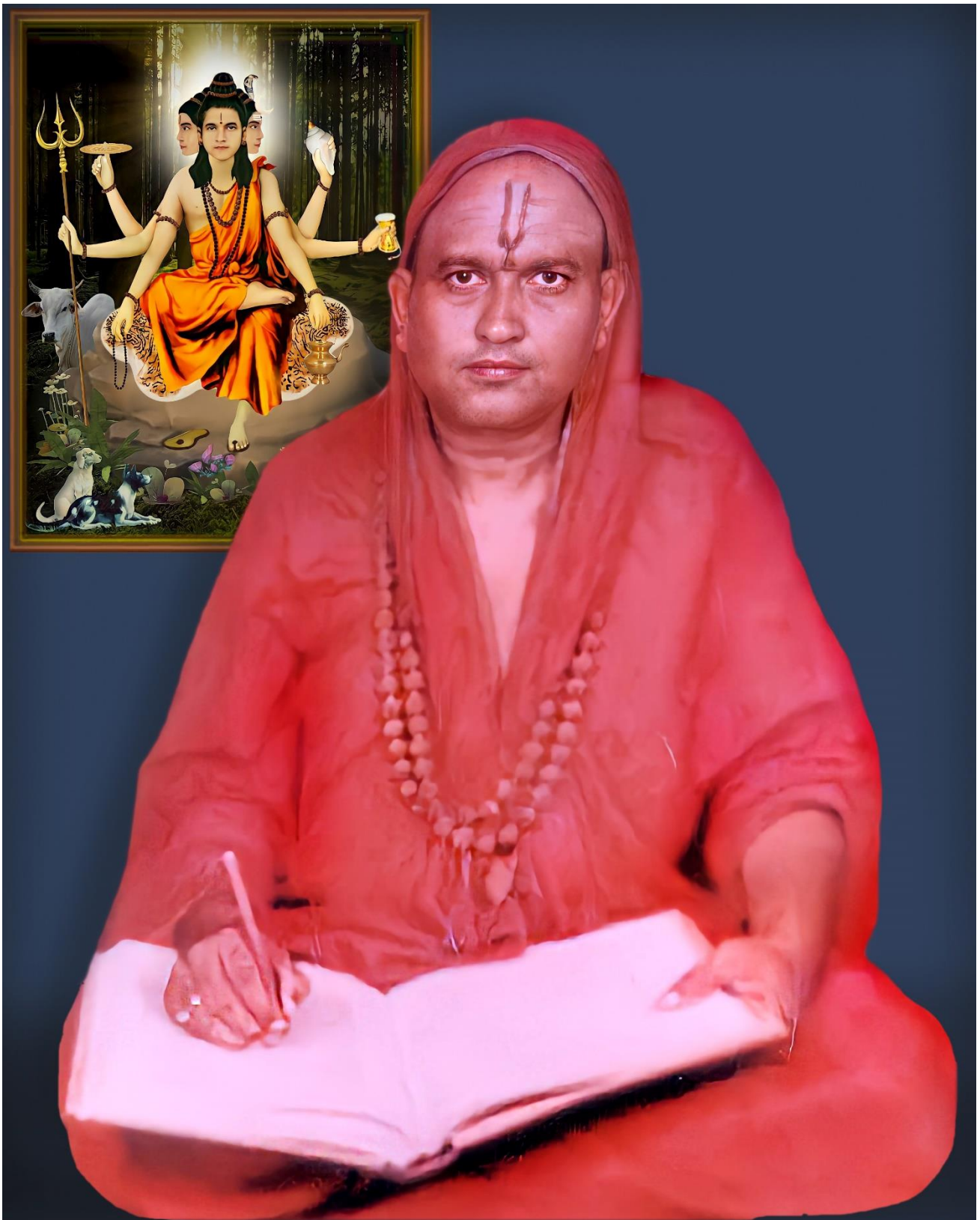


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 41]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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CONTENTS

Chapter 1	1
1. Is it possible to correlate all world religions in view of the violence existing in some world religions?	1
2. Why does God not give salvation to all souls?	6
3. Is destiny playing an important role in putting in spiritual effort (Saadhana)?	6
4. What is needed for salvation? Is it knowledge, devotion, or practice?	7
Chapter 2	8
SATSANGA ON GURU PUURNIMAA (03-07-2023)	8
1. Why did Lord Krishna allow Ayanaghosha to marry Radha? Was it not a sin on the part of Ayanaghosha?	8
2. Why do we need to practice justice when gender bias exists here as well as in the upper worlds?	10
3. What is the difference between faith and devotion? Is faith the initial stage of devotion?	12
4. Can we say that I have faith in God's administration, then will it be justified?	12
5. What is true Shiva Saadhana?	13
6. Can we consider all other forms who act as servants of God Datta as God Datta Himself?	14
7. Is the energy with which a human being is made different from subtle cosmic energy?	14
8. How to check one's progress in spirituality for encouragement?	15
9. Swami, what is Brahma muhurtam and what is its significance and when we say saadhana, what steps are to be done to reach God?	16
10. What should we do to digest the knowledge?	19
11. Swami, when You incarnated as Vamana avatara, You took three steps to suppress down King Bali.	19
12. Is it necessary to think of God as one of the relations like son, father etc.?	20
13. How to differentiate the command from the test of God?	21
14. How does one surrender the mind to God?	22
15. Is mind and soul the same?	22
16. Can I beg You to control my mind and help me in serving You?	23
17. Is it correct to leave the curing of the disease of ego and jealousy to God?	23
18. Swami, God Kaalabhairava is there to clean our soul. Isn't it?	25
19. Why is Radha more revered than Rukmini, although Rukmini did more practical service to God Krishna than Radha?	25
Chapter 3	28
1. Is the suffering of Jesus for the sins of all souls or only His real devotees?	28
2. Does 'Jnaanaagnih...' mean the destruction of sins by knowing knowledge alone?	29
3. Please clarify the word 'life' in view of respiration.	30
Chapter 4	32

1. How can we involve in worldly activities while simultaneously being attached to God?	32
2. Why did Sitamma love Lord Rama so much and even Mandodari respect Lord Rama?	32
3. Please explain about the Brahma paadartham present in Puri Jagannath temple?	33
4. How can a soul become Devata Murty?	33
5. Will the blood convert into a green fluid if siddhi is achieved in penance?	34
6. Swami, please enlighten me about the word 'japa'.	34
Chapter 5	36
1. Please correlate the opinions of Sage Paaraasharya, Sage Garga, Sage Shandilya and Sage Narada on devotion.	36
2. Why does Gita not speak about Chittam in the context of paraa prakriti?	37
3. When You suffer for the bad fruits of devotees, how will the human being component be affected?	38
4. If the human being component should also undergo, then nobody wants to become the Human Incarnation. Please explain.	39
5. Please scold me Swami, I am not using time for Pravritti and Nivrutti.	39
Chapter 6	41
1. Please clarify more about the change of one type of bond with God with another type of bond?	41
Chapter 7	43
1. Shall we retort a person in the same way that a person attacks our religion with vulgar language?	43
2. Why is paraa prakruti called the best?	43
3. Will para prakruti change in any birth?	44
4. Why did Krishna preach to Arjuna only once, whereas Jesus preached throughout His life?	44
Chapter 8	45
1. How do I overcome self-projection and ego?	45
2. How has the human race continued from Adam and Eve?	45
3. How can I get Datta darsana?	46
4. Why did Lord Krishna teach such important knowledge to Arjuna alone?	46
5. What is the meaning of the following statements of the Bible?	47
6. When others' misery becomes the cause of my happiness, what's the remedy?	47
7. What is the difference in the way God and ghost merge in human beings?	47
8. Is it correct to put others problems in front of You and ask You to solve them?	47
Chapter 9	49
1. Swami, You told that Your father brainwashed You to not worship God Datta. Please elaborate this.	49
2. "If you touch God Datta, you will become ash. Don't touch God Datta. Please elaborate this.	49

3. Swami, You are pained when people say “Datta Chinnam”. Please elaborate this.	49
4. Why did Jesus say that those who want to follow Him has to hate one’s father, mother, children and one’s own life?	50
5. Please elaborate the following.	50
Chapter 10	51
1. Is doing good deeds important and not God? Please explain.	51
2. What is the advice to a householder, who is unable to solve family problems?	52
3. Does this not come under the aspiration of some fruit in return from God?	52
4. Is a person interested in materialistic benefits greater than one trying to know God?	52
5. Should we treat the human component in Human incarnation also as God?	53
Chapter 11	56
1. Where can I find Shri Datta Swamy Ashram to do service?	56
2. What is the meaning of Your statement, 'I am just the reflection of the devotee'?	56
3. How is Lord Rama greater than Satya Harishchandra?	57
Chapter 12	58
1. Why did Paramahansa ask Dayananda whether He had permission from God to propagate knowledge, as both were incarnations only?	58
Chapter 13	59
1. How to come out of past bad experiences and their emotional grip on the mind?	59
2. What are Brahma Tandav, Vishnu Tandav and Rudra Tandav?	59
3. The Incarnation and His photo are the same. Is this for the devotees, who worship the human form of God?	60
4. Why is the merging of God again required in Your case and in other cases where He already merged in the mother's womb itself?	60
5. Can the merging with the climax devotee be considered as a miracle once it has taken place as He becomes God Himself from that moment?	61
6. Can we treat the climax devotees as God?	61
7. What is the difference between the love of Sati and Radha?	63
8. What is the meaning of hrudayostho Janardhanah?	63
9. Why was the crowd very adamant about giving punishment to Jesus?	63
10. What is the meaning of “world cannot hate you but hate Me”?	63
11. Why did Jesus tell not to call anyone on earth as father?	64
12. How is awareness in dream, the knower and known object and cannot be called Brahman?	64
13. Did God incarnate continuously in upper-world also as in human world?	64
14. Swami, who is atmadarshi?	65
15. What is meant by Chaitanyam? Are atma, jeeva and chaitanyam mean same?	65
16. Please explain the meaning of the following verse of the Gita.	65
Chapter 14	67

1. What is the significance of reaching God in 7 births as a devotee or in 3 births as an enemy?	67
2. Do the remedies like Puja or wearing stones really have an impact?	67
3. What is the reason for a Yogi to become Yogabhrashta?	67
Chapter 15	70
1. Will the thought in the last moment of death decide the future birth?	70
Chapter 16	71
1. You said Para Prakriti is pure awareness. You also said Para Prakriti when joined with Cittam is again Para Prakriti. How?	71
Chapter 17	73
1. How should one respect the climax devotee without polluting one's love towards the Incarnation of God?	73
2. Why does the Gita say to find dynamism in a static state and vice versa?	74
3. Why did Paramacharya say that whatever is there in the snake, same thing exists in Him also?	74
4. Will salvation happen only after learning complete knowledge?	75
5. Should a soul expect salvation?	75
6. Will the salvation of the soul fall under nivrutti?	75
7. Is salvation possible without the contemporary human incarnation?	75
8. When the majority follows the worldly line, how will the minority follow the spiritual line?	76
9. What is the significance of the merging of God Datta with You in Srisailam?	76
Chapter 18	78
1. Do we blindly follow the order given by the human incarnation or analyze it?	78
2. Is the practice of Visarjanam done during festivals correct?	78
3. What is the difference between Brahma and Martya Lokas when You always exist in both the Lokas?	79
4. Which among the following three options in the service of God is the best?	79
5. Will the wife get a share the good fruits of worship done by the husband in Nivrutti?	79
Chapter 19	81
SPECIAL NOTE.....	81
1. Several doubts are coming in our spiritual discussions. What shall we do?	81
Chapter 20	82
DISCOURSE BY SHRI DATTASWAMI IN SATSANGA	82
Subtle Affect of Ego and Jealousy	82
Spiritual Politics	83
Reason For The Common Media Repulsion	85
Spiritual Economics	87
Spiritual Science	87
Chapter 21	90

1. Some of my relatives do not accept the contemporary human incarnation. What shall I do?	90
2. How to eradicate worldly qualities and attain divine qualities?	90
3. Is it not the selfless service to God our goal?	91
4. What is the purpose of my life?	91
Chapter 22	92
1. If souls are not reformed, is it justified to kill the souls as a last resort?	92
Chapter 23	94
1. Will all qualities go away when Kalki gives the shock treatment to living beings?	94
2. Is it justified to do sins and escape the punishments through worship?	94
Chapter 24	96
1. Devotees get pained seeing the Sadguru suffering for their sins. What is the solution?	96
Chapter 25	98
1. How can space be pervaded by God?	98
2. a) Please correct me if my following understanding of Your knowledge is incorrect.	98
b) I don't have the confidence of overcoming my attachments. Can I avoid marriage?	99
c) Is it guaranteed that those who want a spiritually supportive life partner will certainly get one?	99
d) Is it a good idea to marry a life partner with more spiritual interests than me?	99
e) Can one remain unmarried if a suitable life partner is not obtained?	99
3. How long can injustice be tolerated?	99
4. How to convince a devotee that You are incarnation of God?	99
5. Only Bhima got salvation, but he was a dullard with full of ignorance (Kashi Geeta). Do enlighten me with some more clarity.	100
6. Is not the knowledge of God foremost important for a beginner in the spiritual field?	100
7. a) Can devotees discuss spiritual knowledge among themselves without Your permission?	100
b) Are devotees' discussions the same as Vivekananda propagating spiritual knowledge in World Parliament?	101
c) If devotees discuss among themselves and try to understand the logic given by You, will that be alright?	101
d) What shall we do if some new points come through in the discussion?	101
e) If the knowledge is discussed with a new person, is it propagation without Your permission?	101
f) Can we not say the knowledge that makes us feel more attracted towards You (God), is the true knowledge?	101
g) Can this attraction happen through wrong knowledge also? If somehow it happens, what to do?	102

h) Can a devotee share his understanding of his Sadguru's knowledge with others without any ego?	102
i) If a devotee approaches another devotee to understand the knowledge, what shall the devotee do if he has no permission?	102
j) What is the difference between propagation and discussion? When we discuss among co-devotees, is it propagation or discussion?	102
8. Why did Paramhansa say that "if Swami Vivekananda identifies himself, he will leave the world"?	102
9. What are samadhi and mahasamadhi? What is the difference between these two?	103
10. Radha said that her pride belonged to Krishna. What does it mean?	103
11. Does climax devotee mean only the devotee, which becomes incarnation?	103
12. Can I have oral discussion of Your knowledge with my wife and other family members?	103
13. Will the statement 'Vaishvanaro bhutva..' mean the temporary entry of God in all living beings?	103
Chapter 26	104
1. a) How to come out of the ego and jealousy?	104
b) In what way shall a devotee analyse himself/herself at least in conscious level if not in the subconscious level?	104
c) What shall be the proper way for a devotee who wants to be on the spiritual path forever?	104
2. Sometimes, the Incarnation exhibits bad qualities to test devotees. One may assume Him a bad human being and avoid service. How to avoid this?	105
3. What is the meaning of the word 'Govindaa'?	105
4. Was time really stopped during the preaching of the Gita?	105
5. a) Our consciousness cannot identify the rise of ego and jealousy. Does it mean that this problem can never be eradicated?	105
b) If some devotee wants to eradicate it at the root level itself, even in the subconscious level, what is to be done?	106
c) Suppose one devotee really wants to praise another devotee, can we not do that? What is the correct way to praise then?	106
d) In that case, the devotee, who is being praised, may get an idea of poisoning him/her by good words. Will it not give rise to another problem?	106
e) What can be the best way to appreciate a devotee without making him/her feel inflated?	106
f) Suppose a devotee tries to dedicate everything to You (God), how to ensure that it is really genuine, and not for the sake of just saying?	106
g) With all these thoughts in the mind, will it be possible for a devotee to concentrate on God freely as it may appear more difficult?	106
6. Can we call a yogabhrashta a real devotee?	106
7. Are the advices/orders of parents be followed blindly?	106
8. What is Chidakasha?	107
9. Is it true that Christianity is acceptance-based, whereas other monotheistic religions are merit-based?	107

10. Can I say whatever happens is the best as my Swami is there with me? Does it mean any aspiration from You?	108
11. Will self-confidence in pravrutti help in surrendering to God in nivrutti?	108
12. Can we say that if selfishness disappears, ego and jealousy towards the Sadguru will also disappear?	108
13. To remove ego and jealousy, is it not necessary to remove them first in worldly life and then in spiritual life? Please explain.	109
14. The Yogabhrashta happens only in the case of very high levels devotees. Is it correct?	109
15. The bliss rising from misery and associated with misery can never be affected by misery. How?	109
16. Is it justified for a devotee to reach out to the incarnation for worldly problems?	109
17. How can we apply existence and non-existence to the unimaginable God?	109
18. Is it okay to earn money through interest by giving money on loan to others?	110
19. a) If God is beginningless, does it imply that there is no possibility of existence of nothingness in all times?	110
b) Can we say that in all aspects, Unimaginable God = Energetic incarnations = Human Incarnations?	110
c) Is the soul/energetic medium of God Datta single and eternal?	110
20. Can You please give a reference from the scripture that Hanuman is none other than Lord Shiva?	111
21. If a married person goes for a second marriage, will this fall under the category of illicit sex?	111
22. I realized that I would have never succeeded in anything without You. Where is my effort in this process?	111
23. What is the right way of using alcohol and cigarettes?	112
24. If God is interested in Pravrutti alone, why in this Avataar do Your messages focus on Nivrutti also?	112
25. Is it acceptable if i leave my family for discussing Your knowledge?	112
Chapter 27	114
1. Are the morals or ethics even in academia, which is supposed to guide the society, fallen?	114
2. Was Swami Narayan an incarnation of Krishna?	115
3. Continuous association brings negligence for souls. Does it apply to God also?	115
4. How can Parabrahman also be called as Brahman?	115
5. Please explain about thoughtless awareness, imaginable awareness and unimaginable awareness.	115
6. God's samkalpa makes even the smallest action in the world. Does it mean that God is always busy in doing samkalpas continuously?	116
7. Isn't the soul's inherent tendency towards injustice a defect of God's creation?	116

8. What is the fate of spiritual souls and condemned souls in the next cycle of creation after Mahaapralaya?	116
9. Is seeing a saint meritorious as told ' <i>Saadhuunaam darshanam punyam</i> '?	116
Chapter 28	117
1. Can You kindly explain how the humans have evolved?	117
2. How much is it justified for a devotee to think that the Sadguru is taking his or even his close relative's suffering?	117
3. Is it correct to have a desire to please God?	117
4. Will an Avesha Avatara also show all the four divine qualities like a Paripurna Avatara?	117
5. Kindly explain how all deities exist in the human incarnation.	118
6. Is the Panchakosha Vichara given in the Upanishad applicable to the human incarnation or human beings?	118
7. Is the soul beyond the Anandamaya Kosha?	118
8. Will God punish those who are not in favor of Him?	118
9. a) Does Saarupya fit in this order? Please explain with an example.	118
b) And also explain if Saamiipya is closer than Saalokya, does it mean Prahlada is more close than Hanuman or Radha?	119
c) Radha becomes the queen of Goloka, which is higher than Kaivalya. Please explain.	119
10. I have a deep feeling/connection for Shri Jnanadeva writings and Abangas. Please comment.	119
11. The divine knowledge comes out only at the appropriate time. Can You please clarify on this?	120
12. Can ego affect the Gopikas also; who are present in Goloka?	120
13. Knowledge without propagation is the greatest sin. Such scholar becomes a Brahma Rakshasa. Kindly elaborate this.	120
14. What is the practical solution for depression and subsequent suicide?	120
15. Kindly elaborate the following.	120
16. Can we say that the unimaginable God exists in an unimaginable world (loka)?	121
17. Is it necessary that the contemporary human incarnation shall declare His successor when He is alive?	121
18. If the human incarnation enjoys suffering, why did Jesus during crucifixion cry in agony and extreme pain?	121
19. In the Gita, Krishna mentioned Himself as 'Son of Vasudeva' similarly Jesus in the Bible mentioned Himself as 'Son of man'. Kindly elaborate on this.	122
20. Is it permitted to propagate the divine knowledge, if one is not directly involved with the contemporary human incarnation?	122
21. How can You say that the story of Ganesha given in the Vinayaka Vratalkam book is absurd?	122
22. Swami kindly explain the meaning of the name "Kleenkari" from Lalitha Sahasranama stotram?	123
23. What is the difference between serving Lord based on gratitude and serving God based on attraction to His Divine personality?	123

Chapter 29	125
DIVINE SATSANGA AT HYDERABAD	125
Chapter 30	138
KNOWLEDGE OF DEEP SLEEP	138
1. Does the soul's experience of ignorance of everything in deep sleep imply that it slept well with happiness?	138
2. The Gita says that awareness is eternal and also says that it is born and dies daily. Is this a contradiction?	142
3. How is the information chip released along with the soul after death?	144
4. How is the soul aware of its own dead body and the relatives crying?	145
5. Can You please explain the process of rebirth?	146
6. Is there any common point between the philosophy of J. Krishna Murthy and Yours?	147
7. Which is the awareness You are referring to in Your following statement?	147
Chapter 31	150
1. If one has a strong attraction towards a particular form of God, how will one turn towards a contemporary form of God?	150
2. Is it true that if teeth become loose, the mantras won't work in black magic?	150
3. Is it true that the Human Incarnation of God can transfer His punyam to other souls?	150
4. How to do Nishkam Seva and Nikama Karma Phala tyaga?	151
5. Why does the incarnation of God sometimes look beautiful and sometimes ugly?	151
6. i) Do souls aspire to become like Rukmini and serve God, but not like Radha?	152
ii) Was it possible for Rukmini to have increased her devotion but she failed due to the lack of effort?	152
iii) Gopikas, being souls like Rukmini, could please Krishna like Radha. How was it possible for them?	153
iv) How to attain the proper balance between Knowledge, devotion and service?	153
7. Why was the quality of sacrifice in Karna named bad while good in Bali's case?	153
ii) You said that one should do bad to bad people, then why was Draupadhi wrong in insulting Duryodhana?	153
iii) What made God Krishna stand on the side of the Pandavas even though both had defects?	153
iv) Is blind rigidity correct while serving the Human Incarnation after identifying Him?	153
8. i) Can any soul be in the spiritual path without having any goal of reaching any loka?	154
ii) Is aspiration on a spiritual path not selfishness?	154
iii) Why should God elevate the climax devotee in front of all levels of devotees?	154

9. i) Is Pravrutti a line of fire drawn by God for souls to see whether anyone crosses it for God out of love?	154
ii) Why is Pravrutti compulsory for all souls when worldly bonds are not real?	154
iii) Can we discard the concept of 'everyone is equal' in both worldly life and spiritual life?	155
iv) How to play in a controlled way in worldly life to avoid being trapped in Maya? Is this valid even before devotees?	155
10. i) Based on association of a co-devotee with God, should one respect the devotee and not doubt him/her even though that soul is not God?	155
ii) Is doubting devotees also a sin?	155
iii) What is the caution a devotee should take in the spiritual path to avoid negative thoughts and consequent sins?	156
11. i) Can we say that unimaginable God = Energetic incarnations = Human incarnations in all aspects?	156
ii) Is the soul/energetic medium of God Datta single and eternal?	156
iii) God is said to be beginningless. Does this imply that there is no possibility of existence of nothingness in past, present or future?	156
12. a) Should we ask for money that people owe us, even though it is a very little amount?	156
b) Shall I pay my part of the expenses when I go out with relatives/friends immediately or compensate some other time?	157
c) Shall we need to maintain accounts with immediate family members or not?	157
13. a) Is it selfish to aspire to live with the contemporary human incarnation of God?	157
b) In what way can selfishness be used in Nivrutti?	157
14. a) Is Krishna more pleased with the devotion of Radha, even though she broke her marriage promise with Ayanaghosha?	157
b) Is it correct to say that God will not be furious with those who leave everything and everybody for the sake of God?	158
15. What should I do to get out of practical implementation of ignorance?	158
16. I am writing this to express my sincere gratitude.	159
17. Is standing next to a person drinking or smoking a sin?	159
18. Is there Runaanubandha (clearance of loans done in previous births) within a family also?	159
Chapter 32	161
1. Why was Parikshit not saved by God Krishna from serpent bite?	161
Chapter 33	164
1. Why didn't God Krishna test the Gopikas regarding the bond with life?	164
Chapter 34	167
1. What will be Hanuman's response to our prayer?	167
Chapter 35	169
HIGHLIGHTED QUESTION AND ANSWER.....	169
1. Will the sins done by the climax devotee hinder God from giving the highest fruit?	169

2. Will the highest fruit gifted by God be the merging of God with the devotee?	170
3. If the climax devotee feels undeserving, what will be the decision of God?	172
4. When You are God Datta Himself, why did You say that God Datta appeared and merged with You?	172
Chapter 36	174
1. Why am I not able to serve You practically?	174
Chapter 37	175
1. What is Mahalya Amavasya?	175
2. Since the background is not known, the soul may say that it is not at fault for any retort from its side?	175
3. Swami, is there any permanent solution for Palestine–Israel conflict at Gaza, where millions of people are suffering?	175
4. Does God in human form use a devotee to convey a message to other devotees?	175
5. Is the following verse refer to Human incarnation of God and His mission?	175
6. If God had sent a daughter instead of His son Jesus, what might have been different?	176
7. Will God forgive for the sexual thoughts about God and the Holy Spirit?	176
8. In which religions, does Lord Krishna appear?	176
9. Where is God's home in this universe?	176
10. What is the importance of 7 generations in Hinduism?	176
11. Is it possible to mock God and still be saved?	176
12. Why did Yudhishthira go to heaven alone as he did sin by betting Draupadi and his brothers?	176
13. Where was God living or standing when He was creating earth and heaven?	176
14. In Hinduism, why does God need a wife when He can create everything in the world by Himself?	177
15. Why does God take away health from some people during old age?	177
16. What does scripture say about Rukmini's thoughts after she learned that Krishna loved Radha more than her?	177
17. a) Is it correct to assume that fear of worldly bonds exists simultaneously while following this path?	177
b) Is it correct that those who fear family bonds have less love for God and more for their family?	177
18. a) Does one's past bad karma relate to delivering a bad situation and won't care about the amount of pain?	177
b) Will the misery due to past bad karma demand the proportional intensity of mental stress?	178
c) How will a soul suffer if it is strengthened by true divine knowledge and has immunity to pain?	178
18. Will God not care about the bad qualities of the soul when its devotion to God is extreme?	178
19. How to cure the ego and jealousy?	178

20. The soul is safer in Nivrutti due to the real love from God. Is this selfishness? 179
21. Is blind love for God without any divine knowledge possible? 179
22. What is the right direction of selfishness and ego? 179
23. Is Nivrutti the will of a devotee, the will of God, or a mixture of both? 179
24. Why was God Rama silent to Hanuman's service? 180
25. What is the motto of God behind testing souls in devotion? 180
26. a) I'm unable to gain confidence in serving God, as I never know whether this work pleases You or not. 180
- b) How to be in continuous service of God without emotional trauma? 181
27. When should we stop taking the money from parents to avoid their association in future births? 181
28. How come God left both non-devotee and climax devotee like Gopikas? 181
29. a) Should the soul think of misery as enjoyable and like crying as much as laughing? 181
- b) Does a person having total divine knowledge get affected by misery? 182
30. Why did God give free will to the soul, using which a good soul may be harmed by a bad soul? 182
31. What are the reasons for depression? 182
32. How to respond to a person who made the following comments about Lord Muhammad? 182
33. What is the meaning of the following verse? 183
34. Whom should we superimpose the Moon and its rays as per spiritual knowledge? 183
35. Is Yoganidra found in God or a special soul like Yogi same? 183
36. a) Is stoppage of breath death? Can we say if breath is not available, awareness is not produced? 184
- b) Is the soul in deep sleep during death and awakened in energetic body after death? 184
- c) Is leaving of soul into another energetic body during death, a natural phenomena? Please clarify. 184
37. a) How can Chit and Chittam be same, when the former is a process and the latter is physical item? 184
- b) After death, how can a physical item like Chittam exist in the new energetic body? 184
- c) During death, is only the information chip transferred, not the awareness? 185
38. How can a normal human being experience self in Meditative state? 185
39. Are the qualities exhibited by gatekeepers of God Vishnu inherent or apparent qualities? 185
40. Are the girls and people who suffered from the actions of Ravana fall under a retort case? 185
41. a) How could Jaya and Vijaya play their roles perfectly even though they are devotees but not God? 186
- b) Did Jaya and Vijaya go to hell for crimes, or did they spend some time in hell and reach Vaikunta? 186

42. If I follow one of Your instruction, I am disobeying the other. Please guide me. 186
43. When we can say that devotee has learnt complete spiritual knowledge? 186

Chapter 1

July 19, 2023

O Learned and Devoted Servants of God,

1. Is it possible to correlate all world religions in view of the violence existing in some world religions?

[A question by Shri TV Sitarama Shastry]

Swami Replied:- Your idea is that non-violent sub-religions of Hinduism can be correlated, but, some violent world-religions can't be correlated with non-violent world-religions. In Hinduism also, the history says that in the past, there was violence among some sub-religions. Extreme emotional souls exist in every region and religion in this world. Hence, violence is a common point in all the world-religions due to the presence of extreme emotion in certain human beings everywhere. Such violence is attributed to the mental setup and individual character of the human being, which shall not be attributed to the person's religion.

Every quality has both good and bad faces. Any quality turned towards its good face is a good quality and any quality turned towards its bad face is a bad quality. There is no quality stamped as good or bad. The so-called good quality can become a bad quality if it is turned towards its bad face. Similarly, the so-called bad quality turned towards its good face, becomes a good quality. Otherwise, people put a question as to why God created bad qualities and when we are attracted to bad qualities, He is punishing us, which is His sadism! Such people are silenced by the reply that God created all qualities turned towards their good faces so that God created only good qualities in the beginning of creation. We, the souls, have turned some good qualities towards their bad faces and stamped them as permanent bad qualities. Hence, God cannot be blamed as a sadist.

Now, let us take the quality of violence, which is the present concerned topic in this subject. Violence has both good and bad faces. To condemn the rigid injustice, violence was used by God. Rama killed Ravana and Krishna killed all the Kauravas through the Pandavas. If the unjust soul is firm about its injustice, such unjust soul is to be killed to protect justified souls and this is protection of justice and destruction of injustice. Krishna told that He came down to earth to protect justified souls and to punish unjust souls thereby establishing justice (*Paritrāṇāya sādḥūnām...*- Gita). This is the good side of violence. The bad side of violence is when bad people damage good people through violence. Hence, we need not exclude some religions based on

violence because in every religion, violence by God towards sinners exists. Violence towards sinners is a divine quality since God Himself is maintaining such a policy. One should not argue that Christianity has no violence. This is not correct because Christianity also says that sinners will be thrown into the ever-lasting liquid fire of hell and is it not violence of God against sinners? The last resort to reform a rigid sinner is only violence called punishment of the sin in hell. Since this is the common policy in every religion, in fact, this point helps the unity of world-religions.

Apart from violence used against sinners, rewarding merit is also a common point in all world-religions and this rewarding of merit takes place in heaven. Both heaven and hell mean rewarding merit and punishing sin respectively. Both heaven and hell are common to all world-religions. Both these are very essential foundations for worldly life or pravrutti. God created both heaven and hell to encourage merit and discourage sin respectively. If these two are absent, creation will become a chaos and God being the creator, never wishes for such chaos to happen in His creation anywhere.

The next third item is God personally. In the above topic, there is no involvement of attraction towards the divine personality of God. If you are not attracted towards God, you will not be sent to hell. If you are attracted towards God, you will not be sent to heaven. Hence, voting for justice against injustice is mandatory in worldly life in which the attraction towards the divine personality of God is never touched. The attraction towards the divine personality of God is entirely a separate field called 'spiritual life' or 'Nivrutti'. The fruit of Nivrutti is to go to the abode of God and is not related to heaven or hell.

All these three points (God, heaven and hell) are common in all theistic world-religions and hence, the basic unity is completely possible. The differences like culture, eating and dressing habits, language etc., are superficial only. The same medicine exists in different bottles even though, the shapes and colours of the bottles are different. We are concerned with the medicine present in the bottles and not with the bottles. The illness is cured by the medicine and not by the bottle. Similarly, the ignorance and attitude towards sin are cured by the common spiritual knowledge present in any world-religion or in any sub-religion of Hinduism. In the past, there was terrible violence due to quarrels between religions. At present, the debate-fights are becoming slowly serious and in the future, there is a threat to world-peace. Hence, the Father of heaven or the first energetic incarnation called as '**God Datta**' in Hinduism has descended down as **Shri Datta Swami** to correlate all the theistic world-religions. Only atheism is to be opposed by all theistic world-religions. All the theistic world-religions must

become close friends and avoid any type of quarrel among themselves and must become one family to fight against atheists.

When the core content in all world-religions is one and the same, there is no meaning in converting anybody from one religion into other religion. Anybody born in a religion must remain in the same religion till death. One should not find faults with other religions stating that one's religion is without any fault. Every religion is having both merits and defects. The merits of any religion are due to the original establishers (Human Incarnations of God) and some good followers of that religion. The defects in any religion are due to some bad followers of that religion. Hence, it is climax of ignorance to say that any religion is having only merits without defects. When this is the case, what is the use of changing your own religion? If you filter all the defects of every religion, you will be leftover with all merits of every religion and you will be surprised that all leftover merits of all religions are exactly one and the same indicating the existence of one Universal Religion with one Universal Spirituality. Every human being shall register his/her name in Universal Religion, which is like the Central Government of India. You can continue in your own religion and the Universal Religion says to you that you shall not find faults with other religions since one God in different forms delivered the same core-syllabus in all the scriptures of different world-religions.

You should not fall in the net of some conservative devoted scholars of a religion and believe them that their religion is having all merits whereas, other religions have defects alone. The conservatives of every religion are telling this same point to attract everybody into their own religion!

Every religion says that God of their religion only created this earth with the entire humanity. If there are many Gods differing from each other, how is every God the creator of this earth? If you say that your God alone created this earth, how is every religion saying that its God alone created this earth? In such a case, what is the actual truth that can be arrived through logical analysis? Such truth can be only that there is one God only, Who created this earth. To support this concept of one God and justify the existence of different Gods in different religions, logical analysis demands that the same one God is present in all the religions in different external forms. If you don't agree with this conclusion, you have to justify the existence of different Gods of different religions showing more number of earths filled with human beings so that every God created His own earth! Since, you fail in this, you have to agree that the same one God is existing in different forms in different religions, Who alone created this earth. There is no other way.

Every religion is saying that its scripture alone can give salvation to any soul. Let us agree that your religion alone is correct. You say that the God of your religion alone is true and that your scripture alone is correct. Since you have agreed that we, the Hindus, belonging to India were also created by your God, your God must not have partial love on you alone since we are also His children. Your God appeared in your region and your religion on some date in the past and gave you the excellent scripture. At that time, our country was disconnected from your country and hence, your scripture could not reach our country as soon as you were blessed with that excellent scripture. About 1700 years have passed from that date of your contact with that divine scripture. About 17 human generations in our country passed away without contact with that excellent scripture. Had your excellent scripture come to our country on the same date of delivery to you, at least, some of the 17 human generations in our country could have got salvation. It is not the fault of our past 17 human generations and it is the fault of your God for not sending the same scripture to our country on the date of its first delivery. This means that your God is partial to you without any reason. He neglected our past 17 generations without any reason. If you say that your region alone contained good deserving devotees, it is also false because bad people existing in your region alone crucified your human form of God. It is an agreed fact that every human generation in any region of the world, always contains both good and bad people. Therefore, the partiality shown by your God (Who is also our God as per your argument) to you is meaningless. This bomb on your logic can be pacified if you agree that one God came in different forms in all religions from the beginning of the creation and delivered the same core-scripture in different languages. Hence, the one, original scripture is delivered by God to all the souls on the earth in the beginning of the creation itself. Those, who followed the divine scripture in any region or religion, got salvation and those who did not follow the divine scripture, could not get salvation. The point is that every soul has contact with the divine scripture from the beginning of the creation itself. Hence, your God is not partial at all.

Krishna followed the path of violence in establishing justice in worldly life or pravritti. In Nivritti, the fight shall be with logic and not with the sword. Prophet Mohammed fought with the sword in spiritual life also and this is an exceptional case because several religions started with their own individual Gods fighting with each other. Such fighting religions with swords can be pacified with sword only and finally, He brought unity by establishing one formless unimaginable God. The Jihad proposed by Him was also for fighting against injustice only and not for fighting against justice. The

Islamic scripture never says to propagate its religion through violence. It only says that you should preach the spiritual knowledge of your religion peacefully and also provide protection if necessary. It says that you should preach your religion and come back peacefully so that the other person shall be given infinite time to think over about the spiritual knowledge of your religion.

Sometimes, we find certain absurd concepts in scriptures, which were inserted by bad followers in the past due to their ego and selfishness. Such insertions can be easily found out by sharp logical analysis. Such insertions can't be argued as the sayings of God. Of course, rigid conservative-blind followers argue that every word of their scripture was spoken by their God only. He should produce the witness through a cassette taken while their God was dictating the scripture. In that cassette, their God shall be seen, and the voice of His speech must be clearly heard. In the absence of such proof, how can he show the proof of no insertions by bad followers? This proof belongs to the negation of a point and such a cassette can never be prepared by anybody. In such a case, the above positive proof (God dictating the scripture) must be at least submitted in argument. In the absence of both positive and negative proofs, the possibility of insertion cannot be negated. The only way leftover is to examine every statement of the scripture through very sharp logical analysis because God always speaks with logic and justice. The statements found in the scripture, which cannot stand through logic and which are not justified must be certainly insertions done by bad and selfish followers only. If you say that even though, the statement is against logic and justice, it is spoken by God, you are indirectly saying that God is illogical and unjust. Even though, God is beyond logic, it shall not mean that God speaks illogically!

Changing one's own religion is utter foolishness. This applies to all religions. You must rise in your own religion upward and you must not move to other religion horizontally. When all religions have their individual paths towards the central one God with equal distance, is it not foolish to travel to another religion so that your travel makes you to walk more distance? Each class has the same syllabus in all schools and the language-media of the syllabus may be different. It is better to rise from your class to a higher class in your own school than to change schools in the same class. Vertical movement is always better than horizontal movement in this spiritual field.

Whenever, anybody attacks your religion, you also attack his religion with the same speed. If others criticise your religion about the defects in your religion, you also criticise their religions about their defects. You continue the fight since others attacked your religion. The only request from My side

is that at the end of the fight, please give the contents of this message to others so that the enmity present in their hearts gets pacified. If you do not give this message to them, the enmity in their hearts will continue more and more, which may even affect world-peace.

2. Why does God not give salvation to all souls?

[Shri KS Pavan Kumar asked:- I belong to the tradition of Shri Madhva. We believe that souls are entangled in the cycle of deeds and fruits rotating in an endless cycle. Why not the omnipotent God give salvation to all souls, which He can do in a fraction of a second?]

Swami replied:- A wealthy person established a college and was engaged in its administration to pass time with entertainment. Why not declare all students as having passed the examination so that all students will be happy? Everybody will tell that this is injustice. Even if you pass an undeserving student or pass all students, both are criticized as injustice. If all are passed, you are not justified. God also created this world for entertainment (*Ekāki na ramate... Veda*). The entertainment can't be criticized if it is not involved in any injustice. Hence, God always follows justice even in entertainment. For entertainment, if injustice is done, it is sadism. In this divine entertainment, there is no trace of sadism. If no soul is getting salvation, you can criticize the system. Similarly, if no student is passing in the examination, the above said college can be criticized. Those, who are not following the rules and regulations alone are failing since they are not studying well. Similarly, those who are not following the rules and regulations prescribed by God in the ethical scriptures alone are entangled in the cycle of deeds and fruits. This is not the fault of the institution or the establisher of the institution. Since you have failed, you alone can give such a suggestion whereas all passed students say that the system is best. If all say that this suggestion is good, God can think of considering it. This suggestion belongs only to failed candidates. You can never blame God that His entertainment is responsible for the failure of some students. Since the system is justified, the establisher can't be blamed.

3. Is destiny playing an important role in putting in spiritual effort (Saadhana)?

Swami replied:- This human world is actually a sub-world in the Bhuuloka or the first upper world. This human world is called as Martyaloka since human beings having birth and death live in it. This is also called as Karmaloka, which means that human beings are allowed to put up efforts without the influence of destiny. Here you are free to do any work that you like provided you don't do very serious sins that give their corresponding fruits in this birth itself. Leaving this one exception, your routine sins and merits give their corresponding fruits in upper worlds only after your death so that you are not disturbed by the fruits of your past deeds in this human

sub-world. Hence, in putting spiritual efforts or worldly efforts, your destiny is not playing any role here. You are left in a free atmosphere without any disturbance to put up your effort towards your progress or fall. If you are unable to put complete effort, the reason is only your lack of attention and not destiny.

4. What is needed for salvation? Is it knowledge, devotion, or practice?

Swami replied:- All these three are essential. The first step is knowing the spiritual knowledge (Jnaana yoga) or knowing all the details of the soul, the path in which the soul has to travel to reach God. The second step is theoretical devotion (Bhakti Yoga). Both these steps are theoretical only, but important since theory is the mother of practice. The third step is practice (Karma yoga), which is practical. Practice is the proof of theory. This third step consists of sacrifice of service (Karma samnyaasa) and sacrifice of fruit of work (Karma phala tyaaga). Knowledge is the water and devotion is the manure. Practice is the mango plant that alone yields the fruit. But, without water, the plant will die and without fertilizer, the plant can't grow into a tree to give the fruit. You may have hundred tanks of water and hundred bags of fertilizer, you can't get even a single mango fruit. Hence, all the above three are important. After hearing the details of God, you will develop mental attraction towards God and this is theoretical devotion. In the final step, you will do service and sacrifice. All these three steps are possible only in the case of God in Human form called as Sadguru. Sadguru gives true knowledge by which you will not enter a wrong path. Sadguru gives complete true knowledge so that you will reach the goal in the right path. Sadguru is both Guide and the Goal.

Chapter 2

SATSANGA ON GURU PUURNIMAA (03-07-2023)

July 20, 2023

O Learned and Devoted Servants of God,

[Swami spontaneously answered the following questions asked by devotees on the online Satsanga held on Guru Puurnima day i.e., on 03-07-2023.]

1. Why did Lord Krishna allow Ayanaghosha to marry Radha? Was it not a sin on the part of Ayanaghosha?

[Shri Durgaprasad asked:- Paadanamaskaaram Swami, Why did Lord Krishna allow Ayanaghosha to marry Radha? Was it not sin on the part of Ayanaghosha? At Your lotus feet, Durgaprasad]

Swami replied:- Here, the personality of Radha is projected. The character of Ayanaghosha is only a secondary item and not the main character of the drama. Radha is to be projected and through Radha, a climax devotee is to be projected. Radha married Ayanaghosha who was actually the brother of Yashoda and he worked in the court of Kamsa. Here, Radha was older than Krishna due to which she was not married to Krishna. During her childhood, Radha was married to Ayanaghosha who was the maternal uncle of Krishna and follows Kamsa. But, Radha loved Krishna even before her marriage. The love of Radha is not mere lust provoked by hormones. There is a divine background here. The love of Radha to Krishna is the love of God Shiva to God Vishnu. Radha was the incarnation of Durvasa who was the incarnation of God Shiva. Krishna was the incarnation of God Vishnu. You have asked this question thinking of Radha as an ordinary human being without having any divine background. Here, the love of God Shiva to God Vishnu is not lust but divine love. The Gopikas danced with God Krishna based on divine love because the Gopikas were sages who did long and severe penance for millions of births and Krishna was God Himself. Here, you must remember the divine background. If you take the character of Radha as an ordinary human being, your doubt is genuine. If Radha and Krishna were ordinary human beings like Ayanaghosha, then you can justify Ayanaghosha and blame Krishna. Suppose Radha is a human being although Krishna is God, even then you can blame Krishna. Here, Radha also has a divine background. The divine background present for both Radha and Krishna should be taken when you raise such doubt. Therefore, between the love of God Shiva and God Vishnu, the love of a human being can't stand at all. Here, through Radha, the role of a climax devotee is being projected

which is the most important point from the point of spiritual knowledge. You should not take this incident as some story of ordinary human beings presented in the novel of Yaddanapudi Sulochana Rani and then start your novel review! It is told that if there is a scholar, test him in the Bhaagavatam to see how much he has understood spiritual knowledge. Even great scholars of spiritual knowledge are to be tested in the Bhaagavatam (*Vidyāvātām bhāgavate parīkṣā...*). Only then can you call them as scholars. Therefore, there is only divine love and no hormonal lust between God Vishnu and God Shiva.

God Vishnu is predominant in Krishna and God Shiva is predominant in Radha and they both have a love affair already. Vishnu became Mohini and Shiva loved Her. Vishnu as Mohini became Shiva's wife and gave birth to Manikanta (Ayyappa). They both wanted to play these roles again but God Vishnu raised an objection to God Shiva saying, "Oh, Lord Shiva! You were in a male character in the last drama and I was in a female character. Now, let us exchange the characters for the sake of justice. You become a female character and I will become a male character". So, the purview of the whole story is totally different as said in the Narada Bhaktisutra (*Na tatrāpi mātmya jñāna vismṛtyapavādaḥ...*). When the Gopikas were dancing with Krishna, they were dancing with lust, which was based on divine love or devotion to God. Krishna is God Himself and these Gopikas (sages) were devotees of God. Love to God is called as devotion and such devotional love-based lust is not the hormones provoked lust-based lust. Sage Narada says that the Gopikas did not love Krishna seeing His physical beauty but they loved Krishna because Krishna was God. Their love was based on divine love or devotion. If the love of Gopikas was based on the physical beauty of Krishna, it would have been a horrible sin as in the case of prostitutes and hell would be the final result (*Tadvihīnam jāraṇāmiva...*). Let Me give an example. A mother kisses her son, a brother kisses his sister, and a wife kisses her husband. Here, isn't kissing as an action common in all cases or not? But the basis behind the action is different. This action is based on the love between mother-and-son in the first case, love between brother-and-sister in the second case and love between husband-and-wife in the third case. Action is the same; lust (it is both theoretical and practical) is also action. Similarly, a mother embraces her son and a brother embraces his sister. The action is the same but the base of that is the love between mother-and-son and love between brother-and-sister respectively. The basis is different. You shouldn't judge anything by action. You should judge by the intention behind it. In worldly law also, whenever a crime is done, the punishment is given based on intention only. In a murder case, severe punishment is given to the person

who intended and planned to do the murder. A lesser punishment is given to the murderer who took money and did the murder because the murderer had no intention to do that action. Therefore, intention brings the results and not the action. Action is inert. Inert action can't have any fruit. Intention is awareness, which brings fruit. When a sister is embracing her brother with brotherly love, it is not a sin and it doesn't bring any punishment. But, when a lady with illegal love embraces her lover, it brings punishment from God. Why does the same action have no punishment in the first case and has punishment in the second case? Because the intentions are different. Intention brings the merit and the sin. Intention gives the color of merit and sin to the action because the action is inert. This is the concept in the Bhagavad Gita.

Similarly, the love between Radha and Krishna is not hormones based lust that happens between ordinary males and females but it is based on the divine love between God Vishnu and God Shiva. The other Narada Bhaktisutra says, "*Anyathā jārāṇāmiva...*" which means that if hormones-based-lust was the basis between Krishna and Gopikas, that would have become illegal action or sin and punishment will be given to Krishna as well as to the Gopikas. The Gopika is embracing Krishna as God due to devotion which is also love. The intention is pure there. Who is this Gopika? She is a Sage. When the sage was doing penance, several heavenly angels (apsarasas) came, danced before him but failed to disturb him. In fact, the sage cursed those dancers. He has already burnt the hormones based lust in penance. How can he get that lust again? When a devoted sage has burnt the lust, will Krishna, who is God Himself, get such lust? So, where is the hormones based lust between Krishna and Gopikas? It is only devotion-based lust. Lust is also action. Action is inert. It can't give any fruit. It has no capacity to give any fruit. Only the base of the action which is awareness in the form of intention, has the capacity to give the fruit. In the case of Gopikas, that base is pure.

2. Why do we need to practice justice when gender bias exists here as well as in the upper worlds?

[Paadanamaskaaram Swami. A woman in a television debate makes a serious allegation on scriptures of Hinduism and Islam. She says - "Scriptures are written by males only. Scriptures ask us to follow dharma, but benefits like heavenly pleasures of witnessing Rambha, Menaka etc., are mentioned for men alone. Similar references exist in Islam for males. Gender bias exists here as well as in the upper worlds. Why do we need to practice justice?" Swami, please comment on this. At Your lotus feet, Durgaprasad]

Swami replied:- She says that when a male goes to heaven, he gets Rambha. When his wife also goes to heaven, she does not get any benefit. You know, now a days there are male boys called as call boys! These are all just ignorance-based thoughts. This gender difference didn't exist in the

ancient days because whether male or female, salvation comes for the soul. Soul is the common item between male and female human beings. There were great female Vedic scholars like Mythreyi, Gargi, Sulabhayogini. In fact, they are the authors of Vedic mantras. Ladies' names are also there as authors of Vedic mantras. In fact, Yajnyavalkya couldn't reply to Gargi in a spiritual debate. One is always respected and worshipped by qualities and deeds (*Guṇakarma vibhāgasah...* Gita). Gender difference and caste difference was also not seen. Perhaps, some egoistic males might have inserted those portions of text like meeting Rambha, Menaka, etc., in heaven. Females might not have written such things because females generally have more decency than males. But, if such desire is there in females also, just like Rambha, Menaka and Urvasi present in heaven, some call boys are also present in heaven. That provision is also there. So, you shouldn't differentiate such things between males and females because a female is always careful about her character and a male is never careful about his character since a male doesn't get pregnancy. Due to this, there is some male ego and ego of the husband over the wife, which was always condemned and never appreciated. It is told in the Veda (*Striyah satih pumsah...*) that the so-called males are not only females but also are wives of God! All souls are maintained by God and God is the only maintainer. Maintained is called as wife (Bhaaryaa) and Maintainer is called as husband (Bhartaa).

On an evening, Meerabai entered the asylum of Tulasidas and asked whether she can stay in his asylum for that night. Tulasidas replied that only males are allowed there and females are not allowed. Tulasidas was actually the Guru of Meerabai. Then, Meerabai asked with an innocent face, "Guruji, are there males in the souls also? I am thinking Krishna alone is the male and all souls are only females". It is told in the Veda itself. So, Meerabai could not be condemned by Tulasidas since the Veda authority is there. Who was Meera? She was the incarnation of Radha. Who was Radha? She was the incarnation of God Shiva. What is Shiva's nature? Spiritual Knowledge. If you want spiritual knowledge, the giver of the spiritual knowledge is God Shiva (*Jñānaṃ Maheśvarādicchet...*). Meerabai was God Shiva Himself. How can Tulasidas oppose Meerabai? The statement given by Meerabai has the Vedic authority, due to which Tulasidas kept silent. Later, he fell on her feet even though she was his disciple and allowed her to stay in the asylum.

Such a very low, simple point of gender-difference can belong to the low standard of the people like ordinary worldly people, but in the level of spiritual scholars, that point cannot stand.

3. What is the difference between faith and devotion? Is faith the initial stage of devotion?

[Shri Bharath Krishna asked:- Paadanamaskaaram Swami.]

Swami replied: Faith by itself is a foolish word without devotion. Suppose, you go to PM Shri Narendra Modi and say, “I have a lot of faith in you. Please help me”. Will he do any help? If he helps, he can’t be the Prime Minister. But if somebody goes and says, “Sir, I belong to your BJP party. I am a worker (karyakarta) in it and did a lot of work for the party. I admire your policies”. Then if he asks for help, the Prime Minister will help. Faith has no devotion and faith has no connection with devotion. Faith is related to the mind, and it is not a practical expression of love. Practical service and sacrifice are the proof of real love. The PM will not be bent if you just say, “I belong to BJP Party”. Anyone can say that without proving real love. The PM would help you if you had worked for the party in their programs and have done a lot of service to the party, which proves your real love. Hence, devotion has both theoretical and practical sides. Faith has only theoretical side. Faith means a belief, which has no practical side and anybody can tell that they have faith. How can it have any value? Faith is simply a meaningless word. It is fine if you at least say, “I have so much devotion for you, which gives me the faith that you will do this work for me”. Based on devotion, faith can come. Faith is not a good word; it is a very bad word. When you say that you have devotion to God and you also have faith in God, connecting these two sentences gives a meaning that you have some desire and you are believing that God will definitely fulfill your desire. I say faith is a very bad word because it spoils the purity of the devotion in you. When you say that you simply have faith, it means your devotion is spoiled and false. At least, if God has a doubt that you have pure devotion or not, that doubt will be removed with this above statement because you are giving clarity that your love is false. “I was a climax devotee of you. I did a lot of devotion for you. I did a lot of practical service and sacrifice for you. Hence, I have faith in you”. That’s it! Govinda! Your whole devotion is spoiled because it involves fulfillment of your selfish desire. So, never entertain the word faith, which is a poisonous word. Devotion, love, aspiration-less love - these are good words. When you have devotion or love to God, where is place for faith? What is the necessity for faith? Why do you have to utter that word?

4. Can we say that I have faith in God’s administration, then will it be justified?

[Ms. Thylokya asked:- Can we say that I have faith in God’s administration, then, will it be justified? What about this expression, “I have faith that God loves me more than any soul, I have faith that God knows me more than myself”?]

Swami replied: I took the isolated statement, “I have faith in you” and I have analyzed that. So, if you simply say “faith”, it is a poisonous word. The statement, “I have faith in Your omnipotence” may indicate indirect asking for desire fulfillment. Even the statement, “I have faith that God loves me more than any soul and God knows me more than myself” creates a doubt of existence of internal desire if deep analysis is done. But, it is correct to say, “I have faith in the administration of God, He is impartial, He always protects justice and He always condemns injustice”. This is a very good statement.

5. What is true Shiva Saadhana?

[Ms. Jahnvi asked:- Padanamaskaram Swami. Tomorrow onwards Shravanamasam is starting and it is suggested that we do Shiva saadhana during Brahmamuhurtam. What is Shivasadhana and what is Brahmamuhurtam?]

Swami replied:- You should take the word Shiva as God. Don't take Shiva as someone who resides in Kailash, who has moon on His head, who has serpents on His body etc. Shiva means auspiciousness. God is always auspicious. “*Śivam advaitam...*” says the Veda. When God is addressed, it is called as Shiva. Simply, take Shiva as God. Suppose you love Shiva and you have much attraction to Shiva, take Shiva as Shiva Datta. Shiva Himself is Brahma and Shiva Himself is Vishnu. Don't take any second personality. There is only personality i.e., Shiva. Here, Shiva is Datta because in Shiva, Datta exists. Datta became the three incarnations - Brahma, Vishnu and Shiva. In any incarnation, the incarnating item exists in a perfectly merged state. Therefore, you can't isolate God Datta from God Shiva. In your case, if you treat Shiva as God, don't bring other names and say that they are lesser than Shiva and insult them. Follow Advaita in the goal, not Advaita between you and God. Goal is Advaita. Goal is only one God. Take it as Unimaginable God or Parabrahman. If Parabrahman is inconvenient because He is unimaginable, take God Datta, the first energetic incarnation because in God Datta, unimaginable God is already present in merged state. Then, God Datta became three incarnations such as God Brahma, God Vishnu and God Shiva. If you take God Shiva, God Datta is present in God Shiva and in God Datta, Parabrahman is also present in merged state. It means God Datta i.e., Parabrahman is already merged with God Shiva.

Take any divine personality and stick to it. Don't insult other divine personalities. Don't even take other names at all. You take their names, give some existence to them and then you insult them by saying that they are lesser than Shiva. Your entire spiritual path is totally spoiled because even Shiva will not appreciate you. Even if you are taking Shiva as highest and all others below Him, Shiva Himself will scold you. By keeping other Gods below

Shiva, you are keeping Shiva only below Shiva. So, God Shiva Himself will become angry with you! Therefore, your entire spiritual saadhana is spoiled at once if this mistake is done. Have the right attitude. Worship can be done in any method. After all, what is there in a method? Your attitude is important.

6. Can we consider all other forms who act as servants of God Datta as God Datta Himself?

[Ms. Thrylokya asked:- Swami, You said that some forms of God are forms of Datta. Direct forms are like Trimurtis and Trishaktis. But there are other forms of God, who act like servants of God like Kalabhairava. There are also other forms of God like Shanideva who work in the administration of God and also other forms of God who are worshipped by black magicians like village deities, Betala, etc. Can we take all forms of God as forms of God Datta only and see Advaita in them?]

Swami replied:- There are different types of incarnations like Kalaavatara, Amshavatara, Aveshavatra, Purnaavatara and Paripurnaavatara. He (God) takes a plan and through the plan, God's entire force or power is working. As far as the possessed power is concerned, there is no difference in incarnations. The difference comes only in exhibited power as per the program. Some incarnation is exhibiting only 1/100th of the total power, that is called as Kalaavatara but total 100 parts of the power exist in that Incarnation. If you take the possessed power, all are equal. The difference comes only in the projected or expressed or exhibited power. The exhibited power differs because the programs are different and the exhibited powers are based on the difference in the programs. As per the requirement of the program, the power is exhibited. Rama didn't show Vishwaroopa, that doesn't mean that He can't show it. The requirement was not there; hence He didn't show. That is why, He is called as the incarnation of 12 Kalas (Dvaadasha Kalaavatara). Krishna is the incarnation of 16 Kalaas. Rama is Purnavatara and Krishna is Paripurnatamaavatara. In Rama, 12 Kalas and in Krishna, 16 Kalas are only the expressed Kalaas. In both Rama and Krishna, all the 16 Kalaas are present. Even in the Matsyavatara, all the 16 Kalaas are present. Even in the Buddha Avatara, all the 16 Kalaas are present. Possessed power is the same, therefore, you shouldn't differentiate between incarnations. Expressed power differs, which is based on the requirement of the program. As per the requirement of the program, the required power is exhibited.

7. Is the energy with which a human being is made different from subtle cosmic energy?

[Shri. Diwakara Rao asked:- Padanamaskaram Swami. Through Your knowledge, I came to know that awareness and matter are forms of energy only. The human being contains matter, energy and awareness. Is this energy another changed form of subtle energy or is it subtle cosmic energy alone?]

Swami replied:- Matter is condensed form of energy and awareness is a specific work form of energy. Subtle cosmic energy is totally not awareness. If subtle cosmic energy is totally awareness, then the condensed form of it which is matter also must be awareness. There are lots of forms of energies, which are inert and are not having awareness. Only some portion of the energy has become awareness, some portion of the energy became matter and some portion of the energy has remained as inert energy. Matter is inert and energy is inert. Only awareness is not inert. But, entire energy is not awareness. Cosmic energy is not awareness, it is inert. So, you can't call Cosmic energy as God because God is not inert. God has awareness. Of course, it is unimaginable awareness. With His omnipotence, God can think. Cosmic energy can't think because it is inert. Only a portion of it has turned into awareness. This awareness is imaginable awareness and God is thinking not due to the imaginable awareness. Imaginable awareness requires both inert energy and matter. Nervous system is matter and in the unimaginable God, there is neither inert energy nor a materialized nervous system. Still, the unimaginable God is thinking without awareness. Awareness was not generated because of the absence of inert energy and absence of materialized nervous system. Then, how is the unimaginable God thinking? Due to His Omnipotence, He can think, so He is thinking.

8. How to check one's progress in spirituality for encouragement?

[Shri Soumyadip Mondal:- While boiling rice, we need to check samples from the bulk from time to time to reach the final form. Likewise, for the least mortals like us, how to check the progress towards spirituality in the long journey for encouragement? At Your divine Lotus feet, Soumyadip Mondal]

Swami replied:- What is the necessity for a devotee to test his spiritual progress? If he tests and decides that "I am on the 10th step", he may even develop some aspiration and say, "Oh God! I have already reached 10th step. So, give me some increment. I deserve some increment." Such things also may develop since there is a possibility for such development. Go on doing the work (*Karmaṇyevādhikāraṣṭe mā phaleṣu kadācana* - Gita). Become the servant of God and go on serving God. Testing is the responsibility of the Sadguru or God. When there is no aspiration for fruit, what is the use of the test of spiritual progress? Whatever may be the step on which you are present, fix your eye on God and continue in the "Selected Reached Result". What is the "Selected Reached Result"? Serving God without any aspiration for fruit in return from Him is the selected reached result. Reach that stage and continue in that stage. So, it is only walking on earth and not flying up. You have reached a stage of loving God without any aspiration for any worldly fruit or for any fruit in the upper worlds like saving you from hell, etc.

Shankaracharya says, “*Thāmutra phala virāgaḥ*”. It means detach from the fruits of this world, as well as the fruits of the upper world. Desires in the upper energetic world also exist, i.e., “*Trāhi mām narakāt ghorāt*” means “You save me from hell”, which is a desire belonging to the upper energetic world. So, *Iha* and *Amutra*, here and there, detach from the fruits and continue doing His work. Do not aspire for anything. Why should you worry about the steps? You want to remain as the servant of God forever even if God wants to give you salvation. If you can do that, you have already got salvation because if you have influence of worldly bonds, you can’t continue in divine service forever. Even if you continue, it can’t be complete service. So, if you are continuing full service of God forever, all these questions will not rise at all. Even if God offers His chair to you, you will say, “no, I want to be at Your feet only.” Then, God will forcibly pick you up and force you to sit on His chair. When you are not aspiring for the result, you have reached the climax. Then, continue in that climax level, there can’t be a better level than that. It is the level of God Hanuman. What better can exist? Where is the place for analysis?

9. Swami, what is Brahma muhurtam and what is its significance and when we say saadhana, what steps are to be done to reach God?

[A question by Ms. Jahnavi]

Swami replied:- You see, first you must finish Jnana yoga. You must hear the details of God, which is called as Jnana yoga. Then, on hearing the details of God, you will develop attraction to God, which is called Bhakti yoga. Then, the third step is Karma yoga, which is the proof for the second step of theoretical devotion. Whether that theoretical devotion is true love or not should be proved. It can be proved by practical service and practical sacrifice. That third step is a very very important step and that alone brings fruit. You have heard the details of God, Jnana yoga, which is only water. You have developed attraction towards God i.e., theoretical devotion, which is only fertilizer. Karma yoga is the mango plant. The mango fruit comes only to the mango plant. Even if you have 100 tanks of water, even a single mango fruit will not come. Even if you have 100 bags of fertilizer, even a single mango fruit will not come. But, at the same time, you do the reverse analysis: without water, the mango plant will die. Without fertilizer, the mango plant cannot grow into mango tree to yield the mango fruit. So, without water, there is no fruit and without fertilizer also, there is no fruit. Without the mango plant, there is no fruit at all. Hence, really speaking, all the three are equally important. You must have complete true knowledge of God. If you have any defect or if you choose a false Guru and if his knowledge has some defects, those defects will enter into your knowledge

and from knowledge, theoretical devotion is produced. Knowledge is the cause and theoretical devotion is the product. When there is a defect in the cause, there will be the same defect in the product. So, you must be careful in the first step itself in receiving the knowledge and your Guru must be the Sadguru. He must be the Incarnation of God or at least, a follower of the incarnation of God because the follower will bring the knowledge of the Sadguru as it is, without mixing any self-poetry. Therefore, the selection of the Sadguru is very very important and another important advantage in selecting the Sadguru is that the Satguru is the incarnation of God Himself. You are selecting Him as guide and He is also your goal. He is both goal and guide. Therefore, in the Gita, God Krishna as guide is preaching the philosophy to Arjuna and at every step, He is telling to worship Him only, who is also the goal. Krishna says, “You worship Me (*Madyājī...mām namaskuru*), you think about Me only (*manmanā bhava madbhakto*)”. He is acting as the goal as well as the guide. If He is guide only, He will tell to worship God since God alone can give good results. When you get the goal as guide due to your extreme fortune, your purpose is definitely fulfilled because the Goal-God will never leave you since the Goal-God will not tolerate getting a bad name. A human guide may tolerate, but, the Goal-God will not tolerate. That is what I used to tell to devotees sometime back in Vijayawada, “If Shani catches you, He will not leave you for seven and half years. But, if God Datta catches you, He will not leave you till you get salvation”. Therefore, it is the greatest fortune, which cannot come to everybody. God comes down in human form only for the sake of devotees, who prayed for Him to come in human form for the sake of darshana (vision), sparshana (touch), sambhashana (talk) and sahavasa (co-live). These are the four types of fortune. So, for such devotees, the incarnation will not show any illusion or maayaa. For others, He shows maayaa and on their self-spiritual efforts only, they can recognize Him. They have some examination and no direct admission. Therefore, based on these things, you have to take care of spiritual knowledge. Two points are important here - whether the knowledge is true and whether the knowledge is complete. If it is not true knowledge, you will be in danger since you are misled to a wrong path. If it is not complete knowledge, you will be in danger again since you stop at some stage only. If the knowledge is true and complete, then you are out of danger. ***So, knowing the spiritual knowledge or the details of God, truly and completely, is Jnana yoga.*** You must allot a lot of time for that. From the Sadguru, getting Jnana is the first step. Jnana gives theoretical devotion, which is the second step. Theoretical devotion leads to practical devotion, which is the third step. Practical devotion gives the fruit, which is the fourth

step. Here, the second step, the third step and the fourth step are spontaneous. These three steps take one second each but the first step takes a lot of time. Suppose, it has taken 10 hours for the first step, the time taken by the first step of the reaction is the total time taken by the overall reaction. That is the rule of Reaction Kinetics. So, getting true and complete knowledge will take a lot of time for you. Once that first step is over, immediately, theoretical inspiration will come. Immediately, it will lead to practical devotion and immediately, it will give fruit. Only 3 seconds are taken for these three steps. 10 hours and 3 seconds is the total time. Neglecting three seconds, the overall time is 10 hours only, which is the time taken for the first step. So, in the first step, you must be very very very very careful and you must give importance to devotion, which is theoretical as well as practical. Practical devotion is the proof for theoretical devotion. You cannot give a certificate to yourself that your devotion is true. If so, everybody will start self-certification. Every student in the class feels that he is the topmost student and he must get distinction. So, every student is given distinction! Lord Datta always tests you in practical devotion and not in theoretical devotion or spiritual knowledge. He will never ask you what is the 15th verse in the 16th chapter in the Bhagvad Gita. When Saktuprastha was taking food after 10 days of starving and his four family members divided meals, God came and asked for that food saying that He was hungry. All four portions were eaten by God in disguise. All the four portions were sacrificed and this is practical devotion. The test is always in practical devotion and never in theoretical devotion or in spiritual knowledge. But, theoretical devotion is also important because while you do practical devotion to God, right attitude is important. If you think that practical devotion alone brings fruit and you take the food and throw it on His face thinking that it shall give the result since practical devotion is proved, God will become furious and everything becomes a waste. The Veda says “*Hriyā deyam, bhiiyā deyam, samvidā deyam*”. *Samvit* means knowledge. While you give to Him, who is God, that knowledge (that He is God) should not disappear. You must give to God with fear and shyness. After all, you are a soul and He is God. King Bali gave like that. When God Vishnu came as Vamana, even though his Guru told him not to do that donation, he did it saying, “The receiver is God Vishnu and what more is there? I don’t care. Let any loss come to me. Receiver is God Vishnu and I am the donor. What is there more than this? My hand is upper hand than the hand of God”. So, for all this decision, theoretical devotion is very important and knowledge is also important. You see, God is never in need of anything. You must remember this at all times. A beggar is only in need and he will take it even if you throw the food on his face. The beggar will even

say “Let God protect you”. He wants food because he is in need. God is not in need and He is only testing your theoretical devotion through practical devotion. He is the examiner and you are the candidate. Suppose an examiner puts a question, do you say “Don’t you know this also? You fellow! How did you become an examiner to me? Yes, I will tell the answer, note it. Otherwise, you will forget!” He is not your student to whom you are preaching the subject. He is your examiner. He knows the answer. He is testing you whether you know the answer or not. So, all these precautions will be given by the knowledge and theoretical devotion. Therefore, theory is important and theoretical devotion is important. Theory is the source of practice and just now I told the example of mango plant, fertilizer and water. All these three are equally important. You shall give equal importance to all these three because there are several people, who foolishly think that one alone is sufficient. Some say that Bhakti yoga is sufficient. Actually, nothing will happen with the theoretical devotion which is simply singing songs, shedding tears, etc. When God gives a boon to you, He will get more and more tears without glycerine. God will give the boon saying “Let your voice be more and more sweet”. That much only is sanctioned by God and no salvation. God told in the Gita that theoretical boon will be given for theoretical devotion and practical boon will be given for practical devotion (*ye yathā mām prapadyante tām stathaiva bhajāmyaham*).

10. What should we do to digest the knowledge?

[Ms. Bhanu Samykya asked: Swami, even though we read knowledge, sometimes, we cannot digest the knowledge. So, for reading the knowledge or for digesting the knowledge, what should we do?]

Swami replied: You see, this problem comes when you study worldly education also. But, most of the time, you are crossing over this problem by continuous effort and you are becoming a good scholar in that. Then, why not in this spiritual knowledge?

11. Swami, when You incarnated as Vamana avatara, You took three steps to suppress down King Bali.

[A question by Shri Sathi Reddy]

Swami replied:- Don’t say that I took the three steps. In Kerala, they pray and celebrate King Bali during Onam festival. If they come to know that I did this, they will kill Me. Lord Vamana came and suppressed Bali. This will be proper to say.

King Bali had excessive ego due to which he conquered Indra and occupied the heaven-throne of Indra. To give heaven back to Indra, Lord Vishnu came as Vamana. In the case of God, Bali did not care about the advice of his Guru and donated land of three steps. Because of this merit,

God gave the boon that He will always stand as Bali's gatekeeper and God Vishnu became the gatekeeper of Bali in the lower world. What a boon that is! For any good deed, a good fruit will be given and for any bad deed, a bad fruit will be given by God. Bali was suppressed down to the lower world for the bad quality (ego) in him. God Vishnu became the gatekeeper for the good quality (sacrifice) in him. Teertham is different from prasaadam!

12. Is it necessary to think of God as one of the relations like son, father etc.?

[Smt. Chhanda asked:- Padanamaskaram Swami! On this auspicious day of Guru Purnima, please throw Your light to remove my following ignorance. Is it necessary to think of God as one of the specific relations like son, father etc.? If a soul feels God in all the experiences but not in that specific relation, is it wrong? Does that mean the soul's mind is not fixed on God? At the divine lotus feet of my Sadguru Shri Datta Swami, Chhanda.]

Swami replied:- The selection of a bond with God is done by the devotee itself and not by God. Unless you feel the particular feeling of that bond, why do you select that bond? The choice is given to you and you have selected the bond. If you do not feel that bond, who asked you to select that bond? You can select some other bond. If you don't like Rasagulla, eat Dosa. You are the selector and you have selected it. The freedom in selection is given to you because you can select that type of bond in whatever way you feel towards God. The option is given to the devotee. Since you are feeling that bond more, you have selected that bond. Now, you say that you are not feeling that bond, then change that bond and take another bond. Who asked you to continue with that? So, it is completely left to the selection as well as the continuing procedure. The process is based on the wish of the devotee because in whatever form you like, in whichever bond you like, God will be present. He is not selecting any bond since you are selecting that bond. Any bond is okay for God and only the weight of the love present in that bond is significant for Him. For example, some sugar candy items are sold in the shapes of swans and donkeys. One kilogram of any item (whether donkeys or swans) costs the same i.e., Rs. 100. Now, you go and ask the seller, "Swans are better than donkeys. So, you give this donkey-sweet item for Rs. 50 and you sell these swan-sweet item for Rs.150. Where is the swan? and where is the donkey?" The seller is not worried about the form of the item and only the weight of the sugar decides the rate. So, the sacrifice or weight of the true love you have for God is important and not the form of the bond. I always give the best example of Draupadi, Gopikas and wives of Krishna. When Krishna's finger was cut, all the wives ran in all directions to get a piece of cloth for bandage. But, Draupadi immediately tore her saree and banded the finger of Krishna. Krishna treats Draupadi as His sister and all these Gopikas and wives of Krishna running in all directions have powerful romantic bond

with Krishna. But, the weight of the love-sugar for the sister became far far greater than all these darlings and wives. Several times, I gave this example in knowledge. So, it is the question of weight of sugar i.e., the weight of true love present in your heart for God. God doesn't care for the form of bond you develop for Him. Whether it is swans or donkeys, 1 kilo = Rs. 100. Moreover, He has already given the choice to the devotee. He never takes that into His hands. He never told any devotee "I like you since you are My sister. I like you since you are My wife". He never said like that. It is you, who have selected and if you do not feel that bond, you change it. Suppose you ordered idly, you just tasted and it is not good, then you order dosa. Your idly plate will be taken away! Such foolish things will not happen if you select the bond after feeling it. How you feel God or in what angle you feel God is the basis. If you select the bond based on that angle, such a problem will not come. You get a feeling in that bond, is it not? If you feel as a devotee of God, the essence of love of all the bonds exists in this God-devotee bond.

13. How to differentiate the command from the test of God?

[Ms. Bhanu Samykya asked:- When God advises something to a devotee, the devotee can take it either as a command or as a test. I heard from an old devotee that when I consider God's words as test, it becomes a test and when I consider it as command, it becomes a command. Is that true?]

Swami replied:- See, it is very easy to find out whether somebody is ordering you or somebody is testing you. You can understand easily and you need not be confused. You see, Gopikas came to Krishna and told that they love Him. Then, Krishna replied that they will go to hell if they like Him since it is against justice. When Krishna was telling like that, Gopikas, who were Sages having all the super natural powers were already promised by Rama (when these Sages went in female forms to hug Rama) that they shall be born as Gopikas and that He will be born as Krishna and come there. They remember that well by their miraculous power. So, they easily understood that it was a test only and they said that they would die. Krishna argued only once and He did not argue for a second time because He also knows that they know all the past. They will put a case on Rama that He went back after having promised like that. He did not argue for a second time and simply, He came down from the tree. He was sitting on the branch of the tree singing on the flute at night. So, it can be found out easily whether it is a test or a command. You see, Saktuprastha was eating food after 10 days of starvation. God came and asked for some food. One portion was given treating Him as his guest (*atithi devo bhava* - Veda). He is God and He can order to give Him that food. But, He asked for the second part, the third part and also the last fourth part. They will definitely come to know that this fellow is some abnormal case and He is testing us. So, it can be found out easily because of

the abnormal actions of God in a test. But, the omnipotent God will test in such a way that others will not detect. Then only, the true natural state of the soul will come out. If the candidates know that it is a test given by God, they might simply donate it without any love from heart, is it not? So, all those things are known to God since He is omniscient. Regarding the world, you have to take care of things carefully. Such a guest might be a mentally retarded person asking for food in an abnormal way!

14. How does one surrender the mind to God?

[You have said that the more we try to control our mind in the spiritual path, the more it rebels against us. Then, what to do with this mind? How can one surrender the mind to God?]

Swami Replied: Yes! When the child grows a little bit more, he develops the attitude of rejection and some rowdy-nature in teenage. Then, how do you handle that teenage rowdy-nature in him? You tell slowly following the wish of the child without harming him. Let it do better profit to him and let it do good for him and follow the child. So, in the same way, if your mind has a certain nature, you have to follow it. Otherwise, if you control it by force, it will rebel. It will rebel so much that you cannot control it further. You can just take a small example of the divine nectar and coffee. In this example, the mind has the habit of drinking something and it cannot remain without drinking anything. That is its nature. Therefore, you are drinking coffee following its nature and then trying to attain the divine nectar. You mistakenly thought that coffee should be first rejected as a requirement to attain divine nectar and you stopped drinking coffee. Then, the mind will rebel after a week, and you will drink a big bucket of coffee at once. So, you have to follow its nature, which is to drink something. You drink the divine nectar instead of coffee after attaining divine nectar but don't stop drinking anything. So, you follow the nature of the mind and do the saadhana (effort). According to the nature of your mind, you have to do the Saadhana. Suppose your nature is to have a lot of anger, then when you go to God, shout at Him "Why have You not given salvation to me so far?" Here, the angry nature of the mind is followed by you and at the same time, a good thing is also happening. Isn't it? Like this, you can divert every quality to God and get a positive benefit without negative effect. Everywhere, you have to follow the mind and you have to accept whatever qualities are present in you. Accepting those qualities, you divert those qualities towards God. You cannot change the qualities, which is impossible because the bundle of qualities is the mind.

15. Is mind and soul the same?

Swami Replied: Mind and soul, these words are very complicated. Soul is only inert energy and there is no awareness in soul. Mind is awareness, which is non-inert. How can inert energy and awareness be the

same? I can give the answer simply like that, but here, the soul in your question also means awareness. That soul should have been addressed as 'Individual soul' in the question. Soul is 'Aatmaa' and individual soul is 'Jiiva'. Soul or Aatmaa is inert energy. Individual soul or jiiva is chaitanyam (awareness). This question should be "Are mind and individual soul the same?" The words like soul and individual soul are loosely used one for another. So, both the mind and individual soul have awareness. Since both have awareness, are they both same? The answer is 'No'. You see My hand has awareness and I am totally having awareness. This totality is the individual soul and this hand is the mind. Mind is a part of the Individual soul. The whole awareness (individual soul or Jiiva) is divided into four antahkaranaas:- i) Thoughts or mind (Manas), ii) The decision taken by analysis that is intelligence (Buddhi), iii) The power of storing the information (Chitta) and iv) The feeling of "I" or basic ego (ahankara). So, these four are called as antahkaranas (*mano buddhyahaikāra cittāni nāham* - Shankara). The four parts of the total awareness or the total awareness is called as Jiiva or Jiivaatmaa and you can call Jiiva even as Aatmaa. It is very loose terminology, but we must have clarity about the differences.

16. Can I beg You to control my mind and help me in serving You?

[Swami, I am unable to control my mind and unable to put consistent practical efforts in Your service. Can I beg You to control my mind and help me in serving You? Can this be considered as part of total surrender to God, since I am putting back the ball in the court of God?]

Swami replied: You need not put the ball in the court of God because you can follow the nature of the mind and do the service along that line without disturbing the nature of the mind. You see, God will accept any service and God will accept any nature of mind and God will accept any service you do. So, why should you worry about one kind of service only? Whatever is the nature of your mind, you do the service according to that. God will not mind to say "What is this? What is that? Is it a rose flower? Or is it some grass flower?" The surrender of the flower to Him is only important. He never differentiates the flowers, the fruits, the kind of services, etc. Your surrendering attitude and the strength of your surrendering attitude is what He sees. "What is the strength of my true love? If God puts a test, will I stand?" These are the points about which you have to think in the saadhana.

17. Is it correct to leave the curing of the disease of ego and jealousy to God?

[Swami, I consider ego and jealousy as my diseases and I don't know whether I get cured or not. All I can do is to take the knowledge medicine from You time to time and leave the result to You, the Divine Doctor. Is this attitude correct?]

Swami replied:- Yes. The spiritual knowledge should be complete and true. When you learn the spiritual knowledge, both these points are important. If you learn from the Sadguru (the contemporary human incarnation of God), the knowledge will definitely be true and the knowledge will definitely be complete. That is a different point. Now, coming to the question of ego and jealousy, ego and jealousy generally come towards God only when God is in human form. You will never develop ego and jealousy towards a statue or a photo or formless God. Ego and jealousy come on the incarnation i.e., human form of God only. You think “the Incarnation is also a human being and I am also a human being. The Incarnation has two hands and I also have two hands. The Incarnation has two legs and I also have two legs. The Incarnation is eating meals and I am also eating meals. I am suffering with diseases and the Incarnation is also suffering with diseases”. You are not aware that the Incarnation is suffering with the diseases of His devotee. You think that the Incarnation is suffering His own disease. You continue thinking “He is born and I am born. He dies and I will also die. He sleeps and I sleep. He becomes angry and I also become angry. When all these things are common, why should I salute Him? I can just say ‘Hello’ and He can also say ‘Hello’ in general. Why should I touch His feet? We touch the feet of only father, mother, some elders and some Gurus”. Therefore, this problem comes only towards the human form of God about which I told so much in the knowledge. Ego and jealousy are the poison that is produced while churning the knowledge-sea (Haalahala Visham), along with the divine nectar (Amrutam). The human form of God is very easy to approach so that you can ask your doubts very clearly. You need not fear to ask any doubt because He is also in human form. So, all these facilities you have is the divine nectar (Amrutam). The poison (Haalahalam) that is produced before it is ego and jealousy. When He is also a human being, then why should I touch His feet? When He is having all the characteristics similar to me, why should I give importance to Him? Why should I develop devotion towards Him? Moreover, if He is greater than me and if it is proved that He is greater than me, I must get ego and jealousy on Him, not respect and devotion. On any greater human being, you generally get ego and jealousy only. It is natural. There is one advantage and there is one disadvantage. If you overcome the disadvantage, you will get the benefit of advantage, is it not? If you miss the advantage and you are caught by the disadvantage, you are lost. You have lost the Human Incarnation of God! You not only lost Him here, but you will also lose Him there (in the upper worlds) because of the common media repulsion. On earth, you are in human form and God is also in human form. You have rejected God due to repulsion between common

human media. In the upper world after death, you will enter into energetic body and God will also be in energetic body as God Narayana. So, the same repulsion exists between the common energetic media and you will neglect God Narayana. You will casually say to Him “Hello! How are You?” You will never realize His value there also. So, if you recognize God in this world, you will recognize God in the upper world also and if you lose God here, you will lose God there (upper world) also.

18. Swami, God Kaalabhairava is there to clean our soul. Isn't it?

[A question by Shri Sathi Reddy]

Swami replied:- God Kaalabhairava will not come in this situation. When you do sins and go to hell, god Yama conducts some punishments on you for your reformation. But, if you don't change, Yama will send you to God Kaalabhairava, who has very very powerful equipment to give more severe punishments. Yama will recommend irreparable cases to God Kaalabhairava. It is like sending a serious medical patient to a super specialty hospital due to insufficient equipment in the clinic. That is the context of God Kalabhairava. How can Kalabhairava come in this context where you have to put the effort to avoid ego and jealousy to reach the contemporary human incarnation of God? You are asking Me how to pass that examination. By sincerely studying day and night and by writing the examination well, you will pass the examination and you have this experience throughout your period of education.

19. Why is Radha more revered than Rukmini, although Rukmini did more practical service to God Krishna than Radha?

[A question by Ms. Bhanu Samykya]

Swami replied:- Will you give value for the quantity? or will you give value for quality? Obviously for quality. Is it not? Compare the plate of rice with a plate of cashew nuts. A small plate of cashew nuts, fried in ghee and spices added, will cost more than a big plate of rice although the nuts are small in number. Similarly, you are seeing Rukmini pressing the feet of God continuously. So much service and work is done by her. For example, a watchman is always walking before the gate and hence, doing continuous service for long time. A director is just coming for one hour, sitting in a chair comfortable, but, drawing a high salary. Isn't it? What is the salary given to that watchman? So, you must compare the quality. In the time of Rukmini, her marriage was fixed with Shishupala and Krishna was also invited to her marriage along with all His friends and relatives. Some relatives had already arrived at her home for the wedding and even then, she wrote a love letter to Krishna. Krishna came and she ran away with Krishna. It is injustice to run away from the wedding while the bridegroom fixed by the parents is already

in the city. But, that injustice is very little and it can be answered. In fact, Rukmini doesn't like Shishupala and Rukmini likes Krishna but her elder brother is forcing her to marry Shishupala, which is not justified. Since she liked Krishna, she wrote a letter to Krishna and ran away with Him. It is justified and this can be established. In the argument, the advocate can save Rukmini and make the case of Rukmini to win. You are simply arguing that she wrote a letter and ran away even after the bridegroom arrived, but, these are not important points. What right does her brother have on her matrimonial life? When she is loving Krishna, how can her brother force her to marry someone else? Suppose her brother loved some girl. Can she also force him not to marry her and marry another girl? How will he feel? So, there is justice in the case of Rukmini. Justice is not broken in the case of Krishna and that point of running away with Krishna looks like unjust action, but, it can be defended by the advocate as a justified case. That is not a very great sacrifice for the sake of God.

You just take the case of Radha. Radha is elder than Krishna and she cannot marry Krishna. In her childhood, she was already married to Ayana Ghosha, who was the brother of Yashoda. In this way, Radha was related to Krishna. Yashoda is the mother of Krishna and Ayana Ghosha is the younger brother of Yashoda. Of course, he was doing the service to king Kamsa and he was a follower of Kamsa. Radha only loved Krishna even before her marriage, but, people will never agree for the marriage because of the age disparity. No marriage takes place between an elder bride and a younger groom, is it not? The reverse is possible and traditional. Radha's marriage was performed with Ayana Ghosha in her childhood due to some social reasons. During those times, a very hard rule existed in the society that after marriage, a lady cannot reject her husband. There is no divorce facility in those days. She has to follow Ayana Ghosha. But, she refused Ayana Ghosha and she never allowed Ayana Ghosha to even touch her. She rebelled against the existing rules and ethical rules in those days where society was very very powerful, rigid and strong. This is injustice as per the ethical rules also. She went against justice and openly fought against justice. She sacrificed justice for the sake of God, which is Nivrutti. Nivrutti is always higher than Pravrutti (*pravṛtti reṣā bhūtānām, nivṛttistu mahāphalā*). Pravrutti is always made for human beings in general and Nivrutti is personally related to God. In Nivrutti, you can sacrifice justice for the sake of God. So, Radha's faith in Krishna as God is greater than Rukmini's faith. Rukmini did not disturb justice for the sake of Krishna. Even if Krishna is not God, Rukmini's case is justified as per Pravrutti. When a marriage takes place, engagement of mind is more important than the engagement with words and mantras as per

ethical scripture (*Vācā dattā Mano dattā mantra dattā ca kanyakā*). *Vaaca dattaa* means to engage by promising orally. *Mantra dattaa* means to engage according to mantras or Vedic hymns. But, these two are valid only when mind is engaged i.e., *Mano dattaa*. She can defend her case in Pravritti. In the standard of Pravritti, even if Krishna is not God, there is no danger for Rukmini and she is in a safety zone only. But, what about Radha? If Krishna is not God, her case is finished. She will go to permanent hell. Even then, Radha dared and fought due to Her strong faith on Krishna that He is God. Why? Because She is the incarnation of God Shiva and God Shiva knows who is God Vishnu. So here, the service is rendered by one form of God to another form of God. There, in the case of Rukmini, the service is rendered by a soul to God. Therefore, Radha stands in the highest position qualitatively due to which we always take the name “Radha Krishna” only and not “Rukmini Krishna”. Never did anybody say “Rukmini Krishna” or “Satyabhama Krishna” or “Jaambavatii Krishna”. We always say “Radha Krishna” because Her level of sacrifice is marvelous. Radha is the climax of Nivritti and Rukmini is the climax of Pravritti. So, Radha is always greater than Rukmini.

Chapter 3

July 21, 2023

O Learned and Devoted Servants of God,**1. Is the suffering of Jesus for the sins of all souls or only His real devotees?**

[Ms. Thrylokya asked:- Swami, You told that Jesus suffered for the sins of His real devotees only and not for the sins of all the souls. Christians say that Jesus suffered the sins of all souls existing in the creation. Don't You feel that what Christians say indicates very broad kindness of Jesus than what You say?]

Swami replied:- In such a case, there is no distinction between justice and injustice because people doing justice and people doing injustice become equal since no one is punished. In that case, the liquid fire and hell created by God become useless. There is no need of reformation of any soul. The souls are encouraged to do sins. Only the punishments of deserving devotees are suffered by God so that those deserving devotees can concentrate on God without being disturbed by the misery of punishments of their past sins. In this way, there is important purpose fulfilled by such sacrifice of God in suffering the punishments of deserving devotees. If you take the case of undeserving devotees, they are encouraged to continue with their sins because God will suffer for their sins if they accept God Jesus and confess their sins. This means that you can do any sin in daytime and confess before God in the evening and you can do any sin in nighttime and confess before God, the next morning. One will also think that all the sins done in one's life will be burnt if he/she does confession at the time of death. All these negative results start since humanity is very intelligent. In the procedure of reformation, first, one must realize that a specific deed done by him/her is a sin (first stage of analytical knowledge). The second step is confession with a lot of pain and repentance (second state of emotional devotion). The third step is non-repetition of the sin in future (third state of practical devotion). The third step is very very important and this step alone gives the fruit of permanent reformation. If one realizes and repents on the death bed, where is the future for that person in old age when he has no capability in doing sin or merit? Such person is exploiting the concept. The other case is also the case of full cheating since he/she thinks that day-sins are cancelled in the evening and night sins are cancelled the next morning. In this case, where is the final step of non-repetition of sins?

The above concept can be used in a correct way in the following manner:- The sins done by you till today are suffered by Jesus. If you do not

repeat the sin further in future, you are saved forever. If you repeat the sins, you will be thrown into liquid fire. Christianity shall not stop at the stage of confession, but, shall extend up to the step of non-repetition of sin. Otherwise, if confession itself ends the sins, devotees will exploit the procedure of reformation. In this way, the above said procedure of reformation can appear completely. In such a case only, the fire of realization through knowledge accompanied by the spontaneous steps of repentance and non-repetition of sins can burn all the past sins (there is no question of future sins since non-repetition means absence of future sins only). This is said in the Gita (*Jñānāgniḥ sarva karmāṇi, bhasmasāt kurute'rjuna*).

2. Does 'Jnaanaagnih...' mean the destruction of sins by knowing knowledge alone?

[While answering my question just now, You told that Christianity shall not stop at the second stage of repentance and confession. But, when You quoted Gita, it says that the sins will end at the stage of knowing the knowledge, which is the first stage of reformation i.e., realization of sins, which means that we can stop at the first stage itself. Please explain.]

Swami replied:- You have misunderstood that knowledge means the first stage of reformation, which is realization of sins done by the soul. Several times, I told that knowledge means the information of the total topic related to the subject, path and the object or goal. This is called as Triputi or Triad. The subject is the sinner. The final goal is to burn all past sins. The path in between these two is reformation involving three steps, which are realization of the sin through impartial logical analysis (knowledge), repentance through confession (devotion) and finally, non-repetition of sin (practice). In this topic, the word 'knowledge' is used in two contexts:- i) Context of realization through impartial logical analysis and this logical analysis is called knowledge. ii) Context of explaining the triad (path) in which while explaining the path, the three steps, realization, repentance or confession and non-repetition of sin are fully explained, and the total explanation of the triad is also called knowledge. The word knowledge mentioned in the Gita refers to the second type of knowledge i.e., explaining the triad. Once the digestion of these three steps is over, such knowledge-fire spontaneously introduces repentance and the non-repetition of sin. By this, the path ends and the goal is reached. The word knowledge quoted in the Gita is misunderstood by you as the first step of realization through logical analysis and hence, you got this doubt.

To clarify finally,

i) Total knowledge:- This is the explanation of the Triad called the subject, path and the goal to be achieved.

ii) Partial knowledge:- This is the explanation of the first step (realization of sin) in the path mentioned above through logical analysis.

The knowledge-fire (*Jnaanaagni*) mentioned in the Gita is about the total knowledge and not about the partial knowledge. In the total knowledge, the Triad is fully explained. In such an explanation, the middle path is well explained fully. The middle path contains three steps fully, which are realization (realizing the deed done by you as sin through logical analysis, which is partial knowledge), repentance and final non-repetition of the sin. In total knowledge, the explanation of the path includes all the three steps and not just the first step (realization) only.

3. Please clarify the word 'life' in view of respiration.

[A question by Shri Surya]

Swami replied:- Respiration is just a mechanical process that can be demonstrated in a laboratory. You can take oxygen from the air and with the help of that oxygen, you can oxidize some food and release inert energy. In this process, carbon dioxide is released, which can be sent back into the air. This experiment is called as respiration. By demonstration of this experiment, can you claim that you have generated awareness? *Your experiment is a part of the whole process of life.* After getting the inert energy from the oxidation of food, this inert energy shall go into a brain-nervous system and shall be transformed into a specific work form of energy and the specific work is transfer of information from the senses to the brain. You can do the first stage of work (respiration) in a laboratory, but, you cannot do the second stage of work (production of awareness with the help of inert energy and a brain-nervous system) in a laboratory. The actual brain-nervous system cannot be synthesized in a laboratory by a scientist. The word 'life' stands for both respiration and conversion of inert energy into awareness. Respiration itself can't be the complete meaning of life. In plants, there is only respiration and not the second work due to the absence of a brain-nervous system. You can call the Zoological kingdom (birds, animals, human beings etc.) as possessor of life since apart from respiration, a brain-nervous system exists. You cannot call the Botanical kingdom as containing life since only respiration work is taking place in plants. Hence, plants are inert and non-living, due to which only, the Veda said that food shall be from plants (*Oṣadhībhyo'nnam*). It is proper even if you call the second type of work (generation of awareness from inert energy) as life, but, you cannot call the first type of work (respiration) as life.

Even in the huge multicellular banyan tree (Botany), there is no awareness. When its branches grow and if some opposition comes, the branches are not withdrawn due to absence of awareness. If you take the

unicellular organism like amoeba (Zoology), even if weak opposition comes, the amoeba will withdraw its pseudopodia into itself due to the presence of awareness. Even in the smallest amoeba, there is a very tiny nervous spot, but, in the huge banyan tree also there is no presence of even the very tiny nervous spot!

Chapter 4

July 22, 2023

O Learned and Devoted Servants of God,**1. How can we involve in worldly activities while simultaneously being attached to God?**

[Shri Ganesh asked: Padanamskaram Swamiji, You have told on many occasions that measurement for attachment to God can be indicated in the level of detachment to the world. I'm not able to understand this point. For example, king Janaka was actively involved in the activities of a king and as the family head yet he was the greatest scholar and was given liberation by God. Here we don't see any detachment to worldly activities and yet we see attachment to God. How can we correlate this external contradiction? At Your divine feet, Ganesh V]

Swami replied:- Attachment does not mean physical attachment. It only means mental attachment and interest. You shall be mentally detached from the world so that you are not really interested in the world, which is to be left out on any day. Whether the soul is in this world or in the above world, the soul is in the purview of God always. The soul is in contact with God anywhere and at any time. The bond with the world is very very short and also unreal since the world is inherently unreal. Your bond is only with an illusory item. God is the absolute reality and the bond with God is also absolutely real. King Janaka was sitting with sage Yajnyavalkya in the forest in a spiritual discussion. A servant came and told that his capital city Mithila was caught in flames. Then, Janaka replied “if Mithila is burnt, nothing belonging to me is burnt” (*Mithilāyām pradagdhāyām, na me kiñcana dahyate*). That is his mental attachment to the kingdom, which is zero. Even though he is attached physically in the kingdom and was doing administration, he is completely detached from the kingdom and this is tested by God as said above. Everybody says that he is in the family with full detachment and with full attachment to God. But, when the practical test comes, it will be known whether what he said is true or false.

2. Why did Sitamma love Lord Rama so much and even Mandodari respect Lord Rama?

[Shri Satthireddy asked: Mee Paada Padmaalaku Namaskaram Swamiji. Swamiji, mother Sitamma wants Lord Rama to be her husband in next life also even though she had undergone many difficulties. But Ravana was living in a golden castle along with his wife Mandodari. But at the time of death, Ravana's wife abused Ravana only and not Rama. Please tell us the reasons why Sitamma loved Lord Rama so much and even Mandodari respected Lord RAMA? Swamiji, if anything is wrong is there in question itself, please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- That is the wonderful greatness of the divine personality of Rama. A fan of a cinema hero commits suicide when the hero

dies. The reason is his strong impression on the personality of the hero that is projected in movies, which is not true. When even false personality is influencing the mind of anybody, what to speak of the influence of the true divine personality of Rama! That is the reason why I say always that one shall be attracted to the true divine personality of God and one shall not be attracted to God because He can give worldly boons. If the attraction or love is based on the divine personality of God, such love is true and God is extremely pleased with such love without aspiration for anything and for anybody other than God.

3. Please explain about the Brahma paadaartham present in Puri Jagannath temple?

[Mee Paadapadmaalaku Namaskaram Swamiji. Swamiji, i heard in Puri Jagannath temple, inside the statue of Lord Jagannatha, there is Brahma padaartham, nobody can see or touch it directly. Please explain about it and what actually it is Swamiji. and even the statue of Lord Jagannath is cremated like statue? Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- Priests will say so many things to advertise about their temple so that many people will visit and offer Dakshina so that they can get benefited. We shall neglect such things with a smile expressed on our lips. It is a statue representing God Krishna, who is now present in Goloka as an energetic incarnation. In the human body of Krishna, God Vishnu existed and in God Vishnu, God Datta (called Naaraayana) existed. In God Datta, Brahmadaartham (which is the absolute unimaginable-unmediated God, called Parabrahman or Brahman) existed. If you take the statue, it represents the human incarnation of God Krishna in whom Parabrahman existed. Parabrahman exists even now in the energetic incarnation of God Krishna present in Goloka.

4. How can a soul become Devata Murty?

[Mee Paadapdmalaku Namaskaram Swamiji, Swamiji in astrological chart if it is mentioned that a soul will become devata murty, it means what? Generally in temple we see many God carved with stones and do praanapratishtha but how can a soul become a devata murty. Is there any difference in between soul devata murty's and normal God statues Swamiji? Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- A soul becomes divine incarnation (Devataa murthy) if God Datta merges with it. Devataa murthy means alive human incarnation of God. Murthy means a form or medium. The statue is simply a representative model of God and not actual God like the alive human incarnation. The statue is only for worship for beginners so that theoretical devotion can be developed (*Pratimā hyalpa buddhīnām*). The human incarnation is for the direct service that can be directly enjoyed by God. When the human incarnation is not recognized due to ignorance and ego

based jealousy, a statue or a photo is the only way for developing devotion to God. Praana pratishthaa or life-initiation is done for the statue, but, do you find even a trace of life in the statue? The idea behind this process is that inert statue + life = contemporary alive human incarnation of God. This process is advising you to catch the alive human form of God and not the inert form of God. In the alive human form, God exists directly whereas in the inert form of God (statue), God is not existing directly and hence, the inert form is only a representative model of God.

5. Will the blood convert into a green fluid if siddhi is achieved in penance?

[Mee Paadapadmaalaku Namaskram Swamiji, Swamiji, i heard a story about Maharshi Mankhana, another name for him is Saakhana. In this, it is mentioned that when Darbha pierced into his hand, instead of blood he got vegetable juice like fluid. In Mantra Shastra it is told that if penance siddhi is achieved, as the sign of it he got that type of fluid. Swamiji, will blood really convert into green fluid Swamiji??

Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy



Swami replied:- Several human beings are poets and say different types of poetry as they imagine. There are several people, who put flowers in their ears to hear such poetry. Siddhi means attaining the grace of God by which miracles are done. So many devotees got siddhis or miraculous powers from God and when such yogi is ill, doctors did their blood tests several times and doctors found only red blood and not green vegetable juice! Of course, by drinking vegetable juice, the blood's health can improve!!

6. Swami, please enlighten me about the word 'japa'.

[A question by Prof. JSR Prasad]

Swami Replied:- Japa means the literature expressed by mouth as well as thought by mind (*vyaktāyām vāci mānase ca*). This literature belongs to the divine qualities and divine personality of God. It means, the information related to the greatest position of God that is repeated again and again. Such repetition of the information about God in mind takes place when the devotee is alone. The same repetition takes place through speech uttered by the tongue when the devotee is in association with other devotees. Both these types of memory and speech exist in the word – japa. This is enlightened by Shankara while describing Goddess Parvati in Saundarya Lahari. The verse written by Shankara about the word japa is in the first line of the following verse:-

‘Avisrāntam patyu rguṇa gaṇa kathā'mreḍana japā'

The meaning in elaborated way is:-

Avisrāntam = always, *patyuh* = about God Shiva, *guṇa-gaṇa-kathā* = the stories enlightening the divine qualities of God Shiva, *āmreḍana* =

repeating these stories again and again, *japā* = such repetition of inspiring stories is called 'japa'.

The overall meaning is that Goddess Parvati is repeating again and again the stories of God Shiva that project the divine qualities of God Shiva in mind while She is alone and while She is with other devotees speaking the same stories loudly.

Hence, Japa does not mean repeating the name of God again and again, which gives serious headache not only to the speaker or thinker in the mind, but, when the divine qualities of God are heard through His stories, the devotee gets a lot of inspiration and love towards God. This is very much valid since every devotee can easily experience this truth. In fact, when one does penance repeating the name of God again and again for a long time, God gets severe headache and appears before the devotee to sanction whatever boon is asked by the devotee. Such action is done by God without thinking about any other repercussion, because God wants to get rid of the severe headache at any cost. Even God forgets about His own life since He gave the boon to a demon called Bhasmasura and the boon is that anybody will be turned to ash if the demon puts his hand on the head. The demon immediately wanted to put his hand on the head of God Shiva. At the time of granting the boon, God Shiva could not think about this possibility due to the severe headache caused by the repetition of the name of God in the name of japa!

In the Bhakti Sutram written by Narada, one sutra says that Sage Garga told that devotion means the love in hearing or speaking or thinking about the stories of divine personality of God (*Kathādiṣviti Gargaḥ*). In the Gita also, it is told that the devotees of God speak about the stories of God and become happy with full attraction (*Kathayantaśca māṃ nityaṃ, tuṣyanti ca ramanti ca*). Hence, it is far better to read the stories of God or hear His stories from attending scholars telling the stories of God (*kathāpāṭha*) instead of sitting alone and repeatedly uttering the name of God by rotating a garland of beads that creates severe headache to God. Some people write the name of God Rama for 1 crore times (Rāmakoṭi) and this also generates severe headache because God is seeing constantly while the devotee is writing the name of God. While hearing or speaking the stories of God, the interest continues forever and thus the generated devotion becomes eternal. While repeating the name of God, after a few minutes, the interest dies resulting in the headache for the devotee also.

Chapter 5

July 23, 2023

O Learned and Devoted Servants of God,**1. Please correlate the opinions of Sage Paaraasharya, Sage Garga, Sage Shandilya and Sage Narada on devotion.**

[Dr. JSR Prasad asked:- Swami, please correlate the various opinions on Bhakti or devotion especially, the opinions of Sage Paaraasharya, Sage Garga, sage Shandilya and Sage Narada.]

Swami Replied:- Sage Paaraasharya stressed on worship (*Pūjādiṣvanurga iti pāraśaryaḥ*). Worship means practical devotion involving both service (Karma Samnyaasa) and sacrifice (Karma Phala Tyaaga). In Puja or worship, we have sixteen types of services (upacharas). The materials used in worship are purchased using hard-earned money (sacrifice) and using these materials in worship involves service. In this way, practical devotion or Karmayoga is stressed by Sage Paaraasharya. This is a very important step because this gives proof for true love or theoretical devotion. Practical fruit comes only to practical devotion.

Sage Garga spoke about theoretical devotion, which is the source of practical devotion. Theory is the mother of practice. Theoretical devotion is inspiration and emotion that inspires the devotee to do practical devotion. What is the method to get high and permanent inspiration? The method is not certainly doing Japa (repetition of God's name) since it gives lot of headache not only to the devotee but also to God since it cannot maintain the interest for a long time. Such inspiration can come only when you think or speak about the good divine qualities of God projected in His stories. Hence, Sage Garga told that excellent and eternal inspiration can come only through such divine stories of God (*Kathādiṣviti Gargaḥ*) as explained by Sage Vyasa in his eighteen secondary scriptures, called Puranams. In the Veda also, at several places, the divine stories are mentioned.

Sage Shandilya spoke about personal self-interest through both the above said methods (*Ātmaratyavirodheneti śāṇḍilyaḥ*). It means that the provoking inspiration shall come due to your personal interest and personal attraction developed simply based on the divine personality of God. Such inspiration shall not come from your aspiration for some selfish fruits, in which case, it is only false love. This is the most important point and is the life of true devotion.

Sage Narada says that all your awareness or thoughts and subsequent practices shall be surrendered to God only and you must suffer very much if

you forget God (*Nāradastu tadarpitākhilācāratā tadvismarāṇe parama vyākulateti*). Here, he told that all the aacharas must be surrendered to God only. Aachara means both theoretical thought as well as practical action. If you take the verbs meaning movement, they also mean knowledge (*Gatyarthānām dhātūnām jñānārthakatvāt*). Aachara by itself means inherently practice. In this way, both theory and practice are mentioned. Another point is also told, which is that on forgetting God, a lot of mental pain shall be experienced. Forgetting God is like a culvert in the water canal that improves the flow of water. Similarly, forgetting God is an obstruction to devotion like the culvert to flowing water. The result is that the speed of the devotion or water is very much enhanced. Hence, we find several problems in the life-histories of great devotees created by God Himself. These hurdles act not only as tests, but also, as culverts increasing the speed of the stream of devotion. This is also a very important aspect since it deals with total surrender to God.

In this way, we have to take all the opinions of the above-mentioned Sages to see the complete building of the form of devotion.

2. Why does Gita not speak about Chittam in the context of paraa prakriti?


[In the Gita, the Aparaa prakriti mentions five inert elements and three internal instruments of awareness, which are mind, intelligence and basic ego. God Krishna speaks about Paraa prakriti immediately in the next verse, which means pure awareness, called as 'Jiiva'. In this context, the fourth internal instrument called 'Chittam' or 'memory' is leftover. What is the explanation for this crucial point?]

Swami Replied:- Whatever you said is perfectly correct and We agree to your point completely. The explanation for this is:- 'Chit' is pure awareness, which grasps any external object (Samjñāna). 'Chittam' is the memory (the fourth internal instrument) of awareness, which stores some information grasped from external world, from which the Jiiva or Chit picks up a specific information (Smarāṇam). For picking up a thought, it must have been already stored (Dhāraṇam) in Chittam. Unless Dhāraṇam is done before, it cannot be picked up (Smarāṇam) by the individual soul or Jiiva. There is no difference between Chit and Chittam just like there is no difference between *Manushya* and *Manushyataa*. Hence, the word 'Chit' can indicate 'Chittam'. Therefore, the word Chit has two verbal meanings, which are 'grasping objects' and 'remembering stored thoughts' (*Citī – samjñāne smarāṇe ca*). Grasping the objects (Samjñānam) refers to pure awareness or Jiiva and also storing (Dhāraṇam) to supply to the memory whenever Jiiva or Chit requires. This Chit or Jiiva collects information from the world and immediately Chittam takes that information and stores in it. Storing is done by Chittam, whereas, collection and recollection of a required thought are

done by Chit or Jiiva. Storing is the first step and supplying to memory is the second step. By mentioning the first step, the subsequent second step is also indirectly told. Hence, while describing about Chit in the next verse, God mentioned the second meaning, which is storing or Dhāraṇam as the second property of Chit or Chittam (*Yayedam dhāryate jagat*). Here, the word Jagat means the world of information (*Viśaya jagat*) and not the physical world because no awareness of any soul is storing the real physical world! Of course, the Advaita philosophers exploit this advantage by saying that since awareness or Jiiva is God and since God is creator, maintainer and destroyer of the world, in this verse, the referred awareness of soul is God because the awareness mentioned here is said to maintain the physical world (Jagat). They say that Jagat is the physical world and not the world of information. This is absurd because practically we are seeing that the physical world is not maintained by any soul. Moreover, if the Jiiva or awareness is maintaining the physical world, such awareness should also create and destroy the physical world. But, Jiiva or Chit cannot create or destroy even an atom of the world and also cannot even store an atom in it! Hence, this is a laughable stuff on the part of the Advaita philosophers. We can also hear the word ‘world’ used in the sense of ‘world of thoughts’. We hear people saying “that fellow is always immersed in his own world”. Based on the strength of this usage, such meaning can be easily derived. Therefore, Chittam, the fourth internal instrument is mentioned side by side while describing Chit or Paraa prakriti in the next verse in the Gita (*Apareyamitastvanyām, prakṛtiṃ viddhi me parām, Jīvabhūtām mahābāho!, Yayedam dhāryate jagat*).

July 27, 2023

3. When You suffer for the bad fruits of devotees, how will the human being component be affected?

[Shri Sathireddy asked: Mee Paadapadmaalaku Namaskaram Swamiji, Swamiji, in Parabrahma Gita it is mentioned that Lord Krishna appeared and said that a villager was a perfect scholar of God, since he viewed God, As human incarnation and pain is true for Him, With reference to human being component of it. This is one context. Another context is while crucifixion of Lord Jesus the human being component didn't get any effect, only the God component took the pain. Swamiji i didn't understand. You are Lord Datta. You are taking the pain but how will the human being component be affected? Swamiji, if anything wrong is there in the question itself, please teach to this beggar sathireddy


Swami replied:- Generally, the human being component suffers all the pain. But, sometimes, if the pain is extreme and the human being component is unable to suffer, the God component also takes the pain since the unimaginable God has unimaginable awareness or Himself is the unimaginable awareness. Whatever may be the case, the devotee is relieved

from difficulties. Generally, villagers in ancient days were very innocent and pure.

4. If the human being component should also undergo, then nobody wants to become the Human Incarnation. Please explain.

[Swamiji, the human being has only a limited capacity to bear pain. While preaching knowledge, if the human being component got strain that might be less but while transferring Karma of selected devotees, the pain You undergo is unimaginable pain. Swamiji please explain because if the human being component should also undergo the pain then nobody wants become Human Incarnation? Swamiji, if anything wrong is there in the question itself, please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- In fact, no human being shall aspire to become human incarnation. If such an aspiration exists, it is permanently disqualified to become human incarnation. Actually, God selects a devoted human being to become human incarnation. The devotion of the devotee makes the devotee to accept whatever God wishes.

5. Please scold me Swami, I am not using time for Pravritti and Nivrutti.

[Smt. Amudha Sambath asked: Pada Namaskaram Swami, please scold me Swami, I am not using time for Pravritti (basement for Nivrutti) and Nivrutti, not even focusing on understanding the knowledge from God (Shri Datta Swami). I am sorry Swami but I am not doing anything useful, I want to be at Your feet without any aspiration but I am not even putting an effort. I think that my mind and intentions are not pure, but Swami can cure me in all aspects to achieve You. Taking help from devotees to be stable and work on the path. Reading books, taking their advice from Your knowledge. Still I feel my fault is that I am not putting any efforts, really Swami. Missing the consistency or regular practice. I feel very shameful, fearful and hesitated to call to discuss about this Swami. I am sorry Swami.

Trying to be positive and having patience with Myself but I don't see any progress in myself and not putting effort. Staying in the same place. I feel like to run towards You to stay in Your feet but I didn't reach that level of selflessness, and did not do any penance without any aspiration nor taken in complete knowledge. But whatever reason Swami I want to be Your slave. I feel stressed Swami.

It's Not me I have found You Swami, Only You made me to find You but I am in stress that even I got an opportunity to do some task from devotees, creation of video, tool to be learn, and all. I said No and I am not doing anything. I want to be in Your feet Swami, please make me do everything as per wish and words. I really don't need freedom but Your feet as slave. It's all my selfish wish Swami but I want to do all as per Your words and wish always. Jai Guru Datta, At Your Divine Feet. Pada Namaskaram Swami 🙏❤️]

Swami replied:- First, you should stop negative thoughts and self-criticism, which are slow poison to spoil your mental physical health. You should gain courage and self-confidence sufficiently to become normal. Be always proud and maintain ego that you are the disciple of God Datta in the form of Shri Dattaswami. I announce that you are My best devotee. Spiritual progress comes slowly and steadily. Whatever comes with lightning speed, it will also disappear with the same speed. Be patient till four months more. After four months, your situation will start changing and you will become normal. Till then (four months time) you sit before the photo or statue of God

Subrahmanya and utter His name “Shri Subrahmanya” for at least half an hour. Visit the temple of God Subrahmanya on every Sunday. On every Sunday, distribute 18 laddus or vadai prepared from black gram to beggars. Follow My advice strictly. You will be certainly alright.

Chapter 6

August 03, 2023

O Learned and Devoted Servants of God,**1. Please clarify more about the change of one type of bond with God with another type of bond?**

[Smt. Chhanda Chandra asked:- Swami, I asked a question on Guru Purnima about the change of one type of bond with another type of bond. You answered well. But, I want more clarification on that point so that my confusion can be completely removed.]

Swami replied:- There are two types of bonds:- i) Non-romantic bonds. E.g.: father, son, brother, preacher, master, etc. ii) Romantic bonds. E.g.: husband, darling, etc. Within one type of bonds, change is possible. The devotee shall not change one type of bond into another type of bond. It is against justice and God is the protector of justice and will not be happy for such a change.

Gopikas while praying Krishna told “You are our Father, Mother, Brother, Preacher, Master, Husband, Darling and the Ultimate”. Here, this may look as a contradiction to the above concept. But, if you analyze deeply, there is no chance to change one bond into another bond because Krishna is all the bonds. This means all the worldly bonds were destroyed and Krishna is the only bond. All the love distributed in various worldly bonds is withdrawn and is made a single lump of love. All that lump of love exists now in the only bond with Krishna. Hence, there is no possibility of changing from one bond to another bond because all the worldly bonds are dry without any trace of love. Changing from one bond to another bond requires some amount of love to be present in both bonds. When the love in the second bond becomes greater than the love in the first bond, a change is proposed from the first bond to the second bond. Here, in the case of the Gopikas, the climax devotees, only one bond with Krishna (God-devotee) exists and all other bonds are either destroyed completely or are nominally existing without an atom of love in any worldly bond.

When the devotees are not climax level devotees like Gopikas and when these devotees are ordinary human beings having all the worldly bonds alive and the bond with God also exists as one of these bonds, My first clarification becomes relevant. In such a situation, the above said two types of bonds exist and the devotee shall not change her bond with God from one type to another type. I am treating devotees, who are souls, as females only since the Veda said so (*Striyah satih pumsah*). Even though all souls are said

to be females and wives of God, here we shall take the meaning of wife as maintained soul by God and God is told as husband in the sense of maintainer. Hence, the point of romance should not be taken between the words of 'wife' and 'husband' told here because wife means maintained by the maintainer (*Bhriyate iti bhāryā*). Similarly, the word husband here simply means the maintainer of the maintained and not in a romantic sense (*Bibharti iti bhartā*). In the case of the Gopikas, you must note that there is no possibility of changing one type of bond into another type of bond because all the worldly bonds are destroyed and one and only one bond exists with Krishna and you can give any name or no name to that bond with God. The choice of selecting a specific type of bond with God lies purely with the devotee and not with God. Any type of bond is one and the same for God. God has no specific preference for any type of bond. The weight of true love present in any type of bond is given consideration by God. Generally, several forms of sweets prepared by sugar are sold in sweet shops. One sweet may be in the form of swan and another type of sweet may be in the form of donkey. If you ask the seller to give sweets in donkey form for a lesser rate than swans, the seller will refuse by saying that the weight of the sugar decides the rate. He will say that any form of sweets is sold at the rate of Rs.100 per kilo. The value of the sweet depends upon the weight of the sugar but not on the form of sweet. Similarly, the value of the bond depends upon the weight of practical true love involving service and sacrifice but not on the form of the type of the bond. Draupadi as sister of Krishna excelled all the romantic bonds of wives and Gopikas in the case of God Krishna. When the finger of God Krishna was cut, all the wives and the Gopikas ran in all directions in the search of a piece of cloth to be used as bandage for that wounded finger of Krishna. Draupadi tore her saree and banded the finger immediately and excelled all the wives and the Gopikas of Krishna in true love. When there is only one God and no second God, you can call the God by any name or by all names. Similarly, when there is only one bond with God, such bond can be called by any name or by all names.

Chapter 7

August 05, 2023

O Learned and Devoted Servants of God,**1. Shall we retort a person in the same way that a person attacks our religion with vulgar language?**

[Ms. Thrylokya asked:- Swami, You said that when a person belonging to another religion attacks your religion with vulgar language, you shall also attack his religion in the same manner (referring Your answer given to Shri PV Sitarama Sastry, USA). In such case, will the horse and donkey become the same as our elders say?]

Swami replied:- It is said that a bad fellow will not be pacified by good treatment since a bad fellow will be pacified by reverse bad treatment only (*Śāmyet pratyapakāreṇa, nopakāreṇa durjanaḥ* - Kaalidasa). You must always fight with the fighter in the initial stage, otherwise, the fighter will think that you are inefficient in fighting. After defeating in the fight, you shall show good treatment so that your enemy will be prepared to listen to your good words. Similarly, after finishing the vulgar fight, you must preach him universal spirituality, which is the true correlation of all world-religions. If the opponent starts with a good debate using good words, you must convince him with good logic of universal spirituality. This type of response is advised based on human psychology.

2. Why is paraa prakruti called the best?

[Ms. Geetha Lahari asked:- It is told that intelligence is a very powerful faculty of awareness since it takes decisions by doing logical analysis. Para prakruti is individual soul/chit which is associated with storage of memory /chittam as You said. In such case, why is paraa prakruti called the best and not apara prakruti, which contains intelligence?]

Swami replied:- Paraa prakruti or individual soul is having both capacities, which are the property of awareness (identifying anything) and the property of memory (*citī samjñāne smaraṇe ca*) that is accumulated from millions of births as strong solidified ideas, called vasanaas or samskaras or gunas based on their increasing strength. Hence, paraa prakruti influences even intelligence to a large extent and takes the final decision in implementation. This is the reason why you are unable to implement a correct decision taken by intelligence. Intelligence is weaker compared to individual soul or paraa prakruti. Mind and ego are not as powerful as intelligence and fate of these both need not be told separately. Hence, apara prakruti is weaker than para prakruti and we mean apara prakruti as ego, mind, and intelligence only. This means we are referring these three only in apara prakruti and not the other very very powerful five elements.

3. Will para prakruti change in any birth?

[Ms. Bhanu Samykya asked:- If this is the case, the knowledge obtained from the Sadguru in this birth is also defeated by para prakruti, which means there is no question of change of para prakruti in any birth?]

Swami replied:- After all, para prakruti/ individual soul is a bundle of stored ideas. The acquired knowledge in this birth is also in the form of concepts or ideas only. A diamond can be cut by another diamond. The stored knowledge can be modified by the acquired knowledge in this birth. Therefore, the present birth on this earth is called as karma loka, which means by practicing the strongest knowledge acquired, the stored knowledge can be destroyed in this birth. Since the acquired knowledge in this birth from the Sadguru is always true with infinite strength, you can easily destroy the old stored knowledge and reformation is possible.

4. Why did Krishna preach to Arjuna only once, whereas Jesus preached throughout His life?

[God Krishna preached the knowledge called Bhagavat Gita to Arjuna only on one occasion whereas Jesus preached Knowledge throughout the life. Why is this difference?]

Swami replied:- Krishna also preached knowledge like Jesus throughout His life. For example, when He went to the court of the Kauravas, He preached a lot of knowledge about justice and injustice. Like this, whenever a context came, Krishna preached all of spiritual knowledge, concept by concept on different occasions. Krishna had a context of preaching the entire spiritual knowledge to Arjuna on one occasion. The preaching of Krishna went continuously because of the continuous questions from Arjuna. The difference is superficial and both preached excellent spiritual knowledge based on the context and the occasion.

Chapter 8

August 12, 2023

O Learned and Devoted Servants of God,**1. How do I overcome self-projection and ego?**

[Shri Satthi Reddy asked: Mee Paadapadmalaku Namaskram Swamiji, Swamiji, i am suffering with self-projection, ego, intolerance of others' projections, jealousy. All these diseases, even great scholars while preaching Your knowledge instead of projecting You, they, in the name of You they are projecting themselves. Please do Kaliya Mardana and Shiva tandavam on my head and mind Swamiji, please help me Swamiji. Without You my diseases won't cure 🙏🙏🙏? Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- You told that some are projecting themselves in My name. This itself is the best example for the ego based jealousy. Every human being has the inevitable six qualities which are lust, anger, greediness, fascination, ego and jealousy. Ego and jealousy are profusely found in the spiritual field. We can't tolerate the greatness of even our co-devotee, not to speak of the contemporary human incarnation. The best way is to turn these bad qualities towards their good side, in which case they will help you in your spiritual progress. Any quality turned towards God becomes the best quality and any quality turned towards worldly bonds becomes the worst quality. The knowledge preached by Me in this context is the Kaliya Mardanam and the Shiva Tandavam.

2. How has the human race continued from Adam and Eve?

[Swamiji according to the Bible, Adam and Eve were the first generation, from them, the human race continued but the children who were born to them were brothers and sisters and how did the human race continue? The marriage bond between brother and sister is illegitimate and even in Hinduism even they won't allow to marry if they belong to the same Gotra? Swamiji, if anything wrong is there in the question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami Replied:- God is the Father and Mother in creating Adam and Eve without a mother. How Adam and Eve became brother and sister? Their blood is not one and the same and in such case only, Doctors say that the children of brother and sister or even two persons having mere relationship will be born as blind, deaf and mad. Therefore, this criticism is wrong in the beginning since Adam and Eve have no mother so that she did not share both in the same womb. *This criticism is correct in the present times since a brother and a sister are sharing a common womb.* God created some more couples after Adam and Eve after the beginning of the creation and these couples were called Prajaapatis. In Hinduism, Manu and Shataruupaa are the first couple representing Adam and Eve of other religions. Therefore, the

children of Adam and Eve and children of other couples married each other because after sometime, the blood loses the nearness of biological blood. Adam and Eve are the first couple in the sequence of creation and this does not mean that God did not create such other couples in course of time. As time passed, several couples resulted by themselves due to the progress of generations and there was no need of creating fresh couples directly by God. The creation went as usual as we find today. God's administration can never be criticized either in the past or in the present or in the future.

3. How can I get Datta darsana?

[A question by Shri N. Venkateswarrao]

Swami Replied:- Seeing God Datta is useless because you will not be benefited in anyway by that vision. If you read the knowledge given by God Datta, you will progress spiritually by implementing it in practice. Ravana saw Lord Shiva several times and did not get any true benefit. Rama never saw God Shiva, but He followed the divine knowledge and was always blessed by God Shiva. It is said that God Shiva chants the name of Rama with unimaginable appreciation and love to Rama!

4. Why did Lord Krishna teach such important knowledge to Arjuna alone?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, Lord Krishna told the Gita only to Arjuna. But it is said that every human should read and understand the Gita. Then, why did Lord Krishna not involve any soul other than Arjuna while teaching such important knowledge? Because God is not partial, does it conclude that everyone was undeserving to listen from Krishna directly? If so, why should an undeserving person read the Gita from a book? Please excuse me if there's anything wrong in this question Swami. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- Whether somebody hears the Gita directly from God Krishna or reads the Gita from a book, what is the difference between both these persons? Arjuna heard the Gita directly from God on the first day. On the 18th day, when Krishna asked Arjuna to first get down from the chariot, Arjuna hesitated because he was the owner of the chariot and Krishna was the driver of the chariot. The driver shall get down first and shall open the door of the car so that the owner gets down. This ego did not leave Arjuna even on the 18th day. Why 18th day? Even on the 13th day, Arjuna said that he would withdraw from the war because his son was killed. On the first day, Arjuna realized Krishna as God and promised Krishna to fight in the war for protection of justice, which was the work of God. In the fascination of his son, he forgot all that. Now, take Shankara, Ramanuja and Madhva, who read the Bhagavad Gita from books and did not hear the Gita directly from God. All their worldly bonds were dropped and they wrote beautiful commentaries on the Gita. Shankara left His old mother and participated in the work of

God. Now, tell Me, who is greater and more blessed between Arjuna and Shankara?

5. What is the meaning of the following statements of the Bible?

[Shri Anil asked: Padanamaskaram Swami, What is the meaning of the following statements of the Bible-At Your Divine Lotus Feet-anil

1. Matthew 11:28–30: “Come unto me, all you that labour and are heavy laden, and I will give you rest. “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. “For My yoke is easy, and My burden is light.”

2. (Exodus 33:18-20) Then Moses said, “Now, please show me Your glory.” The Lord answered, “I will cause all My goodness to pass in front of you, and I will announce My name, the Lord, so you can hear it. I will show ·kindness to anyone to whom I want to show ·kindness, and I will show ·mercy to anyone to whom I want to show ·mercy. But you cannot see My face, because no one can see Me and live.]

Swami Replied:-

- 1) God is inviting the devotee to participate in His work of propagation of true spiritual knowledge, which is the Yoke. Then, all the burden and misery of worldly bonds will disappear so that peace in the form of rest can be attained by the devotee.
- 2) Here, the unimaginable God is speaking to Moses. One cannot even imagine the unimaginable God, there is no question of seeing Him. If you take the first energetic incarnation of the unimaginable God here in the place of unimaginable God, even then, one cannot see Him since the energy is million times more than the energy of Sun (*Divi Sūryasahasrasya...—Gita*).

6. When others' misery becomes the cause of my happiness, what's the remedy?

[A question by Shri Soumyadip Mondal]

Swami Replied:- How can you put this question because I know very well that you are not a sadist?

7. What is the difference in the way God and ghost merge in human beings?

[Shri Satthi Reddy asked: Mee Paadapadmaalaku Namaskaram Swamiji, Swamiji, the Unimaginable merging with energetic body and human body is Unimaginable. Ghost also merges with human being here, ghost is an imaginable part of the creation. what is difference in the way of merging of God and ghost in a human being? Swamiji, if anything wrong is there in the question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami Replied:- There is no difference in the process of merge of an energetic form in human form. *The difference is expressed after the merge.* When the energetic incarnation merges, the human soul is with bliss and will be doing the propagation of true spiritual knowledge in this world. In the case of a ghost, the human being gets tortured.

8. Is it correct to put others problems in front of You and ask You to solve them?

[Swamiji, while doing Japam and reading Your Knowledge or anything related to You. You told to do it with selflessness but few people are coming and asking me to please tell God to solve their problems. Swamiji even i am unable to be clean of dirt and I am the most ignorant soul. Is it correct to

put their problems in front of You and ask to solve. If not please show me the way how to escape from them? Swamiji, if anything wrong is there in the question itself please teach to this beggar sathireddy



Swami Replied:- Tell them that the best devotion is to love and serve God without aspiring for anything in return from Him. Then, God will solve their problems even before they ask God.

Chapter 9

August 13, 2023

O Learned and Devoted Servants of God,

1. Swami, You told that Your father brainwashed You to not worship God Datta. Please elaborate this.

[Shri Anil asked: Padanamaskaram Swami, With respect to the Satsanga held on 12/08/2023 kindly give Your responses to the following questions.-At Your divine Lotus feet-anil. Swami, You told that Your father brainwashed You to not worship God Datta. Please elaborate this.]

Swami replied:- You already came across such experience while Jesus was saying that unless one leaves the worldly bonds, one can't be His disciple. Same is the context in the brain wash done by My father. My father was fearing that I may be dropping worldly bonds in which his bond was one. It was quite natural regarding the fear of My father. But, here the point is that I am not dropping the worldly bonds because they themselves are dropped out when I taste God Datta. There is no interference of God at all and there is no effort whatsoever from My side also in this issue. It is a spontaneous drop out of worldly drinks, when you taste divine nectar. Since it is a spontaneous drop out, neither the divine nectar nor yourself should be blamed in any angle.

2. “If you touch God Datta, you will become ash. Don't touch God Datta. Please elaborate this.

Swami replied:- If you drink divine nectar, you are liberated from the worldly bonds spontaneously. Such liberation is liberation from worries and miseries of the world. Not only this benefit, since the liberation happened spontaneously due to immersion in the devotion to God, the bliss of devotion is another benefit. This state of double benefit is represented by ash because ash is eternal since it can't be oxidized further. Salvation from worldly bonds and union with God (Yoga) are also eternal.

3. Swami, You are pained when people say “Datta Chinnam”. Please elaborate this.

Swami replied:- I am not pained because I know its real meaning. If you approach God Datta, the first energetic incarnation, which is the mediated unimaginable God, these illusory worldly bonds disappear like darkness on the rise of Sun in the world. Is there any fool in this world to feel pain when the darkness is destroyed by Sun? Therefore, ordinary souls getting pained due to the destruction (Chinnam) of darkness by Sunlight are certainly and certainly fools.

4. Why did Jesus say that those who want to follow Him has to hate one's father, mother, children and one's own life?

[Datta never said to leave worldly bonds for Him. Then why Jesus told those who want to follow Him had to hate one's father, mother, children and one's own life?]

Swami Replied:- The final meaning of God Datta as well as Jesus is one and the same because both are one and the same. Jesus is giving the information in advance so that nobody can blame Him. The statement on Dattam Chinnam also means the same advanced information.

5. Please elaborate the following.

[The intensity of fruit is reduced by God. It is far better to reduce the penalty from Rs 100 to Rs 1, rather than paying with interest in the future of Rs 10000/-. Please elaborate.]

Swami Replied:- 99% suffering of the devotee is taken by God and 1% must be enjoyed by the devotee nominally as per the divine constitution. God Datta can pay Rs. 99/- or Rs. 990/- for 99% of the fine. But, the devotee can easily pay Rs.1/- in the place of Rs. 10/- for his 1% fine. If the punishment is postponed to the future so that the fine comes to Rs. 1000/-, there is no extra pain for God, but, for the devotee, the extra pain exists. In the view of the safety of the devotee, God Datta prefers the earliest payment of the punishment for sins. This point is not realized by the foolish devotee and the devotee thinks that he/she is punished immediately as soon as he/she started worshipping God Datta. Another unfortunate part is that the devotee is unable to see the payment of Rs.99/- by God Datta in such earliest punishment. He/she sees only the payment done by him/her! He/she also doesn't know that if the punishment is postponed to the future (in fact, the devotee is misunderstanding that the punishment is cancelled by God and this will never happen, which is against the divine constitution), he/she will have to pay the punishment with accumulated interest in the future.

Chapter 10

August 14, 2023

O Learned and Devoted Servants of God,

(A brief Satsanga took place between Swami and Ms. Thrylokya on phone as given below.)

1. Is doing good deeds important and not God? Please explain.

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, You told that if the human being does only justified deeds avoiding unjust deeds, God is pleased. In that case, doing good actions is important and not God. Please explain about this point.]

Swami replied:- It is correct that God is pleased with your good actions especially when you simultaneously avoid bad actions. But, God is more important than justice and good actions because God is the protector of even justice. Unless you keep God as the ultimate in your brain, you may slowly neglect God by thinking that God is bound to justice in giving good fruits. This is also correct, but the good fruits obtained by justice are only temporary pleasures of heaven because your good deeds are related to temporary human beings. If you do the deeds of worship, prayer, devotion, service and sacrifice to God, you will get the permanent abode of God as permanent fruit. When a permanent good fruit is available, why should you worry about temporary good fruits? In doing good deeds like serving all human beings, the fruit is temporary heaven (*Kṣīṇe puṇye martyalokaṃ viśanti-* Gita). But, in the service of God, you are serving devoted human beings, which is also service to humanity. If you confine to serve the entire humanity as meritorious deed, you will get temporary heaven after death and while living here, you may get a powerful political position since you will be supported by majority of voters in elections here. The reason is that in this good deed, there is no context of God, which is called pure Pravritti or pure service to humanity or politics. In pure Nivritti, you may serve pure human beings, but they are not only pure but also devotees. Apart from the service to pure devotees, you are serving God and His divine programs also. If pure Pravritti is followed, God is neglected gradually and a stage may come in which you refuse even the existence of God, becoming an atheist. Puurvamimamsakaas believed only good actions and their related temporary good fruits to be enjoyed here and in temporary heaven and slowly became atheists (*Devo na kaścit bhuvanasya bhartā, karmānurūpāṇi puraḥ phalāni*). Shankara, the Uttara Mimamsaka, condemned this in a very long debate with Mandana Mishra and established the permanent importance of God while advising strongly not to do unjust actions. Dharmaraaja gave more importance to justice by not

speaking a lie in war even though God Krishna advised him to tell the lie. Hence, Dharmaraja went to heaven only and not to the ultimate abode of God, called Brahmaloaka.

2. What is the advice to a householder, who is unable to solve family problems?

[Swami, I found one householder who is unable to solve problems of his family and is suffering a lot. What advice shall I give to him?]

Swami replied:- The headship of the family brings ego due to which he is unable to get the support from God. If God helps him, he will feel that he was able to solve the problems due to his personal talents. This brings more strength to his ego and he will be spoiled. You advise him about this point and ask him to pray God telling “From today onwards, You are the head of this family and I am one of the members of this family only. As a head, it is Your will to solve the problems of this family. In fact, even my personal problems are at Your feet since You are the head of this family and since I am also one of the members of this family”. You tell him to submit this prayer to God and live with such faith only. I am sure that the problems of His family will be solved immediately.

3. Does this not come under the aspiration of some fruit in return from God?

Swami replied:- Your question is purely in Pravrutti and not in Nivrutti. In Pravrutti, the devotee loves his family as well as loves God. Such type of devotee is called ‘Aarta’ devotee as said in the Gita (*Ārto jijñāsu rarthārthī*). In this lower stage, we cannot apply the principle of highest Nivrutti. Every lower state is surrounded by a defect as said in the Gita (*Sarvārambhā hi doṣeṇa*).

4. Is a person interested in materialistic benefits greater than one trying to know God?

[In the above shloka quoted by You, the order is Aarta (suffering with a problem), Jijnaasu (trying to know about God) and Artharthii (interested in getting some materialistic benefit) is the increasing order of devotion. In such case, how a person interested in getting the materialistic benefit is greater than the person trying to know about God?]

Swami replied:- The interpretation of this verse is given by some people as you spoke above and this brings misunderstanding. *Artha* means not only materialistic benefit (Purushartha), but also spiritual benefit (Paramartha). Therefore, you shall take the second meaning for the word ‘artha’ so that this misunderstanding gets removed and now, the order in increasing importance becomes justified. *Jijnaasu* means the devotee trying to enquire the information about God. *Artharthii* means the person, who attained the complete knowledge of God and is praying to God (being in the second step called theoretical devotion or Bhakti Yoga) for help in spiritual progress. Hence, *Artharthii* is certainly greater than *Jijnaasu*, who just

entered the first step called Jnaana Yoga. The highest person told in this verse is Jnaanii or the person, who completed the third step, called karma yoga, (practical devotion) doing service and sacrifice to God without aspiring for any fruit in return from God. Devotion with aspiration for fruit in return is confined to the first type of devotee only, called Aarta, who is in the initial state with defect.

5. Should we treat the human component in Human incarnation also as God?

[Dr. Jsr Prasad asked:- Sāṣṭāṅga praṇāmas Swami, You told that both God component and human being component exist in the human incarnation. You also told that God merges perfectly with the human being component and becomes the human being component also and for this reason, we have to treat the human form also as God. Please elaborate on this point. --At Your holy lotus feet]

Swami Replied:- God created this world and entered it. Some say that God has entered the world as souls because God is awareness. But, in God, awareness exists as unimaginable awareness because of the absence of inert energy and a materialized nervous system before creation. If every soul is God, there is no trace of proof for it because there are atheists, who say that God is absent. Since every soul is God, does this mean that God as an atheistic soul is scolding Himself? Demons also must be God if every soul is God. In view of so many objections, every soul is not God. Then, how did God enter? God entered the creation as energetic incarnation in the upper world and as human incarnation on earth. The energetic being or human being is not God before God entered the medium and merged with it perfectly. Thus, energetic incarnations are formed in the upper energetic worlds and human incarnations appeared on the earth like Rama, Krishna, Sai Baba etc. Neither we say that every soul is God nor do we say that no soul is God. A specific soul selected by God for the sake of some welfare work for humanity, the human incarnation is resulting purely by the will of God only. The Veda says that God created the world, entered the world and remained as God while simultaneously becoming the human being (*Sa idam sarvamasṛjata, tat sṛṣṭvā tadevānuprāviśat, tadanupraviśya sat ca tyat ca abhavat*). *Sat* means absolute reality or the unimaginable God, called Parabrahman or Brahman. *Tyat* means that it is other than *Sat*, which is other than God, which is this creation and which is relative reality (inherently unreal but became absolutely real due to the gifted absolute reality from God for the sake of His real entertainment). This means that while God remaining as His inherently absolute reality, simultaneously, God also becomes relative reality. This relative reality is a part of the creation or the medium charged by God. There is no contradiction because the relative reality or medium has become absolute reality already by the absolute reality gifted by God to the entire world. Since this medium is part of the entire world, this medium

becomes absolutely real just like the world became absolute real. The world is called 'relatively real' because its gifted absolute reality is not its inherent characteristic. Hence, the relative reality can never contradict the absolute reality of God and God can perform any miracle in relative reality. One absolute reality can never do any miracle in another absolute reality. Based on this logic, God remaining as absolute reality can become simultaneously relative reality. All this means that the medium charged by God is also absolute reality and when the absolute reality merges with the relative reality or medium, it becomes double absolute reality! Hence, you shall never doubt that the medium or human being component is not absolute reality or God. It is the will of the omnipotent God and there is nothing impossible in the case of the unimaginable God and from this point of view also, the human being component becomes the God component. In the Gita, it is clearly told that the son of Vasudeva is the absolute God and a person, who realizes this concept is the greatest and very rare (*Vāsudeva ssarvamiti sa mahatmā sudurlabhaḥ*). Such a realized person is very rare because he has crossed the influence of ego and jealousy towards co-human forms. Krishna, the human incarnation stressed everywhere throughout the Gita that Arjuna shall worship Krishna and never told Arjuna to worship God. The reason is that Krishna Himself being God, worshipping Krishna and worshipping God cannot be two separate points.

God is unimaginable and is just like invisible current. You cannot see the current as a stream of electrons flowing without the wire. The current charges the wire merging with it perfectly so that the electrified wire itself is the current. Wherever you touch the wire, the property of the current (shock) is experienced. Hence, one shall not doubt the external human form as different from God. This perfect union is called as Advaitam. Shankara clearly proved that He alone is God (*Śivaḥ kevalo'ham*) by drinking molten lead and He also proved that other souls (His disciples) were not God since they failed to drink molten lead. This is the clear and practical Advaita philosophy of Shankara, which is like a concept of science as theoretical and simultaneously practical due to the associated experiment in the laboratory. He may tell 100 things and you might have heard all those statements from Shankara. That is theory only but the theory followed by practical experiment is valid as science. Such scientific concept explained in theory and proved practically by experiment is the drinking of molten lead (experiment) followed by the correct concluded theoretical concept, which is that He proved that He alone is God, Who stated the same conclusion by His own words "*I alone am Shiva*". Whatever He told in commentaries was not experimentally proved by Him. He told all those commentaries to convert

atheists into theism through a logical trick in three steps: i) You are God. ii) You exist and iii) Therefore, God exists. His experiment along with His practical conclusion and the elaborate commentary are mutually contradicting each other. But, the contradiction can be removed by telling that His experimental conclusion is correct whereas, the other side of theoretical commentary was with a specific purpose like converting atheists into theism.

Chapter 11

August 15, 2023

O Learned and Devoted Servants of God,**1. Where can I find Shri Datta Swamy Ashram to do service?**

[Smt. Purnima asked: Nameste Swamy, Where can I find Shri Datta Swamy Ashram, could you pls advise for devotees like me who wanted to do service (sushrusha) to lord Datta Swamy. Kindly suggest. By Purnima]

Swami replied:- Aashrama means complete tiredness (*Ā Samantāt śrāmyanti tapasā iti*). This means always becoming tired in doing the service of God. It does not mean a particular place to which all the devotees come to do service. All the houses of sincere devotees can be treated as Aashramaas of Shri Datta Swami. God Datta Himself entered My body and is living in Me by which I have become Aashrama of God Datta. This body in which God lives is said to be a temple, which has higher status than Aashraama (*Deho devālayaḥ prokto, Jīvo Devaḥ sanātanaḥ*). This means that God merges with the individual soul of a selected human devotee so that such soul becomes God and the body of such God-soul is the real temple of God. If I, the temple of God live in an Aashraama, is it not lowering the status of the temple? Moreover, this is a moving temple like a moving library of spiritual knowledge catering to the need of true spiritual knowledge. We have a very big website, which can be also treated as the temple of spiritual knowledge. My body is a temple of embodiment of spiritual knowledge and such embodiment of knowledge is God Datta. The Veda says that God is the excellent spiritual knowledge (*Prajñānam Brahma*). This means that God is the embodiment of the excellent spiritual knowledge. Every house of a sincere devotee is My Aashrama and so I have several Aashramas. Without Satsanga, any place cannot be called as Aashrama.

2. What is the meaning of Your statement, 'I am just the reflection of the devotee'?

[Shri Satthireddy asked: Mee Paadapadmalaku namaskaram Swamiji, Swamiji, In the Parabrahma Gita it is mentioned "I am just the reflection of the devotee". Swamiji, a soul expects true love even though the soul is selfish towards God. In the context of God and soul, selfishness or any quality towards Him become sacred but if You show the same selfishness or any quality the way the soul shows towards You, the soul couldn't tolerate, as in worldly life, every soul expects that her husband should be like the way she loves. Please explain above statement Swamiji?? Swamiji, if anything wrong is there in the question itself, please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- What you have said is correct because God behaves in the same way as the devotee behaves, which means that the husband behaves in the same way as the wife behaves. If the wife is praising and

singing songs on her husband without cooking the food, the husband also does the same without bringing any purchased material for food. The husband is the reflection of the wife and similarly, God is the reflection of the devotee (*Rūpaṃ rūpaṃ pratirūpo babhūva*). Krishna also told in the Gita that He will respond as per the way of the devotee. This means that God will give you theoretical boons for theoretical devotion and will give practical boons for practical devotion. This is very much justified. You say that God shall be generous unlike the greedy devotee. That is why when you are worshipping God, you are putting flowers on the ears of God and nowhere else. God is also putting flowers on your ears. Love without justice is foolishness.

3. How is Lord Rama greater than Satya Harishchandra?

[Mee Paada Padmalaku Namaskaram Swamiji, Swamiji, Satya Hari Chandra sold his wife, was about to kill his wife for his Satya nishta and Lord Rama Chandra also sent His wife Sitamma to the forest. Please explain these two contexts. Swamiji ultimately You are great but in this context, sacrifice of Satya Hari Chandra exceeds Lord Rama. please kill my ignorance with Your spiritual sword Swamij? Swamiji, if anything wrong is there in the question itself please teach to this beggar satthireddy
 ॐ ॐ ॐ]

Swami replied:- Satya Harishchandra is a good soul but Rama is the human incarnation of God. The Veda says that there is no one even equal to God and where is the possibility of greater than God? (*Na tat samaścābhyadhikaśca...* Veda). Rama knows the truth and hence, did not kill Sita. Harishchandra also knows the truth, but couldn't get the courage of Rama in reducing the punishment since he was bound to the duty only like Bhishma supporting Kauravas bound to duty through his foolish promise. Krishna also promised not to handle any weapon, but, He broke His promise in order to defeat injustice and ran towards Bhishma with a wheel in His hands. Truth, justice and non-violence towards good people are more important than foolish duty minded blind promise. Your own words are speaking that Rama is far far greater than Harishchandra.

Chapter 12

August 17, 2023

O Learned and Devoted Servants of God,**1. Why did Paramahansa ask Dayananda whether He had permission from God to propagate knowledge, as both were incarnations only?**

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, You told that Ramakrishna Paramahansa asked Swami Dayananda that whether He (Dayananda) got permission from God to propagate a new interpretation of the Veda. Hearing that, Swami Dayananda left. You said that both are incarnations of God. Then, how did this happen between them?]

Swami replied:- Rama and Parashurama are incarnations of the same God Vishnu. Then, how did Parashurama become angry with Rama? Shankara was the incarnation of God Shiva and Mandana Mishra was the incarnation of God Brahma. Then, how was there such a long debate between them? The idea behind such incidents is that some important concept is preached to humanity through such selected highest roles. In such case, attention of the humanity is drawn very much because of the highest status of the two roles. One role will act in a wrong way and the other role will act in the correct way. Humanity feels that even such a highest person committed a mistake, and such mistake should not be repeated by any human being in future. Humanity will feel that the mistake committed is very powerful and hence, human beings must be very careful about that mistake. This drama of God through the two roles gives lot of stress on the concept so that humanity will become very cautious. Here, the important concept is that every Tom, Dick and Harry shall not become Sadguru and preach new concepts because human beings always err. Only God (Sadguru or contemporary human incarnation) can give new concepts without any error. A human Guru shall follow the railway track laid down by the Sadguru without any trace of deviation from the track. Sadguru can deviate to any side like a bus on the road. Hence, Paramahansa wanted to bring out this concept that nobody shall propagate new knowledge without the direct permission from God. For this purpose, both the incarnations played this drama.

Chapter 13

August 20, 2023

O Learned and Devoted Servants of God,**1. How to come out of past bad experiences and their emotional grip on the mind?**

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, How to come out of past bad experiences and their emotional grip on the mind? How much ever I try, again I keep going backwards and feel sad about it. Please guide me forward Swami. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- If the experience belongs to this birth itself, it is in the initial state, called 'Vaasaana'. This Vaasaana enters some more future births becoming stronger and this state is called 'Samskaara'. This samskara after several births becomes strongest and this state is called 'Guna', which is irreparable. Even in this birth, the Vaasanaa is weakly strong while it is born, but, as the time passes on, it becomes more and more strong day by day. Hence, a wise scholar tries to eradicate the Vaasanaa in the beginning itself, while it is born. The way to destroy the Vaasanaa is only through spiritual knowledge. Vaasanaa is made of wrong thoughts. Spiritual knowledge is made of right thoughts. Only a diamond can cut another diamond. Right mind can repair wrong mind. The true spiritual knowledge comes from the Sadguru only, who is the contemporary human incarnation of God.

2. What are Brahma Tandav, Vishnu Tandav and Rudra Tandav?

[Smt. Chhanda asked: Padanamaskaram Swami, please clear my mind: Please explain the meaning and significance of Brahma tandav, Vishnu Tandav and Rudra Tandav? Are they related to chakras? At Your divine lotus feet Swami, Chhanda]

Swami replied:- Chakra is only illusion, which is the fascination about worldly bonds. Don't fall in the chakkar of chakras and waste your time. Tandu was a sage and while cutting the holy grass (Darbha), accidentally, a little ash was generated from his hand. With this small miraculous power, he thought that he became the creator-God and started doing dance. This dance was called as Tandavam (which means the dance done by Tandu). Then, God Shiva appeared before him and generated a hill of ash from His thumb put downwards. Then, Tandu stopped his dance and fell on the feet of Lord Shiva. Due to love on Tandu, God Shiva named His dance as Tandavam in the name of sage Tandu. Here, the word Tandavam should not be taken to mean the physical dance only. Tandavam means the excellent procedure of rectification of a devotee caught by ignorance based ego. The preaching of God Brahma, God Vishnu and God Shiva are respectively Brahma Tandavam, Vishnu Tandavam and Shiva Tandavam, which are the

procedures of preaching the devotee to lift him from ignorance based ego and jealousy. These three Tandavams exist in the preaching of God Datta. If ego and jealousy are conquered permanently, the devotee will certainly attain the climax grace of God. The other four bad qualities (lust, anger, greediness and fascination) become pure when they are diverted to God. But, these two bad qualities (ego and jealousy) shall not be diverted to God because they are always diverted to God and the devotee thinks that he is God due to the influence of these two qualities. It means that the devotee shall never be captured by ego based jealousy, seeing the divine personality of the contemporary human incarnation of God.

3. The Incarnation and His photo are the same. Is this for the devotees, who worship the human form of God?

[Swami, Shirdi Sai Baba told that there is no difference between Him and His photo. Is it valid only for those devotees who worship the human form of God directly? Other people who worship God in photo only like most of us do, will this be applicable? Always at Your divine lotus feet Swami, Chhanda]

Swami replied:- It is applicable only to the contemporary human incarnation because this was told by Shirdi Sai Baba, while He was present as the contemporary human incarnation. This cannot apply to other photos and statues of past human incarnations or energetic incarnations. In the case of the contemporary human incarnation, this means that if you are unable to be in the presence of the contemporary human incarnation for some time, you can keep His photo and feel that you are in the presence of the contemporary human incarnation. This is possible only when you have the simultaneous opportunity to meet the contemporary human incarnation personally also. In the case of other photos, you do not have this simultaneous opportunity of meeting God personally.

4. Why is the merging of God again required in Your case and in other cases where He already merged in the mother's womb itself?

[Padanamaskaram Swami, please elaborate the following: Many human incarnations including You were God from or before birth itself. Then why is the merging again required in Your case and in other cases since merging happened already in the mother's womb? Is there any specific purpose behind it?]

Swami replied:- Merging of God Datta with Dattaswami once more has the specific purpose of preaching the technology of merging of the first energetic incarnation with the devoted human being-component. This process of homogenous merging was demonstrated practically by God Datta for the sake of the spiritual knowledge to be preached to devotees. God will not do anything without some specific purpose. It is a practical demonstration of the theoretical concept because today every devotee is on the line of science, which requires practical experiment. Such practical demonstrations

helped this Dattaswami (human being-component) to preach this concept of perfect merge of God with the devotee selected by Him for the purpose of propagation of true spiritual knowledge. Even the very concept of human incarnation is to preach true spiritual knowledge with the help of practical examples to the sincere advanced devotees in this world.

5. Can the merging with the climax devotee be considered as a miracle once it has taken place as He becomes God Himself from that moment?

Swami replied:- Merging of the unimaginable God with the first energetic form (Datta) is unimaginable because the unimaginable God Himself is the God component here. But, when God Datta merges with an energetic being or a human being, it can be explained with a practical example because the God component became imaginable since He is mediated with the medium of imaginable energy in the case of the formation of further energetic incarnations and human incarnations. A devoted energetic being is completely made of energy and hence, the merging of God Datta with such energetic being is simply merge of energy with energy. In the case of a devoted human being, apart from energy, matter also exists and matter has the property of absorption of energy resulting in excitation. Hence, after merge, the human medium is excited and shows very high temperature of the body. Since the merge is perfect, the Veda says that God remains as God after merge and at the same time, God becomes the human being component (*Sat ca tyat ca abhavat*). Based on this authority of the Veda, we shall accept that the human being component after merge becomes God from that very moment. Moreover, if the devotees doubt the visible human component to be God due to their inherent ego based jealousy, the whole purpose of human incarnation is lost. Then, the devotees have to worship unimaginable God or invisible energetic incarnations or invisible past human incarnation through photos and statues. Then, the whole story comes to the beginning point. It is very difficult to conquer the ego based jealousy and hence, all devotees will not become true devotees of contemporary human incarnation of God. During the time of Krishna, who frankly told that He is the contemporary human incarnation, the number of devotees were very less and enemies were plenty. This is the reason why salvation is attained by very few deserving souls only and not by the majority.

6. Can we treat the climax devotees as God?

[At Your divine lotus feet, Chhanda]

Swami replied:- The climax devotees become very close to God and not God (*Tanmayā hi te* - Narada Bhakti Sutram). Any devotee, whether climax or not becomes God only when God merges with the devotee by His

pure free will. If anybody has the aspiration to become God, be sure, such soul is permanently disqualified and will never become God. A devotee, who tries always to be servant of God alone becomes God, if God wishes so, and this concept is well demonstrated by God Himself in the role of Hanuman. ***The aspiration to become God shall not be born in the mind and the aspiration to be the servant of God shall not die in the mind.*** The inherent nature of human soul is that it always becomes jealous about the highest and it always has the selfish aspiration to become highest! Even after becoming God, Hanuman said that He is the servant of Rama! Shirdi Sai Baba also told that the unimaginable God is the ultimate master (Allah Malik). Even when God in the contemporary human incarnation is saying that He is the servant of God, why should you treat the climax devotee as God? Even though the incarnation is God, He is telling that He is servant of God and such telling is for the welfare of devotees only. If devotees treat climax devotee of God as God, such a climax devotee gets ego and falls down to become Yogabhrashta! Neither the devotees are benefited because the climax devotee is not God (wrong knowledge) nor the climax devotee is benefited because he has fallen down! The devotees project the climax devotee as God in the first step. In the second step, the devotees claim themselves as climax devotees and conclude finally that they are also God!! ***This is the general human tendency and hence, the climax devotee shall be careful with his co-devotees.*** Mandana Mishra was a climax devotee of Sadguru, called Kumarilabhata (the incarnation of God Subrahmanya). The other disciples praised Mandana Mishra as more intelligent than Sadguru. Kumarilabhata was preaching both knowledge and action (***Jñāna karma samuccaya***) and Mandana Mishra left his Sadguru to become an independent Sadguru preaching only action (karma vaada). Shankara met Kumarilabhata and came to know the whole story. In fact, Kumarilabhata was correct in knowledge. Then, Shankara went to Mandana Mishra and defeated him in the debate and rectified him by establishing the importance of knowledge. Since Mandana Mishra was also an incarnation of Brahma, he got rectified (or rather he acted as if rectified). If Mandana Mishra was simply a human being, he would not have accepted his defeat even if Shankara argues for years together! This concept was preached by the three roles of God (Shiva, Subrahmanya and Brahma). Since Mandana Mishra was an incarnation of God, he rectified himself in this very birth without taking the next birth as in the case of Yogabhrashta because ego and jealousy in a human being will never die!! The Advaita philosopher always thinks that he is God (or at least, he will become God by such constant thinking!) and shuts down the doors of his fortune forever.

7. What is the difference between the love of Sati and Radha?

[Shri Saththireddy asked: Mee Paadapadmalaki Namaskram Swamiji, Sati Devi and Radha Devi, Swamiji's wives, both participated in Satisahagamanam. But in the instance of Radha Devi, you are compared to a powerful electrical force that struck her and then departed her body; in the case of Sati Devi, it is as though she sought after the powerful electricity while feeling strongly. Explain to us, Swamiji, what is the difference between the two types of love and whose love is bigger? Swamiji, if anything wrong is there in the question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- First, it is not Sahagamanam because it is done only when the husband dies. Suicide was present in the case of Sati only. Radha left her body by heart attack on hearing the death of Krishna. Sati was very emotional and lost the analysis by knowledge. She should answer the critics regarding the greatness of God Shiva. Hence, God Shiva tested her again in the next birth and since Parvati did not commit suicide when God Shiva scolded Himself in disguise, He married Parvati. Knowledge based devotion (Radha) is always greater than mere devotion without knowledge (Sati).

8. What is the meaning of hrudayostho Janardhanah?

[Mee Paadapadmalaku Naa Namaskram Swamiji. Swamiji, what is the meaning of hrudayostho Janardhanah? Please explain, Swamiji. In which contexts we should use this word and to whom hearts You are connected? Swamiji, if anything wrong is there in the question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- Here, Hrudaya means the center of creation in which God is situated to move the wheel of creation (center of gravity). The word *bhuuta* in the verse “*Īsvaraḥ... hrddēśe...*” means all the constituents of the creation, and does not mean living beings only. Hence, this means that God is sitting in the centre of creation and not in the hearts of living beings.

9. Why was the crowd very adamant about giving punishment to Jesus?

[Shri Anil asked: Padanamaskaram Swami, Kindly give Your responses to the following questions. At Your Divine Lotus Feet-anil. Why was the crowd very adamant in giving punishment to Jesus?

Matthew 27:24-25: When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man's blood (Jesus’s). Look to it yourselves.” “And all the people answered and said, His blood be on us, and on our children.” Why was the crowd ready to allow their children also to bear such unimaginable sin?...Anil Antony]

Swami replied:- All this was the plan of God that was set already. The human beings were only roles saying the dialogues written by the author, God.

10. What is the meaning of “world cannot hate you but hate Me”?

[What is the meaning of “world cannot hate you but hate Me”?

John 7:6-7: Jesus said to them (Jesus’s relatives who do not believe in Him), “My time has not yet come, but your time is always here. The world cannot hate you, but it hates Me, because I testify to it that its works are evil. Why did Jesus say like this?]

Swami replied:- The world will hate God in human form because of ego based jealousy born on seeing the divine personality of God. God is pointing the sins of human beings, while He is in human form, and this cannot be tolerated by the co-human beings.

11. Why did Jesus tell not to call anyone on earth as father?

[Why did Jesus tell not to call anyone on earth as father?

Matthew 23: 9-12"But you are not to be called `Rabbi,' for you have only one Master and you are all brothers. And do not call anyone on earth `father,' for you have one Father, and He is in heaven. Nor are you to be called `teacher,' for you have one Teacher, the Christ. The greatest among you will be your servant. For whoever exalts himself will be humbled, and whoever humbles himself will be exalted". What is the meaning of these statements?]

Swami replied:- The Father of heaven (God Datta) is the mediated unimaginable God, who alone created this entire creation and hence, He is called as Father. The human incarnation came to preach true knowledge and hence, He should be called as teacher. Regarding human beings, self-projection destroys human beings forever and so humbleness without ego is stressed by the teacher to the human beings.

12. How is awareness in dream, the knower and known object and cannot be called Brahman?

[How is awareness in dream the knower and known object and cannot be called Brahman?

"Advaitins say that awareness in dream is the knower and known object and hence, the awareness is all in all in the dream." Swami can You elaborate on this please?]

Swami replied:- In the dream, there is nothing else other than the awareness or nervous energy that is generated by the functioning brain-nervous system. This awareness is inherently the knower in any state (awaken or dream). In the awaken state, the five elements constitutes the objects. But, in dream, there are no five elements. Only awareness is present and hence, the objects of the dream are made of awareness only. This is the reason why the objects of the dream are always subtle and not gross. This concept is limited to dream but not to be extended to God. God created this universe with five elements and awareness. Hence, the creation has both gross items and subtle items.

13. Did God incarnate continuously in upper-world also as in human world?

[Did God incarnate continuously in upper-world also as in human world? God incarnates in the human world continuously in human form. Did He incarnate in the upper energetic world continuously?]

Swami replied:- In the upper world, whenever the context comes, God incarnates as per the need. In earth, the need is always present and hence, He comes down as human incarnation in every human generation. The energetic beings in the upper worlds are very much wise than human beings on the earth. In human beings, along with subtle energy, gross matter also exists.

14. Swami, who is atmadarshi?

[A question by Smt. Sri Lakshmi]

Swami replied:- The word Atma means not only self but also the human incarnation of God looking like self externally. Hence, the meaning shall be taken as per the context. Atmadarshi can mean seeing your self-awareness and identifying yourself as awareness and not the body. This is necessary so that you will be detached from the body and all the worldly bonds that are linked to the body. Now, you have become eligible for spiritual life. Now, atmadarshi means the devotee, who recognizes the human form of God (looking like himself) for receiving true spiritual knowledge and to clarify all the spiritual doubts. Unfortunately, people are stopping in the first context of atmadarshi only and don't proceed to the second step because they are blind with ego based jealousy to recognize the contemporary human incarnation of God standing before their eyes! They stop at the first stage thinking it as the final stage and feel that the self-awareness (himself/herself) as God. This is the misfortune of the Advaita philosophy. Shankara introduced the first context so that the devotee gets detached from the world to a certain extent atleast so that later on, when the devotee finds the self-like human incarnation, the devotee will easily be attached to God in human form through right devotion based on right knowledge followed by the final stage called Karma Yoga or practical devotion involving service and sacrifice to God.

15. What is meant by Chaitanyam? Are atma, jeeva and chaitanyam mean same?

Swami replied:- Atma means the inert energy that is produced by the oxidation of food in mitochondria cells. This inert energy enters the functioning brain-nervous system and is transformed into a specific work form, called awareness and this awareness is called Jiiva. Chaitanyam is the name given to the general awareness in a living body.

16. Please explain the meaning of the following verse of the Gita.

[yā nisā sarva-bhūtānām

tasyām jāgarti saṃyamī

yasyām jāgrati bhūtāni

sā nisā paśyato muneḥ - Gita, Chapter-2, verse 69

Meaning given by ISKCON: What all beings consider as day is the night of ignorance for the wise, what is night for all beings is the time of awakening for the introspective sage.

This meaning is not clear to me. Please clarify this.]

Swami replied:- The above said meaning is only the literal meaning. The indicated meaning or the essence of this verse is that for worldly human beings, God is night and world is day. For devotees, God is day and world is night. Both devotee and worldly person sleep in the night and awake in the day as per their contexts. This means that a devotee is always awaken in the

subject of God and sleeps (neglects) the subject of worldly affairs. The ordinary human being is reverse to this and is always aware of worldly affairs while sleeping in the subject of God.

Chapter 14

August 21, 2023

O Learned and Devoted Servants of God,**1. What is the significance of reaching God in 7 births as a devotee or in 3 births as an enemy?**

[Smt. Chhanda asked: Padanamaskaram Swami. What is the significance of reaching God in 7 births as devotee or in 3 births as enemy? By Chhanda Chandra]

Swami replied:- God Vishnu tested His two devotees standing at His gate when they were cursed by the four devoted divine boys that they shall become demons since they obstructed the boys trying to enter His abode. Then, God Vishnu appeared before them and asked them whether they like to reach Him as devotees in seven births or to reach Him as enemies in three births. The gate keepers chose the choice to reach Him as enemies in three births. They told that they cannot wait for a long time to reach Him. This shows that they are the true devotees. Narada Bhakti Suutra says that true devotion is dedication of the self to God in all thoughts, words and actions and also that a true devotee can't tolerate his separation from God (*Tadarpitākhilācāratā tadvismaraṇe parama vyākulatā*).

2. Do the remedies like Puja or wearing stones really have an impact?

[Smt. Arati asked: Namaskar Swamiji, If we go to an astrologer, they will tell us to do Puja, Shanti and wear stones. Does it really have an impact after doing Puja or wearing stones? Will it cure our problems? Why is being born on Amavasya considered bad, and why is it bad?? Regards, Arati.]

Swami replied:- If you totally surrender to God Datta, anything else is of no use. It is said that if one is born on Amaavaasyaa, the person will become a thief. But, if such person is a devotee of God Datta, he/she will become a thief by stealing the heart of God Datta!

3. What is the reason for a Yogi to become Yogabhrashta?

[Ms. Thylokya asked:- Swami, please explain the reason for a Yogi to become Yogabhrashta referred in recent explanation of 12th Prakaranam of Brahma Jnaanam.]

Swami replied:- Yogi means the devotee trying to reach the contemporary human incarnation of God. In the path, the Yogi sometimes falls down and becomes Yogabhrashta to take birth again on the earth so that he/she tries again to rectify the mistake and to continue in the path of Yoga. This happens by the grace of God so that one more chance is given to the devotee to rectify the mistake. You asked for the reason that makes the devotee to slip from the path of Yoga and such reason is only one, which is the ego based jealousy that developed in the unconscious state of mind. The devotee himself/herself is unable to identify the growing ego based jealousy

and recognizes it when it bursts out suddenly. This is a hidden dangerous disease since the devotee fails to take care of it from the beginning stage. I will give an example of Yogabhrashta:- The Sudarshana Chakra present on the finger of the hand of God Vishnu was very much praised by sage Narada, who said that God Vishnu couldn't have success without the help of Sudarshana Chakra. Sudarshana responded saying that what Narada said was correct. While God Vishnu was killing demons using Sudarshana Chakra, the ego based jealousy on God Vishnu developed secretly in the mind of Sudarshana even without his knowledge. Suddenly, it came out when Narada praised Sudarshana and he fell from Yoga to become Yogabhrashta. God Vishnu became angry on Sudarshana and cursed him to take birth in the family of kings of great Hyhaya dynasty (*Śucīnām śrīmatām gehe...- Gita*) as Kaartaviiryaaarjuna so that he will fight with God Vishnu born as Parashuraama by which he will experience the strength of God Vishnu. Later on, it happened so and Sudarshana got rectified by knowing that his strength is nothing before the strength of God Vishnu.

Hence, the climax devotee like Sudarshana of the Sadguru must be very careful about the ego based jealousy that develops unconsciously in the mind as the co-devotees start praising the climax devotee. The climax devotee will fall from the path of Yoga. The co-devotees praise the climax devotee as greater than the Sadguru stating that the climax devotee himself is the true incarnation of God and the Sadguru is not so! Why do the co-devotees try to spoil the climax devotee? It is a test of the climax devotee done by the Sadguru regarding his/her intensity of ego. The devotees get bored with the Sadguru, who says that one devotee alone becomes incarnation as per the will of God. The devotees get hurt because the human tendency is to become the highest God. Hence, the devotees will call the climax devotee as God. Then, the devotees say after sometime that they have also become climax devotees because devotion can be developed to the climax state by human effort. After declaring themselves as climax devotees, they announce themselves as God showing the example of the above said climax devotee. Neither they rose nor they allowed the climax devotee to rise. They become pacified because atleast their co-devotee (climax devotee) has fallen. Even though, they are unable to bring the fall of the Sadguru, atleast they succeeded in making the climax devotee to fall because the climax devotee is greater than themselves. Jealousy is not only for the greatest state, but also, is for a greater state. The human tendency is not to tolerate the greatness of their co-human being atleast, even though the same ego based jealousy started with the human incarnation. The stage of a devotee is always the stage of normal human tendency having ego based jealousy on any co-human

being, be it the human incarnation or the climax devotee. Hence, if the devotee wants to succeed in the path of Yoga, first of all, he/she shall eradicate ego based jealousy so that the devotee will certainly succeed in the path of Yoga. These devotees become jealous of the human incarnation and try to take revenge against the human incarnation by projecting the climax devotee as God in competition to the Sadguru. All these nasty mentalities shall be eradicated by the devotee, who wants quick success in the path of Yoga, which means the union with God.

Chapter 15

August 22, 2023

O Learned and Devoted Servants of God,**1. Will the thought in the last moment of death decide the future birth?**

[Shri. Abhiram Kudala asked: Padanamaskaram Swamy. Swamy it is said that whatever we think at the time of death, the next birth would be related or will be closer to that thought. For example: Jada Maharshi who is a great saint who thought about the deer at the time of his death and he had to take birth as deer in his next Janma. If a person has spent his entire lifetime in God's duty and just at his time of death due to some Maya, he thought about some about materialistic things. So, that means would he be taking birth in the next janma based on only whatever he thinks at the end of his death. Could you please explain more on this concept. Regards, Abhiram Kudala]

Swami replied:- Whatever you think in the entire life, that only comes to the mind at the end of life and whatever comes to the mind in the end of life leads to the next birth. Jada Bharata Maharshi was concentrating on the deer only in the entire life and that thought of the deer alone came in the end of life. If you are immersed in God throughout the life, the thought about God alone comes to the mind in the end of life. Therefore, your way of thinking that a soul may get some materialistic idea due to some maaya in the end of life even though he was concentrating on God in the entire life is not possible. Can the mango piece soaked in the pickle jar constantly associated with salt and chilli powder become sweet like Rasagulla? If the mind is soaked in the service and devotion of God throughout the life, such possibility posed by you will not materialize because God will appear before the soul and takes the soul to His abode. Maaya is the supernatural power of the supernatural God. Can maaya oppose God?

Chapter 16

August 26, 2023

O Learned and Devoted Servants of God,**1. You said Para Prakriti is pure awareness. You also said Para Prakriti when joined with Cittam is again Para Prakriti. How?**

[Ms. Thrylokya asked:- Padanamaskaram Swami, in Datta Mata Vimshatih, You said that Para Prakriti or Cit or Jiiva (individual soul) is pure awareness. Again, You said that Para Prakriti or Cit joined with Cittam is also Para Prakriti or Cit or Jiiva (individual soul). How is this possible? Can the spiritual knowledge of Sadguru destroy this impure Para Prakriti or Prakriti?]

Swami replied:- If you take a cup of milk, whether sugar (Sugar represents both good and bad qualities. It is good since it is sweet and it is bad since it brings diabetes.) is not added or added, you will call it as milk only. The pure awareness when generated in the beginning of the creation was called as Paraa Prakriti or Cit or Pure Jiivas. Later on, several births happened for each Jiiva and several qualities were accumulated and dissolved in the pure awareness or Jiivas. Now, this awareness mixed with qualities (good or bad or both) is also called as Paraa Prakriti or Jiivas or Cit just like the pure milk after adding sugar is also called as the milk only. As millions of births passed, the solidified qualities are mixed with the pure jiivas or pure awareness. These qualities are the final solidified impurities. These impurities are called as vasanaas in the early stage and when they become materialized, they are called as samskaaraas. These samskaaraas on further solidification become qualities or gunas.

Vaasana is subtle like water vapour. Samskaara is materialized like water. Guna is like solidified ice. Whatever may be the strength, after all, all these gunas or qualities are only various thoughts or modes of awareness only. These qualities are either good qualities as in angels or bad qualities as in demons or good and bad mixed qualities as in human beings. The knowledge of the Sadguru is also several correct thoughts or true concepts and these can destroy the bad qualities like a diamond cutting another diamond. *The knowledge of the Sadguru cuts only bad qualities and will not cut good qualities since the knowledge of the Sadguru and good qualities are similar.* Pure awareness can be jiiva with good qualities also. Impure Jiiva can mean pure Jiiva with bad qualities. Pure Jiiva can mean pure jiiva with good qualities or pure jiiva without any quality also. There is no other way to destroy the impure Paraa Prakriti or Prakriti (as called by God Krishna in the Gita) or Jiiva with bad qualities other than this said method. Cittam stores all these qualities and when cit or pure Jiiva is associated with

Cittam, the pure Jiiva results if qualities are good, impure Jiiva results if qualities are bad and mixed jiiva results if the qualities are good and bad as said in the Gita (*Aniṣṭamiṣṭam miśraṃ ca...*).

Chapter 17

August 29, 2023

O Learned and Devoted Servants of God,**1. How should one respect the climax devotee without polluting one's love towards the Incarnation of God?**

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, How should an ordinary devotee respect the climax and highest devotees without polluting one's love towards the Contemporary Human Incarnation of God? because they being learned in knowledge and devotion look very similar to the Human Incarnation of God. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- There is a specific procedure when the human devotee becomes the human incarnation. God present in the first energetic form will appear and will merge with the human devotee before the eyes. Before doing this merge, God will inform the devotee about the program to be done in the world. Unless this practical visible permission is given by God, the devotee shall not disclose about his/her divinity as human incarnation. If this procedure happens, God has given you the permission to become human incarnation and to take up the divine program of preaching the spiritual knowledge. Sadguru is the contemporary human incarnation, who is authorized by God to preach spiritual knowledge to the world. When Swami Dayaananda was preaching a new interpretation of the Veda, Shri Ramakrishna Paramahansa asked Him whether He got permission from God to preach such a new interpretation. Of course, the disciples of the Sadguru must serve God by explaining the concepts of the Sadguru in an elaborated way without adding their own poetry! The disciple must run on the fixed framework of the concepts preached by the Sadguru like a train running on the fixed railway track. The devotee shall not run like the bus on the road deviating slightly this side or that side giving new interpretations for the concepts of the Sadguru. The train can run with more speed on the fixed railway track, but, should not deviate even a little from the concepts of the Sadguru.

Every devotee must respect the co-devotee with true love. There is no question of junior and senior in the circle of devotees. If the fixed deposits of the previous births are considered, the first may become last and last may become first. Ragging of juniors by seniors shall not be done as in colleges! All the devotees must feel as equal among themselves. If the feeling of greatness comes in the mind of a devotee, such devotee is infected by the virus of ego based jealousy. God alone is great, greater and greatest. If ego-

based jealousy comes even in devotees, certainly ego-based jealousy will come also on the Sadguru or the contemporary human incarnation. All the devoted souls are zeros and only God is the hero like a numerical standing before zeros giving value to them. Without God, all souls are equal like zeros.

2. Why does the Gita say to find dynamism in a static state and vice versa?

[Shri Saththireddy asked: Mee Paada Padmalaki Namaskaram Swamiji. Swamiji, "Gita says that you should find dynamism in static state and vice-versa in devotion." Please explain this verse with examples Swamiji. Swamiji, if anything wrong is there in the question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- The above example is given in the Gita but this example is not given in the context of devotion. This example is given in the context of knowledge. The highest intellectual and knower of actions finds movement in the immovable and static nature in moving items by the grace of God in certain contexts. If you are sitting in a standing train and observe a moving train on the side, you feel as if your train is moving. Similarly, a ship moving at a long distance appears static to you when standing on the seashore. This means that ordinary people, sometimes will find opposite illusory thoughts. Due to this, one will say that a climax devotee as God and God in contemporary human form as an ordinary human devotee since he/she is influenced by such illusory spiritual politics. If politics does not disappear even in the presence of God, such person will never achieve the grace of God. The devotees think that they are the voters for Godship like the public voting to make anybody as Chief Minister. These devotees develop illusions resulting in fear based doubt of damage of self! They misunderstand God and want to make somebody as God like the public voters vexed with a Chief Minister want to remove him from the post and elect somebody, who is favorable for their illusion based ignorance. These devotees feel that God will harm them and the climax devotee will help them. But, finally they will realise the reverse because God is frank speaking the harsh truth whereas the climax devotee speaks sweet lies. There is welfare always in the harshness and there will be final loss in sweetness. The Veda says that God and world are like south and north poles exactly opposite to each other (*Dūramete viparīte viṣūcī*). The human devotee is filled with sweet-false worldly knowledge that drowns the people whereas God is filled with harsh-true divine knowledge that uplifts the people from this world ocean.

3. Why did Paramacharya say that whatever is there in the snake, same thing exists in Him also?

[Mee PaadaPadmalaku Namaskaram Swamiji. Swamiji, a snake once leaped around the neck of Kanchi Paramacharya when it flooded in. However, Kanchi Paramacharya asked why they should be afraid. Whatever is there in the snake, that same thing is there inside Me also. Being a Human

Incarnation of God, why He told like that Swamiji? Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- A human incarnation is a mixture of true God and unreal human being. He is comparing the human being part in him to the snake. God is superior to the snake and can control the snake. But, if an ordinary human being is in His place, the common relative reality cannot control another relatively real snake resulting in the bite of the snake. An ordinary human being like us shall not imitate the human incarnation.

4. Will salvation happen only after learning complete knowledge?

[Shri Divakar asked: Padnamaskaram Swami, As per Your answer, salvation means the natural spontaneous drop out of worldly bonds due to strong devotion to God. Here the Salvation to the soul will be spontaneous but it will happen only when it learns the complete knowledge gradually. Am I right Swami?]

Swami replied:- The complete devotion comes from complete and true spiritual knowledge only. The complete devotion alone can bring the complete spontaneous liberation from worldly bonds called as salvation.

5. Should a soul expect salvation?

Swami replied:- That is based on the wish of the soul because Nivrutti is optional and the rules of Pravrutti are mandatory. Salvation comes under Nivrutti.

6. Will the salvation of the soul fall under nivrutti?

[Salvation of the soul falls under nivrutti. Please add Your comments to this Swami and correct me if I am wrong.]

Swami replied:- Salvation means spontaneous liberation from these unreal-temporary worldly bonds due to the full attachment to the real-permanent God. Bond with the real and permanent God is Nivrutti and justified bond with the unreal-temporary world is Pravrutti.

7. Is salvation possible without the contemporary human incarnation?

[is there any soul which had achieved salvation without the help of the contemporary human incarnation like previous incarnations or God in energetic form? Regards, Divakar.]

Swami replied:- Complete attachment is possible only with the contemporary human incarnation since a bond can exist with two items having the same state of reality and nature. The human being is relatively real with relatively real awareness. The contemporary human incarnation is also relatively real with relatively real awareness as far as the external medium is concerned. Hence, a practically real bond is possible between these two items. If you take other forms:-

i) Unimaginable God:- Bond cannot exist between unimaginable and imaginable items.

ii) Energetic incarnation:- A very long penance is needed even to just see the irrelevant energetic incarnation. Moreover, the external medium of

this incarnation is only energy that is present without matter and this dissimilarity with human beings causes inconvenience in the formation of a bond.

iii) Photos and statues of energetic incarnations and past human incarnations:- Awareness is absent in photos and statues making the bond meaningless, which is unlike a bond between two alive human beings. Due to the absence of awareness, true knowledge is not preached by God through photos and statues. Hence, the contemporary human incarnations like Rama, Krishna, Shankara etc., were very much convenient to devotees in the lifetimes of the incarnations. Hence, God provided this facility to human beings so that devotion is alive and not dead. The life of spirituality is only the contemporary human incarnation for living beings.

8. When the majority follows the worldly line, how will the minority follow the spiritual line?

[Ms. Thrylokya asked:- Swami, I see even retired people are also immersed in worldly works only continuously without spending even sometime for God. When the majority is like this, how will the minority proceed in the spiritual line? Majority influences minority everywhere.]

Swami replied:- Out of 788 crores of world population, only 140 crores in India wash the anus with water after excretion. The majority (648 crores) cleanse their anus with paper after excretion. Why don't you propagate the majority rule to the Indian minority in this context? It is not the question of majority and minority. It is the question of truth and false. Jesus said that the path leading to Him is very narrow and rarely one will be coming through that path whereas the path leading to hell is very wide like national highway, always filled with crowds of people. Valuable diamond is very rare whereas the valueless gravel stones are many. Majority is valuable in elections because the needs of the majority are important for a democratic Government. Spiritual life must not be compared with materialistic life like the above said narrow path and national highway! This is the reason why God is asking the minority to propagate the spiritual knowledge among the unfortunate majority.

9. What is the significance of the merging of God Datta with You in Srisailam?

[You said that God Datta merged with You in Srisailam. What is the significance of this because all Your devotees know thoroughly that God merged with You in the womb of Your mother?]

Swami replied:- You are correct because there is a special significance for God appearing to Me and asking Me to propagate the true spiritual knowledge in this world even though I was requesting Him telling that I am incompetent to do that. Later on, He merged with Me and propagated the true spiritual knowledge through Me.

By these two incidents, God is giving a warning to human devotees, which is that ***one shall not propagate the true spiritual knowledge giving the true interpretations for the scriptures decided as per his mind without the will and oral permission of God.***

Another point that was expressed through these incidents by God was that ***none shall declare himself/herself as God without seeing the merge of God with him/her.***

This means that even if God asks you to propagate the true spiritual knowledge, you shall not jump into the work due to your self-ego.

You must always say that God alone is competent and any soul is incompetent in God's work and hence, you shall further say that unless God enters the body of the devotee and speaks the true spiritual knowledge by Himself, this work is impossible.

Then, God will enter you before your eyes to speak the true spiritual knowledge through you. Since you have seen this merge with your eyes, you shall say that the true spiritual knowledge spoken by you is not from you but is from God only. This will make you to eradicate even a trace of ego from your mind all along your life so that God will stay in you throughout your life and such incarnation from birth to death is called as Puurnaavataara (complete incarnation). If any trace of ego enters you even after the merge of God, God will quit you as in the case of the incarnation, Parashurama. Even after you becoming the incarnation, you shall feel and say that you are the servant of God and not God. Hanuman and Shirdi Sai Baba told like this and you shall keep this point in your mind always. If you behave like this, there will be no ego-based jealousy on you from the side of devotees also and devotees will absorb your knowledge smoothly without any irritation caused by their inherent ego-based jealousy.

Since this point is not understood so far, every Tom, Dick and Harry is telling that he/she is the contemporary human incarnation and misleading the devotees from the true path of the spiritual field.

Chapter 18

August 30, 2023

O Learned and Devoted Servants of God,**1. Do we blindly follow the order given by the human incarnation or analyze it?**

[Shri Ganesh V asked: Padanamskaram Swamiji, What is better, thinking before following the order given by the human incarnation or thinking after following the order given by the human incarnation? Or are both bad. At Your divine feet, Ganesh V]

Swami replied:- Even God Krishna told Arjuna not to follow His advice blindly, but, to do analysis and follow the advice when his inner consciousness gets convinced. Even though the inner consciousness is convinced, unless the Paraprakruti or Prakruti or Jiiva or the impure cit associated with cittam is convinced, the human being cannot implement the advice. This impure cit is the jiiva (individual soul or awareness mixed with strong qualities accumulated from several previous births), which is the final authority in implementation. Unless you destroy these strong qualities with the help of the spiritual knowledge of the Sadguru, you (Jiiva) cannot follow the divine advice. This does not mean that you should not analyze the spiritual knowledge of the Sadguru because when you analyze and get convinced, you have started conquering your impure jiiva (presently yourself only). When you remember continuously the spiritual knowledge of the Sadguru, which convinced your inner consciousness, your impurities present in yourself (impure jiiva) get filtered off. When you become pure jiiva, you are convinced as soon as you hear your Sadguru because you can analyze properly on the spot spontaneously. The impurities, as wrong qualities present in you, are opposing the advice given by the Sadguru creating doubts and hence, your analysis is essential to convince the impure jiiva (impure individual soul), who is yourself in the present moment.

2. Is the practice of Visarjanam done during festivals correct?

[Smt. Arati asked: Namskar Swamiji, We celebrate Ganesh Chaturthi. We bring God Ganesha to home and do visarjan. Even in navratri also, a big statue of God is made and visarjan is done. It is making the environment harm and the God statue also gets harm. Due to non eco-friendly statue, so it doesn't dissolve in water. Playing Dolby with high volume as well, God did not tell to do all these things. Regards, Arati.]

Swami replied:- I have told this several times in My spiritual knowledge that one shall not do these things even from the view of spiritual knowledge because God is always to be invited and we shall never ask Him to leave us (Visarjanam). Such a horrible thought is also false since God never entered your statue simply by your invitation through the Vedic hymns.

God is the author of these Vedic hymns, which are not effective to drag God into your statue by force. This is the egoistic psychology of the foolish priests. Hence, disposal of divine statues is a great sin. You feel that God is alive during your worship and after your worship, God is dead due to your Visarjanam! You must always establish a permanent rocky statue so that you can worship it lifelong. The hymn read by the priest does not contain even a trace of the idea belonging to the departure of God from the statue! These priests picked up a hymn from Purushasuktam, which explains the miraculous powers of angels granted by God through their worship, called Yajna or sacrifice. Where is the meaning of asking God to leave the statue? These priests do not have the knowledge of Sanskrit language and hence, such blind actions result.

3. What is the difference between Brahma and Martya Lokas when You always exist in both the Lokas?

[Shri Bharath Krishna asked: Padanamskaram Swami, Swami, what is the difference between Brahma Loka and Marthya Loka when You always exist as Incarnations in both Lokas? Thank You for answering my question Swami. Your Servant, Bharath Krishna.]

Swami replied:- Martya loka or this earth becomes Brahma loka for the incarnation. This applies to the incarnation only because such knowledge exists with the incarnation. Such knowledge is absent in the devotees, who do not believe the concept of the contemporary human incarnation in this world. Brahma Loka is the place surrounding the human incarnation in which devotees are also present recognizing the human incarnation as God (Brahman). Such devotees attained Saalokya salvation because both God and devotee exist together. The word ‘loka’ need not be taken in the sense of a large sub-world and can be taken to mean a limited place also.

4. Which among the following three options in the service of God is the best?

[Ms. Thylokya asked:- Which is the best among the following three options in the service of God?

I will do the service of God but defects are mine and merits belong to God.

I will do the service of God but God alone can make it successful.

I will not do it by myself but God will make me do His work.]

Swami replied:- The best option is that you shall always think “To the best of my capacity, I will serve God without aspiring for any fruit from Him in return and the rest is unnecessary for me”.

5. Will the wife get a share the good fruits of worship done by the husband in Nivrutti?

[Smt. Sudha Rani asked:- Swami, You said half of the good fruits of worship done by the husband is transferred to the wife. In the case of the Gopikas, their sin is completely taken by Krishna. How to correlate both these?]

Swami replied:- The case of husband and wife is the subject of Pravrutti. The wife is engaged in household duties like cooking and the husband is worshipping God in the same time. Since the husband eats half of the food cooked by the wife, half of the good fruits of worship done by the husband is transferred to the wife. Such promise is done by the husband and the wife in the marriage ceremony. The case of Krishna and Gopikas is the subject of Nivrutti. God can transfer any fruit good or bad from anybody to anybody due to His omnipotence. Both these topics are different since Pravrutti is different from Nivrutti and there is no correlation.

Chapter 19
SPECIAL NOTE

August 29, 2023

O Learned and Devoted Servants of God,

1. Several doubts are coming in our spiritual discussions. What shall we do?

[Smt. Chhaanda chanda, Mumbai, talked with Swami on phone “we are doing debates on spiritual subjects and several doubts are coming. If we refer these doubts to You, we may be disturbing You. What shall we do?”]

Swami replied:- The greatest service to God in propagating spiritual knowledge is to ask as many doubts as possible. Swami will be very happy to receive those doubts and answer. If you ask Me orally, God Datta will answer those questions directly. If you record by typing those direct answers, several devotees in the future will be benefited by the direct answers given by God Datta directly. If you make some delay, I forget some angles and My answers will be incomplete. If I ask God Datta to repeat the answers, He will give a terrible slap to Me. When He told, we shall be attentive and receive the answers. Hence, I will never answer questions orally unless you record by phone or type directly.

You shall not hesitate to ask doubts because God Datta is very much pleased if the doubts are more in number. When there are several doubts on a concept, you mention the concept as the question and doubts on it can be asked below the question numbering a, b, c, d, etc. Let the doubts on a single concept not be represented as various questions. One question on one concept and doubts on that one concept be represented as sub-parts a, b, c, d etc.

This is the greatest service that you can do for God Datta. Arjuna asked Krishna to repeat the Gita after the war. Krishna told that Yogeshwara Datta told the Gita, which He has forgotten and God Datta never repeats the answer for the second time. On forcing, Krishna repeated the Gita called as Anu Gita, which is very much lower than the Bhagavat Gita. Hence, all of you send any number of doubts in writing and the answers given by God Datta will directly be sent to you. This will help several generations getting such doubts in the future. Oral answers will be forgotten by Me as well as by you.

Datta Swami

Chapter 20

DISCOURSE BY SHRI DATTASWAMI IN SATSANGA

September 01, 2023

**O Learned and Devoted Servants of God,
Subtle Affect of Ego and Jealousy**

There are six bad qualities, which are 1) illegitimate sex (kaama), 2) illegitimate anger (krodha), 3) illegitimate greediness, 4) illegitimate fascination, 5) illegitimate ego and 6) illegitimate jealousy. There may be some human beings, who have conquered the first four bad qualities, but there is none even in sages, who have conquered ego and jealousy. In Pravrutti (worldly life), all these six qualities exist. The result may be some temporary punishments or losses in worldly life. But, in Nivrutti, there is no soul, which has conquered ego and jealousy. Due to this defect alone, the success in Nivrutti is always hindered. Since everybody is affected and has experienced these two qualities, nobody will be hurt in this analysis because everybody remembers the experience of ego and jealousy, which attacked them many times or at least a few times. If any person is there, who did not experience ego and jealousy, may be hurt and since such a case is impossible, there is no need to doubt anybody to be hurt.

The unimaginable-unmediated God (Parabrahman) is never worshipped and not even meditated upon by anybody in the world of souls. Only mediated-unimaginable God can be meditated upon and even worshipped. The mediated-unimaginable God is of two types:- 1) Energetic incarnation in which the unmediated-unimaginable God gets mediated by energetic body for the sake of energetic beings in the upper energetic worlds and 2) Human incarnation in which the unmediated-unimaginable God gets mediated by human body (matter and energy mixed) for the sake of human beings present on earth. The energetic incarnation is relevant to energetic worlds and the human incarnation is relevant to human world (earth). It means the energetic incarnation is easily available in the energetic worlds and the human incarnation is easily available in the human world. God has made this provision so that there will be no wastage of even one-minute time for approaching the Sadguru (incarnation) for the sake of true spiritual knowledge that gives right direction in spiritual life. But, a very big problem developed, which is that human devotees reject the human incarnation and energetic devotees reject the energetic incarnation due to the repulsion

between common energetic/human media respectively. Due to this defect, the soul, as human being, is losing God in human form on earth and the same soul, as energetic being (the soul enters energetic body after death and becomes energetic being), is losing God in energetic form. The repulsion between common media comes due to ego and jealousy. The human being is unable to tolerate a greater human being in worldly life. Can such a human being tolerate the greatest human being (contemporary human incarnation of God)? Never. Due to this reason only, you can hardly count on fingers, the successful devotees in Nivrutti! Every human being feels that it is great and in worldly life it faces only greater human beings. The difference between great and greater is not very much so that this problem is not very serious in Pravrutti. But, in Nivrutti or spiritual life, the difference between a devotee and the human incarnation is very much i.e., the difference between great and the greatest!! This is the reason for the failure of the majority of devotees in Nivrutti since they can't tolerate very much difference.

When the first four qualities (kaama, krodha, lobha and moha) attack the soul, the consciousness recognizes their birth and their subsequent growth. ***But, when ego and jealousy are born and grow subsequently, the consciousness fails to recognize their birth and growth.*** These two develop in the soul unconsciously. Even the final result caused by these two (ego and jealousy) does not bring awareness in the consciousness. This means that there is no recognition of even the damage done by ego and jealousy. Hence, especially in spiritual field, these two are like two black venomous cobras that kill the soul forever.

Spiritual Politics

If you become fully aware of these two ghosts and take sufficient care in every minute of your life, your success in spiritual life to get the grace of God is very very easy and does not take much time. Since this care is not taken by human devotees, salvation and getting the grace of God are not achieved even for millions of births. Even after considerable progress in spiritual line, even a great spiritual soul is suddenly falling down due to the sudden attack of these two black cobras, called ego and jealousy. Mandana Mishra, a very great scholar in the Vedas, left his Sadguru, called Kumarila Bhatta and started his own philosophy becoming a new Sadguru. His Sadguru, human incarnation of God Subrahmanya, preached the necessity of both knowledge and practice for salvation. The disciples of Bhatta poisoned Mishra through false praises and projected Mishra as another Sadguru against Bhatta. Mishra separated from his Sadguru and preached only practice without knowledge. Then, Shankara, the incarnation of God Shiva

came establishing the importance of knowledge through a long debate with Mishra. Mishra accepted Shankara because Mishra was the incarnation of Brahma. Had there been another human being in the place of Mishra, such human being would not have accepted Shankara due to ego-based jealousy. God Brahma played the role of Mishra to point out the influence of ego and jealousy on the mind and showed the way of rectification from such blunder in the same life. If you are conquered by ego and jealousy, you will never accept the Sadguru. If you have conquered ego and jealousy, you will realize your mistake and accept the Sadguru. Hence, without conquering ego-based jealousy, don't enter the spiritual field because such entry will lead into utter failure only.

The background of Mandana Mishra (Mishra) was like this as per My analysis:- The disciples of Kumarila Bhatta (Bhatta) were jealous of the greatest human incarnation, Bhatta, their Sadguru as usual. They provoked Mishra and projected him as another Sadguru. Both Bhatta and Mishra were human incarnations of God Subrahmanya and God Brahma respectively. Hence, Mishra acted as if he was provoked by the disciples and left Bhatta with his own wrong philosophy projecting himself as another new Sadguru. The greatest Sadguru was not at all affected by the jealous plot of the disciples. But, Mishra appeared as if he was influenced by the disciples and acted as a fallen soul, called Yogabhrashta. The disciples were partially satisfied because even though they failed to damage the greatest Bhatta, they were partially satisfied because the greater Mishra (climax disciple) at least fell down with a wrong philosophy! Their ego and jealousy were not completely satisfied because they failed to damage the greatest, but, was partially satisfied because at least they succeeded in damaging the greater Mishra. Mishra, being the incarnation of God Brahma, was only acting to expose the procedure of Yogabhrashta and his rectification in the same life. When Shankara came and convinced Mishra, Mishra became the disciple of Shankara, who was incarnation of God Shiva. The important point here to note is that Mishra realized since he was God Brahma. Any human being in the place of Mishra will not realize and become the disciple of Sadguru again due to his inherent ego-based jealousy. Hence, the human being should be careful not to take the path of Mishra since in such a path the human being will not rectify himself to become the disciple of the Sadguru again. This is the lesson, we have to understand from this play of the three divine forms (God Subrahmanya, God Brahma and God Shiva). ***God Datta will decide the successor of the Sadguru and not the disciples and not even the Sadguru containing human being component.*** For your information, the eldest son of Shri Datta Swami studied all the knowledge of Shri Datta Swami several

times, even leaving a very good job. But, Shri Datta Swami never mentioned him as His successor to even one human being. *Datta Swami, being the Sadguru, knows very well that the successor will be decided by God Datta, who will appear before the right successor and order him/her to succeed as the Sadguru.* Even when God Datta appeared before Me ordering to propagate the true spiritual knowledge in this world, I humbly told Him about My incapability that is inherent of any human being especially in propagating the true spiritual knowledge. Then, God Datta entered Me and merged with Me so that He spoke the true spiritual knowledge through Me. Unless all this procedure happens, none shall project himself as the Sadguru.

Ego and jealousy exist even in angels, the energetic beings in the upper worlds. The deity of the wheel of God Vishnu, called Sudarshana developed ego-based jealousy since he was cutting the throats of demons in all the fights of God Vishnu against demons. But, it was hidden in his mind even without the knowledge of his consciousness. Sage Narada wanted to teach a lesson to Sudarshana and came to God Vishnu. He praised Sudarshana saying that God Vishnu got victories in all fights due to the Sudarshana wheel only. Sudarshana smiled and nodded his head showing his acceptance. Immediately, God Vishnu became very angry and cursed Sudarshana to be born as Kaartaviiryaaarjuna. God Vishnu incarnated as Parashurama, fought with Kaartaviiryaaarjuna and killed him so that Sudarshana came to understand the power of God Vishnu, due to which only he was cutting the throats of demons. In this case, there was no plot because sage Narada is the climax devotee of God Vishnu without a trace of ego-based jealousy and he was used by God in the program of teaching a lesson to Sudarshana.

Reason For The Common Media Repulsion

What is the reason for this repulsion between common media? If you take the repulsion between the common human media, every devotee neglects the human incarnation because both the human media of the devotee and the human incarnation have the same common properties like birth, illness, hunger, thirst, sex, sleep, all emotions and finally death. *Even though the devotee experiences the divinity of the human incarnation, the common properties always observed, dominate in making the devotee doubt about the divinity of the contemporary human incarnation.* If the incarnation shows divinity, ego and jealousy project in human devotees. If the incarnation hides the divinity, the human devotee feels the incarnation also as an ordinary human being. Even if the divinity of the incarnation is confirmed in the minds of devotees, it is not useful for the progress of spiritual line because the human mind always tries to exploit the miraculous

power of the incarnation to solve worldly problems and to get worldly benefits. Hence, much expression of divinity is also dangerous to devotees and hence, the incarnation shows some illusions to neutralize the faith of divinity of the incarnation! From this point of view, the incarnation hides the divinity as far as possible and expresses the divinity only in cases of real devotees to help their spiritual progress. This is the balanced behavior of the incarnation because problems exist in all angles. Even while helping the real devotees for their spiritual progress, the incarnation uses the miraculous power in a hidden way as far as possible. Demons only over project their small miraculous powers aspiring name and fame in the world. The main program of the incarnation is to preach true spiritual knowledge to humanity since it alone can give the right direction in the spiritual journey. The aim of the miraculous powers of the incarnation is not exhibition to attain name and fame in the world, but, to help the real deserving devotees in their spiritual journey. In fact, He was already bored with name and fame in the upper worlds and comes here to taste defame only as far as possible! The devoted public is falling in the grip of either demons or egoistic devotees, who also attain miraculous powers from God through their penance and strong devotion respectively. ***A devotee is always a human being only and will fall down due to the miraculous powers gifted by God and hence, God will not generally gift His miraculous powers to devotees for their spiritual safety.*** Demons get spiritual powers from God through rigid penance and fall down quickly due to their devilish nature. Even though spiritual powers are exhibited by demons for their name and fame for some time, the beneficial angle here is that their exhibited miraculous powers give proof of the existence of unimaginable God to the observing public.

If the incarnation appears as an ordinary human being, nobody will care for it to listen to the true spiritual knowledge preached by it. Hence, miracles are to be exhibited by the incarnation at least in the initial stage to meet the starting problem of the program of the incarnation. This is the good angle and the simultaneous bad angle is that devotees pretend as if they are hearing the spiritual knowledge attentively to impress the incarnation, but, slowly they come out with their hidden worldly problems for solutions to be solved through miraculous powers. These devotees forget that the incarnation is not only omnipotent but is also omniscient. The incarnation puts very strenuous efforts to change the total ocean of humanity into divine side, but, only one or two drops of the ocean change to spiritual path to become drops of divine nectar, while the rest of the ocean remains as salt water as usual. In the light of the contemporary human incarnation, so far, I have explained spiritual politics.

Spiritual Economics

Now, I will explain spiritual economics. God Krishna is a human incarnation and told in the Gita that out of thousands of human beings, one will seek God and out of such thousands of seekers, one will recognize Him as God (*Manuṣyāṅāṃ sahasreṣu...*). It means, devotees, who recognize the contemporary human incarnation are always very few in number. The hundred Kauravaas did not recognize Krishna as human incarnation of God whereas the five Pandavaas recognized Krishna as God in human form. What is the reason for a minority only recognizing the contemporary human incarnation as God and the majority not recognizing the contemporary human form of God? In such majority, there are two types:- i) Those recognizing the human form of God, but, pretend not to recognize the human form of God and ii) Those not recognizing the human form of God due to their ego-based jealousy. We can convert the second type into believers of human form of God through logical analysis and quoting scriptures. But, the first type can never be converted into believers of the human incarnation. We can wake the person, who really sleeps, but, we can't wake a person pretending to be sleeping. The first type of devotees is the embodiment of greediness and worships statues rejecting the concept of the contemporary human incarnation. They believe the energetic incarnations and past human incarnations represented by inert statues and photos, which do not eat when food is offered to God so that after offering, the devotees can enjoy the full food. If it is the case of the contemporary human incarnation, it will eat the offered food! The devotee feels satisfied that he has offered food to God every day and at the same time, the total offered food is saved for self-enjoyment. This is not possible in the case of the contemporary human incarnation, which eats the offered food! This is the hidden reason and they say outside that they are not accepting the human form of God due to logical analysis, but, the hidden real reason is greediness! These people cheat their own self and atheists, who don't accept God frankly based on their logic are far better than these hypocritical devotees.

Spiritual Science

Let us leave the spiritual politics and spiritual economics as explained above. The spiritual politics will lead to the down fall of spiritual progress, whereas the spiritual economics will not give even entry into spiritual journey. Let us follow spiritual science, which is the logical analysis in correlation with our scriptures so that we can achieve the grace of God and

not anger of God at any cost. The logical points of spiritual science are given below:-

1) Unimaginable-unmediated God is originally existing before creation. This God wanted to create this creation for the sake of entertainment without damaging justice in the creation at any cost. He is unimaginable since space was not created by Him before creation and hence, He was beyond space becoming unimaginable to intelligence. There are several Vedic statements in support of this concept (*Yasyāmatam..., Naiṣā tarkeṇa..., Yo buddheḥ parataḥ..., Yato vācaḥ...* etc.).

2) He first created a little energy in subtle state, called space (Parama Vyoma) and created some gross energy with the help of which the first energetic body with soul was created by Him. He, then, merged with that first energetic form, called Datta and this form became God Datta after His merge. Due to His omnipotence, He remained as Himself and also became the energetic medium simultaneously (*Sat ca tyat ca abhavat*— Veda).

3) God Datta became several energetic incarnations like God Brahma, God Vishnu, God Shiva etc., for the sake of His worship in the upper worlds containing energetic beings. He created the entire universe containing inert items and non-inert items, called souls with awareness. But, this awareness is a product of His creation-process only and not the creator because the production of awareness requires inert energy and a materialized nervous system (matter), which are created by God only in the process of creation and not before creation. You need not doubt how He thought to create the universe since awareness is absent before the creation (since energy and matter did not exist). He thought about creation not because of awareness, but, He thought due to His omnipotence. Hence, His awareness is unimaginable whereas the awareness as souls created in the process of creation is imaginable. Hence, you shall not mistake this imaginable awareness as the unimaginable awareness or the unimaginable God. The Unimaginable awareness is the unimaginable God because any number of unimaginable items result in one unimaginable item only.

4) The necessity for the human incarnation for humanity on this earth is very much because no time shall be wasted in seeing God because human life is very short. *All of human life must be spent in learning the true spiritual knowledge from God directly* and then worshipping Him through service and sacrifice along with full theoretical devotion. The energetic incarnation cannot be seen by human beings since it is not relevant to humanity as it is relevant only to energetic beings present in the upper energetic worlds. The human incarnation is relevant to the humanity on this earth. This is the reason why the energetic incarnation is not seen by human

beings even after a long penance. Hence, a foolish human being only does not avail the opportunity given by God here to use the human incarnation for learning the true spiritual knowledge and for further worship. Of course, there is a reason for such foolishness because the repulsion between common human media makes the human devotees to reject the human form of God (*Avajānanti mām...*—Gita). The repulsion is due to ego-based jealousy towards a co-human form. Unless this ego-based jealousy is fully conquered, no human devotee can be successful in the spiritual field. You can serve every human being so that you will not at least hurt the hidden human incarnation in human beings. But, you should be careful in avoiding bad human beings because God will never be a bad human being! God Krishna told in the Gita that He is even insulted by devotees because they were unable to recognize Him as God and treated Him as an ordinary human being (*Param bhāva majānanto...* -Gita). The human beings worshipping formless God and worshipping statues are going against the divine arrangement of God and based on this point itself, they are condemned by God. At least, they should rise to the required level in course of time even if they deviate from the divine arranged path in the initial stage. One can worship formless God or statues representing God in the initial stage of ignorance, but, shall rise to the level of the divine spiritual arrangement of God in which the human incarnation must be recognized to get true spiritual knowledge about the goal, the path and the true status of the human being (Triputi). You must also note that the statues are in human form only and the life initiation in the statues does not mean that the statues are becoming alive. It only means that the statue in human form plus life means the alive contemporary human form of God.

Chapter 21

September 03, 2023

O Learned and Devoted Servants of God,

[Satsanga on 02-09-2023 in the marriage function of the sister of Shri Hrushikesh. Important questions answered by Swami are given below.]

1. Some of my relatives do not accept the contemporary human incarnation. What shall I do?

[A question by Smt. R Anitha]

Swami replied:- Today, if you observe, many students are at different levels of education, starting from LKG to PG and research. If you were to point to LKG students and ask, what shall we do with these poor LKG students? I will reply that various devotees are at various levels of spiritual progress. As time passes on, the LKG student will come to the PG class in due course of time. Similarly, the devotee present in the lower level will come to the higher level in due course of time. You are a PG student. You were also once in LKG class. Then, a PG student asked Me the same question about all of you. Therefore, you worry about your PG class. Don't bother about the LKG class. If you are very much worried about the LKG student, you also should come and sit in the LKG class! It is not possible to promote an LKG student to PG class, but if you are very much fascinated towards him, you can be demoted to LKG class from PG class so that you can sit with him. Since the mountain cannot come to Mohammad, Mohammad shall go to the mountain. Hence, don't be fascinated towards your low-level relatives.

2. How to eradicate worldly qualities and attain divine qualities?

[A question by Shri Sai Krishna Chaitanya]

Swami replied:- When you are moving in the world for a long time, worldly affairs will enter your mind and intelligence. When you come home, you are entertaining yourself through social cinemas and serials. Therefore, all the time, you are like a mango piece soaked in the pickle jar in association with salt and chilli powder. How and when can you become the sweet rasagulla, which is soaked in sugar solution? Therefore, the basic reason is only your association with worldly affairs. Great devotees were always soaked in divine knowledge or in divine stories all their lifetime, just like you are soaked in worldly affairs all your lifetime. The rasagulla cannot become mango pickle and the mango pickle cannot become rasagulla. Therefore, you should realize this basic reason and start getting immersed in the association of the divine personality of God at least when you come back home. You can

attend devotional and spiritual channels on TV instead of social serials and cinemas. Slowly this will develop and all the salt and chilli powder associated with mango piece (you) gets washed away and since you are immersed in sugar solution, slowly you will become the rasagulla sweet. Most people mistakenly believe that if they are associated with God, their materialistic life will be spoiled and ends in loss. This is an utter illusion. When you allot sometime for God, your materialistic life also will be very successful. If you are not allotting any time to God and are always getting immersed in worldly affairs only, be sure that you will end in loss and in several tensions in materialistic life.

3. Is it not the selfless service to God our goal?

[Ms. Thrylokya asked: Is it not good to think that we should undergo the fruits of our deeds and worship God without aspiring for any fruit in return from God?]

Swami replied:- Already, I have told that you shall be in that stage only like the fan devotion without aspiring for any fruit from God. You are continuing in that initial state only. In that case, God will take care of your progress in spiritual life and also in materialistic life (*Yogakṣemaṃ vahāmyaham... Gita*). *Yoga* means spiritual progress and *kshema* means materialistic progress.

4. What is the purpose of my life?

[Ms. Aarti asked:- I am not happy at my workplace and I am not liking what I do. I don't know where I belong to and what I exactly want. What is the purpose of my life?]

Swami replied:- First, you must develop materialistic discipline. You must show interest in your job and do it well. If you do it well, it will be justified for your salary. This is inevitable. But, you need not concentrate too much on the materialistic work. In your leisure time, you should concentrate on God. Even in your job work, you can concentrate on God, since you have got some experience, the work will become mechanical. Only in the initial stage, you have to concentrate on the work. While learning to ride a bicycle, for a week or so, you will concentrate on the riding. Later on, you will ride it mechanically without much concentration on it. This will enable you to concentrate on God even during the work. Then, you are considered as a devotee concentrating on God all the time. This is told in the Gita that when you attain perfection in your job, you can be associated with God even during the job work (*Yogaḥ karmasu kauśalam - Gita*).

Chapter 22

September 05, 2023

O Learned and Devoted Servants of God,**1. If souls are not reformed, is it justified to kill the souls as a last resort?**

[Ms. Purnima asked: Padanamaskaram Swami; it is said that in the end of this Kali age, God will incarnate as Kalki and will kill all the people with the help of an electric sword given by God Shiva. You also said that God will incarnate in human forms till the end of Kali age and preach this spiritual knowledge, You said that He will kill the souls, which are not reformed by His spiritual knowledge. My doubt is that if cure cannot be done is it justified to give death to the patient as a last resort?]

Swami replied:- Who told you that Kalki is killing the souls in the end of Kali age? When the disease is not cured by several types of treatment, the last resort is treating the patient with high power electricity, the sword given by God Shiva is called as electric power sword (*Vidyut Khadga*). This sword has the highest power, which is greater than atomic energy. Kalki is treating the brains of the souls, which are not reformed by spiritual knowledge, with the help of very high powerful electric shocks. Mad people are given electric shock. When the heart stops, finally electric shock is given. By such highest power of the electric sword, all the brains lose all the bad qualities. The souls become very pure and are born as the population of Satya yuga or Kruta age. Hence, Kalki is not killing the souls, which are to be reborn in the next Kruta age. Therefore, God is always the kindest and will never kill any soul. Do you say that the doctor is cruel when he/she is treating the patient with electric shock to cure the disease as a last resort? Similarly, you should praise the kindest God and shall not feel Him as a cruel personality. The important point that you shall note here is that Kalki is only killing the body and not the soul. The body is said to be like your external dress in the Gita (*Vāsāmsi Jīrṇāni...*).

We are observing that death is inevitable for any living being and hence, you need not blame Kalki for the deaths of living beings as if He is giving death for a living being for the first time. Even if Kalki does not kill, death is inevitable for each living being. Since the soul is eternal, death is not for the soul, but death is for the physical body, which is like the external dress for the soul. This philosophy is very well explained in detail by God Krishna in the 2nd chapter of the Gita. He only purifies the soul for the next Kruta age. He only removes the dirty external dress, washes it thoroughly and gives it as a new dress for the soul. Bad qualities are associated with the soul and the

associated body also becomes dirty. When your body gets sweaty with a bad odor, your associated dress also becomes bad giving the same odor.

Chapter 23

September 07, 2023

O Learned and Devoted Servants of God,**1. Will all qualities go away when Kalki gives the shock treatment to living beings?**

[Ms. Thrylokya asked:— With reference to the question asked by Ms. Purnima (September 05, 2023), I got a doubt. When Kalki gives electric shock treatment to living beings, will all qualities go away? If all qualities go away, what is the quality leftover to give rebirth to the soul when Kruta Yuga starts?]

Swami replied:— The electric sword given by God Shiva to Kalki is not mere inert energy that expels all the qualities. The removal of qualities is not an inert mechanical procedure by which all the qualities are expelled without any discretion. In fact, the electric sword has unimaginable power so that only bad qualities alone are expelled and all good qualities only remain with the soul so that the soul has the only opportunity to take a good birth in the next age. In this way, every soul takes a good birth in the next age. Since the bad qualities are expelled, the soul becomes reformed and hence, the punishments of their sins also get cancelled. By this, every soul becomes a reformed soul.

2. Is it justified to do sins and escape the punishments through worship?

[Ms. Purnima asked: If we do sins and worship God, becoming a devotee, do these sins and their punishments get cancelled, does it become justified?]

Swami replied:— In the Gita, God Krishna says that even a sinner can escape the punishments through devotion of God (*Api cet sa durācāro...*). God also said in the Gita that for the sake of God you can even leave justice and in such a case, the devotee will be protected by God. The essence is that God has more value than justice itself. The maximum value of God is +100, the maximum value of justice is +99 and the maximum value of sin is -99. Suppose a sinner has done all sins and his value is -99. If he becomes God's devotee with true devotion, his values of +100 and -99, together will result in +1 and he is not a sinner. If this climax sinner having -99 does maximum meritorious deeds, the sinner will result in +99 and -99, which results in zero. +1 is better than zero. Hence, a sinner becoming God's devotee is ending in +1, becoming only a person with some merit. Such a sinner with -99 value without devotion can never become a meritorious person and at the best, he can become a sinless person due to zero value. Therefore, devotion can make the sinner meritorious, but the meritorious deeds cannot make the sinner meritorious. Therefore, what Krishna said is that, even if you sacrifice justice for the sake of God, you are protected because God is more powerful than

justice since God protects even justice also. Hence, devotion to God is the best and the next best is only doing meritorious deeds whereas doing only sins without meritorious deeds or devotion is the worst case.

Chapter 24

September 09, 2023

O Learned and Devoted Servants of God,**1. Devotees get pained seeing the Sadguru suffering for their sins. What is the solution?**

[Ms. Thrylokya asked:– When the human incarnation is taking the responsibilities and sins of His devotees, the real devotees get pained at the suffering of the contemporary human incarnation. What is the solution?]

Swami replied:– Actually, God is omnipotent and takes the responsibilities of all the devoted souls. God is the absolute reality and creation is relative reality. The weight of the administration of all the responsibilities is also taken by God only. All this creation is just like the smallest ant present on the shirt of a very strong human being. In spite of this, God takes the sins of real devotees only for suffering. While preparing the divine constitution, God has made this provision promising the goddess of justice that He will suffer the punishments of past sins of real devotees and also promised that the suffering will be real suffering. Hence, God suffers for the punishments of real devotees in the real way as the human souls suffer. Up to this step of suffering only, the agreement is valid between God and the deity of justice.

The fruit of suffering in the case of human souls is sorrow only whereas the fruit of suffering in the case of God is happiness only and not the sorrow. The agreement is valid up to the step of suffering only and not the final step of experiencing the fruit. Such experience is valid even in the world. We suffer while eating a hot dish by shedding tears, by vibrating lips and tongue and producing miserable sounds by mouth. All this is the process of suffering. But the fruit of the process of suffering is joy because we enjoy hot dishes like sweet dishes. Since God is enjoying the suffering, you need not be pained for His suffering. Following this principle, yogi (the devotee succeeded in attaining yoga) also enjoys both incidents of misery and happiness equally by the grace of God. *Yoga is not a simple scientific technique to be achieved without the grace of God.* Even when any human being is enjoying hot dishes in food, it is the will of God only to setup such a natural procedure for the process of eating. In case of suffering bad fruits and enjoying good fruits, such procedure could not be setup by God because bad fruits are to be suffered and good fruits should be enjoyed. The point of good and bad fruits does not exist in eating food because it is general

maintenance of all souls so that souls will have the minimum energy for suffering and enjoying bad and good fruits respectively. This type of enjoying both bad and good dishes in an equal way is an indication of the existence of yoga that can be granted by God to climax devotees. Yoga is not possible for simply the human effort unless the grace of God to be achieved by devotion joins the effort. Yoga in general sense means the effort put by a human being to achieve any fruit either in worldly life or in spiritual life. But, the word yoga is fixed (ruudhi) in spiritual line only to mean the effort put by the soul to achieve the union with God. Yoga either in worldly life or in spiritual life can succeed only by the grace of God. Even when an atheist is trying to achieve a worldly fruit, the grace or will of God exists there because God has made a provision of attaining such a fruit for such an effort. If God wishes, He may withdraw the facility of general provision to any soul in case of punishment for a sin of that soul. The constitution is the will of God that is established by the grace of God only. If simple effort can achieve the fruit, the high jump of a human being should attain the sky! It is not attained because God did not make such a provision. By the grace of God, science developed, and aeroplane was discovered, with the help of which the human being can touch the sky. Everywhere and at every time, everything happens by the will of God only.

Chapter 25

September 30, 2023

O Learned and Devoted Servants of God,**1. How can space be pervaded by God?**

[Shri Ganesh V asked: Padanamskaram Swamiji, What is the meaning of the word vyāptam in the context of the below slokha from Srimad BhagavadGita.

dyāvā-ṛiṭhivyor idam antaram hi
 vyāptam tvayaikena diśāśca sarvāḥ
 dṛṣṭvādbhutam rūpam ugram tavedam
 loka-trayam pravayathitam mahātman 11.20

English Translation: The space between heaven and earth and all the directions is pervaded by You alone. Seeing Your wondrous and terrible form, I see the three worlds trembling in fear, O Greatest of all beings. Here the word vyāptam is translated to be 'to pervade'. How can space be pervaded by God? At Your divine feet, Ganesh V]

Swami replied:- The context is that Arjuna is seeing the cosmic vision of God Krishna. In this, the energetic body of God Krishna is pervading all over the space existing between the earth and heaven. He did not pervade beyond that so that Arjuna can have the complete vision. The vision given by God is up to these limits only. Beyond heaven and below earth also space exists. Entire space of the creation is not referred here. People think that God pervaded all over the space of creation. This is not a proper concept because God has not literally pervaded all over the space or universe because in such case, He would be existing in bad souls also and becomes responsible for their bad actions. Hence, He is not literally omnipresent, but, He is effectively omnipresent, which means that He is as good as being omnipresent. This effective omnipresence is attained due to His omnipotence. He is also omniscient because He is omnipotent. Hence, you need not say that God is omnipotent, omnipresent and omniscient. It is sufficient if you say that God is omnipotent. He pervaded all over the space means that He pervaded all the items present in the space between earth and heaven.

2. a) Please correct me if my following understanding of Your knowledge is incorrect.

[Shri Bharath Krishna asked: Padanamaskaram Swami, Kindly answer the following questions of mine related to marriage. From the spiritual Knowledge given by You, I have learned the following reasons why a spiritual aspirant should marry. 1. One should get married so that Lord Datta can test one's attachment to Him by competing with these worldly bonds. 2. The life partner will support in Spiritual effort. 3. Biological needs are taken care of. Please correct me if my above understanding of Your Knowledge is incorrect.]

Swami replied:- Your understanding of My spiritual knowledge in this context is perfectly correct.

b) I don't have the confidence of overcoming my attachments. Can I avoid marriage?

[I have questions related to each of the above reasons. Question 1: I don't even have confidence that I can overcome any attachments with worldly bonds, why go for marriage and get more worldly bonds?]

Swami replied:- A student says that he has no confidence to pass the examination and hence, does not want to appear for the examinations. Is he correct? He must study and must appear for the examinations by doing his level best. In such a case, God will help him to pass. If he is not appearing for the examinations, God can't help him in any way.

c) Is it guaranteed that those who want a spiritually supportive life partner will certainly get one?

Swami replied:- You have to do your duty of a patient search. If you do your duty perfectly, God will certainly help you.

d) Is it a good idea to marry a life partner with more spiritual interests than me?

[Question 3: I think if I get a wife who has more spiritual interest than I have, I will also be constantly inspired in my spiritual journey. Is this a good idea?]

Swami replied:- There is no need of comparing the extents of the spiritual interest. If an atom of spiritual interest exists, it can be blown into a big fire. Avoid atheists.

e) Can one remain unmarried if a suitable life partner is not obtained?

[Question 4: Fulfilling biological needs depends on the physical beauty of the life partner as well as the specific qualities of the person. If one can't find such a person to marry, can one remain unmarried?]

Swami replied:- It is impossible. God has already set a candidate for you. You are lazy in searching for your life partner fixed by God.

3. How long can injustice be tolerated?

[Smt. Sudha Rani asked with salutations: Paadanamaskaram Swami, Pandavas patiently tolerated the atrocities of Kauravas on them since childhood. But they fought back after a long time only. How to know when to fight against injustice in our personal life? How long can the injustice be tolerated?]

Swami replied:- Till God Krishna ordered, Pandavas kept patient. You please read the message given today in the Satsanga attended by Smt. Chhanda Chanda and her family members on 28-09-2023 at Hyderabad.

4. How to convince a devotee that You are incarnation of God?

[Smt. Anita R asked: 🙏Jai Guru Datta 🙏🙏🙏. My Salutations to Sadguru Sri Sri Sri Datta Swamiji 🙏🙏🙏. My son said I believe Lord Dattatreya is God but I don't believe Datta Swami as God. He is also a man or a person. How to answer this question Swamiji?]

Swami replied:- Leave My case. I am supplying the argument not for My sake, but, for the sake of human incarnation in general. Rama was a man, but, was considered as the human incarnation of God. Shirdi Sai Baba was

also a human being and was considered as human incarnation of God. What are his arguments to oppose these two as human incarnations?

5. Only Bhima got salvation, but he was a dullard with full of ignorance (Kashi Geeta). Do enlighten me with some more clarity.

Swami replied:- Rigidity and following the spiritual line without much analysis is the final stage. Analytical spiritual knowledge is the first stage of God Brahma (Rajas). Devotion (Sattvam) is the second stage of God Vishnu. Rigid following with blind practice (Tamas) is the final stage of God Shiva. Gopikas were uneducated, but, were excellent in practice. They have finished knowledge and devotion in the previous births as sages. They are now born in the final stage. They don't need the first two steps in this birth again. When Krishna told Bhiima to tell a lie in the war before Drona, Bhima went and told the lie before Drona without analyzing the justice and injustice present in a lie. He followed what God told since he believed whatever told by God is justice without doing a trace of analysis. Dharma Raja analyzed it and did not implement it even though God ordered him. Dharma Raja is still in first stage. God Anjaneya, Bhima and Madhva are the three spiritual preachers in the Dvaita philosophy.

6. Is not the knowledge of God foremost important for a beginner in the spiritual field?

[Why do Scholars first preach ignorance (ajnaanamu) and then preaches Parmaartha Jnanam (knowledge)? Is not the Knowledge of God foremost important for a beginner in the spiritual field? At Your Divine Lotus Feet 🙏🙏🙏🙏 Anita R]

Swami replied:- If ignorance is known, you can avoid it. This is told by Shirdi Sai Baba to Nanaa Chandolkar while discussing a verse in the Gita (*Upadekṣyanti te 'jnānam...*). Baba told that once you identify ignorance and remove it, the knowledge itself will shine. If the ignorance is not removed, it will hinder frequently and obstruct the understanding of the knowledge. If the ignorance is strong, this procedure is good.

7. a) Can devotees discuss spiritual knowledge among themselves without Your permission?

[Smt. Chhanda asked: Padanamaskaram Swami, in a spiritual discussion we were stuck with the following points. Please clarify them. a) Among the co-devotees, can we not discuss spiritual knowledge without asking Your permission as we all know and accept that the source of this knowledge is You only?]

Swami replied:- You can discuss spiritual knowledge with your co-devotees freely. But, when you draw conclusions and if those conclusions are not found in My spiritual knowledge, please refer them to Me so that I will give you the final version. Knowledge is the foundation and there shall be no flaw in that stage because such flaw will enter further into devotion and subsequent practice.

b) Are devotees' discussions the same as Vivekananda propagating spiritual knowledge in World Parliament?

[b) As Swami Vivekananda had to wait for His Sadguru's permission to propagate the spiritual knowledge before the World parliament of religion, does our discussion come under the same category?]

Swami replied:- It will come under the same category provided I give the permission for propagation. This is the reason of My suggestion to complete the training under My guidance. My guidance means that you should verify the new conclusions drawn by you with Me before starting the propagation. If your conclusions already coincide with My old conclusions, you need not verify with Me.

c) If devotees discuss among themselves and try to understand the logic given by You, will that be alright?

Swami replied:- In such adventures, it is in your welfare only to once verify with Me.

d) What shall we do if some new points come through in the discussion?

[If we are finding out some new points through that discussion, what shall we do? And what to do about the conclusions drawn from that discussion?]

Swami replied:- I have already told you that your crowns will not fall down if you verify with Me just once!

e) If the knowledge is discussed with a new person, is it propagation without Your permission?

[e) If we happen to discuss spiritual knowledge with a new person, what should be our approach? Will that be treated as propagation without Your permission? Please put the light on this?]

Swami replied:- You can discuss the knowledge with a new person, but, if the context is developed in such a way that you have to give your new conclusions as answers, either you give your new conclusions on the spot and say that you will clarify further in future and consult Me immediately to send the clarification. If there is difference between your conclusion and My clarification, clarify to that person. Or, alternatively, you can tell that person to wait for sometime in that point, consult Me and clarify to that person. If you have conquered your ego, there is no difficulty in following this procedure. However, if your ego is not conquered by you, please wait till you conquer your ego to do the propagation. At any cost, an erroneous concept shall not be propagated.

f) Can we not say the knowledge that makes us feel more attracted towards You (God), is the true knowledge?

Swami replied:- Certainly truth has climax attraction and climax clarity.

g) Can this attraction happen through wrong knowledge also? If somehow it happens, what to do?

Swami replied:- Wrong knowledge can attract you provided you are already wrong. If you already right, wrong knowledge can never attract you.

h) Can a devotee share his understanding of his Sadguru's knowledge with others without any ego?

[h) If a devotee accepts from his/her heart and tells everyone without any ego that the source of the spiritual knowledge is his/her Sadguru, can he/she not share his understanding of knowledge with others?]

Swami replied:- Certainly you can share the knowledge of your Sadguru with others provided you are thorough with the knowledge of your Sadguru. There is no place for ego in this context.

i) If a devotee approaches another devotee to understand the knowledge, what shall the devotee do if he has no permission?

[i) If someone approaches some devotee for understanding of spiritual knowledge, as personal association with Sadguru may not be possible all the time, what shall the devotee do if he/she has not got the permission?]

Swami replied:- Here, permission is not an important point. The only fear is that you may be misled by the erroneous interpretation of the other devotee. Hence, I request you to finally consult your Sadguru before you draw conclusion on that concept. You can have some patience in contacting your Sadguru. Also, such occasions will not be many since the knowledge of your Sadguru (I also read it thoroughly!) is very very clear. The best procedure will be that you shall ask your Sadguru about each small doubt also so that the world will benefit.

j) What is the difference between propagation and discussion? When we discuss among co-devotees, is it propagation or discussion?

Swami replied:- Propagation means preaching the spiritual knowledge to new people after becoming thorough with the spiritual knowledge of your Sadguru. Discussion means efforts to clarify with your co-devotees in which I am advising you to consult your Sadguru in the final stage.

8. Why did Paramhansa say that "if Swami Vivekananda identifies himself, he will leave the world"?

[Why did Sri Ramakarishna Paramhansa tell when Naren (Swami Vivekananda) will identify himself, he will leave this world? And it happened also in the same line. What is the significance of this Swami?]

Swami replied:- The identification of Swami Vivekananda as sage Nara was masked by the sage Narayana (Paramahansa) with the help of His superpower. When the real identification comes, it means that the work of sage Nara is over in this world and all this is the will of Paramahansa. When

the work is over, unnecessary stay in this world is not liked by God or by His associated servant in the divine mission.

9. What are samadhi and mahasamadhi? What is the difference between these two?

Swami replied:- Samadhi means full concentration on God with perfect faith continuously. Mahaa Samaadhi means leaving the gross body.

10. Radha said that her pride belonged to Krishna. What does it mean?

[When Gopikas told that Radha is very proud and Radha replied that this pride belongs to Krishna only, what is its significance? May I be always at Your divine lotus feet Swami. Chhanda]

Swami replied:- Pride is a quality, which has both good and bad faces. When pride is turned towards its bad face, the pride of wealth, knowledge, strength of relatives, beauty etc., comes into picture. When the pride is turned towards its good face, the pride of the qualities of God for whom you are a devotee comes into picture.

11. Does climax devotee mean only the devotee, which becomes incarnation?

[Padanamaskaram Swami, does climax devotee mean only the devotee, which becomes incarnation? Or can some other devotees also be the climax devotee? always at Your divine lotus feet. By Chhanda Chandra]

Swami replied:- Any devotee reaching the climax position of devotion is a climax devotee. One of such climax devotees will be selected by God to become the incarnation.

12. Can I have oral discussion of Your knowledge with my wife and other family members?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, this is regarding Your message to devotees about spiritual discussions. Can I propagate Your knowledge through oral discussions with my wife and other family members who are not ready to read Your messages directly? Kindly enlighten me. At Your lotus feet, -Durgaprasad]

Swami replied:- Certainly one shall start the propagation of spiritual knowledge from home. You may succeed or fail. Whatever may be the result, then only you shall start doing propagation outside your home.

13. Will the statement 'Vaishvanaro bhutva..' mean the temporary entry of God in all living beings?

[Paadanamaskaaram Swami, Will the statement 'Vaishvanaro bhutva..' from Gita mean temporary entry of God in all living beings when they are hungry? At Your lotus feet, -Durgaprasad]

Swami replied:- When God said that He becomes the Vaishvanara fire, it means such fire is under the control of God and thus, God develops connection with the hunger fire so that when you feed the hungry person, God is pleased. At this stage, you shall not analyze the merits and defects of the hungry person. First, you must save the life of the living being so that such soul may have the future opportunity to become the devotee of God. Several atheists turned in to theists and became very high devotees of God.

Chapter 26

October 02, 2023

O Learned and Devoted Servants of God,**1. a) How to come out of the ego and jealousy?**

[Smt. Chhanda asked: Padanamaskaram Swami, in today's discourse (01/09/2023) You have explained each and every detail of how a spiritual aspirant may slip from his/her spiritual path. The most dangerous one is ego and jealousy. In that context, can You please enlighten us on the following doubts: How to come out of this problem?]

Swami replied:- You should think that all merits belong to God and not to the soul. You should also think that all defects belong to the soul and not to God. You get ego-based jealousy on seeing merits in a soul and you do not get ego-based jealousy on seeing the defects of a soul. What is the reason for your jealousy? The reason is that the other soul is having merits. You remember My concept that merits always belong to God and not to the soul. Now, you are convinced that all the merits of the other soul belong to God and don't belong to that soul. All those merits are given to that soul by God only. Now, there is no reason for you to feel jealous about the other soul because all those merits are the property of God and not the property of that soul. If some lady comes to a function wearing borrowed golden jewels, will you become jealous of that lady? You shall become jealous of that lady only if all those golden jewels are the property of that lady. In this way, you can eradicate your jealousy by believing that all merits are present only in God. By this concept, if you also become deserving, God may give any number of merits to you also and thus, there is a good possibility of attaining even more merits from God in your case also. This idea will eradicate jealousy completely from your mind.

b) In what way shall a devotee analyse himself/herself at least in conscious level if not in the subconscious level?

Swami replied:- The devotee shall always aspire for forward progress in devotion, just like a student in his line of education and career.

c) What shall be the proper way for a devotee who wants to be on the spiritual path forever?

[At Your divine lotus feet always, Chhanda]

Swami replied:- The way is complete and correct knowledge of the divine personality of God to keep the devotee in the path of devotion forever.

2. Sometimes, the Incarnation exhibits bad qualities to test devotees. One may assume Him a bad human being and avoid service. How to avoid this?

[Shri Bharath Krishna asked: Padanamskaram Swami, In the recent message of Yours, You have mentioned that we should be careful in avoiding (serving) the bad human beings because God will never be a bad human being. But You also tell that a Human Incarnation exhibits some bad qualities in order to test devotees. There are chances that one can avoid a Human Incarnation as well saying that He is a bad human being. How to avoid this Swami? Your Servant, Bharath Krishna.]

Swami replied:- If devotion develops to its height of climax, even bad qualities exhibited by God will look like the best qualities only. This is the blind fascination of the devotee on God, and in such a case, the above danger will not appear because even if it appears, it cannot affect the climax devotee in any way. When the most negative of God becomes the most positive for the devotee, then think about the position of positive and most positive qualities of God in the mind of the devotee! This is blindness or Tamas, which is the climax of love to God, called devotion. This is the final stage in the path of devotion. Learning knowledge of the divine personality of God is the first stage of God Brahma. In the second stage, the theoretical devotion reaching climax belongs to God Vishnu. The third and final stage belongs to God Shiva, which is the blind practical love to God. Tests are always good because the devotee will know his/her actual position in the path of devotion without dreaming of self-greatness. That will help the devotee to progress with the correct spirit.

3. What is the meaning of the word ‘Govindaa’?

[Ms. Geetha lahari asked: Padanamaskaram Swami, What is the meaning of the word GOVINDAA. Thank You Swami, At Your divine lotus feet -Geetha lahari.]

Swami replied:- ‘*Govinda*’ means the cowherd, who always approaches the cows. The word ‘Go’ means not only cow but also the senses of the body. God approaching the senses of human beings like eyes etc., is also Govinda, who is the unimaginable God or Parabrahman mediated by an energetic or human body, called as Incarnation.

4. Was time really stopped during the preaching of the Gita?

[Master Samadrito and Smt. Chhanda asked: Padanamaskaram Swami, this is a doubt from my son Samadrito. He wants to know from You whether time was really stopped during the preaching of the Gita? If it was so then how could Sanjay narrate the whole story happening in Kurukshetra to Dhritarashtra? At Your divine lotus feet Samadrito and Chhanda.]

Swami replied:- God can control the entire creation. Time is only an item of creation being the fourth coordinate of the three-dimensional space and hence, there is no wonder if the time is stopped by God.

5. a) Our consciousness cannot identify the rise of ego and jealousy. Does it mean that this problem can never be eradicated?

[Smt. Chhanda asked: Swami in yesterday and today's Satsang it was kind of the strongest message towards us, the devotees. In the same respect I have a few more doubts. Please clarify them.

They are as following: a) As You said, when the ego and jealousy rises in the mind, our consciousness cannot identify its birth. Does it mean then this problem can never be eradicated?]

Swami replied:- I have already given solution for this in the above-mentioned question-1a. Of course, I assumed that nobody becomes jealous of God, and the jealousy can appear only on the other common medium.

b) If some devotee wants to eradicate it at the root level itself, even in the subconscious level, what is to be done?

Swami replied:- It can be achieved by continuous practice and frequent analysis.

c) Suppose one devotee really wants to praise another devotee, can we not do that? What is the correct way to praise then?

Swami replied:- A devotee can praise another devotee, but, shall see that the other devotee is not spoiled by ego, keeping the welfare of the other devotee in mind.

d) In that case, the devotee, who is being praised, may get an idea of poisoning him/her by good words. Will it not give rise to another problem?

Swami replied:- Before praising or scolding, you shall have a correct picture of the psychology of the other devotee.

e) What can be the best way to appreciate a devotee without making him/her feel inflated?

Swami replied:- If you stick to the truth, the problem of inflation will not come. If you praise God to any extent, such problem will not come because any extent of praise happens to be the truth only and not a lie in the case of God (*Yathārtha vyāhṛtiḥ sā hi, na stutiḥ parameṣṭhinaḥ*).

f) Suppose a devotee tries to dedicate everything to You (God), how to ensure that it is really genuine, and not for the sake of just saying?

Swami replied:- Everything depends on the samskaaraas (strong ideas) accumulated in the consciousness for the past several births.

g) With all these thoughts in the mind, will it be possible for a devotee to concentrate on God freely as it may appear more difficult?

Swami replied:- The above answer is the answer here also.

6. Can we call a yogabhrashta a real devotee?

[Swami, is there any importance in identifying a yogabhrashta? Due to God's infinite kindness, the yogabhrashta has got another opportunity to correct himself/herself. But due to the previous sin of ego and jealousy, can we call him/her a real devotee? At Your divine lotus feet always, Chhanda.]

Swami replied:- Yogabhrashta has fallen due to a slip and not due to the inherent nature of the soul. Hence, the Yogabhrashta will rectify himself/herself immediately by the grace of God.

7. Are the advices/orders of parents be followed blindly?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji!]

Swami replied:- You must analyse even if God says something. God Krishna told Arjuna to analyse everything told by Him in the Gita (*Vimṛśyaitadaśeṣeṇa...*).

8. What is Chidakasha?

[Below Your Feet!]

Swami replied:- Chit means awareness, which is a special form of inert energy and occupies some space and such space is called as Chidakaasha.

9. Is it true that Christianity is acceptance-based, whereas other monotheistic religions are merit-based?

[Dr. Nikhil asked: Padanamaskarams Swamiji, I seek Your kind clarification on the following question. Your servant, Nikhil.]

A renowned Christian philosopher claims that there is a fundamental difference between Christianity and other monotheistic religions such as Judaism and Islam. He says that Christianity is an acceptance-based religion, whereas the other monotheistic religions are merit-based religions.

In Christianity, the follower accepts Jesus to be the Saviour and the Son of God in the very beginning. At that very instant, the follower is granted an exemption from judgement day and is unconditionally assured eternal life with God in heaven. From that initial moment of accepting Jesus, the rest of the follower's journey through human life, is a loving relationship with God, similar to marriage. The relationship is unaffected by the ups and downs in life and the good and bad deeds of the follower. An analogy is a woman accepting a certain man to be her husband. From that moment onwards, she gets the love, companionship, and protection of the husband, unconditionally. It is not as if the husband will protect her only if her cooking meets certain standards!

In other monotheistic religions, the follower has to strictly follow the do's and don'ts prescribed by God throughout his or her life. Then at the end of the person's life, God judges the person based on the person's deeds. If the overall balance of good deeds exceeds the balance of bad deeds, then the person is sent to eternal heaven; otherwise, the person is sent to eternal hell. It means that these monotheistic religions are merit-based, similar to the case of students in school or college. The performance of the students throughout the year, and especially in the final exam, is evaluated, and based on it, they are either granted the degree or denied.]

Swami replied:- The first quality is love with mercy, whereas the second quality is intelligence with justice. God is possessing love, mercy, intelligence and the talent of protecting justice and punishing injustice. You cannot isolate God completely to one side and criticize the other side. There are no two Gods where the first God has the first couple of qualities and the second God has the second couple of qualities. There is only one God having both couples of qualities. In such a case, the talent of balancing all the four qualities based on the context is required even if the case is a human being. A human being may err in balancing such situations, but, the omnipotent and omniscient God has the unimaginable talent to balance both couples of qualities depending on the merits and defects of each individual case. If love has no analysis, it is criticized as blind love and you cannot say that God's love is blind. At the same time, sharp analysis is present as the underlying current to make His love shine brightly with logical knowledge. Both love and analysis co-exist like night-darkness and daylight in the twilight. Due to

this reason, the twilight becomes sacred to worship God. You can't take a group of souls (wives) as a homogeneous block and apply a homogeneous policy from God. Each soul differs from the other soul and this heterogeneity brings heterogeneous policy from God. In such a case, one couple of qualities has to be mixed with the other couple of qualities, resulting in various new proportions, each suiting each individual soul. You should also not say that the second couple of qualities alone is perfect because love and mercy have to be shown to some deserving cases. Deservingness makes the second couple of qualities become alive and correlate with the first couple of qualities.

10. Can I say whatever happens is the best as my Swami is there with me? Does it mean any aspiration from You?

[Smt. Chhanda asked: Padanamaskaram Swami, please clarify my following doubts: Is the following thinking correct for a spiritual aspirant? Whatever has happened/is happening/will happen, it is for the best as my Swami is there with me. Does it imply any aspiration from You? Please explain.]

Swami replied:- This is the attitude of a climax devotee and in such a state, how can anyone take the word 'aspiration'?

11. Will self-confidence in pravrutti help in surrendering to God in nivrutti?

[Swami, You said that in nivrutti, it is better not to concentrate on our self-confidence but in pravrutti it is required. But Swami the confidence in pravrutti will definitely help in surrendering to God. Am I not correct? If not, how to keep this confidence separate in nivrutti?]

Swami replied:- In Pravrutti, you are dealing with co-human beings whereas in Nivrutti, you are dealing with God. Both of these states have a difference and a similarity. The difference is that you cannot find God in human beings (except the human incarnation) and you cannot find the human being in God (except the human incarnation). The similarity is that the human incarnation is common in both Pravrutti and Nivrutti. In Pravrutti, justice and injustice are the main topics and God always likes justice. In Nivrutti, real devotion to God is the main topic and justice appearing like injustice come in to the picture to test you regarding your devotion to God. Self-confidence within the normal limits is required in both Pravrutti and Nivrutti. Without minimum self-confidence, you cannot serve God effectively.

12. Can we say that if selfishness disappears, ego and jealousy towards the Sadguru will also disappear?

Swami replied:- Certainly, selfishness is the basis for ego and jealousy.

13. To remove ego and jealousy, is it not necessary to remove them first in worldly life and then in spiritual life? Please explain.

Swami replied:- Don't forget that ego and jealousy also have good faces. Ego and jealousy with bad faces only have to be eradicated in Pravrutti or Nivrutti.

14. The Yogabhrashta happens only in the case of very high levels devotees. Is it correct?

[Yogabhrashta can happen only in the case of very high level of devotees. Is it correct? For a very ordinary soul like me, can this term be valid at all? At Your divine lotus feet always, Chhanda]

Swami replied:- You are not an ordinary soul. Certainly, Yogabhrashta refers to the very high level only.

15. The bliss rising from misery and associated with misery can never be affected by misery. How?

[Padanamaskaram Swami, please elaborate the following "The bliss rising from misery and associated with misery can never be affected by misery and therefore, remains eternal." By Chhanda Chandra]

Swami replied:- You are correct. This applies to the path of Yoga only.

16. Is it justified for a devotee to reach out to the incarnation for worldly problems?

[Shri hrushikesh pudipeddi asked: Dear Swami, I request You to kindly help me with the answer for the below questions. I have read in one of Your discourses that Human incarnation will follow the rules of nature of human body. Human incarnation also has birth, hunger, sleep, sex, disease and death. Also, I read that Human incarnation takes the diseases of His devotees and suffers on their behalf continuously.

Is it justified on the part of the devotees to reach out to the Incarnation for simple worldly related problems? Is it really required to phone or meet the Human incarnation in person to discuss this? It is very clear that the Human incarnation is God in Human form as He is omnipotent and knows everything about the devotee's problem.]

Swami replied:- You are correct, but, the human tendency is that satisfaction comes to most of the human beings when they contact Him and explain. This is the most common basic level of human souls.

17. How can we apply existence and non-existence to the unimaginable God?

[When Unimaginable God is beyond all the principles, concepts and rules of the creation and we can't say, how can we apply the concept of existence and non-existence to the unimaginable God and say that Unimaginable God exists, as this concept is the concept of the creation? at Your divine feet, Hrushikesh]

Swami replied:- The Veda says that the only information about unimaginable God is that He exists (*Astītyevopalabdhyah*). This is valid due to the authority of inference. Seeing the unimaginable events called miracles, their source, the unimaginable God is inferred. Inference is having an equal status of perception. All scholars of logic agreed that perception and inference were commonly acceptable authorities among the six authorities of knowledge.

18. Is it okay to earn money through interest by giving money on loan to others?

[Shri Manikanta asked: Padanamaskaram Swami, Is it okay to earn money through giving interest to other people? By, Manikanta]

Swami replied:- It is quite justified, provided justified interest is collected. Collecting interest on principle is called “*Kusiida*”. This word means that in this line of business, sometimes even the principle may be lost. You have to be very careful about this point.

19. a) If God is beginningless, does it imply that there is no possibility of existence of nothingness in all times?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, I have few doubts regarding unimaginable God and Incarnation system. a) God is said to be beginningless. Does this imply that there is no possibility of existence of nothingness in past, present or future?]

Swami replied:- Nothingness of the world existed before its creation. God is beginning-less and this point pertains to God. Both are separate points and can't be linked. Of course, God gifted His absolute reality to the world to have real entertainment. But, this gifted absolute reality of the world is not inherent existence of the world and hence, it is called as relative reality. Therefore, you have three states of existence:- i) Inherent absolute existence of God, ii) Gifted absolute existence of the world along with inherent non-existence, which is totally called relative existence and iii) Non-existence (means nothingness) of the world before its creation.

b) Can we say that in all aspects, Unimaginable God = Energetic incarnations = Human Incarnations?

[Is the First Energetic Incarnation (God Datta) inside the creation, equivalent to unimaginable God outside the creation? Can we say for that in all aspects, Unimaginable God = Energetic incarnations = Human Incarnations?]

Swami replied:- Exactly correct. The Unimaginable God beyond the world is like the naked person in the bathroom and can't be seen by anybody (which means that the unimaginable God can't be imagined by anybody). Energetic or human incarnation of unimaginable God is the same unimaginable God mediated or clothed in different dresses (silk dress can be energetic media and cotton dress can be human media). The first energetic incarnation of the unimaginable God is God Datta.

c) Is the soul/energetic medium of God Datta single and eternal?

[You said that the 1st energetic incarnation is the permanent merging of Unimaginable God in energetic media. Is the soul/energetic medium of God Datta single and eternal? or does God Datta also change the energetic medium in the upper worlds, just like He changes human media whenever He incarnates on earth?]

Swami replied:- Unimaginable God merged with the first energetic medium created by Unimaginable God and this energetic medium is both energetic body and energetic soul. After this, all other energetic and human incarnations resulted when God Datta merged with energetic and human

media respectively. All the energetic incarnations are eternal and hence, God Datta is simultaneously present in them. In the case of human incarnations, the human medium is not eternal and meets death. In such cases, God Datta changes from one incarnation to the other. But, sometimes, there may be two or three simultaneous human incarnations, and in such a case, God Datta exists in all the human incarnations simultaneously.

20. Can You please give a reference from the scripture that Hanuman is none other than Lord Shiva?

[Shri Hrushikesh asked: Dear Swami, I request You to kindly consider my request to answer the questions below. In Madhvacharya's philosophy, there is no mention that Lord Hanuman is an incarnation of Lord Shiva. You mentioned in your writings that Lord Hanuman is an incarnation of Lord Shiva. Can You kindly help us with a reference from the scripture that Hanuman is none other than Lord Shiva?]

Swami replied:- In a song of Tyaagaraaja, it is mentioned that God Shiva incarnated as God Hanuman. Who can be a better devotee than Tyaagaraaja in the case of a matter related to Shri Rama and Hanuman?

21. If a married person goes for a second marriage, will this fall under the category of illicit sex?

[In case a married person women/man goes for a second marriage without the permission of his/her spouse, gets secretly married and secretly maintains the relationship. Does this come under the category of illicit sex? Is there any sin involved in this case? As per my understanding, the sin only applies in case if there is a chance of hurting his/her respective partner. Here in the above case when the relationship is secret there is no chance of his/her respective partner getting hurt. Kindly elaborate.]

Swami replied:- There is no secrecy in the enquiry done by Yamadharm Raja in hell. You can't maintain secrecy with regard to him, who enquires the sins and gives punishments.

22. I realized that I would have never succeeded in anything without You. Where is my effort in this process?

[I realized from all the experiences that You gave me in this life over the years that I would never have succeeded in anything without You. I realised that I am useless of all souls, realized that I am fit for nothing, there is no other way that i would have survived without Your full hand in everything I do. Every day I go to my workplace to do my job but each day it is clear that You are doing the job and I am getting paid. I would have never got any job at all with my skill or effort. I am unable to understand where is my effort in this complete process? I doubt if there is anything which is so called effort from soul?]

Swami replied:- You are thinking like this due to your humility and devotion to God. Unless you are present and do the work, the grace of God will not fall on you. The soul has to do its duty and shall not be lazy, leaving everything to the grace of God.

23. What is the right way of using alcohol and cigarettes?

[You said in some of Your writings that God made everything in the perfect way. However, if it is used in the wrong direction it becomes sin. Can You kindly clarify the reason why alcohol was created by God? What is the right way of using alcohol and cigarettes?]

Swami replied:- Direct use of alcohol and tobacco is very dangerous to health, leading to early death. Alcohol is used in some medicines. Tobacco is also used as an external medicine in the case of inflammation. If used in a proper way, every item of creation helps the health of human souls.

24. If God is interested in Pravrutti alone, why in this Avataar do Your messages focus on Nivrutti also?

[You said that God is always interested in Pravrutti, is always focused on Pravrutti. Nivrutti is discouraged by God and Nivrutti is a path discovered by devotees. You are God. Why in this Avataar Your writings are also focusing on Nivrutti as equally as in Pravrutti. When Nivrutti is the path discovered by devotees, it is the devotees who should focus on that subject and write, isn't it?]

Swami replied:- When I said that God is interested in Pravrutti, it means that the rules of Pravrutti are mandatory and any violation is severely punished by God. God insists every soul to follow the norms of Pravrutti as mentioned by the ethical scriptures, which is like the constitution implemented through courts, prisons, police stations, etc. There is no question of liking of God in Pravrutti because it is a rule implemented with force. Regarding Nivrutti, there is no force at all and this does not mean that God dislikes Nivrutti. If somebody loves some person, will that person become furious and oppose? God resists Nivrutti through severe tests only for the sake of testing the truth in the love of the devotees. What I mean here is that God will not punish anybody if Nivrutti is not followed. God is not interested in anybody by Himself, but, this does not mean that He is a stone not responding even to the true love of the devotee. Moreover, it is perfect truth that the fruit obtained in Nivrutti is of very high value whereas Pravrutti is a mechanical and routine affair (*Pravṛtti reṣā bhūtānām, Nivṛttistu mahā phalā*). Justice is the topmost item in Pravrutti and justice has no element of love in it. Pravrutti is like the subject called mathematics. Nivrutti is like the subject of poetry involving bliss. Love exists in Pravrutti also, which is related to worldly bonds. In Nivrutti, love is concentrated on one bond, which is with God only. The bond in Nivrutti is true and eternal whereas the worldly bonds are temporary and essentially unreal. The soul is saved in Nivrutti forever whereas in Pravrutti, there is no safety. Hence, devotees discovered Nivrutti and such discovery is also by the grace of God only.

25. Is it acceptable if i leave my family for discussing Your knowledge?

[Each night I go home late as I feel like having tasty food outside and discuss Your knowledge with others, there are times where i meet somebody new each week and discuss this beautiful knowledge. There are times when only material discussions happen and i can't help but to listen as

each person is different. Due to this reason my family members are suffering. But this has become my addiction and i am not interested to leave this activity. I try to make reasons for coming home late every day saying that due to heavy load of work in office i am getting delayed. But they don't believe me at times and start confronting me. So far by Your grace, the intensity of resistance is bearable? If this blows out of proportion, is it ok if i leave them and lead my life? At Your Lotus feet, Hrushikesh]

Swami replied:- Had you taken this decision before marriage, it would have been correct. But, if you take this decision now, your family members (especially your wife and child) will be subjected to a lot of pain and this will lead you to hell and there is no trace of doubt in this conclusion from My side. Even house-holders have served God without disturbing Pravrutti. You have promised on God in your marriage that you will lead Pravrutti in a proper way. If you do like this, God will become very furious with you. Then, how can you please God in Nivrutti by doing such spiritual service? That God and this God are only one! You need not bother about the quantity of service. You shall serve Him as far as possible. If God wishes, don't you think that His work will be over in a fraction of a second? Arjuna wanted to leave the war and go to the forest like a saint. God Krishna opposed such decision of Arjuna and advised him to participate in fulfilling the accepted responsibilities. It will be injustice if you break your promise before God and God gets the climax of anger against injustice. If you displease God in Pravrutti by doing injustice, you have made Him furious already before entering into Nivrutti. All your Nivrutti will utterly fail since God is already annoyed with you. You should finish the responsibilities of the already promised house-holder ship (*Gruhastha aashrama*). After this, you retire and follow Nivrutti along with your wife (*Vaanaprastha aashrama*). Then, you can wander in this world doing the propagation of true spiritual knowledge (*Samnyaasa aashrama*). If you are interested to follow Samnyaasa aashrama now itself, arguing that the human life is uncertain, in such a case, follow this aashrama simultaneously without any disturbance to the previously promised Pravrutti before God. Since you are caring for the promise done before God, God will give you sufficient longevity so that you can finish Nivrutti also in this life itself.

Chapter 27

October 03, 2023

O Learned and Devoted Servants of God,**1. Are the morals or ethics even in academia, which is supposed to guide the society, fallen?**

[Shri Aditya asked: Swamiji 19.09.23. Pada Namaskaram. Yesterday, on the day of Vinayaka Chavithi, a strange incident occurred. A very senior professor, retired from Indian Institute of Astrophysics (IIA) which is a premier central government institute, called me, I met him only a couple of times that too 15 years back. I was taken aback; I don't know how he got my number. He is saying that the rot in academia which I mentioned to him casually 15 years back is very true. People are ruthlessly behaving without any morals or ethics even in academia which is supposed to guide the society.

He wants to know my views on the present state of affairs specifically with respect to one person, who is junior to me. He says, a person who is so young (junior even to me) is exploiting him (such a senior) in collusion with the top management of the college in which the senior professor is a visiting professor. He says, both the college and the junior person, have used him without compensating him either in terms of respect or money. He does all the work but all the money and credit for that work is being stolen by the college and the junior person.

Also, the professor indulged in some humour, saying that he called me to congratulate me for the success of ADITYA L1 mission of ISRO. But even in the humour, he repented, that very few people know, how to calculate the trajectory of the satellite, to accomplish the mission and due credit is not given to the people who actually do the work. And, credit goes to the people who do not do the work. The professor is quite disturbed, that too at an old age.

Swami, are the concerns of the professor valid? Why did the professor call me (I left that college 15 years back, presently I have no relation to the college and him)? What message or suggestion can You give to the senior professor? The professor may not have any spiritual inclination. At Your lotus feet, Aditya]

Swami replied:- Any sin will certainly be punished by God in unimaginable ways. Nobody needs to worry about this point. But, sometimes, it may be a retorting case, in which the present senior professor might have stolen the credit that has to go to the junior professor. If that is the case, the senior professor must be happy because the case is closed by this retort given from the side of the junior professor. But, if the case is a fresh case in which the junior professor is stealing the credit of the senior professor, God will certainly interfere and the necessary justice will be rendered to the senior professor. Due to the lack of the knowledge of the background that was related to previous births, sometimes, justice appears as injustice. Leaving the final decision to God is the best way. Let the senior professor be happy always because no injustice will win in the capable administration of the omnipotent God.

2. Was Swami Narayan an incarnation of Krishna?

[I read in the news, the world's biggest temple is opening in New Jersey, I want to know if Swami Narayan (the main deity in the temple) was indeed an incarnation of Krishna as people believe.]

Swami replied:- Swami Narayan was certainly the incarnation of God Datta.

3. Continuous association brings negligence for souls. Does it apply to God also?

[A question by Ms. Thrylokya]

Swami replied:- All souls belong to one category only and hence, have similar nature, which is to get negligence due to continuous association (*Ati paricayāt avajñā bhavati*). The Veda says that God is just opposite to the nature of souls (*Dūramete...*). Both God and world are north and south poles. All qualities of God are without any defect and all qualities of the soul are without any merit. God brings separation for the welfare of the souls only. The Gopikas were kept at Brundavanam and Krishna never returned back. Only the Gopikas went to Goloka and not anybody, who was continuously associated with Krishna in Dwaraka.

4. How can Parabrahman also be called as Brahman?

Swami replied:- Parabrahman is also greatest among all the worldly greatest items or Brahman. Hence, Parabrahman is also called as Brahman since Brahman means greatest. 'Para' means greater than. 'Brahman' means greatest worldly item. This means that Parabrahman is greater than any Brahman and hence, the greatest. Due to the simply greatest nature, Parabrahman can be also called as Brahman.

5. Please explain about thoughtless awareness, imaginable awareness and unimaginable awareness.

Swami replied:- Thoughtless awareness means only awareness without any thought, retaining only its awareness of awareness. You can have such thoughtless awareness in meditation. Imaginable awareness means that which is generated from the inert energy produced from the digestion of food, which is converted into awareness in a functioning nervous system. Unimaginable awareness is not the awareness that is generated from inert energy and a functioning nervous system. Such awareness is totally absent in unimaginable awareness because it is the awareness generated due to omnipotence of God and we cannot imagine the unimaginable awareness because it is totally dissimilar from the imaginable awareness. This does not mean that we have identified the dissimilar nature of unimaginable awareness. It only means that it is totally unimaginable whereas the imaginable awareness is totally imaginable.

6. God's samkalpa makes even the smallest action in the world. Does it mean that God is always busy in doing samkalpas continuously?

Swami replied:- God has written the constitution and as per its rules, all actions take place. He is free to entertain Himself with the creation. Once the guidelines are given by God, the actions proceed as per those guidelines and hence, God need not do planning for every action independently.

7. Isn't the soul's inherent tendency towards injustice a defect of God's creation?

[Swami, You said that the root cause of justice is sattvam quality and root cause of injustice is Rajas and Tamas but the three qualities are present within each soul. The power of sattvam is 1/3 and power of Rajas and Tamas together is 2/3, which makes Rajas and Tamas powerful. Therefore, tendency towards injustice is inherently more than tendency towards justice in every soul. Isn't it an inherent defect in God's creation? Please correct me.]

Swami replied:- Soul's inherent tendency towards any quality (Sattvam, Rajas and Tamas) is not fixed by God. The ratio varies in each soul, which is not fixed by God. It is formed due to the inherent tendency of the soul. Actually, Rajas and Tamas qualities are also good if they are turned towards their good faces. Hence, there was no bad quality at all while God created the creation. After creation, due to the inherent tendency of the human souls for doing bad things, several qualities were turned towards bad side only and thus, about 2/3rd bad qualities and about 1/3rd good qualities resulted. Hence, defect in the creation done by God is not possible. Majority of the souls developed 2/3rd quantity of bad qualities and 1/3rd quantity of good qualities as per their inherent tendencies.

8. What is the fate of spiritual souls and condemned souls in the next cycle of creation after Mahaapralaya?

Swami replied:- The final dissolution or Mahaapralaya has no effect on the souls regarding their qualities. Hence, good souls are born as human beings to continue their spiritual effort. Condemned souls, which were forced to become animals, will be born as animals only in the next cycle of creation after Mahaapralaya.

9. Is seeing a saint meritorious as told 'Saadhuunaam darshanam punyam'?

Swami replied:- Here, seeing does not mean simply seeing the saint with eyes. After seeing the saint, one is expected to talk with the saint and learn spiritual knowledge from him. After this only, we can say that seeing a saint is meritorious. The word seeing means seeing with eyes and talking with him regarding spiritual knowledge. The word 'seeing' shall not be taken in literal sense (Vaacyaarth) but shall be taken in implied sense (Laakshanikaarth).

Chapter 28

October 04, 2023

O Learned and Devoted Servants of God,**1. Can You kindly explain how the humans have evolved?**

[Shri B Nikhil Sharma asked through Shri Hrushikesh: Dear Swami, I request You to kindly answer the below question asked by B Nikhil Sharma. Can You kindly explain how the humans have evolved? There are many theories about human evolution. One widely accepted theory is theory of evolution by Darwin? Have humans evolved from the monkey? As per Bible God created Adam and Eve, through them all the humans were created? When was the first human being created? As per Bible the humans appeared only 6000 years ago? But some archaeological findings have shown that humans existed from more than few lakhs of years? For How long have been humans inhabiting the earth? Regards, Hrushikesh]

Swami replied:- Is there any trace of use by getting the answers for your questions? Somehow, humans appeared on earth. The present burning problem is how to escape this cycle of deeds and fruits in this world. Is it not foolish to concentrate on unnecessary issues, which are of no use to the present burning problem? Shankara told that it is a foolish work like mashing the already mashed material (*Pishta peshanam*) if one is discussing such issues. Such issues are discussed by people having no work at all and wishing to kill time somehow. If you are interested in such line, please go to the books of science. Of course, science is very pragmatic and seriously concentrates on helpful issues at least in Pravrutti. But, science bored with such useful research, takes up concentration on such useless issues also for a change.

2. How much is it justified for a devotee to think that the Sadguru is taking his or even his close relative's suffering?

[Smt. Chhanda asked: Padanamaskaram Swami, how much justified is it from a devotee's side when he/she is thinking that the Sadguru is taking his/her suffering or even the suffering of his/her close relative with whom he/she is very much attached? At Your divine lotus feet always, Chhanda.]

Swami replied:- God will not do any unjust thing and hence, this question itself is not justified.

3. Is it correct to have a desire to please God?

[Ms. Bhanu Samykyia asked: Padanamaskaram Swami, is it correct to have a desire to please God? Does it also come under aspiration devotion only? - At Your Divine Lotus Feet, Bhanu Samykyia]

Swami replied:- Pleasing God is the ultimate aim of a devotee in Nivrutti.

4. Will an Avesha Avatara also show all the four divine qualities like a Paripurna Avatara?

[Shri Bharath Krishna asked: Requesting Swami's answers to my questions. Padanamaskaram Swami, Will an Avesha Avatara also show all the four Divine qualities like a Paripurna Avatara Swami?

If so there is a chance that such Avesha Avatara also can be considered as a Paripurna Avatara and worshipped, isn't it?]

Swami replied:- Certainly, all types of incarnations are equal in possessed qualities or powers.

5. Kindly explain how all deities exist in the human incarnation.

[In one of Your discourses, it is said that all the deities exist in the Human Incarnation of God (Sadguru). I thought that only Lord Datta exists in the Human Incarnation (Primary Incarnation) or Lord Datta along with any other specific Energetic body and soul of a Deity (Secondary Incarnation) like Lord Shiva exists in the Human Incarnation. I am unable to understand the point that all other deities also exist in the Human Incarnation, kindly explain. Your servant, bharath krishna.]

Swami replied:- The Veda says this statement (*Yāvatīrvai devatāḥ...*). The unimaginable power of unimaginable God in the incarnation is omnipotence, for which nothing is impossible.

6. Is the Panchakosha Vichara given in the Upanishad applicable to the human incarnation or human beings?

[Shri Ganesh V asked: Padanamskaram Swamiji]

Swami replied:- It is applicable to an ordinary human being. In the incarnation, God is pervading all over the devoted human being both internally and externally (*Antarbahiśca tat sarvam...*-Veda).

7. Is the soul beyond the Anandamaya Kosha?

[At Your divine feet, Ganesh V]

Swami replied:- Awareness or individual soul or loosely called as soul is certainly beyond all the five koshas.

8. Will God punish those who are not in favor of Him?

[Ms. Purnima asked: Padanamaskaram Swami, it's quite obvious for humans to blame/ scold God when they suffer with various problems in life out of pain and grief, since God is omnipotent by default He will understand who is praising and who is scolding Him, will God punish those who are not in favor of Him? By, Purnima]

Swami replied:- Even when Hiranyakashipu scolded God in the worst way, God did not become angry at all with that demon because for God, both praise and scolding are equally enjoyable like sweet dish and hot dish in meals. He became very angry only when the demon tortured His devotee, called Prahlada.

9. a) Does Saarupya fit in this order? Please explain with an example.

[Smt. Chhanda asked: Padanamaskaram Swami, in the verse number two of Yoga Vichara Prakaranam of Brahmajnanam, You are telling that Saalokya, Saamiipya, Saarupya, Saayujya, Kaivalya are in the increasing order of closeness. I have the following doubts:

Swami replied:- Saarupya is similarity in the appearance. To look like God is higher closeness than physical nearness (Saamiipya).

b) And also explain if Saamiipya is closer than Saalokya, does it mean Prahlada is more close than Hanuman or Radha?

Swami replied:- Saalokya means to be in the same world of God. Saamiipya means becoming closer to God in such same world. Hence, Saamiipya comes only after Saalokya. Hanuman and Radha got first Saalokya and then only Saamiipya. Without Saalokya, Saamiipya is impossible.

c) Radha becomes the queen of Goloka, which is higher than Kaivalya. Please explain.

[Finally Radha becomes the queen of Goloka, which is higher than Kaivalya. It appears to be a confusion in case of Radha especially. Please explain in more detailed way. Always at Your divine lotus feet always, Chhanda]

Swami replied:- Radha did not like kaivalya in which the self-identity is lost and kaivalya ends in the total merge of the soul with God losing self-identity, in which case, the devotee cannot enjoy the love on God. For enjoying God, dualism is needed. Ramanuja told that the devoted soul is enjoyer and God is the enjoyable item (*Bhojya Bhoktru sambandha*). Paramahansa also told the same thing, which is that He doesn't like to be the sugar to be eaten by ants, but, He likes to be an ant and enjoy the sugar. Radha is the incarnation of God Shiva, who is called as Iishwara. The meaning of the word 'Iishwara' is ruler and hence, Radha was justified in becoming the ruler of Goloka. In this relationship of the devotee with God, God is so much overwhelmed with the devotion of the devotee to become the servant of His devotee. In this type of salvation, the devotee becomes greater than God and hence, this is considered to be greater than kaivalyam or monism to become equal with God by perfect merge. Devotees give special preference to this type of dualistic salvation because the devotee gets permanent fortune to enjoy the love for God.

10. I have a deep feeling/connection for Shri Jnanadeva writings and Abangas. Please comment.

[**Shri Martin asked:** Dear Shri Datta Swami, Last week one day in the afternoon while sitting in a chair I drifted off in sleep and suddenly had a dream. I was on the corner of the street where I live. While crossing the street there was a woman walking in front of me I saw over her shoulder she had a book in her hands. The book was open and there was cash money and a credit card. I saw the front cover of the book and it was Shri Jnanadeva Amritubhava. I looked at her as to say that was my book and I must have dropped it. (I was not caring for the book in the dream). The lady just looked at me. I have a deep feeling/connection for Shri Jnanadeva writings and Abangas. This book and others of his have been in my possession for twenty-five years. This dream of Shri Jnanadeva happened completely out of nowhere. Thank You for Your comments. Pranams, Martin USA]

Swami replied:- This dream means only that you shall concentrate on these writings instead of simply keeping them with you in your house.

11. The divine knowledge comes out only at the appropriate time. Can You please clarify on this?

[Shri Anil asked: Padanamaskaram Swami, Kindly give Your responses to the following question. At Your Divine Lotus Feet-anil. "Unless time favours, even divine knowledge cannot come out. The divine knowledge comes out only at the appropriate time." Can You please clarify on this?]

Swami replied:- God is greater and more powerful than time. Unless God wishes, the true spiritual knowledge will not come out. God knows the proper time for any occasion.

12. Can ego affect the Gopikas also; who are present in Goloka?

Swami replied:- Ego can't enter even the devotees present in Brahma Loka. Goloka is above Brahma Loka. You can't even dream such impossible things.

13. Knowledge without propagation is the greatest sin. Such scholar becomes a Brahma Rakshasa. Kindly elaborate this.

[Swami: 'Knowledge at any level without propagation is the greatest sin. Shastras say that such scholar will become an intensive demon (Brahma Rakshasa).' Kindly elaborate on this.]

Swami replied:- It is a correct statement as said in the scriptures.

14. What is the practical solution for depression and subsequent suicide?

Swami replied:- Suicide is said to be the greatest sin and the soul committing suicide will go to a special hell covered by intensive darkness called "Asurya loka" (*Asūryā nāma te lokāḥ...*—Veda). The practical solution for depression is to have full faith in God regarding His justified administration of the world. You should welcome the difficulties in your life because difficulties are more helpful to you since you will be without ego and you will be constantly thinking about God. In happiness, you are always non-alert and lazy affected by pride and you never think about God. Therefore, you get difficulties when God shows grace on you and you will get happiness when God is angry on you. If you realize this, you will never get depression in worldly life.

15. Kindly elaborate the following.

[Swami: 'In the chain of creation, awareness was the last item and a long time has elapsed till its creation due to its absence in the beginning, hence awareness cannot be God since awareness does not exist in the beginning.' Kindly elaborate this.]

Swami replied:- If you see the process of creation explained in the Veda, it is said that the unimaginable God on mediating became the imaginable mediated God, who created space, then air, then fire, then water, then earth, then plants, then food and then awareness. This means that awareness was created by God after creating food from plants. This means that awareness did not exist before plants were created. A long span of time of creation existed before creating the awareness. If you say that awareness

is God, does it not mean that God did not exist till the plants were created? If you say that God or awareness existed from the beginning of creation, in such a case, why the Veda says that awareness was created after the creation of plants only?

16. Can we say that the unimaginable God exists in an unimaginable world (loka)?

Swami replied:- Certainly the unimaginable God exists beyond the world as well as in the world. When the first energetic incarnation, called God Datta appeared, He appeared in the creation only because His energetic body required space and inert energy. This means that God Datta existed in the creation only. The unmediated unimaginable God, called Parabrahman became the mediated unimaginable God, called God Datta. There is no trace of difference between Parabrahman and God Datta. Parabrahman is like the naked person limited to the bathroom and God Datta is the clothed (mediated) Parabrahman, who came out of the bathroom. Hence, Parabrahman and God Datta are one and the same.

17. Is it necessary that the contemporary human incarnation shall declare His successor when He is alive?

Swami replied:- What is the necessity and wisdom in announcing the successor of the human incarnation? God Datta selects the human being with which He has to merge and become the human incarnation. In Piithams and Mathaas only, the successor is announced by the senior preacher since it is not the line of incarnations. Even the incarnation is selected by God Datta only and hence, nobody else other than God Datta has any right to select the future human incarnation.

18. If the human incarnation enjoys suffering, why did Jesus during crucifixion cry in agony and extreme pain?

Swami replied:- The human incarnation suffers just like the ordinary human being. In the process of suffering, there is no difference between the incarnation and human being. The difference is only in the final fruit of suffering. In the case of the suffering of an ordinary human being, the fruit of such suffering is only pain and misery. In the case of the incarnation, the fruit of suffering is enjoyment. God entered into an agreement with the deity of justice while preparing the divine constitution according to which God can suffer for the sake of His real devotees. In this agreement only, suffering is mentioned and not the fruit of suffering. Hence, God suffers sincerely without breaking the agreement with the deity of justice, but, He need not undergo misery and pain as its fruit since such an extended clause was not mentioned in the agreement. Therefore, there is no difference as far as the suffering is concerned. If God does not suffer like an ordinary human being

using His superpower, in such a case, God is cheating the deity of justice. However, God will not suffer for the sins of every devotee. He suffers only for His true devotees, who do not aspire for anything in return from God at any time. Emmanuel means the God, who comes down to protect His true devotees and does not mean the God, who comes down to protect all the devotees. Some interpret this word in a very large sense by saying that God came down to protect all this humanity. This is a perfect lie used by very ambitious devotees to convert everybody into their religion.

19. In the Gita, Krishna mentioned Himself as ‘Son of Vasudeva’ similarly Jesus in the Bible mentioned Himself as ‘Son of man’. Kindly elaborate on this.

Swami replied:- Son of Vasudeva means human form. Similarly, son of man also means human form. This means finally that such special human form is the incarnation of God. Since God came down along with a new human medium, the word ‘son’ means the incarnation. God + extra human medium is the meaning of the word ‘son of man’.

20. Is it permitted to propagate the divine knowledge, if one is not directly involved with the contemporary human incarnation?

[Paul was never seen Jesus when Jesus was alive. However, Paul got a vision from Jesus to preach, and he propagated the knowledge thereafter. Is it permitted to propagate the divine knowledge, if one is not directly involved with the contemporary human incarnation?]

Swami replied:- When the human incarnation appeared and ordered the devotee to propagate the knowledge, it means that the human incarnation will take all the responsibility and we need not fear that the devotee will introduce his own poetry in the spiritual knowledge. The human incarnation controls the devotee with His superpower from committing such a mistake.

21. How can You say that the story of Ganesha given in the Vinayaka Vratalkam book is absurd?

[Shri Hrushikesh asked: Dear Swami, I request You to kindly answer the below questions asked by my cousin daughter and me. 1) Shri Bharath Raja asked:- Swami after reading one of Your discourses on Lord Ganesha Dated 09-Sep-2005. Discourse link:

<https://www.universal-spirituality.org/discourses/ganesh-chaturthi--554--1234--ENG>

You said in this discourse that “story of Ganesha which is in Vinayaka vratalkam book itself is absurd because the story says that Lord Shiva cuts the head of Ganapati, who was prepared by Goddess Parvati. It is said that Lord Shiva was ignorant of Ganapati being the son of Parvati. How ignorant is this fabrication! I have a contradict to your point. Contradiction is followed by a story of Mushikasura”.

There is a story of demon called Mushikasura. He got the following boons from God.

1. That one who is born from a female without involvement of the male can only kill him.
2. The one who is dead and who rises from death can only kill him.
3. One with a elephant head and human body can only kill him.

When Mushikasura had to be killed, Lord had to be born as Lord Ganesha to fulfill the above conditions to kill the demon. So, how can You say that this story is absurd? Kindly help me understand

the spiritual essence of the above story of Mushikasura and how this story can help me in spiritual progress?]

Swami replied:- The story of Mushikasura itself is absurd. The demon asked the boons from God, which exactly suited to the story of Ganesha. The person, who created the absurd story, created this story also in advance to suit the future story. Anyway, I do not have any objection to your created story of Mushikasura. My objection is only about God Shiva killing Ganesha without knowing that He is the son of His own wife, Goddess Paarvati. How can you impose such intensive ignorance on God Shiva, who is omniscient? By this story, you are trying to say that God Shiva is not omniscient. Of course, I have no objection in creating stories in Puranaas if such stories carry some good advice to the devotees. I am strongly opposing only one point here, which is that God Shiva, who is always omniscient, cannot become so much ignorant to kill His own son due to ignorance of the truth. If you want, you accept and I have no objection, but I cannot accept the ignorance of God Shiva or God Vishnu or God Brahma, who are the incarnations of God Datta. If anybody has little common sense, one can easily find out that the story of Mushikaasura is clearly a fabricated cooked story suiting the future story of Ganapati.

22. Swami kindly explain the meaning of the name "Kleenkari" from Lalitha Sahasranama stotram?

[A question by Kumari Aradhya through Shri Hrushikesh]

Swami replied:- It is a bijaaksharam, which means a letter that stands for certain entity. Just like E stands for energy, M stands for matter and C stands for the velocity of light, these Bijaaksharams represent certain items with brevity and no mystic power exists in such letters as claimed by some ignorant people. All mystic powers exist with God only and is not present in any item other than God.

23. What is the difference between serving Lord based on gratitude and serving God based on attraction to His Divine personality?

[Shri Hrushikesh asked:- What is the difference between serving Lord based on gratitude and serving God based on attraction to His Divine personality? Can You kindly elaborate the word Divine personality of God? What are those special characteristics that are so great about God that over power the human's characteristics to love Him? At Your Divine Lotus feet, Hrushikesh]

Swami replied:- When you sacrifice something to a person after knowing that the person helped you in sorting out your problem, this is called sacrifice based on gratitude. In such gratitude, there is no true love because you are serving or sacrificing in return for the help done by the other person. If you serve and sacrifice to somebody based on your attraction towards the great personality of somebody without any aspiration in return, such service or sacrifice is true love. This concept can be understood very very clearly in

the fan devotion in which the fan loves a cinema hero or a political leader based on the great personality of the hero or leader that was projected externally. The attraction of the fan towards the hero or leader cannot exist if the personality of the fan is equal to the personality of hero or leader. The fan developed true love of madness to the climax level because the fan is feeling that the personality of the hero or leader is far far higher than his/her (fan) personality. Otherwise, such true mad love will not be generated. The entire spiritual knowledge gives only the wonderful and almost unimaginable divine personality of God. The Gita says that on knowing the complete and correct knowledge of the divine personality of God, one devotee is maintaining open eyes with astonishment, another devotee is delivering endless speech on God with wonder, another devotee is hearing about God continuously with boundless surprise and some other devotee's mind is getting blocked! (*Āścaryavat paśyati...*—Gita). In short, I cannot present the infinite glory of God to you.

Chapter 29

DIVINE SATSANGA AT HYDERABAD

October 05, 2023

O Learned and Devoted Servants of God,

[Satsanga at Hyderabad from 28th Sept. to 2nd Oct., 2023. Attended by Smt. Chhanda Chandra, Shri Soumyadip Mondal, Neel Mondal, Shri Kunal Chatterjee, Smt. Suchandra from Mumbai and other local devotees.]

1. Why did King Parikshit ask Sage Śuka about Krishna blaming that Krishna has violated justice by touching others' wives? Here, My question is that why did he not touch the topics of the bond with children and the bond with wealth, which were tested by stealing the butter preserved for the children of the Gopikas? In this test, almost all the Gopikas failed since they complained to Yashoda. The three strongest worldly bonds or worldly fascinations are about wealth, children and spouse. These three are called as the *Eṣaṅātrayam* and liberation from these three strongest bonds means salvation from all the hundred worldly bonds. Actually, the sages born as the Gopikas failed in the test of bond with children joined with the test of bond with wealth (butter). All the Gopikas complained about the stealing of butter by Krishna that is kept for the sake of their children and no Gopika complained to Yashoda about the Rāsa-dance in Bṛndāvanam. This means all the sages failed in the joint test of children and wealth. But, no Gopika or sage failed in the test of the bond with spouse because everybody danced with Krishna and did not complain about this to anybody. The actual failure of the sages is due to the joint test of bonds with children and wealth only. In such a case, why did Parikshit question only about the test of bond with spouse and did not question about the joint-test with bonds of children and wealth? Why is King Parikshit questioning about the test of the bond in which all sages passed, but is not questioning about the two bonds (children and wealth) in which all the sages except twelve failed? The answer for this question is that:- In the test of the joint bonds (children and wealth), all the sage-souls failed and King Parikshit is also one of the souls. No soul will question about self-failure. Parikshit also has a son called Janamejaya to whom Parikshit has given all his kingdom (wealth). So, if Parikshit puts the question on the bond with children and wealth, he himself will be trapped in that question! Any soul does not like to refer to its own faults and failures. Any soul will question the faults of others only. Hence,

Parikshit questioned about the leftover single bond with spouse as a matter of debate and discussion even though such single bond is not at all an important matter in which all sages born as Gopikas got a grand success. This is the reflection of human psychology.

2. The actual failure of the sages born as the Gopikas is due to the bond with children and in the beginning verse of the Bhāgavatam, this bond is very strongly mentioned. The point of this verse is about the strongest power of this bond with children. In this verse, Sage Vyāsa (the author of this verse itself) explains about His own failure in the context of this bond thereby saying that none including Himself can pass in the test of this single bond with children (*Putreti tanmayatayā...*). He is said to be the master of spiritual knowledge (*Vyāsa Pīṭham*) about which the promise done by the Veda is that truth alone shall be spoken in spiritual knowledge (*Satyam Jñānam anantaṁ Brahma*).
3. The best wise scholar always leaves everything to God without resorting to revenge against any crime done towards him by others because he does not know that whether the crime is a fresh case or a retort case. Fresh case means that somebody has done that crime against you for the first time in this birth. Retort case means that you have done the same crime against him in the previous birth and God arranged this in this birth in such a way that he does the same crime to you to retort your previous action. If it is the second case, your enemy will not be further punished by God. Suppose, this case is a fresh case, in which you have not done any crime against him in the previous birth. In such a case, God will take the responsibility of punishing that fresh criminal relieving you from the field of the case by giving a good compensation to you because you have not developed any revenge against him putting your total faith in the administration of God. Here, the very important point is that you will not be compensated if your enemy is punished. If you are without any revenge, God will compensate you for the fresh injustice done to you in this case. What shall you desire? Is it good compensation from God or is it simply pacification of your theoretical revenge by the punishment of your enemy, the criminal? A wise scholar will select the first option. Now, having received good practical compensation from God, you have no right to ask God about the punishment of your fresh criminal. God will give some time and try to introduce reformation in that criminal through spiritual knowledge. If the criminal is reformed, God will not punish the criminal because the purpose of giving punishment is only to stop the repetition of the same sin again in this world. If the criminal is not reformed, God will punish the criminal with a hundred times more

intensity. But, you are not connected with this, be it no punishment or severe punishment of the fresh criminal, because you have already left the field of this case with good compensation. In the case of Draupadi, she always developed an attitude of revenge against the Kauravas. Had Draupadi kept silent, leaving everything to God Krishna, she would have received compensation and God Krishna had already decided to kill the Kauravas since they were not reformed. In that case, the compensation to Draupadi from God Krishna would be that all her five sons would have become future kings of the entire kingdom after winning the battle. Due to her unnecessary over-emotional attitude of revenge, Draupadi was also punished since her five children were killed by Aśvatthāmā at night while they were sleeping. Dharmaraja always left everything to God without a trace of revenge in his mind. Actually, Krishna killed all the Kauravas for the sake of Dharmaraja only and not for the sake of anybody on the side of the Pandavas. If this message is understood by every soul in this world, you can imagine the intensity of peace achieved in this world in such a situation! One important point to be noted in this context is that either injustice will be reformed or will be punished as a last resort by God and in this context, you need not put your finger that will be burnt unnecessarily. Draupadi lost the compensation from God due to her immediate revengeful attitude and was simultaneously punished for the sake of sinful revenge. You are immediately reacting against your crime without giving at least minimum time to God to deliver the compensation to you! You are spontaneously reacting against any action without following even a trace of patience, just following the laws of motion of Newton.

4. You may think that this message is useful in the case of an incapable person who cannot take revenge against the criminal. It need not be so because even a capable person is unable to know whether the crime done against him by the criminal is a fresh case or a retort case. Hence, even a capable person cannot decide the truth of the past birth's action to decide his course of justified reaction. Suppose a capable person takes revenge against the criminal for the crime done to him and if that case happens to be a retort case, what happens finally? Instead of closure of the case, the case continues for the next birth and this time, the retorting person will be made stronger than yourself so that you become the incapable person and receive the retort punishment without the ability to react. This is not the procedure of a wise person and hence, if the capable person is also wise, he/she will follow the above message and will be benefitted by not

committing revenge even though capable and leaving the final decision to God.

5. Arjuna fought with the Kauravas against their injustice because Krishna, their contemporary human incarnation of God or the Sadguru, had decided that it was a fresh case only and not a retorting case. Hence, whenever you fight against injustice, you shall not be the judge especially when you are the affected party. Even though you are affected, you do not know whether it is a fresh case or a retorting case. With this view, Arjuna went back from fighting, leaving everything to God. But, God Krishna, the Sadguru, who knows all the previous births, the present birth and the future births of all the souls, has decided the course of action and ordered Arjuna to fight. Hence, whether it is your personal case or the case of others, you must have the proper right guidance from a divine judge like Krishna standing in the status of the Sadguru or the human incarnation of God. In such a case, you must blindly follow the orders of the Sadguru and in such a case, your victory is also assured. Assuming that Arjuna went back from the war based on the above-said message (which is that leaving everything to God is the best) and assuming that he was not based on fascination towards his relatives, this message becomes perfectly valid.
6. It is told that whatever pleases God is justice and whatever makes God furious is injustice. This wrongly appears like God is a dictator so that by whatever God is pleased with, it is forced to become justice! But, you need not analyze from top (pleasure of God) to bottom (path of justice). Even if you analyze again in reverse way from bottom to top with sharp logical analysis, you will find that whatever pleases God is justified by itself. Since you have not understood God properly, you are thinking that if God is pleased, even injustice becomes justice. It is wrong. If you do sharp analysis, it is already justified by itself and it looks like injustice to your eyes due to your ignorance. For example, God Krishna told Dharmaraja to tell a lie about the son of Drona so that Drona could be killed. Dharmaraja refused to tell the lie. Dharmaraja did not properly understand that point as justice and felt it as injustice due to his limited knowledge. On deep analysis, Drona, being the son of a great sage and scholar, is supporting injustice or the Kauravas. He is fighting against justice or the Pandavas. Injustice can be dealt with injustice. Hence, the lie desired by Krishna is not a lie at all in this context, and it is the ultimate truth to be used to defeat injustice by injustice and thereby protect justice.
7. Sage Vyāsa is a great philosopher since He was the author of the Brahma Sūtras. Sage Vālmīki was also a great philosopher since he was the author

of a great book on spiritual knowledge called the Yoga Vāsiṣṭam or Jñāna Vāsiṣṭam. Hence, we should not take Vyāsa and Vālmīki as simple poets, who wrote the Bhāratam and the Rāmāyaṇam. Both these sages being climax scholars of spiritual knowledge, have written the Bhāratam and the Rāmāyaṇam with spiritual backgrounds only. Let us see the Bhāratam, which deals with the two strongest worldly bonds, which are the bond with children (*putreṣaṇā*) and the bond with wealth (*dhaneṣaṇā*). King Dhṛtarāṣṭra was having climax fascination for these two bonds and wanted to give all the wealth to his children only avoiding the children of even his own brother. Let us see the Rāmāyaṇam, which deals with the third strongest bond, which is the bond with the spouse (*dāreṣaṇā*). Rāvaṇa was fascinated towards the wife of Rāma since she was very beautiful. Hence, these three strongest worldly bonds are discussed in the Bhāratam and the Rāmāyaṇam. Both the Bhāratam and the Rāmāyaṇam were reflected in the Bhāgavatam. Krishna stole the butter (wealth) of the sages born as the Gopikas and that butter was preserved for their children. Almost all the Gopikas went to Yashoda and complained about Krishna stealing their butter or wealth. Don't think that Gopikas did not recognize Krishna as God and did this due to their ignorance. This is completely wrong. Sage Nārada says in his Bhakti Sūtram that the sages as Gopikas were well aware of God Krishna (*Māhātmya jñāna vismṛti...*). Even if you still doubt about the ignorance of Gopikas, it is not acceptable because Krishna was continuously showing the divine miracles from His birth itself. Hence, there need not be even an iota of doubt that the sages as Gopikas were ignorant and hence, complained to Yashoda. They complained to Yashoda while they were well aware of the divinity of God Krishna. Even though they knew thoroughly that Krishna was God, still, they slipped when the influence of the bond with children came into the picture. Always, the bond with wealth is joined with the bond with children because we see everywhere in the world that everybody earns even doing a lot of sins only to give the earned lot to their children. ***If the bond with their children could defeat even the bond with God in spite of their severe penance for God for millions of past births, what would be the case of ordinary human beings?*** Sage Vyāsa, the king of all the divine sages and the source of entire spiritual knowledge ran after His son and this point was mentioned by Himself in the beginning verse of the Bhāgavatam! This is the main point where even great sages failed even in the subject of God or Nivrutti. Just like Dhṛtarāṣṭra was fascinated to his children and was ready to do injustice to the children of his own brother, Gopikas as sages were also

fascinated towards their children against whom God was competing by stealing their butter. ***Knowing that Krishna was God, Gopikas voted for their children against God Krishna and complained to Yashoda.*** In this way, the Bhāratam is reflected in the Bhāgavatam. Similarly, the subject of the Rāmāyaṇam was also reflected in the Bhāgavatam and this reflection is very clear in the question of Parikshit put to Sage Shuka (***Paradārābhimarśanam***). In the Rāmāyaṇam, Rāvaṇa aspired for others' wives and in the Bhāgavatam, Parikshit questioned Shuka that how Krishna aspired for others' wives. Like this, the bond with the spouse mentioned in the Rāmāyaṇam is reflected in the Bhāgavatam. In this point, Parikshit is totally wrong because Krishna threatened Gopikas to go back to their homes and threatened horribly by saying that they would go to hell if they liked to dance with Him. But, the Gopikas told that if they were refused, they would commit suicide by jumping into the river Yamuna. In this way, Gopikas pestered Krishna and not vice versa. The sages left their families and surrendered to God Datta. God Datta told them that the trend of the society is such that the males on leaving families were not much subjected to inconvenience. Then, the sages became females with their miraculous power and approached God Rama requesting Him to treat them as His wives. God Rama told that unless they are born as real females, the test will not be genuine. Then, the sages were born as real females, called Gopikas and approached God Krishna treating Him as their real husband. Even here, God Krishna told that married ladies shall not have such idea, which will throw them into hell. In this way, God always tried to avoid this type of testing the bond with spouse. When this is the fact, how could Parikshit dare to say that Krishna touched the wives of others? Somebody suggested that Krishna should have entered the lives of the Gopikas before their marriages. This is the utmost foolishness because if Gopikas were not married and did not have children, how could the tests about spouse and child have been conducted by God? Of course, we shall not blame the sages also because they have burnt their lust in the fire of penance done in their several previous births. This is a test for the bond with the spouse when God is competing and their reaction was perfectly justified as per the norms of the test. After all, this bond was mentioned in the three strongest worldly bonds, called *Eṣaṇātrayam*. If this bond is not to be tested by God Krishna, why did the scriptures mention this bond in *Eṣaṇātrayam*, the triad of the three strongest worldly bonds? Is your intelligence greater than the sacred scriptures to criticize God for testing this single bond? This inclusion of bond with spouse in the triad is also perfectly justified because if you take

any family in this world, it certainly contains husband, wife and child only. Both husband and wife are continuously earning through justice or even injustice for the sake of the child only. Hence, you need not blame somebody for including the bond with spouse (husband or wife) in *Eṣaṇātrayam* since it is practical experience, which is the highest authority regarding these three strongest worldly bonds. The complete liberation from this triad (*Eṣaṇātrayam*), called salvation is recommended in all the divine scriptures.

8. In Pravrutti or worldly life, these three strongest worldly bonds play a big role in establishing justice against injustice. Parents try to do injustice also in earning for their children even though they have earned enough that is sufficient for ten future generations. This is injustice to be prevented and the justice to be followed is not to earn by injustice for the sake of your children since the unjust money will destroy all your future generations. Hence, the reduction of the strength of these three worldly bonds starts in Pravrutti so that justice is protected and injustice does not win to spoil the peace of this world. God is very much concerned with the peace of this world through the establishment of this justice because He is the creator of this world. If these three worldly bonds become weak preventing injustice in this world during the worldly life or Pravrutti, the peace in the world gets well established. The Bhāratam and the Rāmāyaṇam help in weakening these three worldly bonds in the Pravrutti or worldly life. When we go to Nivrutti or spiritual life, these three worldly bonds continue there also and have to be dropped away due to the strong devotion to the bond of God. These three worldly bonds should not be destroyed by force since they cannot be destroyed by any human being with self-effort. Due to the attachment to God, these three worldly bonds shall drop out by themselves and this is the real success in Nivrutti. When you are immersed deeply in a bond, all other bonds will not come even to your memory. Based on this principle, when a devotee is totally immersed in the ocean of devotion to God, all the worldly bonds will drop out simultaneously and spontaneously even without the knowledge of the devotee. Hence, whether it is Pravrutti or Nivrutti, the subject is only to weaken these three strongest worldly bonds slowly so that these three strongest worldly bonds are dropped out due to the devotion to God in Nivrutti. If you wish to destroy these three strongest worldly bonds, you will be destroyed by them. They will drop off by themselves in a spontaneous way if you develop the spiritual knowledge in the first stage and then the theoretical devotion is to be developed in the second stage. Finally, the practical devotion will liberate you from these three strongest

worldly bonds and such liberation is called as salvation, in which situation, the only bond with God remains permanently. All these worldly bonds are temporary and hence, unreal as per the logic of Shankara (*Yadanityam tat kṛtakam hi loke*). The only real and permanent bond is with God, which shall defeat all the unreal worldly bonds and make them to drop out spontaneously. By this, God is extremely pleased and the soul is saved forever.

9. It is very clear that the sages were always pestering God for salvation, which is liberation from these three strongest worldly bonds and we need not find fault with the sages also about their effort in this line. As per the philosophy of Sage Aṣṭāvakra, these worldly bonds are always unreal compared to the real bond with God. He says that a mother in one birth is becoming wife in the next birth. Neither the mother-son bond nor the husband-wife bond is real like the cinema shooting bond, which was unreal before shooting, unreal during shooting and unreal after shooting. The bond with the producer of the cinema is real and permanent because in every cinema, the actors and the producer remain the same with the permanent and real bond of employer-employee relationship. For the sake of the permanent and real bond with God, the devoted soul is ready to sacrifice these temporary and unreal worldly bonds. From this angle, the sages as the Gopikas were also not to be blamed for sacrificing their spouse-bonds, which are always unreal like the cinema shooting bonds. The spouse-bond is weaker compared to the bond with the child and hence, in the test of spouse-bond (test for *dāreṣaṇā*), almost all the Gopikas passed. Almost all the Gopikas failed in the joint test of the bonds with child and wealth (butter) since they complained to Yashoda (the mother of Krishna) regarding the stealing of the butter that was preserved for their children. The bond with the child is related to the wheel of Anāhatam, which means that this bond was never crossed by any soul in the creation so far. However, twelve Gopikas crossed that bond also and passed all the three tests reaching the highest Goloka. Therefore, neither God Krishna is to be blamed (because even Krishna, God warned them to go back to their houses threatening that they will go to hell if they danced with Him) nor the sages born as the Gopikas are to be blamed (because they always tried to sacrifice all these unreal worldly bonds for the sake of true permanent bond with God).
10. The Bhāratam and the Rāmāyaṇam in Pravrutti or worldly life can be easily understood because the topic is voting for justice against injustice. But, when the case of studying the Bhāgavatam comes, it belongs to Nivrutti or spiritual life in which the devotee has to vote for God even

against justice if required by God while testing the devotion of the devotee to God. It appears as if we have to vote for God against justice, but on thorough analysis, here also you are voting for God against injustice, which appears like justice. Therefore, both the following statements are not at all different, which are:- i) You have to vote for God even against justice, ii) Even if you vote for God against justice, on sharp analysis you will find that the justice against which you voted for God, is also injustice on doing deep analysis. Therefore, God is never against justice and if God becomes against justice, such justice is actually injustice and you are mistaking it as justice. This concept fully applies to God Krishna and Gopikas. Therefore, it is said that the test for the spiritual knowledge of a scholar is to be done in his understanding of the Bhāgavatam (*Vidyāvatām Bhāgavate parīkṣā*).

11. A true devotee of God always lives with full satisfaction and is never seen with a trace of dissatisfaction. The reason is his/her strong faith in the fact that when God being the Ultimate Ruler of the creation exists, nowhere and never will injustice win and justice will be defeated. Sometimes, it may look as if justice is defeated and injustice is winning. This appearance is due to our lack of proper understanding of the background of such a situation. Sometimes, you see that a good man is harmed by a bad person and the bad person lives with happiness whereas the good person is living without happiness. Therefore, you think that there is a slip in the administration of God and this misunderstanding happened since you do not have the knowledge of the past births of both these good and bad persons. It is actually a retort case in which the bad man retorted the crime done by the good person to him in the previous birth. The bad person is not harmed by God for such retorting reaction. The bad person may have some good fruits to be enjoyed for some more time and hence, he is looking happy even after harming that good person. The good person need not worry about this incident and shall infer that it is a retort case. The good person may continue with unhappiness because some fruits of bad deeds are continuing in his case as per the wheel of deeds and fruits (Karma Chakra). In this way, the lack of deep knowledge and knowledge of past deeds develops such misunderstanding of God's perfect administration. A person is especially worried when some bad effect is seen in the case of his family members. Here again, one must think that the cycle of deeds and fruits is universal and does not discriminate your family from other families. The good fruit of justice and the bad fruit of injustice are universally distributed homogenously as per the judgement of the deity of justice. One prays to God when difficulties come to his

family. He does not pray about the difficulties of other families in the world. This is the inherent selfishness of the soul. If God does not react favorably, his devotion to God fades away and such a soul may even become a bad soul in course of time due to the gradual reduction of his devotion. In this context, God reacts in a very tactful way. God removes the difficulty so that the devotee thinks that due to his prayer, God removed the difficulty, and he becomes a more intensive devotee to God. This increased devotion to God will make the person to become a very good reformed soul in the future (*Kṣipraṃ bhavati dharmātmā*- Gita). But, the truth is not known to the devotee. The poor devotee is thinking that he could successfully exploit God by his prayers and tears so that God is trapped in his excellent soaping technology. Actually, God is not trapped. You are thinking that the difficulty, which is the punishment of your sin actually done by you is cancelled by God due to your prayers. But, the real scene is quite different. God only postponed your punishment to the future along with increased interest. In this way, God maintains the devotion of the devotee and at the same time, maintains the impartial nature of the cycle of deeds and fruits. See, how tactful God is! Hence, wise scholars pray to God to grant the punishments of their sins as early as possible so that unnecessary payment of interest in the future is avoided. Therefore, souls shall develop their devotion towards God without connecting it to any aspiration in return from God. Due to this devotion having no aspiration for any fruit in return, God is very much pleased with you because your devotion is reasonless and hence, it is true love on God. In course of time, God becomes very much pleased with you and takes your punishments onto Him and suffers for your sake relieving you from any punishment. ***The fruit which you are unable to achieve through aspiration in return, you have now achieved the same fruit through devotion without aspiration in return from God.*** Hence, whenever you attend Satsanga, please make it a rule that you are participating in the Satsanga without the odor of any selfishness and any personal aspiration. You must spend the whole time of Satsanga in a selfless state and in knowing more and more details of the divine personality of God that increases your devotion to God more and more as you participate in the series of Satsangas or spiritual discussions. You must have full faith in God's administration in this world and you shall continue the same faith on God when He is dealing with the affairs of your family members also following the justice of the wheel of deeds and fruits. You must feel that your family members are not different from others in the view of God at least if not in your view. When the

administration of God done in the entire world is correct, naturally the administration of God done in your family is also correct. When the whole is correct, the part of it must also be correct.

12. The fundamental clue regarding the failure of our devotion to God must be detected by sharp analysis. The fundamental defect is that we are approaching God only when we have some worldly problems. We never approach Him without any problem. When this is the fundamental concept, no matter how intensive your worship or devotion may be, God will not yield to your devotion because it is instrumental devotion (Sādhana Bhakti) only. This means that you have approached God because He is the instrument to solve your problems. It means that all your devotion on God is only because God is the instrument for the solution of your problems. Hence, all your devotion to any extent is false love only because your devotion is not on God and is only on your desire. If God is not the instrument for the solution of your problem, you will not approach Him at all. This is the fundamental point where we are missing God forever. You are showing a lot of devotion on God hiding your problem for some time so that you think that God will be trapped by your devotion misunderstanding it as true devotion shown to Him. In this way, you are cheating God and hence, there is nothing wrong if God cheats you back. You are thinking that God is trapped by your acting devotion and hence, God cancelled the punishment of your sin so that the difficulty is disappearing. You are also thinking that God is trapped by your false devotion and is giving a good fruit to you even though you have not done any good deed. The actual truth is that God is postponing the punishment of your sin to the future with accumulated interest. God is also picking up the good fruit of a good action for which you have to enjoy the good fruit in the future life cycle and is giving it to you now by reducing its value like withdrawing a pre-matured fixed deposit. By this, your future life cycles are filled with the postponed punishments only without any good fruit leftover since all the future good fruits are withdrawn early with reduced values. All this is done by God due to your foolishness only since you are always aspiring to attain a good fruit without doing a good deed and also aspiring the cancellation of bad fruit of the bad deed, which was done by you. You think that you avoided all bad done by you and attained all good that is not done by you. You think that you are very clever and God is brainwashed by your oil technology of your prayers and false devotion. But, God is a million times more intelligent than you and the final result is that you are going to enter the future life cycles, which are filled with miseries only from birth to death without a trace of good fruit

in the entire life cycle. By this, you are going to weep from birth to death in the future life cycles, scolding God all the time without knowing the fact that your foolishness alone is the cause of such state of yours! Therefore, you shall not aspire anything from God in return for your worship or service or sacrifice done to God. By scolding God, you are committing the highest sin and earning some more bad fruits and you shall not mind for such addition of some more bad fruits because anyway, all your life cycles are filled with bad fruits only!

13. Instead of instrumental devotion, we shall follow the goal devotion (Sādhya Bhakti). When you start this type of devotion, God is pleased with you from the beginning itself. In this devotion, you are not having any aspiration for any fruit in return from God. The basis for this devotion is your attraction to God, which is based on His divine personality only. If you proceed in this line, God becomes very very close to you, and a stage will come when God will take all the punishments of your sins on to Him and relieve you from every misery. In fact, for what you tried through instrumental devotion is attained by you through this line of goal devotion. In the above instrumental devotion, you are ending in pitiable life cycles filled with misery only from birth to death. But, thinking that you will be benefitted in the line of goal devotion, you shall not choose this line because God is omniscient and knows your every idea behind every decision. The reason is that you shall not have any idea about fulfilling your aspirations from God. This (personality attraction without aspiring for anything else) is not impossible since you find this possible in fan devotion. A fan of a cinema hero or a political leader spends money from his pocket doing all types of services for the functions of his hero without aspiring for anything from the hero in return. The devotion of the fan is in climax state of madness so that when the hero dies, the fan commits suicide! ***In fact, the cinema hero looks with very good personality in the cinemas only and that is not original in his life.*** Why not such line of devotion is possible in the case of God having excellent divine personality originally? The change from instrumental devotion to goal devotion is the most essential turn of spiritual life.
14. The information or knowledge about God must be correct as well as complete. Some preachers preach that God is very merciful and the kindest. This is correct knowledge but this is not the complete knowledge about the divine personality of God. On hearing this incomplete correct knowledge, we feel that God is full of mercy only from top to bottom without a place for any other good quality. Such information gives a psychological impression to us to feel that if we weep and pray, God will

certainly be trapped and remove all our difficulties. By this, you are approaching God through a wrong way and you will be shocked to see His silence even towards your weeping for days together. You will think that God is not merciful but very hard like the statue of a stone. The correct complete picture about the divine personality of God is that apart from being merciful, He also has other good qualities like protecting the justice, punishing the injustice, being very intelligent to intellectual people, being very tactful to tactful people, etc., so that He can never be exploited by any soul in this creation through weeping and shedding tears continuously. You have to understand the multi-faceted divine personality of God, which is the correct and complete spiritual knowledge. ***By such correct and complete spiritual knowledge, your approach to God will always be perfect so that God is extremely pleased with you, which is the ultimate goal of any soul in this world.***

Chapter 30

KNOWLEDGE OF DEEP SLEEP

October 15, 2023

O Learned and Devoted Servants of God,**1. Does the soul's experience of ignorance of everything in deep sleep imply that it slept well with happiness?**

[Prof. J.S.R. Prasad asked:- In the YouTube, I saw a video in which Swami Sarvapriyananda spoke in the following way on deep sleep (sushupti):- "In the deep sleep mind is shut down whereas the consciousness exists. After deep sleep, the person is telling that he slept well with happiness. He is not speaking any logic before speaking this statement. What he spoke is not logical inference but direct experience through perception. Moreover, Vyaapti (generalization) is not possible here as we say that wherever there is smoke there is fire. Hence, in deep sleep the consciousness or soul is experiencing the ignorance of everything and such direct experience is uttered as that he slept well with happiness. Therefore, in deep sleep the soul exists as the experiencer of ignorance called Praajna."

Swami, please give the counter to the above said argument. Another video in which a saint says that existence of consciousness in the deep sleep is called Yoganidraa. What about this concept?]

Swami replied:- You told that the statement of the person after deep sleep that he slept well with happiness indicates the direct experience of the deep sleep during the deep sleep since such statement is coming out directly without any logical analysis. This point is not correct at all. Let Me take the usual example of inference, which is:- You have seen in the kitchen that smoke exists always with fire and you have drawn Vyaapti, which is that wherever there is smoke there must be fire. Based on this Vyaapti, you have seen smoke coming from the top of a hill and you have told suddenly that there is fire (unseen) on the top of the hill. Your statement shows that you are speaking the existence of the fire on the top of the hill as if you have seen the fire on the top of the hill and experienced its existence directly. In this situation, you have never expressed the logical analysis of inference, which is:- i) Fire and smoke coexist as I've seen in the kitchen. ii) I've seen smoke coming from top of hill. iii) Therefore, based on the smoke seen by Me, I infer that fire is existing on the top of the hill. The person is not telling all this analysis because he digested all this analysis within himself due to several such occasions repeated in the past. Similarly, the person awakened after deep sleep has experienced the Vyaapti on several days because every day the person is observing the happiness after deep sleep due to good sleep in the deep sleep. He has confirmed and digested the concept of Vyaapti that good deep sleep is always associated with happiness after awakening from it. Based on the long-time digested analysis, the person after experiencing

happiness just after deep sleep says that he slept well. The person need not utter all this logical analysis just like the person after seeing smoke from a hill. If you say that the person inferring fire on the hill due to the seen smoke has experienced the fire on the hill directly, you can also say that the person who slept well in the deep sleep also directly experienced the happiness during the deep sleep. In both these examples, there is no direct perception-experience of neither the fire on the hill nor the happiness during deep sleep. It is only inference that happens to be the basis of such statement appearing as if it is direct experience. After all, inference is accepted as the authority like perception. Every scholar of logic accepts perception and inference as the two valid authorities out of the six authorities of knowledge.

“I slept well in the deep sleep” denotes past tense of the verb. *“I am sleeping well in the deep sleep”* denotes the present tense of the verb. Both verbs would be the cases of perception, provided the above statement stands on par with the following case:- *“I am eating well”* and *“I ate well.”* In the case of eating, the person is aware of eating while taking meals and the same person is also aware of the happiness experienced after eating saying that he ate well. In the second case, there is awareness of eating during eating and after eating so that we can say that there was direct experience of eating during the time of eating and direct experience of happiness after eating. But, the first case is different because during the time of deep sleep, the present tense verb was not experienced, which is to say that during the deep sleep, the soul did not experience happiness thinking that it is sleeping well with happiness. This experience is existing with every person in this world and hence, must be the strongest authority because experience is the strongest. We can neglect the experience of a single person having defect in eyes, but not the experience of everybody in this world.

If awareness is not present, there is no experience. Since experience of happiness during deep sleep was absent, it clearly means that awareness was absent in deep sleep. You say that the soul experienced ignorance. But, during the deep sleep, the soul never thought that it is not knowing anything. The awakened soul alone can think that it is not knowing anything when the soul is existing in such state of total ignorance. Therefore, you cannot differentiate awareness or consciousness from experience. The awareness or consciousness has two properties:- i) To know itself only as in the state of meditation and ii) To know other objects as in the states of awakening and dream. In the deep sleep, neither the first property nor the second property exists. It means that deep sleep is neither meditation nor awakened state nor state of dream because the awareness neither identifies itself nor something other than itself.

You say that the mind is shut down while the consciousness exists in deep sleep. The consciousness/ awareness is the general nervous energy (neurons), which is aware of itself and other items. There are four internal instruments, which are the awareness itself divided into four faculties based on functional difference. These four faculties are Antahkaranams, which are i) Basic ego (Ahamkara), which is the basic idea of I or self, ii) Memory (Chittam) that stores the grasped information, iii) Mind (Manas) that brings dilemma of a thought and iv) Intellect (buddhi) that does logical analysis leading to a decision. Awareness is like a lump of gold and the four antahkaranams are like different golden jewels. Any thought is only a mode of awareness. In deep sleep, all the four antahkaranams are shut down and the reason is the disappearance of awareness. Neither fan, nor light bulb, nor TV, nor heater are functioning in the house, and this means the current is not existing. Therefore, in deep sleep the awareness disappears since the brain-nervous system is shut down for the sake of taking rest. If the grinding machine is shutdown, grinding work cannot be done even though current exists. Similarly, even though inert energy (current) produced from the digestion of food exists in the body, since the brain-nervous system (grinding machine) is not working, the conversion of inert energy into awareness (current into grinding work) cannot take place. Just like grinding work and cutting work are the specific work forms of electric power respectively, awareness is a specific work form of inert energy, generated by the oxidation of food in mitochondria cells.

Swami Sarvapriyananda is justified because he is the follower of the Advaita philosophy of Shankara, in which it is told that every ordinary soul is already God. Hence, even in deep sleep, God must exist because God is eternal. In order to support this goal, every Advaita philosopher says that even in the deep sleep of an ordinary soul, soul or consciousness exists. In order to support some other point, you should not forget the impossibility of the present point. In order to support that every soul is God, you have to establish the eternality of the soul. To support this point, you have to say that soul or awareness exists in deep sleep also. For this purpose, you are separating mind from the soul. Of course, we also agree that mind and soul are different like the light bulb and the general electricity. But, if electricity exists, the light bulb also exists just like if awareness exists, the mind also exists. You shall not argue that even though electricity exists, the light bulb need not exist since we can switch off the light bulb. That is ok, but, in deep sleep the light bulb (mind) is put off by itself without your switching it off. In deep sleep, even without any trace of your effort, the mind is put off and this means that such a thing can happen only when the awareness is put off.

Moreover, along with mind, the other three antahkaranams (fan, TV and heater) are also put off without any trace of your effort. This certainly means that the awareness (electricity) by itself disappeared and even if you put effort, the antahkaranams will not function since there is no generation of awareness by brain-nervous system due to its full rest. The transformer failed and hence, the current is not coming to your house due to which all the electric instruments are not functioning in your house.

I'm not telling that Shankara is wrong in His Advaita philosophy. He also knows that every soul is not God and He demonstrated this to His close disciples. Shankara drank wine and every disciple also drank it following the Advaita concept that every soul is God like the soul of Shankara. Next day, Shankara drank molten lead and asked the disciples to drink it if every soul is God like His soul. The disciples failed and fell at the feet of Shankara. Then, Shankara told that He alone is God (*Śivah kevalo'ham*). He told that every soul is God because there was no other way to convert atheists into theists. Since, India was filled with atheists (Purvamimamsakas and Buddhists), Shiva had to incarnate as Shankara. There is no other way to preach the atheist except to say that he is God since the atheist will never believe that somebody else other than him can be God. None can say any other statement to an atheist except this one statement and hence, Shankara had to say like this. The same statement is further used by Him so that He made the atheist to say that God exists. He followed the following three step procedure:- i) You are God, ii) You exist and iii) Hence, God exists. Later on, the atheist asked about the miraculous powers that are not seen with the soul if he were God. Shankara told that it was due to the practical effect of very long ignorance (mala, the effect of long standing vikshepa). Hence, Shankara advised the atheist to worship God in order to purify his mind from practical ignorance. The atheist not only became theist but also became a devotee of God. Due to the overambition of his desire to become God, the atheist could not think that why God should worship God. The effect of the ambition induced by Shankara was so strong! Ramanuja and Madhva stressed on theoretical devotion and practical devotion respectively and carried on their programs as per the schedule of God. Hence, the Advaita followers misunderstood Shankara due to their lack of knowledge about the background of Shankara.

Another saint in YouTube mentioned about Yoganidra as deep sleep maintaining simultaneous consciousness. We have no objection to this concept because such Yoganidra cannot be found in an ordinary soul and hence, we cannot use it to support that every ordinary soul is God. Yoganidra is found only in the case of God or a special soul called Yogi, who has

attained the grace of God. In the case of ordinary souls, the deep sleep is called sushupti and not Yoganidraa.

October 16, 2023

2. The Gita says that awareness is eternal and also says that it is born and dies daily. Is this a contradiction?

[Prof. JSR Prasad asked:- Swami, the soul or awareness is said to be eternal in the Gita (*Ajō nityah...*). At the same time, the soul is born daily and dies daily (*Atha chainam...*). Is this not a contradiction?]

Swami replied:- Suppose that you have a computer in your house. The strongest thoughts acquired from past several births (samskaaraas) are like the information present in the hard disk drive and this drive is the chip of the brain in which all the strong thoughts are saved. Awareness is like the electricity that displays this information on the screen. In deep sleep, the drive exists physically in the brain of the human being and since awareness is absent, it is not displayed on the screen, called mind. Every day, the computer dies, when the computer battery runs out of charge. When the computer is charged by electricity, the computer is born again. Due to this type of birth and death every day, do you say that the computer is condemned? Similarly, due to death in deep sleep and birth after deep sleep, you need not say that the soul is not eternal. If the soul is not eternal, how can the soul come out of the gross body during death and go to the upper worlds embedded in a new subtle energetic body? When you are leaving your home and going to another city in a train, you are taking the information from the drive into your smart phone. Similarly, when the soul is going to the upper world, it draws all the data of information from the drive like brain memory of the gross body and the smart phone is the subtle body that accompanies you during the train journey (*Vāyur gandhānivāśayāt...*- Gita). The data of information, which is the bundle of samskaaraas or strong thoughts is the individual soul in inert state and when it is associated with awareness, is the individual soul in its original state. In this process, you cannot say that if the phone or computer is discharged, the drive is condemned and not eternal.

In the Gita, it is told that the individual soul is daily dying when the awareness disappears in deep sleep and after the deep sleep, the individual soul is born when the awareness is generated and associated with the individual soul. The individual soul exists in inert state as the information chip of the brain (like the drive of the computer) and in the absence of awareness, we can say that the individual soul died temporarily. This means that the individual soul is dissociated with the awareness temporarily and due to this, the information chip of the brain does not disappear. You cannot call awareness as the individual soul and you can't call the information chip also

as the individual soul. The individual soul without awareness is dead, but, such death is not permanent. Such situation does not disturb the eternality of the individual soul. If the individual soul is permanently leaving awareness, you can call the individual soul as permanently dead. The awareness is born daily and dies daily. Whenever it is dead, the information is maintained in the inert chip of the brain and hence, the data of information does not disappear as soon as the awareness disappears. The data is saved in the inert chip of the brain so that whenever awareness is born, the chip comes into contact with awareness and now, awareness is associated with the information of the specific soul, which is called as individual soul. Strictly speaking, the inert energy generated from the digestion of food that is modified into awareness in a functioning brain-nervous system shall be called as the soul. The generated awareness in purest form without association with the stored information can be called as pure individual soul as experienced in meditation. When this pure awareness is associated with information, the result is called as the individual soul or impure worldly soul.

The main important point is that in the Gita, God Krishna did not condemn the alternative theory of the individual soul and considered it as an alternative view of reality while saying “Even if you consider the individual soul being born daily and dying daily, you need not worry about the soul because its permanent eternality is not damaged”. Therefore, this alternative theory exists simultaneously with the theory of the eternality of the soul. Even if the gross body dies, the soul is not dying and hence, the soul is eternal since it is always associated with the information whenever it exists. The temporary death means that the awareness is totally disappearing in deep sleep due to which the individual soul (which does not exist at all in deep sleep) cannot grasp anything in deep sleep. It is impossible to grasp any information in the absence of awareness. After the end of deep sleep only, the individual soul is born (because the born awareness is associated with the stored information) and starts grasping any information. Such an individual soul starts grasping the happiness that resulted during the long rest period of the brain-nervous system. Due to this experienced happiness, the individual soul infers the long rest, called a good deep sleep. Since this is the process that takes place every day, the intelligence spontaneously gives the result of the logical discussion of the inference due to which the person says that he/she slept well. The person also says that he/she is unaware of anything in deep sleep because nothing in the deep sleep was recorded due to the absence of awareness. All these points come spontaneously due to the long-standing repeated analysis of inference. The person is telling that he/she is not aware of anything, we must take this statement as valid since this statement is

coming from the mouth of the actual person, who slept. The person is not telling that he/she experienced this ignorance of not knowing anything throughout the deep sleep. It is only the spontaneous concluding knowledge of inference, which should not be mistaken as direct perception. You can call the individual soul as 'Praajna' in deep sleep with a new meaning, which is that the individual soul is completely inert (*Pra* = completely and *Ajna* = inert without a trace of awareness).

October 21, 2023

3. How is the information chip released along with the soul after death?

[Shri Lakshman asked:- Paadanamaskaram Swami, After going through the reply to Shri J S R Prasad's recent question on deep sleep, I have the following doubts which You may please clarify.

Upon death of a human being, the awareness is also dead, so when the soul leaves the body, how is the information chip released along with the soul? I presume that the information chip is not part of the soul.]

Swami replied:- The information chip is the material present in the brain just like the information disc is a materialized part present in the computer. The electrical energy in the computer and the inert energy in the human being are one and the same because both are inert. When the current flows in the computer, the information present on the disc is displayed on the screen. Similarly, when the inert energy is converted into awareness in the brain nervous system and comes in contact with the information chip present in the brain, the information is displayed on the brain. Hence, when the awareness is absent in deep sleep, the information present in the brain chip is not displayed to the brain. On awakening, awareness is generated, which displays the information to the brain. Deep sleep is only a temporary death of awareness due to complete rest taken down by the shut-down of the brain nervous system. In the actual death, the awareness is not dead as per the divine law of God. The time of death is not deep sleep. Only ignorant people say that death is the permanent deep sleep, which is not correct at all. Awareness enters a subtle energetic body and leaves the gross body along with the information taken from the brain chip. Since awareness leaves the gross body, we say that the gross body is dead. Therefore, the duration time of death is not deep sleep because awareness exists as the individual soul. During death time, the physical body may not have movements (like speech), but, awareness exists inside. The Veda says that speech dissolves in the mind and the mind dissolves in inert energy (*Vānmanasi, Manastejasi, Tejassati...*). This means that the person becomes speechless and awareness is leftover along with inert energy in the gross body. Now, awareness (individual soul) dissolves in inert energy. Due to this, we must know that awareness as individual soul left the gross body. Then, for a few moments,

inert energy exists in the body. Then, inert energy also exits. Now, the process of death is completed. But, when awareness leaves the gross body (coma state ends), the individual soul leaves the gross body along with a copy of the information drawn from the information chip present in the brain of the gross body. When inert energy exits from the gross body, the gross body becomes very cold. Only after death (death means very close pre-state of death in which the individual soul leaves the gross body and the inert energy is just going to leave the gross body), awareness is absent in the gross body since the individual soul or awareness left the gross body. The inert energy (functioning kinetic energy) on leaving the gross body dissolves in the inert cosmic energy, called 'Sat'. Sat means the root reality of the first relative cause (which is the first product of the ultimate cause, called unimaginable God) denoting inert cosmic energy from which all the further creation emerged out as its product. The absolute reality of God is actually Sat, but the first inert energy being the root material cause of the entire creation is also mentioned as Sat. For example, the red-hot iron rod very near to the fire can be called as fire. Here, the unimaginable God is the ultimate cause and inert cosmic energy is the first creation of the unimaginable God that is modified into various items of creation and is called the root relative cause of this creation. In the final dissolution, this cosmic energy also dissolves into the unimaginable God. Dissolution means not complete destruction of the existence of the world since it means only existence in subtle state.

The above process is with reference to the death process of ordinary living beings. The individual soul of Shishupaala merged in the body of God Krishna. Here also, the inert energy of the gross body of Shishupala accompanying the individual soul merged with the inert energy of the gross body of God Krishna. In this case also, the above procedure is followed.

When the dead gross body is burnt, the information chip of the brain is also burnt. If the dead body is buried, the information chip also perishes with the decomposed gross body in the earth. Even though the information chip is destroyed, the information is not destroyed because it gets copied and is constantly associated with the individual soul in every birth. In fact, the awareness associated with this information alone is called individual soul. Otherwise, awareness is different from the information just like the current and the information printed in the memory drive of a computer are separate items. The pulse signals printed in the information chip are called as sphotas and this is a famous concept, called '*Sphota Siddhaanta*'.

4. How is the soul aware of its own dead body and the relatives crying?

[The soul when it is inert, how does it become aware of its own dead body and the relatives crying? I remain at Your lotus feet, G Lakshman]

Swami replied:- The soul is only the inert energy that is generated by the oxidation of food. This inert energy on entering a brain-nervous system is converted into awareness or individual soul. Soul is the block of gold whereas the individual soul is a specific golden jewel. The individual soul is loosely spoken as the soul. Hence, the individual soul or awareness is well aware of the information of strong thoughts, called samskaaraas. A person named Radha Krishna can be called Krishna. Similarly, the individual soul is also called soul. If this analysis exists in the mind, the doubt that the soul is inert will not come. In the word ‘individual soul’, the soul or inert energy exists like gold in the golden jewel.

October 22, 2023

5. Can You please explain the process of rebirth?

[Ms. Thrylokya asked:- Finally, should we take the information chip of the brain or awareness as the individual soul or jiva? Can You please explain the process of rebirth?]

Swami replied:- We cannot take anyone of these two as jiiva or individual soul in complete sense. In deep sleep, the information exists in the information chip in the brain. By this, we cannot say that the individual soul exists during deep sleep because it is not associated with awareness. On awakening from deep sleep, the awareness appears again and is associated with the information chip. Now only, the individual soul in complete sense exists. Hence, the individual soul is defined as awareness mixed with the information of strong thoughts. In meditation, awareness becomes pure awareness since all the thoughts are eliminated from awareness because pure awareness is now not associated with the information chip. Such pure awareness in meditation cannot be told as individual soul. ***Between information and awareness, information is very important in the view of the nature of the individual soul.*** Awareness is a specific form of inert energy and is always pure. Such awareness is very much similar to the soul (inert energy) because inert energy is also not aware of the information. The soul is inert (energy) whereas pure awareness (which is a specific work form of inert energy) is aware of itself. Awareness grasps the information from the world and maintains the information for some time and this state can be compared with the temporary storage of information in the computer. The grasped information is printed on the information chip in the brain and this can be compared to the hard drive of the computer. Now, the awareness maintaining the information temporarily is called ‘chittam’, and the information chip in the brain is also called ‘chittam’ that is storing the information. After printing the information, the awareness forgets that information being involved in other types of grasping new information. Whenever the individual soul wants to recollect specific information,

awareness is associated with such specific signal in the information chip so that the required information is recollected by the individual soul. The information chip perishes with the body after death. In the time of death, awareness takes out a copy of information from the information chip and leaves the gross body after entering into a subtle body. This information contains strong thoughts of previous births, called qualities without the details of the incidents. However, the individual soul contains details of some important incidents of the previous births as long as the individual soul is in the upper worlds. Slowly, the details of the incidents of the previous births also disappear and remain as qualities so that in the next birth, the qualities alone will accompany the individual soul. In some individual souls, the details of the incidents of the previous births are not erased and hence, such souls remember their previous birth in the present birth also. This is the practical proof arranged by God for the sake of preaching the concept of rebirth of the soul.

October 23, 2023

6. Is there any common point between the philosophy of J. Krishna Murthy and Yours?

[Ms. Thrylokya asked:- There was a philosopher by name J. Krishna Murthy. You are also Krishna Murthy. Is there any single common point between You both in Your philosophies?]

Swami replied:- In one of his speeches, he mentioned that truth can't be experienced. I also told that the ultimate unmediated-unimaginable God (truth or *Sat*) is beyond our experience, which means that His unimaginable nature cannot be experienced by us since it can't be even imagined. In this point, we have common agreement. But, there is a difference also if you further extend this point. He did not say that the existence of truth can be inferred even if it is not experienced through perception. I said that the existence of the ultimate truth (unimaginable God) can be inferred through unimaginable events, called miracles. If you say that he also means the existence of truth because that which is not experienced can also exist, your argument on this point is very weak. My argument is that strong perfect inference exists in this point because the perceived miracles clearly establish their source (unimaginable God). My argument has the Vedic authority also (*Astīyevopalabdavyah*).

October 27, 2023

7. Which is the awareness You are referring to in Your following statement?

[Shri Lakshman asked:- Paadanamaskaram Swami, In Your reply to my question on "How is the information chip released along with the soul after death?"

You mentioned "Awareness enters a subtle energetic body and leaves the gross body along with the information taken from the brain chip". Please clarify my following doubt: Which is this awareness, You referring to and how is this produced? I remain at Your lotus feet, G Lakshman]

Swami replied:- Awareness is always generated from inert energy, when it enters the functioning brain-nervous system. Awareness is only a specific work form of inert energy that is generated by the oxidation of food. *As per the rule of the divine administration of God, the awareness exists during the time of death.* It disappears only after the death. Awareness alone is not the individual soul. Similarly, the information chip alone is not the individual soul. The individual soul is awareness mixed with the information drawn from the information chip of the brain. This individual soul enters the subtle body (energetic body) and leaves to the upper worlds. Since this entire creation is made of the inert energy (cosmic energy), the awareness of the individual soul after leaving the gross body will go to the upper worlds and no special awareness is to be created by God. Awareness is a form of energy and there is no death for it. In deep sleep, awareness is not generated since the brain-nervous system is taking full rest. During deep sleep, the information is retained in the information chip of the brain. This does not mean the individual soul is existing in deep sleep. Neither pure awareness nor the information chip is the individual soul. Since information is always retained by the chip, the individual soul is indirectly becoming eternal. We are only saying that awareness is absent during deep sleep and we are not saying that the individual soul is absent. *A part of the individual soul (awareness) is absent in deep sleep.* Another part of the individual soul (information stored in the information chip) is present making the individual soul to be eternal. Neither the awareness, nor the information chip, nor the information itself, nor the individual soul is God. The Advaita philosopher is breaking a rock to get water!


Actually, the Veda says that awareness is produced from food (*Annāt puruṣah*). In fact, inert energy is produced from digested and oxidized food. This inert energy enters a brain-nervous system to produce awareness, which is a special form of inert energy. Awareness propagates in the form of neurons, as light energy propagates in the form of photons. Therefore, for the production of awareness, both inert energy and a materialized nervous system are essential. If you say that awareness is God, do you mean that God is produced by inert energy and a nervous system? Before creation, there was neither inert energy nor matter (materialized nervous system). When thought needs awareness, how could God think of creating this world for His entertainment before the creation of awareness? For this doubt, the answer is that God thought due to His omnipotence so that He can think even without awareness. If you are particular about awareness to be called as God, say that the unimaginable awareness is God. The awareness of God is unimaginable since it is generated without inert energy and a brain-nervous system. You

cannot say about unimaginable God's unimaginable awareness (two unimaginable items) because any number of unimaginable items become one unimaginable item only. Hence, the only one unimaginable item is unimaginable God or unimaginable awareness. If you are so particular about the eternality of imaginable awareness, let us say that in deep sleep, awareness is in its causal form, the inert energy, just like the golden jewel on destruction is in the form of its cause, the lump of gold. Imaginable awareness or awareness can be called inert energy just like the golden jewel is called gold. Finally, the conclusion is that awareness exists in both the states of awoken and dream states, but disappears in the state of deep sleep. Awareness or consciousness or individual soul are one and the same item. Nobody is aware of or experiences the ignorance of everything in deep sleep. A student may say "I am totally ignorant in this subject taught by you" and you must note that the student told this statement in awoken state or even in dream state, but not in the state of deep sleep!

Chapter 31


October 20, 2023

O Learned and Devoted Servants of God,**1. If one has a strong attraction towards a particular form of God, how will one turn towards a contemporary form of God?**

[Shri Saththireddy asked: Mee Paadapadmalaku Namaskaram Swamiji. Swamiji, the same unimaginable God is present in every human form and energetic form of God. By concentrating day and night on the form of God, the devotee might get a strong attraction towards that form of God. The devotee may not be able to see with that same attraction other forms of God (*antar baahichya...*), by which devotee might miss present contemporary of God. How can devotees get rid of this defect? Swamiji, if anything wrong is there in the question itself please teach to this beggar saththireddy 


Swami replied:- This is not a problem at all, because when you realize that the contemporary human incarnation is God, automatically it means that the contemporary human incarnation is also that particular form of God to which one is attracted. If $A=B$ and $B=C$, naturally $A=C$.

2. Is it true that if teeth become loose, the mantras won't work in black magic?

[Swamiji, ones who do black magic, their teeth are broken by people. the reason is that only if they have original teeth, that black magic works and some people even tell, if the teeth become loose that mantra won't work. is it true Swamiji? Swamiji, if anything wrong is there in the question itself please teach to this beggar saththireddy 

Swami replied:- Black magic works only to punish the sin of a sinner. Even if teeth are lost and even if the Mantras are not properly uttered, the black magic works if the person to be attacked by the black magic is a sinner and the time for the punishment has come. If the person is not a sinner, even if the teeth are very strong and even if the Mantras are uttered perfectly, nothing will happen.

3. Is it true that the Human Incarnation of God can transfer His punyam to other souls?

[Mee Paadapadmalaku Namaskram Swamiji. Swamiji, in a few movies and serials i've seen, Lord Krishna sacrificed the entire Punyam while protecting Parikshit. Is it true Swamiji that the Human Incarnation of God can transfer His punyam to other souls? Swamiji, In another context is there a soul who can transfer his punyam to another soul? Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy 

Swami replied:- The Human incarnation of God is the ultimate God only. There is no question of Punyam in the case of God since Punyam is only applicable to souls present within His creation. God Krishna told like that as if He was a human being to hide His divinity as God. The real human

incarnation always hides His divinity so that He can freely mix with human beings. A false human incarnation only tries to expose it's unreal divinity.

4. How to do Nishkam Seva and Nikama Karma Phala tyaga?

[Swamiji, how to do Nishkam Seva and Nishkama Karma Phala tyaga?

Context 1: Parents are giving their whole money to their children, they have expectations and confidence that their children will take care of them in their old age. Even though they have knowledge about their children, love dominates more towards them.

Context 2: In the case of a cinema hero and a fan, the fan will do every service to the cinema hero due to his strong attraction to him or his mannerisms; he is not a real hero; blind love towards him no knowledge; even though they have knowledge, they are accepting and supporting him.

Swamiji, but You are a true and real hero, and You are the giver and controller of everything. However my expectations come automatically, when a problem arises, You will come to mind in whatever way I am analyzing, and I am seeing only my selfishness. Swamiji, I am the most defective soul in this entire universe. Please please get me rid of this disease and my ignorance with the divine sword if possible. Swamiji sorry for this lengthy question. Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- The divine sword mentioned by you is only My spiritual knowledge preached by Me. You have to do your duty of putting efforts to implement this spiritual knowledge in your practice. If you do your duty perfectly, God will certainly help you. This is the only way to get the real grace of God. When the question paper is very difficult, then only, your efficiency will be exposed. The strongest bond of the triad is Putreshanaa, which is the bond of parents with their children. This bond is called Anaahata chakram, which is the wheel of illusion that is not crossed by anybody so far. Such bond is like the toughest question paper of the IAS examination.

5. Why does the incarnation of God sometimes look beautiful and sometimes ugly?

[Mee Paadapadmalaku Namaskram Swamiji, Swamiji, the highest Incarnation of God and most beautiful, expresses Himself physically ugly and in some other times most beautiful. Some Incarnations of Lord Datta look so beautiful and some Incarnations look ugly, why Swamiji? Is it because the soul has the ego and is self-centered due to his physical beauty and youth. How does the soul get rid of this ego-based beauty?? Swamiji, if anything wrong is there in question itself please teach to this beggar saththireddy 🙏🙏🙏]

Swami replied:- The same God is Vishnu and Shiva. The same God incarnated as Rama (Vishnu) and Hanuman (Shiva). Goddess Lakshmi is born as Sita. Hanuman did not marry at all. Rama looked very beautiful since He had to marry Sita. Hanuman did not look beautiful because He did not marry at all. Hence, any action of God has some background. The devotion of souls results in the formation of various types of bonds with God. A devotee may like to treat God as husband as in the case of Sita. Other devotees like to treat God through other types of bonds in which there is no romance but there is a lot of love. Sometimes, even the romantic bond is defeated by other types of bonds because the true love present in a bond gives weight to the bond and the form of bond is not important. When the finger of

God Krishna was cut, Draupadi treating Krishna as brother tore her new sari for the bandage whereas other romantic bonds (wives and Gopikas) ran in all directions just for a piece of cloth while the finger of Krishna was profusely bleeding! Hence, based on the requirement of the program, God will come down with the necessary equipment. All forms of bond are equal and no form of bond is less or more. Some scholars feel that the romantic bond is a very low form of bond. It is wrong because any bond with true love is sacred in the eyes of God. The true love present in the bond brings the value. You find dolls of candy sugar in the sweet shop and dolls may be in the form of swans, donkeys, parrots, etc. The weight of sugar decides the rate of the sugar-doll and not the form of the doll. You cannot demand a low rate for sugar-donkeys and the shopkeeper cannot demand a high rate for sugar-swans. Rate is based on the weight of sugar only.

6. i) Do souls aspire to become like Rukmini and serve God, but not like Radha?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, You have said that the service of Rukmini is like a watchman (Rukmini is soul) and the service of Radha is like the director of office (Radha is God Shiva). I have a few doubts regarding this- Does it mean that souls should aspire to become like Rukmini and serve God (highest quantitative service) and not like Radha (highest qualitative service) because it is impossible for soul to be like or serve like God (i.e., to improve the quality of service)?]

Swami replied:- I have given these two examples to differentiate quality from quantity in divine service. When a simile is given, we should confine to only the point that is compared. We shall not enter deeply and try to connect all the points, which are irrelevant. When we compare the face to the moon, only the quality of pleasantness is to be considered. The Moon reduces day-by-day for 15 days and grows day-by-day for the other 15 days. Can you bring this point to the face? You should not bring the point of God and soul in this concept. This concept is confined to only say that quality is always more valid than quantity. You must confine only to this point.

ii) Was it possible for Rukmini to have increased her devotion but she failed due to the lack of effort?

[Was it possible for Rukmini also to have increased the quality of service but she failed due to the lack of effort and understanding divine knowledge even though she was in closest association with God Krishna?]

Swami replied:- Again, I am saying that the point is only about quality and quantity and not about the backgrounds of Rukmini and Radha. You must take the concept in the required angle only and if you touch all the other angles unnecessarily, the concept will confuse you thoroughly.

iii) Gopikas, being souls like Rukmini, could please Krishna like Radha. How was it possible for them?

[Gopikas being souls like Rukmini, could also please God Krishna like Radha (God Shiva). How is it possible for them? Is it because of Gopikas association with Radha or since their focus on the divine knowledge given by God Krishna is more than that of Rukmini?]

Swami replied:- Again, I am saying that this is unnecessary extrapolation of already unnecessarily extended concept.

iv) How to attain the proper balance between Knowledge, devotion and service?

[Based on this analogy, should the soul's main focus be on knowledge and increasing the quality of devotion? Instead of doing continuous service alone? How to attain the proper balance between Knowledge, devotion and service?]

Swami replied:- These three steps are not simultaneous steps. These steps are subsequent steps only. Even if you practice these steps simultaneously, you will give importance as per your inspiration in a particular span of time.

7. Why was the quality of sacrifice in Karna named bad while good in Bali's case?

[Padanamaskaram Swami, I have a few doubts related to Mahabharata- In case of king Bali You said that sacrifice is the greatest good quality which made God become his gatekeeper. Then why was the same quality in Karna named as bad? Was that because the charity done by Karna was based on his ego instead on God's name?]

Swami replied:- There was no reference of God in the case of charity of Karna, which was based on his ego. In the case of Bali, the charity was based on the devotion to God.

ii) You said that one should do bad to bad people, then why was Draupadi wrong in insulting Duryodhana?

Swami replied:- Since Draupadi was wrong, she was punished by God. But, the revenge of Duryodhana was many times stronger than the insult of Duryodhana by Draupadi since she only joked at Duryodhana.

iii) What made God Krishna stand on the side of the Pandavas even though both had defects?

[Both Kauravas and Pandavas are having a mixture of good and bad qualities, nobody seems to be completely good in character then what made God Krishna stand on the side of the Pandavas?]

Swami replied:- The bad of the Kauravas was like a hill and the bad of the Pandavas was like a small stone.

iv) Is blind rigidity correct while serving the Human Incarnation after identifying Him?

[Bhishma's promise to serve the Kauravas in any situation is foolish and blind because he had surrendered to a soul (Kauravas)? Is the same rigidity if kept in the direction of God or the Human Incarnation i.e serving God after identifying Him, irrespective of any situation in 'blind way' correct?]

Swami replied:- Blind rigidity in good action is very good. The same blind rigidity in bad action is very bad. Bhishma did not think about his promise (which is that he will protect anybody sitting on the throne) if the

king sitting on the Hastinaapura throne was bad. In the case of God, blind rigidity in love leads several devotees to the grace of God. You can't compare God to Bhishma because God will rectify any injustice in the devotee. Bhishma could not rectify his defect in his blind promise.

8. i) Can any soul be in the spiritual path without having any goal of reaching any loka?

[Padanamaskaram Swami, regarding the spiritual path I have a few doubts. God is the servant of passed souls in Goloka. Then why should anybody keep Goloka as goal? In the spiritual path, the highest fruit till date is Goloka, but does it mean that every soul should aim for it? Can any soul be in the spiritual path without having any goal of reaching anywhere? What is the actual goal in the spiritual path?]

Swami replied:- The only goal in the spiritual path is to develop true love to God. Loka belongs to the side of God since God selects the loka for the soul.

ii) Is aspiration on a spiritual path not selfishness?

[Padanamaskaram Swami, an ordinary soul aims for Brahmaloaka, one in Brahmaloaka aims for Goloka. is there no limit for such aspiration and is aspiration in the spiritual path not selfishness?]

Swami replied:- There is no aspiration about any loka in the mind of the devotee and these lokas are given by God only.

iii) Why should God elevate the climax devotee in front of all levels of devotees?

[Why should God elevate a climax devotee in front of all levels of devotees? In worldly life, the soul is advised to love God secretly by not revealing to its family to avoid hurting them. Then, why is God, the giver of yoga knowledge, hurting His own devotees by projecting extreme love on climax devotees in front of everyone? Swami, I'm full of jealousy as You already know, but this question is tormenting me. Please help me to understand the truth and come out of this attitude.]

Swami replied:- The appreciation to the climax devotee shown before devotees will help the devotees in their spiritual progress. Even if the devotees become jealous by misunderstanding God, they will come to know the actual intention of God in course of time.

9. i) Is Pravrutti a line of fire drawn by God for souls to see whether anyone crosses it for God out of love?

[Padanamaskaram Swami, regarding Pravrutti I got a few doubts.]

Swami replied:- The idea behind mandatory Pravrutti is only to see peace in the creation, which is the fundamental requirement. God never encourages Nivrutti even though He knows the value of Nivrutti in His heart.

ii) Why is Pravrutti compulsory for all souls when worldly bonds are not real?

[When worldly bonds are not real, why is Pravrutti compulsory to all souls? when bond with God is real, why is Nivrutti optional? I'm unable to get clarity on this Swami. Please enlighten me.]

Swami replied:- The bonds in Pravrutti are real to the soul because the world is real for the soul. World is inherently unreal in the view of God since God made the unreal world to become a real world by gifting His absolutely

reality to the world. World is absolutely real to the soul because soul is a part of the world. World is relatively real to the absolutely real God.

iii) Can we discard the concept of ‘everyone is equal’ in both worldly life and spiritual life?

[As children, we were taught that everyone is equal. But, in view of spiritual knowledge, this principle implies the ego that nobody should be greater than me. Also, You revealed to us that helping bad people brings us sin. Therefore, can we discard this concept of equality in both worldly life and spiritual life?]

Swami replied:- The souls are equal because each soul is bit of awareness (soul is taken as individual soul). But, the souls are different due to qualitative difference in the thoughts or qualities present in the souls. This is unity in diversity.

iv) How to play in a controlled way in worldly life to avoid being trapped in Maya? Is this valid even before devotees?

[Swami, You have said that one should wear the armour of Maya in worldly life every second. Here I got two Questions- a) when we try to play the character in world with maya, due to repeated playing of that maya character every day we often fall into it without realizing it. How to keep the play in a controlled way, is it possible? b) is this concept valid even before devotees also? should we be in maya armour even with close devotees of God?]

Swami replied:- We are not sure whether even a devotee takes a new turn or not and hence, if you go into the world containing good and bad people (devoted or not devoted) you must wear the armour of maayaa to protect yourself from the maayaa of others. The armour may not be useful in the case of good people coming in contact with you, but still, there is no inconvenience to you if you have armour on the body. When bad people try to hit you, the armour is useful. By wearing this armour, you are not playing with others using this Maaya since this defensive method is not offensive because you are not trying to cheat others. Prevention of the cheating done by others to you is not even a trace of sin.

10. i) Based on association of a co-devotee with God, should one respect the devotee and not doubt him/her even though that soul is not God?

[Padanamaskaram Swami, in situation where Sita insulted Lakshmana in forest, I got a few doubts- Based on the association of a co-devotee with God, should one respect the devotee and not doubt him/her even though that soul is not God?]

Swami replied:- Respecting any soul is good. Respect is not devotion. *Devotion is true love that is always to be concentrated on God only.*

ii) Is doubting devotees also a sin?

[One should have utmost confidence on God but not on devotees (souls) right, then is doubting devotees (using intelligence to decide to trust a devotee’s words) also a sin?]

Swami replied:- Based on the context and based on your sharp analysis, you can believe or doubt any devotee. You should not generalize.

iii) What is the caution a devotee should take in the spiritual path to avoid negative thoughts and consequent sins?

[Taking the situation in present time, what is the caution a devotee should take in spiritual path to avoid that negative thoughts and avoid such sins? What is the root cause that has to be eradicated to avoid such sins?]

Swami replied:- If the devotee develops true love to God, all these side effects disappear spontaneously.

11. i) Can we say that unimaginable God = Energetic incarnations = Human incarnations in all aspects?

[Padanamaskaram Swami, regarding unimaginable God and Incarnations, I have few doubts- Is the First Energetic Incarnation (God Datta) inside the creation, equivalent to unimaginable God outside the creation? Can we say that in all aspects, Unimaginable God = Energetic incarnations = Human incarnations?]

Swami replied:- Certainly. In all the incarnations, the common person is unimaginable God only and all the rest is just medium only. Same person exists in different number of dresses and different colours and designs of dresses.

ii) Is the soul/energetic medium of God Datta single and eternal?

[Swami, You have said that the 1st energetic incarnation is permanent merging of unimaginable God in energetic media. Is the soul/energetic medium of God Datta single and eternal? or does God Datta also change the energetic medium in upper worlds just like He changes human media whenever He incarnates on earth?]

Swami replied:- Soul and body are different since soul is awareness and body is inert. Even then, fundamentally both are one only in the sense that both are products of inert energy. The energetic medium (soul and body) of God Datta is definitely eternal.

iii) God is said to be beginningless. Does this imply that there is no possibility of existence of nothingness in past, present or future?

[- At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- Certainly. God is not having any cause and you cannot have the past before God. Then, nothingness has no existence.

12. a) Should we ask for money that people owe us, even though it is a very little amount?

[Smt. Priyanka asked: Padanamaskaram Swami, Is expecting the return of a small amount of money that is owed to us a sign of miserliness or justified? Below is the detailed question - Swami, Please guide me as to what is the right thing to do in the following Pravrutti situation. Recently when I was outside the house, I was going to a cafeteria to buy something to eat. I was tutoring one student at that time and asked her if she wanted something since I was going to the cafe anyway. She asked me to bring her one slice of pizza. I got it for her but she didn't pay me back for it.

Even though it was a very small amount, in such situations, is it right of me to expect that the student should pay me back or should I leave it?]

Swami replied:- You must be clear to the other person and you must ask money before itself. Your way of dealing with the other person does not seem to be proper.

b) Shall I pay my part of the expenses when I go out with relatives/friends immediately or compensate some other time?

[c] Sometimes, family members or friends insist that I don't have to pay them for small things and to take it easy. When I insist that they accept the money from me, sometimes they say that the next time we meet outside, I can pay for the other things as payback. Is it right to agree to such conditions or should I pay them off As Soon As Possible (ASAP)?]

Swami replied:- It is better to be harsh in the beginning than in the end.

c) Shall we need to maintain accounts with immediate family members or not?

[d] Some immediate family members and friends say that we should not keep accounts between us like who owes how much to whom and to let go. Is this correct? At Your divine lotus feet, Priyanka]

Swami replied:- Maintaining the accounts will avoid all types of misunderstandings at any time.

13. a) Is it selfish to aspire to live with the contemporary human incarnation of God?

[Padanamaskaram Swami, If a devotee lives far from the contemporary human incarnation of God (You) and feels pained about it and has the desire to meet You at least sometimes, does that mean that the devotee is selfish? Is the desire to meet You and spend some time with You a selfish desire because meeting You satisfies us only as a soul and gives pleasure/bliss to self only, sometimes even at the cost of Your discomfort to sit with us and engage with us?]

Swami replied:- It is certainly not a selfish desire. The Sadguru will never feel any inconvenience in spiritual discussion.

b) In what way can selfishness be used in Nivrutti?

[b] A tangential thought & a question arises here: Souls are inherently selfish in nature. Only God is truly selfless. Souls can only try to be as selfless as possible without having business devotion to God. So, since there is some level of selfishness in every soul, is there a place for it towards God, since any quality can be turned towards God to make it positive? In what way can selfishness be used in Nivrutti is my question. At Your divine lotus feet, Priyanka]

Swami replied:- Selfishness brings incompleteness in the true love to God. True love is always developed in the total absence of selfishness only. You can turn selfishness as good quality by turning it towards its good face by thinking in the following manner:- I am very fortunate in developing complete true love towards God.

14. a) Is Krishna more pleased with the devotion of Radha, even though she broke her marriage promise with Ayanaghosha?

[Padanamaskaram Swami, I have a doubt regarding the answer You have given to Shri Hrishikesh garu on question number 8 in this link –

<https://www.universal-spirituality.org/discourses/swami-answers-questions-by-shri-hrushikesh--4142--4592--ENG> .

You have said that God will be furious if one does not keep his/her promise made on God during marriage rituals to follow Gruhastha-ashrama. But, I remember You mentioning that God Krishna was very pleased with the extreme devotion of Radha because she gave more importance to God Himself than the promise she made to God (during her marriage to Ayanaghosha). Is it correct to think that the context is completely different in both cases? Please remove my confusion in case I am doing a wrong correlation.]

Swami replied:- Radha was a child when her marriage took place with Ayanaghosha. Moreover, for the sake of God in Nivrutti, you have to vote for God against even justice. Ayanaghosha was also not a good person working in the court of Kamsa and was following all the bad actions of Kamsa. There are points of distinction between these two cases.

b) Is it correct to say that God will not be furious with those who leave everything and everybody for the sake of God?

[b) Also, there were other past devotees of God (from past stories), who have left their families after having children depending on the situation. This means that they also broke the promise made to God to follow Gruhastha Ashrama. But, those were the cases in which the bond with their families broke off naturally with sole attachment only to God. You had once said that when such a state of madness for God arises, even if God Himself discourages the soul, the devotee will not think of right and wrong, what is a sin or not, whether it will go to hell or not, and simply take a decision to leave everything for God with strong Tamas. That soul will not regret any decision to leave or think twice before doing it. When that happens, is it correct to say that God will not be furious with them? Is it only in such cases that prove that they valued God more than the promise they made to God? At Your divine lotus feet, Priyanka]

Swami replied:- Such devotees who left their families for the sake of God were the incarnations of God Himself. For example, Ramanuja and Madhva were the incarnations of God Vishnu. You cannot compare such examples with the case of Hrushikesh just because the meaning of the word Hrushikesh is also God Vishnu! You must see the inherent status of the personality of the incarnation compared with an ordinary soul, who is just budding in the spiritual field. Moreover, I told that unlike ancient times, in these times one can propagate spiritual knowledge sitting in the house using a computer and this will completely satisfy the duties of saint. In ancient times, when conveyance was not developed, the saint had to leave his house for the propagation of spiritual knowledge. In view of this difference also, one need not leave the house to propagate spiritual knowledge. This is the concept of work from home. It is better to do better work from home than doing no work in the office.

15. What should I do to get out of practical implementation of ignorance?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, to get out of practical implementation of ignorance, what should I do? thoughts lead to practice right, then when I identify that I have negative thoughts & ignorance and know that I'm unable to stop them from being generated, what are cautionary steps to avoid implementing them in practice? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- It is very difficult to stop negative thoughts and ignorance since this is an offensive method. The safest defensive method is that you shall always immerse in the true devotion of God so that nothing can attack you. If your concentration is totally on observing a cinema in the theatre, you will not have even the knowledge of mosquitos and blood bugs in the seats biting you to drink your blood. Since you are immersed in God, there will be no damage to you at all. In the case of cinema, there will be damage of your health because cinema is a worldly item, whereas God is the omnipotent personality.

16. I am writing this to express my sincere gratitude.

[Smt. Amudha asked: Padma Namaskaram Swami 🙏🙏 Thank You Swami, I experienced the unconditional love and guidance in video making. Even though, I have so much defects, ignorance, and I am incapable of it. I am 100% confident, and honestly saying that this whole process of video production happened because of Shri Datta Swami grace. Please make me do whatever makes You happy Swami. My effort is nothing and You are the Doer of any good things in the Universe. At Your Divine Feet Swami, I am writing this to express my sincere thankfulness.

On Sunday, October 1 – A draft version of Trailokya Gita chapter 5 is shared from my end. Later in a day, I got to know that a lot of modifications were required and there was a subtitle-audio sync up issue and the videos which I used were not relevant to the context. On Tuesday, we tried to incorporate the changes. Ms. Thrylokya sister provided the details on what video would be the relevant one and which can be placed, Mr. Diwakaro brother and Ms. Swathika sister literally did that audio and subtitle sync up. Somehow on the second time of rendering, there was a subtitle issue. Mr. Diwakaro brother found the root cause of the issue. And I felt bad that I don't have energy in mind and body to do more update in editing on Thursday. After a few changes again, I rendered the video praying Swami. I set alarm at 3 AM on Friday to watch the render status then I slept around 10.30 PM. On Friday morning, when I woke up at 3 AM, the laptop was drained out of battery again I started rendering at the time. Then around 11.30 to 11.55 AM the video got generated without any subtitle issue. Throughout the process, I learned that there are so many capable devotee sisters and brothers at Swami's feet. But I do not have any skill or capabilities to do it but still Swami who poured His kindness and unconditional love on me. Not only this, Swami saved me in a lot of troubles and accidents as well. Every day and second is His mercy. Thank You Swami, Padma namaskaram Swami 🙏🙏 At Your Divine Lotus Feet, Amudha]

Swami replied:- I felt very happy to read your message.

17. Is standing next to a person drinking or smoking a sin?

[Shri Ganesh asked: Padanamaskaram Swamiji, At Your divine feet, Ganesh V]

Swami replied:- It is not a sin because you are not drinking and smoking directly. But, that will provoke you to catch that habit.

18. Is there Runaanubandha (clearance of loans done in previous births) within a family also?

[A question by Ms. Geetha Lahari]

Swami replied:- Certainly, the clearance of loans exists within the family and outside the family. Only to clear the loans, the souls take birth together in a family. When you allow others to spend for you, yourself and

that other person will be born in a family in the next birth and the loan is cleared along with the interest.

Chapter 32

October 26, 2023

O Learned and Devoted Servants of God,**1. Why was Parikshit not saved by God Krishna from serpent bite?**

[Smt. Chhanda Chandra asked:- Paadanamaskaaram Swami, King Parikshit was protected by God Krishna when he was born. Why did God Krishna not protect him from the bite of the serpent even though he sincerely heard the Bhaagavatam from Sage Shuka?]

Swami replied:- Parikshit was made alive by God Krishna due to His very good impression on the Pandavas. The reason was also to protect the continuity of the dynasty of the Pandavas. When the Pandavas left the earth, the Kali age had started already as soon as Krishna left this world. Due to the influence of the Kali age, Parikshit placed a dead snake around the neck of a sage and the son of the sage cursed Parikshit to die in 7 days due to the bite of a serpent. Whether you do a sin by yourself or by the influence of somebody like Kali, you have to undergo the punishment of the sin and this is the divine constitution. Not only this, Parikshit questioned Sage Shuka that how Krishna, the protector of justice touched married wives? (*Paradārābhimarṣaṇam...*). Never did Pandavaas question God Krishna regarding any of His activities like this.

1) If you see any house, there are only three bonds existing in it:-

Dareshanaa:- Bond between husband and wife.

Putreshanaa:- Bond between parents and children.

Dhaneshanaa:- Bond with money that is earned for the sake of children by parents even though the earned lot is sufficient for the future ten generations. Therefore, these three bonds (i.e., bond with spouse, bond with children and bond with money) are the strongest worldly bonds, called 'Eshanaa Trayam'. If these three bonds are defeated with reference to the bond with God, salvation from all the worldly bonds is attained.

2) Based on the above-mentioned universal concept, the scriptures have mentioned that salvation means the defeat of the above three worldly bonds, when God competes with them. Hence, the scriptures need not be blamed.

3) Bond with money and bond with child are always joined together since any parent earns money even doing sins for the sake of his/her children only. Hence, Krishna tested the sages born as Gopikas by stealing the butter (wealth) preserved for their children. Almost all Gopikas failed in this test since many of them complained to the mother of Krishna about

this stealing of butter. The Gopikas were sages having lot of superpower and hence, they know very well that Krishna is God. Naarada Bhakti Sutram confirms this point (*Māhātmya jñāna...*). Moreover, Krishna did several miracles from childhood exposing His divinity. Therefore, the Gopikas failed in this test even after knowing Krishna as God and this proves that the bond with children is stronger than the bond with God. Anaahata chakram in the heart indicates bond with children and Anaahatam means the wheel (bond) that is not crossed by anybody so far. Even sage Vyaasa ran after His son, who was leaving home as we see in the beginning of the Bhagavatam itself. God Krishna did this test from His 5th year to 15th year (10 years). He has given a long duration to see whether anybody passes this test in this long period.

- 4) Krishna tested the third bond (with spouse) from His 16th to 18th year (2 years only) by doing Raasakeli dance and surprisingly, every Gopika passed in this test even though many Gopikas failed in the above-mentioned joint test of money and children.
- 5) How could Parikshit ask Sage Shuka blaming the character of God Krishna referring to the test of the third bond (Raasakeli) in which all the Gopikas passed? He did not blame the test of stealing of butter (test of money and children) in which almost all the Gopikas failed! Parikshit is also a soul like the Gopikas and he did not touch the weakness of the soul. He touched only the weakest aspect (third test) in which every soul is passing. ***He rubbed the weakness of the soul as the weakness of God and blamed God.***
- 6) God Krishna also warned the Gopikas to go back to their homes because the contact with Him is injustice for which they have to go to hell. Gopikas argued and threatened God Krishna that they would jump into the Yamuna River if Krishna rejected them. When this is the fact, how could Parikshit dare to blame Krishna by saying that Krishna touched the married Gopikas?
- 7) If you have any objection for testing the third bond (Dareshanaa), you should not have agreed to the scripture mentioning Dareshanaa as one of the three strongest worldly bonds. Instead of the bond with spouse (Dareshanaa), you should have selected the third bond as the fascination to life (Praaneshanaa). You have agreed to the scripture in mentioning Dareshanaa in the triad and you are blaming for testing that bond! This is the highest foolishness of the brain of human souls.
- 8) The sages in the previous birth became females by their superpower and requested God Ramaa to embrace them. This means that the sages were pestering God for the test of the third bond (bond with spouse). How

could you blame God Krishna, the examiner, for performing this test? If God Krishna has loose character, He can create a female with unimaginable beauty and can enjoy with her. After this test, Krishna left Brundaavanam and never returned back because the test was over. If Krishna was fond of the Gopikas, He would have returned back to Brundaavanam to continue His activity with the Gopikas. Even though He married 16,108 females, He performed the marriage with the acceptance of ethics. The ethical scripture says that a king can marry any number of females (*Rājāno bahu vallabhāḥ*). You cannot blame Krishna for these marriages.

- 9) Krishna is God, who is the embodiment of love and is not a hard statue of stone. When Krishna told that Gopikas would go to hell and embrace a red hot copper statue of Krishna for dancing with Him, Gopikas replied that since it was the statue of Krishna, they would embrace it with happiness! This is the tsunami of love of the Gopikas to God and God is not a statue of inert stone (found in temples) to reject such climax love whatever may be the type of bond especially because God Himself is the unimaginable ocean of love. Such type of bond was chosen by the Gopikas and not by God Krishna. How can God Krishna be silent to this climax of love whatever may be the type of bond chosen by His devotee?
- 10) If anybody blames God Krishna, you blast all their doubts with the bomb based on fusion principle (not the weaker bomb based on fission principle). Fusion means union of God Krishna with the Gopikas and fission means separation or division of the Gopikas from God Krishna. You understand this point very well since you are working as a Scientist in BARC, Mumbai.

Chapter 33

October 27, 2023

O Learned and Devoted Servants of God,**1. Why didn't God Krishna test the Gopikas regarding the bond with life?**

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, why didn't God Krishna test the Gopikas regarding the bond with life (Praaneshanaa) instead of the bond with spouse (Dareshanaa)?]

Swami replied:- Suppose a college offers three subjects for a degree, which are Mathematics (bond with children), Physics (bond with money) and Chemistry (bond with spouse). Since Chemistry is mostly a descriptive subject, every candidate passed in the Chemistry examination and almost all failed in Mathematics and Physics. You are supposed to blame the first two examinations saying that the question papers were very tough. Instead of this, you are blaming the Chemistry examination itself! If you want to blame Chemistry, why have you offered only MPC group? You could have offered Mathematics, Physics and Electronics as the three subjects so that almost all can fail in the three subjects. The candidate (like Parikshit, a human soul) is keeping silent about the difficult subjects in which he failed and is criticizing the subject in which all passed! All Gopikas passed in the test of the bond with spouse by dancing with God Krishna at night secretly. Almost all the Gopikas failed in the joint test of the bonds with children and wealth. Instead of the bond with spouse, you could have replaced it by the bond with life (fascination for life called Praaneshanaa) so that all the human devotees fail uniformly in the tests of all the three bonds! Here, you need not blame the university (scriptures) for selecting Chemistry (bond with spouse) as the third subject because Chemistry is the source of all subjects of science (bond with spouse is the source of children and doing sin for earning for the sake of children). The scripture has selected these three worldly bonds since these three worldly bonds only exist in every house in the world.

Praaneshanaa or test for life is not selected because God Himself said that suicide is the highest sin. In fact, Praneshanaa is also a worldly bond and if God tests that bond, God has the power to give the life again! You may argue that spoiling a married lady is a sin and giving money to children is also justified. Both (bond with children and bond with money) are justified in worldly life as long as justified love (without fascination) exists on children and the money given to children is not sinfully earned. But in spiritual life, the devotee votes for God even against justice. Therefore, these three worldly bonds (children, money and spouse) are strongest as per

worldly experience followed by scriptures and the three tests are put to the candidates like sages, who are the most intelligent sect of souls and they are the authors of the very scriptures (establishing the above triad) with perfect logical analysis. They alone pestered God (they became females due to their superpower, approached God Rama for hugging Him) for conducting the test of the above triad. They insisted about the test even though God threatened them with the punishment of horrible hell. Hence, God tested them.

Why should other human beings like Parikshit get stomach pain in this context? The candidates in these three tests are only such sages and not human beings, who will blame God like Parikshit. Such test about the bond with spouse was conducted by God only in the case of sages (Gopikas) so far since the creation of this world is done. They are completely convinced that sacrifice of these three worldly bonds for the sake of God alone is salvation and selected that way. If a candidate is very much interested in the MPC group, you cannot force him to take the MPE group!

You may argue that one may pass the Praaneshanaa test also thinking that God will give back life. It is not certain. God may give salvation and eternal divine abode to the soul, which committed suicide in the test. There is no guarantee that God will give back the life in the test of Praaneshanaa. A test is always serious in its aim. The test is for exposing the real attitude and true love of the soul towards God. In the above-mentioned triad, there is no risk of your life. Only your fascination and true love for God is tested. God never encourages suicide in any case because it is the climax sin. The test in the above-said triad gives the possibility of passing the three examinations because after all, you are not losing your life. Due to this possibility of passing, some devotees (Gopikas) succeeded in these three tests and attained Goloka, which is higher than the highest. If Praaneshanaa test is conducted, the candidate may argue that he/she needs the rest of life for developing one's spiritual progress. In fact, God has given us this life for developing spiritual progress by putting constant efforts. In such a case, God will never test the bond with life. Even if He tests, He will protect the soul in the last fraction of second or will give the life immediately.

In the case of Shri Datta Swami, God asked Him to jump from the top of a hill, called Srisailam because Datta Swami sang in a song composed by Him that He will give even His life for the sake of God Datta. Shri Datta Swami jumped immediately and God Datta caught Him in the middle and saved His life. God Datta asked Him again "Don't jump like this. Every time, I will not save You". Then, Datta Swami told, "If you appear before Me and ask Me to jump like this, I will jump even if I die". God Datta was very much pleased and merged with Shri Datta Swami to become the human incarnation

for the propagation of true spiritual knowledge. Hence, God tests Praaneshanaa of the devotee also before becoming the human incarnation. Therefore, His aim is only to test the attitude only. For what use is this petty human life for God? However, this is a very difficult test for any human soul. Therefore, this test is not included in the above triad.

Chapter 34

November 01, 2023

O Learned and Devoted Servants of God,**1. What will be Hanuman's response to our prayer?**

[Ms. Thrylokya asked:- Paadanamaskaram Swami, we can consider God Hanuman as God and praise Him as God, but, He is in the role of a servant to God. What will be His response to our prayer?]

Swami replied:- God Hanuman is the incarnation of God Shiva. He is also acting in the role of a devoted servant to God Rama, who is the incarnation of God Vishnu. In both the incarnations, God Datta is commonly present in merged state and hence, both these incarnations are a double role for God Datta! The incarnation always hides its divinity because the role of the incarnation is subjected to the limitations and manners of humanity. The actor shall not express himself and shall always follow the expression of the role. If the actor expresses himself at any time anywhere during the drama, the drama will get disturbed.

Suppose the producer and director of a film is acting in the role of a servant to a hero, he should not show any indication of his ownership during the drama. Suppose, you go near the shooting spot and start praising him as producer and director, he will be induced with ego and may project out as the owner spoiling his servant role. Even if he hears your praise, he has to keep silent and proceed as per the role during the time of shooting. This is the case when the actor is an ordinary human being. In the case of the omnipotent God Hanuman, He will hear your prayer and respond to it silently without speaking anything to you in response. If you tell Him that your difficulty was removed by praying to Him, He will say that it was due to the grace of God Rama. Such answer of God Hanuman will not disturb His role as the servant of God Rama.

Generally, a genuine human incarnation will not respond positively towards any prayer of the devotee. If the devotee is deserving, the incarnation will sanction the prayer and when the devotee comes back to express gratefulness, the incarnation will say that it is the power of God Datta or Father of Heaven. The incarnation being God Datta with whom Parabrahman or the unimaginable God has merged completely, is the Parabrahman itself. But, He will not own the credit because the devotees may misunderstand Him to be egoistic. Moreover, by passing on the credit to God, the incarnation is preaching the devotees to pass on the credit to God without entertaining the doership of any meritorious deed thereby He is avoiding the entry of ego in

His devotees. Only false incarnations of devilish souls will project themselves as the doer of the miracle. Even in their case, the unimaginable God or Parabrahman did the miracle because always the unimaginable God alone can do the miracle even in the case of God Datta or any incarnation because God Datta or any incarnation is only the medium of Parabrahman.

The difference between a demonic false incarnation and the true divine incarnation is that God Datta along with Parabrahman is merged with the true incarnation whereas He did not merge with the demonic false incarnation. ***In the case of the demon, who did long penance and obtained one or a very few miraculous powers, God does those miracles from outside since God did not merge with the demon.*** Hence, you are not wrong even if you give the credit to the incarnation since God Datta is fully merged with the incarnation. Even if the true incarnation accepts the credit, it is not wrong because God Datta or Parabrahman who has merged with the incarnation is accepting the credit. Even when Krishna accepted all the credit given by Arjuna, it shall not be misunderstood as the ego of God Krishna since Krishna is the true incarnation. Krishna praised Himself as the creator, maintainer and destroyer of this world and you shall not mistake this as His ego because God is speaking the truth, which sometimes may appear as self-praise. But the demonic false incarnation also praises itself and this is just self-boasting due to ego. You shall not mistake truth as praise in the case of God as said by poet Kaalidasa (*Yathārtha vyāhṛtiḥ sā hi, na stutiḥ parameṣṭhinaḥ*). In the interest of the safety of His devotees (so that ego will not enter them), God keeps silent when you praise Him about His miraculous power that removed your problem.

Chapter 35

HIGHLIGHTED QUESTION AND ANSWER

November 04, 2023

O Learned and Devoted Servants of God,**1. Will the sins done by the climax devotee hinder God from giving the highest fruit?**

[Smt. Chhanda Chandra asked:- Swami, when God is pleased to the climax level with a devotee for his/her climax level of sacrifice in practical devotion, will the sins done by the devotee hinder God from giving the highest fruit?]

Swami replied:- I will explain your question with the help of two examples:-

1. The hunter in the forest was always doing sins by hunting soft natured animals like deer, rabbit, etc., but when the context of his sacrifice to God came, he plucked his eye to replace the eye of God that was profusely bleeding! His highest sacrifice for God is the Kohinoor diamond. The sins done by him were like the dust particles that are surrounding the diamond. Will anybody neglect the diamond because dust particles are surrounding the diamond? Any wise person will pick up that diamond and clean the diamond from the dust with his own cloth and place it as a jewel on his head. God is the wisest of all the souls. God will not certainly reject the sinful devotee, who has done the climax sacrifice for God. God gave His own abode, called Brahmaloaka (Vaikuntha or Shivaloka) to the hunter and did not send the hunter to hell for his sins.
2. Dharmaraja never did any sin. Even though God ordered him to tell a lie in the war, he refused it giving climax importance for not doing the sin of telling a lie. He never gave climax importance to God even though he was a devotee of God. For him, doing justice and not doing injustice was the climax. Of course, he placed God just below the climax. He was awarded the first place in heaven for following justice so firmly and he was not sent to hell since he firmly avoided doing even a trace of injustice under any circumstance. But, heaven is only a temporary fruit and you have to return back to earth as soon as the merit of your fruit gets exhausted (*Kṣīṇe pūye martyalokaṃ viśanti* - Gita). Dharmaraja is a washed gravel stone devoid of even a single dust particle. If you find a pure gravel stone, will you pick it up? You will neglect it and go your way. Dharmaraja did not

go to Brahmaloaka or Satyaloka (7th world) and went only upto heaven (3rd world).

A devotee having sinless character and doing climax sacrifice for God is like the washed diamond found in your way. You will run and pick it up. If you find an ordinary devotee with sinful character, such a devotee is like a gravel stone covered by dust at which you will not throw even a glance. The main point in your question is about a diamond covered with dust. You will not mind at all for the dust since you give highest value to the diamond and lowest value to the gravel stone. What is the use of the gravel stone even if it is without dust? Even if the diamond is covered by dust, the dust will not be counted at all. You have to understand that the value of dust is nothing before the value of the diamond.

An ordinary human being may not identify the diamond covered with dense dust. But, the omniscient God can find out even the highest sinner, who has done climax sacrifice to God and God will pick him up to wash away his sins and to give the highest divine fruit. The hunter in the forest mentioned above is the best example. In the Gita, it is told by God Krishna, “However much one may be sinful, if the devotee is totally absorbed in Me as proved by his/her climax devotion, such a devotee shall not be considered as sinner. Moreover, such a devotee also becomes the follower of justice soon” (*Api cet sa durācāra...*).

Therefore, one must understand that social service without the mention of God is like a gravel stone covered by dust. Social service having just the mention of God as a formality is like the washed gravel stone. Sacrifice to God below the level of one’s own capacity is like a precious stone covered by dust. Sacrifice to God at the climax level as per one’s capacity is like a diamond covered by dust. Sacrifice to God at the climax level exceeding one’s capacity is like the Kohinoor diamond covered by dust. Service and sacrifice to God will always lead to the highest 7th world (Brahmaloka or Satyaloka or Dattaloka) and sometimes to the higher than the highest 8th world (Goloka).

2. Will the highest fruit gifted by God be the merging of God with the devotee?

[Swami, the highest fruit gifted by God to the highest devotee, who proved climax practical devotion must be the merge of God with the devotee to become the human incarnation. Isn’t it?]

Swami replied:- As a rule, no devotee shall aspire for monism with God to become the human incarnation. When God wants to do some welfare work for the world of devotees, God descends down as the human incarnation. The human devotee can never ascend to become the human incarnation. Hence, monism is possible entirely on the wish of God only and

even a trace of wish of a human devotee for that is poisoning oneself that ends in suicide, which means that a devotee aspiring to become the human incarnation is permanently disqualified for it. Moreover, another valid reason is that the devotee can never enjoy in monism and real enjoyment is possible only in dualism. Shri Ramakrishna Paramahansa told that He wants to become an ant enjoying the God-sugar and told that He does not want to become the sugar itself to be bitten by the devotee-ants! Ramanuja told that God is an enjoyable item whereas the devotee is the enjoyer (Bhogyā Bhoktrū Sambandha). In the fruit of dualistic devotion, God sits at the feet of the devotee like Krishna sitting at the feet of Radha. In the result of the fruit of monism, the devotee becomes equal to God whereas in the result of the fruit of dualism, God becomes the servant of the devotee. The fruit of dualistic devotion is far higher than the fruit of monism. In monism, there is only some duty to be fulfilled for the welfare of devotees and there is no enjoyment. Sometimes, lot of misery is to be undergone. But, in dualistic devotion, the highest bliss always continues as mighty ocean in which the devotee is always immersed. All the Advaita philosophers, who chant every minute that they are God (*Ahaṃ Brahmāsmi*) must note the truth and must become very careful in this point.

Whenever the fruit of devotion arises, it is only dualistic closeness (Saayujyam). Kaivalyam or monism does not appear in the context of fruit given by God to the devotee. Monism arises only when there is some need in the world of devotees to be solved by God by descending down as the human incarnation. Hence, monism is not a divine fruit at all and only dearest closeness (Saayujyam) is the fruit that is always appearing, which is well recognized by the wisest devotees. Some think that monism exists in Saayujyam also and this is not correct. When sugar dissolves in water, it appears as if the sugar and water are perfectly merged to become one item called sugar-solution. But, if you observe the sugar solution, you will find sugar molecules separately from water molecules. This is the case of extreme closeness, which can be achieved by the climax devotee. In monism (Kaivalyam), there is only one type of molecules and two types of sugar and water molecules do not exist. Such monism is possible only for the unimaginable God and not possible for any devotee. ***Hence, monism with soul is possible only for God and impossible for any soul.*** Therefore, it is told that God alone can descend to become the human incarnation by His will and no soul can ascend to become the human incarnation by any quantity of effort. In monism of becoming the human incarnation, the work is of God and you are the instrument used for it. In this, there is no enjoyment except tension and stress to the devotee. In dualism, the fruit of devotion involves

the enjoyment of the devotee and God is the enjoyed item. Therefore, at least, based on this concept, one should not aspire to become the human incarnation and always shall try for the fruit of devotion through dualism only. The prior is to do the work of God and the latter is to enjoy God.

3. If the climax devotee feels undeserving, what will be the decision of God?

[Swami, if God is giving the highest fruit for the highest practical devotion of a devotee and if the devotee feels himself/herself as undeserving to receive that fruit, what will be the decision of God?]

Swami replied:- The devotee is always the candidate writing the examination and the examiner is the deciding authority of the result of the examination. The examiner is valuing the answer script of the candidate and is perfectly authorized to announce the result about the candidate, which is failure or pass or first class or distinction or record break, the candidate has no voice in the part of the result. If the candidate fails, he/she cannot argue with the examiner that he/she should pass. If the candidate gets distinction or even breaks the record, the candidate cannot argue with the examiner that he/she should be failed since he/she is not deserving even a pass. Both these arguments are based on the ignorance of the candidate because only the examiner is the 100% authority in declaring the result of the examination. Of course, it is the humbleness of the devotee to lower his/her self and God is more pleased with such a candidate to declare the best result with a lot of happiness towards the candidate. The examiner will not change the result under any circumstances. If humility and humbleness are expressed, the same result will be given to the candidate with expression of more happiness and appreciation of the candidate.

4. When You are God Datta Himself, why did You say that God Datta appeared and merged with You?

[Prof. JSR Prasad asked:- Swami, You say that God Datta appeared before You and merged with You. I know very well that You are God Datta. In such a case, what is the validity of this incident?]

Swami replied:- In one cinema, the same actor is acting in the role of Krishna and simultaneously in the role of Arjuna. You noted this point very well since you know that actor very well. Does such knowledge of the unity of the actors in both roles disturb your enjoyment of the scene in which God Krishna is preaching the Bhagavad Gita to Arjuna? Do you say that since the same actor is playing in both the roles, both the roles are one only and hence, this preaching of the Bhagavad Gita is false? Similarly, in order to establish a spiritual concept, God Datta and Shri Datta Swami are playing two roles separately and the common actor in both the roles may be God Datta only. This does not mean that you should neglect the conversation that took place between God Datta and Shri Datta Swami so that you can say that the concept

is impossible since the basic discussion itself is false because both the speaker and the audience are one and the same! You can enjoy the conversation and the value of the spiritual concept to the climax level if you treat God Datta as God Datta and Shri Datta Swami as a devotee of God Datta. Even if you know that both are one and the same God Datta, such knowledge of their identity shall not disturb you at all as far as the value of the spiritual concept is considered. Ignorant people get confused because the curtain (Maayaa) is lifted and the aimed concept of the drama is lost by them. Scholars, in logic, like you will never get confused even if the monism between God and devotee is identified. When God Krishna told that He is Arjuna among the Pandavaas, scholars will realize immediately that Krishna praised Arjuna to give confidence in the depression and take Krishna as God and Arjuna as a devotee. Scholars of logic can easily understand the background of the context. Only roles should be taken to understand the aimed concept and actors shall not be identified to become confused. Even though the monism between the actors of roles of Krishna and Arjuna come to mind just for a fraction of a minute in the beginning, this point is completely forgotten while Krishna is preaching the Gita to Arjuna throughout the following scene. The beginning point cannot continue forever and disturb the whole subsequent scene. This is the practical experience of everybody. Nobody concludes that since both roles are one only (because both actors are one only), because one cannot entertain discussion, which requires two persons separately, therefore, the discussion of the Bhagavad Gita must be false— in this way, nobody thinks and gets confused throughout the subsequent scene of preaching of the Bhagavad Gita by Krishna to Arjuna.

Chapter 36

November 06, 2023

O Learned and Devoted Servants of God,**1. Why am I not able to serve You practically?**

[Shri Bharat Krishna Reddy asked:- In the early part of my life, I was very much attracted to the world like an ordinary young human being. After studying Your knowledge, I got attracted very much to it. I always feel worried that why I am unable to do practical service to You?]

Swami replied:- Your past attraction towards the world shows that you are still attracted more to the world only. But, you are attracted towards My knowledge and your brain is theoretically convinced with My knowledge. This is an intermediate state between God and the world. You need not leave the world and worldly life. Even if you lead a worldly life, you can destroy the excess fascination to the world so that you will retain only justified love to the world. The extra fascination towards the world removed by you can be diverted to God. *This means that you are having justified love to the world and love with fascination towards God.* In such a case, your practical love towards the world gets diminished to a certain extent and you will show some practical love towards God. This is the beginning stage of spiritual journey so that in course of time, you will be detached from the world completely and get attached totally to God. When you are trying for some fruit, you shall not think about the fruit, but, you shall place all your concentration on the effort only so that your mental energy is completely concentrated on God without wasting any trace of it for the world or for thinking about the final spiritual fruit. Majority of people are in your state only. This is the reason for God to descend down as human incarnation and preach the true spiritual knowledge. If you put your effort on the path without any disturbance and tension, you are sure to succeed in the spiritual journey. Negative thinking of the self and depression must always be thrown out and confidence with courage is always to be invited by your mind.

Chapter 37

November 08, 2023

O Learned and Devoted Servants of God,**1. What is Mahalya Amavasya?**

[Smt. Suganya Raman asked: Padanamaskaram Swamiji. Kindly tell me what Mahalya Amavasya is? What is the essence or real significance of holding certain ritualistic practices on Mahalya Amavasya? Also what is the right mindset, when holding those rituals. At Your Lotus feet, Your servant - Suganya Raman]

Swami replied:- Mahalaya Amaavaasya comes in the Bhaadrapada month. On that day, people worship the angels of Pitru-loka in which our departed ancestors doing neither bad nor good live. The angels are called Pitru-devataas and our departed ancestors are called Pitarah (Pitrus), living with angels. On this day, one has to worship mainly Pitru-devataas and secondarily our departed ancestors. The supernatural power is with Pitru-devataas only, who protect even our departed ancestors.

2. Since the background is not known, the soul may say that it is not at fault for any retort from its side?

[Shri Anil Antony asked: Padanamaskaram Swami, Kindly give Your replies to the following questions. At Your Divine Lotus Feet-anil. "Due to the lack of the knowledge of the background that was related to previous births, sometimes, justice appears as injustice." Based on this, since the background is not known the soul may say that he is not at fault for any retort from his/her side? Kindly clarify.]

Swami replied:- Though the details of the background are not known, at least the knowledge of the basic concept (that it may be retort-case) is existing with your mind. If you cannot rectify your damage by the retort, what is the practical use of your retort? Better leave the retort to God, who says that revenge belongs to Him.

3. Swami, is there any permanent solution for Palestine–Israel conflict at Gaza, where millions of people are suffering?

Swami replied:- Suffering is the fruit of sin and enjoying is the fruit of merit as per the divine constitution. Of course, serving the suffering is also high merit.

4. Does God in human form use a devotee to convey a message to other devotees?

Swami replied:- If it is required so, even worldly people do so and God can also do that depending on the necessity of program.

5. Is the following verse refer to Human incarnation of God and His mission?

[Revelation 21:1-4. A New Heaven and a New Earth: 1 Then I saw "a new heaven and a new earth," for the first heaven and the first earth had passed away, and there was no longer any sea. 2 I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride

beautifully dressed for her husband. 3 And I heard a loud voice from the throne saying, "Look! God's dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. 4 'He will wipe every tear from their eyes. There will be no more death' or mourning or crying or **pain**, for the old order of things has passed away."

Swami kindly give the inner essence of this, is this refer to Human incarnation of God and His mission?]

Swami replied:- The inner meaning of this is the total reformation of the present society by the propagation of spiritual knowledge of the incarnation.

6. If God had sent a daughter instead of His son Jesus, what might have been different?

[Questions from internet.]

Swami replied:- God has balance of mind and knowledge of factors that are suitable to the culture of the program.

7. Will God forgive for the sexual thoughts about God and the Holy Spirit?

Swami replied:- Such thought may lead to illegal activity in the world. You have to take more care about this angle.

8. In which religions, does Lord Krishna appear?

Swami replied:- If you take (you must take) Krishna as the unimaginable God or Parabrahman, who appears as incarnation in every religion.

9. Where is God's home in this universe?

Swami replied:- The entire creation is God's home only.

10. What is the importance of 7 generations in Hinduism?

Swami replied:- It only indicates that the sin done by you affects your past seven generations and your future seven generations.

11. Is it possible to mock God and still be saved?

Swami replied:- You can mock God with the basis of excess of love. Still, you can be saved.

12. Why did Yudhisthira go to heaven alone as he did sin by betting Draupadi and his brothers?

Swami replied:- Yudhisthira went to heaven for his excellent character of following the justice throughout his life and avoiding always injustice. Some minor mistakes led him to hell just only to see the hell and not to undergo any punishment. Neglecting small mistakes is a good tradition also.

13. Where was God living or standing when He was creating earth and heaven?

Swami replied:- God is unimaginable and your brain cannot penetrate into the unimaginable domain. He is beyond the imaginable domain.

14. In Hinduism, why does God need a wife when He can create everything in the world by Himself?

Swami replied:- Just to show the path to be followed by the humanity, God practices all the justified human traditions (*Loka samgrahamevaapi...*—Gita).

15. Why does God take away health from some people during old age?

Swami replied:- Everything depends on the deeds done by souls based on the cycle of deeds and fruits that is running on the basis of divine constitution framed by God.

16. What does scripture say about Rukmini's thoughts after she learned that Krishna loved Radha more than her?

Swami replied:- There are good thoughts only in the mind of Rukmini because she knows well that Krishna is God and all the wives including Gopikas are only devotees of God. If Krishna and Rukmini are human beings, thoughts would have been as per your expectations.

17. a) Is it correct to assume that fear of worldly bonds exists simultaneously while following this path?

[Smt. Priyanka asked: Padanamaskaram Swami, When someone has non-supportive family members in the path of God, it is recommended to them to hide their path towards God and makes careful choices in order to avoid hurting the family members. In such case, is it correct to assume that fear of worldly bonds also exist simultaneously while following this path (yoga-maargam)?]

Swami replied:- If the soul did not reach the climax, fear to worldly bonds is inevitable. God is telling the way for such a devotee, who is in the path and not reached yet the goal.

b) Is it correct that those who fear family bonds have less love for God and more for their family?

[Is it correct to say that when a devotee is afraid of their family bonds, it's a proof that they are very attached to their family bonds? Therefore, is it also correct to think that they have lesser love on God and more love towards their family only? At Your divine lotus feet, Priyanka]

Swami replied:- Even the climax devotees follow this suggestion from God about their family bonds. If the devotee is in climax love with God, does it mean that he/she shall quarrel with family bonds and make a fuss to disturb the spiritual effort?

18. a) Does one's past bad karma relate to delivering a bad situation and won't care about the amount of pain?

[Smt. Sudha Rani asked: Padanamaskaram Swami, Thank You Swami for Your utmost care and protection every minute. Literally the peace in my life is the divine gift from You. Does one's past bad karma related just to deliver a bad situation to that soul and won't care about the amount of pain that soul undergoes in that situation?]

Swami replied:- Every soul has to undergo the suffering and enjoyment of bad and good fruits as per the cycle of deeds and fruits that is

running based on the divine constitution of God. If the soul is in spiritual line, God will postpone the fruit of the bad deed so that the soul is not disturbed in the spiritual progress. If the soul is reformed, all the punishments disappear.

b) Will the misery due to past bad karma demand the proportional intensity of mental stress?

[Is misery created by the past bad karma demands the proportional intensity of mental stress of that soul? Failing which the miserable situation occurs again and again to meet its demand to that soul?]

Swami replied:- Yes. This applies to all ordinary souls.

c) How will a soul suffer if it is strengthened by true divine knowledge and has immunity to pain?

[If 2nd case is true, then what if that soul strengthened by the true divine knowledge and got immunity to feel pain in worldly bad situations? In this case how the bad karma exhausts without drawing the proportionate pain from that soul? - At Your Divine Lotus Feet, Sudha Rani.]

Swami replied:- If the soul is in the spiritual path, it means that it is naturally reformed soul. In that case, all these rules fail.

18. Will God not care about the bad qualities of the soul when its devotion to God is extreme?

[Ms. Bhanu Samykya asked: Padanamskaram Swami, Will God not care the bad qualities of soul when it's devotion to God is extreme? And when such soul is climax devotee, God takes sins caused by such bad qualities on to Him. And as part of Pravrutti God preaches to avoid such sins but simultaneously takes the sin, supporting that soul who is having bad qualities when it reaches heights in nivrutti. Then, what is use of preaching pravrutti rules? When nivrutti is beyond such rules and supporting bad qualities of soul and also said to be higher than pravrutti? You have said that God gives utmost importance to pravrutti, but simultaneously relieving soul's sins done in pravrutti in the name of nivrutti?]

Swami replied:- Pravrutti and Nivrutti are complementary to each other. Perfect balance is maintained by God so that you cannot point to even the smallest point. God is omniscient and omnipotent. We, the souls are neither omniscient nor omnipotent and hence, always get these confusing doubts. If you take a specific case, analysis is easy. We must conquer our ego whenever we question the actions of God.

19. How to cure the ego and jealousy?

[Padanamskaram Swami, You said that ego and jealousy are like two black venomous cobras, whose growth is unconscious to soul. Then, is identifying and suppressing both of them, the cure? or will they shoot up more as we try to suppress them with force? What is the step wise rehabilitation process to them?]

Swami replied:- If you think that all merits belongs to God and all the defects belong to soul, you can easily conquer the ego based jealousy towards co-human souls.

20. The soul is safer in Nivrutti due to the real love from God. Is this selfishness?

[Padanamskaram Swami, The soul is safer in nivrutti path than pravrutti by getting real true love from God. Then, does it come under selfishness of soul?]

Swami replied:- There is no selfishness because the fruit of Nivrutti is given by God and not aspired by the soul.

21. Is blind love for God without any divine knowledge possible?

[Padanamskaram Swami, Is blind love on God without any divine knowledge possible? If possible, is it correct to love Human incarnation with highest service possible without identifying Him as God?]

Swami replied:- First you must identify the human incarnation by its knowledge, which is true, complete and very clear. That will generate inspiration and true love to God. Then, you must prove your true love through practical steps. This is the sequence of the spiritual path. Hence, there is no question of blind love.

22. What is the right direction of selfishness and ego?

[Padanamskaram Swami, Every quality has both right and wrong directions right, then what is the right direction of selfishness and ego?]

Swami replied:- The selfishness in the right direction is to save yourself from this endless cycle of deeds and fruits. The ego in the right direction is to feel lucky than others since you have come into direct contact of God Datta, which is very very rare even for sages and angels.

23. Is Nivrutti the will of a devotee, the will of God, or a mixture of both?

[Padanamskaram Swami, Is there any connection between pravrutti and nivrutti of soul? Are both different from each other or both steps in same path? If same, will it be like souls with pass certificate in pravrutti only can enter nivrutti? If so, what is that action/intention giving pass certificate in pravrutti leading into nivrutti? Or is it simply the interest/ determination of soul with its free will to choose any single path or mixture of both? Is nivrutti the will of devotee or will of God or mixture of both?]

Swami replied:- Nivrutti is optional and is fully the free will of devotee only. God will not encourage Nivrutti because it is a personal bond of the soul with God. Pravrutti is mandatory because the soul is expected to follow justice only avoiding injustice in the case of co-human beings. If God encourages Nivrutti, He will be the present politician. He puts hurdles in the path of Nivrutti to know the climax of true love to God. God likes Nivrutti internally because God created this world only to enjoy the true love of climax devotees in the Nivrutti. But, He will not encourage Nivrutti so that He may not be criticized as selfish aspiring entertainment. He hides His interest on Nivrutti from devotees. He takes lot of care about the protection of justice and destruction of injustice in Pravrutti so that His creation must be peaceful to act as a strong stage for Nivrutti.

24. Why was God Rama silent to Hanuman's service?

[Padanamskaram Swami, You have said that God is not a stone but has a heart. Then why was God Rama so silent to God Hanuman's service with such a sincerity? Why did He not reciprocate affectionate behaviour to God Hanuman when it is said that God Rama has utmost love on God Hanuman? Was it for welfare of God Hanuman i.e to increase His devotion or any other reason? How to understand silence / negligence of God? Or should soul pass any test to get the close relationship with God? Or it depends purely on interest of soul or God? Is Goal of aspiring close relationship with God useless before Goal of serving feet of God in any circumstance in life?]

Swami replied:- How do you say that God Rama was silent towards the service and sacrifice of Hanuman? Did you personally live with both of them and observed both every minute ? Rama embraced Hanuman several times and appreciated Him. You people form wrong ideas and start applying your sharp logic to those false ideas!

25. What is the motto of God behind testing souls in devotion?

[Padanamskaram Swami, What is motto of God behind testing souls in devotion? An ideal devoted soul should develop aspirationless devotion towards God right? Then Why should it take any tests when it has no aspiration in fruit by passing the test? When its focus is only serving God without aspiration for any spiritual fruit, what is significance of test here? When test comes into picture, automatically fruit after passing it also comes into picture. How to fit both aspirationless devotion and test together? Why should a person having aspirationless devotion focus on spiritual knowledge and tests? Is this situation possible?]

Swami replied:- The traffic rules are followed by the people driving vehicles. Then, why is the police catching some people and fining them? If you have put a rule, you can't assume that everybody is compulsorily following that rule. Some may deviate your rule. The police is standing on the road to check whether the rule is followed or not. God knows the true love of the climax devotee, but, if He gives the fruit without test, the other souls may feel that God has partiality to a specific soul. Hence, for the sake of public only, the tests are conducted. *It is said that you shall not only do justice but also appear doing justice.*

26. a) I'm unable to gain confidence in serving God, as I never know whether this work pleases You or not.

[Padanamskaram Swami, what kind of attitude should I have in Your work? Most of the time when I think that I can do it, I'll fail. When I think I will fail but just give a try, then work will happen. It's either ego or depression from my side, I'm unable to have middle balanced attitude. I found 2 impressions that run in my mind always- When I fail to please You through my work, I immediately feel that I'm useless and its better not to do the service which displease You. I'm unable to get confidence in serving God as I never know whether this work pleases You or not which always tense me?

Swami replied:- Overanalysis is not good and it disturbs the practicality of your work. Go on doing the work thinking that God is doing the work through you and is giving credit to you. In such case, there is no question of failure of the work since God always does work in right direction that succeeds finally.

b) How to be in continuous service of God without emotional trauma?

[At the same time when some other devotee pleases You, I feel that, the bond I think I'm having with God is all imaginary and not true. I feel that I'm a complete stranger to God, who doesn't like me and likes only those devotees who pleases Him. I know this is the worst attitude any human being ever can have towards God but this is exactly what I feel. Kindly Please give me some suggestions to come to right intention before doing Your service so that I can correct my mistakes. How to be in continuous service of God without emotional trauma?]

Swami replied:- God is pleased with the true love of any devotee. Even to false love, He keeps silent and does not hate any devotee. There may be degree of variation of pleasure based on the extent of true love, which is justified. By seeing better devotee, you must divert your jealousy in the right direction so that you will cross that devotee. If you are diverting your jealousy towards wrong side, you will get these ideas. Even in worldly effort, you will succeed if you follow this same advice.

27. When should we stop taking the money from parents to avoid their association in future births?

[Padanamaskaram Swami, when my parents are barely theistic people with all bad qualities, then is it correct for me to take their money for my education now? or should I take a loan instead of maintaining runanubandha with those souls which I have to reap in future lives and have to be their relative in future births also? How can I know the limit to runanubanda with my parents and when to stop taking their money to avoid their association in future births?]

Swami replied:- You are born to collect the loan given by you to your parents in the previous birth. If you stop now, it means you are not allowing them to clear their loan. As a result, you will be born again to them as their issue in the future birth to collect the balance loan!

28. How come God left both non-devotee and climax devotee like Gopikas?

[Padanamaskaram Swami, You have said that God Krishna left Gopikas (climax devotees) after conducting all tests, and God Adhi Shankara left His mother (who didn't recognise her son as God). How come God left both cases of non-devotee and climax devotee? Will God not stay with anyone from birth to death in any human incarnation cycle? This pains any true devotee to see Him in Human Body but unable to be with Him right?]

Swami replied:- Separation increases devotion and closely living brings negligence. Whatever God does is for the welfare of the devotee only.

29. a) Should the soul think of misery as enjoyable and like crying as much as laughing?

[Padanamaskaram Swami, should a soul think of misery also as an enjoyable thing like happiness and should like and invite misery equally as happiness i.e., should one like crying as much as laughing? Is this understanding correct?]

Swami replied:- The yogi enjoys both crying and laughing equally. He does not invite either crying or laughing because crying and laughing approach as per the cycle of deeds (sins and merits). Invitation is useless. Enjoying both crying and laughing is the important point.

b) Does a person having total divine knowledge get affected by misery?

[Padanamaskaram Swami, Does a person having total divine knowledge get affected by misery? Or misery is inversely proportional to divine knowledge? It is said that misery/ difficulties leads to God easily and so is divine knowledge. How to understand this? Misery in sacrifice leads to God right, then how come devotee immersed in divine qualities of God get misery on sacrificing to God? Sacrifice should be out of love and pleasure right? Please correct my understanding.]

Swami replied:- The soul having total true spiritual knowledge may suffer due to misery if that knowledge is not digested. Undigested food is as good as the uneaten food. Certainly, misery leads the soul towards God because in difficulties, everybody is highly alert about God expecting God to remove those difficulties. A scholar of spiritual knowledge does not expect removal of difficulties because he/she knows that removal difficulties means only postponement of punishments. Sacrifice to God must be based on true love to God and if anybody does sacrifice aspiring any fruit from God, that becomes business devotion.

30. Why did God give free will to the soul, using which a good soul may be harmed by a bad soul?

[Padanamaskaram Swami, You have said that God is the best administrator without any defects and doesn't allow any injustice to happen in world. Then, why did God given free will to soul using which a good soul will have a chance to be harmed by a bad soul who is doing a fresh sin (not a retort bad karma)? Now, a soul which has not done a new bad karma also can be harmed due to free will give to bad souls equally? Is this situation possible in God's administration? - At Your Divine lotus feet, Bhanu Samykya.]

Swami replied:- You are always seeing one side only and developing questions to God. If free will is not given to souls, they get bored without any enjoyment in the life. So God gave free will to souls and at the same time, gave serious instructions to souls through ethical scriptures. Hence, administration of God is completely correct from all angles.

31. What are the reasons for depression?

[Shri Ganesh V asked: Padanamaskaram Swamiji, Is lack of faith in God's administration the broad reason for depression? Or are there more points to the causation of depression? At Your divine feet, Ganesh V]

Swami replied:- The main cause for depression is lack of faith in God's administration. Lack of faith is due to absence of true and complete spiritual knowledge of Sadguru. If this one reason is rectified, all other minor reasons become ineffective.

32. How to respond to a person who made the following comments about Lord Muhammad?

[Padanamaskaram Swamiji, I had an argument long back with my colleague about Lord Muhammad. He said that the Lord married a nine year and He married the widows of the slain enemy. He insulted Him so I scolded him that without knowing the background situation, do not comment. He then said that Lord Muhammad could have found a better way. When I asked what suggestions would

you provide, he didn't speak. What should have been my appropriate response to this situation Swamiji? At Your divine feet, Ganesh V]

Swami replied:- The reason for misunderstanding the incarnation is lack of sharp analysis based on the absence of true and complete knowledge of the background. Brief presentation of past history is the reason for this.

33. What is the meaning of the following verse?

[Padanamaskaram Swamiji,

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Does this verse mean that "take refuge in Me and I'll protect you from sins if you listen to me", or does this verse mean, 'take refuge in Me and I'll take your sins on Me'. Or is there another meaning to this verse. Forgive me if I had asked something wrong. At Your divine feet, Ganesh V]

Swami replied:- It means that you need not worry about voting for God even against the justice because on sharp analysis, you will find that the appearing justice is actually injustice only in the view of God, which means that it is true. Hence, you will not get any sin and you are only under the strong illusion that the appearing justice is actually justified. Krishna asked Dharma Raja to tell a lie in the war so that Drona standing on the opposite side can be killed. Dharma Raja refused this lie thinking that killing Drona through false way is sin. But, as per Krishna, killing Drona is not a sin because he stood on the side of injustice knowing very well that he is supporting injustice.

34. Whom should we superimpose the Moon and its rays as per spiritual knowledge?

[Shri Satthireddy asked: Mee Paada Padmalaku Namaskaram Swamiji, Swamiji, in Bhaagavatam, the moon showed the way to Gopikas to reach Krishna, and in Sundarakanda, the moon showed the way to Hanuamanji while searching for mother Sitamma. In these two cases, to whom should we superimpose this moon and its rays as per spiritual knowledge? Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- Devotees in the service of God used the Moon for their activity and the credit goes to devotees. In the case of Gopikaas, the credit goes to Krishna also because He performed Rasakeli dance in the nights of Moon season only in view of the above-mentioned facility for devotees. Moon is inert planet shinning as per its nature.

35. Is Yoganidra found in God or a special soul like Yogi same?

[Shri Anil Antony asked: Padanamaskaram Swami, Kindly give Your responses to the following questions.-At Your Divine Lotus Feet, anil.

'Yoganidra' found in the case of God or a special soul called Yogi, is same? Kindly clarify?]

Swami replied:- In the case of God, God is aware of the administration. In the case of Yogi, he is aware of God. The day and night mention here are not in the physical sense. The day means the awareness of

God and night means the awareness of world. The yogi is always having daytime, and the ordinary, ignorant souls are always in the night.

36. a) Is stoppage of breath death? Can we say if breath is not available, awareness is not produced?

Swami replied:- If breath is stopped the oxidation of food is stopped and production of inert energy is stopped due to which all the biological systems stop functioning. If the inert energy is not available the production of awareness is also stopped because it is the inert energy that is transformed into awareness in functioning brain-nervous system.

b) Is the soul in deep sleep during death and awakened in energetic body after death?

[Can we say that during the death, the soul is in the state of deep sleep (coma state) and after death, the soul awakens in a new energetic body and continue in that state thereafter?]

Swami replied:- The soul has nothing to do with the body in which it is present. During the death the awareness exists as per the divine rule of God and such awareness mixed with the information drawn from brain-chip leaves the gross body after entering the new subtle body.

c) Is leaving of soul into another energetic body during death, a natural phenomena? Please clarify.

Swami replied:- It is the natural phenomenon because it is the divine rule. Every divine rule happens naturally and is called as natural phenomenon.

37. a) How can Chit and Chittam be same, when the former is a process and the latter is physical item?

[How Chit (awareness) and Chittam (Storage unit) can be the same, when the latter is physical item that is brain and the former is a process (work form of inert energy)? Kindly clarify this.]

Swami replied:- Chit is the awareness that stores the information for some time before it is recorded on the brain-chip. The inert materialized brain-chip is also storing the information for a long time. Both chit and chittam are said to be the same in view of this special capacity of storing the information. It does not mean that both matter (brain-chip) and energy (awareness) are one and the same.

b) After death, how can a physical item like Chittam exist in the new energetic body?

[After death, when mass is absent in the new energetic body, how can a physical item like Chittam (storage unit) exist? Or can we say that in this state, awareness alone exists and it is both Chit and Chittam?]

Swami replied:- You have not read My message completely. I told that the awareness present in the subtle body draws the information from the brain-chip and stores in it. The awareness (chit) has both the capacities of grasping and storing the information. The individual soul (awareness with

drawn information) exists in the subtle body and the brain-chip is always in the gross body only.

c) During death, is only the information chip transferred, not the awareness?

[Kindly clarify during death only the information chip is transferred not the awareness itself? Or the information chip embedded in the awareness is transferred from the dead body to the new body?]

Swami replied:- Information chip is always in gross body and never enters subtle body. During the death time the awareness exists as per the divine constitution. Somebody dies in deep sleep and awareness is absent in deep sleep. Hence, the awareness is forcibly created by the functioning brain nervous system in such death. Such awareness draws information from brain-chip and becomes the individual soul, which on entering the new subtle body leaves the gross body during death.

38. How can a normal human being experience self in Meditative state?

[Shri Ganesh asked: Padanamaskaram Swamiji, There are two aspects of awareness in a body. 1) To experience himself (Meditative state), 2) To experience other objects (Dream or Normal State). How can a normal human experience the first state? Is it recommended to experience the first state for general peace of mind? At your divine feet, Ganesh V]

Swami replied:- Any human being can experience the meditation in which only self-awareness exists after some serious efforts put for achieving the state of meditation.

39. Are the qualities exhibited by gatekeepers of God Vishnu inherent or apparent qualities?

[Shri Sathireddy asked: Mee Paada Padmalaku Namaskram Swamiji. Swamiji, You have said that, qualities (samskaras) of soul are inherently present but qualities exhibited by God are apparent, which can be changed the moment He wants to. Here I have few questions Swami - Are qualities exhibited by gatekeepers of God Vishnu (Jaya, Vijaya) inherent or apparent qualities? The above question was framed by Bhanu Samakya. Swamiji, if anything wrong is there in question itself please teach to this beggar sathireddy 🙏🙏🙏]

Swami replied:- The gatekeepers are not God and hence, their qualities are always inherent called Samskaras.

40. Are the girls and people who suffered from the actions of Ravana fall under a retort case?

[The girls abducted by Ravana, people, who suffered from His actions, are those retort cases? Because Jaya and Vijaya are devoted souls, who couldn't have attempted new crimes by themselves? The above question was framed by Bhanu Samakya. Swamiji, if anything wrong is there in question itself please teach to this beggar sathireddy 🙏🙏🙏]

Swami replied:- Jaya and Vijaya never did sins while they are working as the gatekeepers of God. In very long time they were affected by ego in the wrong direction. Hence, their atrocities come under fresh case only. Since God took back Jaya and Vijaya, they both were not punished because they

both were reformed by that time. The effected souls were given good compensation by God.

41. a) How could Jaya and Vijaya play their roles perfectly even though they are devotees but not God?

[God implementing a role is perfect as qualities are in His control but not vice versa. So, in case of Jaya and Vijaya also same goes? How could they play those roles perfectly even though they are devotees but not God? The above question was framed by Bhanu Samakya. Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- You cannot compare the devotees called Jaya and Vijaya with ordinary human beings because God's grace is already on them. By the grace of God a devotee can also play his role very well.

b) Did Jaya and Vijaya go to hell for crimes, or did they spend some time in hell and reach Vaikunta?

[Did both Jaya and Vijaya went to hell for crimes after death or sometime they stayed in hell and reached Vaikunta? As they got cursed not to come to Vaikuntha until 3 births? The above question was framed by Bhanu Samyky. Swamiji, if anything wrong is there in question itself please teach to this beggar satthireddy 🙏🙏🙏]

Swami replied:- In the last third birth they reached the abode of God and since they were reformed and all their sins were cancelled. Before the last birth, they went to hell for their sins. You find in the Ramayanam regarding a dream in which Ravana was pushed to south side hell.

42. If I follow one of Your instruction, I am disobeying the other. Please guide me.

[Ms. Noishadha asked: Paadanamaskaram Swami, You have taught me to surrender everything to God and accept whatever fruit God gives me as Prasadam. You have clearly instructed me not to aspire anything from God. Recently, when I asked You about my health problems, You instructed me to chant "Shri Anjaneya Shri Subrahmanya" mantra everyday. While chanting the mantra, I feel like I am disobeying Your first instruction since the root cause of this is my aspiration for good health. If I don't chant every day, I am disobeying Your second instruction directly. Swami, please forgive me if the question is wrong. I can't even imagine thanking You enough for Your unimaginable kindness on me even though I am clearly doing sins now and then. At Your Divine Lotus Feet, Noishadha]

Swami replied:- You are studying with a justified aspiration to build up your career for the worldly life (Pravrutti) that stands as a strong stage for spiritual life (Nivrutti). This is not a wrong aspiration. Since it is a right aspiration, you can pray God for your health. A bad person also prays God for good health so that he can effectively do more sins. This aspiration is called as the aspiration that is to be avoided before God.

43. When we can say that devotee has learnt complete spiritual knowledge?

[Ms. Arati asked: Paadanamaskaaram Swami, When we can say that devotee has learnt complete spiritual knowledge?? Or the devotee will be lifeline learner?? Regards, Arati.]

Swami replied:- When you do not get any doubt regarding any concept of the spiritual knowledge, know that you have the complete spiritual knowledge. The incomplete spiritual knowledge always causes doubts about a concept.



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)