinful karmas. Then why did I do such sinful karmas which further lead to stronger sinful tendencies? Nobody answered this question of mine. By then I already knew very well that God existed.]

Swami replied:- The sinner himself/herself is responsible for this spontaneous chain of sins because even in the world we can see the practical example, a person addicted to wine or smoking goes on repeating the sin in spite of good advice from elders and well-wishers. Similarly, in spite of hectic efforts from the side of God to uplift you from the chaos, the spontaneous force setup in the chain does not allow even any trace of change

and this is the unfortunate fate of humanity. Nobody can blame God on this issue because God has already given the freedom to the souls; only severe punishments can change the soul to some extent. But, the true spiritual knowledge has always tremendous power to change this situation. Here spiritual knowledge means not simply listening it once, but also means memorising it continuously till the decision is reached (*Śrotavyo mantavyo nididhyāsītavyah*— Veda). After all, the obstructing spontaneous force in the above said chain is only psychological and the remedy (spiritual knowledge) for it is also psychological related to mind. A diamond only can cut another diamond. Solving the problem without postponement is the only path in the practical field of either spiritual life or worldly life. Suicide is the climax of foolishness because suicide can't solve the problem and after death also the problem is not leaving the soul suffering as a ghost.

4. Is the first sin due to boredom of continuous happiness and taking complete freedom from God?

[Now, being unable to bear that pain, I wanted to find the one who is responsible for my pain. I couldn't think there was any mistake on my side. So I had to assume and then also believe so strongly that it is because of God I did those sinful karmas and then I am suffering. Since I couldn't find any mistakes on my side, I had to blame God and then eventually I became so angry with God. But I desperately wanted to find God and ask this question and know what mistakes I made. I was also considering the possibility that actually the mistake could be mine as well. Hence I wanted to find You and ask this question. If Arjuna can ask You directly, why can't I? That's when You have sent Dr. Nikhil sir into my life. I started learning Your knowledge from him. Gradually he revealed that the Spiritual Knowledge which he was teaching me is actually given by You and also he told me that You are Lord Datta. I was very happy, happy to the core that You finally came to answer all my questions. Dr. Nikhil sir taught me that the reason due to which I did the first sin is the boredom of continuous happiness and taking complete freedom from God. That was a perfect answer to my question.]

Swami replied:- God created all the souls and hence, God is considered to be the ultimate divine Father. He will never think even for fraction of second to spoil any soul created by Him. He always tries to help every soul by giving true spiritual knowledge and at the same time not spoiling the freedom given to the soul after boredom of continuous happiness. This point shall be always protected in your mind and heart in any Tsunami of life. Under any circumstances, this shall not change because misunderstanding and becoming angry to God is greatest sin in this entire creation.

5. Is there any soul in Your entire creation who became a climax devotee without even committing a single sin?

[But then a new question came up? Why did I get bored? Can God not create me in such a way that I will never get bored? In that case I will just be a robot and You will not be entertained by having earth full of inert robots. There is no fun in that. You wanted to create souls with basic freedom within the rules of Dharma so that You can constantly be entertained in guiding us to live a happy life. You did that with so much love. I also learned the example of a rich person starting a school with good intention of guiding the students. If the students don't listen to teachers and end up making mistakes, that rich person is not responsible. I understood all of this very well. This is where my new questions came up. I thought of suppressing them temporarily hoping that one day or the other I will find the answer in Your knowledge as I understand it more and more. But then these new questions itself are becoming the road block in understanding Your knowledge. Hence I am bringing them to You now. Following are those questions.

Is there any soul in Your entire creation who became a climax devotee without even committing a single sin? According to my understanding of Your knowledge, there are a few (Gopikas). I don't know if I am correct, but, If I am correct, why am I not one of them? Why did they choose not to commit any sin and why did I choose to commit sins?]

Swami replied:- In the school mentioned above in your question based on My knowledge, let us take two cases:- 1) A student following the advice of teacher takes the implementation of it from the beginning and scores first class. 2) A student not following the advice of teacher from the beginning and finally failed in the examination. Suppose the second student starts investigating the reason for his damage and puts questions like you referring to the first student, what will you answer? After the school-classes, all students are given freedom to study or to enjoy. At the same time, the teacher is advising right path in every step, but, the failed student never cared about it. The reason for such behaviour of the failed student is only carelessness based on ego. The failed student is trying to throw the blame on somebody or something, but, will you support his arguments? Even now, the teacher says that it is better to be late than never. Even now, if care is taken, the failed student can recover by keeping the first student as his goal.

6. If Gopikas too did sins earlier, what made them choose to enquire about You compared to me?

[If Gopikas too did sins during their past lives, what made them choose to enquire about You and what made me not choose to enquire about You then? Why did this delay happen in my case?]

Swami replied:- Gopikas were sages for millions of births dying to reach God. Their love to God was in climax and this made God to transfer their sins on to Him. Without knowing their secret fixed deposits, you are comparing their current account balances with your current account balances. The reason for your failure and their success was within yourself and themselves only. Arjuna asked Krishna about the address of external enemy provoking to do sins. Krishna replied that the enemy is only internal desire for worldly luxuries and foolish anger shown to others (*Kāma eṣa krodha eṣa...*). Ego based jealousy is the main misleading enemy. But, if you direct this jealousy to right face, the same jealousy will help you in your self-development to reach the stage of Gopikas. Shankara was showing more love on the disciple called Padmapaada and this made other disciples to become highly jealous. One day, Shankara ordered Padmapaada to bring His clothes, which were spread for drying on the other bank of Ganga river. Padmapaada took the clothes and ran on the water in the shortest straight way neglecting the sudden flood of Ganga river. Then, mother Ganga placed lotus flowers below the feet of Padmapaada so that he could reach this side without drowning! Only Sadguru knows the secret fixed deposits of a soul and this point is realized by those disciples, who can conquer their ego based jealousy rising from deep ignorance. There is no use in brooding over the past, which is sheer wastage of time. One has to study and analyse the past to learn lessons from it and not to suffer or to show anger on others.

7. What happened to Gopikas from previous cycles of creation?

[In every cycle of Your creation some Gopikas (climax devotees) must have existed. You told us that the Gopikas of this cycle of creation are in Goloka which is created by You. What about all those other Gopikas from previous cycles of creation? What happened to them?]

Swami replied:- All Gopikas existed in one cycle only, which was the end of Dvaapara age. The Gopikas from Goloka also accompany God to this earth to assist His divine program. What is the use of such enquiry, which will not help your spiritual effort?

8. What is the reason I am continually having this doubting nature?

[What is the reason I am continually having this doubting nature? In general, what is the root cause of a continuous doubting nature?]

Swami, I couldn't deal with these thoughts in my mind. I tried really hard. Hence I am bringing them to You now. Please forgive me for having this doubting nature and kindly answer my questions Swami. No one else in this world other than You can tolerate me Swami. The fact that You are there with me is the very reason I am having hope on

life. I want to quickly clarify all of my doubts so that I will always be with You forever. Your defective servant, Bharath Krishna.]

Swami replied:- Doubting nature is always good, which leads to sharp analysis and to take help from your Sadguru wherever necessary. If you are not doubting, false preachers will exploit you for your ignorance. The only main requirement in spiritual knowledge is doubting to get correct answers. At the end of the Gita, even Krishna said that Arjuna shall believe His knowledge after sharp analysis only and not blindly. But, the doubts shall come naturally in a genuine manner. Doubting Sadguru with jealousy and putting questions based on ego are not good since such doubts are not natural but artificial.

9. Does the soul component of Incarnation of God has separate identity apart from Lord Datta?

[Shri Bharath Krishna asked: Padanamskaram Swami, Thank You for being with me and continuously guiding me with infinite amount of love and patience. I have the following few questions, kindly answer these for me Swami.

Shri Krishna was able to enjoy the Devotion of Radhamma, actually He was mad for Her Devotion. Shri Rama enjoyed the Devotion of Lord Hanuman who behaved as His Servant. Even now You saw Shri Satya Sai Baba as a different person although both of You are actually only one i.e., Lord Datta. Baba appeared in a real Human form before You and asked You to propagate knowledge and You were responding as if You were an ordinary devotee. So, based on these examples, I have got the following questions.

a) Does the ordinary soul component of a Human Incarnation of God has a separate identity apart from Lord Datta Who is existing in His body? Or is it like the Soul component is in total deep sleep condition because God stays in it from the birth, in a Paripurna Tamavataara? In such deep sleep there is no identity right?

b) If it is possible to be entertained and also get mad seeing the devotion of such other Human Incarnations of You, who were playing the roles of an ordinary Devotee, what was the need to create the ordinary souls Swami? Kindly help me understand.]

Swami replied:- God created the souls for His entertainment and in this there is no trace of doubt. But, at the same time, justice was always supported and injustice was always destroyed by Him. Based on this merit, the souls can't find fault or blame God in any angle. In order to convince the egoistic and jealousy souls, several incarnations play several scenes. Parashurama, Rama and Hanuman were the incarnations of the same God playing different roles for the convenience of the devotees. Parashurama played the role of false human incarnation and Rama played the role of perfect human incarnation. Hanuman played the role of servant to human form of God to stand as an example for a true devotee. All these scenes are very much essential to learn the true concepts of spiritual knowledge.

10. If I share Your knowledge with people, they appreciate it but say ‘I am not ready for this journey yet’. What should I do now?

[I sometimes share Your knowledge with someone who have some spiritual interest. They also read it and appreciate it also. They seem to be understanding it also. But at last they say that "I think I am not ready for this journey yet". In such case should I continue to give the knowledge and push him further or let go of that person? What to do when such a person is a close relationship and constant interaction with such person is inevitable? They will come back to me for a friendly discussion but I can't waste my time by encouraging the worldly discussions. It is neither useful to me nor that person. Thank you so much Swami for patiently answering all of my questions clearing all of my doubts. Your defective devotee and servant, Bharath Krishna.]

Swami replied:- God always tries to bring every soul into the spiritual line. When a school is established in village, a teacher of the school not only teaches the students in the school, but also, tries his level best to bring every teenager of the village to the school. If he fails in a case, it is not the bad fate of the teacher, but it is the bad fate of the teenager. A spiritual devotee shall try to create spiritual interest in every soul as far as possible to please God.

11. How to correlate ‘Drive Slowly’ of Baba with Yours ‘one should put spiritual efforts just like one who is drowning in water wants to take a single breath’?

[Shri Bharath Krishna asked: Padanamskaram Swami, Kindly answer the following questions of mine.

Shri Satya Baba said, "Start early, drive slowly and reach safely". I used to see this quote everytime I went to my hometown. Later I watched one of the YouTube videos in which Swami revealed the inner meaning of that statement. When He said "Start early", we have to start our journey towards God as soon as possible. "Drive Slowly" means be very careful and go slow, no need to hurry. "Reach safely" means successfully reaching God by avoiding all the possible slips during our journey due to our mistakes. It is You who was in Baba's body said this.

I have also learned from Your knowledge that one should put spiritual efforts just like the one who is drowning in water wants to desperately come out for taking that single breath. This kind of makes me think that I have to hurry. Now I am confused because You are saying to go slow at the same time to hurry. I am unable to understand this. Kindly help me understand this Swami. If I surrender to You completely, is it required for me to take care of that "Reach Safely" aspect of the journey?]

Swami replied:- Both hurry and slowness are merits in the necessary contexts. In selecting Sadguru, one has to be slow in analysing various factors that decide the detection of real Sadguru. Once you have decided the goal correctly, you shall run to the goal like the non-stop GT express! In such case only the safety is ensured.

12. Do theory and practical situations form a learning process?

[Swami, You have always emphasized so much on Spiritual Knowledge because that is the major step. Now if we consider this stage of learning knowledge, it contains learning theoretical knowledge as well as gaining practical experience. Now based on my experience, I feel that the contribution of theory in learning a lesson is around 10% whereas the practical situations that You are creating in my life is what is really making me understand the knowledge. Hence I feel it's contribution is 90% in this knowledge learning stage. But You are creating such practical situations for learning for each and every soul You have created. But many of us fail to learn because that 10% theory is missing. Hence this 90% practical experience obtained in this valuable Human life is of very little use without that theory. Is what I understood correct Swami?

I am so happy to witness Your unimaginable patience in teaching me. Thank you so much Swami. You defective devotee and servant, Bharath Krishna.]

Swami replied:- Learning the true spiritual knowledge is 100% effort. Once the true spiritual knowledge (Jñāna Yoga) is digested after clarification of all the doubts with the help of sharp analysis, the inspiration for practice (Bhakti Yoga) is spontaneously developed and then the practice (Karma Yoga) follows spontaneously. After reading the knowledge, if inspiration is not developed, such knowledge is defective due to lack of clarity. Once inspiration is not developed the practice will not appear. Hence, the first step is learning the knowledge with full clarity and this takes almost all the time. This is the first step of reaction as per Reaction Kinetics in chemistry. The second step (development of inspiration) and the third step (practice) are spontaneous requiring no time at all. Hence, the time consumed by the first step is the time consumed by the overall reaction (which includes three steps).

13. Please reveal the reasons leading the human beings to untune to the voices of nature.

[Smt. Sudha Rani asked: Padanamaskaram Swamy! Thank You Swamy for allowing us in Your esteemed spiritual world, YOU being the Empire of all the worlds.

My question regarding the awareness of humans. Please enlighten me, why we are ignoring the light? It's often told that humans lost their sensitivity of awareness unlike the other animals around us. For example, in tsunami none of the animals died except the few, which were tied. The account of dead humans was in reverse. Is that true, because the animals can tune to the voice of nature they could escape. We are taught here that human awareness is far superior than other creatures. Please clarify this contradiction. Also Swamy please reveal the reasons that is leading the human beings, that untuning to the heartily voices of nature and other creatures, which is observed in epics. Does this quality effect now our spiritual knowledge standards also? Pardon me if my question means nothing.]

Swami replied:- God gives good health to poor people because of their limited diet and exposure to all extreme climates due to lack of proper shelter and proper clothes. On the other hand, the rich people suffer with ‘n’ number of problems of health due to their rich food and protection from environment. The mother takes care of small babies with utmost awareness whereas she shows less care about her grown-up children. Similarly, the human beings, bestowed with tremendous intelligence and logical analysis are the grown-up children of God. The animals and birds are small babies of God, which are having least intelligence and hence, are helped by God with utmost care and hence, are blessed with certain extra powers that are helpful in danger. The human beings are egoistic like the grown-up children and hence, often fail due to their negligence to God.

14. Does Yoga Maaya cover God due to which God becomes invisible and unimaginable to souls?

[Ms. Laxmi Thrylokya asked:- Swami, Does it mean that Yoga Maaya or the unimaginable power of God covers God due to which God is invisible and unimaginable to all the souls (in continuation with Your previous answers to my questions)? Are Maayaa and Atma Maayaa are one and the same?]

Swami replied:- Ātma Māyā means My Māyā. Both Māyā (world) and Yoga Māyā (unimaginable power) belong to God only and hence, the word Ātma Māyā may refer to Māyā or Yoga Māyā, which is decided as per the context. Here, in this verse of the Gītā (*Sambhavāmyātma māyayā*) ‘My Māyā’ refers to world only because based on the world (the physical body, which is a tiny part of world) only God express Himself as human incarnation. The word Māyā is in Trutiya Vibhakti, which means both senses:- ‘based on’ (*Hetau tṛtīyā*) and instrumental (*Karaṇe tṛtīyā*). This means that based on the visible and imaginable human body, which is important instrument for the expression of God, the human body or tiny part of world is taken as the basis and instrument. As per this context, the word Māyā is to be taken in the sense of world, which is derived from the meaning that the world is inherently unreal but appearing as real due to the gifted reality from God.

In the verse “*Yogamāyā samāvṛtaḥ*” the word Yoga Māyā refers to the unimaginable power of unimaginable God. Both Yoga Māyā and God are unimaginable and hence, both result as one unimaginable God only as taken by the Vedānta school. As per Śākteya school the resultant unimaginable item is the unimaginable power or Yoga Māyā only. When this is the case, why God told that He is unimaginable being covered by Yoga Māyā just like Sun is covered by the cloud? The answer for this is that even though there is

one unimaginable item only (because any number of unimaginable items form only one unimaginable item), which may be called as unimaginable God or Unimaginable power, to make our worldly mind to understand easily, the worldly norm is adopted, which is calling both possessor of power and power differently like Sun and Sunlight. You should be very careful in calling the one unimaginable item as two unimaginable items for the sake of better understanding based on the worldly hypothetical assumption that Sun and Sunlight are different. When God says that He is unimaginable because He is covered by unimaginable power, it clearly means that there is only one unimaginable item (unimaginable God or unimaginable power), which is itself unimaginable. That one item is unimaginable by itself and does not need a second unimaginable item to cover it to make it unimaginable. The inherently unreal world (Māyā) cannot cover the unimaginable God to make Him to become unimaginable. After all, the world itself is unreal and became real due to the reality granted by God. This context is about Krishna, who is the human incarnation appearing as the external human being to all human souls inside whom the invisible and imaginable God Datta is existing in merged state and in God Datta the invisible and unimaginable God exists in merged state. This verse means that God Datta in the human incarnation is not visible to all human souls, but, visible to certain specially devoted souls. For example, Krishna showed God Datta in Him to Arjuna through cosmic vision (Viśvarūpam). In such divine vision, the central three faces are of God Brahma, God Vishnu and God Shiva followed by the faces of other incarnations on both sides. Hence, this vision is essentially the vision of God Datta only. If you take the meaning of '*sarvasya*' as anybody, the meaning of this verse results "I am not visible and imaginable to anybody". This means that the unimaginable God present in God Datta in merged state is referred and such an imaginable God is not visible and imaginable to any human soul.

Chapter 13

December 19, 2021

O Learned and Devoted Servants of God,**Ms. Laxmi Thrylokya asked:** Pādanamaskāram Swami,**1. How to be always with positive energy and how to always avoid negative energy?**

Swami replied:- Awareness and its modes called thoughts are modifications of energy only. Thoughts linked to the divine goal of God are always positive and thoughts linked to world are always negative. The positive energy means satisfaction, courage and happiness. The negative energy means tension, fear and misery. If you concentrate your mind towards to God you will get positive energy. If you concentrate your mind to the world you will get negative energy.

2. How to pray to God so that only good people will be strengthened?

[By praying to God, "Loka Samastha Sukhino Bhavantu" which means 'Let the whole world be happy', am I strengthening the terrorists, rapists and all sinners who are also part of the world? How to pray in such a way that only good people should be strengthened?]

Swami replied:- If you pray that all should be happy, it is a big hypocrisy because by saying this lie, you want to please the public and also God so that both will have good impression on you. It is a lie since it is impossible because good souls have to be happy and bad souls have to suffer. Even if you say that the word 'all' means all good people, then also it is hypocrisy only because all good people will be happy due to their merits and there is no need to wish in that case. Will you wish that the Sun shall be hot and Moon shall be cool? If you want to avoid all these criticisms, better you wish in the following way:- Let me propagate the true spiritual knowledge by which all the bad people will be converted in to good people so that all the people (already good people and the converted bad people) will become happy due to their merits. In this wish you are expected to do God's work and your such wish becomes inspiration for you to enter into divine work.

3. How is innocence the royal gateway for ignorance and is simultaneously liked by God?

[Swami, You recently said that innocence is the royal gateway for ignorance. But, previously You said that God likes innocence in us and we should never show

intelligence before God. But, we need intelligence to analyse the knowledge given by God. Please correlate these sentences. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami replied:- These sentences shall be taken in their proper contexts:- 1) Innocence is the gateway for ignorance:- This means that your innocence, which is lack of sharp analysis, is the gateway for ignorance because through sharp analysis we can remove our ignorance so that we will understand the entire spiritual knowledge that is needed as the first step of the spiritual path.

2) God likes innocence and we should never show intelligence before God:- This means that you shall be always frank and sincere (innocence) without using your over-intelligence before God with a view to exploit God.

4. Please give me diksha for spiritual progress.

[Shri Anup asked: I want to progress in spiritual achievement also I need connecting with siddhas please give me Diksha or mantra it has been 18 years I am in search for guru. By, Anup]

Swami replied: Spiritual path is not like the worldly path in which you can achieve the goal through a Guru or through a Mantra. Mantra means a line in prose or poetry or song that attracts your mind spontaneously and you repeat it again and again without aspiration for any fruit in return from God. First, you must understand the whole subject in detail, which is Jnaana yoga. Next, without your effort, such true spiritual knowledge will create inspiration in you, which is Bhakti Yoga. Finally, with the help of Bhakti Yoga, your Jnaana yoga will be converted into Karma Yoga. You can read the spiritual knowledge from our website: www.universal-spirituality.org and YouTube: *Shri Datta Swami*.

5. Please accept my prayers.

[Shri Jayesh Pandey: Namaskaram Swami Ji! Please accept my wishes and accept me as Your ordinary servant, giving me a place near Your holy feet. I dont have a Sadhguru for guidance, who can take my responsibility be it concerning to material world or the spiritual world. I humbly offer myself to You, and sought Your refuge. Please guide me Datta. Guide me.]

Swami replied: I accept your prayer.

Chapter 14

December 20, 2021

O Learned and Devoted Servants of God,**1. Please tell Your views about me.**

[Shri Jayesh Pandey asked: I lack words, Datta Swami ji! Do You always have an eye on me, Datta? Were You ever angry with me Datta? Since You know more about me than myself. Did You made me come to You, Datta?

I had many more questions about myself, and different perspective about You. But they come and go. I dont know what to say now. I'am very Sorry, if I'am being blunt / negligent towards You, and also for asking these Childish questions.

Shama Prarthi Swamiji! Please do tell me to stop asking these questions, if they are hindering Your divine play. Also, Thank You for replying to my mail, Datta. Just one more thing Datta, if You could tell me Your views about me. Thank You!]

Swami replied: Try to read My spiritual knowledge presented in the website: www.universal-spirituality.org and YouTube channel: 'Shri Datta Swami'.

2. How can a person control his/ her anger?

[Manasa Pathani asked: How can a person control his/ her anger? At Your lotus feet, Manasa]

Swami replied: You can pray God Dattatreya for this purpose.

3. How is the lust shown to God treated as sin in Nivrutti?

[Shri Anil asked: Padanamaskaram, Swami few questions are given below. Please grace Your answers. At Your Divine Lotus Feet-anil

Swami, You mentioned that any quality which is directed towards God is always good. In this context, I have one doubt. Gopikas had sexual intercourse with God Krishna since their love based lust was towards God. In such case how this lust is treated as a sin? How can this act of lust with God be weighed based on Pravrutti principle and is treated as a sin? Suppose, if it is not a sin, how it is justified that God Krishna went to hell to suffer for their sin? Lust shown towards ordinary souls is definitely a sin in Pravrutti. But how the lust shown to God is treated as a sin which is Nivrutti? Kindly clarify this point.]

Swami replied: The author of the constitution follows the rules made by Him since the constitution is the highest authority. In Nivrutti, pravrutti can be rejected for the sake of God. Even though, it is correct, but, still the constitution of pravrutti is also to be protected in the sense of exploitation by public. Even though, as per the constitution, there shall not be any punishment for the sin committed in Nivrutti for the sake of God, God has

taken extra care so that nobody imitates and exploits the genuine case. 99% cases are not genuine and hell is inevitable. The case of Krishna and Gopikas is genuine. Even then, God Krishna applied pravrutti constitution to Nivrutti also so that He wanted to see whether the love of Gopikas towards God is genuine or not. Gopikas were prepared to go to hell for the sake of their love towards Krishna. Krishna was also prepared to go to hell for the sake of Gopikas. Here, the main point is to see the unimaginable love of Gopikas to Krishna and vice-versa. Whether Krishna and Gopikas went to hell or not is not important here since both were prepared to go hell for the sake of the other side, which indicates the climax height of both. Even if both go to hell, everybody was prepared to undergo the punishment with full pleasure due to the depth of love. In such case, it is not suffering, but, pleasant for the suffering soul. When there is no point of suffering, why should we worry about the punishment?

4. Did Swami Vivekananda stop taking non-veg. before he got salvation?

[Swami, You said that “The negative quality that harms the society is not neglected by God, which will be very shortly rectified before giving salvation”. In this context You mentioned that Arjuna who subsequently born as hunter and Swami Vivekananda respectively, ate non-veg. in all these births. Did Swami Vivekananda stop taking non-veg. before he got salvation?]

Swami replied: Swami Vivekananda never took non-veg. food after becoming disciple of Paramahansa. The other disciples falsely reported to Paramahansa about Vivekananda. Paramahansa replied “*I do not believe you. Even if he has taken there will be no sin in his case*”. Paramahansa recognized the jealousy of other disciples and tried to remove it projecting the divinity of Swami Vivekananda. Non-vegetarian food is the highest sin in pravrutti (*Ahimsā paramo dharmah*) just like the devotion of Gopikas to Krishna is the highest in Nivrutti.

5. Is Shunya Vaada applicable in both deep sleep and Mahapraylaya states?

[Buddhist’s Shunyavada says nothing exists. However, You refuted it saying that something shall exist to experience that nothing exists, which is awareness or soul. Now, based on this, even though world and God exists, if a soul goes to deep sleep, in that state nothing exists for the soul and the soul itself also does not exist to experience anything since it has gone to basic inert energy. Thus with reference to the existence of the soul, during the time of deep sleep can we say that Shunyavada is applicable? Similarly, in the Mahapraylaya when all souls are withdrawn into inert energy, can we say that state is also a Shunya state?]

Swami replied: Shunyavada says that everything including God is non-existent. If Shankara says that God exists, Buddhists will not believe it

because they are atheists. In order to face this danger, Shankara told that awareness or soul must exist in order to receive the non-existence of everything. Now your doubt is that awareness or soul is existent and hence, can't be the part of the relatively existing world. If soul is existing, it means that soul is absolute reality. Shankara agreed to this and told that soul is absolutely real and hence, soul is the ultimate God. But, we have analyzed this topic deeply and concluded that God or absolute reality is different from the soul or world, which is relative reality (soul is a tiny part of the world). If the entire world is non-existent, the soul, which is a part of this world becomes non-existent along with the world. In such case, what is the awareness, which is absolute reality that receives the non-existence of the world and souls? Such awareness is the unimaginable awareness of unimaginable God, which is totally different from the relatively real awareness or soul that is generated from the food. The awareness of God is without any background like inert energy and nervous system and this unimaginable awareness is generated from the omnipotent God and not from food. Since atheists will not believe about God, there is no scope for Shankara to mention this unimaginable awareness of unimaginable God. Shankara simply uttered the word 'awareness' irrespective of imaginable or unimaginable and Buddhists took this awareness as soul since they do not deny their own souls. Here, the necessity of existence of awareness alone shall be taken in view of this context. Hence, the existence of awareness alone is sufficient in this context without further details. Based on this point, even some schools of Buddhism accepted the existence of awareness (*Prajñāvāda*). Once the existence of awareness is agreed, Shuunyavaada (which says that nothing exists) gets condemned and the purpose is closed. Soul is relatively real, absolute reality is God alone etc., are not necessary as far as this context is concerned.

6. Is it true that attending a function being performed on not good muhurta day will harm those who attend it?

[Is it true that attending a marriage function or house warming function or any other auspicious function which is not fixed to a good muhurta or not in a good Nakshatra day will harm those who attend these functions? If so what is the way out? Kindly clarify this.]

Swami replied: If you have firm faith on God, nothing will happen to you.

7. What is the context of Shankara's statement that 'Woman is the gateway to hell' found in His work Prashnottari?

[Few questions asked in an internet forum are given below. Kindly give Your response to it. What is the context of Adi Shankara's statement "Woman is the gateway to hell" found in His work Prashnottari?]

Swami replied: Here, the word woman does not mean actually a female because, the influence of gender is totally meaningless as far as the soul or pure awareness is concerned. That only means that provoking of illegal sex must be avoided. Here, the preached soul happens to be male. Instead of male, if a female is preached the answer for such question will be 'a male person'. Do you think that the greatest spiritual preacher like Shankara will unnecessarily raise this issue of gender while the excellent spiritual knowledge is preached? Hence, words must be taken in their proper sense as per the context, otherwise, misinterpretations and misunderstandings will arise leading to unnecessary quarrels.

8. Why was the death of Lord Krishna so painful, but death of Rama was not painful? What was the reason behind this?

Swami replied: Do you think that a person drowning in the river has peaceful death? Krishna and Rama are Gods and there is no pain of death in any case.

9. Some English writers mention Lord Ganesha as an elephant God and Lord Hanuman as a monkey God. How do Hindus react to this?

Swami replied: When God merges with any devoted soul, it becomes incarnation of God irrespective of whether a soul is human being or monkey or elephant. The soul gets suppressed before God and the soul will behave like God irrespective of the external medium. Will the contents of the letter change by the influence of the external cover in which the letter is kept?

10. If Brahma is real, does He only write fate for Hindus or for all humans who don't believe Hinduism too?

Swami replied: There is no religion in this point. This means that as per the divine constitution (representing God Brahmaa) the fruits of deeds of the soul are written on the forehead to be enjoyed in the future birth. This system is arranged by God and this is the meaning for God Brahmaa writing the fate of the souls on their foreheads.

11. How much time does it take for Dharmaraj and Chitragupta to make the assessments of karmas?

[How much time does it take for Dharmaraj and Chitragupta to make all the assessments of karmas after death and send the Jeevatma to the respective place, either it be swarg, narak or adhogati?]

Swami replied: The names mentioned by you are having unimaginable power sanctioned by unimaginable God and such power is beyond time. You need not worry about all such silly questions since you have to worry about the fruits of sins to be enjoyed by the souls without any exception.

12. Does the following statement of Krishna in Gita make Hinduism monotheistic?

[Lord Krishna said in Bhagwadgita, “Whomever you pray and in whichever form you pray, you are ultimately praying Me...”. Is this statement not a best indication that Hinduism is monotheistic? Why can’t Hindus, RSS and VHP proudly advertise this fact?]

Swami replied: Advertisement of this single statement will not solve all the problems. All problems shall be answered with clarity.

13. According to the scriptures, can I get my son married to my sister's daughter?

Swami replied: The ethical scriptures do not agree to such marriage because of the closeness of blood. Even doctors say that it is not good.

14. Is it a good thing to live over 100 years?

Swami replied: If the soul is not worried about God, even if one lives for 1000 years, it is one and the same. Do you know that the world preacher Shankara lived for just 32 years?

15. If I am a lawyer defending guilty people, would I go to hell in Hinduism?

Swami replied: In any religion, the doer of sin, the director of the action of the sin, the promoter and supporter will distribute the sin equally. This does not mean that everyone enjoys 1/4th punishment only. It only means that the full punishment is enjoyed by all the four souls.

16. Why to reincarnate? Can't we learn lessons in spirit world?

Swami replied: Can’t you study books in the library, write the examinations and finally get the degree? Lot of funds can be saved in the department of education. Why so many colleges and so many teachers involving so much expenditure?

Chapter 15

December 24, 2021

O Learned and Devoted Servants of God,**1. Why are the desires of all devotees not fulfilled by doing rituals?**

[Swami was visited by Dr. Balaji on Dec. 22, 2021 for a Satsang. The following are the questions and answers from the discussion. When people do rituals with a worldly desire, some are fulfilled and some others are not. Similarly, when people go to a temple, the desires of some devotees are fulfilled and the desires of others are not. Due to this, the devotees change their ritual or form of God to achieve their desire. What is the background of all these concepts?]

Swami Replied: Let us take 2 cases, X and Y with different backgrounds of fruits to be enjoyed for their past deeds. X has fruits of 10 sins and 100 merits pending in the background (Sañcita). Y has fruits of 10 merits and 100 sins pending in the background. Both have done the same ritual or worshipped the same form of God. Now God is analyzing the backgrounds of both and is granting the desire of X while keeping silent about the desire of Y. We must know the reason for such partiality. Actually, devotees think that on worshipping God, God cancels our sin so that our difficulty is removed and people also think that God is giving the fruit of the merit from His own pocket by which we have received some extra benefit. This is a wrong knowledge of the background. God is the impartial Father to all His children-souls. If He does one favor to one child, He must extend it to all the children impartially. The actual mechanism of disappearance of difficulties and appearance of extra benefits is misunderstood by devotees. Devotees think that the very performance of the worship of God cancelled the sin to remove the difficulty and created a new merit to give new benefit. This false knowledge is leading to misunderstand God and worship. Actually, the sin is not cancelled but is postponed to a later date with accumulated interest. Similarly, new merit is not created, but only our own merit fixed in the future life cycle is withdrawn with lesser value and is given to us as the new benefit. You may doubt that in such case, worship is a waste. It is not a waste because God will try to do some rearrangement of fruits suitable for your convenience and hence worship is not at all wasted. Another point to be remembered is that you may do 10 merits in one sequence and 10 sins in another sequence. If the fruits are given to you in the same sequence of your deeds, you will be bored with continuous benefits and tortured with

continuous fruits of sins. If good and bad fruits are arranged in an alternating manner, you will enjoy life like enjoying meals with alternate sweet and hot dishes. God being the Father of all the souls always aims at the enjoyment of the children. Hence, He will appropriately arrange your life cycles with alternate good fruits and bad fruits.

Now, God analyzed the backgrounds of both X and Y and tries to help both as far as possible. Let us take the case of X having 10 sins and 100 merits. In this case, sins are very less and merits are very high in number. God will postpone one sin with accumulated interest to the future because payment is not very difficult. Hence the difficulty of X is removed. X has several merits and if one future merit is brought back with reduced value, it is not much inconvenient to him. Hence new benefit appears in his case. Let us take the case of Y having more sins and less merits in number. Postponement of sin and premature payment of fixed deposit with reduced value will be very much inconvenient to this case. Hence God allowed the difficulty and also did not give any new benefit in his interest only. The fruit of his worship is stored as the fruit of merit to be used in the future life cycles wherever it is necessary. Hence the worship done by Y did not go waste.

Now tell Me, did God not do favor to both cases? Even if people change worships or rituals or forms of God, there is no trace of use at all because the inner God, who is omniscient and omnipotent to do miracles in deserving cases is one and the same in all the divine forms. It is only your illusion that you have changed God. The same Unimaginable God or God Datta exists in all the Divine forms of the world-religions and it is the same one unimaginable God or God Datta called as Father of Heaven is giving the fruits of deeds. It is just like the same one actor acting in different roles having different external dresses.

2. Why do You say to worship different forms of God to devotees?

[You say to worship different forms of God to different devotees and also to distribute some special food items to beggars based on astrology. How to correlate this with the above question?]

Swami replied: Shirdi Sai Baba was an Ayurvedic doctor and also Human incarnation of God Datta preaching spiritual knowledge. Depending on the level of psychology of the devotee and also of the context, He used to behave as doctor as well as spiritual preacher. Similarly, you can understand My astrological advises and the Spiritual Knowledge. The point in this answer is that the failed case Y in the above question, is granted some consolation bonus as extra provided Y does not lose faith or blame God. The bonus is that Y will be granted peace with strength so that Y can easily face

the difficulty. All shall understand that God is the Highest generous donor and Helper to all the souls because He is the Divine Father (*Ahaṃ Bījapradahaḥ pitā* – Gītā). In fact, God is more sympathetic to the failed case and hence, He is giving this extra bonus. This proves that God is not only justified but also the Kindest. Unaware of the above background, many ignorant souls say that they withstood difficulties due to their own will power! This can be treated as the most funny ego!

3. Does God give importance to the procedures given by traditions of rituals?

[You have highlighted Devotion and Practical sacrifice (dakṣiṇā to deserving recipients) as the key components of a ritual. In addition to this, people follow many procedures given by their traditions while performing rituals like drawing certain symbols, lighting lamps, chanting specific mantras etc. Does God give importance to the procedure of performance in accordance with the traditions apart from devotion and practical sacrifice in the rituals?]

Swami replied: As such, God gives value to only devotion and practical sacrifice to deserving recipients done in the ritual. He does not give any value to the procedure of performance of the ritual. Some devotees have rigid, strong and blind faith in the procedures of the rituals. For such devotees, the procedure of performance of the ritual is only a psychological utility to improve their faith and devotion. The Unimaginable God or ParaBrahman does not require such procedures. The energetic incarnation also does not require lighting lamps, burning ghee in fire etc., because the energetic incarnation derives energy from cosmic energy as food. Thus, if some procedure due to the mental inclination, environment and rigidity of the devotees increases their devotion, then, there is nothing wrong with it, provided food materials are not wasted. God has created plants and precious food materials for our sustenance. Does it make sense to waste food materials in the name of worship? It is in fact a sin to waste food materials in rituals. God is always pleased if the food is given to hungry beggars than burning it in the fire.

4. Is it necessary to take saffron cloth to become a saint?

Swami replied: Saffron cloth is not at all necessary to become a saint in the present days. Instead of the saffron cloth, you must have a laptop to become a saint. The duty of the saint is to propagate the spiritual knowledge in the world. Ancient generations were neither having good conveyances nor laptops. They used to physically move from one place to the other to propagate the true spiritual knowledge. Work is important and not the external dress and place. You can realize this fact from the present situation

also in which employees are working from home without going to office and also are paid equally. God blessed us with computer technology and we are very fortunate compared to the old generations. Due to the difficulty in writing technologies, debates were always oral and oral debates have many defects. Debates in writing have several merits like that you need not give reply immediately, you can patiently think and write, you can even correct your own statements in writing and doing so, your ego is not hurt and so on.

5. Some scholars rub even illogical concepts by quoting Sanskrit verses. Do we have to accept them?

Swami replied: If the Sanskrit language itself is the divine authority, we shall accept the concept of atheism also spoken by sage Charvaka in Sanskrit verses. No language is the authority. The meaning conveyed through any language can be authority after logical analysis. Shankara did not say that the study of any book is the authority or prerequisite quality of the spiritual aspirant. He only mentioned that sharp logical analysis to discriminate truth and false is the prerequisite quality. Will anyone accept abuses told in Sanskrit language? Of course, Sanskrit is the divine language of the angels and we will respect Sanskrit among all the languages. We shall take efforts to learn the Sanskrit language so that nobody will exploit us. Several mischievous scholars of Sanskrit inserted their own verses in scriptures. Hence, we shall accept any concept spoken in Sanskrit or any other language only after doing very sharp logical analysis (*sadasat vivekah...*).

6. Does Narmedha sacrifice mean to kill the human being?

Swami replied: The negative nature of the human being is to be killed and not the human being. The word narmedha means purification of the human being by killing its negative human nature. The Veda itself says that the animal must not be killed and the ghee shall not be burnt. The Veda says that instead the animal nature is to be killed and the desire shall be burnt (*manyuh pasuh, kama ajyam*). When Harishchandra purchased Shunasshepha for the sake of human sacrifice, god Varuna appeared and protected him from the killing. This concept is again a totally misunderstood blunder of our tradition belonging to scholars who simply recited the Vedas without studying them. This blind tradition belongs to the followers of Purva Mimamsa, who blindly recite the Veda and blindly perform rituals without studying the meaning of the Veda. Shankara condemned this giving importance to the logical conclusions of the studies of the Veda. The word medha means purification and the word Yagna means worship through practical sacrifice (*Yaja = pujayam tyage ca...*).

7. Why did God Krishna advise to worship the inert hill than to worship angel Indra?

Swami replied: The angel Indra was having a lot of pride in his mind thinking himself as the ultimate controller of rains. The ultimate controller of rains and also of any activity of the world is only God Datta or Father of Heaven, whose incarnation is God Krishna. In this context, God Krishna felt that the hill is better than Indra in not having ego. Moreover, Indra is worshipped as the ultimate controller of rains, which means that Indra is treated as a representative model for worship of the ultimate God. Here, a hill is better than Indra because the inert hill can also be worshipped as a representative model of God. God Krishna wanted to remove the pride of Indra and in this context, the hill was made better than Indra. Zero (hill) is better than minus (Indra). Ignorance is better than wrong knowledge and inactivity is better than doing sin. In fact, Indra is the servant of the Ultimate God, Krishna or God Datta. Indra is a servant employed in the department of rains and his ultimate boss is God Krishna. Forgetting this, he ordered continuous rains to trouble the villagers, who obeyed Krishna and worshiped the hill.

Chapter 16

December 28, 2021

O Learned and Devoted Servants of God,**1. Can You please explain the meaning of Mahāmriyunjaya Mantra?**

[Shri Martin Evind asked: Dear Swami, would You please explain Mahāmriyunjaya Mantra and is repeating this mantra (knowing the English translation) appropriate to use with sincere devotion for physical and mental healing of others and oneself? Pranams, Martin Evind California USA]

Swami Replied:- We do not believe in mantras. Mantra means any line of prose or poetry or song on God that attracts your mind spontaneously to repeat again and again without aspiration for any fruit from God. God will increase the longevity of a person without any request through mantra provided the devotee is in the path of spiritual line and if the devotee requires some more life time to reach the spiritual goal. God shall do anything by His will and no mantra can bind Him to perform in the miracle forcibly.

2. How to react to people having negative thoughts?

[A question sent through Shri Nithin Kumar. Arati satavekar Belgavi asked: Pādanamaskāram Swami, here is my question. What if we always go into a bad situation and people we meet also have negative thoughts? meaning even if we don't think anything bad about anyone but still we get to meet people who have negative thinking about us. How to deal with the situation? Swamiji, please enlight me. Your devotee, Arati satavekar Belgavi, Karnataka]

Swami Replied:- You shall care a pin about any other human being in this world provided you are a very strong devotee of God.

3. How is the bliss attained in devotion to God different from the worldly bliss?

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, According to Bhagavad Gita, the soul, self or atman, is indestructible and eternal (2.18). It neither slays, nor can it be slain (2.19). It is never born and it never dies. After coming into existence, it never ceases to be. It is nitya (always), sasvatah (permanent) and purana (very ancient) (2.20). It does not suffer, nor can it be tainted. At the time of death it does not die, but leaves the body and enters a new one (2.22). Weapons cannot pierce it, fire cannot burn it, water cannot moisten it and wind cannot dry it (2.23). It is impenetrable, incombustible, all pervading, stable and immobile (2.24). It is invisible, imperceptible and immutable (2.25).

The Gita says, "That condition is the aim of all yoga, in which through the practice of yoga, the mind become stilled, in which the self beholds the Self within and is

absorbed in the Self, in which the yogi finds supreme ecstasy," (6.21-22). When the yogi develops the unified and holistic vision through the practice of yoga, he sees the Self in all and all in the Self (6.29).

Swami, Gita never said that soul is omnipotent and omniscient like God. But, it says that a Yogi can attain ecstasy (Bliss) when absorbed in self (soul). We know that Bliss is the associated property of God (Ānando Brahma) and many devotees of God have attained bliss in devotion to God. How are these two kinds of bliss different from each other? Kindly enlighten us. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- The soul is the awareness that is generated from the inert energy released from the oxidation of digested food in mitochondria. The inert energy is transformed into awareness while it is working in a functional brain-nervous system. The basic inert energy, which is this entire cosmic energy in quality is called soul and all the adjectives used for God also apply to the cosmic energy thereby applying to the soul. The only difference between God and cosmic energy is that God is having unimaginable awareness and unimaginable power. While the cosmic energy is inert without any unimaginable power. The soul is qualitatively cosmic energy and is often misunderstood as God due to similarities between God and cosmic energy. The soul is eternal because the cosmic energy is also eternal. But, this eternity is with respect to the perishing body in which the soul lives. The individual soul or jiiva is the awareness with its thoughts. This eternity of the soul is not the eternity of God. The individual soul or awareness is also eternal with respect to the perishing body. The individual soul dies every day in deep sleep and is generated every day on awaking. The eternity of God is in absolute sense and not in the relative sense. In relative sense, the eternity of soul or individual soul is to be understood with reference to the non-eternal body.

The worldly bliss is the extreme happiness and in fact, it should be called as pleasure or happiness only and not bliss. In fact, it should not be called as bliss since the extreme happiness derived in the spiritual line due to God can alone be called as bliss. Bliss does not mean happiness greater (quantitatively) than worldly happiness and thus the divine bliss and worldly bliss differ in quality only and not in quantity. The heart of human being can tolerate the bliss to certain level only and beyond that the heart is shocked, which is called as heart attack. Divine bliss is thus special from the point of quality. When the divine bliss to be derived in spiritual line is holy, it brings God's grace on the soul. Because of this God's grace, the soul is given royal treatment by the authorities of hell and the soul is directed to the abode of God. The worldly bliss ends here only and not helpful in the upper worlds

after death. In this way, the holy divine bliss has higher value than unholy human bliss.

4. Accept my obeisances Datta.

[Shri Jayesh Pandey asked: Lying down completely flat in front of Swami, I put my head in Swami's feet, my hands holding Swami's legs. I humbly surrender all the good and bad qualities that i have, at Swami's feet.

Accept my obeisances Datta. You are Brahma, the giver of Vedas, the eternal truth. Your mere presence around me can make me realize the eternal truth and make me liberated. How can i not come to You directly and attain the divine knowledge?

Although Your divine discourses are reflective of the eternal truth, the gist of Vedas, the Vedanta, which You are, which You possess and which You reflect within and around Yourself. Yet i cannot have the divine atmosphere, divine receptivity and divine mind that just Your presence can made.

You know my vasanas, my samskaras and therefore, You surely know my fate. You gave me this human birth, You made me born in such a holy land, a land which You made extremely rich in spiritual knowledge, a land where You, Yourself, came down for Your leela, be it Ram leela Krishna Leela, or Shiv leela, It clearly shows Your immense love for this land and for its every living and non-living being. Therefore, having born in such a land, i should be a big fool, if i did not get to be with You, especially after knowing who You are and what You truly are.

I do agree that i'd be giving You special privileges for You being the God unlike anyone else. Hence i wont be showing my true love to You but a conditional love. But I would be a bigger fool if i did not even get to be with You, especially at a time where I'am surrounded with Ignorance, committing intentional sins and making my case bizare every passing second.

Having said all this, I rest my case in Your hands for I have found, the Sadhguru, the Human incarnation of my time, i have found You Datta, by Your grace. Lastly, I'm concluding this message with Your Will which would be final for me. Thank You for Your time, Datta, and to Datta 's devotees. Dandmat Pranaamam Datta!]

Swami Replied:- In climax devotion only all qualities, both good and bad, are surrendered to God. Now, you possess good qualities with you and surrender bad qualities only to God. Please also remove the over value of your land because the entire creation created by God is having same value. The value comes from the qualities of a soul and not from the land. This universal perspective must be developed by every devotee.

5. What does the following story of Arunachaleshwar in Thiruvannamalai mean?

[Shri Jayesh Pandey asked: Dandmat Pranaamam Datta, with You standing on me like You stood on the demon in Your Nataraj form. There's a story (katha) I've heard from Vaktas and its also mentioned in Yajurveda, pardon if i have mistaken. It is about

the time in which Brahma ji and Vishnu ji starts fighting over their supremacy and then Shiv ji intervening in between takes the form of huge endless pillar of fire.

Please tell us the hidden meaning about this katha, if it happened and if it did, were all the three forms of You, Datta, were acting their parts in Leela or was it something otherwise? As I consider myself to be the devotee of Your form when You are Shiv ji. Pardon me if I'am committing the same mistake of differentiating between You and Shiva, and all Your other forms, for I'am just an ignorant jeeva and who can know it better than You, Datta. Dandmat Pranaamam, Datta!]

Swami Replied:- This point is already answered by Me for a question asked by Suganya Raman. The three divine forms are the energetic incarnations of the same God Datta only. These three acted in three different roles and the role does not touch the actor. This story only tells the humanity that both ego and cheating are not good especially before God. Here, Shiva is in the role of God whereas, Brahma and Vishnu are in the roles of devotees. The role of Vishnu is better than Brahma because Vishnu got only pride whereas, Brahma got pride as well cunning nature. Remember once again that these two roles of devotees have no connection with the divine personalities of the two actors, Vishnu and Brahma since all the three (Brahma, Vishnu and Shiva) are one and the same divine personality of God Datta.

6. Why do people worship Shakti?

[Shri Jayesh Pandey asked: Dandmat Pranaamam Datta, with my head on one of Your right toe and Your other leg beneath my heart, lying down flatly at Your feet. Datta, why people worship Shakti? You also gave the deeksha to bhagwan Parshurama of Devi Tripura Lalita Sundari, although she is the purusha embodied in female form, when he came to You for Brahma Jnana. Please shower Your divine grace and blessings by Your answers and let us all imbibe the divine knowledge.]

Swami Replied:- Even in the phase of creation, you can't separate the power from the possessor of power like sunlight from sun. In the unimaginable domain, both power and possessor of power are unimaginable. Any number of unimaginable items result only in one unimaginable item. Hence, actually, Shakti called Yogamaayaa or Mahaamaayaa and Parabrahman (unimaginable God) are one and the same unimaginable God or unimaginable divine power. All these dramas acted by God Datta and His incarnations like Parashuraama are only to preach this humanity and you should take them as roles only and not as the actor. There is only one basic actor, God Datta, Who is playing in different roles to preach the devotees through audio-video technique.

7. Please guide us for sending my child in Your service.

[Smt. Chhanda Chandra and Soumyadip Mondal asked: Pada namaskaram Swami. Oh the divine propagator of spiritual knowledge, for the last few years a thought has been is continuously lashing on my mind. Only now I felt that it is the right time to express the same before You as no one else in this world can guide me in the right direction. We want our child (Samadrito who is 9 years old now) to be in the sacred divine mission of Yours as this is the most sacred path and also it should be the ultimate goal of all human beings. Kindly guide us on what should be our effort or in what way should we encourage him so that he can have his own strong spiritual base. By Your grace only, we are fortunate enough so far that he is showing deep faith on God at this age and he spends most of his times either in singing/dancing/telling stories about God or acting on various forms of God spontaneously in a very natural way. Though I don't know what is stored for him in future, we believe You can foresee everything. We want him to participate in Your service so that we can offer him in the safest pair of hands of You to mould him in a complete form. This task will not be fulfilled without Your grace as we, the parents, are the lesser mortals with our limited knowledge and reach. Please enlighten us and clear my mind. At Your divine lotus feet, Chhanda Chandra and Soumyadip Mondal.]

Swami Replied:- You can train your child in My spiritual knowledge side by side while taking care about his main professional career. Now, the minds of even great devotees have become petty due to the influence of Kali age. People save mustard seeds while pumpkins are going out! Hence, the divine preacher must have self-support regarding his/her worldly maintenance so that people will not feel that one is preaching spiritual knowledge for attaining some holy offering (Gurudakṣiṇā) to maintain personal worldly expenditure. If the preacher has his/her own personal asset for personal maintenance, people jump forward with huge offerings! This is the foolish basic psychology of humanity. They donate when it is not necessary and become greedy to donate when it is necessary!

8. How to answer the people enquiring about God?

[Smt. Priyanka asked: Padanamaskaram Swami, I once came across a situation where I was asked to define God. That person asked me, "Can you define this term, God? What is God and Who is God?" I was not sure where to start and where to end. Swami, You have made us realize that God is unimaginable to the human mind, but we can continuously learn about Him through His qualities even though we can never fully understand God. If we say God is the supreme unimaginable power, the real truth, who is beyond space and cannot be defined but only experienced, then these people can say that if you cannot define it, then it does not exist. How should we correctly answer this question to people who ask this question? At Your divine lotus feet, Priyanka]

Swami Replied:- God (Nirguṇa Brahman) is defined as the unimaginable item since He is beyond space and time, but, at the same time

also definable and visible when He enters and merges with a visible medium (Guṇa), which is either energetic form or human form to become quite visible (Saguṇa Brahman) to the souls. From a genuine miracle, which is clearly perceivable, but, unimaginable or inexplicable, we can infer the source of miracles as the unimaginable God. By the perception of miracle, God is inferred and this inference can be treated as the perception of unimaginable God, Who is also directly seen through a visible human medium called human incarnation. Every soul will realize the existence of God in the last minutes of death when there is no time leftover to worship Him and this is the greatest of all tragedies!

9. What's the difference between mischief done by Lord Krishna and by ordinary souls?

[Ms. Laxmi Thylokya asked: Pādanamaskāram Swami, What's the difference between mischief done by Lord Krishna and mischief being done by ordinary human souls?

Swami Replied:- The mischief done by God gives pleasure to the devotees whereas, the mischief done by a human being gives pleasure to himself/herself.

10. Do the devoted souls become robots in the hands of God with zero freedom?

[Swami, we learnt that God has given freedom (free will) to all souls at the end of Satya Yuga and we are responsible for the consequences of our own actions (Karma). But, the devoted souls, who are in love with God, surrender their free will to God and follow the will of God. Does this mean that the devoted souls become robots in the hands of God and exercise zero freedom? Is God responsible for everything? Please explain w.r.t ordinary souls and w.r.t devoted souls. At Your Divine Lotus Feet, Laxmi Thylokya]

Swami Replied:- When an ordinary soul performs actions with full free-will, they undergo the fruits of those actions as per their merits and defects for which God is not responsible at all. If a devotee surrenders his/her full free-will to God and performs actions like a robot activated by God, it means that such a soul is in the climax devotion completely absorbed in God doing God's service mainly. Such a full surrendered soul will have almost all actions in terms of the service of God only and hence, is not responsible for the fruits of actions. All the fruits of such fully surrendered activities are completely taken care of by God. A fully surrendered devotee has no selfishness and in absence of selfishness, no sin can be done. The sins done in the path while fully surrendering to God are also taken by God only. Once

the devotee attained God fully, there is no need of doing any fresh sin (*kṣipraṃ bhavati dharmātmā- Gītā*).

11. How should one handle things like black magic etc.?

[Ms. Suganya Raman asked: Padanamaskarm Dear Swamiji. You say miracles are just jewels of God and not an identity of God, which can even be given away to demons by God. So, what are the demonic actions in this era? Does black magic, evil eye etc come under that?

I was in a notion that how could a jealousy of an ordinary human be so powerful to cause some real damage to the people on whom he/she casts his/her evil eye? My understanding is that Evil eye and Black magic are theoretical and practical jealousy of a person respectively and the one who is a victim of this is just getting some punishments as a fruit delivered for his/her own deeds done earlier.

If black magic is the bad faces of the miracles (unimaginable powers) which are used by demonic persons, how can an ordinary human withstand it? So are they again some means to deliver punishments to a soul for its previously done deed meanwhile developing worship towards God?

Using this fear of the public, there are so many exploitations and different notions and fears induced continuously. How should one react/handle such things? Please correct my understanding and help me Swamiji. At Your Divine Lotus feet, Your servant, Suganya Raman.]

Swami Replied:- You are correct in concluding that the bad angles through which unimaginable powers are used by demons and devilish people are only becoming effective due to the past bad deeds of the souls. We need not blame such performers of black magic unnecessarily since it is the divine plan of God for punishing the sinners so that they will be prone to reformation. The thought of harming a person raises in the mind of the black magician only due to the unimaginable power of God in the case of punishing the sin of such person. It is not the misuse of the powers in the hands of demons. However, if it is a fresh case (which means that it is not a retorting case where the harmed person in the present birth harmed the other person in the previous birth), God will certainly prevent it and will punish the demon severely. When an incident happens, we don't have the capacity to recognise it as a fresh case or a retorting case. If it is a retorting case, there will be no punishment for the sin of the devilish person because in the previous birth, the devilish person was the victim of the present harmed person. Seeing this, people misunderstand that there is no right administration of God and hence, the root reason is that God Himself does not exist. Hence, God Krishna told that the analysis of an action is very very deep and complicated (*Gahanā karmaṇo gatiḥ - Gītā*). Whatever may be the case, the suffering will certainly indicate the previous bad action only (*Avaśyam anubhoktavyam*).

12. My family does Rudra abhishekam with cow's milk, which is then poured in plants. What are Your views on this?

[Shri Jayesh Pandey asked: Dandmat Pranaaman Datta Swami ji! May You place Your holy legs on my forehead and heart. Datta, My family does Rudra abhishekam almost every other month, we are ignorant so we just perform the rituals, many times it is also done with cow's milk. What are Your views on this Datta? The milk is then poured in plants or in ground.]

Swami Replied:- Doing Rudraabhishekam is good provided it is developing the devotion in the mind of the doer. It can be done with water also. Milk, the precious food, shall not be wasted in this ritual. If you pour milk, collect it and take it as teertham (holy water) after mixing it with sugar and slightly heating it. It should not be wasted by pouring it on the ground as per the Veda (*Annām na paricakṣīta*). Here, *annam* means any food taken by mouth and the food may be in solid or liquid state.

13. How could the Gopikas be in physical relationship with their husbands and also with Lord Krishna?

[Ms. Bhanu Samykyā asked: Pādanamaskāram Swami, The actions performed by Gopikas appear very strange and courageous to me. They are extraordinary souls who showed unconditional love towards God surrendering everything for Him. But, I regret to say that a stupid doubt is bothering my mind i.e. How could the Gopikas be in physical relationship with their husbands when at the same time being physically involving with Lord Krishna? Is it because- Physicality is not given importance by them? If so, why didn't they leave their families? Does God not care about devoted soul's bad qualities, past actions, present sexual relationships or any other thing?

Swami, please help me come out of this physical point of view and concentrate on actual internal divine qualities of God.]

Swami Replied:- What Gopikas did was utterly wrong if you consider Krishna as a human being and not as human incarnation of God. The sacredness of God is so high that this sin does not result in punishment and on the other hand, it results as the greatest merit. In this context, the liberation from all hundred worldly bonds is important as complete salvation (Pūrṇa mokṣa) and unfortunately, the bond with husband also happened to be one of those hundred bonds and hence, to attain full liberation sacrifice of this one bond is also inevitable. Full salvation means that there is no worldly bond that can't be left for the sake of the holy bond with God. Hence, this becomes inevitable. Moreover, sufficient care is taken to avoid the exploitation of the sacrifice of this bond since such sacrifice is kept in the final female birth of the soul when all other ninety-nine worldly bonds were already sacrificed. Without sacrificing all other worldly bonds, the sacrifice of this bond alone is a severe sin. The sages sacrificed all the other worldly bonds and even they

sacrificed this bond with their life partners for the sake of God. But, sacrifice of the bond with life partner and with issues is not very significant if the soul is in male body. This sacrifice becomes very very significant only when the soul is in female body. The sacrifice of bond with the life partner reaches the climax of inconvenience especially when the soul is in female body due to very rigid social traditions. Hence, it is justified to keep the test for the sacrifice of the bond with life partner in the final female birth only. This is the background for the postponement of this test to the next birth in the case of male sages by Lord Rama. In spite of all this justified logic in the sacrifice of this bond for the sake of God, in order to resist the exploitation of this point by other mischievous souls, God has kept punishment for this sacrifice as a special case. Since the sacrifice of this bond by Gopikas is fully justified in all the angles, God came forward to suffer the punishments of this sacrifice of Gopikas. Even Gopikas were ready to go to hell to enjoy this severe punishment for the sake of Krishna because they felt that the bliss derived from Krishna through this bond is far far better than any other worldly happiness for which the punishment was just neglected like error below one percent is neglected in the titrations done in the chemistry laboratory during practical examinations. Hence, one need not worry about this since punishment exists. After meeting Krishna, some Gopikas never met their husbands and such Gopikas only went to Goloka. In the case of Raadhaa, she did not allow even her wedded husband called 'Ayanaghosha' to touch her body, who married Krishna secretly.

14. Can any soul achieve the state of devotion to God only by its strong love to God?

[Can any soul achieve the state of devotion to God only by it's strong love to God, irrespective of it's past karma and present bad samskaras? Or only after taking spiritual knowledge and changing present samskaras, can it achieve devotion? Does devotion increase by the grace of God only? or does it depend on both the efforts of a soul to come closer to God and the grace of the God after being pleased by soul's initial efforts? At Your Divine Lotus Feet, Bhanu Samykya]

Swami Replied:- Devotion to God is always from the spiritual knowledge, which gives all the details of the divine personality of God that develops a Tsunami of love to God in which all samskaras are drowned and washed away. The devotion of the devotee shall never aspire for the grace of God and such aspiration indicates that the devotee is unable to love God and hence, the grace of God shall help the devotee by making the devotee to love God. This is the greatest insult to God. The devotee can aspire for any boon, but shall not aspire for the devotion to be strengthened by God. In fact, you know that the life histories of all devotees are filled with Tsunamis of

difficulties and opposition forces. This means that God is always fighting against your devotion to Him. In such fight, if the devotee wins like Gopikas, then only the climax fruit called Goloka is possible. Even to get Brahmaloaka, Hanuman faced several acid tests from God Rama. When Rama told Ravana that He will withdraw the war if Sita is given back, it shows that Rama is not worried about killing Ravana for the welfare of the world showing that His interest is only in getting back His wife. By such selfishness, Hanuman should have left the war thinking that Rama is only fascinated to Sita and is not caring for the welfare of the world. But Hanuman did not leave the war thinking that whatever is done by the omniscient God must be always correct. In pravrutti, God will help you everywhere, but in Nivrutti, God will oppose you till the end of your spiritual journey. That is why I told that Nivrutti is the field discovered and developed by the devotees only and not by the God.

15. I am not able to do well in pravrutti let alone talk about nivrutti. Please guide me.

[Shri Jayesh Pandey asked: Dandvat Pranaamam, Datta Swami ji! May You place Your holy feet at my forehead and heart. Swami ji, My mind never gets stick with one thing, I'am always confused and as a result I never remain firm with my decisions and keep on changing them. Having a mindset like this, I can't even do well in pravrutti let alone talk about nivrutti.]

Due to this problem of mine, I've already got lots of my parents' money wasted over me, which was given to them by Your grace, in pursuit of making my career bright. I seek Your refuge Datta Swami ji, for You are our Sadhguru, our Datta. You have come to guide us, for sharing our pains and pleasures, for taking us sinners on the right path, for delivering us from our wicked animal nature. I seek Your guidance Swami ji, for i find my situation critical in both the domains, the material world and the spiritual world. Tell me Datta swami ji, what should i do? How should i do? Help me out Swami ji. Help me out. At Your grace, Your little devotee Jayesh.]

Swami Replied:- I understood your case completely. Please pray God Hanuman every day and develop tremendous devotion to God Hanuman. He will take care of your pravrutti and Nivrutti simultaneously. Please follow My advice very sincerely.

16. Does God grant salvation to the ancestors as well if pleased by a soul's devotion?

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, I heard that when God is pleased by a devotee's devotion towards Him, He grants salvation not only to the devotee but also to devotee's past ancestors belonging to past 21 generations. Is that true Swami? You taught us that the spiritual journey of every soul is an individual personal account with God. If salvation is given to the biological ancestors by the

spiritual effort of their biological successors, how can the above statement be true? Kindly enlighten us. At Your Divine Lotus Feet, Bhanu Samyky]

Swami Replied:- When God says that the past twenty one generations will be liberated due to the excellent devotion of a specific devotee, did God say about the time parameter and did God also say about them that they will achieve salvation without their effort? God is omniscient and speaks very carefully. Our intelligence is just a tiny drop (alpajña) before the infinite mighty ocean of intelligence of God (Sarvajña). Why do you bother about the administration of God about which you need not bother at all? One should always bother about his/her future spiritual line only without wasting time and mental energy in such questions.

Chapter 17

January 02, 2022

O Learned and Devoted Servants of God,**1. Please tell me how should I intensively devoted to Hanuman ji?**

[Shri Jayesh Pandey asked: Dandvat Pranaamam Swami ji! May You shower Your blessings on all, and take us all beyond the Maya for serving You unconditionally. Swami, You advised me for being intensively devoted to Hanuman ji. Please tell me how should i do it, for You call him Your brother so You know Him personally and about the qualities He likes to be in His devotees. Please do tell me everything: What should i do, how should i do. Do be with me always, Datta.]

Swami Replied:- You recite Hanuman Chalisa everyday thinking that He is your own elder brother.

2. You asked me to worship Hanuman. I am in my way to develop devotion for Shiva. Please do consider it.

[Dandvat Pranaamam Swami ji! Please take our mind and heart in Your control, atleast the people who are putting an effort similar to blinking of an eye lid, do take their mind and heart in Your control.

Swami, You know I'am ordinary person without an iota of realisation. You advised me for being devoted to Hanuman ji which i would by all conscious efforts try to follow. But I'am a devotee of Your form when You are Shiv ji. Also for me psychologically there's a difference which exists between all Your forms.

It feels like Im abandoning Shiv ji for my own selfish sake, be it pravritti or nivritti it is my personal selfish desires which i want to acheive even if its a desire of being extremely close to You, which comes in nivrutti. And for which i have to worship Hanuman ji.

Already, i dont give much time to Shiv ji and after Your advice I have to give most of my time to Hanuman ji. I would feel guilty, would have a feeling of abandoning Shiv ji for my personal gain. I cant abandon Him, He already has given everything to us, He is living in cremation grounds where no one wants to have his home, He is being used and tricked by demons, followers of other sects keep on degrading Him even after drinking the poison. You mentioned in one of Your bhajans that He even gave away Ma Uma to Raavan. Even He knows that His innocence is being misused by the world still He enjoys being misused and remain extremely benevolent and forgiving.

I'am already in my way of trying to develop devotion for Shiv ji, Now You telling me to worship Hanuman ji form. I cant be someone who left Shivji for personal gains, atleast not conciously. Dont let me abandon Shiv ji, or i would have one more guilt to bear through out my life. Please do consider it.

Also i would love if You could help me with being near Shiv ji. Sorry for writing this extremely long passage. Dandmat pranaamam to Swami ji and to Your devotees.]

Swami Replied:- Even Hanuman is an incarnation of God Shiva. You can also worship God Shiva instead of Hanuman. It is one and the same.

3. Does Your suggestion of worshipping Hanuman mean to directly ask Your help for my desired goal?

[Dandvat Pranaamam Swami Ji! May everyone of us bath in the ganga of Your divine knowledge and wash away all our impurities of ignorance.

Datta, You adviced me to pray to Hanuman ji Daily. But i dont know how to pray. Is it something in which we directly ask for Your help for our desired goal. Is it something we try to convey to You about how we feel about you. Is there a specific time and place for it. How would you feel about someone, when he/she spontaneously starts thinking about you, sometimes in a very loving way and sometimes when being angry, like a flow of river without even knowing what is being done actually?

Dandmat Pranaamam to you and your devotees!]

Swami Replied:- If you want to pray God Hanuman pray Hanuman Chalisa. Or, you can pray God Shiva through Panchaaksharii (*Om Namah Shivaaya*).

4. How can I think about God when I need to focus on work?

[Dipayan Banerjee: Swamiji, My humble salutations at Your lotus feet. My name is Dipayan, I am a friend of Bandi Bharath Krishna Reddy (one of Your devotees). I got to know about You from him. I have seen his life closely, and how frustrated he was at some point in time, but after receiving Your knowledge he is so happy and filled with energy.

I have been reading Your amazing commentaries on various subjects on Life and unimaginable God. I am just awestruck by the visions that You give. Your knowledge that You are sharing is so attractive, that one feels like reading on and on. I could easily say that some ideas appeal so much that we are forced to think like what's next?

Coming to my question, I feel that there is a kind of psyche, one needs to develop, if he/she has to be successful in worldly life. Suppose I want to get a good job in a reputed organization, I would have to spend hours developing a skill and mindset in order to be successful.

If I see spiritual knowledge, there also one needs to listen, discuss, attend satsangs and then contemplate. After that if people call asking on those topics, I need to share the knowledge, which takes time and hours of reading.

After having observed some cases, I feel that these two are two different paths, if you walk on one you cannot walk on the other. The competition in Corporate life is so high, that it demands toilsome work and focus.

Putting my observations.

During my days in my college, I was interested in spiritual studies, so I started attending or going to places, where I get such information. Soon I found myself in a

quagmire or a spiral curve. When I used to seek knowledge or do some spiritual work, I could see I had hardly any time to do my studies, and my performance in subjects degraded. Still none of the people actually told me anything. People used to motivate me to do more spiritual studies, but when I was struggling nobody helped. Those same people asked me "why did you not concentrate on your studies?" when I was unsuccessful.

Many learned scholars gave me the suggestion to think, like I am doing God's work. Tell me Swamiji, when I am supposed to think about how my equations will fetch new results, how can I think about God? I need to focus at work.

Then I told myself to stop my involvement there, so I started hunting for a good job. I ran pillar to post. During my hunt, I felt so much knowledge was missing about my subjects, speaking to people from organizations like IISc, TIFR, JNC SR. I could gather how focused they are. I tried to replicate it and succeeded in getting a decent job.

I eagerly want a connection, when I am at work, all work requires attention, dedication and time. How can I make up my mind to see God at work? Asking a few Gurus, they told me to imagine God sitting beside me and talking to me? Like Krishna sitting beside me and we are discussing my work, but it happens only for a few days and then it stops. How to chant mantras during my work and concentrate at the same time?

My observation is that if we don't see the spiritual and worldly success equivalently, then it becomes difficult for us to generate enough passion at work. In ancient days, when monk used to preach knowledge but not do any service, then Swami Vivekananda said "Service to man is the service to God". Is that the way forward?

When I see people winning Padmashree or Padma Vibushan, my feeling rises, that's why I cannot achieve them. Swamiji: Is that a worldly desire? like those icons, put in so much effort and sacrifice. Are those not achievements and services, in the courts of God?

Please forgive me for the avalanche of questions, if in any way I have offended Your majesty. Actually, after conversing with my friend Bandi, who was instrumental in my success from a very bad situation. I could not resist myself asking my doubts and my worries for my dear friend, who is also in the same boat of finding an excellent job like I was previously. Thanks and Regards, Dipayan Banerjee.]

Swami Replied:- You can concentrate on the worldly life, which is the basis of spiritual life. Whenever you find time, instead of wasting it in entertainments, you can divert it towards God. This much diversion is sufficient to attain the grace of God.

5. Whether ghee lamp is to be lighted near tulsi plant?

[Shri Jayesh Pandey asked: Dandvat Pranaamam Datta Swami Ji! May we all live every second of life being full of respect, love and gratitude to creator, and to all elements and people making it possible. After reading some of Your discourses Swami ji. I stopped offering water to Surya Dev because i do not know the hidden meaning behind the same. Also, I stopped lighting ghee lamp in front of tulsi plant in evening time for the same reason. None of this i did out of disrespect but my ignorance. I need

Your guidance about the same Swami ji, should i continue doing this. And if so then What should be my ideal thinking while performing these activities. Please tell us the divine background also. Dandvat Pranaamam to Swami ji, and to His devotees.]

Swami Replied:- You should not waste precious food materials like ghee and oil for lamps because by the light of God only all the world is shining. Instead of burning ghee for lamp, you can give it to a beggar, who on eating it will burn his life lamp and by that God will be extremely pleased with you. Ignorant people have meddled with our good traditions of sages and we are in the blind traditions.

6. Please guide me in my worldly life.

[Dandvat Namaskaaram Datta Swami Ji! May You make our life adventurous like a very delicious meal and give courage, strength, joy, bliss and knowledge to accept the same playfully. Swami ji, I failed in my love life, I failed in my studies, I failed in my Friendships, And it wont be a big surprise for me if I'am failing both as a son and a younger brother. Now I like to remain alone in solitude, remain silent as far as possible. Often, I have this feeling of becoming a handicap in this world. Neither do I blame others for my circumstances but I dont know where my life boat heading towards. Whatever might happen to me i feel like i'm open to it and, that i have already put down all my weapons. Dandvat Pramaanam Swami Ji and to Your beloved devotees!]

Swami Replied:- If you want to get a better worldly life, you recite Hanuman Chaliisaa three times every day. I assure you a very good worldly life if you listen My advice accepting Me as your Guru.

7. Prayer on Swami by Smt. Sudha

[Smt. Sudha Rani: Apology to Swamy by Sudha: జయగురుదత్తస్వామి. పాదనమస్కారం స్వామి. పరమ యోగులకు, ఋషులకు, దేవ, గంధర్వ కిన్నెర, కింపురుషులను జీవులెందరిని నీవు సృష్టించుకున్నావో, వారందరికీ దుస్సాధ్యమైన అత్యంత నిగూఢమైన ఆధ్యాత్మిక జ్ఞానమును ప్రసాదించి మా జన్మలు పునీతం చేశావు తండ్రి! స్వయంగా నీవు కళ్ళెదుట కనిపించడానికి నీ దృష్టిలో నా మీద ఎంత దయ యోగ్యమని భావించావో దేవా! అధమాధమైన నా ఇరుకైన హృదయంలో నీవు నివాసం ఏర్పరచుకుని, సర్దుకుపోతూ, స్వయంగా నాకోసం కరిగిపోతూ వెలుగునిచ్చి నన్ను ఉద్ధరిస్తున్నావు మహానుభావా! నీవు నచ్చిన ఆత్మలకు నన్ను తల్లిని చేసి ఉత్తమ గతులిచ్చావు దివ్యదాతా! ఇంతటి నీ జ్ఞానసముద్రంలో మునకలు వేసి యోగం అనుగ్రహించినావు దక్షిణామూర్తి! ప్రవృత్తి లోనే ఇంకా ఎన్నో ఆచరణీయ విధులు నేను నేర్వనేలేదు, అయినా నేను నివృత్తిలో ఉన్నానేమో అనిపించేటట్లు నరావతారుడవై నాలో నటిస్తున్న నటరాజా! సంచిత కర్మఫల భారములో ఈ లోకంలో అడుగిడిన నాకు మోయలేనంత అష్టైశ్వర్యములనిచ్చిన లక్ష్మీకాంతా! అయ్యా! నేను పరిధి దాటిన చనువులో, నా యోగ్యాయోగ్యతలను తెలియక, నీవు నా తండ్రివని మమత్వంలో త్రైలోక్యగీత తెలుగు అనువాదం చేయనెంచితే, వాత్సల్యప్రేమలో నా చేయిపట్టి వ్రాయిస్తున్న నా కన్నతండ్రి! అనంతకోటి సాష్టాంగ ప్రణామాలు, జయ జయ గురుదత్తస్వామి!!!

మధురభక్తియోగ సూక్ష్మాలు, సాక్షాత్ శ్రీకృష్ణుడు అనుభవించిన జీవాత్మల దివ్య ప్రేమ మరియు అద్వితీయ వేదన నీవు చెప్పేవరకు విశ్వానికి తెలియవు కదా శ్రీకృష్ణ భగవాన్! అసలు సత్యమేమిటంటే నిష్కామ భక్తిభావం లేని కారణంగా నీవిత విశదంగా చెప్పిన మధురభక్తి, చెవులను చేరుతుంది కాని హృదయస్థాపితం కావడం లేదు. అసలు అర్థమే కాని భావం అక్షరరూపం దాల్చుటట్లు స్వామి? క్షంతవ్యురాలిని. ఈ సున్నితమైన భావనలు నా బుద్ధికి లోచన విధంగా వ్రాసినందుకు మన్నించి సరిచేయండి స్వామి! నన్ను, నా రాతలను గురుదత్త!

పాహిమాం పాహిమాం పాహిమాం దత్తా!

రక్షమాం రక్షమాం రక్షమాం దత్తా!

Jaya Guru Datta Swami. Padanamaskaram Swami. O father! You blessed us with wonderful and secret spiritual knowledge and made our lives sacred which is even quite difficult to be acquired by the great Yogis, Rishis, Devas, Gandharvas, Kinneras etc., which are part of your own creation. O Deva, I do not know how much compassion You showered upon me to make me see You with these naked eyes. O Mahaanubhaava! You made this heart Your abode which is such low and congested, but still You adjust there and give me light like a candle for my upliftment, while You go melted in the process. He Divyadaataa! You blessed me as the mother to the souls who you liked very much and promoted me to the divine path. He Dakshinamurthi! You blessed me to take a dip in the infinite ocean of such a wonderful spiritual knowledge. O Nataraja, incarnated in the human form, I did not learn any proper behaviour in pravrutti itself, but, You made me feel that I am almost in Nivrutti. O Lakshmikanta, I entered this world with sanchita karma, but still You blessed me with abundant aishvarya. Aarya, with over intimacy with you while not knowing my own limits when I ventured to translate the Trailokya Gita, with affection and compassion, You make me translate the profound text. Anantakoti prostrations to You, Jaya Guru Datta Swami!!!

Sri Krishna Bhagavan! The entire world did not know until You revealed about the subtleties of Madhura Bhakti, experiencing of the pure love of the jivas and the pain experienced by Sri Krishna. Indeed, what the truth is, since I do not develop the feeling of nishkama bhakti, whatever preached by You about the concept of Madhura Bhakti reaches the ears but not the heart. How it takes the form of a syllable, when the bhaava itself is not clear? I could be excused since I wrote these sensitive thoughts. You may kindly excuse me and correct my writings Guru Datta.

Paahi maam, paahi maam, paahi maam Datta!

Raksha maam, raksha maam, raksha maam Datta!!]

Swami Replied:- All of us are writing pens only in the hand of God Datta. God Datta is the writer and we write as per His flow. We are just inert mikes through which God Datta, the speaker speaks. Total surrender is the only secret of the entire spiritual knowledge and theoretical and practical devotion to God. When the bond with God develops, all the worldly bonds are spontaneously get dropped and in such drop out, no bond is special and exceptional. The fruit of Madhura bhakti is Goloka, which is said to be above

Brahmaloka. Hence, the fruit is highest. Gopikas are sages, who did penance for God for millions of births and hence are the highest souls. God Krishna is said to be the top most human incarnation (*Paripūrṇatamaḥ sākṣat*). Krishna is highest, Gopikas or sages are highest souls even worshipped by angels. Goloka is the highest fruit, which is greater than Brahmaloka. Madhura bhakti shall not be misunderstood in wrong sense. It is the highest and total sacrifice of everybody and everything in this world other than God. Nobody can even imagine the greatness of Goloka and the Shrimad Bhagavatam became the most Holy Scripture because it described Madhura bhakti. Very careful and logical analysis is needed to understand this.

8. Did Rama also show us how to be a climax devotee?

[Shri Bharath Krishna asked: Padanamskaram Swami, Kindly answer the following questions of mine. Thank You so much for patiently answering all my petty questions.

Swami, generally Shri Rama, the Human Incarnation of God, is considered to be an ideal for any human being's pravritti life but not nivritti life. Most of the time, even You have written about Gopikas whenever You had to explain about Nivritti life and climax devotion. Shri Rama's incarnation is well known as Adarsha Manushavatara. Did Shri Rama also show us how to be a climax devotee as well? If He did, can You please tell me about it, Swami? I know only the main story of Ramayanam but not every detail of it. Your explanation is always unique and wonderful, hence I am asking You only.]

Swami Replied:- The worldly life must be followed keeping Rama as an example. Most of the people follow pravritti only. Even if they follow Nivritti, their aim is only to protect their worldly life only. Nivritti is ancillary subject in pravritti. Nivritti is the main subject in spiritual life. Only very few are interested in pure Nivritti life. Through Nivritti only, we can achieve real and permanent bond with God. Everybody aspires for Nivritti only, but, is forcibly confined to pravritti only! This is the serious fun of life.

9. Does the human being component of human incarnation only have dream state and deep sleep states?

[Swami, I read the following paragraph from Your book "Divine Discourse - 21", page no-27.

"The mother of Krishna was telling the story of Rama to Krishna so that Krishna can enter into sleep. When the story came up to the point that Ravana stole Sita, immediately Krishna awoke, crying, asking Lakshmana to give the bow for a fight (sometimes, the dream state reverts back into an awakened state due to strong ideas). This cry of Krishna was from the subconscious state obtained from His previous birth as Rama only. The receiver of the human being component can be aware of the existence of unimaginable God in any state if God wishes so."

I have also read the following line from page no-23 of the same book.

"If God is sure that ego is totally absent in the human being-component, God continues to remain in total identification with the receiver as in the case of Rama and Krishna."

Swami, as per my understanding, God always remains in Prajna state. There is no dream or deep sleep state for God. So the God component in the Human Incarnation also should be always in Prajna state only right. I have heard of so many miracles in which a Human Incarnation of God came out of sleep in order to help some devotee in some urgent situation which proves that God in Human Incarnation is always aware. With this understanding I am confused when You wrote that Shri Krishna has a subconscious state. My understanding is that since Shri Krishna is God, He remembers everything all the time, actually He is omniscient. Am I correct Swami? I am actually a little confused and unable to understand this discourse properly.

In the discourse given by You related to the Human Incarnation covering Himself with ignorance, I am unable to understand how You can impose ignorance on Yourself while constantly helping every devotee by giving them experience whenever they need it. This means You should have been omniscient all the time. Then this point that 'Human Incarnation always protects a devotee right in time' and the other point that 'He only realizes His absolute reality whenever it is necessary although God exists in Him in total merge condition always' are confusing me.

In the other discourse given by You related to the dream state of a Human Incarnation of God, You mentioned that both the external world and the dream world appears to be relatively real for God.

From this I understood that the God component of Human Incarnation doesn't have a dream state. Only the Human Being component has a dream state and deep sleep state. Is my understanding correct Swami? If so, Lord Vishnu in Shri Krishna always knows everything including His past incarnations right?]

Swami Replied:- In human incarnation, the properties of human being component are not disturbed by the God component. Hence, dream, deep sleep etc., exist in the human being component. The unimaginable power of God Datta or unimaginable God interferes only when a miracle is to be done. Otherwise, the human being component remains in its original way even though, the God component is perfectly merged. The God component also gets full entertainment through the normal human being component confined with its capacities. The subject shifts between these two components in the single-phase system, which is the human being component only since the God component is invisible.

10. Can I know the reason why You have hidden hell and heaven from Human Beings?

[Swami, can I know the reason why You have hidden hell and heaven from Human Beings? Kindly answer these questions of mine Swami. If I have asked anything wrong

please forgive me and ignore those questions which are not very important for my immediate spiritual progress. Your servant, bharath krishna.]

Swami Replied:- If the hell and heaven are not hidden, the human being on this earth cannot lead a normal peaceful life without excitation about hell and heaven.

Chapter 18

January 08, 2022

O Learned and Devoted Servants of God,**1. Swami, please accept me as Your disciple.**

[Shri Jayesh Pandey asked: 1. Dandvat pramaanam Datta Swami! May more people come to know about You and Your divine knowledge. And everyone become the recipient of Your forgiveness, love and grace. Datta! When our mind, representing Ma Sita, is trapped inside the worldly pleasures cage, deeming to be called Ashoka Vatika, it goes through so much pain and hardships. It weeps for Your help, Your forgiveness and Your grace. The mind pleads You to come and break the shackles of worldly life and take it with You where it finds everlasting bliss and love. But after so many efforts, when our mind loses all its hope and become suicidal. You appear as Hanuman Ji, the Sadguru, dropping the ring of the Lord which is perceivable to our eyes and also a direct and pratyaksha proof of Your arrival in our life. When would You drop the ring for me Datta? Is it still too early for me? Am i still not fully sprouted and cleansed? How long Datta would You still wait. How long? Dandvat pramaanam to Swami ji! And to His beloved and revered devotees!

2. Dandvat Pranaamam Datta! May You bless us all not only to receive but also digest Your spiritual knowledge and propagate it successfully forward unconditionally, by Your grace. Datta! In Your last answer to my question, in the very last sentence, You said if i accepted You as my guru. I'am here to put up my case regarding the same. Datta, I would like to apologise You for being greedy and selfish here! If i accept You as my guru then, as You say i would be like a baby monkey clinging to bosoms of his mother, and therefore i would be responsible for all my actions. But if You accept me as Your Shishya, out of sheer unadulterated love, then my case would be like the cub in the mouth of his mother cat, and the mother would be responsible for all the actions of his cub. In the Samudra Manthan, the Mandara parvat; depicting all us jeevas; was unable to float by itself in the Ksheer sagar; depicting Your wonderfully unimaginable maya which always controls us jeevas. You took the form of kurma; depicting the sadhguru: the embodiment of love, power, compassion, bliss and divine spiritual knowledge; and bore the weight of Mandara parvat; that is Us jeevas, on Your back. After all this, the churning of ocean could begun by the daityas and devas; depicting our vasanas; everything which came out as a result was surrendered at Your feet, be it Ma Lakshmi depicting the greatest materialistic welfare; or kasturba Gem depicting Your unimaginable power; or even the great Halahal poison depicting the fear of death of ego was surrendered at Your feet. Finally, the Divine nectar of immortality appeared which was also surrendered at Your feet depicting total dissolution of ego, complete surrender and unimaginable love to God. Therefore, i would request You to accept me as Your Shishya and not me doing the otherwise. You are more equipped than me for

bearing my responsibility along with the entire creation. I tried to post this in this manner only to awaken Your love for me. Sorry for Your time Datta, and everyone out there doing the hard work. Dandvat pranaanam to You Datta and to Your beloved devotees!

3. I did not light ghee lamp today in front of Shiv linga. I pray that i did not do anything wrong, Swami! I asked this Swami because both the Vedas and the Agamas are Shrutis. In Vigyan Bhairava Tantra, there are numerous ways given for worshipping of Shivji which includes burning of fire lamps of different materials like ghee, oils etc. Forgive me if i have mistaken in putting my facts, and also for sending two mails. Dandvat Pranaamam to Swami ji! And to His loving devotees!]

Swami replied:- I am accepting you as My disciple and I am ordering you to recite Hanuman Chalisa as many number of times as possible for five more years. After five years, Hanuman ji will drop His ring for you. You need not worry about the lamps before God Shiva. The expenditure done by you to lit the lamps before God can be used to feed a hungry beggar or a hungry living being. Do not believe these books on Tantra, which are written by some ignorant human beings only. Before you do anything, do sharp logical analysis and then only implement it (*Jñātvā kurvīta karmāṇi—Gītā*).

Chapter 19

January 09, 2022

O Learned and Devoted Servants of God,**1. Swami, what is the reason for the liberated souls also getting entangled in worldly difficulties?**

[A question by Shri PVNM Sharma]

Swami replied:- Liberated soul means the soul, which is not touched by the happiness or misery in the world even though the soul is surrounded by happiness and misery in the world. It does not mean that the soul, which is away from the happiness and misery of the world is a liberated soul. Liberated soul means the soul, which is in the fire, but not affected in anyway by the fire. If a soul is away from the fire and says that it is not affected by the fire, what is the greatness in it? The Gita says that the lotus flower lives in water and yet it is not touched by water and liberated soul is like such lotus flower (*Padmapatra mivāmbhasā— Gītā*). When the mind is completely absorbed in God since the soul is fully immersed in God's work, the worldly misery will not touch such a soul. The best example for this is that while you are seeing a cinema sitting in the theatre, mosquitoes and blood bugs in the seats may be biting you and sucking your blood, you are not aware about them at all since you are thoroughly absorbed in the story of the cinema! If you are feeling the worldly misery, you have not attained even the level of absorption of that spectator of the cinema. First, you must make him as your preacher to learn the concept of intensive absorption. You are only adsorbed in God. Adsorption is surface phenomenon whereas absorption is the bulk phenomenon. Salvation or liberation means mental detachment from the world and not the physical detachment from the world. Death brings physical detachment from the world whereas salvation brings detachment from the world while you are alive and hence, salvation is perfect in the sense of mental detachment. A mentally detached soul is already liberated from the worldly bonds while alive (*Jīvan mukti*) and such detachment continues even after death (*Videha mukti*). If a soul is not detached while alive, it will not be detached from the world even after death. Even if soul leaves the world, its feelings of worldly bonds continue with the soul. A liberated soul while alive may be entangled in the worldly bonds, such soul is mentally detached from the worldly bonds. Mind shall be liberated from the world and not the physical body. If a soul says that why miseries are attacking it even though

it is liberated soul, it means that such a soul is not really liberated soul due to illusion about itself. The interest in God or God's work will decide whether the liberation of the soul is true or false. If the interest on God is real, the salvation of the soul from the worldly bonds is also real. Everybody does not know the meaning of salvation and hence, everybody prays for salvation. In cinemas they show a scene of liberated soul as it is walking in a beautiful garden enjoying the sweet smell of different flowers! Such misunderstanding attracts everybody towards salvation. If the real meaning of salvation is known as liberation from worldly bonds, everybody will run away from salvation! God said that the soul on reaching Him will not return back whereas other souls on reaching different worlds will return back (*Ā Brahma bhuvanāt... Gītā*). This does not mean in the sense of physical motion. This means that anybody absorbed in anything other than God will certainly return back because anywhere the attraction is not complete. In the case of God, the attraction is complete and hence, the soul absorbed in God will not return back to the worldly bonds. This is regarding the mental attraction, but not regarding the physical motion of the body. The detachment from the worldly bonds shall come due to attachment or attraction to God and in such case only the detachment from the world becomes real. There should not be even a trace of effort for getting salvation because it is a spontaneous consequence subsequent to the attraction towards God.

2. Is the Advaitin's view of the first energetic incarnation (Datta) as an impression formed in mind correct?

[Shri Lakshman asked: Padanamaskarams Swami. The below extract is from the 7th shloka of the 18th chapter of Trailokya Gita.

“In Advaita philosophy the original God is the unimaginable God, Who can never be concentrated upon as said in the Gītā (avyaktā hi gatiḥ duḥkham). For this reason, Patanjali said that the concentration shall be done on the first energetic incarnation called as 'Īśvara or Datta'. This God Datta exists in human incarnation as hidden inner item. The impression of human forms is coming in the mind of the devotee since past several births and such impression (Vṛtti) is hiding the inner God Datta. Vṛtti or impression in false state can be removed only by the concentration of the true Vṛtti or impression of God Datta only.” The Advaitins would refute this point, saying that the first energetic incarnation called as Isvara or Datta is also an impression (Vṛtti) formed in the mind, how do we overcome this. At your divine feet. Your servant, G Lakshman]

Swami replied:- Certainly the form of Ishvaraa or Datta is Vṛtti only because Vṛtti (impression) is relative reality only. Inside Datta, the unimaginable God or Parabrahman exists and we are meditating upon Parabrahman only through the meditation of the external form of Ishvaraa or Datta. The unimaginable God can never be meditated upon. In fact, in

Advaita philosophy the unimaginable God is awareness only, which is imaginable if high effort of concentration is put up. Regarding the unimaginable God, the meditation is actually impossible. In the case of Advaita philosophy the meditation upon the ultimate unimaginable God is totally impossible because such absolute unimaginable God is beyond space and time and hence, totally impossible to imagine. Every philosophy takes God as not unimaginable, but, imaginable with lot of difficulty. The impression about awareness is possible, but, very very difficult to retain it continuously because awareness has no form and is only formless phase of energy. Name and form are required for easy meditation. If the meditation is difficult, the soul is forced to do the meditation. But, if the meditation is impossible, there is no use of any amount of force since the meditation is fundamentally impossible. In My philosophy, Vrutti can be possible only with a clear name and form. There is no need to tell that the meditation of unimaginable God is difficult because it is impossible. Hence, in My philosophy there is no need of any force to do meditation on the ultimate goal, which is unimaginable. Meditation can be done only when the ultimate God is mediated by a medium. Yet, we recognize the importance of the fundamental unimaginable God for all purposes. Only for the sake of meditation, worship etc., the mediated God is selected. Even if you apply scent on the body of a person, the awareness in the body is becoming happy. Similarly, the meditation of mediated unimaginable God through the medium reaches the unimaginable God even if you consider unimaginable God as awareness. At least, there is some meaning if such awareness is unimaginable awareness without any logical background. The whole tragedy results when they say that the ultimate God is the awareness that is generated from food in the functioning nervous system and by this God is totally dependent on His own creation. We agree that the form of Ishvara before the merge of unimaginable God is simply vrutti or relative reality with reference to the absolute reality called as unimaginable God. But, we are not meditating the form of Ishvara before the merge with unimaginable God. We are meditating the form of Ishvara after the full merge of unimaginable God only. We are not eating the food item prepared from flour directly, but, we are eating it after getting it soaked in sugar solution and we are naming the food item as sweet (Rasagulla or Gulab jam) indicating the homogeneous presence of sugar in the food item. God Datta or Ishvara is the name of unimaginable God mediated in the energetic medium and it is not the name of the medium only before merge with unimaginable God. Rasagulla or Gulab jam is the name of the sweet after soaking it in the sugar solution and this name is not used for the food item prepared from the flour before soaking it in the sugar

solution. We are not eating the flour alone, but, we are eating the flour mixed with sugar in the entire bulk. Ishvara or Datta is the name given to the first energetic form after perfect merge with the unimaginable God only and it is not the name of the form before merge with unimaginable God. Hence, Ishvara or Datta means unimaginable God only given (Datta) to the world for meditation through the medium taken by the unimaginable God Himself for the purpose of easy meditation of the worldly souls.

Chapter 20

January 10, 2022

O Learned and Devoted Servants of God,**1. How is Vritti also relative reality like the world in the view of the unimaginable God?**

[Shri Phani asked:- Swami! You said that Vritti or impression is also relative reality like the world in the view of the unimaginable God. Please explain this in detail.]

Swami replied:- Impression means a mode of awareness. Impression of a pot (Ghaṭa vṛtti) means the mind taking the shape of the pot (*Ghaṭākāra-ākārita-antaḥkaraṇa vṛttiḥ - Ghaṭavṛttiḥ*). The pot is the external object, which is made of inert matter and inert energy. The inert matter is also a form of inert energy only. Hence, the pot is inert energy only. The mind is its mode or impression like gold is its jewel. Hence, Vritti or impression is awareness only. What is awareness? It is nothing but the inert energy generated from the oxidation of digested food in the mitochondria of living cells in the living body that is transformed into a specific work (carrying on the impression of the object to the receiving part of brain) called awareness in the functioning brain-nervous system. Hence, the impression or Vritti is nothing but the awareness and the awareness is nothing but the inert energy. Hence, Vritti or impression is also inert energy only. This means that fundamentally there is no difference between Vritti or impression and the external world because both are essentially inert energy only. Inert energy is the essence of the entire creation of the unimaginable God. The unimaginable God alone is the absolute reality (Paramārtha sattā) and His creation is the relative reality (Vyavahāra sattā) in the view of the unimaginable God or creator. This creation is absolute reality because it is sanctioned with the absolute reality of unimaginable God by unimaginable God Himself for the sake of His real entertainment. Now, for both unimaginable God and the soul the creation is absolute reality. But such absolute reality of the creation is only borrowed reality from God and not inherent reality like that of God. Hence, the absolute reality of world and soul is called as relative reality. Shankara takes creation as relative reality while Ramanuja and Madhva take the creation as the gifted absolute reality and in this way, there is no difference among the three divine preachers.

We must remember that the soul is unreal when the world is unreal and the soul is relative real when the world is relatively real and the reason for

this is that soul is an integral part of the creation or world. Now, it is clear to you that since Vritti or impression is nothing but this external creation in essential material, which is the inert energy and since inert energy is relative reality, Vritti or impression is also a relative reality only in the fundamental sense. This means that there is no difference between the Vritti or impression of a pot and the pot seen externally in the fundamental qualitative angle. There may be variation of quantitative aspect of items in the creation and this variation creates the degree of reality. The impression of the pot is very weak in quantitative sense and in the same sense, the external pot is very strong. This variation will make you to think that the impression is unreal and the pot is real. Hence, you cannot select correct examples from the creation for reality and non-reality. The reason is that the weakest concentration can be considered as negligible and hence, as non-existent or unreal.

When you think about the unreal horn of rabbit, an impression about the horn on the head of the rabbit is created in your mind and by this the horn of the rabbit became a reality in the fundamental sense even though the horn on the head of rabbit is absent in the external world. If you accept the existence of weakest concentration also, the impression of horn on the head of rabbit is reality in the fundamental qualitative sense. Since the mental impression is very weak compared to the concentration of matter, you are feeling that the impression about the horn of rabbit is unreal. Hence, for a human being the horn in the external world is absolute reality (borrowed from God) and the impression of the horn is weakest borrowed absolute reality. Even the horn of rabbit becomes real in fundamental sense because the mental impression of the rabbit-horn is generated from the same inert energy with least concentration and both rabbit and separate horn are also the modified forms of the same inert energy with extreme concentration resulting in matter.

The human soul will be really entertained with the strong relatively real horn in the external world and not with the weakest relatively real horn of its imaginary world. From this example, we can understand the case of unimaginable God. When God imagined this creation, He is not really entertained because this creation was the weakest relatively real entity, which is unable to give real entertainment to Him. Hence, the omnipotent unimaginable God donated His absolute reality to the creation (donation does not mean that God lost His absolute reality since the omnipotent God is capable to retain His absolute reality with Him as it is and is able to give the same absolute reality to the creation simultaneously). This donation is possible to the omnipotent God but not to the least potent soul. Hence, God is able to really enjoy His imaginary world through the above said donation

of absolute reality, which is inherent to God. Since the absolute reality of the soul is borrowed from God, the soul has no power to do such donation to its imaginary world and hence, is unable to get real entertainment from its imaginary world. This clearly proves that the soul is not really real due to absence of inherent reality with it and hence, the soul cannot be God, who is really real due to His inherent absolute reality.

But, the soul can become inherently real when the unimaginable God merges with it to form incarnation (energetic or human). The perfect merge has no example in the relatively real world. Even if you take a solid solution of gold and copper as an example of perfect merge, in the microscope, you can see the atoms of gold and copper separately. Any example in this world is the case of merge between two relatively real items only. But, the merge of God with the soul is an example of merge of unimaginable-absolutely real God and imaginable-relatively real soul and such example cannot occur in the relatively real world having relatively real examples only. Therefore, you have to understand all the actions of God taking God Himself as the comparison. You need not worry that how can we take the unimaginable God as comparison for the same unimaginable God? Don't worry. You have the unimaginable God mediated in human medium in this world doing unimaginable actions called miracles, which establish the existence of unimaginable domain through which you can understand the possibility of the impossible actions of God.

Here, the main point is to recognize the human incarnation as mediated-unimaginable God and not as an ordinary human being. This is quite easy because both the human incarnation and the mediated unimaginable God (God Datta) have forms about which impressions can be very easily formed in the mind. In both, the imaginable medium exists externally and the unimaginable miraculous power is also common in both. Based on this common power, you can infer the existence of unimaginable God in both human incarnation (Krishna) and the first energetic incarnation (Datta) as the common item.

Let us assume

- 1) A as unimaginable God,
- 2) B as God Datta, the energetic incarnation,
- 3) C as Krishna, the human incarnation
- 4) D as the ordinary human body and
- 5) E as the ordinary human being.

A (unimaginable God) is common between B (Datta) and C (Krishna). D (human body) is common between C (Krishna) and E (ordinary human being). The question is whether C (Krishna) is B (Datta) having A

(Unimaginable God)? or C (Krishna) is E (ordinary human being) having D (ordinary human body)? In this equal probability of both the options, both reasons are equally strong. Unimaginable God exists in both Datta and Krishna. Human body exists in both Krishna and ordinary human being. We are inferring unimaginable God in both Datta and Krishna through unimaginable miracles. We are directly perceiving the ordinary human body having same common properties (like birth, hunger, thirst, sleep, sex, illness, death etc.,) in both Krishna and ordinary human being. Both the reasons are equally valid because 1) the unimaginable God appears in human form to establish His unimaginable power in the eyes of the entire humanity so that the humanity will fear to do sins and 2) the unimaginable God likes to mix with humanity in human form to clarify their doubts and help the humanity for meditation. For this double aim to be fulfilled, both the exhibition of unimaginable power and the mediation of human body are essential. Hence, this means that the human incarnation is the ultimate unimaginable God as well as the ordinary human being.

2. Does the commonality of awareness not disturb unique unimaginable nature of unimaginable God?

[Shri JSR Prasad asked: In the unimaginable awareness or unimaginable God and the soul, the commonality is awareness. Does this commonality not disturb the unique unimaginable nature of unimaginable God?]

Swami Replied:- This is the point where Advaita philosophers took the imaginable awareness or soul as the unimaginable awareness or unimaginable God. This commonality is the final fruit of knowing something like that an item is a pot. Both the unimaginable God and ordinary soul recognize that a specific item is a pot. Please recognize that the awareness of the pot is the separate fruit obtained by both God and soul and this fruit is not a commonality between God and soul. If this is commonality, it should exist with both God and soul even before the fruit is attained. The fruit attained cannot be the commonality because the fruit can be attained or can be rejected. A commonality between two items shall continue forever. If both God and soul forget the pot, the awareness of the pot is not continuing as the commonality. The commonality shall always continue with both the persons. Suppose two persons are tall and are attaining a common fruit. Suppose, both reject the fruit and walk further, the tallness is continuing with them. Hence, tallness alone can be told as the commonality and not the common fruit attained by them, which can be subjected to rejection.

3. If quantitative difference only exists between knowledge of God and soul, it can be increased with time. Please comment.

[Shri JSR Prasad asked: Suppose, we take the awareness as the subject itself that is attaining the common fruit which is the awareness of the pot. Now, with respect to the subject, the commonality continues forever. Hence, from the view of the point of subject, we say that awareness is the commonality between God and soul. If You say that God is omniscient and soul has least knowledge, such difference is only quantitative but not qualitative. The soul is a drop of awareness while God is ocean of awareness. The soul will increase his drop into ocean by concentration since it has the same qualitative drop of ocean. How to reply to this counter-argument?]

Swami Replied: The soul is a drop of water and God is the ocean of water. Both are imaginable items only and you cannot bring this example for unimaginable God and imaginable soul. I am not establishing the difference between God and soul simply based on this pre-determined concept that God is unimaginable and soul is imaginable. I am giving lot of proof for the unimaginable nature of God and imaginable nature of soul. In the case of soul, the imaginable inert energy generated from imaginable food is converted into imaginable awareness that is standing as the subject called soul. I mean that this imaginable awareness is the constituent construction material of the soul. In the case of soul, your argument is correct because the awareness as subject exists, which is a special form of energy that grasps the specific pot as pot only and not as cloth. Such capable subject is recognizing the pot as pot and in this way, the awareness is the specific awareness of the pot whereas the subjective awareness is the general awareness having the capability of grasping an item in its true sense. If all this explanation completely applies to unimaginable God also, we will prostrate to your feet and propagate that this soul is the God. But, enough logic was projected in the topic of unimaginable position of boundary of the space where the unimaginable position itself is the unimaginable God. Moreover, the existence of unimaginable nature of God is proved by every human incarnation through genuine miracles, which are repeated by every incarnation so that the physical perception is possible for the entire corresponding generation. Of course, the audio-video technique of recording the miracles of Shri Satya Sai Baba is a wonderful contribution of science since such technology gives the continuous physical perception of unimaginable miracles to prove the existence of unimaginable God. Now, coming to the actual point, God is originally unimaginable without any medium and His unimaginable power establishing His existence is demonstrated by Himself while coming through a human medium in every generation through exhibition of the unimaginable and perceivable events

called miracles. Applying this unimaginable nature of God in the present concept, unimaginable God thought about creation originally (*Sa dvitīyamaicchat...- Veda*) when He was without any imaginable medium because the imaginable creation did not start at all! In such condition, God is not having imaginable inert energy, imaginable inert food producing imaginable inert energy, imaginable awareness that is transformed imaginable inert energy, imaginable-materialized brain-nervous system that is transforming imaginable inert energy in to imaginable awareness etc. In such state, how anybody can say that this worldly awareness (awareness created in the process of creation as per the Veda) existed so that God or that subjective awareness thought about the creation of a second item for the entertainment? This clearly proves that this awareness cannot be even imagined when God thought of creation before creation. Hence, you have no right to use the word – ‘awareness’ before the creation. The existence of an item alone gives the way for the creation of a word for it to mean it. We can say that God thought of creation, but, we shall not say that awareness or God thought of creation. God existed before creation but, awareness did not exist before creation. Now, you may say that how God thought when awareness itself is absent? You are right if God is a human being. The rules of imaginable human beings cannot be applied to unimaginable God. The unimaginable God thought even in the absence of awareness because He can do so since He is Omnipotent. If God burnt this creation, you need not say that God used the inert energy as the tool to burn the creation. We say that God burnt the creation through His Omnipotence and neither God Himself is the inert energy nor God used the inert energy as instrument to burn the creation. Similarly, neither God is awareness nor God used awareness to think. God thought since God is Omnipotent. Now tell Me My dear brother! Whether you have any place leftover to say that God is the subjective awareness before creation?

4. How to reconcile Patanjali’s statement of meditation on Iishvara as an alternative method for success with Your’s?

[Shri JSR Prasad asked: Patanjali said that meditation on Iishvara or the first energetic incarnation of unimaginable God is an alternative method for success in this context since He used ‘*Vā*’, which means that concentration on God can also be done alternatively (*Īśvara praṇidhānāt vā*). The earlier sutra (*Abhyāsa vairāgyābhyām tannirodhaḥ*) says that this success can be achieved by repeated self-effort and detachment from world, which completely eliminates the concentration on God. If You say two alternatives, it means that success can be attained by following any alternative. But, You told only one path, which is the concentration of Vritti on God only. How to reconcile Your statement with Patanjali?]

Swami Replied:- The two sutras quoted by you represent the two alternative paths, which are posed by two different opponents. One says that self-effort is sufficient for success and the other says that God's grace to be obtained by meditating upon Him is sufficient for success. Patanjali gives his own opinion, which is that both are essential for success. In fact, Patanjali arranged the two sutras of the opponents in such way that each sutra speaks about the other alternative way also. 1. By repeated self-effort and detachment from world:- the detachment from the world is impossible without attachment to God because the mind is always having inherent tendency to attach to something. Hence, when the detachment from the world is mentioned, it automatically means attachment to God. In this way, the next sutra is referred here. 2. By meditation upon God. In this alternative way, meditation is the effort of the soul and not the effort of the God! In this way, the repeated self-effort (of the earlier sutra) of the soul is mentioned in this sutra, which means that the later sutra is referring the earlier sutra also.

Combining both these sutras, Patanjali gave the final concept, which refers to both sutras and this final sutra says that both faith on God based on self-effort and repeated self-effort like the control of breath can arrive at the final success. In this final sutra, a new self-effort was suggested which is the control of breath (*Prāṇāyāma*) in the place of repeated self-effort (*Abhyāsa*). This means that Patanjali is suggesting another type of self-effort, but, is maintaining the same concept of meditation upon God. This means that there may be variation in the self-effort, but, there is no variation in the meditation of God.

The word 'Vritti' is also mentioned in a different sutra '*Vṛtti sārūpyamitaratra*', which means that Vritti or impression can be related to any item of the world or any form of the incarnation of God (energetic or human) since in all incarnations, the Iishvara or Datta exists as commonality. This means that this sutra is speaking about the variation of Vritti or impression in both pravritti and Nivritti. In pravritti, a soul may have different impressions like son/daughter or husband/wife or father/mother etc. In Nivritti, the impression or Vritti can take the form of any divine incarnation of unimaginable God to attain success in Nivritti.

5. Since the first energetic incarnation is having difficulty in imagination, can't we do it away also?

[A question by Shri Lakshman]

Swami Replied:- There are three stages of unimaginable God:-

1. Unimaginable God without medium, Who is invisible and unimaginable.

2. Unimaginable God mediated in energetic form (God Datta as well other energetic incarnations also remembering that God Datta Himself merged with other energetic forms to become other energetic incarnations) is invisible but, imaginable.
3. Unimaginable God mediated in human form (God Datta merged with all human media in forming all the human incarnations) is visible and imaginable.

Hence, in all the above three categories, the commonality is unimaginable God. In the first category, He cannot be mediated upon since He is not only invisible, but also unimaginable. In the second category, the unimaginable God is invisible but, imaginable. In the third category, the unimaginable God is both visible and imaginable. Hence, you can select any form of unimaginable God between second and third categories. The energetic incarnations are also visible in the form of beautiful photos and beautiful statues and in this way, you can consider the energetic incarnation also as almost visible. But, if you are fond of the actual physical vision of unimaginable God directly without indirect methods like representing statues and photos, the visible and imaginable human incarnation is the best. The human incarnation is always best in all angles because you can clarify any spiritual doubt with It and also you can feel extremely happy while the human incarnation is enjoying your offered practical service and sacrifice. In the case of energetic incarnations, the statue or photo cannot directly enjoy your service and sacrifice apart from which the energetic incarnation will not clarify your spiritual doubts. But, there are some worldly benefits in the case of energetic incarnation because you can offer service or sacrifice to God and you will enjoy the entire offer since statue or photo cannot even share a little enjoyment of your offering. You may think that this is economically beneficial, but, what is the use since there is no fruit for such offering since it gives only a false satisfaction. There is also another advantage with energetic form of God, which is that you will never become jealous with God since there is no repulsion of common media, but, in this case also there is no final real benefit of your spiritual effort because God is Omniscient and can never be fooled by any human being however much it may be intelligent.

God may respond positively even to such false devotion, which is mere false self-satisfaction only in the very beginning stage of accepting the existence of God and development of devotion even if it is impure. But, in the advanced stage of a theist trying to develop permanent and true bond with God in Nivrutti, all the above analysis is very very essential because God is anyway Omniscient to know any deepest background of your mind and intelligence. I am not referring the beginning stage of spiritual path, which is

generally surrounded by defects like the fire in the beginning stage of birth is surrounded by black smoke (*Sarvārambhā hi doṣeṇa...*- Gītā). I am concentrating on the advanced stage of the spiritual path where the smoke completely disappeared and the truth-fire alone is shining with full pure flashes.

Chapter 21

January 13, 2022

O Learned and Devoted Servants of God,**1. Whether Your centre provides puya services for distant healing?**

[Caro asked: Namaste, I will not extend myself much as I imagine You receive many messages. I would like to know if Your centre also provides puya services for distant healing. Any information on this regard will be highly appreciate it! Thank You in advance, Caro, By, Caro]

Swami replied:- Our centre is concentrated on the development of a permanent and real bond of love with God in which God Himself will take care of problems of souls based on love without any account and is not interested in business type of devotion with God or with devotees. We show the true spiritual path towards God. We don't believe some devotee to act as an agent on behalf of God to do business type of devotion. Our main theory is that you develop devotion to God without aspiring any fruit in return so that God will also respond without even a prayer from you. It is just like parents doing service and sacrifice of their wealth to their issues irrespective of the behaviour of issues towards the parents and such dealing can exist between devotee and God and in this bond the devotee stands in the position of parents and God stands in the position of their issue. This is the reason why we call God as Datta meaning the adopted son. The returning behaviour of God will be certainly the behaviour of a good issue and not the behaviour of bad issue because God is always extremely good. When God is not granting your prayer, it means that you are asking what is not good for you.

2. Please answer my following questions.

[Shri Jayesh Pandey asked: i. Pranaam Swami Ji! May You protect us all from the arrogance, especially the one which comes from having You, Datta, as Sadhguru himself. Swami, By accepting me as Your disciple You have performed by Upanayana ceremony in real sense. The bond between a guru and disciple is the highest love affair ever possible. It has the greatest intimacy, reliability, trust, strength and endurance. But even in the love affair of normal couples, they have to win the love of their partner and prove it later on when the time comes. Therefore, I would want You and request You to win my pure, selfless, dissolving and highest love and make me win Yours also; and prove it later on when the time comes; by Your grace. Swami, I know that I should have said these things earlier before asking You to be my guru; but I kept it for the later part since now You cannot deny that the highest love has to be earned and not borrowed. And our bond of Guru and disciple is of the nature of that highest earned, unadulterated

love; which You and I must observe now together. If i have committed a sin then please do punish me, for some sins are good to observe. Dandvat Namaskaram to Swami, and to His respected devotees!

ii. Pranaam Datta Sai! May we all become the spiritually inclined human being. May we all give the utmost priority in our life to Spiritual Advancement. Maharaj Ji! As a disciple of You, who is an incarnation of Dattatreya, the greatest of Aghoris; I want to plead You and ask You a favour.

Baba! I want to drink the intoxicating wine that is coming out from Shiv ji. People might say that I'm using the word wine instead of nectar. But Baba! We are living in kaliyuga and I have only seen the madness and bliss of drunkards which they get from drinking the wine. Therefore, I also want to drink the wine. Only difference between the wine of other drunkards and mine is that i want to drink the wine which is coming out of Shiva. The wine which is always being drunk by Shiv ganas. The wine which gives us the taste of divine madness of Shiva. Please do grant me this opportunity baba. Dandvat Namaskaram to Datta, And to His revered devotees! At Your feet, Your disciple.

iii. Pranaam Swami Ji! May we all human beings become devoid of the ego and jealousy. Datta! I'am here for more clarity on the offence of illegal sex. Swami, I beleive, the bliss which a normal human being gets from making a sexual relation is unparalleled to any other bliss; which could be easily available and experienced at that time. It is the very nature of us human beings to aspire for the bliss. I want to ask Your take on this, Datta!

a. A person indulging in pre-marital sex with the mutual consent of both the partners.

b. A married couple engaged in sexual relations outside the marriage with mutual consent. How are they doing the sin, in both the cases, Datta!

As far as I have understood, sins are counted as our those actions which harms the other soul mentally or physically. But in the present above two cases. None of the parties is being harmed physically or mentally. Is it called a sin because indulging in sexual intercourses too much decreases our life span and makes lot of Runabandhans for us. Both are very detrimental in our spiritual growth. Swami, I have asked this question since you are omniscient and surely know its background and also that a sexual act is just like any other act and we should not make any prejudice against it. After speaking all that, if i have went wrong in any case then please do correct me, Datta! Dandvat Namaskaaram to Datta Swami and to his highly revered devotees!

iv. Pranaam Swami! May You give us all the capacity to forgive others and never to wish ill of others in any circumstances. Swami! There are times when i feel low and dejected, when i need advices, support, strength, love, companion, faith and finally trust in you. How can I connect to You Swami at such times? Dandvat namaskaram to Swami and to His revered devotees!

v. Pranaam Datta Swami! I want Your very intense involvement through out my life, both mentally and physically, and also after this life till eternity. I'm so far away from You! Dandvat Namaskaram to Swami and to His ever hardworking devotees!

vi. Pranaam Swami Ji! Please Accept my heartfelt greetings! Swami, You advised me to recite Hanuman Chalisa both for pravrutti and nivrutti. But You have mentioned Swami that expecting practical fruits for theoretical devotion is the lowest type of bhakti. So Swami, isn't I reciting Hanuman Chalisa for pravrutti and nivrutti benefits, which are practical benefits, comes under the category of prostitute devotion. Whatever shall be my truth Swami, please mention it for somethings are better not to be sugar coated and said directly. If I have to walk and succeed on this spiritual path then I shall have the courage to accept the truth, doesnt matter how bitter it sounds. In either case, my succeed or failure lies entirely on Your will but i can only make honest efforts from my side which I'm trying to make. Dandvat Namaskaram to Datta Sai and to His beloved devotees!]

Swami replied:- Pravrutti or worldly life based on aspiration for justified fruits, itself is the basis for Nivrutti. Such basic aspiration will not be treated as wrong aspiration because it is the foundation for the upper Nivrutti apartment. Hanuman is God Shiva helping in this justified foundation. God Shiva stands for the upper castle standing for Nivrutti. In the Gita it is told that justified sex with legal wife is as pure and sacred as God Himself (*Dharmāviruddho bhūteṣu, Kāmo'smi...*) and this statement applies to all the ordinary souls like all of us. Pravrutti is the dealing among the souls whereas Nivrutti is the dealing of the soul with God. In Nivrutti, God is greater than justice and in Pravrutti, justice is greater than injustice. For Pravrutti God wrote the constitution for the sake of all the souls like all of us that sex shall be with married legal life partner only for the sake of extending the humanity in the service of God. Through legal sex, when children are produced, the earth will be continuously populated so that God can visit the earth whenever He likes. Without foundation, if you build the castle, will it stand at all? What Rama practiced and what Krishna preached in the Gita is perfectly applicable to all the souls like all of us. Pravrutti is the highest goal of God whereas Nivrutti is completely discovered and developed by devotees. God never aspired that devotees shall worship Him. What Krishna practiced shall not be imitated by ordinary souls. A fox can't become tiger by putting yellow colour on its skin with black scars. Hanuman, God Rama and God Shiva belong to the general spiritual line that is corresponding to all the devoted souls. If you have faith in Me, worship God Hanuman intensively for 5 years. Since you called Me as Satguru, I must be knowing your present stage and I must be also knowing your next step. Hence, you must follow My advice closing your eyes. All the questions asked by you are well known to Me and My advice to you is without a trace of ignorance.

3. What is the meaning of the following words received by me in my meditation?

[Rayy Light asked: Dear Swami Ji, Peace and Blessings of God be upon You. During my meditation today I have received the words "om baghavaane prasaade saashanam". I was hoping if You could enlighten me if those words mean something and what it would mean in the English translation. Thank You Swami Jii. I appreciate all the answers You have given me in the past. With kind regards, Rayy Light.]

Swami replied:- Om means the ultimate God doing creation, protection and destruction of this world as indicated by its constituent three letters AUM (Om). Bhagavaan means God Datta, who is the first energetic incarnation of the ultimate unimaginable God called as Father of heaven. Prasāda means grace and Śāsanam means the commandments of the constitution written by God for the sake of all the souls. If the soul follows the constitution of God, God will be very much pleased with the soul. This is the meaning.

4. You mentioned that God and human components shift their states in human incarnation. Please explain.

[Ms. Laxmi Thrylokya asked:- Swami, You mentioned that God and human devotee components shift their states in human incarnation (while answering the question asked by Bharat). Please explain this more clearly.]

Swami replied:- Human incarnation results when unimaginable God merges with imaginable devoted soul selected by God for the sake of some important work to be done in the world for the welfare of the souls. The process of the merge of unimaginable item with an imaginable item is also unimaginable. Only the process between two imaginable items existing in this imaginable creation is imaginable. For example, gold and copper are imaginable items. Both these metals merge homogenously to form a solid solution, which looks like one item (gold), but when viewed through microscope, both metals appear as different atoms. This means the merge to become one item is only external, but, the merge internally reveals that both these imaginable items did not become one item in the actual sense. This state (externally as one item, but, internally as two items) exists for anybody as the constant uniform single state. Regarding the case of unimaginable God merging with imaginable soul, the process of merge is unimaginable due to the omnipotence of God. The human incarnation will appear simultaneously to different human beings in three states:- 1) As 100 % God if the devotee is with 100% faith. 2) As mixture of God and human soul in various proportions like solid solution of gold and copper according to various proportions of faith and doubt of the devotee and 3) As 100% human soul if the devotee has no faith. Krishna appeared in these three states simultaneously to Vidura,

Dhrutaraashtra and Duryodhana in the same time while giving cosmic vision in the court. Since devotees like Vidura are very very rare, I mentioned the second and third states only in the view of majority of devotees, who have partial faith or no faith. The first state is Monism of Shankara, the second state is inseparable dualism (like gold and copper in solid solution) of Ramanuja and the third state is separable dualism (like two different blocks of gold and copper). This is told in the Gita that God results as per the view of the devotee (*ye yathā mām...*). Based on the worldly logic of imaginable items existing in the imaginable creation, we shall not discuss the state of unimaginable and omnipotent God.

5. Basically, how to classify the types of devotion to God?

Swami replied:- There are two types of classifications of devotion and each classification has two types vertically divided and other two types horizontally divided. The vertical classification is the less important left side column of theoretical devotion (knowledge or Jnaana Yoga and devotion or Bhakti Yoga) and the right side-more important column of practical devotion or Karma Yoga consisting of Karma Samnyaasa (sacrifice of service) and karma phala tyaaga (sacrifice of fruit of work). The other type of horizontal classification is the less important selfish devotion in the lower side and more important selfless devotion on the upper side.

Vertical classification

Theoretical devotion (less important)	Practical devotion (more important)
Knowledge or Jnaana Yoga of intelligence & Devotion or Bhakti Yoga of mind	Karma Samnyaasa (sacrifice of service) & Karma phala tyaaga (sacrifice of fruit of work)

Horizontal classification

Selfless devotion (more important) Knowledge, Devotion & Practice without aspiration for any fruit in return from God.
Selfish devotion (less important) Knowledge, Devotion & Practice with aspiration for any fruit in return from God.

Mixing these two types of classifications, four types of devotions result, which are the following given below in the descending order of value from top to bottom:-

- a) Best devotion of selfless and practical sacrifice:- Both karma samnyaasa and karmaphala tyaaga are done without any aspiration for any fruit in return from God.
- b) Better devotion of selfless and theoretical phase:- Study and propagation of spiritual knowledge (Jnaana yoga) and devotion (Bhakti Yoga) without aspiration for any fruit in return from God.
- c) Good devotion of selfish and practical sacrifice:- Both karma samnyaasa and karmaphala tyaaga are done with aspiration for some fruit from God. This is Vaishya Bhakti or business devotion.
- d) Low devotion of selfish and theoretical phase:- Study and propagation of spiritual knowledge and devotion with aspiration for some fruit in return from God. This is Veshyaabhakti or prostitution devotion.

6. How to control the common entertainment like watching movies to travel in spiritual line?

[Seeing cinemas and reading novels related to worldly matters is the common entertainment of everybody in the society at present. How to control this by the soul intending to travel in spiritual line?]

Swami replied:- In fact, unnecessary gossip with friends, seeing worldly cinemas and reading worldly novels are the three hindering factors in the progress of spiritual path, which are the modified forms of the three heavenly dancers called Rambhaa, Uurvaashii and Menakaa, who were used to spoil the penance of sages. If the devotees are unable to control themselves from the influence of these three hindering factors of spiritual progress, there is a path in which you can divert these three hindering factors into the side of spiritual line, by which the negativity of these factors is reduced to some extent. The Mahaabhaarata is also a social movie in which the story of Pravrutti of worldly souls like Pandavas and Kauravas is described. But, in this story there is a role of personified God Krishna involved everywhere supporting justice and destroying injustice everywhere in the line of Pravrutti. If we want pure Nivrutti, we shall see the movies of the Raamaayanam and the Bhaagavatam. The present social movie is neither the Mahaabhaaratam of Pravrutti type in which God Krishna personally appears recognized by several devotees nor the Raamaayanam or the Bhaagavatam of Nivrutti type in which the story of human incarnations of God only are described. The present social movie or social novel is the Mahaabhaaratam without the appearance of Krishna. Hence, people see the present social

movie or read social novel as pure worldly affair only without any element of spiritual line involving God. Now, the modified way is to see the social movie or read the social novel imagining the role of unimaginable God as imaginable and invisible first energetic incarnation called God Datta in the background of the story, who is following the story supporting the justice and punishing the injustice everywhere till the end where the final victory is given to justice only. This trend of final victory to justice is generally followed by every writer of the story of the movie or novel. This trend satisfies every spectator in the end of the story and hence, the movie or novel will be successful based on which only the writer is strictly following this type of end of the story. In this way if the devotee follows the movie or novel, the worldly matter of the movie or novel gains the colour of spiritual line and becomes almost equal to seeing or reading the movie or novel of Mahaabhaaratam respectively. By such imagined background, at least, the concept of liking justice and disliking injustice in Pravrutti is developed for which the basic reason is that if you are a devotee you must like the likes of God and dislike the dislikes of God. God always likes justice and dislikes injustice in Pravrutti. Even in Nivrutti God likes justice and dislikes injustice applying the same constitution of Pravrutti to Nivrutti also. God Krishna warned Gopikas to go back to their homes threatening them with severe punishment in hell, which is embracing the hot copper statue of Krishna for the sin of dancing with Krishna. Gopikas refused this advice of Krishna saying that since the statue is of Krishna, they will be very happy to embrace it. In this way, Nivrutti is started by devotees only and not by God. **Hence, if the soul is trained in perfect Pravrutti, the spiritual effort of the soul from the view point of God is completed.** Therefore, if devoted soul follows the cinema or novel with this spiritual background from the beginning, the hindering factor is turned into promoting factor.

Chapter 22

MESSAGE OF ADVICE ON SAMKRANTI FESTIVAL**(Sañkrānti-sandeśa-upadeśah)**

January 14, 2021

O Learned and Devoted Servants of God,

- 1) **Nā'tmastutiśca nindā ca, svapne'pi Brahmadūṣaṇam ।
sadhairyam prastutam buddhvā, jīvo jīvatu sarvadā ॥**

[One should neither condemn the self nor appreciate the self because both are states of psychological excitation. One shall keep his/her mind in normal balanced state always, which is the best for mental as well as physical health. One shall not criticize God even in dream. One shall always live with confidence or courage, which does not mean ego-based pride. One shall always think about the present and shall neither brood over the past nor imagine about the future. One shall always live on this earth based on these fundamental principles.]

- 2) **Pravṛttiṃ ca nivṛttiṃ ca, netrābhyā miha paśyatu ।
ādyā divyā svato tvanyā, svaprayatnā pratikṣaṇam ॥**

[While living life on this earth, one shall keep concentration of view of the two eyes on both Pravṛtti or worldly life and Nivṛtti or spiritual life. One shall know that there is no need of any effort to concentrate on the worldly life because such a view is always spontaneous and natural. The other view on spiritual life is not spontaneous or natural, which can be developed by constant effort only that is to be done every minute. The reason for the force in Pravṛtti is that it is implemented by God as it is His ultimate aim. The Nivṛtti is discovered, developed and implemented by souls and hence, Nivṛtti can be attained only by constant efforts of the souls. This does not mean that Pravṛtti is higher than Nivṛtti. In fact, Nivṛtti is giving highest fruit (*Nivṛttistu mahāphalā*). God knows this fact being omniscient, but, made Pravṛtti as compulsory, which is necessary for the basic peace of the creation. God did not force for Nivṛtti even though it is giving highest and eternal fruit due to difficulties in the path. You are forced by parents to become a graduate at least and you are not forced to become an IAS!]

**3) Artha kāma puro gacchet, na paścāt kvacidetayoḥ ।
Putreṣaṇā 'dyagā gacchet, sukhaduḥkhe mitādhikau ॥**

[One shall never run after earning wealth (*Dhaneṣaṇā*) and desire for sex (*Dāreṣaṇā*). One shall always be walking before these two and these two shall run after the soul. Both these remain here only and will never follow the soul after death. The most important heard item is attachment to one's own children (*Putreṣaṇā*). The first (*Dhaneṣaṇā*) and third (*Putreṣaṇā*) are always interlinked because finally all the earned wealth is given to children only. The little wealth earned through justice without any sin will tremendously multiply their earnings whereas the own wealth earned through sins will destroy them by making them as beggars. Moreover, even a trace of wealth earned by you will not follow your soul after death and the little justified wealth will take you to heaven and the unjust plenty wealth will take you to hell. In the four worldly goals or *puruṣārthas*, earning money (*dhaneṣaṇā*) or artha and sex with legal wife (*dāreṣaṇā*) or *kāma* are mentioned without the mention of issues (*putreṣaṇā*) because both money and issues are always jointly linked worldly bond.]

**4) Prayatnaḥ kriyatām nityam, nivṛtṭyai prathamācyutaḥ ।
Sevā yoga paro nā'ghāt, parā na tyajyatām kvacit ॥**

[One shall always try to enter the spiritual life as far as possible putting best ability in efforts. But, at the same time, one shall be careful in seeing that the worldly life or Pravṛtti is not affected in anyway. The reason is that the already existing settled worldly life shall not be disturbed in any way, which means that already existing worldly bonds are not hurt in anyway because hurting the ignorant souls is sin. Either you shall preach those ignorant worldly bonds so that they are also lifted or you shall cheat them to avoid hurting them without damage to your spiritual life. The first of these two paths is called God's service (because God's service is to propagate His true spiritual knowledge and you can start that with your family bonds) and the second path is called Yoga (which is cheating the worldly bonds indicated by the curved serpentine path of kuṇḍalinī in crossing cakras or worldly bonds). Only in the case of inevitable last resort, one shall hurt even the family bonds, but, never leave the effort for spiritual journey. Since the goal of Nivṛtti is God, neither cheating nor hurting in inevitable case is a sin.]

**5) Sadā gatiśramaiḥ deha—mānasārogya māpnuyāt ।
Vibhūti jñāna tarkeṇa, nāstiko na kvacit bhavet ॥**

[One shall always walk and do physical exercises as far as possible. The former will avoid diabetes and the latter will avoid fat and both these are essential to have good physical health. A sound mind can exist in a sound body only. For both pravṛtti and nivṛtti both physical and mental health is very much needed. One shall never become an atheist at any cost at any time in the life and for this purpose, one shall analyse the genuine unimaginable events called miracles, which establish the existence of unimaginable God as their source.]

**6) Pravṛtṭiḥ dakṣiṇā bhānoḥ, nivṛtṭi ruttarā ca dik ।
Karkāṭake jale hīne, makare grahaṇa sthira ॥**

[Pravṛtti or worldly life is the south side and nivṛtti or spiritual life is the north side. The sun enters north side leaving south side by entering Capricorn-zodiac, which is the crocodile that has firm grip. This means that the intellectual knowledge (sun) enters spiritual life (north side) by leaving worldly life (south side) with very firm grip (crocodile). This means that the intellectual knowledge (sun) enters south side (worldly life) leaving north side (spiritual life) by entering the cancer-zodiac, which is very weak in grip (crab). This is the inner meaning of transition of sun (saṅkrānti) from south to north and vice-versa. Both crocodile and crab live in water, which means that you have to implement both these grips while living in this world only. Sun is transiting between North and South altering direction, which means that the soul has to transit between worldly life and spiritual life altering direction in this world, but, the grip in the spiritual life must be very firm grip of crocodile whereas the grip in the worldly life should be with full detachment like the weak grip of crab. Śaṅkara created crocodile while taking bath in the river in the transition of worldly life to spiritual life.]

Chapter 23

January 15, 2022

O Learned and Devoted Servants of God,**1. How does a person with no expectations look like?**

[Dipayan Banerjee asked: My humble salutations to You Swamiji, Please tell me What does a person having no expectation look like? How does that person actually feel? How can I know that the person does not expect anything from the world? Thanks and Regards, Dipayan Banerjee]

Swami Replied: You shall not donate to any receiver unless you study the receiver for quite a long time in this aspect and the reason is that you are not omniscient like God. But there is one exception for this concept, which is that you should give some food for eating to a hungry beggar immediately without any delay. This one exception is called emergent donation. Even God Krishna studied Sudama before donating immense wealth even though God Krishna is omniscient. The reason for His study is to preach the humanity while doing donation. Generally, people donate in haste depending on the place and time. People say that this place is Kashi and today is Shiva Ratri festival for doing urgent charity without studying the deservingness of the receiver. Even while doing donation the donated item must be also decided after studying the nature of the receiver. If the receiver is an ignorant person and if you donate money to him, he will spend it in vices, and you will get the sin. For such a beggar you must donate the material only like food, cloths, and medicine so that he will use it. Today the receiver has become so clever that he is selling even the food! And hence, you shall insist him to eat the food before your eyes. If you donate money, it has a very good merit, which is that the receiver can purchase any item that is needed urgently for him. If you donate material, the receiver may have enough of that material and hence, he has to sell your donated material for half rate and purchase his needed material for full rate. In this type of donation, the fruit of your donation is reduced to half only. If the receiver has very good knowledge, you must offer money only as Guru Dakshina and not any material. In the subject of donation, place and time are not important at all. The only important factor is to study the deservingness of the receiver before doing donation. The reason is that if the receiver is undeserving you will get sin instead of merit. If the receiver is deserving and even though time and place are not followed the donation to receiver is the merit to give you divine fruit.

Krishna tested Sudama by not giving anything when Sudama is leaving Him and travelling to home. When Krishna decided that the receiver Sudama is totally deserving, Krishna gave him immense wealth by converting his hut into a palace suddenly. That day on which Sudama got immense wealth is not Maha Shivaratri festival and also that place was not Kashi city. Hence, deservingness of the receiver is the only single factor in donation or charity.

2. Please tell me the essence of performing Rudra Abhishek.

[Shri Jayesh Pandey asked: Pranaam Swami! At Your feet, Swami, please tell me the essence of doing Rudra abhishek in detail, Also, Swami here in North India, people prohibit eating of rice on ekadashis. What are Your views on this, Baba.]

Swami Replied: Abhisheka means pouring water on Shivalinga thinking that you are bathing God Shiva. Bathing of God Shiva is only your imagination and actually a stone representing Shiva is bathed. But, this is not totally wrong and also not totally correct. Since, you have not provided water for the actual God Shiva since God Shiva is energetic incarnation and at least you have not provided water for bath to Human incarnation of God Shiva like Shankara, the entire process is totally wrong. But this is also simultaneously totally correct since such practical opportunity might not have come to you either due to your past bad deed or due to your greed even if the opportunity has come and hence, except the worship of representative model there is no other way. Due to this you might be doing the practical worship of a representative model to increase your theoretical devotion at least since you failed in the practical devotion. If you understand all these points, you have understood the ritual of abhisheka.

On Ekadashi day, you are expected to immerse in the devotion of God throughout that day. In the influence of your attraction to God you are expected to forget taking the food on that day. The attachment to God is indirectly measured by the detachment to worldly bonds. Hence, your attachment to God on that day is recognised by others from your detachment to regular means. But, what is happening? People are not having real attachment to God on that day by which they will naturally forget taking meals, which alone can be called as real fasting or upavāsa. The actual meaning of upavāsa is:- “*Upa*” = close to God, “*Vāsa*” = living or immersed. Unfortunately, this word does not mean taking meals or fasting at all. But, even though people do not have such real devotion to God, they want that other should feel them as real devotees. Since I already told that the attachment to God (devotion) is measured by the detachment from worldly affairs (fasting). They want to fast and make others to get an impression that they fasted being very close to God. Some devotees do such false fasting

thinking every minute about the food items to be eaten before breaking the fasting! Is this the real devotion to God? Even if you impress others that you are a true devotee of God by such forced false fasting, you can fool others, but not fool the omniscient God!

3. What are the commandments of the constitution written by God? How can I believe that You are an incarnation of God?

[Rayy Light Asked: Dear Swami Ji, Peace and Blessings of God be upon You. I very much appreciate You for Your reply. While reading Your reply, I was wondering what are the commandments of the constitution written by God in which You referred to. My next question is, how can I believe that You are an incarnation of God or someone who has been sent by God?]

Swami Replied: The constitution of God is not printed as a book to be available in the shop. All ethical scriptures written by Sages are taken as the constitution of God because they have written while God dictated to them in their consciousness. You should not think that God appeared and dictated to them orally because God wanted to avoid the stress in writing with His hand! Even if somebody tells that God appeared to them and dictated orally, where is the audio video cassette? Therefore, the sharp logical analysis of this point reveals that the unimaginable God revealed the concepts of the constitution in the consciousness of sages. God speaks to any soul through its consciousness. When you are in a dilemma between justice and injustice, the voice of God is heard by you through your consciousness. Even though you are not God, God is always in contact with you through this direct phone of consciousness. It is told that the consciousness is the authority (*pramāṇamantaḥkaraṇa pravṛttayah-* Kālidāsa). But, one should not exploit this concept by saying that the consciousness of Ravana told him to stole Sita. It is true that God spoke in his consciousness not to steal Sita. Consciousness means the pure awareness or individual soul called Jiva or Shudhatma. But, the consciousness of every soul is polluted with so many bad thoughts of awareness, which are generated by the influence of Rajas and Tamas. These bad thoughts will pollute your self to such a maximum extent that you are unable to hear the voice of God just like you are unable to hear the mike announcement in railway station when it is fully crowded and highly noisy. Even if you hear it in very weak amplitude, the influence of these prominent bad thoughts will make you to reverse your conclusion so that you will think the voice of God as the influence of rajas and tamas and you will think the voice of rajas and tamas as voice of God. Coming to the main point, the ethical scriptures or the Vedas revealed in the consciousness of the sages based on very sharp logical analysis are said to be the dictations

of the God to them. Even if you say that God directly dictated the Vedas to them, we will not object even this. But we say that these dictations of God must and will certainly stand to the fire test of analysis because God is certainly omniscient and none can find any fault in the dictation of God. If you force a statement to be the direct dictation of God and simultaneously support that the statement must be correct beyond the analysis, it is totally absurd, and we will analyse the statement with double attention and agree your statement if the statement stands in the fire test of analysis.

Based on this background, if My statement in My spiritual knowledge stands the fire test of analysis, you shall be impartial to say that such statement from My mouth is from the mouth of God. I only say that if $X=Y$, then $Y=X$. This means if God's statement is always highly logical and true ($X=Y$), what is the wrong in saying that any true and logical statement is told by God ($Y=X$). Therefore, i) Either you shall not believe in God, X and Y or ii) if you believe in God, X and Y, you must believe that $Y=X$ if you have already stated that $X=Y$. If you say that omniscient God will always speak truth that stands in any fire test of logic, the reverse of it must be also true, which means that any true statement standing any fire test of logic spoken by any soul must be also from the mouth of God only. Since the audio video cassette for your statement is not produced by you, We also need not produce the same cassette for our statement also. The minute you submit your cassette, We will submit our cassette in the next minute. If you submit your cassette and say that even though your illogical statement is authority based on your cassette, you shall agree to the statement that any illogical statement from anybody shall be the authority provided its corresponding cassette is produced. Now there is no quarrel between you and Me.

4. In these days of propagation of virus, is it good to do a pilgrimage to Kaashi?

[A question by Ms. Lakxmi Thrylokya]

Swami Replied:- Your mother asked Me recently that whether she can take the pilgrimage to Kashi along with your father. Had she asked Me that she alone is going to Kashi, I would have refused it in view of the present conditions of propagation of virus. But she told that she wants to go to Kashi along with your father. If the decision to go to Kashi is taken by your father first and followed by your mother, it will be inconvenient to her to stop her from pilgrimage to Kashi because your father might be offended. Since I don't know that whether this proposal was started by your father or your mother in the beginning, I told her to proceed so that if your father proposed this, he will not be offended. Had I known that your mother proposed this

pilgrimage, I would have clearly advised her to stop from the pilgrimage because your mother is devoted to Me. Since your father is not devoted to Me, I felt inconvenient in preventing the pilgrimage. I could not be clear in such complicated state of confusion.

Regarding the background of pilgrimage, pilgrimage means to travel to see God. The original God is unimaginable called Parabrahman and hence, there is no trace of possibility even to imagine anything about God. In such case, how can one travel to see God? The unimaginable God merged with the first energetic form to become the first energetic incarnation called God Datta and this is the permanent residential address of the unimaginable God. God Datta is imaginable, but invisible and hence, pilgrimage to God Datta is also impossible. God Datta, afterwards formed energetic incarnations and Human Incarnations by entering and merging with energetic media or human media respectively. The primary energetic incarnations are God Brahma, God Vishnu and God Shiva. Now, we have to take God Shiva because the pilgrimage is to Kashi. But, we cannot see the energetic incarnation of God Datta called God Shiva in Kashi and hence pilgrimage to Kashi from the view point of God Shiva also is not useful. What is present in Kashi? Simply a stone carved as wave representing the energy in wave form that stands as a representative model (pratika) of God Shiva. We must note that any representative model is not the God directly, who is represented by the model. We say that the three coloured flag is representative model of the country called India. This is only an agreed assumption and not the actual fact because the country cannot be any actual flag. If it is assumption only, any flag can represent the country also provided you have belief in such assumption. In this way, not only the stone in Kashi represents God Shiva, but also any inert object can also represent God Shiva. Assuming that the curved stone alone represents God Shiva due to the generalized supporting assumption, in such case, any similarly curved stone in any place can represent God Shiva. You cannot say that the three coloured flag flying in Delhi only represents India and the same flag flying in other city in India cannot represent India. This means that any carved stone in uniform way at any place can represent God Shiva and any such stone can be called as Shiva Linga. Are you not calling Shiva Linga in your home as Shiva Linga? Are you calling only the Shiva Linga in Kashi as Shiva Linga? Therefore, whatever way of worship you can do to Shiva Linga in Kashi, the same worship can be done to the Shiva Linga present in your home. Everywhere the Shiva Linga is uniformly representing God Shiva only. Now tell Me, what is the speciality in going to Kashi to worship a specific Shiva Linga

only. Is there any speciality of that Shiva Linga of Kashi? If it is there, please tell Me showing the proof of audio-video cassette.

However, if you have a blind faith that the Shiva Linga in Kashi alone can represent God Shiva, I offer My salutations to your lotus feet and leave you without any further argument. If a blind person says that sun is black in color, what arguments you can put to him? This is actually called as blind faith, which means the faith of a blind person regarding the color of the sun!

If you go to the background of Kashi city in ancient times, it was called as Kashi because the knowledge of great scholars was shining in that city (*kāśate iti kāśī*). Knowledge belongs to the quality of sattvam and the Gita says that high grade of sattvam or pure knowledge shines with light (*prakāśa upajāyate*). Due to the existence of such excellent spiritual knowledge in Kashi, if anybody goes to Kashi and dies there, it is said that such a soul will be liberated (*kāśyām tu maraṇāt muktiḥ*). What does this mean? This means that if you stay in Kashi till death, you will be always immersed in the spiritual knowledge of scholars present there till your death. The spiritual knowledge means the devotion or attachment to God due to which only salvation from worldly bonds is possible. This is the inner meaning of getting salvation by staying in Kaashi till death. But, what is Kaashi today? It is filled with pandas behaving like goondas in collecting money from you without giving any spiritual knowledge to you. Will anybody get salvation by staying in this Kaashi till death? Even if you stay in your house, worshipping Shiva Linga in your prayer room to develop your theoretical knowledge and getting true spiritual path from the preachings of a Sadguru, you will get salvation from worldly bonds even in your home. In the Mahabharatam, there is a story about two friends travelling to Kaashi. One stopped before reaching Kaashi in a city and was fascinated to a prostitute. This fellow died on Shiva Ratri day by embracing the naked prostitute repenting due to constant thinking about the fortune of his friend in Kaashi. This fellow was taken to abode of God Shiva by the order of God Shiva. The friend, who went to Kaashi also died on the same day in Kaashi while worshipping God Shiva and he was taken to hell by the order of the same God Shiva because that fellow was always thinking about the fortune of his friend entangled with prostitute. Does this story not reveal the facts about pilgrimage to Kaashi city? I have answered your question and at the same time I have advised your mother through this message regarding the decision to be taken about the pilgrimage of Kaashi. For beginners, who have strongest blind faith about Kaashi, the pilgrimage appears to be useful because it is not actually useful. If the eyes are not closed with blindness, there is no benefit in spiritual line by doing any pilgrimage. In the pilgrimage, there are several problems of health and

infections of virus. Even if one takes all the risks, there is no trace of spiritual benefit in any pilgrimage because one can get the highest benefit of spiritual fruit just by staying in house. The highest spiritual benefit is Brahmaloaka or the abode of God. The most astonishment is that Gopikas sitting in their house at Brundavanam got Goloka, which is higher than the highest fruit called Brahmaloaka!

The death day of Bhiishma is specifically mentioned as the salvation-day (Nirvāṇa or *Mokṣa Ekādaśī*) and Bhiishma neither worshiped Shivalinga at Kaashi nor died in Kaashi. He died in the war ground meditating upon the contemporary Human Incarnation, God Krishna. He got all the true spiritual knowledge from God Krishna, which was generally given by scholars in Kaashi. He did not take bath in Ganga river but was fully immersed in the devotion- Ganga river of God Krishna. We must convince the devotees slowly through this knowledge even though we nod our head positively in the initial stage by telling the devotee “proceed to Kaashi, it is very good”. First, we must become their friends by following their strong wish positively and slowly we shall transform them through true spiritual knowledge. A running bull can’t be controlled in the very first step since we also have to run along with it initially for some steps and then only slowly control it to bring to our line. This is the way of convincing the devotees gripped by blind traditions.

5. Can You explain Pravritti and Nivritti in view of the two statements, which are that means justify ends and ends justify means?

Swami Replied:- Let us take two different examples of pravritti and nivritti. The pravritti example is Rama killing Vaali, hiding Himself behind a tree. Here, means are wrong and the end is justified. End is justified because killing the sinner Vaali is justified. The means are not justified because it is like dropping a bomb in the midnight where people are sleeping. The means and the end belong to pravritti only in this example. Hence, in this example, end can’t justify the means. Therefore, the fruit of the sin of means was received by Raama in the next birth while He was born as Krishna. A hunter also killed Krishna by mistaking the foot seen by the hunter as Deer. The second example of Nivritti is Gopikas getting salvation by dancing with Krishna in illegitimate way. Just like in the above example, in this example also end is justified and the means are not justified. But here, the fruit of the sin of means did not hit Gopikas because the end justifies means.

The conclusion is that in pravritti case (even it is done by Lord Raama), means justify ends. In Nivritti case (even though it is done by souls only), the end justifies means. This means that if the goal is the most sacred God,

any sinful worldly matter can be justified because for the sake of God even justice shall be crossed. If the goal is worldly matter, even if God is the doer, the end cannot justify the means.

6. Can we consider the successful Gopikas as sinless? If so, what is the difference between calling God as sinless & such souls as sinless?

[Shri Bharath Krishna asked: Padanamskaram Swami, Kindly answer the following questions of mine. I have learnt from You that Shri Krishna has liberated all the Gopikas (who succeeded in His tests) by taking all their sins onto Himself. So can we consider those successful Gopikas as sinless souls right? If so, what is the difference between calling God as Sinless and such souls as sinless?

When such souls incarnate to participate in the divine mission of God, do they also go through suffering and experience misery? If so, what is the cause for such suffering or misery when they are sinless?]

Swami replied: When the punishments of all sins of Gopikas were taken by the Lord, as per logic, Gopikas are no more can be sinners. God by taking the punishments of sins of Gopikas, cannot become the sinner since He was not the doer of those sins. Hence, neither Gopikas nor Krishna can be sinners. When God comes to earth as Human incarnation, liberated souls also accompany God to help God in His mission. Actually, the omnipotent God can do all His work without any assistance. God agrees the assistance of liberated souls accompanying Him on the earth in order to please the liberated souls. In God's work, which is the service of God, when liberated souls participate, they are not bound by the deed-fruit cycles in their lives. They are always detached from the fruits of deeds. Their suffering and enjoyment are only the path of yoga, in which equity of both happiness and misery exist. If such path of yoga is absent, they are not the real liberated souls. Such souls are mistaking themselves as liberated souls.

7. Do the liberated souls incarnate whenever God incarnates?

[Do the liberated souls incarnate whenever God incarnates? You (Lord Datta) are there on Earth in every generation. Do liberated souls incarnate to participate in specific divine missions of God or they participate in every divine mission?]

Swami replied: The liberated souls participate in the service of God as per their specific requirement. In every mission, all souls need not participate. In every cinema, all actors do not participate.

8. Kindly clear the following confusion of mine Swami.

[I have learned from You that God's behaviour will be the same as that of the devotee (Yad bhavam tat bhavati...). Does this apply even when You decide to test a devotee? In such a case the devotee is expressing love but You may act in the opposite manner in order to test the devotee, right? I am a little confused. Kindly clear this

confusion of mine Swami. Thank You so much for patiently answering all of my questions and also for whatever You gave me so far. Your defective devotee, bharath krishna.]

Swami replied: Your confusion is very clear in this question since I have not clearly understood your actual point. Please elaborate your question more clearly.

9. Is there any chance to have my name for a prayer?

[Carolina Gil asked: Namaste Shri Datta Swami, I would like to know if there is any chance to have my name for a prayer. I just came out of Covid and that by itself is a blessing. But I have been trying to move and sell my home but many unforeseen obstacles keep happening. I do not want to extend myself in the issue with details as I am not sure how this email service is handled. But it has been a very tough rode to make it simple. Any advice, pray would be highly appreciate it. I humbly thank You in advance, Carolina Gil]

Swami replied:- God will help you in your problem. But, try to pray or worship or serve God without aspiring for any fruit in return and the basis of your love to God must be only pure attraction towards the divine personality of God.

Chapter 24

MESSAGE ON SAMKRANTIJanuary 15, 2021 2nd Message**O Learned and Devoted Servants of God,**

Samkrānti is transition of Sun from south to north. South is considered to be worldly life (Pravṛtti) and north is considered to be spiritual life (Nivṛtti). The transition of Sun means transition of intellectual knowledge in the form of decision. The Veda says that Moon is born from mind and Sun is born from the eye (*Candramā manaso jātaḥ, Cakṣoḥ Sūryo ajāyata*). The eye is told as single eye and not as two eyes. This single eye is the third eye present on the forehead and represents knowledge. Seeing means knowing. The Veda also says that Pravṛtti and Nivṛtti are opposite to each other like south and north poles (*Dūramete viparīte viṣūcī*). Hence, today represents the transition from worldly life filled with blind fascination-oriented actions (karma mārga) in to spiritual life filled with spiritual knowledge-oriented actions (Jñāna mārga). This transition takes place when Sun enters the zodiac of crocodile representing firm grip, which means that you shall have very strong decision in spiritual life after leaving worldly life. After six months, Sun transits from north (spiritual life) to south (worldly life) through the zodiac of crab representing no grip or very weak grip, which means that you should attach to worldly life with full internal detachment. Every six months Sun transits from south to north and from north to south continuously. This means that you shall live in spiritual life with full grip for some time and then you shall live in worldly life for some time without any grip or with external grip and internal detachment. You must remember that when Śaṅkara was leaving the worldly life and entering the spiritual life (Samnyāsa), He created the crocodile representing firm grip or decision while taking bath in the river.

God Kṛṣṇa said that sacrifice involving knowledge is far better than sacrifice involving materials and also told that He is always pleased with sacrifice involving knowledge and not sacrifice involving materials (*Śreyān dravyamayāt..., Jñāna Yajñena...*). He also told that Yoga or union with God can be achieved by limited food and limited attachment to world (*yuktāhāra vihārasya...*). But, what we are doing especially on the festival of Kṛṣṇa Himself (Dīpāvalī), who told this concept? We are preparing the maximum number of sweets on that day of festival! At least, on the days of festivals, which are related to God and spiritual life, we shall avoid extra food

items and even reduce the normal number of food items taken every day. The Veda also says that if you eat food in limited quantity, it will be eaten by you and if you eat food in excess quantity, the food will eat you by bringing diseases leading to death (*Adyate'tti ca bhūtāni...*). Sweets bring diabetes and oily items bring over fat resulting in BP and heart attack. Excess of food brings immediate drowsiness weakening mind and intelligence thereby opposing knowledge based spiritual life that is expected to be led by you on at least the festival day. Hence, celebrating festival in this way is one extreme end. The other extreme end is to fast on the festival day without taking food at all and this brings terrible weakness that also is resulting in drowsiness only again! For crops both flood and drought are dangerous and limited rains are only required. Hence, neither food shall be totally avoided nor food shall be over eaten and food containing health-promoting items in little quantities must be taken every day or at least on the festival days.

All the above explanation pertains to vegetarians and what about non-vegetarians because these people kill the animals on the next day after the Saṃkrānti day and eat the flesh. This non-vegetarian food is not only not good for health compared to vegetable food but also sin is achieved by killing the animals, birds etc. It is a double-edged knife! When animals eat vegetables, proteins of plants eaten are already broken and re-synthesized in the bodies of animals. When human beings eat such re-synthesized proteins from animals, those proteins are again broken and re-synthesized again as proteins and such re-re-synthesized proteins are not good for health. Apart from this damage to health, additional damage through punishments of sin incurred in killing the animals is attacking the souls. Another additional sin is to throw blame on Goddess or Divine Mother for this sin saying that the Divine Mother is fond of eating Her own children! The Gītā says that God is the Father and the primordial energy (Mūlaprakṛti) is the mother delivering this creation (*Mayādhyakṣeṇa Prakṛtiḥ...*). In the Pravṛtti the highest injustice or sin is told as killing the living beings (*Ahiṃsā paramo Dharmah*). In a place called 'Telaprolu' in Andhra Pradesh, there is a famous temple of Divine Mother or Śakti. You will find boards around the temple on which written statements can be seen, which are "killing animals here is prohibited", "killers of animals here will be punished" etc. The story behind these boards is that Divine Mother appeared in the dreams of all the devotees of temple and shouted "Why do you kill animals before Me? Did I tell anybody that you should kill animals etc.?". From that day onwards, the killing of animals was completely prohibited.

Chapter 25

January 16, 2022

O Learned and Devoted Servants of God,**1. Is there Vrutti in the state of meditation?**

[A question by Shri G. Lakshman]

Swami Replied:- Vrutti means thought or mental impression or a pulse of awareness. If meditation is in deep sleep state, then there is no Vrutti. Except the state of deep sleep, Vrutti exists always. In waken state and dream state Vrutti exists. If Vrutti does not exist, it is certainly the state of deep sleep only. If you give meditation as an alternative name for the state of deep sleep, we can say that Vrutti does not exist in the state of meditation. But meditation is certainly not the state of deep sleep. In meditation, the devotee is either thinking about the form of God or the qualities of God. The form is the external beauty and the qualities are internal beauty. Meditation of the internal beauty is always a far better meditation because internal beauty is always continuous and permanent. In the case of energetic incarnations, the external beauty is also permanent. It depends on the taste of the devotee whether the devotee is attracted towards external beauty or internal beauty. Both are good in the case of God. In the case of human beings, the external beauty is not important and only the internal beauty is valid. When parents search for a match for their daughter, they give importance to the internal beauty than the external beauty. Anyway, the impression about God exists in meditation, which is called Dhyana. Samaadhi means the meditation reaching the state of confirmation without any doubt. If such confirmed meditation continues without break, it is called Nirvikalpa Samaadhi. If it breaks now and then, it is called Savikalpa Samaadhi. Impression without any doubt and continuous is the highest state in the sutras of Patanjali.

2. What is the difference between a demon blessed by God with miracles and a devotee blessed by God without such boon?

[A question by Shri Kishore Ram]

Swami Replied: A demon blessed by God with miraculous power is like a charged laptop containing 100% energy in it to work. The laptop is disconnected from the charger. A demon also has no further contact with God. As we say that a charged laptop is working with its own stored energy in its own battery, a demon with miraculous power exhibiting miracles also feels that the miraculous power is with his soul (battery) and this develops

ego in him. A devotee blessed by God with miraculous power in the same way similar to the demon does not feel ego thinking that his soul (battery) is supplying power not by its own accord, but is working due to the power attained by it from the source of energy or God. However, if the devotee also feels ego like the demon, God will stop the soul functioning as the source of power for sometime so that ego is removed through realization. This rectification is not done in the case of demon because there is no use of it. The demon will blame God for cheating him. The case of the devotee in whom the soul is stopped from functioning can be compared to a charged defective laptop refusing to open for sometime and opening after sometime. A devotee exists, who is not blessed by God with a boon since the devotee did not ask God for any boon. The state of such a devotee can be compared to a working laptop that is connected to the charger continuously. This state exists with the case of Human Incarnation also.

3. Swami, I am not understanding anything about my future. Please guide me.

[A question by Ms. Bhanu Samaikya]

Swami Replied:- One should not worry about the future since it is uncertain and similarly shall not worry about the past, thinking about which is waste of time. One shall concentrate on the present, which does not mean present day, past does not mean yesterday and future does not mean tomorrow. If electricity bill came yesterday, one shall not forget it thinking it is the past to be forgotten! Present means certain short range of time, which includes last month and next month. Last month shall not be treated as past and future month shall not be treated as future. If examinations are starting in a week, that matter is also included in the present and one shall prepare seriously on every day including today.

4. Why did God Krishna say in Gita that one shall not worry about death?

[A question by Shri Phani]

Swami Replied:- Death is said by Him as inevitable to anybody after taking birth on this Earth (*aparihārye'rthe, na tvam śocitu marhasi*). The soul is born to die and the soul dies to take birth again. The life of the soul after birth is only the process of walking towards the goal that is death. The life of the soul after death is only the process of spending time to the goal that is birth. When the goal is fixed and its corresponding effort called walking is also being done, shall one weep about the goal? Hence, one shall not waste time even for one minute to think about death, which is inevitable to any born soul. Based on the same concept, one shall not weep for anybody,

who is dead because death is inevitable to everybody including the weeping person. Infact, the soul is neither having birth nor death. This external body alone is having birth and death. This external body is just the external shirt of the soul. When the shirt becomes old reaching tarning state, it is rejected by you, which will be used as waste cloth to clean the floor on which people also walk. In such case, do you feel that you are that waste cloth insulted in such a way?

One shall not bother about the materialistic life in this world because the materialistic life is only a railway journey taken by a person, who is attending an interview in the next station. The reason is that the interview to be attended is the most important for which one shall prepare even during the time of journey. The soul after death is going to be judged by God for merits and sins. The soul shall meet the enquiry of God about itself in the upper sub-world called Preta Loka after death, which must be kept by it as its utmost important goal. The comforts in the compartment of train are immaterial for a candidate going to attend the interview in the next station. If the candidate is selected in the interview, he will get a job giving comforts throughout the rest of life. The comforts in the train are only just for one hour, which is the time of journey. The comforts in the life are just like the comforts of journey in the train by which one is reaching the goal-station in one hour like human life. After reaching the goal of human life, which is the death that is like the next station where the interview like enquiry by God is conducted in the upper sub-world. Preparation for the enquiry by God is like preparation for the interview, which is going to deal the final matter.

Chapter 26

January 17, 2022

O Learned and Devoted Servants of God,**1. During family conflicts with spouse, how to keep a cool mind and avoid physical fights?**

[Shri Anil asked: Padanamaskaram Swami, During family conflicts with spouse, how to keep a cool mind and avoid physical fights? If the spouse strongly wants to live separately with children without association of the other spouse shall it be allowed? How to proceed in this matter? Swami, Kindly give Your answer to this. At Your Lotus Feet Anil]

Swami replied: Yogashastra means description of serpentine movement of kundalini in crossing the six chakras (wheels). Here, chakras stand for different worldly bonds in which bond with the spouse is also described, which is the third one called 'svaadhishtaana chakra' for which fire (agni) is the deity. Due to this fire, quarrels also come between the couple. The sexual life is also due to the heat of this fire only. Hence, we understood the reason for quarrels between couples through the nature of this svaadhishtaana chakra, which lies in the stomach.

The solution for this is given by the serpentine motion of kundalini. Kundalini means awareness or mind and intelligence. The solution shall be discovered by the intelligence (jnaana). Mind indicates love (bhakti). This means that the awareness must be a mixture of both mind and intelligence. By intelligence, one must evolve the path. After evolving the path, the mind or love shall be shown to the spouse. The serpentine movement indicates a curved way, which means that even if one does not have love on the spouse, following the serpentine way, one shall at least pretend as if he/she has unimaginable and unbounded love to the spouse. Sometimes, indirect ways are to be used for the sake of solutions to achieve a peaceful life. For example, let us imagine that one has beaten the spouse in an extreme state of anger. This beating itself is very wrong. First, the person shall control the anger because after all, the spouse is not an enemy like Duryodhana fighting with the person like Dharmaraja. Such a fight is always rare and accidental. In such a case, the person shall immediately fall at the feet of the spouse asking for excuse. By this, the spouse also will understand his/her mistake also. If the person starts arguing about the fault of the spouse, the spouse will never realize his/her mistake. This is a tactful solution not only in the worldly

life, but also in the spiritual life. If you are a devotee of God and if your family is not cooperating to your devotion, you shall have secret devotion to God so that you will neither hurt your family nor leave your devotion. Such curved path is not cheating. The cheating comes only when you are grabbing something from somebody through cheating. You are only establishing a peaceful end and the cheating means are justified by the noble ends. For all this, one shall conquer one's own ego and then only all this drama is possible. In a role, the actor will never remember himself/herself in order to do the best acting in the drama. Drama is not a sin because every quality has both good and bad sides. If you take cheating in its good side, the end will be peace and happiness. If you take cheating in its bad side to steal something from somebody, the end will be sin followed by divine punishment. If you say that acting is a sin, then all the actors acting in dramas shall go to hell because the actor is cheating the audience in the role of God Rama and in fact, the actor is not Rama. Is this not cheating in strict sense? Therefore, any quality based action is good or bad from the point of the good or bad angle in which it is done.

Kalidasa wrote a drama on Shakuntala in Sanskrit. King Dushyanta forgets Shakuntala due to some curse. Later on, King Dushyanta remembers his entire love affair with Shankuntala since the curse was released. Later on, Dushyanta meets Shakuntala in a different place by which time, Dushyanta has already repented for his mistake. Dushyanta immediately falls on the feet of Shakuntala as we see in the last seventh act. By this, Shakuntala is also pleased analysing that her husband's mistake is due to the curse. If Dushyanta had not fallen on the feet of Shakuntala and had argued for the absence of his mistake, Shakuntala would have taken a very long time to compromise.

2. Please tell me a line in which I should put up my hard work.

[Shri Jayesh Pandey asked: Pranaam Swami! I am absolutely blank about my future. Tell me a line in which I should put up all my hard work. Forgive me Swami, if I am misusing You and putting up a materialistic problem! At Your feet, Swami! Dandvat Namaskar to Swami and to all His innocent devotees!]

Swami Replied:- The first and foremost thing you have to do is sincere recitation of the Hanuman Chaalisaa everyday with full devotion on God Hanuman. If God is pleased with you, He has the omnipotent ability to help you in any line you are interested.

3. Please help me in dealing with my mind.

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, My mind is my only enemy. It always opposes the spiritual knowledge and God. I have to keep on arguing with it. Sometimes, my current work gets distributed due to these inner arguments with mind.

But, getting one's mind to the feet of the Lord is the essence of reading spiritual knowledge. As of now, I only know how to oppose its false claims on God. But, I don't know whether it is the correct way to deal with the mind which acts like an enemy. It always anticipates for negative results and tries to push me into fear. At times, I can identify that by Your grace and oppose it at the beginning only. But at other times, it eats up all my energy and time. I become inefficient even to do small worldly works. Please help me in dealing with my mind. Thank You so much Swami for making me realise that I'm not my mind and that the mind is only an instrument of the soul. Without Your clarification and knowledge, I can't even imagine how worst I could be. Thank You for saving me in every battle with my mind. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- The nature of mind is to do samkalpa (thinking in one way like let us say – the mind proposes that there is a bird on the tree) and immediately vikalpa (altering its own proposed way like let us take the same above example:- the mind alters its own proposal and says that the bird seen by you on the tree is not a bird actually, but, it is a fruit of the tree.). Both of these samkalpa and vikalpa are put together and are called as the 'mind'. To pacify the mind, the intelligence comes into the field doing sharp analysis to achieve the correct conclusion as the final decision, that is, it is a bird only and not a fruit of the tree. When you are fighting with your mind, only the intelligence is fighting with the mind correcting it by supplying sharp analysis to arrive at the correct decision. When this is done, the mind becomes satisfied to rest with silence. Don't think that this case is for you only. In fact, in the case of anybody, this clash between intelligence and mind always takes place. Sadguru helps your intelligence by supplying a brighter and sharper analysis, which will strongly satisfy your mind. Generally, the intelligence is capable of satisfying the mind and only when some help is needed by the intelligence, one shall approach Sadguru either in person or on phone. Don't get worried thinking that this clash is specific in your case only because such false assumption will bring unnecessary tension. If you know that this is a general disease observed in every case, you will not get unnecessary tension.

Chapter 27

February 05, 2022

O Learned and Devoted Servants of God,**1. Can You show a scriptural authority that in the case of Gopikas, only the love transformed lust exists?**

[Ms. Laxmi Thrylokya asked:- Swami, You explained that in the case of Gopikas, only the love transformed lust exists and not the hormonal based lust transformed lust. This explanation is excellent. For this concept can You also show some authority so that people based on scriptural authority will also have complete satisfaction?]

Swami Replied:- In fact, the spiritual knowledge that is coming out of this Datta Swami is the direct knowledge coming out from God Datta, Who is the author of all the Vedas. There is no need for searching a better authority than this knowledge coming out from Me. There are two sutras said by Sage Naarada giving the above concept. This concept is written by Sage Naarada by the grace of God Datta only. It is fantastic that the scriptural authority for the knowledge of God Datta is the meaning of these two sutras which were written by Sage Naarada by the grace of God Datta! However, since everybody need not believe that God Datta Himself is speaking this knowledge, the scriptural authority from Sage Naarada also becomes essential. I shall explain these two sutras:- 1) *Tatrāpi na mātmya jñāna vismṛtyapavādaḥ*:- In the case of Gopikas, who participated in lust with God Krishna, the Gopikas never forgot that Krishna was God. This means, the lust of Gopikas was based on their continuous devotion for God Krishna, meaning that they were always aware that Krishna was God Datta and not a human being. This means that, the lust of Gopikas towards Krishna was the love (devotion) that transformed into lust. This means, the continuous chain of lustful activities of Gopikas towards Krishna contained only the sweet devotion towards God and not the hormonal based lust found among human beings and other animals and birds. 2) *Tadvihīnam jāraṇāmiva*:- At least, during the time of lustful activities, had Gopikas forgotten that Krishna was God and had they felt Krishna as human being, then, the whole lustful activity of Gopikas would have been certainly the illegal lustful activity of human beings. Generally, during the time of emotional lustful activity, people forget God and other spiritual matters. But, here, in the case of Gopikas, such lust did not exist at all because these Gopikas were divine sages, who burnt their lust in the devotional fire to God called as penance for

several previous births. Hence, there is no possibility of such lust arising in the situation of dance of Krishna with Gopikas at Brundavanam. Due to the presence of awareness of God and due to the continuous burning devotional fire in the hearts of sages born as Gopikas, such blind lust has no place at all.

The concept told by Me clearly is stated in the above two sutras. The conclusion of these two sutras is that the lust between Krishna and Gopikas is not the hormonal based illegitimate sex. Here, one doubt may come, which is that why the second sutra mentions illegitimate sex and not legitimate sex. Why the sutra is not written mentioning the legitimate sex like *Tadvihīnam dāmpatyoriva?* In both the cases, the blind lust is possible. The sutra should have mentioned that if the devotion was absent in the lust of Gopikas, it would have been the lust among couples having legitimate sex. The reason is that illegitimate sex is always more powerful than legitimate sex. The reason is that legitimate sex has no force of opposition whereas, illegitimate sex has a lot of force of opposition from all sides in the society. Here, the devotion of Gopikas towards Krishna is very high, which is transformed into very high lust. Hence, the illegal sex is taken as the comparison. Even in such powerful illegitimate sex of Gopikas with Krishna, there is no trace of illegitimate sin since Krishna is God and not a human being. Hence, all the points shown by Me in this concept of love (devotion) transformed lust, which is not lust transformed lust, can be seen from the meaning of the above two bhakti sutras of Sage Naarada.

Chapter 28

February 06, 2022

O Learned and Devoted Servants of God,**1. Why is the love among souls temporary and unrealistic?**

[Question sent by Shri Lakshman: Padanamaskaram Swami. Please could You answer this question raised by Mr. Louis Nazmul to a Quote Message posted by Smt. Meena Lakshman. "Love of God alone is permanent" - this is good. But I have a question about this part - "the love between souls is not only temporary, but also unreal." Why is it temporary and unrealistic? If their relationship has a great and higher purpose and this relationship is successfully completed here in this world, how can you not think that it can continue their relationship in the hereafter? Don't you think that the relationship between souls can last at the end of their journey (here and thereafter) and eventually be reunited with God? Although, if you believe that each individual soul originates from God Himself. Thank you for your service though. At Thy Lotus feet, Regards, Lakshman]

Swami replied:- Compared to the absolute reality, the relative reality is unreal. Shankara told that any temporary thing is also unreal by itself in all the three times namely past, present and future. This can be proved by the cinema shooting bond between two roles acted by two actors in the shooting. Neither the two actors had this shooting bond before the shooting nor they had it after the shooting. Since it is existing during the time of the shooting, you may say that the bond is temporary, which means that it is not unreal. But, if you analyse more patiently and more deeply, this shooting bond is temporary even during the short span of the shooting time. Even during the time of the shooting, the two actors are not really husband and wife or son and mother. Reality is always permanent existing in all the three times as said by Shankara (*Trikālābādhyā sattā*). Unreal does not exist in any of these three times. From one cinema to other cinema, the bonds between the roles are constantly and continuously varying because such bonds are unreal. There cannot be change in the reality of a real item (*Yadanityam tat kṛtakṇ hi loke* - Shankara).

2. Why would God be subjected to a human attribute?

[Ray Light asked: Dear Swami Ji, Peace and blessings be upon You. In Your recent reply You said: "God wanted to avoid the stress in writing with His hand". I did not understand what You meant here. Why would God have the quality of "stress" when He is beyond comprehension and unlike any creation? Why would He be subjected to a human attribute?

I have read through everything else You said after that. However, beyond the aspect of the fire logic test would it also be more believable if You performed a miracle through the internet to prove that You are truly a human incarnation of God? For instance, would it be possible for You to know that poem I sang to myself 2 or 3 days before at night when I was lying on my bed? With kind regards, Rayy Light]

Swami replied: The word stress need not be taken literally. This word shall be taken in the sense of unnecessary work when such work is not needed at all. The word is used in an applied sense and not in its literal sense. Since God is a very good administrator, He will not do any unnecessary work. This is the essential meaning that has to be taken by you.

Regarding your challenge or test about Me, I beg to submit that I am a two component system present in a single phase. The two components are God and human being. Now, is your question for God or for the human being? If it is to God, are you capable even to stand before God leave alone the possibility of testing Him? The Bible says that you should not test God. If you are asking this question to the human being component, it has already been said several times to even very close devotees that when any miracle or any spiritual knowledge is expressed from Me, it is purely from the God component only. When Shri Ajay speaks about the miracles of God Datta done through Me (during weekly Satsangs), I told that one Sanskrit verse written by Me in the book called '*Dattātreyam*' must be read, which is "*Jñānaṃ vaha vibhūtirvā, yatkiñcit darśitaṃ mayā, sarvaṃ Datta Guroreva...*". This means that any miracle or knowledge is from God Datta only and not from Me, the human being. You are thinking that these miracles or knowledge are expressed to increase My (human being) fame. It is totally wrong. This exposure is only to increase the fame of God Dattātreyā. Some miracles were already performed by God Datta to several devotees. If every time, a new miracle is to be performed for the sake of every Tom, Dick and Harry, where is the end? If your wish is satisfied, there will be a hundred waiting in queue with the same wish for personal direct satisfaction. By the series of answers, I will become a completely condemned tape recorder with wear and tear. One devotee called Smt. Bhavani, wife of Shri CBK Murthy, conducted the same test on Me and God Datta gave the correct answer and this test was conducted by her for 30 days continuously without the knowledge of anybody in her house by meeting Me in pure privacy. She got correct answers for 30 days, but, she continued on the 31st day also. Then, her son came from Hyderabad to Vijayawada suddenly (please note that her son did not know that she was conducting tests like this for 30 days) and shouted at her crying "you are testing Swami so many times! Do you think that Swami is a playful instrument for game?" Then, she fell at My feet and

asked God Datta for excuse. God is not a bathroom tape recorder for personal entertainment. When so many devotees have witnessed miracles, you must believe their experiences. Suppose, you have not seen Washington. But, several people, who have seen Washington are expressing their experience of seeing Washington. Are you not believing them? This is called as word-authority or Śabda pramāṇam in logic. One scientist asked Sri Satya Sai Baba to perform a miracle in an isolated place. If Baba performs, he will say that Baba might have hypnotized him in the lonely place and that He should perform the miracle in public! Your question strikes God only and not this poor human being called Datta Swami, Who is like you only. When the mediated God says that He and another human being are one and the same, the poor human being thinks that he is also mediated God. Here, the actual meaning is that the human medium of the mediated God and the human being are one and the same. When the cover containing currency in it says that it and another empty cover are one and the same, it only means itself (cover) and the other cover are one and the same.

You have not seen the miracles performed by Krishna. Will you ask Krishna also to come down again as Krishna to perform the miracle saying that you don't believe a single God coming as many incarnations? If you believe single God in many incarnations, the miracle performed by one incarnation can be attributed to the other incarnation because there is no multiplicity of God. Not even a single spectator of those miracles exists on earth now at least to give the personal experience of the miracle. Thanks to science and technology for inventing audio-video system that recorded several miracles performed by Sri Satya Sai Baba in public so that this problem doesn't arise in future. Miracles only establish the existence of the unimaginable God as an elementary step. After believing the existence of God, the advanced real spiritual effort starts for the theists, which is to please God. You have learnt alphabets in elementary school. When you go to college, will you ask the lecturer also to write all the alphabets on the board before teaching the subject? You may say that the lecturer must be first tested about his/her knowledge regarding the regular sequence of alphabets! The actual syllabus of the college is knowledge, theoretical devotion and practical devotion preached by Shankara, Ramanuja and Madhva in sequence. Will you ask those three divine preachers also to perform miracles before their preaching? A person aspiring for a miracle is an LKG student in the line of spiritual education. Miracles just give the proof for the existence of unimaginable God. God Rama did not perform any miracle, but, was believed as the incarnation of God by sages who were experts in performing miracles! When Shankara passed through the bolted doors of the house of

Mandana Mishra, Mandana Mishra did not give any importance to Shankara and scolded Him for coming in like that. But the same Mandana Mishra became the disciple of Shankara on hearing the deep spiritual knowledge given by Shankara during a debate for several days!

3. When God created hormones, does it not mean that God finally is responsible for the sin of the man?

[Shri Hrushikesh Pudipeddi asked: Dear Swami, Padanamaskaaram to you. One of my friends asked the below question. The question is followed by his opinion.

‘Eppudu manam undedhi maaya prapancham lo ney kada anna, em chusina tempt aipotham, I mean eppudu oka manchi ammai ni chusthe automatic ga oka abbai attract aipothadu, daaniki reason aa paramathumdu manaki lopala create chesina hormones avvochu inka edaina reason avvochu, but edanta maaye kada anna.

Inko logic kuda ardam kaaledu anna, Anni aa devudu manaki echadu, echi Control lo pettukovali antadu, oka ammai ni chusthe oka abbai attract aithunadu, daaniki reason boys ki gaani leka girls ki gaani undey hormones valla kada anna, aa hormones aa devudu echadu, control lo pettuko antadu, daani badhulu aa devudu asalu evvakunda undalsindi lekapothe ayaney avi control lo undey thattu chusukovalsindi?’

Translation of the question:- Hormones are created by God and based on these hormones, the male is attracted towards a female, which is becoming sin. Does this not mean that God is finally responsible for the sin of the man?]

Swami replied: If everything is done by God only, do you want yourself to be an inert mechanical robot? Even if God makes you like that, you will immediately weep that the cruel God has not given any trace of freedom to you to have some individual responsibility. If freedom is given, one type of weeping comes out. If freedom is not given, another type of weeping comes out. God is very much fed up with these souls, who neither like to live like males nor like to live like females! If they are made neutral, the souls will cry with very loud voice for the injustice done to them!! The hormones are created by God so that the male and female will be able to generate issues. This is to extend the future humanity for the service of God to continue His entertainment with the souls being born in every generation so that God visits this earth in every generation. Again, this does not mean that the souls are suffering for the entertainment of God. This is foolish blame because no injustice is done in the creation and the aim of God is not only His personal entertainment, but also, the entertainment of souls following justified set up in the creation. Electricity is supplied to all houses with the aim that all people will use electricity following certain minimum precautions. If a foolish person neglects all this background and touches the main source of electricity committing suicide, a case cannot be filed in court that the department of electricity is responsible for the suicide! When God is

running the administration protecting justice and punishing injustice, why does not the soul also be happy and entertain itself with the creation like God? Is the soul such an inefficient to follow even the minimum precautions? If the soul is so inefficient, why then does it weep for free will to get rid of the rigid boredom?

4. If Sati is not mentioned in scriptures, how in the past did it become a practice?

[Dipayan Banerjee asked: My humble salutations to You Swamiji, Please tell me if Sati was a practice mentioned in scriptures, if not then how in the past people got misled and that became a practice? Also sayings like going abroad for brahmins was not allowed. Are these kinds of practices present in the Vedas or in the scriptures? Thanks and Regards, Dipayan Banerjee]

Swami replied: All wrong practices are not in the Vedas and they are only the insertions made by foolish people in the so called secondary scriptures. The Veda is the word of God, which is always with perfect logic. Any concept with perfect logic is also called as the Veda, even though, it is not seen in the Veda. If $X=Y$, then, $Y=X$. The Veda we have now is only a small trace of the total Veda recited by the sage Bharadwaja. Even that recited Veda of Bharadwaja is again another trace of the whole Veda said by God. If the truth satisfies your inner consciousness after doing deep discussions with scholars that should have been in the Veda said by God. Actually, the Veda means not a piece of book, but, it means the logical knowledge established by sharp analysis and discussions with scholars.

5. Are mind and intelligence different parts of the brain or are they the same?

[Shri Ganesh V asked: Padanamaskaram Swamiji, is mind and intelligence different parts of the brain or are they the same but a model to understand our thought process? At Your divine feet, Ganesh V]

Swami replied: Mind and intelligence are two types of the thought process. Mind proposes and creates doubt in the proposal. Intelligence does sharp analysis and gives the correct concept of the proposal and the doubt.

6. How do I know which path to follow for soul's liberation?

[Juan Rodriguez asked: How do I know which path to follow for soul liberation? I understand that Karma plays a role in this but perhaps you can look into my soul structure and bring me more information? My birthday is April 8, 1977 time is 17:32 location City: Toppenish State of Washington in USA, By Juan Rodriguez]

Swami replied: God speaks through Me and your data of birth is not necessary for God. You are a good sincere person, but, you have always a flow of doubts running as an underlying stream. You serve the mission of

God practically by doing practical service, which alone will give you good fruits here while you are alive and also there while you go to the upper world.

7. Swami, what should be ideally done to leftover food?

[**Shri Jayesh Pandey asked:** 1. Dandvat Pranaam Swami Ji! May you rule our mind and intellect. Swami, my devotion is almost like a dried sugarcane which does not have any juice. Also, I don't enjoy bhajans. How can I bring life into it? Swami, a few years ago I committed a serious sin in Hanuman ji's temple which I regret doing now. There are times when I'm reciting Hanuman Chalisa and the glimpses of that sin pops up in my mind between my recitations, and then I start feeling guilty, as an offender. Swami, why I get this feeling of unease when I'm asking for something from God? I almost go emotionless while asking for my wishes with a thought in back of my mind that why God would grant my wish since I'm not that big a devotee. Swami, what should be ideally done to leftover food? Dandvat Namaskaar to Swami and to His devoted devotees!

2. Dandvat Pranaam Swami Ji! May you sprout the lotus of our intelligence with Your divine knowledge and instill pure bliss in us. Swami, I'm hearing Manas Hanuman Katha these days to develop juiceful devotion for Hanuman ji instead of simply reciting Hanuman Chaalisaa because I don't have the pre-requisite devotion for which I'm hearing the kathas to gain some spiritual knowledge about hanuman ji and thereby develop some true devotion and faith in Hanuman ji. If I'm going on the wrong track then correct me! Swami, what is the spiritual significance of the moon on Shivji's head. What does this signify? Swami, The Ramcharitramanas starts with Shiv Katha first and then Ram Katha. Why is it so? Swami, what is Your take on the observation of Teej fast or Karvachauth fast? What should be the ideal way of observing these fasts? Though You have told us about the essence of Upavasa earlier, does it apply in these events as well? Please shower Your blissful nectar of knowledge and intoxicate us. At Your feet. Dandvat Namaskaram to Swami and to His beloved devotees!]

Swami replied: You are a patient affected by an illness and Hanumanji is the doctor. Why should you feel pain in approaching the correct doctor for the correct disease? This doctor will cure any illness just like the fire which can burn anything. Have full faith in Hanumanji, who will not find fault with you for your past sin. Realization of the sin, repentance of the sin and non-repetition of the sin completely eradicate not only the punishment of the present sin, but also, all the past sins of that type. Both fire-eye and moon exist on the forehead of God Shiva, which means that both sharp analysis of the sin and cool grace of God are essential in the spiritual path. Rama is the incarnation of God Vishnu. Since God Vishnu and God Shiva are one and the same, as per the Veda, Rama and Shiva are one God only. Every fasting is meaningless unless you have forgotten taking meals due to your powerful immersion in the devotion of God. Such spontaneous and natural forgoing of meals alone is the real fasting.

8. Did Ravana, a liberated soul, enjoy the war with Shri Rama?

[Shri Bharath Krishna Reddy asked: Padanamskaram Swami, Kindly answer the following question of mine. Swami, I have learned that Ravana was a liberated soul playing the role of an enemy of Shri Rama. I have also learned that a liberated soul, being totally absorbed in God, will enjoy both misery and happiness equally. Does this mean Ravana enjoyed the war with Shri Rama? Was he aware that he is a devotee of Shri Rama (God) while fighting with Him? Thank you Swami. Your defective devotee, B. Bharath Krishna Reddy.]

Swami replied: In fact, Ravana was the incarnation of the gate keeper of the abode of God Vishnu. You cannot compare the beginning and the end of Ravana with other demons. But, in the middle part of his life, he is not at all different from other demons because he opted to reach God in three births as enemy. Hence, the whole life of Ravana is just like the atheistic life of any other demon, in which you will fail to pull out something good.

9. Please provide answers for my questions regarding human sufferings and birth on the earth.

[Smt. Anita Renkuntla asked: Jai Guru Datta 🙏 🙏 🙏 🌸 Paadanamaskaram Datta Swamiji 🙏 🙏 🙏 🌸 🙏 I want to seek answers for some of my questions regarding human sufferings and birth on the earth. 1. You said that human birth comes only once and it's precious. At the same time there exists ego and jealousy in humans which has been accumulated over the past millions of births. Kindly help me understand the above points with further clarity.

Secondly, in this very short span of life, a man suffers a lot for health issues. It may be a prolonged illness or bedridden till death. Swamiji, I also remember that if a man is permanently suffering in this world that means he is a sinner forever. All people on the earth suffer in different ways. That means all are sinners, isn't it? How should a the person on the death bed be treated? The two verses on death are given by You. Are the verses of any help in the person's last moments? Kindly forgive me for my mistakes. Jai Guru Datta 🙏 🙏 🙏 At Your Divine Lotus Feet 🙏 🙏 🙏, Anita Renkuntla]

Swami replied: 1. Ego and jealousy exist in human birth as well as in the births of the soul as animal or bird. It is not confined only to human birth. Hence, ego and jealousy get solidified as the soul passes through various births in this world.

2. The two verses given by Me shall be remembered before the death and not on the death bed. The verses say that you don't have any time on the death bed and hence, you have to think seriously before you reach the death bed. The two verses will certainly keep your focus on the true enlightened scene of life and death.

10. Swami, is the bond with the father stronger than the bond with the mother?

[Smt. Chhanda Chandra asked: Swami, please clear my doubt. In the 6 chakras, it is told that the very first Chakra is the Muladhara Chakra which represents the bond with the mother. The second one is Manipura, which is the bond with the father. Like this, six chakras are represented in the body in the upward direction. Swami, does it mean that the bond with the father is more strong than the bond with the mother? If so then why? Is it not the reverse? At Your divine lotus feet, Chhanda Chandra.]

Swami replied: Your question shows that you are innocent like a new born baby. What is the use of calculating the strengths of various hurdles in the spiritual journey to reach God? When you are travelling from Mumbai to Hyderabad, will you compare all the in-between stations? If you compare, what is the ultimate use of such comparison in your spiritual journey? You tell me an answer for this point, then I will tell which bond is stronger between the bonds of parents. When all bonds have to be crossed, there is no use of the comparison between bonds.

Chapter 29

February 07, 2022

O Learned and Devoted Servants of God**1. Is the last part in Your following statement only for spiritual knowledge spoken by a person?**

[Shri Anil asked: "If you say that the omniscient God will always speak the truth that stands any fire test of logic, the reverse of it must be also true, which means that any true statement standing any fire test of logic spoken by any soul must be also from the mouth of God only".

Padanamaskaram Swami, In the above statement, is the last part true only for spiritual knowledge spoken by a person or is it also true when worldly knowledge and scientific concepts are spoken by a person?]

Swami replied: True knowledge means the knowledge that is proved to be true through sharp logical and scientific analysis. The analysis can be through theoretical logic or practical experiments, which are the aids for the establishment of truth. This concept is equal to any branch of knowledge.

2. Why did not God want there to be absolute nothingness?

[Shri Anil asked: Swami, few questions from an internet forum are given below. Please grace Your answers to them. At Your Lotus Feet-anil. Why did not God want there to be absolute nothingness?]

Swami replied: Absolute nothingness should exist beyond God and beyond God such existence of absolute nothingness is impossible because God is beyond everything and nothing is beyond God. This absolute nothingness cannot exist within God because God is the absolute reality.

3. How does karma get carried forward to the next life?

[How does karma get carried forward to the next life? What kind of mechanism stores and executes it in a world which is full with billions of people and each one having his/her unique fate/karma?]

Swami replied: It is a very simple mechanism for the omniscient and omnipotent God.

4. If God knows all about the never ending infinity, then can we say that infinity is a creation of God Himself?

Swami replied: Infinity means never ending. God is unimaginable, Who is beyond the concept of space and due to this, God is neither finite nor infinite. This creation or space created by God, is finite for God. Otherwise, if this creation is also infinite for God, it means that God is not omniscient.

This creation is infinite for us since we or even our imagination cannot touch the boundary of space, which is nothing but the boundary of the unimaginable domain or unimaginable God. If even our imagination touches the boundary of space, God is no more unimaginable.

5. Why does Goddess Parvati need to do severe Tapasya for 1000's of years to get married to Lord Shiva?

[Why does Goddess Parvati need to do severe Tapasya for 1000's of years to get married to Lord Shiva? Why does the greatest love need penance?]

Swami replied: Parvati represents the soul made of inert energy. 'Parvati' means daughter of hill, which is an inert item. Parvati is female representing the soul, which is also considered to be female or 'Prakruti'. God is considered to be male or 'Purusha'. Penance represents the deep analysis about the unimaginable God done by the soul thinking that God is imaginable to deep analysis. When the soul realizes the true nature of God, the ego of the soul drops out and God shows grace on the soul. God merges with the soul to become mediated God and this merge can be interpreted as marriage between God and the soul. The love of the soul towards God is the real devotion of the devoted soul.

6. Why is "Guru Granth Sahib" a holy book?

[Why is "Guru Granth Sahib" a holy book? As it is made by a man, then why do they call it a Holy book? (Guru Granth Sahib is the central holy religious scripture of Sikhism).]

Swami replied: Any religious scripture is the word of God and hence, every religious scripture is holy.

7. If You are confronted by armed Muslims and are given an option to convert to Islam or fight and die, what option will You take and why?

Swami replied: I will convert Myself as a Muslim even before they attack Me on hearing that they are coming to attack Me. By this, I will avoid unnecessary stress for the Muslims in attempting to convert Me into a Muslim. When I am converted into a Muslim, I have not changed in any way because Islam is also a religion accepting the existence of God and there is no trace of atheism in any religion. There is no need of any attack to change Me or to resist any change because the conversion of a soul from one religion into another religion is not the conversion of a theist into an atheist!

8. Where in Vedas or Gita, is it suggested to respect all other religions like Islam, Christianity, Sikhism etc?

Swami replied: When the Vedas were written by ancient sages, these words like Islam, Christianity etc., were not born at all. How can you then

expect the usage of such words in the Vedas? Existence of other thoughts about God, which are the other religions, were mentioned in the Veda as '*Ekam Sat viprā bahudhā vadanti*'. This means that the same one truth is spoken in various ways by various scholars.

9. If God is perfect and never makes mistakes, why did He regret creating humanity and cause a flood?

[If God is perfect and never makes mistakes, why did He regret creating humanity and then cause a flood in Genesis 6:5 and Genesis 6:6?

5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 The Lord regretted that He had made human beings on the earth, and His heart was deeply troubled. 7 So the Lord said, "I will blot out man whom I have created from the face of the land, man and animals and creeping things and birds of the heavens, for I am sorry that I have made them."]

Swami replied: All these statements indicate that the creation is giving the real entertainment to God, which is the main purpose of creating this creation. Entertainment is always in various ways just like a film show seen by us. God gave free will to the bored children-souls along with serious rules to be followed by the souls for the sake of universal discipline. When the souls crossed such rules, the divine Father says such statements due to His divine love on His children.

10. Is Satan a theist or an atheist?

Swami replied: Satan is the personification of the free will of souls after crossing the disciplinary rules framed by God. Satan is the embodiment of the ego and jealousy towards God based on the wrong side of the awareness of souls.

11. Is Jesus truly wrong to suggest turning the other cheek and walking the extra mile with a person who ask for it?

Swami replied: It is not the question of right or wrong. It is an effort of the Divine Father to change the hearts of His issues due to unbounded love towards His children. The Father is omnipotent and omniscient and hence, this does not represent the weakness of the Divine Father. If the Divine Father just wishes, all the souls in the creation will disappear permanently in a fraction of second! This must not be forgotten by us.

Chapter 30

February 08, 2022

O Learned and Devoted Servants of God,**1. What is the meaning of the statement of Ramana Maharshi ‘if a big elephant is tied down in a small hut’?**

[Shri G Lakshman asked: Padanamaskaram Swami, I came across an interesting article, while reading the life of Sri Ramana Maharishi. I reproduce the excerpt from it. Kunjuswami was serving Bhagavan Sri Ramana Maharishi as an attendant, he found Bhagavan’s body and head were shaking and faltering and so, he asked Bhagavan, “Bhagavan, although only in middle age, strangely enough, has a shaking of the head and of the body necessitating the aid of a stick for walking. What could be the reason for it?” Bhagavan replied, with a smile, “What is there so strange in it? If a big elephant is tied down in a small hut, what else will happen to that hut except troubles of all sorts?

Please clarify the following doubts and excuse me if I have mentioned anything wrong. It’s a known fact that human incarnations have undergone pain and sufferings of their devotees, but what did He mean by “If a big elephant is tied down in a small hut”? Was He referring to the presence of Datta in the quantitative sense? At Your lotus feet, Your servant, G Lakshman]

Swami replied: The stick in his hand represents that every soul must take the support of God irrespective of its strength and efficiency. If the big elephant, which is God, is tied in a hut, which is the poor human medium, the hut will be safe as long as the elephant stands still. The hut shall not get ego because the hut is just inert before the elephant having awareness and lot of potency. This means that as long as the human being component of the human incarnation is not affected by ego, the elephant will stand still. If the hut or human being is affected by unnatural ego, the elephant or God starts moving and the hut will be in trouble. The example for this is Parashurama, Who got ego after killing all the kings and was insulted by another human incarnation, God Rama, Who never got even a trace of ego. Sage Ramana Maharshi is the incarnation of God Subrahmanya and neither He needs a stick nor is the vibration of His head basically real. All that was shown by the Sage was only to preach souls about total surrender to God without self-ego.

2. How can I mould myself in the spiritual path?

[Smt. Archana Shukla asked: Padnamaskar Swamiji 🙏 Help me Swamiji to control my mind. There are lots of conflicts in my mind. I want to be away from my worldly problems but I can’t. There are two parallel thoughts going on. You are always there in my mind as well as in my thoughts but in practice I am doing nothing. I want to

do but still I am doing nothing. I can't concentrate. Whenever anyhow, if I forcefully manage to do, after two to three days, I end up again in worldly problems. There is no consistency. Help me control my mind. Tell me how I can mould myself in the spiritual path. There are lots of things which I can't express but You know everything. Help me Datta. At Your lotus feet, Your servant, Jai Guru Datta 🙏 archu]

Swami replied: Your words are like the words of a girl trying to learn riding a bicycle. During the learning period, all these problems are inevitable to any soul. By practicing detachment from the world through attachment to God and continuous effort in practice, you will cross over all these problems and reach perfectness. The same question was put by Arjuna to Krishna in the Gita and Krishna replied that practice and detachment will help to get the solution. Your name is Archana, which is almost similar to Arjuna! My original name is also Krishna!! Hence, the advice must be the same.

3. How could the sage Atri, being in a male body, overcome all three types of ego?

[Shri Bharath Krishna asked: Padanamskaram Swami, How could sage Atri, being in a "male body", have overcome all three types of Ego? Your defective servant, bharath Krishna]

Swami replied: Since Atri could overcome the three types of ego, he was called as Atri. Had he not overcome the three types of ego, he would have not been called as Atri. The three types of ego does not include the basic male gender ego, which is the seed. The three types are only the projected effects. He is also called Atri since he denied the three separate Gods. You must remember that God Rama asked the male sages to take birth as female Gopikas in order to get rid of the basic male gender ego.

4. How is ahamkara an antahkaranam?

[Shri Ganesh V asked: Padanamskaram Swamiji, how is Ahankara an Antahkaranam? In some discourses You have mentioned that it is an Antahkaranam because the basic awareness can know the I-thought. In that case, only the I-thought can realise that I am having another I-thought. So, I am confused. Here, what is basically awareness and what is the distinction between awareness and its instruments; especially the basic ego. At Your divine feet, Ganesh V]

Swami replied: Basic awareness is not I-thought. It means only the basic capacity of non-inertness, which is capable of noting something including itself. Notice of self is not an I-thought because the basic capacity is not projected as its mode or as thought. The notice of I-thought is a perfect I-thought. The awareness of the notice of I-thought can also exist. This basic I-thought is one of the internal instruments or antahkaranams, which shall not be misunderstood as ego or pride.

5. Kindly reveal to me, who is Lord Subrahmanya?

[Smt. Sudha asked: Padanamaskaram Swamy. Thank You for giving me the four-fold fortune Swamy. Thanks for being with me always Swamy. Devotees are often advised to worship Shri Anjaneya and Shri Subrahmanya to get rid of their worldly hurdles. Lord Hanuman as the best servant of Human incarnation Shri Rama, is a role model for the human race. Kindly reveal to me, who is Lord Subrahmanya? How to understand His Holy characteristics? What is the way to please Him?]

Swami replied: Lord Subrahmanya is the divine power of God Shiva. Hanuman is also the incarnation of God Shiva. God Shiva is the destroyer of the entire creation when that time comes. Hence, any force in this world is afraid of God Shiva. Hanuman controls the planet Shani since Shani was liberated by Hanuman while He was burning the Lanka city. Subrahmanya is the internal form of planet Kuja and also the controller of the two shadow planets called Rahu and Ketu due to the commonality of the external nature of serpent. The serpent also represents the mind, which is the main responsible faculty of worldly sufferings. Shani is Jñānakāraka helping to receive the correct spiritual knowledge. Ketu is Mokṣakāraka, who gives liberation from the worldly bonds that are responsible for every mental suffering. The actual power of Shani is Hanuman and the actual power of Ketu is Subrahmanya.

6. How do I detect my own faults in performing worldly duties?

[Swamy, please enlighten me with knowledge of self-assessment, by giving the way to detect my own faults in performing worldly duties, both in family and also in social life? How to overcome them? In spite of these defects, how can I focus on Your lotus feet every second without destruction, improving from an on-off mode. Always being at Your lotus feet, Sudha.]

Swami replied: Your problem itself contains the solution. When you are concentrating on a film on TV, do you recognize mosquito bites? Similarly, when you concentrate on God, how can you have the awareness about the world? Will God not look after your responsibilities? Will He get the blame that because of your concentration on Him, your responsibilities are spoiled?

7. Are devotees totally surrendered to God also the human incarnations of God?

[Ms. Laxmi Thrylokya asked:- Certain devotees, who are totally surrendered to God are also called as God. In such case, are they also the human incarnations of God?]

Swami replied:- The devotees totally surrendered to God are not God because they become Gods of God! God becomes the servant of such totally surrendered devotees. There are two meanings for the statement “you are X”.

(i) In one sense, you have become exactly 'X' in all angles and this sense is called '*Tādātmya prathamā*', which means that there is no trace of difference between yourself and X. (ii) In the other sense, you are under the full control of X in all angles and this sense is called '*Tadadhīna prathamā*'. In the case of human incarnation, when God merges with a selected human devotee to become incarnation for certain welfare work of the world, the first sense applies. In the case of totally surrendered devotees, the second sense applies because such devotees are totally under the control of God. However, this does not mean that other souls are not under the control of God. Due to free will given to all souls, God follows the norm of the free will, which is not mandatory for God. If God feels that the soul is crossing the given boundaries of free will, God will control such a soul immediately cancelling the facility of free will given to that soul completely. When the Veda says that this world is God (*Sarvaṃ khalvidaṃ Brahma*), the second sense shall be taken to mean that the entire creation is under the control of God. While writing the documents regarding a property we mention east:- Rama; south:- Krishna etc., it means the eastern boundary is the property under the control of Rama and not Rama Himself. This is an example for the second sense of first case (Prathamā vibhakti).

8. Will the devotion increase by praying to God for more and more time, day by day?

[Ms. Laxmi Thrylokya asked:- People advise that if a devotee puts effort in praying God for more and more time day by day, the devotion will increase. Is it correct because You say that the devotion must be natural without any applied force or effort?]

Swami replied:- The inert action increases the non-inert quality of awareness and the non-inert quality of awareness that is continuously thought increases the inert action. Both are mutually complimentary to each other. Non-inert quality of stealing increases with the inert action of stealing done continuously (*Karmānusāriṇī buddhiḥ*). Inert action of stealing continuously increases with the non-inert quality of the thought of stealing (*Karma buddhyanusāri ca*).

The natural process can include both these concepts and it is quite possible that natural interest may be developed by putting effort in spending more time forcibly though initially the interest may not be naturally developed. In course of time, natural interest may be developed since the beginning of any effort contains defects like the smoke covering the fire in the initial stage of lighting a fire (*Sarvārambhā hi doṣeṇa*— Gita). But, this concept may not be correct in all cases. Moreover, increasing the time of prayer gradually is a mechanical process only and does not create real interest

in God because there is no extra reason to create the natural interest in God. If you want the real natural interest in God, you must study more spiritual knowledge about the personality of God, which will increase the attraction towards God even in the absence of aspiration for any fruit in return from God. Such natural interest created from the knowledge of God is real and permanent. The increased interest by simple increase of the duration of prayer is not very much significant in developing the real and permanent natural interest. This concept of action and quality may apply in doing merit and sin in Pravritti, but, this concept is not very effective in the case of Nivritti. The aspiration for fruit in return may increase the natural interest in God, which is not at all useful in Nivritti because God is a very unique special personality of pure truth and real love.

Chapter 31

February 09, 2022

O Learned and Devoted Servants of God,**1. In the recent Satsanga, You explained the significance of role played by Rahu & Ketu. Please give an elaboration.**

[Shri Anil asked: Padanamaskaram Swami, please answer the following questions-at Your Lotus Feet -anil. Swami, in the recent Satsanga, You explained the significance of the role played by Rahu & Ketu (race of demons), Sani (Saturn) and Mars in giving salvation to a person. I request You to give an elaboration on the same as a discourse.]

Swami replied: Please read the answer given above.

2. Why are fried blackgram and horsegram given as a remedy to please Rahu and Ketu respectively?

Swami replied: These aspects come under astrology, which is a subject belonging to the sayings of great devotees like sages and their devotion is always linked with the unimaginable domain. Here, the general concept is to donate food to hungry beggars. The specific nature of a grain related to a planet is not very important and can be followed because such following is not going to affect the basic concept. If the basic concept is affected, then, such statement can be rejected as an insertion of some mischievous person in the scriptures written by the sages. Even if you neglect the specific selection of grains in relationship with a planet, it does not matter that much if you offer some food to a hungry beggar in the name of God. In the name of unimaginable God, atrocities and exploitations shall not take place. If there is no such basic danger, following what the sages said literally does not matter at all. You can take the aim of the sages as donation of special food items prepared from specific grains instead of the routine food which the beggar gets almost everywhere.

3. Can we worship God on behalf of a suffering person?

[Swami, You mentioned that “When a person becomes sick and is unable to perform the ritual of worship to God (Sandhyāvandanam), he can request other person to do the same on his behalf and get its fruit through mutual consent”. This rule is applicable for the meritorious deed of worshiping God. Can we extend this rule for the case of a suffering person who is suffering due to his/her past sin; so

that by mutual consent the suffering can be taken by other person? Why is this not applicable and not happening in real life?]

Swami replied: The facility mentioned is applicable only in performing prayers to God in inevitable circumstances. This cannot be extended to any other side since the rule itself has its own confined boundaries.

4. Why did not Krishna mention the dance of Gopikas in Gita?

[Why is the dance of the Gopikas with Krishna not mentioned in the Gita, whereas it is fully devoted to the interaction of Krishna and Arjuna?]

Swami replied: The case of the Gopikas is a very crucial subject dealing with a lot of intricate analysis and hence, that topic was not mentioned at all because everybody knows that such a topic shall be discussed in lot of depth because everywhere the truth can be very easily misunderstood and exploited. Even then, the background concepts related to that topic called sweet devotion or Madhura bhakti are clearly mentioned like total surrender or '*Sarvasva Śaraṇāgati*' (*Tameva Śaraṇam gaccha, sarva bhāvena bhārata, teṣam nityābhiyuktānām, Manmanā bhava..., Ātmānam rahasi sthitah, Rahasyam hyetaduttamam* etc.). The word 'Yoga' is the main background of the Gita, which fundamentally means the union with the mediated God like Krishna, Who is the contemporary human incarnation only. Even in the Bhagavatam, when King Parikshit raised this topic, the Sage Shuka avoided the explanation, which is very complicated and simply told that Krishna is God and shall not be imitated. It is said that understanding the true explanation of this topic is the fire test for the spiritual knowledge of scholars (*Vidyāvatām bhāgavate parīkṣā*). Now, the IQ of humanity is very much increased compared to the past and hence, God Datta has now given the explanation of that topic in detail. Please do not misunderstand that Datta Swami gave that explanation. Datta Swami is just a mike before the mouth of the invisible God Datta. It is the same God Datta, Who kept silent to give the explanation in the past and it is the same God Datta, Who has given the explanation in the present time. The reason for His silence in the past was the fear of misunderstanding due to not much developed scientific IQ then, due to which the truth would have been twisted and misused by the souls in the past. This means only that the scientific and logical capacity of sharp analysis has increased a lot over generations to understand the exact crucial truth. Certainly, the morality of ancient humanity was very high than the present humanity, but, to understand the crucial truth that was not much helpful. When truth is not understood in

the beginning theoretical phase, the wrong application in practice will result with certain authenticity and confidence mistaking the misunderstood truth as the absolute truth. Today, that problem in theoretical phase does not exist due to increased IQ. Today, people will certainly understand the absolute truth even though they may reject the truth voting for the immorality. But, in the past, the truth could not be understood in the beginning itself and the misunderstood truth might have been implemented in practice believing it as justified concept. Due to the lack of understanding, if a sin is implemented, the people can't be held responsible. But now, people can very easily understand the truth and if they implement the sin, they are fully responsible. Due to this reason only, the explanation was not given by Sage Shuka in the Bhagavatam when King Parikshit asked this question. Even though God told that He is responsible for knowledge and ignorance of souls (*Mattassmṛtirjñāna mapohanam ca* - Gita) this statement belongs to the time in which free will for souls was absent. When free will is given, the soul is responsible for both knowledge and ignorance. Ancient people without free will were highly moral and the modern people with developed IQ and full free will are highly intelligent and self-responsible!

5. Did Krishna dance with Gopikas who came in groups? In such a case some jealousy would have arisen in some Gopikas towards others?

Swami replied: It is quite natural. What is there to be astonished?

6. Did Krishna suffer the sins of Gopikas secretly?

[Krishna suffered for all the past sins and also the sin of illegal sex of Gopikas. Jesus also suffered for sins of His people, but in public. Did Krishna suffer secretly? Kindly elaborate the difference.]

Swami replied: Krishna also has shown the punishment of a sin for the sake of the public even though, it is not actually a sin. Killing Vali hiding behind a tree is not a sin. Even then, He suffered the punishment treating it as sin for the safety of the public. He did not argue it as merit, but, underwent punishment in public for the sake of preaching the public. All the punishments are given in the upper world called hell, which is called as Bhogaloka or the place of getting fruits and this earth is called as Karmaloka or the place of doing deeds with certain exceptions like fruits of intensive deeds. What Gopikas did was not sin at all as proved by the elaborate logic given already. Even though it is not a sin and in fact, it is the highest merit, God treated it as sin for the sake of the safety

of the worldly life or Pravrutti. We have several instances of sufferings of human incarnations of God Datta, which are the punishments of the sins of His devotees. In fact, Jesus is also one of the human incarnations of God Datta or Father of Heaven only.

7. Can a person go to the Incarnation and ask for a miracle or wait until He shows a miracle?

[Shri Bharath Krishna asked: Padanamskaram Swami, While listening to yesterday's satsang, I got this doubt. In Thrailokya Gita chapter-12, You said that in order to filter the fake human incarnations from Genuine Human Incarnations of God, the preliminary test is to see if He/She can do miracles. So, if a person comes to know from a devotee that so and so person is an Incarnation of God, then can such person go to the Incarnation and ask Him to show a miracle or wait until the Incarnation shows a miracle? Kindly answer this question of mine Swami. Your defective servant, bharath krishna.]

Swami replied:- You people shall know to take the implied meanings of the words and not to take only literal meanings of the words. The word 'see' does not mean to see something with your eyes only, which is the literal meaning. Suppose, somebody says "you see whether such and such student is up to the mark or not". The word 'see' in this sentence means not to see the student with your naked eyes. It means that you shall examine the caliber of the student by testing him in the subject. The word 'see' means 'to know' (*gatyarthānām dhātūnām jñānārthakatvāt*). This means that you shall inquire the devotees whether the human incarnation has performed any miracle, at least once! Even Rama, performed one miracle of turning the stone into lady. When you have heard it from genuine people, it is as good as you have seen it with your eyes.

8. Which version in English of the Bhagavad Gita has accurate commentaries?

[Juan Rodriguez asked: Thank you for this email and information. I have a question, which version in English of the Bhagavad Gita has accurate commentaries? Respectfully, Juan Rodriguez]

Swami replied:- The Bhagavad Gita can be read through any simple translation of the text without addition of any extra commentary. First, you read the true translation of the original text word by word. Then, you will not be confused and biased by a specific toxic injection. After reading the translation word by word, try to think about the concepts with the help of your own sharp analysis. If you get doubts, you can ask Me.

9. Can we assign some authority to Yoga in the line of the Chakras etc.?

[Shri J.S.R. Prasad asked:- It is said by people that several spiritually enlightened people have spoken about the Kuṇḍalinī and Cakras. Can we assign some authority to Yoga in the line of these Cakras etc.?)

Swami replied:- The word ‘Yoga’ is famous, which strictly means the union with the contemporary human incarnation of God in the case of humanity. The energetic incarnation, which is relevant to the upper energetic worlds only, is not relevant to humanity. Unimaginable God or Parabrahman is without medium and is beyond even imagination since He is beyond the concept of space and time. Union with God Krishna is the meaning of the word ‘Yoga’ and this is the main background of the Gita sung by Krishna. The Cakras or whirlpools are the hurdles on the way while swimming the worldly ocean, which are nothing but the fascinations of the soul towards the worldly bonds. Liberation from these hurdles is called salvation. The attachment to God in human form is the main cause for the detachment of the soul from all the worldly bonds. Mind is a mode of awareness and awareness is nervous energy in the form of waves and this indicates the serpentine motion by which the worldly bonds are not surpassed directly but in a curved way. Since the goal is God, it is not a Pravrutti sin. If we take the real essence represented by these Cakras, Kuṇḍalinī etc., we can keep the picture as it is. But, if we don’t follow the represented essential meaning, carried away by the picture only, the picture is fully a waste because the picture is not real since it is only imaginary as comparison for better understanding. You must note that neither the Gita, nor the Upanishads nor the Brahmasutras mention about these words since these words are only imaginary selected for comparison to understand the spiritual path in a better way. Due to the attraction towards the bond with God, all the worldly bonds are dropped. Yoga means the union with God due to tremendous attraction towards God. Moksha means the spontaneous drop out of these worldly bonds due to the tremendous attraction towards God.

10. Is there any Sattvic quality to be favored and are there any Rajasic and Tamasic to be abandoned completely?

[In the three qualities (Sattvam, Rajas and Tamas), is there any specific quality like Sattvam to be favored and are there specific qualities like Rajas and Tamas to be abandoned completely? In the explanation please throw Your concentration on food items related to these qualities as described in 17th chapter of Gita.]

Swami replied:- Sattvam is knowledge based on awareness. Rajas is power and work based on inert energy. Tamas is static nature based on inert matter. All the three are important fundamental constituents for the creation. These three qualities are represented by the three divine forms of God (Trimūrti). If you stand in this angle, all the three are equally important and all the three divine forms are equally sacred. Sattvam is based on sharp analysis and discrimination. Rajas is dynamic action. Tamas is sleep for rest. All the three are important.

If you take a different angle, which is that these three represent different qualities of awareness, only Sattvam is good whereas Rajas and Tamas are bad. Since Rajas and Tamas are inert, the non-inert qualities of awareness influenced by these two inert qualities naturally include ignorance that is related to inert nature. Sattvam being fundamentally awareness is always without ignorance. A quality means property, which may be inert or non-inert. Burning is the quality of fire and this quality is inert. Analysis is the property of intelligence and this property is non-inert. Hence, the word quality shall not be confused as mere inert or non-inert.

Regarding food items, they are classified into three types based on Sattvam, Rajas and Tamas. In this topic, the word ‘quality’ means the inert quality of the inert food item. All the food items good for good health are termed as Sattvic foods. Good health gives good thoughts and in this way, the good inert quality is influencing the non-inert good thought. The crucial point here is that an inert item causing good physical health promotes good mental health also since body and mind are inter-related. This concept brings the junction of inert items and non-inert thoughts of awareness. By this, we should not confuse that inert and non-inert phases are one and the same. If you are eating wheat food, it does not bring any disturbance to the good health, by which a peaceful physical body results that helps the formation of peaceful, mental behavior. By this, one shall not mistake that wheat is directly converted into good mind. For example, if one eats chilies, lot of physical disturbance appears leading to emotional thoughts. The chilies are not directly related to the specific nature of the thought. Of course, the food or matter is converted into inert energy and which is again converted into awareness in the functioning nervous system. This is a direct conversion in a fundamental way. But, a specific food item converting into a specific quality is not like this fundamental conversion. What I mean is that the wheat is not directly converted into Sattvic quality and the chilies are not directly converted into Rajasic

quality. In these conversions, there is an intermediate state called good physical health or bad physical health. This intermediate stage generates the quality. Since wheat gives good physical health, good Sattvic quality appears. Since chilies generate disturbed physical health (bad physical health), such state of physical health generates bad Rajasic quality. When inert energy is converted into awareness such intermediate state is not required. On the basis of the overall way, we can say that food generates not only awareness but also the specific qualities. Of course, food directly generates various physical tissues of the body. The living being as body, individual soul (bundle of qualities) and soul (pure awareness) is the modification of food only and hence, the Veda says that the total living being is from the food only (*Annāt puruṣaḥ*).



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)