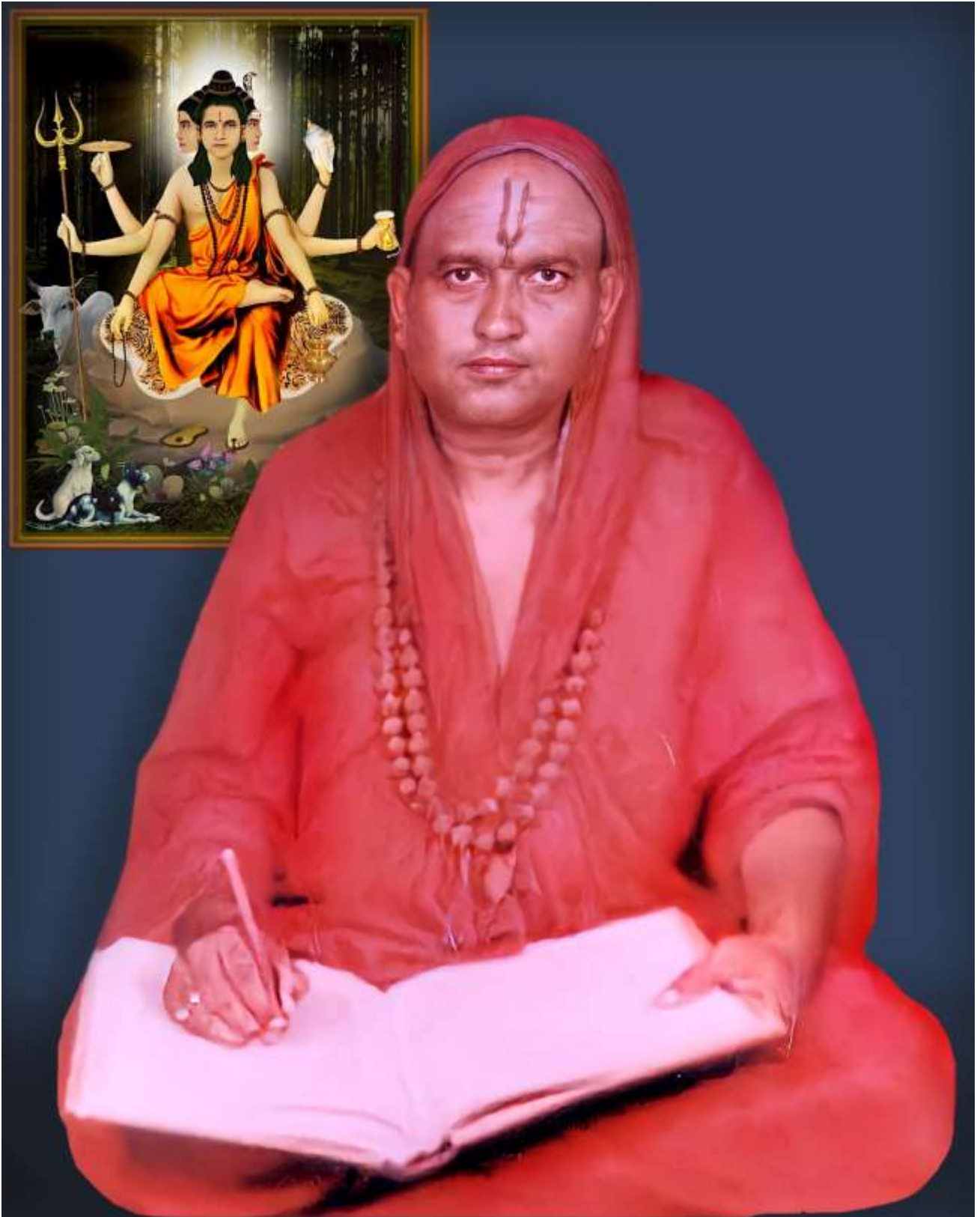


QUESTION AND ANSWERS
[Volume-1]



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

Answers Given By
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

O Learned and Devoted Servants of God,

1. What is the importance of Agni (Holy Fire) in the sacrifice (Yajna)?

Swami replied: The first Veda (Rig Veda) starts with the word Agni i.e., the Holy Fire. The Mantra says that Agni means ‘Purohita’, Ritvik and Hota. These three words mean the preacher of the Veda. Therefore, the Vedic scholar who is like fire is called Agni. The word Agni comes from the word Agri, which means that He should be worshipped first. The Veda also says that such a Vedic Scholar, who can be only the actual incarnation of the Lord, should be your guest to offer food and Guru Dakshina (*Vaiśvānaro brāhmaṇaḥ praviśatyatithiḥ gṛhān- Veda*). Such a Sadguru, who will give the divine knowledge of the Lord is called as Brahmana. Brahmana means he who knows Brahman and not a person who is born in the caste called Brahmins. The word Brahman means the Lord as well as the Veda. Therefore, a Brahmana is the Vedic Scholar who preaches the divine knowledge of the Lord according to the Veda. Such a Brahmana is also called as ‘Vaishvanara’. The Gita says that Vaishvanara is the fire of hunger (*Ahaṃ Vaiśvānaro bhūtvā*). Therefore, offering ghee and food to such Sadguru is ‘Yajna’.

The fire is in three forms as per the Veda.

1) Laukikaagni or Bhautikaagni: which is the physical form of the fire and is used to cook the food; **2) Vaidyutaagni:** which is the electric form of fire; **3) Vaishvaanaraagni:** which is the fire of hunger in the stomach of Sadguru. Vaishvaanaraagni is better than Vaidyutaagni. Vaidyutaagni is better than Bhautikaagni. Therefore, Yajna means to feed and give Guru Dakshina to a deserving Vedic scholar who preaches the true meaning of the Vedas. Such a Sadguru is the abode of all the angels (*Yāvatīrvai devatāḥ*). When such Sadguru is satisfied with your food offered, the rains will come. Without knowing this inner meaning, if you are burning the ghee and food in the physical fire, the rains will stop due to environmental pollution. Lord Krishna stopped such sacrifice by asking the sages to give Him food and satisfy His hunger. Kapila, the incarnation of Lord Vishnu condemned the burning of ghee and food in physical fire and stated that he who does such Yajna is a biggest fool. Of course, the physical fire Agni stands as model or representative (Pratiika) for the Lord. As the fire removes darkness the Lord removes the ignorance. As the fire burns everything, the Lord can burn all your sins. Thus, you can meditate upon

the fire, as a model of the Lord. But you need not burn the wood constantly to meditate upon the fire to receive this knowledge. You can light the fire once in your life and learn that the Lord is like the fire. A model experiment is done only once to learn the knowledge. In the olden days, the population was less and there were no plastics and automobiles. Forests were many in number. There was no alternative like electricity. Therefore, it was necessary to light an oil lamp and pollution due to the oil lamp was negligible in view of less number of factors of pollution. Fire was inevitable for cooking the food. The presence of fire threatened the wild animals and the smoke from the fire threw away the mosquitoes. It was very difficult to light the fire by rubbing the two sticks one against the other. Therefore, a constant fire was maintained. Shirdi Sai Baba also lit the fire (Dhuni) in the old Masjid, so that the snakes etc., will not come. But today in every temple of Sai, people are burning the wood, which is a waste. This also causes the environmental pollution. You can supply all these wood to the poor people, who will use them for cooking their food. Thus, the physical form of the fire should be taken as the real representative model of the Lord. The Vaishvaanara Agni is also called as Devataagni. This means the hunger-fire that is present in the stomach of the human form of the Lord, is the real deity of the fire i.e., Devataagni. The actual inner meaning of the Agni as introduced by the Veda is forgotten. Ignorant people are playing with the actual fire, which is the Holy Lord by not following the Vedic truth. In this true sense Yajna is essential and must be performed.

2. Why the statues are made of five metals (Pancha Loha)?

Swami replied: A statue is a model representing a concept. It is actually a teaching aid of the spiritual preacher who alone can be Lord Datta. Datta means the Lord given to the world in human form. The human body of the Lord is made of the five elements (Pancha bhutas). The statue is in human form, which represents the human body of the Lord. The five metals represent the five elements. This means that the body of the Lord is also the same Prakruti. Therefore, the body of the Lord will be having the nature of Prakruti only like hunger, thirst etc. Prakruti is the shirt of the soul or the Lord. A blade can cut the shirt of any human being. Similarly, the blade can cut the shirt of even a king. This represents that you should concentrate on the inner form of the Lord which is pervading all over the human body of the incarnation just like the current is pervading all over the metallic wire. The wire gives you electric shock, which is the property of the current. But, the wire is also maintaining its own property like leanness etc. Similarly, the human body of human incarnation is having the property

of the inner form and also its own natural property. Therefore, you should recognize this truth and worship the Lord in human form by offering food etc. You should not think that since He is the Lord, He would not have hunger. Of course, the Lord can use His divine power to remove His hunger. The Lord is not using such divine power for the sake of His Human body. The very purpose of the human body of the Lord is to suffer the results of sins of His devotees. In such suffering the human body must follow the nature of Prakruti and must suffer like any other human being. If the Lord uses the superpower in suffering, the deity of justice is cheated. The statue that represents the human body, which consists of five elements represented by the five metals of the statue, indicates all these concepts.

3. Under which circumstances, a human being can kill another human being?

Swami replied:- When a human being is trying to kill another human being, then only the human being can be killed. For no other sin, a human being should be killed by another human being. This applies even to all living beings. You should not kill any living being when it is not going to kill you. The punishment of death should be given only to the crime of murder. *The crime should have the punishment in the same level.* Every sin is given punishment in its own level. The Dharma Shastra s reveal various punishments for various crimes. All this is Pravrutti, which means the behavior of a human being with other living beings. Rama taught Pravrutti. Nivrutti means worshipping the Lord in human form. Krishna represents Nivrutti. One should concentrate on Nivrutti, which alone can give the salvation. If the bonds with your family members and even the bond with your body and life are cut, Pravrutti disappears. The aim of the human life is Nivrutti and not Pravrutti. One should not waste the time in Pravrutti.

4. I am very much anxious to get a child and good health.

Swami replied: You are getting everything according to your present deeds and also the past deeds. The Lord has arranged the cycles of your births. In each cycle, happiness and misery are alternatively arranged leaving the sequence of good and bad deeds. Even if you have done two sins subsequently the fruits of the two sins are not given to you subsequently. The result of a good deed is penetrated in between these two sins. Like this the Lord has arranged all your life cycles at present and in the future. If you are pestering Him, He will bring the result of good deed from the future cycle to the present cycle as a pre-matured fixed deposit with reduced value. By such interference your future life cycles will be filled with misery. Then you will scold the Lord crying “Oh! Lord, You

have given me misery from birth to death”. You don’t remember your foolish interference in the past birth. The other way is that the Lord in human form should transfer your sin on Him and should suffer for your sake. This path is possible only when you don’t aspire for this path and worship the Lord in human form by sacrificing all your bonds of the world. This is possible only for a true devotee who never wishes that the Lord should suffer for his or her sake. Such true devotee will be worshipping the Lord without aspiring anything in return. One has to understand the theory of Karma and the devotion towards Lord. The Lord suffers for the sins of His true devotees only who are really serving the Lord in practice by doing Karma Samnyaasa (Sacrifice of work) and Karma Phala Tyaaga (Sacrifice of the fruit of work) in His mission without aspiring anything in return. In such service even an iota of desire should not be present even in any biological cell of the human being. This is called ‘NISHKAMA KARMA YOGA’ as emphasized in the Gita.

5. What is the role of science in spiritualism?

Swami replied:- Science is the knowledge of this Universe, which is called pravrutti. The Lord has created this universe and therefore pravrutti is also the knowledge given by the Lord. The Veda says “*Vijñānam yajñam tanute, karmāṇi tanute'pi ca, vijñānam devāḥ sarve, Brahma jyeṣṭhamupāsate*”. This means, “While doing the yajna and other rituals science is maintained. Science is deity. Worship the Lord in the greatest form”. This means that all the rituals and sacrifice should not contradict the knowledge of science, which is meant for the welfare of the whole universe. Burning camphor, fume sticks, oil and ghee in lamps and burning the ghee and food in fire in the name of the yajna are against the welfare of this universe. The products, which are the gases of such rituals, are causing the greenhouse effect and depletion of ozone layer, in addition to plastics and automobiles. In the olden days, automobiles and plastics were not present. Forests were many and the people were less in number. In the nights burning of oil lamp was a necessity because there was no electricity. The effect of the pollution was very little. But today the factors of pollution are many. Electricity is available as an alternative for the oil lamp. These rituals are not mentioned in The Vedas. Only one ritual was fully described in the Vedas, which is yajna.

Yajna is cooking the food on the fire by wood and offering to the guest who is called as Vyshvanara Agni. Therefore, some ignorant people in the middle age created all these rituals. Now there is necessity to stop all these things in view of the welfare of the humanity. Only demons do

penance for selfish benefit and harm the welfare of the universe. Such rituals are not going to please the Lord and they have no authority since they are not in the Veda. The Veda is the only authority and any Sanskrit verse, which contradicts the Veda, should not be accepted. Therefore, such rituals are waste even from the point of the selfish devotees.

Moreover, they harm the humanity by stopping rains. *When there is no benefit to you, when it is not mentioned in the Veda, why do you harm the humanity with ignorance and selfishness?* The scientific knowledge is said to be Devas. Deva is sattvam. Sattvam is knowledge. Therefore, sages will honor the science also, which is also divine knowledge given by the Lord called as pravrutti. Lord Datta desires to reveal the true meaning of the Vedas in the interest of the welfare of the humanity, since the danger of pollution is now very serious. The greatest form mentioned in the above hymn is the human form of the Lord.

6. How the tradition is inheriting the rituals, which are not in the Vedas?

Swami replied: Both sages (rishis) and demons (asuras) existed in humanity and even the same caste called Brahmins. Ravana and Hiranyakashipu were Brahmins. Atri, Bharadwaja etc. (sages) were also Brahmins. The sages were directed by the knowledge of the Vedas and were having sattvam. The sages are called as Devas on the earth (Bhudeva). In the same caste, demons like Ravana were also present. Both Amrutam and Halahala poison were born from the same Milk Ocean. These demons are with rajas and tamas. By rajas they are very furious and greedy (*rajaso lobha eva ca* - Gita). By tamas they are ignorant, since they simply recite the Vedas without inquiring the meaning, there is no question of practice of Vedic meaning.

In every caste such sages and such demons exist. The Gita classified both these in Daiva–Asura sampad vibhaaga yoga. The rituals, which are now present in the tradition and which are not mentioned in the Vedas were brought by the demons who were greedy, furious and ignorant. They do not know that such rituals are not connected to the Lord in any way and this is their ignorance. They waste all these materials just for their Gurudakshina due to their greediness. If you tell the true Vedic meaning they become furious. All these three qualities are due to their devil nature. But along with the dynasty of these demons, the dynasty of sages also co-exists. Lord Datta is revealing the true meaning of the Vedas for the dynasty of such sages. Remember that the sage Kashyapa had two wives. The first wife was Aditi, who gave birth to the sages (Devas) and the second wife was Diti, who gave birth to demons (Asuras). Whenever the Lord came and preached

the truth, sages will follow Him and the demons will oppose Him. Kapalikas who were defeated in arguments killed Shankara by black magic. Swami Dayananda was also killed by the poisoning of food since He revealed the true meaning of the Vedas. Similarly, Jesus was killed for revealing the real spiritual essence. Wherever there is Krishna, there will be Shishupala. The true knowledge and false ignorance co-exist like day and night.

7. What is the emphasis of ‘karmaphala tyaga’?

Swami replied: The word karma in the case of a human being means the work done to earn money, which is essential for his food and offering the food to the guest. Money required for the self and his family is called ‘*Shariira yatra*’ in the Gita. Money required to prepare food to offer to the guest is called ‘*yajna karma*’. The word karma in the Gita was used in these two meanings in the context of a human being (*śarīra yātrā'pi ca te, yajñah karma samudbhavaḥ*). Therefore, the fruit of the work means only money. The first mantra of the first Upanishad speaks about enjoyment and sacrifice of money (*kasyasvit dhanam*). The mantra says that the entire creation is the wealth of the Lord and one should store the money for his minimum enjoyment and the rest should be sacrificed to the Lord who comes in the human form for His mission to uplift this world. The second mantra says that one should continuously work and earn. Vashishtha said that money is the root of all this worldly family bonds (*Dhanamūlamidaṃ jagat*). When money is absent all the family members will leave you. All the family members and relatives approach you only due to money just like the frogs are present in the tank when it is full of water. The ‘Shrichakram’ means the wheel that surrounds the money. Therefore, when the sacrifice of money comes into the picture, all the fraud devotees will run away because in their hearts the attraction to the family bonds is existing as solidified darkness.

Only the true devotees will stand, in whose hearts the darkness is removed and the light of divine knowledge exists. The Lord came in human form and tested ‘Saktuprastha’ in the sacrifice of the food, which is another form of money. In drought he could secure a little flour and he was fasting for the past ten days. He was not tested in any other way of words and mind (japa, parayana, dhyana etc.). A real devotee will stand in this root test and this is the real fire test. If the bond with the money is cut, all the worldly bonds are cut, since money is the root of this whole ‘samsara’. The fraud devotees want to escape this test and therefore interpreted the ‘karmaphala’ as the fruit of prayers, japa, parayana, dhyana etc. The eyes in this world

not at all see such fruit. Therefore, such fruit of work done by words and mind is unreal. There is no difficulty to sacrifice such unreal fruit. Therefore, they misinterpreted the 'Karma Phala Tyaaga' as leaving a spoon of water in the plate after doing such work by words and mind. Some people have fooled the ignorant people by doing such works and get the 'Guru dakshina'. They are selling the unreal fruit for the real money, by promising that the fruits of their sins will be removed and results of good deeds, which were not done, will be attained.

8. What is the necessity of worshiping the statues in temples?

Swami replied: The statue or photo is the inert object. The form carved in a stone or painted on a paper is also an imaginary form and not even a direct photo. The statues and photos are only models representing the concept, which is knowledge. The form of statues and photos is mainly human form, which represents the concept that the Lord always comes to this world in human form as said in the Gita (*Mānuṣīm tanu māśritam*). Please remember that the Gita did not tell that the Lord would come in any other form. The forms of fish, tortoise etc., were only temporarily to kill the demons and nobody worshipped such forms during their time. But Rama, Krishna etc., were the human forms worshipped by several devotees like Hanuman and Gopikas. The Lord will come in every human generation; otherwise, He becomes partial to a particular generation. If necessary, the Lord can come whenever there is necessity as said in the Gita (*Yadā yadā hi*). Once this concept is realized, there is no need of temple and statue for you. You should go from school to college and then to university. This does not mean that when you leave the school, the school should be destroyed. The school must exist for the future batches. Therefore, for you, the statue and the photo are not necessary and this does not mean that the statues, photos and temples should be broken. They should be protected and must be respected as the models of divine knowledge for the future ignorant devotees. Some devotees cannot accept the human form, which is before their eyes as said in the Veda (*Pratyakṣa dviṣah*). For such devotees, the statues and photos are necessary for meditation since they are at the school level. The statues and photos are useful for the meditation of such limited minds as said in the Shastra (*Pratimā svalpa buddhīnām*). The Veda says that the Lord does not exist in the inert objects (*Na tasya pratimā, Nedam tat*), but says that the inert objects can stand as models representing the Lord (*Ādityam brahmeti*). Therefore, seeing and meditation upon the statues and photos are correct in the case of the ignorant devotees. But the other rituals like offering food, burning camphor, fume sticks, oil lamps and

breaking coconuts, offering flowers etc., are not mentioned in the Vedas and they are unnecessary and are causing the air pollution harming the humanity. All these unnecessary rituals should be avoided. Offering food should also be done to the human form of the Lord only but not to the inert statues. Ijyaa or Yajna is cooking and offering of the food. The Gita says that such Ijyaa should not be done to the inert objects. In the name of the statues, people are stealing the food and money. The statue and photo are not taking the food or Guru dakshina. The people behind the statue are taking those things and most of them are either cheating or wasting the money with ignorance. Whatever the Guru dakshina is given should go only to the priest and not the managing devotees. The business of the merchants by selling such materials in the temples should be stopped, because such materials are not even heard in the Veda. Of course, the priest should be a Sadguru and preach the divine knowledge to the devotees and the devotees should give Guru dakshina to such Sadguru only. Thus, the temple should become a center of learning selfless devotion and divine knowledge and the priest must do only 'Jnana Yajna' in the temple and not the 'Dravya Yajna' as said in the Gita (*Śreyān dravyamayāt*). The Gita condemned such Ijyaa before inert objects because such Ijyaa is only cheating and business. Such a devotee will be born as inert object (*Bhūtejyā yānti*). This business is connected to removal of the fruits of sins and getting the fruits of good deeds, which are not done. All this is false, because the 'theory of karma' says that one has to suffer for all his bad deeds and can never get the result of any good deed without doing it (*Avaśyamanubhoktavyam... kalpakoṭīśatairapi*). The spiritual path should be preached in the temple, which must be '*nishkama karma yoga*' i.e., sacrifice of work and sacrifice of fruit (money) of the work to the Lord without aspiring any fruit in return. Remember, that only the Ijya is condemned and not the temples or statues, which are the models of the divine knowledge.

9. Why did the Lord create the sinful path originally?

[Why the Lord created the sinful path originally? Had he not created the sin originally, all the human beings would have been permanently happy forever in this world?]

Swami replied: The Lord is always kindest and is interested in the happiness of all the human beings that are His children only. The Gita says that the Lord is the Father of all the living beings (*Ahaṁ bīja pradahaḥ pitā*). The father always tries to favour his children and likes to see his children to be always happy. Originally only good path was created and all the human beings were permanently happy forever. There was no trace of sorrow in their minds. That was called 'Kruta Yuga' or 'Satya Yuga' in which the

deity of justice was standing on four legs. But in due course of time, the continuous happiness started boring the human beings. One cannot eat sweets continuously. This reminds the “Law of Diminishing Marginal Utility” in Economics. They were bored and started feeling unhappy. Their minds were disturbed due to continuous happiness. Therefore, there was a need of break in the continuous happiness. That break can be only sorrow, which can be the fruit of sin only. Therefore, the chilies were needed as breaks in the continuous eating of sweets. Only for the happiness of His children, the Lord created the sin. He gave freedom to the souls so that they commit the sins and earn the chilies. Then the Lord arranged the life cycles by keeping sweets and chilies alternatively. Such arrangement alone can bring the real permanent happiness without boring. If it is continuous winter, you will get bored. Summer is necessary. If it is continuous daytime, it will be boring. Night is necessary. Even in the food the Lord created both sweets and chilies so that His children will enjoy the meals without boring. While eating the food, people will eat sweet dishes and hot dishes alternatively. Similarly, the life cycle was arranged. Therefore, creation of sin originally by the Lord shows only the infinite kindness of the Lord for His children. Even if you have done two sins continuously, He is not giving the results of those two sins subsequently. In between these two sins a sweet result of good deed is penetrated so that the whole life cycle is an alternative arrangement of sweet and hot dishes i.e., results of good deeds and bad deeds. Such arrangement also shows the infinite kindness of the Lord for His children.

But what are you doing? You are pestering the God by showing false love through words (prayers) and mind (devotion) for removing the chilies and for getting sweets continuously. Since your love is not true, the Lord will not interfere with the theory of Karma, which says that one must enjoy the results of good and bad deeds. Therefore, when you are pestering the Lord, He is bringing the sweets from your future cycles as pre-matured fixed deposits with reduced values. He is postponing your present chilies to the future cycles with added interests. Therefore, as you are passing through the life cycles you are slowly entering such life cycles in which you are finding many numbers of chillies and less number of sweets. Remember that your future cycles are going to be full of chilies only without a single sweet. In such life cycles the Lord cannot help you even if you cry to any extent. Then you are losing your faith in the Lord and you will do sins only in such life cycles. Such sins will create further life cycles full of chilies only. Like this a chain reaction is set up and there is no end for such cycles

of chilies and finally you will be born as a worm in drainage, which continuously undergoes misery only.

By doing rituals and doing certain worships and donations as suggested by astrologers, your sin is not cancelled and you will not get the fruit of a good deed which was not done by you. These rituals suggested by priests and astrologers are of two types. 1) Trying to please the Lord by prayers (words) and devotion or meditation (mind). This type resembles the path of a prostitute who tries to please a person by words and feelings only to get some fruit from that person practically. 2) Trying to please the Lord by sacrificing work (Karma Samnyaasa) and by sacrificing fruit of work (Karma Phala Tyaaga) for getting some fruit from the Lord in return. This is the type of business of a merchant in which you give something and take something in return. In both these ways your future sweets are only brought to this life cycle and your present chilies are pushed to your future life cycles, because your love in these two ways is completely false. In true love, you will do Karma Samnyaasa and Karma Phala Tyaaga without aspiring any fruit in return. Of course, sacrifice of words and mind to the Lord without aspiring any fruit in return is good, but cannot bring any fruit from the Lord. When you sacrifice words and mind, you are getting peace and pleasure in your heart and that itself is the fruit for that. When you are working in a field you are singing a song. The owner of the field will pay for your work only but not for your singing. The work alone can bring the fruit which is called Karma Yoga that consists of Karma Samnyaasa and Karma Phala Tyaaga. While doing Karma Yoga you may chant or sing or express devotion for your peace and your happiness only. That cannot bring any fruit from the Lord. Ex.: Suppose you work in the field for one hour and sing the songs for another hour without doing the work, the owner will pay you for one hour only and not for two hours.

There is only one path to get rid of the fruits of your sins and to get the fruit of good deeds, which you have not done. When you serve the Lord in human form here in this world, the Lord in human form will transfer your sins upon Him and will suffer for your sake. As a servant of the Lord, you are entering the second cycle called '*Deva Yāna*' or '*Jyotir mārga*' as explained in the Gita. You will go to Brahmaloaka along with the Lord and derive continuous happiness here and there in the presence of the Lord. But in this path, you should serve the Lord without aspiring any fruit and even this path also. Such selfless service consists of Karma Samnyaasa as done by Hanuman to Rama and Karma Phala Tyaaga as done by Gopikas by offering butter to Krishna. In this path recognition of human incarnation of the Lord is very very important. The Lord comes in every human

generation. Otherwise, the Lord becomes partial to a particular human generation. Hanuman and Gopikas never worshipped statues or photos of previous incarnations or the Gods present in the upper worlds like Brahma, Vishnu, Shiva etc. In human body only, the Lord can enjoy your sins really as any other human being. Then only He can do the justice to the Law of Justice. Otherwise in the form of a statue or a photo He cannot enjoy your sins and therefore, the Lord is never entering the statue or photo as said in the Veda '*Na tasya pratimā asti*'.

Therefore, the original creation of sin by God cannot be blamed. In fact, it shows His infinite kindness to see His children to be really happy with alternative enjoyment of sweet and hot dishes.

10. How can continuously doing good deeds, be boring?

[Again, a question was posed on the above answer by another devotee as follows. Doing good deeds continuously is not boring. A tiger kills a deer due to its hunger and it cannot be a sin. How do You justify this in the above answer?]

Swami replied: Doing good things is different and enjoying the results of good deeds is different. *One can prepare sweets continuously but one cannot eat sweets continuously.* The result of good deed is happiness. Continuous happiness will bore anybody like eating sweets continuously. Without good purpose Lord never created anything. The whole creation of the Lord originally was very good because anything was created for a purpose and for the happiness of all the living beings only. The bad was created by the Lord only to give some breaks now and then in continuous happiness. The Lord also comes down in human form bored by the continuous bliss. The Veda says that He enjoys both the truth and false (*Sacca tyacca abhavat*). The Gita also says that the Lord created Sattvam (good qualities) and also Rajas and Tamas (bad qualities). Whether the bad is created in the beginning or it is created after sometime, that point does not matter. You can say that God has created the bad in the beginning assuming the boring in the continuous pleasure, or you can say that God has created bad when the people are bored. There is no difference between these two statements because God is beyond time. God created good and bad qualities as said in the Gita (*Ye caiva sāttvikā bhāvāḥ rājasāḥ tāmāsāśca ye*). The Lord is beyond good and bad as said in the Gita (*Guṇātītaḥ sa ucyate*). He is the creator of day and night, summer and winter etc.; but the human being is not beyond qualities because he is made of the very qualities, good or bad. The Lord when comes in human form or remains as Ishwara, is like a person who is wearing white shirt or black shirt but the soul is the very black or white shirt as said in the Gita (*Nānyam guṇebhyaḥ kartāram*). Therefore, the Lord is untouched by the

good or bad qualities. But the individual human being is like the cotton shirt, which is colored and it is very difficult to remove the color from the cotton threads.

To kill an innocent beautiful deer is the greatest sin and the birth of the tiger itself is the result of the soul's bad deeds in the past. Just like the color and the cotton thread cannot be separated, the cruel nature of the soul in the tiger is inherent and inseparable. Therefore, it looks for you as if it is a natural thing when it kills the deer. You cannot say that a carnivorous person, who kills and eats the human beings is justified because you are affected. You can understand the pain of the deer when you are born as a deer. The deer cannot argue like a human being. But, because of that, it should not have a different justice. One person may be unable to employ an advocate but the judge will do the justice. A tiger will do such sins continuously which will increase its cruelty. As the cruelty increases, the cruel deeds become more and more. The quality leads to action and the action again results in quality. This is the vicious circle in which the soul is caught, that is the end of the story and there is no liberation for such soul.

11. How to distinguish Sadguru and Guru?

Swami replied: In the word Sadguru, the prefix 'Sat' means truth. A Sadguru always preaches the truth. Truth is always harsh and is not liked by several people. Therefore, a Sadguru will have only very few disciples. A Sadguru says that the path with thorns will lead to the Lord. People will not like this. He also says that the path with flowers leads to hell. People will not be happy with this preaching. A Guru preaches which several people like. The Guru says that the nature of the goal will be the nature of the path. Since the Lord is full of bliss, the path also must be with flowers giving happiness. Since the hell is giving you lot of pain, the path with thorns, which also gives lot of pain, must lead to the hell. This argument is very attractive. Several people will like this and will become the followers of Guru. Several people will praise him and give lot of Guru Dakshina because his argument is pleasant. But a Sadguru says that the path with thorns alone will lead to the Lord because in this path you have to cut the bonds with your family and with your hard-earned money. Sacrifice gives lot of pain and sacrifice alone will lead to the Lord. The path with flowers strengthens your bonds with your family and money which gives you lot of happiness. Such path leads to the hell. Several people do not like such argument and so only one or two persons who can realize the truth will become His disciples. A Sadguru will never worry about the number of the disciples and about the quantity of Guru Dakshina. Even if a single disciple

is available, He is happy. Majority always goes to hell. Only one in millions like Shankara, Vivekananda, Meera can reach the Lord. Diamonds are always in minority. Gravel stones are in majority. Therefore, a Sadguru will be only one in thousands of Gurus and a true disciple will be only one in millions of disciples. When you are doing prayers, you are praising the Lord as a poet praises a king. The foolish king may give some gift to the poet. But the omniscient Lord can never be fooled by such praise. When you sing songs or chant the name of the Lord or express the feelings of devotion by shedding tears or by meditation you are getting the happiness and peace immediately. You have achieved the fruit. The Lord will not give another fruit for these things. When you are pained and lose peace by cutting the family bonds and by sacrificing your work and wealth to the Lord, then only the Lord will give the real gift to you. When you are working in the field for the owner, doing the work pains you. The owner will pay money for your work. Without doing the work, if you are simply chanting the name of the owner or sing songs on the owner, a wise owner will never give any gift. You have already derived the bliss and peace by eating the sweet in your hand. Why should I pay you when you are eating the sweet? When you sacrifice the sweet to Me, I shall pay you. A Sadguru teaches only the sacrifice which is the path with thorns leading to the Lord. The Veda says that sacrifice alone can bring the grace of the Lord (*Dhanena tyāgenaike*). If you ask the payment by prayers and devotion the Lord will pay you from your pocket only. He will bring the results of good deeds from your future life cycles and present them to you. But when you are sacrificing the sweet to the Lord in spite of your hunger and your heart pain, the Lord rewards you from His pocket. Therefore, the true path leading to the Lord can be identified by loss of peace, mental worry, pain etc. The path to the hell is identified by peace, happiness, benefit etc. Sadguru leads you to the Lord and Guru leads you to the hell.

12. Can we learn any truth from the present tradition, which we are following?

Swami replied: Yes. If you observe carefully the present tradition itself, you can get the whole concept without referring to any Holy Scripture. When a householder dies the rituals are performed and a cow is donated so that the diseased person can cross '*Vaitarini*' (river of blood and pus) present before hell. This clearly shows that every householder is going to hell. The householder is doing Gayatri Japa, wearing the cross belt, worshipping the inert statues and photos etc. When a saint dies such rituals are not performed. This clearly proves that a saint goes to Brahma Loka and not to the Hell. The saint leaves Gayatri Japa, throws away the cross belt,

does not worship inert statues and photos. A saint always propagates the divine knowledge in the world. The present tradition also shows that all the householders prostrate at the feet of the saint. This shows that the stage of the saint is certainly higher than the stage of the householder. This shows that everybody should pass from high school to the college. All the rituals should be protected like the high school for the future ignorant batches. We never say that since you left the school, the school should be destroyed. We are saying only that you should leave the school and go to the college i.e., you should not die as a householder but you should die as a saint. Leaving the house and wearing the saffron cloth are not necessary for a saint, which are external only. A policeman sometimes does his duty in mufti without the uniform. An actor wearing the police uniform cannot be the real police. Therefore, anybody can become a saint by participating in the propagation of divine knowledge and working for the welfare of the entire humanity without the saffron cloth and without leaving the house. A householder is burning camphor, fume sticks, oil and ghee in the lamps and in Yajnas causing lot of pollution and stopping the rains. He is harming the humanity by such foolish deeds, which are not mentioned in the Vedas. Some ignorant preachers fooled public by such deeds and he is not benefited at all. A saint never does these things because he cannot be fooled since he attained the Jnana. Therefore confining to the present tradition itself, one can get the true knowledge without going to the scriptures. The ancient Indian sages (rishis) who are the real saints set up this tradition. When you do not understand even the tradition that is before your eyes, how can you understand the Vedas and Shastras?

13. What is the authority for any concept in the spiritual field?

Swami replied: The Veda is the only authority which was spoken by the Lord and which was protected by recitation without any pollution. Vyasa decided like this in His third Brahma Sutra “*Śāstra yonitvāt*”. The Shastra means the Veda, which was spoken by the ruler (Shaasaka). The Gita also says that the Shastra is the authority. It is said that the Gita is the essence of the Vedas. The cane sugar juice is in the sugar cane. But sugarcane is not in the cane sugar juice. Similarly, the meaning of the Gita verse must be found in the Veda. All the Veda may not be found in the Gita. Therefore, if the meaning of a verse in the Gita is not traced in the Veda, Lord Krishna did not speak such a verse. Such a verse must have been penetrated later on. Therefore, only the Veda can stand as the authority. Any Sanskrit verse from any book (Smruti) should not oppose the Veda. The point, which is not told in the Veda, cannot be accepted even

if Smruti (*Śruti smṛti virodhe tu*) presents it. The logic, which should not contradict the Veda, can be only accepted as told by Shankara (*Śrutimataḥ tarkaḥ*). The experience, which should not contradict the Veda, can only be accepted because the experience of a foolish man cannot be accepted. Therefore Smruti, logic and experience which follow the Veda, are only accepted. The Veda is the constitution. A lawyer has to refer to the constitution throughout his argument in the court. Only two lawyers are allowed to argue in the court. Similarly, only two scholars of the Vedas and Shastras can argue on a concept. A lay man can be easily preached. A Vedic scholar can also be easily preached. But even Lord Brahma (*Brahmāpi na rañjayati*) can never convince a fellow who has little knowledge. A lay man should employ an advocate on his behalf in the court. Similarly, a lay man or a person with little knowledge should not argue with a Vedic scholar (*Vivādaśca samayoḥ*).

14. Is it necessary to go to temples, worship statues and do sacrifice (Yajna)?

Swami replied: Temple and statue are necessary for low level people as said in Shastra (*Pratimā svalpa buddhīnām*). It is a teaching model for a school student. But for a college or university student it is not necessary. It is called as Pratiika (Model). The Veda says to meditate upon the Sun assuming Sun as the Lord. The Sun is not the Lord. The Lord is not in the Sun. Sun is only a servant of the Lord. All these points are told in the Veda (*Ādityaṃ Brahmeti, Nedam tat, Bhīṣodeti sūryaḥ*). The Veda says that the Lord is not in the statues (*Na tasya pratimā*). The Veda also says that no inert object and no human being is the Lord because the object or human being is an item in the creation (*Neti, neti*). The Gita says that the Lord comes only in human form (*Mānuṣīm tanumāśritam*). The statue, which is in the human form is a model teaching you the concept that the Lord comes only in human form for preaching the divine knowledge in every human generation, to avoid the partiality to a particular human generation as said in the Gita (*Yadā yadā hi*). Once you understood this concept the temple and statue are not necessary for you but they should be protected and respected as the models of divine knowledge for the future ignorant devotees. Some people are telling that '*Kulluka Bhatta*' says about worship of statues. Kulluka Bhatta is a '*Puurva Miimaamsaka*' who is an atheist (*Devo na kaścit*). How can he contradict the Veda, which says that the Lord does not exist in statues? The Gita condemns severely that a person-worshipping statue will be born as a stone. Here the meditation upon the statue is not condemned. Only worship like offering the food is condemned because the statue does not eat the food. Some fellow behind the statue is

eating the food. In the Gita the word '*Bhūtejyā*' means worshipping the inert object by offering food. Ijyaa means offering the food. Bhuta means inert substance, which is one of the five inert elements (Pancha bhutas). Some people say that the word Bhuta means ghost and those who worship ghosts become ghosts. We do not object such meaning. But the word Bhuta also means the five inert elements. Our meaning is in the same line of your meaning. A person worshipping ghosts becomes ghost. Similarly, a person worshipping inert objects will become inert object. We are not contradicting your meaning. Our meaning is in the same line of your meaning and therefore you cannot contradict. Moreover, the verse says that those who worship deities become deities etc. Therefore our meaning is in the line of the meaning of the verse. Yajna means feeding the guest after cooking the food and not burning the food in the fire. The guest is treated like fire. The hunger in his stomach is treated as 'Vaishvanara fire'. Krishna stopped burning the food in fire and ate the food stating that He was hungry. Kapila condemned such burning of food in Bhagavatam. The Yajna is only cooking the food and feeding the guest. In this true sense, Yajna is essential and must be performed.

15. What is the specialty of Gayatri Mantra?

Swami replied: The meaning of Gayatri is a divine song, which protects the singer. Mantra means that divine sentence which attracts the mind and protects the person who utters it. If you join these two words, Gayatri Mantra means a divine song, which attracts the mind without any force by virtue of its sweetness and protects the singer. Poetry is better than the prose but song is better than poetry. The Gita says that the song is the best (*Vedānām sāmavedo'smi*). Therefore, any divine song that attracts your mind is Gayatri Mantra which will please the Lord and will protect you. The sage for Gayatri Mantra is Vishwamitra. The word Vishwamitra means the sage who is interested in the welfare of the entire humanity. Therefore, any human being can sing any devotional song to please the Lord. This is the real essence of Gayatri Mantra. Gayatri also is the name of a Vedic meter. The present verse (*Tat savituh...*), which is in Gayatri meter is not a song and therefore, is not Gayatri at all. The real Gayatri is with women and Shudras who sing devotional songs. The people who were denied possess the real Gayatri. The people who denied them with jealousy are not having the real Gayatri. Gayatri is the superpower of the Lord called Maayaa. The modification of Maayaa is this world as said in the Veda (*Gāyatrī vedagum sarvam*). The goddess described in the Sandhya Vandanam by the verse "*Muktā vidruma...*" is not a Vedic deity because

the meter of the verse is 'Shardula Vikriiditam', which is not a Vedic meter. Some scholar wrote that verse imagining such form and introduced in Sandhya Vandanam. The word Sandhya Vandanam means singing any prayer at the time of the sunrise and sunset. There is no particular text called Sandhya Vandanam.

16. Which is the best path among Karma or Jnana or mixture of these?

[Which is the best path? Karma? Jnana? Or Mixture of Karma and Jnana (Karma Jnana Samucchaya)?]

Swami replied: The stage of Karma alone is like a school in which the teaching is done with the help of inert models. The student here is completely ignorant. *The statues, photos, temples and objects in the nature like Sun are the models through which the knowledge of the Lord is preached. Unfortunately, these models are thought directly to be the Lord and are worshipped.* The second stage is college level where the student with the knowledge of the Lord observes all the human beings as the models of the external form of the Lord, since the Lord comes in human form only. This is Pravrutti in which one loves all the fellow human beings so that he will not hate the human form of the Lord whenever he recognizes. This is the actual Advaita of Adi Shankara who said that every human being is Brahman (the Lord). There is a figure of speech called "Ruupaka" in which the object compared is identified with the original object. Ex.: This man is tiger. This means that the man and the tiger are very much similar in qualities. So instead of telling the Lord is like human being it is said as the Lord is the human being (Jiiva is Brahman). In the third stage of the university level the human incarnation of the Lord is recognized and is differentiated from the other human beings by His internal form, which is His Special knowledge (*Prajñānam Brahma*). In this stage all the egoism and jealousy to the human form must have been removed. At this university level Shankara proved that He alone is Ishwara. The water in a drop and the water in the ocean is one and the same. The water is Brahman. The definition of Brahman is confined to simple awareness. In such case every living being (Jiiva) is Brahman since every living being is having awareness. This is the qualitative similarity between water drop and the ocean. But if you see the quantitative aspect, the water drop is the living being and the ocean is Ishwara. Shankara told not only that He is Brahman but He is also Shiva who is Ishwara (*Śivo'ham*). Therefore, He swallowed the molten lead whereas the disciples could not swallow it. Thus, Shankara proved that any living being is Brahman but not Ishwara. One should not misunderstand that Brahman (qualitative) and Ishwara (quantitative) are one and the same.

17. If the present Gayatri Mantra is not Gayatri at all, did You not perform it when You were young?

[You say that the present Gayatri Mantra is not Gayatri at all? In Your childhood did You not perform the Gayatri Mantra? Did You not worship statues and photos? Did You not perform the Sacrifices? Why You have changed like this in the last part of Your life?]

Swami replied: I performed Gayatri Mantra in My childhood. But I never recited the present Gayatri Mantra, which is not at all the Gayatri because the present Mantra is not a song. While doing Gayatri I used to recite several devotional songs in My mind and people thought that I was doing the Japa of the present Gayatri Mantra. I used to tell the people that I have chanted Gayatri, but I never told them that I chanted the so-called present Gayatri Mantra. I worshipped statues and photos. I also performed sacrifices because I could not open My knowledge in the beginning itself. Had I opened this knowledge in the beginning itself people could not have digested it? When a bull is running with high speed, I have to follow the bull for some distance and then control the bull. Similarly, to become close with the people I ran along with their tradition for some time and became close to them. Then slowly I opened the true knowledge step by step. Shankara followed Buddhism and was called as ‘Pracchanna Bauddha’ which means “A Buddhist in disguise”. He was called so because His Maayaavaada was similar to Shunya Vada. He followed the Shunya Vada of Buddhists but slowly brought them under His control and made them accept the Brahman. Due to Him only the Buddhism which was born in India does not exist in India. He saw that Buddhism crossed the borders of India. How can you call Him a Buddhist in disguise? Therefore, the Gita says ‘*Sarvārambhā hi doṣeṇa*’, which means that in the beginning ignorance is inevitable. When you jump into the mud pond to lift the people you will be also covered by mud. It is inevitable even to the human incarnation. I never condemned the Gayatri Mantra. I only told what is Gayatri Mantra. I never condemned temples, statues and photos. I advised to preserve these models of knowledge for the future ignorant devotees. They have limited purpose of vision and meditation. I only condemned the service to the statues (Ijyaa) as per the Gita. The statues and photos are good but have limited use. In the name of statues and photos, people are trying to fool the ignorant public and are doing business and cheating. They say that the statue is having life, which is absurd and is not scientific and logical. I condemned the aim of the rituals but not the rituals. I condemned the burning of food in the name of sacrifice but sacrifice in its real sense, i.e., feeding the guest should be performed. I never condemned the school and college but I asked the people to come out of school to college and to

university in course of time. One must come out of all these rituals as a Grihastha and come to the Samnyaasa at the end. One should become the Samnyaasi and reach the Brahmaloaka without dying as a householder. When a person dies as a Samnyaasi, the rituals are not done, which means that he is not going to the hell. But when a householder dies, the rituals including the donation of cow clearly prove that he is going to the hell. I never condemned the lower steps but I advised to come to the highest step before one die. I climbed all the steps in My life to be an example to others. Even the very tradition itself is proving this, which is supported by the scriptures. You have no argument in this matter because I am proving with the help of both the scriptures and the ancient tradition. Lord Shiva came as Hanuman to show how to serve the God. Therefore, He acted as a servant to God. That does not mean that He is really the servant. To set an example for others He acted like that.

18. Why are You quoting Bible when You are talking about Hindu religion and tradition?

Swami replied:- I want to bring the world peace by bringing the brotherly-hood among the religions. Unless this is brought, the brotherly-hood among the followers of various religions will not come. Religion is only the external plastic cover. Spiritualism is the same material packed in different religions. Whatever may be the color of the external plastic cover, the internal metallic wire and current are one and the same in all the wires. Whatever may be the color of the plastic cover, every wire will move the fan since the same current is passing in all the wires. For the sake of money, one man is quarreling with another man without recognizing the same soul that is present in all the human beings. Similarly, one country is fighting with another country due to the difference in the religions without recognizing the same spiritual current that exists in all the religions. If you want to convey the greatness of spiritualism present in your religion, you must expose the common points between your religion and the other religion. Then the person of other religion will become your friend. After that you expose the greatness of spiritualism in your religion. Then he will understand and appreciate your religion. But if you deeply analyze, the same spiritualism to the same depth is present in all the religions. The Lord is only one and came to different countries and taught the same syllabus in different languages. Religion is only the external culture of dress, food habits, language etc.; Spiritualism is the subject related to one God who created this entire universe.

19. A book called Tripura Rahasyam contains the preaching of Datta. Is it valid?

Swami replied: Several scholars have written several Sanskrit verses in the name of the Lord to get the validity. It has become a habit of writing “Ishwara uvaacha” which means that Lord Shiva told like this. But all these books cannot be authority in spiritualism unless they are in line with the Vedas. If there is a contradiction between the Veda and a Sanskrit verse, the Sanskrit verse is rejected (*Śruti smṛti virodhe tu*). The Vedas were protected by recitation by the old sages when there was no printing. Apart from recitation they discussed the meaning of the Vedas and practiced it. The recitation was necessary because in those days printing did not exist. But today the Vedas are printed and there is no need of recitation. The meaning of the Vedas must be inquired and should be practiced. Whatever is necessary that is not done. Whatever is unnecessary, that is being done. Therefore, whatever is told in the Veda and the Sanskrit verses which are in line with the Veda can be taken as authority.

20. You say that the foreigners are doing sacrifice and not the Indians. Is it correct?

Swami replied: You must note that I am an Indian. But I never feel that I am Indian because My feeling is that I am the universal human being. I don't distinguish the Indians from foreigners. I appreciated the foreigners in one point and Indians in another point. One student may be good in mathematics. Another student may be good in physics. Both must become good in both the subjects by mutual help. Regarding sacrificing the money and detachment with the family bonds, I appreciated foreigners. They are not only sacrificing to their Christian missionaries but also to several Indian Spiritual centers. In this aspect, I asked Indians to learn from foreigners because Indians always sacrifice words, mind and intelligence to the God extensively, but are very poor in the practical sacrifice. Of course, exceptions are everywhere. It is a general comment. Swami Vivekananda was inquiring the reason for the poverty in India in spite of so much spiritual knowledge. Swami Ramatirdha told in USA that foreigners practice philosophy and Indians speak philosophy. He also told that this is the reason why the foreigners are high and Indians are low. I gave the analytical approach to the comments of these great saints. I appreciated Indians in the tolerance. Every Indian worship different forms of the Lord. In this aspect, an Indian stands as an example for the foreigners to have tolerance for the other forms of God and other religions. Thus wherever there is a good point, I appreciated. A foreign diamond is diamond and an

Indian stone is a stone. I have to frankly accept the universal truth without any prejudice.

21. Are You a saint, since there is cross belt as well as the Saffron clothes in Your case?

Swami replied: You know I belong to the tradition of Lord Datta. In the forest of Badari, Siddhas put the same question. He told that He belongs to 'Turiya Aashrama' which is beyond all the four Aashramas. Turiya means the final stage, where there are no rules.

22. Are You interested in cleaning the Hindu religion or in the world peace?

Swami replied:- I have both the programs. For the first program, I need the support of Hindu rich people. For the second program, I need the support of the rich people of any religion in the world. I want to clean My house and also My town since both are important.

23. Doesn't the knower of Brahman become Brahman?

["*Brahmavit Brahma*" means that He who knows Brahman becomes Brahman. But You say that the meaning of this is that Brahman alone knows Brahman. How is it?]

Swami replied: People have given your interpretation, which I know very well. But I give this interpretation because the Gita says '*Mām tu vedāna kaścana*' which means that nobody knows Brahman. Your meaning will contradict the Gita. If you say that if one knows Brahman, He becomes Brahman, then there are two stages. In the first stage a person knows Brahman. In the second stage, the person becomes Brahman. But the Gita contradicts the first stage because no person can exist as a person while knowing the Brahman. Moreover, The Veda says that Brahman is beyond words, mind, intelligence and logic. The Veda also says that if one knows that he cannot know Brahman, he knows at least some thing about Brahman (*Yasyāmatam tasya matam*). Therefore, My interpretation is in line with the Gita and also with the other Vedic Mantras.

24. You are condemning Veda Adhyayanam at present. Is it correct?

Swami replied: The word Adhyayanam means actually to know the Veda and not to recite the Veda. Ofcourse in olden days when there was no printing, the Veda was also recited. But the knowledge of the Veda was discussed and practiced. The Veda itself means knowledge. Shastra says that mere recitation of the Veda is worst (*Anarthajñāḥ pāṭhakādhamah*) without knowing the knowledge. At present the Vedas are published and computerized and so there is no need of mere recitation. Please note once again that Adhyayanam means to know the knowledge of the Veda and not mere recitation. The Veda mocked at the person who simply recites the Veda as a divine animal (*Devānām paśurahaha*).

25. Can we get salvation by offering money to God earned by sinful ways?

Swami replied: The hunter Kannappa was given salvation even though he offered the flesh of rabbit, which was killed by him in hunting. Killing an innocent animal is the highest sin. But the Lord neglected the sin because neither he enjoyed the flesh nor his family. The sacrifice is very pious path as told in the Gita “*Api cet sudurācārah bhajate mām*” i.e., even a sinner is blessed by God when he serves the God. In this verse the word Bhajate means service (*Bhaja-sevāyām*) according to the root word in grammar. The Gita says that sacrifice of fruit of work is greater than meditation, knowledge and even devotion and only by such sacrifice one can attain the peace (*Tyagāt śāntiḥ*).

26. Do You appreciate or condemn the life initiation in statues? (Praana Pratishtha).

Swami replied: If you take the life initiation as a model of knowledge, it is appreciated. The inert statue+life initiation indicates the living human being because the Lord comes in living human form. But if you say that the life initiation brings life in the statue, it should be condemned because the statue is not moving even an inch. You cannot bring life in a dead body by this life initiation.

27. Can the Lord not come in animal forms?

[Why do You say that the Lord comes in human form only? What about Matsya, (form of fish) etc.,]

Swami replied: Matsya etc., are the forms in which the Lord came temporarily to destroy the demons. Such forms were not worshipped because they did not live along with the human beings like Rama and Krishna. They could not preach the divine knowledge.

28. Does the Gita say that God comes only in human form?

[In Gita in the verse ‘*Mānuṣīm tanu māśritam*’ the Lord said that He was insulted while He was in human form. Does it mean that He comes only in human form?]

Swami replied: In the above question I told you that the Lord in human form alone could be a Guru and preach the divine knowledge. In the verse you mentioned the human form was responsible for the insult. In the Gita it is said “*Vāsudevaḥ sarvam*” which means that the son of Vasudeva (human form) is every thing and the highest form. In Vibhuti Yoga He told that He would be in the highest form of any category. All the essence of Vibhuti Yoga is that He is in the highest form. Man is the highest form in this world. Therefore, He comes in the form of man to preach or at least in the form of a living being to kill demons. If you say that He is the inert Sun among the inert planets (*Jyotiṣām raviḥ*), the highest inert form among a category of the inert objects is the representative model of the Lord.

Otherwise, the Veda contradicts since it is said in the Veda that the Sun is not the Lord (*Nedam tat*) and the Lord does not exist in the inert objects (*Na tasya pratimā*). You must interpret the Gita without contradicting the Veda. If the Gita opposes the Veda I do not mind to refuse the verse in the Gita because a scholar in the Gita must have penetrated such verse. The Veda was the only test that was preserved by recitation from a long time.

29. How can one sacrifice justice (dharma) for God?

[Dharma is greater than the Lord. Krishna asked Dharma Raja to tell a lie. Dharma Raja told the lie by uttering the word elephant in low voice. Therefore, Dharma Raja went to the hell for uttering the lie as advised by Krishna. Is this not correct?]

Swami replied: The Gita says '*Sarva dharmān parityajya*' which means that the Lord is greater than the justice. The Lord Datta is protecting the deity of justice existing in the form a cow. The protector is greater than the protected. Therefore, Dharma Raja went to hell for a greater sin not for the lower sin. The greater sin is not hearing the advice of the Lord.

30. Should temple statues be replaced by human beings?

[You say that the statue in the temple indicates the human form. Do You mean that the statue should be replaced by a human being?]

Swami replied: Your question is twisted. I never told that the statue in the temple represents a general human being. I also told that the statue in the temple is not the form of a general human being. It is in the form of a special human being like Rama, Krishna etc. If you really see Rama alive, you will not keep the statue of Rama in the temple. Will you not replace the statue by the actual Rama? You have misunderstood My interpretation of statues.

31. How do You justify Your interpretations which deviate from the commentary of Shankara, the Vedas and the Gita?

[Your interpretations are deviating from the commentary of Shankara. I have read the translation of the commentary in my mother tongue (Telugu). Therefore, Your interpretation is deviating from Vedas and Gita. How do You justify this?]

Swami replied: You yourself are saying that My interpretation is deviating from Shankara. That is correct. How can you say that My interpretation is deviating from the original text? Do you think that the interpretation of Shankara is only correct? If so, Ramanuja wrote commentary deviating from Shankara. In such case according to your version Ramanuja also deviated from the original text. You have done two mistakes. The first mistake is to think that the commentary of Shankara alone is correct. The second mistake is that you have not read the original text since you do not know Sanskrit and Shastras and due to this you could not directly observe the original text. If you see the commentary of Ramanuja it is also correct because His commentary was according to all

the Shastras. When you don't know Sanskrit and the Shastras, how can you say that Shankara is correct and Ramanuja is wrong? Now, you say that I am wrong like Ramanuja. You can oppose My interpretation and blame Me for deviating from the original text, provided you show any contradiction to My interpretation by Shastras. But you don't know Shastras and you are not competent to say this. Moreover, scholars as well as ignorant people do these translations. For ex: You observe the verse “*Karmajam buddhi yuktā hi, phalam tyaktvā*”. In this verse when the translation was given word by word, it is written that wise scholars sacrifice the fruit of the work. But if you see the translation as a commentary below that, the translator writes that wise scholars sacrifice the desire for the fruit of the work. He contradicts his own translation. Generally, people do not read the translation word by word. They read only the translation below as a commentary which is wrong in this case. Therefore, translators are misleading you. My interpretation cannot coincide with Shankara or Ramanuja or Madhva. If it coincides with the interpretation of any Acharya, I become the follower of that Acharya. My interpretation is the fourth path in which all the commentaries of the three Acharyaas are correlated. I want to prove that all the three Acharyaas are correct and their interpretations differed according to the circumstances in which they existed. Therefore, I cannot be the follower of any Acharya when My aim is to correlate all the three Acharyaas. Therefore, the follower of Ramanuja and the follower of Madhva will also blame Me like you.

32. Is it not sufficient to sacrifice the ambition of the fruit of work instead of the fruit of work itself?

[Sacrificing the ambition on the fruit of the work is sufficient. It is not necessary to sacrifice the fruit of the work as per Gita. Is it not correct?]

Swami replied: In the very beginning itself (second Adhyaya), the Gita says that the fruit of the work must be sacrificed (*Karmajam buddhi yuktā hi phalam tyaktvā manīṣiṇaḥ*). This means that realized scholars sacrifice the fruit of the work. The Gita keeps sacrifice of the fruit of the work on the topmost level (*Dhyānāt karma phala tyāgaḥ*). According to the Veda sacrifice of fruit of work means sacrifice of money only (*Dhanena tyāgenaike*). Karma Phalam means self-earned money with which the man is more attached. Reason for the inability to do the sacrifice of fruit of work (Karma Phala Tyaaga) is the selfish ambition for the fruit of the work. Therefore, if the selfish ambition is removed, the fruit of the work can be easily sacrificed. It is funny to enjoy the fruit of work and say that he has no ambition for the fruit of the work. In such case, you must also enjoy the fruit of your sin in the hell i.e., cutting of your muscles by

knife etc., without any selfish ambition. Saktuprastha was tested in the sacrifice of the fruit of the work, which alone can prove the lack of selfish ambition for the fruit of the work. If one says that he has sacrificed the ambition for the fruit of the work and yet, enjoys the fruit of work is trying to fool the author of the Gita. In turn the Lord will fool him in the hell.

33. How can You interpret the Maha Vakyas as similies?

[You are trying to interpret the four Maha Vakyas of Vedas in terms of simile, which is a figure of speech. Don't You think that Maha Vakyas are above the figure of speech?]

Swami replied: Your question shows your ignorance about the Vedas. In the Veda the simile is used at several places. For Ex.: *Yathorṇanābhiḥ...Sambhavatītha viśvam* means the world is coming from the Lord like the net comes from the spider and like the plants come out from the earth. “*Ākāśavat sarvagataḥ*” means that the Lord is pervading all over the world like the space. Thus, the Alankara Shastra (Figure of speech) is seen everywhere in the Veda. Therefore, when I interpreted the Mahavakyas in terms of the figure of speech it is not absurd. Moreover, it is quite natural to the trend of Vedic hymns. My interpretation is different from the interpretations of the three Acharyas because I have to correlate all the three in My interpretation. The first three Mahavakyas speak that the external form of the Lord (human form) is like you, him and Myself. The fourth Mahavakya says that the inner form of the human incarnation is a special knowledge, which is not possible to any other human being. Thus, the four Mahavakyas speak about the human incarnation of the Lord. Even great scholars hate anything before eyes and love which is not before the eyes as said in the Veda (*Parokṣa priyāḥ*). The Veda says that Brahman is before the eyes only (*Yat sākṣāt aparokṣāt Brahma*) i.e., only human form of Lord as said in the Gita (*Mānuṣīm tanu māśritam*). Jealousy and egoism obstruct such meaning.

34. Who is the human incarnation in the present human generation?

Swami replied: In the Chemistry laboratory the practical procedure is given to you and the salt is given. According to the procedure you have to analyze the substance and find out the name of the salt by yourself. The Veda says that the infinite true special knowledge, which cannot be preached by any one and which generates love and bliss in our hearts is the main characteristic of the Lord. He possesses superpowers but does not use for exhibition due to egoism. By these confirmatory tests you can find out the fullest form of the Lord (Paripuurna Avataara) who is Lord Datta Himself. Of course, all the preachers are the human incarnations of the disciples of Lord Datta. Some are the partial incarnations of Lord Datta like Kalaavataara, Amshaavataara etc.

35. Why don't You wander around like a realized soul?

[The realized soul will be wandering as Avadhuta who is beyond this world. If You are a realized soul, why don't You wander in this world like Avadhuta?]

Swami replied: Shankara wandered all over India to propagate the divine knowledge. He never wandered as a naked Avadhuta who is mad and beyond the world. Avadhuta is a stage of madness in the case of a Jiiva, which is a step of the spiritual path. But the human incarnation will not wander like Avadhuta. He will be wandering to establish the divine knowledge and devotion to put the people in the right path. A jiiva in the stage of Avadhuta is different from the human incarnation. Actually, the word Avadhuta does not mean to become naked. It only means that these worldly matters will be thrown away by the realized soul like the waves hitting a rock present on the seashore.

36. How can You object Archanam of the statue?

[Archanam is one of the nine stages of devotion. How can You object the Archanam of statue?]

Swami replied: Archanam means worship. But in the nine stages of devotion the word Archanam is mentioned. It does not mean the Archanam of Pratima (worship of statue). It can be the worship of a human form of Lord. In fact, examples given in the nine stages of devotion relate only to the human form of the Lord. For ex: Arjuna was told as an example for friendship (Sakhyam). But Arjuna was a friend to Lord Krishna and not a friend of any statue.

37. What is the clear meaning of the Vedic statement "Drashtavyah"?

[You say "Drashtavyah" means that the statue in a temple should be seen. But Veda says 'Atma Drashtavyah' which means that the soul should be known. Please Explain?]

Swami replied: *Drashtavyah* means that something should be seen. Of course, according to the context Drashtavyah also can be taken in the sense of knowing something because the Sanskrit Grammar allows it (*Gatyaarthānām... Jñānārthakatvāt*). This does not mean that the original meaning of Drashtavyah should not be taken. Here the meaning of the word 'Aatmaa' can be taken as the body also as per Amara Kosha. Therefore, you cannot contradict My interpretation of the original text. Shankara tells the meaning, which you say. I am not opposing that meaning. But My interpretation is also not against the Shastras and so can be taken. Therefore, the statue should be seen and then the priest should explain the divine qualities. The devotee must think and then must be intoxicated by the devotion. This meaning also can be taken in the context of the temples.

38. When one preaches a concept, should we not verify whether he practiced it or not?

Swami replied: A doctor may be smoking a cigarette. But when he advised not to smoke, you can follow his advice and get the benefit. If the doctor smokes, he will suffer. Why should you worry about him? Even the manufacturer of cigarette is writing on the cigarette as “Smoking is injurious to health”. Some times the human incarnation of Lord Datta practices in the opposite way in order to test your faith on Him. Shri Shirdi Sai used to smoke. He was testing the faith of Hindu orthodox devotees by that. You can follow the preaching of the Guru and get the benefit. When a doctor says that you should not smoke, you will blame him criticizing him as the smoker and say that he is not eligible for preaching. Why should you worry about his practice? If he smokes, he will be affected. That does not benefit you. Are you stopping your smoking when a doctor who does not smoke advises you? Even then you are not stopping smoking. Even if the Guru is an ordinary human being, you can follow his preaching, even if he does not practice his own preaching. If he does not practice, he will suffer. Suppose such Guru is a human form of the Lord, then practicing or not practicing the concept does not touch the Lord. He is above all the things. In such case you cannot blame Him. Even if the Lord in human form practices, you will say that since He is the Lord, He can practice it. Therefore, in any case you are unable to practice and you are searching for a lame excuse in any case.

39. What is the difference between Guru and Sadguru?

Swami replied: A Guru may replace your present ignorance by another type of ignorance. But Sadguru replaces all types of ignorance by the true knowledge. Sat means the infinite special knowledge, which is the Brahman itself (*Satyaṃ Jñānam anantaṃ Brahma*).

40. What is the importance of human incarnation over a statue in our worship?

Swami replied: A statue cannot test your real essence in the sacrifice. When you offer food to a statue the sacrifice is only by words and by mind but when you sacrifice the food to the human incarnation the sacrifice is real because the human form of the Lord eats the food. Thus, the reality of the worship comes out only when the Lord is in human form. Saktuprastha was tested by the Lord in human form and not by the statue.

41. What is the importance of Jnana Yoga for attaining the salvation?

Swami replied: Jnana Yoga means recognition of the Lord in human form in your human generation. Such recognition can be misled by several factors of ignorance. The real diamond is mixed with several artificial

diamonds. To eliminate the real diamond from all the other artificial diamonds requires knowledge of the real diamond and also the knowledge of artificial diamonds (Jnana Yoga). Thus, there are several fraud incarnations in this world and only one real human incarnation exists. As the real diamond is recognized by its total multiple internal reflections of light in various angles, similarly the real incarnation is recognized by the various reflections of the internal knowledge in various angles. Such knowledge is called as Prajnanam, which is special to the Lord only and is not possible for others. The other scholars can have only the knowledge learnt from books, which is called as Jnanam. The refractive index of diamond is very high by which the real diamond is recognized. Similarly, by the special knowledge (Prajnanam) the real human incarnation is recognized. By such special knowledge, you will be liberated from all the worldly bonds and that is the salvation. Coming close to the Lord in human form is called Saayujyam and Kaivalyam. Thus, you can attain both the benefits i.e., Moksha (Salvation) and also Saayujyam (becoming close to the Lord) and Kaivalyam (becoming one with the Lord, which means that whatever you wish the Lord will have the same wish or vice versa).

42. What do You mean by Triputi?

Swami replied: Triputii means the knowledge of three items. 1) The Lord, who is the goal, 2) The path to please the Lord and 3) yourself. The true knowledge of these three items is 1) you should know that the Lord for a human being is always available in the human form and you can get complete benefit from such human form of the Lord only. You must also know the knowledge of the characteristics of the Lord in human form to identify Him (*Mānuṣīm tanumāśritam* – Gita). 2) You must know that the only path to please the Lord is sacrifice of all the worldly bonds. The root bond of all these bonds is only the bond with money, which is called ‘Dhaneshanaa’ since if money is not present the entire bonds will break (*Dhanena tyāgenaike*). 3) You must know that you are the soul, which is a bundle of the three qualities mixed in different proportions (*Nānyam guṇebhyaḥ kartāram* – Gita). You must differentiate yourself from the Lord since the Lord is beyond the qualities (*Guṇātītaḥ* – Gita). You are the colored shirt and the Lord is the person who is wearing the colored shirt.

You can learn about the importance of human form from Hanuman who recognized and worshipped Rama and from Gopikas who recognized and worshipped Krishna. Both are the human incarnations present during their lifetime. They never worshipped statues of the previous incarnations or the forms of the Lord, which are in the upper world like Brahma, Vishnu

and Shiva. Similarly, you must learn the path of sacrifice from Saktuprastha who sacrificed even little flour which he was going to eat after fasting for the last ten days. You must also learn that you are only a soul but not the Lord from Hanuman. You are nothing before Hanuman in knowledge, devotion and power. When such greatest Hero in this world is surrendering to the Lord saying that He is the servant of the Lord (*Dāso'ham kosalendrasya*), you are after all a small baby monkey before Him. Therefore, you should know that you are not the Lord and surrender to the Lord as a humble servant. In fact, you should become the servant of His servant (Hanuman) before you become a direct servant of the Lord (*Dāsasya dāsah*).

43. People say that the characteristic of the spiritual path is peace. Is it correct?

Swami replied: It is correct to certain extent, till you reach the self (Jiivaatmaa) it is correct. But the spiritual journey does not stop there. When you differentiate yourself from your body as pure awareness you will attain peace but you have to go further to reach the ultimate goal which is the super self (Paramaatmaa). When you are travelling in the path to reach the super self after attaining the knowledge of self, you will lose the peace because that path is full of sacrifice. Sacrifice will disturb your mind because you have to cut all the worldly bonds including the bond with your body and even life. While reaching the self, you are eating a sweet which will give you satisfaction. You cannot have fruit from the Lord again. You have already eaten the sweet and you cannot charge money for eating the sweet. Already you are given the fruit when you attain your self but when you are reaching the Paramaatmaa you are giving the sweet to Him and you have to suffer with hunger. Therefore, the Lord will pay you for the sacrifice of the sweet. When you lose the peace, the Lord becomes peaceful. Therefore, attaining the self by removing the illusion that you are the body etc., is only a half journey. The Lord is called as *Ātmeśvara* in the Veda, which means that He is the controller of even the self.

In Advaita philosophy you are reaching the self which is only the intermediate station. Ofcourse you must attain the peace which gives you lot of strength so that you will withstand the suffering by sacrifice in the next half of the journey. Shankara stopped by preaching this intermediate station to all the people. When a few people reached this station, then He opened the further path to them only. He swallowed the molten lead and preached to the disciples that He alone is the Lord. They realized the self and reached the intermediate station called Brahman by the path of '*Aham Brahṁā'smi*' (I am Brahman). Brahman means simple awareness. The next

half path is to reach Lord who is Ishwara. Peace is not the final fruit. Peace is only the intermediate fruit, which gives you the strength in the journey. The fruit given by the Lord is the final fruit, which are peace, bliss and all the eight superpowers. If one takes a sleeping tablet, he can get peace during the sleep as well as after awakening. Detachment from the world gives you the peace (Brahman) but the fruit given by the Lord is to remain peaceful, blissful while living in this world and helping the real devotees with the help of the eight superpowers (Ashta Siddhis). The fruit given by the Lord will give you the real bliss i.e., the entertainment in the life game played by you in this world itself which is certainly far higher than the peace. **Shivoham** (I am Ishwara) as told by Shankara is the final goal and not '**Aham Brahmasmi**'.

Shankara lived in the world and did lot of work. He never sat idle thinking Aham Brahmasmi like the present Advaita Philosophers. Patanjali wrote Yoga Sutras and fixed Ishwara as the final goal. We remember Shankara today as the divine hero but not the other Advaita philosophers. Shankara sacrificed His mother and earning of money for the sake of the mission of the Lord. But the Advaita Philosophers sit in their houses and roll with their family bonds and simply say **Aham Brahmasmi**. One should become a divine hero like Shankara, Ramanuja, Madhva, Swami Vivekananda etc.; they were dynamic doing the Karma Yoga, which was without any selfishness. Their Karma Yoga was the propagation of the divine knowledge, which is Jnana Yoga but today the Advaita Philosopher is doing Karma Yoga with selfishness for his family bonds only. What is the use of their Jnana Yoga?

44. Why the body of the Yogi does not give bad smell even for several days after death?

Swami replied:- The Yogi means that participates in the service of the Lord in human form as said in the Gita (**Karma yogena yoginām**). Service means practical sacrifice, which proves lack of even an iota of selfishness. Selfishness is the bad odor. Sacrifice is the sweet scent. People are sacrificing words and mind only to the Lord, that too, in leisure time only. Their Sacrifice is illusory and completely false. This is the reason why the body of any person gives bad smell immediately after the death. Since the Yogi is the embodiment of sacrifice, his body does not give bad odor. This is the reason why the fragrance of Lotus flowers, scented sacred ash, sandal paste etc., is emitted from the Lord as our devotees' experience frequently. Datta means Dana i.e., sacrifice. He is the embodiment of the sweet fragrance (devotees of Swami often experience the sweet fragrances).

45. If we catch a fraud Guru by error, what will be our fate?

Swami replied:- The Veda means knowledge. When the knowledge is given to you to identify the real human form of the Lord and if you fail in identifying the real human incarnation and catch a fraud Guru you are lost. In the Chemistry laboratory when there is error in doing the analysis according to the given procedure and if you identify it as a wrong salt you are failing in the examination. But there is another chance to attend the examination for the failed candidates. Similarly, you must revise the procedure and you can pass in the examination. But you must identify the Sadguru before your life ends. Otherwise, you cannot be sure of the human birth again (*Jantūnām nara janma durlabhamidam* – Shankara).

46. Why there is contradiction between Shankara, Ramanuja and Madhva?

Swami replied: The commentaries of the three Acharyas are different, but are not contradicting each other. Only the disciples of Acharyas are contradicting each other because they have not taken the correct version of the commentaries. The disciples misunderstand the commentaries. The correct version of the commentary can be seen from their practical life of Acharya, because the acharya definitely knows the correct version of His own commentary and must have practiced it. If you see the life of Shankara, He left His mother and moved in the entire India. The entire world became His family. He could have earned lot of money by visiting any King. This shows that He has cut all His bonds with the family and money. He did not sit ideal. He propagated the divine knowledge and worked day and night for that. He worked for the upliftment of all the people. He swallowed the molted Lead and preached to His disciples that He alone is the Lord in human form. He may **confuse** in a theory class, but He will have the clear concept from the practical class in a laboratory. Therefore, observe what the Acharya practiced; you will get the correct version of His commentary. Shankara gave the knowledge of self, which is pure awareness. This awareness is Brahman. Therefore, your self is the Brahman and not the body. By this you are getting the peace because all the bonds with the body and the family are removed. This is an intermediate stage. Shankara preached this stage to all the people. The final stage is reaching Ishwara who is in the human form. Shankara, Himself was the Lord in the human form. He preached this to a few deserving disciples by swallowing the molted Lead. After Shankra Ramunaja came, who is Shankara Himself. He showed the final goal that is Ishwara as Lord Vishnu who is not before your eyes. You will not believe Lord Krishna in human form that is before your eyes due to your jealousy. At last Madhva came

and introduced Hanuman who is the servant of the Lord in human form (Rama). He claimed Himself as the younger brother of Hanuman. That means as the younger brother serves the elder brother, first you must serve the servant of the Lord before you become the direct servant of the Lord. Thus, the three Acharyas came in the correct sequence of time showing the correct sequence of the steps in the spiritual path.

47. Why did Krishna steal butter and dance with the Gopikas?

[Why Krishna stole the butter and danced with Gopikas? Is it not a black scar on the full white moon?]

Swami replied: First we must understand that the real aim in following Dharma (justice) is to please the Lord only. The Lord is protector and Dharma is protected. Protector is greater than protected. Among the other souls you have to reject the injustice and vote for the justice. But when the Lord competes with the justice, you have to vote for the Lord. In pravrutti, justice and injustice compete and you have to vote for the justice. But in nivrutti, the Lord competes with the justice and you have to vote for the Lord. In fact, you don't have patience to understand what the Lord does and blame Him. There are certain subtle aspects of Dharma (Dharma suukshma), which look like injustice. Only on deep analysis one can understand the Dharma sukshma. The butter indicates the extra stored money. You are expected to take the money from this world, which is required for your minimum needs. This entire world is the money of the Lord. But you are earning extra and storing for your future generations due to greediness. You must donate that extra money to the Lord who is in the human form and He will distribute that to His devotees for their upliftment. If you are not doing this, the Lord will steal your money, which is actually His own money. Butter is the fruit of their work, which is the money. Similarly, He danced with Gopikas who were sages. They prayed Him (Rama) in their previous birth for the same. He is fulfilling the boon given by Him to His devotees.

48. Today some people are doing the rituals with the help of tape recorder. Is it right?

Swami replied: In one angle it is right. Because a priest is just like a tape recorder, which is uttering the hymns without knowing their meaning and without preaching them to the people. Suppose you ask whether you can use a tape recorder in which the hymns are recorded along their meanings also, even then it is not correct in the real angle. The main aim of doing the rituals is not only to know the Vedic knowledge but also to do the sacrifice of the fruit of your work (money) to a deserving person. When you are using a tape recorder the real aim of ritual is not satisfied because the

tape recorder cannot take the ‘Guru dakshina’. Whether you use a tape recorder or a priest you must know that burning substances like ghee or oil in the lamp, fume sticks, camphor etc., are not mentioned in the Vedas and are unnecessary. You must also know that the statues or photos worshipped in the rituals indicate the human form of the Lord to which only you have to perform all the sixteen modes of worship called ‘*upacharas*’, which involve the real sacrifice.

49. If sacrifice of money is all important then would it not mean that only the rich can ‘purchase’ God?

[You are emphasizing the sacrifice of fruit of work as the sacrifice of money. But people say that you cannot purchase the Lord by money. Does this not mean that only rich people can purchase the Lord?]

Swami replied: A rich man can never purchase the Lord because the Lord sees the percentage of the money he sacrifices out of the total amount possesses by him. A person having 1 crore rupees may sacrifice 10 lakhs. He sacrificed only ten percent of his money. But a poor fellow having 10 rupees sacrificed 5 rupees, which is equal to 50%. The poor man is greater than that rich man. For any person to sacrifice 5 rupees is easier than 10 lakhs. Therefore, the poor man can easily purchase the God than the rich man. The importance of sacrifice of money is stressed by the Veda (*Dhanena tyāgena*). The first mantra of the first Upanishad says that the entire world is the money of the Lord and one has to return back the extra stored money to the Lord. The second mantra says that you should constantly work and earn money, you can keep the minimum required and sacrifice the extra stored money to the Lord. You should not be lazy without doing work, after earning the minimum required money. Thus, the Veda is encouraging the constant work to earn the money. The Veda discourages only storing of extra-earned money.

50. Can a cinema song, when diverted to the Lord, become the Gayatri Mantra?

[You say that even a cinema song slightly modified and diverted to the Lord can be the Gayatri Mantra. A cinema song like ‘Churaliya Hai’ is not having pious meaning. How can it be a Gayatri mantra?]

Swami replied: You are mocking a person travelling on the donkey towards the goal. But you are travelling on a pig covered by silk cloth. Then how can you mock at the donkey? You are singing the Ashtapadi song to please God, which has very much vulgar meaning in Sanskrit i.e., “*Gopī pīna payodhara mardana cañcala karayuga śālī*”. This means that Lord Krishna is pressing the breasts of Gopikas. Don’t you think that our cinema song has better-polished meaning than this? Because it is in Sanskrit and you don’t know its meaning, you are singing it very loudly. Churaliya Hai Tumne Jo dilko – Nazar Nahi Churaana Hare (The word

Sanam is replaced by the word Hare and the song is diverted to Lord Krishna). Therefore, whatever may be the nature of the vehicle if it is turned towards God it is pious. Gopikas reached and pleased the Lord through romance as said in Bhagavatam. Since it is diverted to the Lord such romance is the pious spiritual path. An atheist may do social service but that is only a sinful service. Any quality diverted towards the Lord is good and any quality diverted towards the world is bad. You may know Vedic hymns but if you are praying the Lord with Vedic hymns to achieve something in return from the Lord, you are travelling by a good horse in the opposite direction. You are becoming more and more far from the Lord. A pig or donkey towards the direction of Lord is better than a horse travelling in the opposite direction.

51. What is the use of the spiritual effort if a person can reach God by uttering some sacred words?

[It is said "Gange Gangeti.... Shivalokam Gamishyati". The meaning of this verse is He who utters the word Ganga is liberated from all the sins and will reach Lord Shiva. In such case what is the use of all this spiritual effort?]

Swami replied: The Guru encourages you to climb the first step by saying that that step is the final step. When you climb the first step, He will allow you to sit there for some time. Then slowly He will show you the second step and will again say that that step is the final step. Like this the Guru encourages you till you climb the last step. This is called as Arthavada, which means a lie, told for some good purpose. The person will start uttering the word Ganga after this, the Guru will say that you should go to Ganga in Varanasi for a bath to get rid of your sins. Then you will go to Varanasi and take bath in Ganga. Then the Guru will say that you must see the Shivalinga, which represents the God without form. Then the Guru will say that you must see the Kalabhairava before you leave Varanasi. The statue of Kalabhairava is in human form representing the Lord in human form. Once you catch the Lord in human form the Guru will say that you must worship Him with prayers (words) and devotion (mind). Finally, the Guru will say you must worship Him by service practically. At every step the Guru will be encouraging you stating that it is the final step. Some people sit on some lower step and do not climb the higher steps. Such people can never get the highest fruit because when they die the human birth is again not assured.

52. In Hinduism why continuous rituals are performed after the death?

Swami replied: When householder dies the rituals are performed and the cow is donated (Godaana). This proves that a householder certainly goes to the hell because the cow is donated to help the householder to cross

a river of blood and pus called Vaitarini flowing in the path of the hell. But when a saint dies these rituals are not done and the cow is not donated. The tradition itself proves that the householder who is doing all the rituals, worshipping the statues and doing Gayatri Mantra is going to the hell. A saint is not doing any one of these things and is doing only the propagation of divine knowledge. A saint does not mean removing the cross belt and putting the saffron cloth. The quaky uniform of an actor cannot make him a policeman. A policeman is valid while doing his duty even in mufti dress. Therefore, a saint is He who works for the propagation of the knowledge. The rituals consist of two parts. 1) Prayers to the Lord, 2) Sacrifice of fruit of work in the form of money to the deserving people.

Prayers will give satisfaction and peace. The practical sacrifice will bring the fruit from the Lord. When a person is not doing these two things while he is alive, he is not getting anything when his son does these things after his death. The son will get the fruits and not the father or mother who died. Therefore, one should pray the Lord while he is alive and get the peace and satisfaction. Similarly, one should sacrifice the fruit of his work (food and money) to deserving people while he is alive. The food offered by the son will not reach the dead person. The Lord has made all the arrangements for food in the upper world. Even for a jailed person the government arranges food. The Lord will certainly arrange the food to all the souls present in all the worlds. The threat of giving food to the parents who died was given so that a greedy person is forced to do these rituals. But there is no truth in such threat. A person who did these things while he is alive does not aspire either for sons or for such rituals. Shankara, Vivekananda, Meera etc., who participated in the propagation of divine knowledge and devotion did not have children and they never bothered about such rituals. Their path is the path of knowledge (*Arcirādi mārga*) as said in the Gita (*Ekayā yātyanāvṛttim*). It is said that such people do not need such rituals “*Nahi tena pathā tanutyajah, Tanaya varjita piṇḍa kāṅkṣiṇaḥ*” i.e., the people in the path of the service of the Lord do not require the son and such rituals after death. A person must be wise to pray the Lord and donate to a deserving person, while he is alive, he should not depend on his sons for this after his death. In that unhappy moment the sons will not be able to get a proper deserving person to receive the fruit of the work (money and food). When they sacrifice the fruit to the undeserving persons, sin is purchased by the donation of food and money. Therefore, it is better to do the donation while one is alive by searching a proper deserving person who can be the human incarnation of Lord or at least a great devotee of the Lord. If this real aim of the rituals is not understood,

performing the rituals after the death are simply a waste, which are done as a formality. In such rituals the priests are reciting the hymns without knowing their meanings like tape recorders. The concept of prayer is completely lost in such recitation. When you donate to such undeserving tape recorders you cannot get the real fruit and you will get the sin in such rituals. If one has prayed the Lord and donated to the most deserving person while he is alive such rituals are not necessary for him after his death.

Chapter 2

March 12, 2004

53. By sacrifice we are unhappy and the Lord is happy. Is it not the sadism of the Lord?

Swami replied: The real love requires the unhappiness by sacrifice. In such sacrifice one feels happy since he sacrificed to the Lord. You take the mother. She gives the food to her child and suffers with hunger. But she feels very happy in that suffering. A human being cannot give back anything for such real love. Even if he gives something i.e., temporary only. But when the real love is proved by the sacrifice the Lord gives the permanent fruit i.e., Brahma Loka. Saktuprastha gave his food to the Lord in human form though he was not having food for the past ten days. If the guest was an ordinary human being, the guest must have been a sadist, because he never cared about the hunger of Saktuprastha. But since the guest was the Lord, Saktuprastha was given infinite wealth in this world and also the permanent Brahma Loka after death. Therefore, you must be very careful in fixing the human form of the Lord. Otherwise, if the human form is an ordinary human being you are deceived and such a human being is definitely a sadist. The unhappiness in sacrifice and the happiness that neutralizes unhappiness are the characteristics of the path of the sacrifice. The Lord does not insist such path. The path should come from the depth of your heart with full willingness. If you fear for the unhappiness, you can never follow that path. When the case comes to your children, you will not put this question because you have real love to them. Are you not sacrificing your food to your child even though you suffer with hunger and feel happy? Since you are not having the real love on the Lord this question is coming to your mind.

54. Why do You not preach a path acceptable to all?

[The majority of the people will oppose the spiritual path preached by You. Only one in thousands can accept Your path. Should You not be universal and preach the path acceptable to all the people?]

Swami replied: In spiritual path, majority always goes to hell. The Gita says that one in thousands can only reach the God. Even that one person will reach the Lord after several births (*Kaścit māṃ vetti, Bahūnām Janmanām*). Jesus also says that the path leading the hell is very wide with full of rush. The path leading to the Lord is very narrow and only one or two persons will be travelling. The path to the hell is filled with flowers and

the path to the Lord is filled with thorns. Therefore, the path to the Lord is not acceptable to all. Then shall I recommend the path filled with flowers to all the people which is easily acceptable to all of them? I am universal because I am preaching the narrow thorny path to all the people. But the path is not universal. I cannot help for that. In the spiritual path, only minority exists. There is only one in millions like Shankara, Ramanuja, Madhva, Jesus, Sai, Vivekananda etc., in the spiritual path. The gravel stones are in majority. There is only one Kohinoor diamond, which is valuable. The fraud Gurus shows that flowery path which is “*Amruta Visham*” i.e., it looks like nectar but it is actually the poison. The Sadguru shows the thorny path, which is “*Visha Amrutam*” i.e., it looks like poison but it is actually the nectar. The Gita says the same (*Yat tat agre viṣamiva*).

55. Do the scriptures preach silence and control or prayers and expression?

[On one hand scriptures preach the prayers by words and on the other hand the scripture advises silence (Mounam). On the one hand scripture preaches devotion which is the mental expression. On the other hand the scripture preaches the control of mind without any expression. How do You correlate these opposite concepts in Sadhana?]

Swami replied: In the first stage, a servant is sitting and singing on the owner without doing any work. He is asking the remuneration for his song from the owner. The owner refuses remuneration because the singer has already got happiness by singing and that happiness itself is the remuneration. One cannot get two remunerations for single work even if you treat the singing as a work. In the second stage, the servant is doing work and is also singing. The owner will pay for his work only but not for the song. The servant is singing while he is doing the work in order to get happiness to forget the tiredness in the work. Therefore, here also only the work is remunerated but not the song. In the third stage, the servant is advised to stop singing because his energy is wasted in the song. If he works without singing all his energy can be concentrated in the work and the servant will get more remuneration. In this third stage, it is only an advice but the servant is not blamed for singing. Singing is not wrong at all. But singing has no remuneration.

Similarly, in the first stage people pray and express devotion without proving their love in action. In this stage the people are getting the peace and bliss by the prayers and expression of devotion. They cannot charge the Lord again for their prayers and devotion. In the second stage people participate in the mission of the Lord by sacrificing the work and the fruit of the work. While working for the Lord, they pray and sing devotional songs, which give them peace and happiness. Their prayers and songs are not wrong at all. But they will get the fruit from the Lord for their work

only and not for their prayers (words) and for their devotion (mind). In the third stage, they are advised to stop the prayers and expression of devotion by practicing silence and control of mind. The reason for this is that they can store their energy, which is wasted in prayers, and devotion and which cannot bring any fruit from the Lord. The energy wasted in these two channels can be diverted to the work only and more work can be done so that they can get a better fruit from the Lord. Of course, they should not expect any fruit for their work. Then only the Lord is pleased and will give the real fruit. But if they concentrate all their energy in the work only, they can get a better real fruit from the Lord though they do not aspire for any fruit. Please note that we are not finding fault with the prayers and devotion. We are only saying that you are wasting your energy in those two channels, which cannot bring any fruit from the Lord. If you control those two channels, better fruit is given to you. If you need relaxation by prayers and devotion, you will be in the second stage.

Therefore, there is no contradiction because in the third stage it is only an advice in the light of Yoga. Yoga means concentration of the entire energy in one channel that is useful. The root word of Yoga is “*Yuj*”, which means to unite the dissipated streams of energy in various useless channels and concentrate the whole energy as a single stream in the useful channel.

The third stage is the highest stage. Hanuman never uttered prayers and never expressed devotional feelings on the Lord as per the Valmiki Ramayana, which is the only authority. Hanuman concentrated all His energy in the work of Lord Rama. Lord Rama also never expressed His love through words or feelings on Hanuman. He also gave silently the highest real fruit to Hanuman, which is the post of future creator (Brahma). The Veda says “*Yato vāco nivartante aprāpya manasā saha*”. This means that the words and mind cannot touch the Lord and will return back to you only. He will never hear your prayers and will never observe your expression of devotional feelings. The reason is that they are giving you the immediate fruit, which is peace, happiness and satisfaction. It is like a self-employment scheme. Since the fruit is immediate and automatic, the Lord need not pay any attention. But when you work for Him by sacrifice, you are not getting the peace, happiness and satisfaction. When you offer the sweet to the Lord you are suffering with hunger though you may feel it as happiness. But the Lord is not a sadist. He will pay His attention to you and will give you the real fruit. Therefore, in this highest stage silence and control of mind are recommended by the Gita also (*Maunam ātma vinigrahaḥ*). In the second stage, by prayers and devotion, you are eating the sweet. Why should the Lord pay attention for that because you are

getting the enjoyment in eating the sweet? Shall He give you the cost of the sweet to you for your eating? When you give the sweet to Him without aspiring for its cost, the Lord will be pleased for your sacrifice, which alone can prove your real love on Him and then reward you with real infinite fruit at the appropriate time and place. He will delay in giving the fruit since He wants to see you whether you have sacrificed the fruit expecting something in return. If you have sacrificed the sweet in terms of business, you will come out with your real color in the time of delay done by the Lord. The Lord is the topmost genius.

56. Shall we leave our families or leave the love on the families?

Swami replied: Love is nectar created by the Lord and therefore should not be destroyed. The family is a bottle in which this nectar is present. The Lord is another bottle. You need not destroy the first bottle or you need not throw the nectar. You have to simply transfer the nectar from the first bottle to the second bottle. Therefore, you neither leave the family nor destroy the love on your family. You are going in a car towards Madras, which is in the opposite direction to Delhi. Your goal is Delhi. You need not scold the car that takes you to Madras. The car is in your control. You can divert the car towards Delhi. The car will take you to Delhi with the same speed. Similarly, the love is dragging you towards your family. The love is in your control. You divert the love towards the Lord and then it will drag you towards the Lord with the same speed. But this love should not be confined to words and feelings only. You are not showing such love to your children. Therefore, do not show such love to the Lord also. As you show your love in action, you can show the same love to the Lord also. Therefore, as you are controlling your words and mind before your children, you can also control your words and mind before the Lord. Similarly, you are not wearing silk clothes, garlands and applying sacred ash on your forehead for the sake of your children. Why should you put all this drama dress before the Lord also?

57. In the Bible Jesus told “First will be last and last will be first”. Please explain this?

Swami replied:- The people who are treated as great devotees and scholars by their sacrifice of words and feelings and by their dramatic dress of devotion, in the eyes of world stand in the first position but such people are pushed to the last position by the Lord. The people who do not express their love in words and mind and do not expose themselves with dramatic dress of devotion and those who sacrifice practically stand in the last position in the eyes of the world. But the Lord will push such people to the

first position. A gravel stone covered by a glittering paper and a diamond covered by the dust are given first and last positions by the world. But the Lord reverses these positions.

58. What about the knowledge gained by us through discussions on Shastras?

Swami replied: If the scholars spend all their time in discussions only without the practical sacrifice there is no use. The intelligence and logic also cannot touch the Lord as said in the Gita and the Veda (*Yo buddheḥ parataḥ, Na medhayā, and naiṣā tarkeṇa*). You are not discussing about your children constantly by such logic. Then why are you spending so much time on the discussions about the Lord? Shankara told that excess of logic should be avoided (*Dustarkāṭ suviramyatām*). But the discussions and logic can be used to attain the knowledge of the Lord and the path following the Vedas as told by Shankara (*Śrutimataḥ tarko'nu sandhīyatām*). At the same time, sage Vyasa wants about constant logic in His Brahmasutra “*Tarkāpratiṣṭhānāt*”. Therefore, one should concentrate all the energy dissipated through words; mind and intelligence in the action like Hanuman.

59. People are reluctant to follow Your preaching, though it is the truth. Why?

Swami replied: Such people are incapable of doing the practical sacrifice. But they want to reach the Lord. Therefore, the Lord give that the flowery path will take you to the Lord and the thorny path will take you to Hell. They were also preached by the fraud Gurus in such way only because such preaching was very convenient to them. These people have also rewarded those false Gurus since their preaching was very much convenient to them. Such people are controlled by their love to their families and greediness. The Gita says not to touch such people (*Nigrahaḥ kiṃ kariṣyati, Krutnavit na vicālayet*). If you throw a stone on the mud, it will jump and fall on your face. They are travelling in the flowery path with sweet dreams that they are going to the Lord. Let them be happy in their sweet dreams because at the end of the path they are going to the Hell. Let them be happy at least in the path. When you reach the end then only the truth is realized.

60. Do the Vedas recommend doing work or not?

[“Na karmanaa” says that you should not do work. “Kurvanneveha” says that you should constantly work. How do You co-relate these two in Veda?]

Swami replied: If you bring the third Vedic statement “*Dhanena Tyāgena*”, those two can be co-related. You must do the work and sacrifice the fruit of the work to the mission of the Lord. You should not do the selfish work since you are enjoying the fruit of such work with your family.

Of course, the Lord allows enjoyment of the fruit of work to a minimum level but you should not stop the work after earning your minimum requirement. You should constantly work and earn and sacrifice the fruit of your work to the Lord (*Tyaktena Bhun̄jīdhāh, Śarīra yātrā'pi ca te*).

61. How can there be a competition between the Lord, who is either formless or in statues, and our children?

[The Lord is either formless or in the form of statues. The children are living human beings. How can there be a competition between the Lord and the children?]

Swami replied: The people who are unable to sacrifice practically to the Lord want to take such excuse. They also say that there is no need for the Lord to accept such sacrifice. They do not agree the human form of the Lord, since they want to escape from the practical sacrifice. The Lord in human form came to 'Saktuprastha' and tested him in practical sacrifice. The Lord comes in human form as per the four 'Mahavakyas' of the four Vedas and the Gita to test your sacrifice. The father asks his child for a chocolate, which was purchased by the father himself. He wants to test the mentality of the child and he is not for that chocolate. Similarly, the entire universe is His money only. There is no difficulty for the Lord to come in the human form. The difficulty lies only in your practical sacrifice. To cover your love for family and greediness, you are rejecting the human form of the Lord and you are accepting only the statues and photos of the Lord. At the same time, you want to get all the benefits and protection from the Lord in this world by acting the love in words, mind, dramatic dress etc. You are offering the food to the statue but you are eating the entire food. You are putting all the jewels to the Goddess on Friday and you are removing those jewels on Saturday. Therefore, you are acting as if you are sacrificing practically but you are not really doing this sacrifice. You think that the Lord can be cheated but the result of your cheating is not good, because the Lord is not pleased and He is furious. Everywhere in the Gita Krishna told about Him and this means that He is stressing on the human incarnation of the Lord but several fraud diamonds are also mixed with the true diamond. Poundraka Vasudeva, who got the Shanka and Chakra from Narayana through penance also, claimed that he was Lord Narayana. Narayana means abode of true and infinite knowledge, which is called '*prajñānam*'. Nobody else can preach such special knowledge. Sage Vyasa says that the human incarnation of the Lord preaches a special knowledge and also uses the superpowers to the deserving devotees. You have to recognize the human incarnation of the Lord without which all the spiritual efforts go waste. Hanuman recognized Rama, who is the human incarnation

of the Lord. He could serve Rama very conveniently since the Lord is in the human form.

62. Why there is difference in the preaching of various Gurus?

Swami replied: The first reason is that the preaching of a Sadguru differs from the preaching of a false Guru. The Sadguru shows the true path, which is full of thorns. The false Guru shows the flowery path. Therefore, there is difference. You must choose the Sadguru by knowing the characteristics of a Sadguru from the Vedas. The special knowledge that liberates love and bliss in your heart, which no one else can preach, is the main characteristic of the Lord in the human form (Sadguru). He also does miracles only whenever there is necessity but not as exhibition. Like this one can recognize Sadguru who is the Lord in human form. Some times there may be different human forms of Sadguru existing in the same time to preach different people existing at different levels. One Sadguru may be preaching some person and accidentally you must have gone there and heard His preaching. That person is in different level compared to your level, in such case the preaching of that Sadguru will not suit to your level. You must catch Sadguru who suits to your level. The Sadguru whom you caught will preach you according to your level. Then you may think that there may be difference between the two Sadgurus but you are not realizing that the two Sadgurus taught at two different levels. Therefore, you must eliminate the fraud Guru and choose the Sadguru who suits to your level. You must stick to that Sadguru of your level, so that you will not get any confusion in the preaching of various Sadgurus.

63. How many types of people are existing in this world, which are dealt by God?

Swami replied: There are five types of people in this world dealt by God.

The first type of people have real love towards God and sacrifice practically to God. The Lord rewards them with infinite and real fruit.

The second type of people sacrifice practically but want to achieve ten times more. Such people are businessmen. They invest little and aspire for more profit. The Lord returns back whatever such people sacrificed. The Lord also gives the extra expected by them but that extra is from their account only. The good result of a good deed to be enjoyed in the future birth is drawn back with reduced value and is given as the extra, which was aspired by the people. All this process takes place without the knowledge of the people.

The third type of the people sacrifice words by prayers and feelings through devotion without any practical sacrifice. Such people are in the

path of a prostitute who also sacrifices sweet words and sweet feelings to extract something practically from a person. The Lord fulfills their aspiration by drawing the good result of their good deed from their future birth.

The fourth type of people are atheists. They enjoying the world created by the Lord and abuse the Lord. The Lord will keep silent towards them in this world. The Lord uses the atheists to test His devotees. He will observe whether such atheists can affect His devotee. Later on, the atheist will be severely punished by the Lord.

The fifth type of people neither recognizes nor abuses the Lord. They simply enjoy the world without bothering about the Lord. The Lord will throw such people into the births of animals, birds, worms etc. In such births one can enjoy the world without worrying about the Lord.

64. Why Lord Datta is becoming famous in these days?

Swami replied: In the previous ages, the people were with high spiritual standard. There was no much need of preaching the divine knowledge. Even if there was a small necessity, the servants and disciples of Lord Datta used to come as human incarnation. They could solve the minor problems and used to leave the world. But today the situation is completely different. The spiritual standard has fallen. Generally, when the standard falls the people become ignorant. It is easy to teach the ignorant person and a scholar. Therefore, in the present situation, if the people were simply ignorant, it would have been very easy to preach them.

But today the spiritual standard is less and the people have become very very intelligent. The meaning of the Veda is twisted to suit their convenience. At the same time, they want the highest result. For Ex.: The Gita says that the fruit of the work should be sacrificed (*Karmajam buddhi yuktā hi phalam tyaktvā*) and says further that if one sacrifices the desire for the fruit of the work, he can easily sacrifice the fruit of the work. The reason for not sacrificing the fruit of the work was found to be the one desiring for the fruit of the work. Therefore, desire for the fruit of the work is to be sacrificed so that one can sacrifice the fruit of the work easily. But the people have taken the essence of the Gita as the sacrifice of the desire of the fruit of the work and not the sacrifice of the fruit of the work. Thus, the Gita is misinterpreted and the sacrifice of fruit of work is buried because it is not convenient due to their love on their families and greediness. One sacrifices the desire for the fruit of the work and enjoys the fruit of the work. He says that he will get salvation because he followed the Gita.

Similarly, the Veda says that one can attain the salvation by the sacrifice of money (*Dhanena tyāgena*). But people have introduced the work ‘*na*’ which means no before the word ‘*Dhanena*’. The Veda is twisted and a wrong meaning is extracted like this: One cannot attain the Lord by earning, enjoying and sacrifice of money. This led to the inaction. People have become lazy and do not work to earn the money. They started depending on others claiming themselves as saints. Like this real meaning of the Veda was twisted and a wrong path was established. People have become very talented in creating such twisted meanings. Thus, in Kaliyuga people are not ignorant, but they have become over intelligent. The development of science also made them to analyze the spiritual concepts with opposing tendency. Scientists have become atheists forgetting that science is also a divine knowledge given by the Lord, called as ‘Pravrutti’. Under such circumstances nobody else than the Lord Datta can clear the situation. The ‘Sadguru’ Himself has to come down who is the Lord in the human form. This is the reason why Lord Datta Himself started coming down to this world in human form in the present age.

65. Why should we attain homogeneity in action, words and mind when it is not practicable in this world?

[You are advising homogeneity in action, words and mind. But in this world it is not possible to live with such homogeneity. What is the solution?]

Swami replied: I advised homogeneity before the Lord in the spiritual effort. I never told that you should be homogeneous in this world. Lord Krishna told Dharma Raja to tell a lie in order to kill Dronacharya. Lord Krishna tells in that context, that one should cheat the cheaters in the world. Lord Krishna says “*If you go into the world of Maya without Maya, you will be killed as a soldier who goes to the war without armor on the body*”. When you are associating with Maya for the sake of the world for a long time, the Maya enters your nature. You are showing the same Maya before the Lord. You are treating the Lord as an outsider and also as a cheater. He never cheated you. He gave you this human birth even though your file of karma recommends the birth of animals. He gave the longevity, health and wealth and protected you several times in your life. Why should you cheat Him? You are not cheating your family members. Can’t you equalize the Lord at least with your family members? If Maya affects you continuously, why are you not showing the Maya in the case of your family members also? Then the Lord can excuse you because you are showing Maya everywhere. This means that you are not treating the Lord equal to your family members. You are offering the food to Him with your hand and eating. You are putting your jewels on the statue of the Lord and taking

them away by next day. The statue is in your house. Why don't you keep the jewels on the statue forever? The wealth is in your house only. Is it proper to take out the wealth that is donated to the Lord? When you are donating even to a human being, you are not taking back. You are not considering that statue equal to even an ordinary human being. You say that the statue is not inert object and is the living Lord in your eyes. If it is not statue and is the living Lord, why are you doing such tricks? While giving jewels to the statue, the statue is the living Lord according to you. But when you take away the jewels you are treating it as an inert statue. If the statue is alive, why is it not eating your food? Why is it not talking with you?

You will not accept the human form of the Lord because if you offer the food He will eat. If you give jewels to Him, He will wear and will not return to you. On one side you say the statue is not inert. But on the other hand, your practical behavior proves that the statue is inert. You are fooling the Lord. You are showing false love on Him. You want to impress Him so that He feels that you have real love on Him and then get all your desires fulfilled. You show a drop of real love, which you are showing to your children. You are giving a pot of cow milk to your children. At least give one spoon of the cow milk to the Lord. If you can't give even that spoon of cow milk, keep quiet. The Lord is not begging you for the cow milk. If you cannot please the Lord, keep silent. He will not be furious with you. Don't show false love and fool Him to get the boons. If you can't give even a drop of cow milk, keep quiet. But don't give a pot of donkey milk, which is false love, and make the Lord furious. It is not wrong if you cannot please the Lord but it is the greatest sin if you fool Him by false love and try to get the benefit from Him. Without the practical sacrifice that proves the real love, all your traditional activities and dramatic dress like silk cloth, sacred ash on the forehead and garlands of beads are only the means of cheating and fooling the Lord. You can fool a human being who is ignorant or having little knowledge. But the Lord is omniscient. Knowing this you are trying to fool Him!! Are you not the biggest fool before Him? Therefore, have the shield of Maya when you enter the world but when you come to the Lord remove the shield of Maya. Even if you treat the Lord as the statue in your prayer room, stop all these traditional foolish activities and be real. Since the statue cannot eat the food, don't offer the food. Since the statue is not having life, don't put flowers, don't lit the oil lamp when the light is present, don't burn the fume sticks and camphor, don't break the coconut etc. You see the beauty of the Lord in the statue or photo and fix your eyes. Develop attraction and love. Remember His qualities.

If there is darkness, lit the lamp. To remove the darkness, only oil lamp is not needed. The alternative electric light is there. Avoid the oil lamp in order to avoid the pollution. If you want good smell, burn the fume stick. Burning the camphor has no use and moreover it causes pollution. To satisfy your vision you can decorate the statue with flowers. Whatever you do, you do for your self-satisfaction, which is the fruit for all your actions. You can offer the food to the statue, but it is for your satisfaction only and don't expect any extra fruit from the Lord. You can break the coconut before the Lord and offer the broken pieces of coconut to the Lord. But you are eating the coconut. Don't ask the Lord for any fruit for breaking the coconut. Therefore, you can do all these things before statues and photos with a divine feeling as if you are offering to the Lord. Your feeling is definitely better than the feeling of an atheist. ***But what I say is that by such feelings you have attained peace, satisfaction and happiness in your mind. Please do not ask anything from the Lord because your sacrifice is not a real practical sacrifice.*** It is only the sacrifice of your words and feelings. This is not wrong as far as you don't ask for any fruit for such actions. Once you ask the fruit from the Lord for such sacrifice of words and feelings, all those rituals become fooling the Lord. I am not against the rituals but I am against you if you say that you have practically sacrificed to the Lord through those rituals and if you ask for some real fruit from the Lord. By all these things you have obtained peace and happiness in your heart. Very good! Be satisfied with that fruit. Don't boast that you have sacrificed something to the Lord and therefore don't expect any fruit from the Lord. If you say that you have sacrificed to the Lord by these rituals, which are only sacrifice of words and feelings, you are the biggest actor and all your rituals are the dramatic actions. If you want to sacrifice really to the Lord, search for the human form of the Lord, with the help of the Veda and do any little sacrifice, whatever you can. In such sacrifice if you aspire anything in return, you will get the fruit, which is just equal to your sacrifice. If you sacrifice one rupee, He will give you one chocolate. If you sacrifice two rupees, He will give you two chocolates. Let the business be justified. Don't expect ten chocolates for one rupee. But if you are not aspiring any fruit for your sacrifice, which is the real love similar to the real love shown to your children, then the Lord will give you infinite real fruit in a proper place at the appropriate time. Since you are not aspiring for the fruit, you leave the right place and right time to the decision of the Lord.

People are not accepting the human form of Lord due to jealousy and egoism. They are sacrificing the fruit of their work to the statues in the temples. But who is taking that money? A committee of devotees is taking

that money and is spending that money. Therefore, you have donated money to the human beings only, even though it appears as if you are donating to the statue. All that is a drama. If you analyze the drama you will understand the truth. Don't you think that a great devotee or a spiritual leader is better than that committee? Don't you think that the actual Lord in Human form is better than that spiritual leader also? A committee of devotees is spending the money offered by you within the purview of their divine knowledge. According to the level of their divine knowledge they will spend the money to construct a compound wall or to feed every fellow who visits the temple without discrimination. Therefore, your money is wasted. Instead of that when you offer the Guru Dakshina to a great spiritual leader or a great devotee, he will spend it for a real purpose like propagation of divine knowledge and devotion of the Lord. If you are fortunate to get the human form of the Lord, you can just forget about your Guru Dakshina because even the world is not greater than Him. In whatever manner He may use, you must forget about that. To get the grace of the Lord is more important than the social service to the world because the Lord alone can save you and not the world. Therefore, give Guru Dakshina to the human form of the Lord and forget about it. This should be your first preference. When people offered Guru Dakshina to Sai, they never verified Him about how He spent that Guru Dakshina. He was spending that secretly. He was testing the faith of the devotee in Him while submitting the Guru Dakshina. Even though an income tax officer was appointed to verify the expenditure of Sai, he failed even after observing Sai for one month. You can recognize the Lord in human form with the help of the Veda because the Lord will have special knowledge and all the superpowers. If He is not available, your second choice must be the spiritual leader because he may be either partial incarnation of the Lord or a direct servant of the Lord. Such people will definitely serve the world in the best way. A managing committee of devotees who are only just human beings cannot utilize your fund in the best way. They waste the money due to their ignorance. Therefore, never opt for this third choice. You need not blame the committee of devotees also because the limit of their knowledge is only to that extent.

66. What do You mean by self-analysis?

Swami replied: You cannot analyze yourself. Only Sadguru can analyze and show your internal self. You cannot see the condition of your internal organs. Only a doctor can take the x-ray photo and will show to you. Then only you can understand your own internal system. Therefore,

self-analysis does not mean the analysis of yourself by yourself. It means the analysis of yourself with the help of the Sadguru.

67. What do You mean by Vairaagyam, Saayujyam and Kaivalyam?

Swami replied: When you cut all your bonds of love on all the things and on all the people in this world, it is called 'Vairaagyam'. But this stage is not sufficient. The reason for this stage should be the love formed on the Lord. Due to this new bond on the Lord, all the old bonds must be cut. If the new bond does not exist and simply the old bonds are cut, that is only salvation. A stone is also having salvation because it does not have any bond on anything or anybody in this world. If one leaves the family and the house by taking Samnyaasa, all that is a waste, if he has not taken the Samnyaasa for the sake of the Lord. The new bond with the Lord (Bhakti) should be the reason for the detachment from all the other bonds (Vairaagyam). Only Vairaagyam is useless without Bhakti. If Bhakti is achieved, Vairaagyam is automatic. There is no need of any effort for attaining the Vairaagyam. If you have tasted the divine nectar (Amrutam), you will automatically discard the other drinks. Without tasting the divine nectar, you cannot leave the drinks. Even if you leave the drinks without tasting the divine nectar, you will go to the drinks after some time with very high vigor. Therefore, Vairaagyam without Bhakti is not only waste but is also impossible. Just see this example. A young man loved a girl for the past one month. The parents are not agreeing for the marriage. But the young man cuts all his bonds, which were developed, with his parents for the past twenty-five years due to this one-month-old new bond! The million births old bonds are cut by a single new bond developed with the Lord in human form in this birth. Swami Vivekananda could cut all the family bonds for the sake of the divine work of His Sadguru (Rama Krishna Paramahansa). Similarly, Gopikas could cut all the family bonds for the sake of the Lord in human form (Krishna). A small atom bomb can destroy huge mountains. Narada wrote that one should love the Lord as a lover loves his or her darling (*Jāravacca*). He also gave the example of Gopikas in the next Sutra (*Yathā vraja gopikānām*). Such love involves the practical sacrifice. The lover is leaving his or her parents practically to go along with his or her darling. Even if the parents threaten stating that they will not give the property if he/she marries his/her lover, the boy or the girl is prepared to leave all the property for the sake of his or her lover. When the parents manage to kill him or her, she or he is committing suicide. Therefore, for the sake of the lover one can cut all the family bonds, bond with wealth and money and even the bond with the life. When you can do these things in the

case of the lover, how can I believe that they are impossible things in the case of the Lord? This means that you don't have that much real love on the Lord. Holy Jesus told that one should cut the bond even with his life for the sake of the Lord. If something is impossible, that should be impossible everywhere. The new love is called '*Saayujyam*' and '*Kaivalyam*'. Saayujyam means becoming close to the Lord. Kaivalyam means becoming one with the Lord. Kaivalyam does not mean merging in the Lord physically. Whatever the devotee says, the Lord will say the same. Whatever the devotee wishes the Lord wishes the same. This is vice-versa also. Such oneness is called Kaivalyam.

68. What are the preaching of Kapila, who is the incarnation of Lord Vishnu?

Swami replied: In the third chapter of Bhagavatam (Skanda), Kapila the incarnation of Lord Vishnu says the following points to His mother 'Devahuuti'. In the same chapter it is stated that Lord Vishnu was born as Kapila to Devahuti. The points of Kapila are

Other works do not attract My devotees, who are engaged in My practical service, though the other works are fulfilling their desires. A devotee should not be indulged in worshipping the statues, which represent Me... If a devotee neglects Me (the human form of the Lord) and worships the statues, he is the biggest fool... If any person burns the food and ghee in the physical fire in the name of Yajna, he is also the biggest fool... Living beings are better than the inert statues. Among the living beings, My devotee who serve Me only leaving every thing and every body is the best. The Lord will come in the human form (Jiiva). If a devotee worships Him through Yoga (Karma Yoga which means the service as per the Gita i.e., *Karma yogena yoginām*), such a devotee will reach the Lord.

All these points are in the preaching of Lord Kapila, when He preaches Bhakti Yoga.

69. Was Lord Shiva justified in killing Yama?

[It is said that Lord Shiva killed Yama Dharma Raja who was doing his duty by taking the life of Markandeya? Is this justified?]

Swami replied: When the story of Markandeya is read, it looks as if Lord Shiva was conquered by His anger and killed Yama who is the officer on his duty. Lord Shiva killed Yama because His devotee was affected. This breaks the rule of Karma, which was established by the Lord Himself. **Latter** on when all the angels prayed, Lord Shiva realized His mistake and gave life to Yama. This story tarnishes the divine personality of the Lord. It looks as if the Lord acted in haste and anger. **Latter** on when some other person who is wise advised the Lord, the Lord rectified His mistake. The

background of this story is not linked. Actually, Yama gave the life to Satyavaan when his wife Savitri praised him. Then Yama violated his duty. But when Markandeya is praising Lord Shiva, Yama insisted about his duty. Therefore, Lord Shiva taught a lesson. If Yama was impartial in the case of Savitri, the Lord would have not interfered in the duty of Yama. When the background is realized the divine personality of Lord Shiva was very much enlightened. Only to teach Yama, Lord Shiva gave Markandeya as the son to Mrukandu. Markandeya was the incarnation of radiation of Lord Shiva. The story of Markandeya was created by Lord Shiva only to teach Yama.

70. Was Rama unjust to Sita?

[In Valmiki Ramayana, after the war Rama asks Sita to marry Bharata or Vibhishana and become the queen. Rama also left Sita when some fellow talked that Sita was characterless. Is this justified on the part of Lord Rama?]

Swami replied: You people can never understand the Lord. You are viewing Lord Rama as an ordinary human being. You are prejudiced because you are a lady and you are sympathizing Sita. But if you carefully analyze, Rama showed favor to Sita in these two incidents. If you read the Sundarakanda of the same Valmiki Ramayana, Sita says like this “Oh! Rama! You will go to Ayodhya and you will marry several ladies since you are the king. But I will die here in your memory” (*Piturnideśam...*). Sita committed sin by abusing the Lord in words. That sin was washed away by Rama by talking like that. In the Aranya Kanda when the Lord Rama killed the golden deer, the demon Mariicha cries for help. Then Sita scolded Lakshmana as a characterless person attracted **by** her. Abusing the devotee (*Bhāgavata apacāra*) is a greater sin than abusing the Lord (*Bhagavat apacāra*). Therefore, a similar blame on Sita was thrown by the washerman and Sita was punished for that blame. This happened by the will of the Lord. Since Sita was punished here itself, she could go directly to Vaikuntha without going to hell. Sita was the incarnation of Maha Lakshmi and so it will not look proper if she goes to hell. Rama cleared the file here itself, so that she can go to Vaikuntha directly.

71. How can every religion say that if you do not worship their God, you will go to hell?

[Every Religion says that if you don't worship their God, one will go to the hell. Then how to satisfy all the Religions?]

Swami replied: Christians say that if people do not worship Jesus, they will go to the hell, which is the everlasting fire. Hindus (Vaishnavas) say that if one does not worship Narayana, one goes to hell. I will ask one question. Till Vasco-da-gama invented India, no Christian literature

reached India. Therefore, the ancestors of Hindus were not aware of Jesus. Then for no fault of them how could they go to the hell? The Lord gave His message to a small country at that time. Since the Lord is impartial, He should have given the same messages to all the countries in this world. But He did not do the same. This means you are forcing God to become partial. The same logic applies to Hindus also because when Narayana gave the Gita in India, the foreign countries were not blessed by such preaching. Only after the visit of Vasco-da-gama, the translation of the Gita reached the foreign countries. Therefore, the ancestors of foreigners cannot be blamed when they did not receive the Gita. For this there is no solution except one solution. The only one solution is that the same Lord came to different countries to give the same divine message in different languages in different countries. This is the best solution and brings the unity of religions.

72. Can we use all the Religions in our spiritual effort?

Swami replied: Think that you are the universal human being and not a Hindu or a Christian or a Muslim. You belong to all the Religions, which are the same syllabus in different languages. The same Lord appeared in different forms. Every Religion has a Gem. Use all the Gems in your spiritual life. Are you not using the Muslim petrol, scientific technology of Christians and analytical brain of Hindus in your materialistic life? Similarly, you can use the merit of each Religion. Suppose paddy is grown in one part, pulses are grown in another part and vegetables are grown in some other part of the country. The department of civil supplies is moving rice, pulses and vegetables throughout the country so that every person in the country has rice, pulses and vegetable curry in his meal plate. Such a meal only can give the full satisfaction to everybody. Muslims are famous in regularity, discipline and firmness in the faith of the Lord. Even if it is not a holiday and even if it is working time and even in the journey, they will pray the Lord. Hindus worship the Lord in the leisure time and Christians worship the Lord on a holiday. Similarly, the love of Christians is a Gem. They love even their enemies and give funds to the spiritual centers of other Religions also. In Hindus tolerance is the Gem. They worship different forms of the same Lord. Therefore, have firm faith and discipline like a Muslim. Show love even to your enemies like a Christian. Worship the different forms of the same Lord of all the Religions in the same manner like a Hindu. All these merits are like rivers merging in the ocean of spiritualism. Be a sea fish. Don't be a stagnant river fish. All the

Religions in the advanced stage mix and become one and the same in the spiritual ocean.

73. How do You justify the caste system in Hinduism?

Swami replied: The Gita says that the caste is due to qualities and profession (*Guṇa karma vibhāgaśah*). Qualities were always respected. Rama and Krishna were non-Brahmins. The Brahmin priests wash the statues of Rama and Krishna and swallow it as sacred water. In Bhagavatam it is written that Suuta, who belongs to a low caste, was made Brahma in the sacrifice. Ravana was a Brahmin but was condemned. Every human being is 'Shudra' by birth and can become Brahmin by practicing the true meaning of the Vedas (*Janmanā jāyate*). Brahmana means he who knows Brahman. Brahman also means the Veda in Sanskrit. Every caste contains good people as well as bad people. Shabari and Kannappa belong to the family of untouchables. Nobody is untouchable by birth. In the Veda only four castes were mentioned. How this fifth caste came into existence? All the bad people in the four castes were expelled from the village just like a bad student is expelled from the school. Thus, untouchability is due to the qualities and deeds but not by birth. Brahmins are worshipping the photos of Shabari and Kannappa in their prayer rooms.

74. Why the mind is not fixed permanently on the Lord?

Swami replied: You are taking a tablet for the cold and you are drinking the ice water throughout the day. The tablet can control the cold temporarily for an hour. But by next day your cold is in the original state due to the ice water. What is the use of the medicine without following the restriction on the food and drinks (Pathyam)? Similarly, you are taking the divine knowledge in the discussions with the Sadguru but you are entering immediately into the family affairs. By the time you come to Sadguru you are again in the original state. Therefore, you must try for the devotion (Bhakti) and also practice the detachment from the family (Vairaagyam) simultaneously.

75. Christianity says that there is no rebirth. Hinduism mentions it. Please explain?

Swami replied: This human birth is given to you not according to your file because your file recommends the birth of animals to you. The Lord has given one chance to you to see whether you can please Him by your practice. If He decides that you will not change even if the rebirth is given, He will throw you into the everlasting fire which is nothing but the continuous cycle of births of animals, worms etc. Most of the cases come under this category only. But if the Lord gets a ray of hope about you, He

may grant the human birth again because the Lord is not bound by any rule and He is Omnipotent. Therefore, Christianity refers to the majority of human beings by stating about the final judgement. Hinduism speaks about the minority of human beings who have the possibility of the next human birth.

76. What is the essence of the Vishwarupam showed by Shri Vasudeva?

Swami replied: You must understand the spiritual essence of Vishwarupam in which the entire world became the body of Lord Krishna. This means that when you are not biased about a particular place or time or a limited number of persons called family, you are having the same attachment to every place, every minute and every human being in the world. When you go to office, you are anxious to come back to your house because your mind is limited to your house only. When you leave your town and go to another town you are anxious to come back to your town. You are thinking about the Lord on a particular Holy day. When all the illusions about place, time and a particular human being disappear and when you treat all the places, all the days and all the human beings as equal, you are also Vishwarupa. Unless this is achieved you cannot get the power of the Lord. If you see Lord Krishna, He killed His own uncle (Kamsa) and got killed His own nephew (Abhimanyu). He gave life to the son of Saandiipani and gave entire wealth to Sudama. Sandeepani and Sudama do not belong even to the caste of Lord Krishna. Krishna was Narayana and Narayana is Shiva. The only son of Narayana was Manmadha who was burnt by Shiva. This means that the same Narayana in another dress called Shiva burnt His own son. But if you see Arjuna, he was not fighting with his relatives. The same Arjuna fought with several kings when the Rajasuyya Sacrifice was performed. Therefore, Arjuna had the illusion of his relatives and outsiders. Thus, when you can get even a little behavior of Lord Krishna in your practical life, you can become a part of Lord Krishna. Without such practice what is the use of meditating upon Lord Krishna with mind and chanting so many hymns on Lord Krishna.

You can get the grace of the Lord by sacrifice of work (Karma Samnyaasa) and sacrifice the fruit of work (Karma Phala Tyaaga) only. You can get and eat a sweet in the hotel either by payment (Karma Phala Tyaaga) or working in the hotel for some time (Karma Samnyaasa). Except these two ways, you cannot eat the sweet by meditating upon the sweet or by chanting prayers on the sweet. This is the real essence of Vishwarupam.

77. What is the difference between the Lord in human form and a demon in the human form?

Swami replied: The Lord in human form will not exhibit His superpowers frequently. This nature is a modification of His own power called Maya. Whenever a miracle is performed, He is violating the rules of nature, which is the insult of nature and in turn it is the insult of Maayaa and which means He is insulted. This is the reason why He is reluctant of exhibiting the superpowers frequently. Unless there is an emergency and no other alternative, He will not exhibit the superpower. But a demon in the human form exhibits the miracles frequently because he is not the Lord having the power Maya and so he is not insulted. He wants fame from the public due to egoism.

78. Can't we explain this world as a modification of energy in various forms as per science?

Swami replied:- When the energy is condensed, you say the fundamental particles of matter like neutrons, protons and electrons result. These particles differ in their weights due to the difference in the quantities of energy. A crystal of sugar and a particle of sugar differ in weights but they have the same quality like sweet taste. Now you say that different atoms with different qualities (properties) result due to different arrangements of these fundamental particles. Suppose we have different arrangements of the crystals and particles of sugar; will these different arrangements produce different qualities? Can you say that one type of arrangement will give sweet taste and another type of arrangement will give soar taste? Therefore, the different arrangements of the fundamental particles which are quantitatively different condensed items of the same energy, cannot produce different properties (qualities). The different arrangements of crystals and small particles, which are quantitatively different condensed items of the same sugar, cannot produce different tastes. *Therefore, you cannot explain the difference in the qualities of substances based on different arrangements of the fundamental particles in different atoms.* The atoms may differ in their weights due to the difference in the number of fundamental particles but cannot produce different qualities. Even the bonds between the atoms in different substances are also made of the same energy. The solution for this question lies in accepting the Lord. Due to the wish of the Lord different arrangements of quantitatively different fundamental particles, produced different qualities. *Therefore, the reason for different qualities can be only the different wishes of the Lord and the reason cannot be the different arrangements of the fundamental particles.* Therefore, you

cannot explain the various qualities of various substances based on the single item called energy. The Veda says the same (*Ekohaṃ bahu syām*). Even the energy itself is the wish of the Lord. This theory is proved by the miracles shown by various human incarnations of the Lord and such miracles are the practical proof of the existence of the Lord and that this universe is just the wish of the Lord.

79. What concept do the statues of the Lord and the Divine Mother in the temple indicate?

[What is the knowledge indicated by the statue of the Lord and the statue of the divine mother in the temple?]

Swami replied: From the beginning the wife is in the control of the husband. The Veda says that the Lord is ‘Purusha’ (male). His power called as Maya is treated as His wife. The Veda says this (*Atha puruṣo ha vai, Puruṣa evedam, Parāsyā śaktiḥ, Indro māyābhiḥ*). The modification of Maayaa is the world. The Jivas (souls) are a part of the world. Therefore, Jivas are also modification of Maya. Such Jivas are the servants of the Lord. This world and Maayaa is called ‘Bhaaryaa’ (wife) that means who is maintained. The Lord is called as ‘Bhartaa’ that means the maintainer. Among the Jivas the males are also treated as the wives of the Lord and as ladies only, as said in the Veda (*Striyāḥ satīḥ puṃsa āhuḥ*). The male sages have become the female Gopikas. This world is called ‘Prakruti’ which is sub-divided into 1) Paraa Prakruti which is the life or consciousness or awareness, 2) Aparaa Prakruti which is inert matter. Prakruti is only the modification of Maayaa. Maayaa is associated with the Lord. Prakruti is also called as Maayaa because there is no difference between Maayaa and its modification. This is told in the Gita (*Māyām tu prakrutim*). The Lord and the world are mentioned as Purusha and Prakruti, both stand as husband and wife (*Prakrutim puruṣam caiva*). When the Lord comes as Purusha in human form, His devotees come as the servants of the Lord to participate in His work. Due to such souls the Lord is entertained. If you take the Lord as the universal Ishwara, then all the souls in this world are His servants to entertain Him. The Lord alone cannot enjoy as said in the Veda (*Ekāktī na ramate*). His power Maayaa is treated as His wife who is modified into the world to entertain Him. This Maayaa is awareness and is called as Paraa Shakti. Maayaa is in the form of several wishes. This Maayaa is converted into the inert five elements called as Aparaa Prakruti. This Maya (Paraa Shakti) entered some inert bodies in this world. Such Maayaa, which is present in any inert body, is called as Paraa Prakruti. The inert body is Aparaa prakruti. Any living being is the combination of Paraa Prakruti and Aparaa Prakruti. The Lord did not enter

any living being and therefore any living being is not the Lord. The Lord enters a particular living body present in the womb and when such living being is born, that is said to be the incarnation. Lord Krishna at the center is such incarnation and the Gopikas around are the living beings. Even Arjuna is a living being. Whenever the word Prakruti comes, it means both Paraa Prakruti and Aparaa Prakruti which are the two sub-divisions. In the Gita the Lord said “*Prakṛtiṃ svām*” which means that the Lord enters Prakruti. Therefore, the Lord entered both Paraa Prakruti and Aparaa Prakruti because the word Prakruti means both the sub-divisions. The Lord also said “*Ātma māyayā*”. This means the Lord enters the Prakruti with His Maayaa. The Veda says the same (*Tadevānu Prāviśat*). In this context the Veda says “*Sa idaṃ sarva masṛjata tat sṛṣṭvā*” which means that the Lord created this world and entered this world. The Lord enters a living body present in the womb. The living body consists of the five inert elements called Aparaa Prakruti and also life called Paraa Prakruti. Therefore, the living body is called as Prakruti. When Maya (Paraa Shakti) enters a non-living body, that body becomes a living being. Therefore, when the Lord enters the Prakruti, it means that the Lord enters a living body only which is the combination of both Paraa Prakruti and Aparaa Prakruti. Both these put together is called Prakruti. This means the Lord will never enter only Aparaa Prakruti, which is the inert body. The Veda says this (*Na tasya pratimā asti*). When the Lord enters Prakruti, such living being is called as the human incarnation. The Shiva Linga indicates the wave nature of life energy (Paraa Prakruti). The statue of Lord Vishnu indicates the matter, which is Aparaa Prakruti. Matter and energy are inter-convertible as per science. That means Shiva and Vishnu are inter-convertible forms as said “*Śivāya Viṣṇu rūpāya*”. Brahma is the Lord who enters both the Shiva and Vishnu who represent the life energy and the inert body. Then it becomes the human incarnation, which is given to the world called as ‘Datta’. This is the meaning of the three heads of Datta. Therefore, the statue of the Lord indicates the Purusha. The statue of the female indicates His power Maayaa, which is modified as Prakruti (world). The power and the world, entertain the Lord like a wife entertaining her husband. The male and female difference in the two statues is not the actual difference of male and female in the world. ***All the living beings including the inert world containing rivers, mountains etc., along with the power Maayaa is represented by the female statue.*** All the jivas are Prakruti and therefore female only. Due to this reason Meera asked Tulasi Das whether there is any male in the souls. Therefore, the female statue indicates the group of servants who entertain the Lord in Human form and the male statue indicates the Lord. Maayaa is like the

ocean on which the Lord is lying. A little of this water is modified into static ice vessels. Some of the vessels are again filled with the water of the sea. Such vessels filled with water are the living beings. The other ice vessels, which are not filled with water, are just the mountains, rivers etc. The water present in the ocean is Maayaa or Paraa Shakti. The same water that exists in the ice vessels as little quantities is called as Paraa Prakruti. First a little seawater is modified into ice vessels. Similarly, a little of Maayaa (Paraa Shakti) is modified into the inert five elements. You can consider the seawater as dynamic and the inert five elements as static ice. But the dynamism and static nature are not the difference between life and inert matter because even the inert light is dynamic. Therefore, you cannot say that the dynamic water is life and the static ice is the inert matter. Of course, *science says that the inert static matter is the condensed form of the inert dynamic energy*. Therefore, here the inert matter is produced from inert energy. But how the inert energy like light, heat etc., is produced from the life energy (Paraa Shakti)? The life energy is Maayaa and the inert energy is the Aparaa Prakruti. How this Aparaa Prakruti resulted from Maayaa (Paraa Shakti)? This is the mystery of the creation of the Universe. Due to this mystery only, this power is called Maayaa. The word Maayaa means wonderful. From the earth, plants are produced as said in the Veda (*Pr̥thivyā oṣdhayah*). Here the plant consists of inert matter. Therefore, *into this inert matter (Aparaa Prakruti), Maayaa entered and the plant becomes a living being*. The life energy is not doing a particular work, which is called as mind. Mind is the work of the awareness and that work is desires. In the plant, the awareness does not do this work and therefore, plants do not have mind. But in animals, birds etc., the awareness started doing this special work and therefore, they possess mind. In human beings apart from mind, the awareness started doing another special work called decision and such work is called as intelligence or buddhi. Therefore, the same life energy is present in plant or animal or a human being. They differ only by the special works of the awareness. The male statue and the female statue in the temple are teaching you this wonderful divine knowledge. Those statues are made of Aparaa Prakruti and not the Lord and Maya and Lord and Maya have not entered those statues as said in the Veda (*Nedaṃ tat, Neti neti, Na tasya pratimā*). They are only the instruments of the knowledge and the vision of such statues can give you divine experience and bliss. You have read this knowledge present on the paper. The paper and the printed sentences are only instruments of knowledge and can give you vision and bliss of knowledge. This does not mean that the paper and the sentences are the divine Lord. The divine Lord is also not present in this

paper and sentences. Unless you learn the divine knowledge from this paper and printed sentences, this paper and the sentences are a waste. Similarly, if you do not understand the divine knowledge represented by the statues, the statues are a waste for you.

Chapter 3

March 24, 2004

O Learned and Devoted Servants of God,**80. What do You mean by Pari Prashna?**

Swami replied: Pari prashna means a question that can be posed to your Guru or a scholar. In order to know the truth if you are asking the Guru, you must salute and serve Him. If you ask a scholar, salutation and service are not necessary. But your question should be an enquiry only, which should not **have** mocking or abusing. You can contradict the point of the scholar or Guru by showing an equal authority. You must quote Shruti against Shruti or Smruti against Smruti. Of course, if you quote Shruti the opposing Smruti is condemned. You must have an equal logic. Discussion should be between two equal scholars. ‘Prashna’ means question. ‘Pari’ means the question, which is associated with equal authority, logic and experience. Experience, logic and Smruti should follow Shruti. You should confine to the point only. Even if you win in your point, you should not mock or scold the opponent, even if the opponent mocks or scolds you. You must leave the opponent for the punishment to be given by the Lord. You should not punish him. When Ramanuja contradicted the commentary of Shankara, He never mentioned the name of Shankara. He only mentioned the disciples of Shankara. He never used any foul language in His commentary. A scholar called ‘Bellamkonda Rama Rao’ scolded Ramanuja as a child (Shishu) and animal (Pashu). Ramanuja was the incarnation of ‘Adi Shesha’. This scholar died at his thirty eighth year by the bite of a poisonous creature. You can easily convince a scholar or ignorant person but never a fellow who argues with egoism and jealousy possessing little knowledge. When Indra came and posed a question to Brahman, Brahman disappeared without answering Indra. The personal assistant of Brahman called ‘UMA’ appeared and told Indra to do penance for thousand years to talk with Brahman because Indra was egoistic at that time. Thus, you should not discuss with a fellow having half knowledge. It will be like throwing a stone on the mud. When you are getting a doubt on the point of the opponent, you must have all the good manners to pose the doubt. You should not resort to scolding or mocking in the first step itself, even if the point of the opponent is wrong. When an employee goes wrong, a polite Memo should be given for explanation before taking action. The aim of all discussions must be only to find out the truth. This is called as

Vaada Maryaada, which means the minimum dignity and decorum of the discussion. Ancient sages maintained this throughout their spiritual discussions (Satsanga). Otherwise, the Satsanga becomes only the barking of two village dogs. In spiritual path, you must get rid of anger, jealousy and egoism. Without removing these three, you can never attain the grace of the Lord. Shankara says that Sama and Dama are required for spiritual path. Sama means controlling the inner senses (anger, jealousy and egoism). Dama means controlling the outer senses like your tongue.

81. What are the roles of capacity and devotion in sacrifice?

[What is the balanced role of capacity (Shakti) and devotion (Bhakti) in sacrificing the work and the fruit of the work?]

Swami replied: Saktuprastha could achieve Brahma Loka with a little flour. Sudama achieved lot of wealth by sacrificing a little rice to Lord Krishna. Dharma Raja sacrificed lot of wealth but could not be equal to Saktuprastha. Dharma Raja gave lot of jewels and silk clothes to Lord Krishna while doing the Ashwamedha Sacrifice. But Lord Krishna did not give any wealth to Dharma Raja. Therefore, the Lord does not see the value of your donation. He will see the percentage of your donation out of your total wealth. Saktuprastha and Sudama sacrificed whatever they had to the Lord. Therefore, whatever the Lord can give was given by the Lord. Here both the Shakti and Bhakti were complete. Even when you are sacrificing the work, the Lord sees whether you have sacrificed all your energy or not. The squirrel is showering some sand particles in the ocean during the construction of bridge. The monkeys were putting stones. The monkeys and the squirrel sacrificed full energy in the work. When the stones were drowned, the monkeys stopped the construction of bridge due to lack of complete devotion. But the squirrel continued its work with full devotion. Therefore, the Lord patted the squirrel and blessed it. Therefore, in sacrificing the work or the fruit of the work, both the capacity and devotion should be fully satisfied.

82. Did Duryodhana start the Mahabharata war on a new moon day?

[You said that Duryodhana started the Maha Bharata war on Amavaasya after consulting astrologers. But Lord Krishna brought Amavaasya one day before by joining Sun and Moon. But this story has no validity in Maha Bharata especially regarding the Amavaasya. How can You justify?]

Swami replied: I have taken this story that is circulated among the scholars in this world. The essence of this story is that the Lord is beyond all the planets and He is the controller of the planets. Therefore, the Lord is above the astrology. The concept of this essence is in the Veda. The Veda says '*Na tatra sūryo bhāti, Bhīṣodeti*'. The Gita also says the same (*Na tat bhāsayate*). Therefore, the final conclusion of the story is important and not

the story. The Maha Bharata is now one-lakh twenty five thousand verses, which were written by scholars and were **penetrated**. Originally Vyasa wrote only seven thousand verses under the name 'Jayam'. Therefore, the validity of your point in Maha Bharata itself is doubtful. The author of Maha Bharata is also the author of the Gita. Therefore, the Maha Bharata cannot contradict the essence of this story which is mentioned in the Gita. Even if you say that Vyasa in Maha Bharata wrote your point it is only Smruti. The conclusion of this story is in the Veda and cannot be contradicted by the Smruti. The essence of the story is to be taken always and not the story.

83. Who is eligible for spiritual effort?

[You say that Ramanuja is the Re-incarnation of Shankara. Shankara said that any individual who is interested in the Lord is eligible for the spiritual effort. But Ramanuja said that only a Brahmana who read Veda is eligible for spiritual path. Who can You solve this contradiction?]

Swami replied: As I told you, you must understand any commentary of Acharya from His practical life. Ramanuja left His wife for observing difference between a Brahmin and a non-brahmin. How such Ramanuja can say that the Brahmin alone is eligible for spiritual path? Therefore, you must know the inner meaning of His commentary. Brahmana means He who knows Brahman. Brahman means pure awareness, which is the soul. Therefore, Brahmana means any one who has attained the knowledge of Brahman or self. Upto this, Shankara preached to attain the knowledge of self (Atma Jnana). Shankara showed the next half of the journey to reach Ishwara. By attaining Atma Jnana, one gets lot of peace so that he can withstand the suffering in the next half of the journey. The Veda means knowledge. Therefore, a Brahmana who read the Veda means any individual who attained the knowledge of self. Shankara told that the qualification to attain the self-knowledge is spiritual interest. The self-knowledge is the qualification to attain Ishwara. Therefore, the intermediate goal of Shankara is the qualification to start in the path of Ramanuja. Therefore, there is no contradiction and both made the same continuous spiritual path in the sequence of time.

84. Isn't God cruel when He does not protect excellent devotees?

[My son who died in an accident was an excellent devotee of the Lord. The Lord who has to protect him killed him. Is He not cruel?]

Swami replied: Your question shows that you are not the real devotee of the Lord. Your son must have been a real devotee as expressed by your own words. He was born to you by his previous action (Prarabdha). In your association he will be certainly spoiled. Therefore, the Lord wanted to change him as a son of another real devotee. He allowed some time to

see whether you will change as a real devotee so that your son may continue with you. But you have not changed because you are scolding the Lord for cutting your bond with your son. Actually, all the family bonds should be cut for the sake of the bond with the Lord. Just like you change your son from a school containing bad students to a school with good students, the Lord changed your son to the atmosphere of a real devotee. Thus, the Lord protected your son. In His view, removing this external body is just like removing the shirt. In your view, such removal of shirt is cruelty. Therefore, always be firm that the Lord is always the protector and He is kindest towards all His real devotees.

85. What is the difference between Rama and Krishna?

Swami replied: Rama followed Dharma and was number one in that. Due to this, Dharma thought that it is greater than the Lord. Immediately, the Lord in the form of Lord Krishan broke Dharma severely. Dharma realized and followed the Lord Datta as a cow. In the Gita, Lord Krishna told '*Sarva dharmān parityajya*' which means that the Lord is greater than Dharma. As Rama the Lord practiced the spiritual path keeping silent and controlled His mind. He indicated the Yoga in which the energy wasted through words and feelings can be preserved and can be diverted and concentrated in the action (service). Krishna indicated the other path. He sang by flute and preached through words (the Gita). He showed lot of love in the form of feelings in Brindavanam. He indicated that if the energy is wasted through words and feelings, one cannot do any action. Therefore, He did not participate in the war and took the help of Arjuna to do the divine work of destroying evil people. But at the same time, He destroyed all the enemies by His advises (mind and words) only. This aspect is confined to the Lord only and not for the ordinary souls. For ordinary soul, Yoga is the path in which all the energy wasted by words and feelings should be controlled and diverted in the work only as was done by Hanuman.

86. What is the difference between Brahman and Eeshwara? Who is Datta?

Swami replied: Brahman is pure awareness. You can attain peace and bliss by becoming Brahman, which is your self itself. If you detach from the body and feel that you are Brahman you can attain peace and bliss. But you should remain in peace and bliss thinking that you are pure awareness even if you are beaten in the hell. Such detachment is essential. Eeshwara means Lord Datta who appears peaceful and as if having the bliss. He donates His peace and bliss to His devotees and does not enjoy the peace and bliss internally. The Veda says the same (*Eṣa hyeva*

Ānandayati). Datta means sacrifice and not enjoyment. He takes the fruits of all the sins of His real devotees and is an ocean of unhappiness internally. He alone can come as human incarnation in this world. Any living being is Brahman because the pure awareness is present in any living being. The peace and bliss are to be attained by the grace of Ishwara only, even in this stage of self-knowledge as said by Shankara (*Īśvarānugrahādeva*). Otherwise, you can become just the pure awareness only by Advaita. The pure awareness may be associated with peace and bliss when you are sitting in the meditation by the grace of Ishwara or may be associated with unhappiness and disturbance while you are beaten in the hell. Therefore, Ishwara is the final goal and not the Brahman, since Brahman is already achieved by any living being.

Even a worm in the drainage water has already achieved the Brahman. The path towards Ishwara is full of sacrifice because the very nature of Ishwara (Datta) is sacrifice. As you achieve more and more sacrifice you are practically becoming more and more Datta.

87. When Shankara recommended singing devotional songs, why do You preach about Karma Yoga to please God?

[Shankara told Bhaja Govindam which means singing songs on Lord Krishna or Vishnu as the path to please the Lord. But You are preaching the Karma Yoga (Service). Please explain?]

Swami replied: Bhaja-Sevayaam. The meaning of Bhaja means Service and not singing songs. Similarly, the word Govinda does not mean Krishna or Vishnu. It can mean even Lord Shiva. Actually, the word Govinda means the Lord in human body. The word 'Go' means the human body which is the composite of all the senses. The word 'Vinda' means the Lord who attained the human body. Therefore, Govinda means the Lord in human form. The meaning of the sentence means the practical service and participation in the mission of the Lord in human form. Knowledge is very important step before you follow the spiritual path. After attaining the true knowledge only, you can choose the true path to reach the goal. To find the true path is the first step and to walk in the true path (Karma Yoga) is the next step. Therefore, knowledge and practice are the only two steps. In between these two, the words and feelings (prayers and devotion) have no place at all. When you know the true path to reach Delhi, what will be your next step? Your next step is only to follow the path practically. There is no intermediate step in which you express your feelings and sing songs on the path or on the goal i.e., Delhi. This intermediate step is brought as a twist by the people who are unable to practice the knowledge. First you must have the knowledge of the goal i.e., Delhi. After this you may praise and develop desire to reach Delhi. This stage is Bhakti in which you do prayers,

meditation etc., This Bhakti will strengthen your determination to reach Delhi. Once you have determined you must search for the knowledge of the path and once you have obtained the knowledge of the path, you must walk i.e., you must practice Karma Yoga and there is no need of Bhakti at this stage. If you are again going to Bhakti means your determination was not complete.

First you must have the knowledge of the goal.

88. Why the human form is **not generally accepted and what are the factors for failing in the test of Datta?**

Swami replied: The human form of the Lord which comes to test you is itself called Datta. People are fond of statues because there is minimum guarantee of the business with the statue. You give one chocolate to the Lord aspiring for ten chocolates. The ten chocolates may be given or may not be given. But at least the one chocolate which you have given must not be lost. This is the minimum guarantee business which only you prefer in the world. Therefore, when you offer one chocolate to the statue it will not eat. The ten chocolates may come or may not come. At least your one chocolate is saved but if you give one chocolate to the human form of the Lord, He will eat it and thus the minimum guarantee is lost.

The factors involved for your success in the test of Datta are 1) Can you give more value to the Lord than anything and anybody in this world? 2) Can you believe the human form of the Lord which has approached you completely without any trace of doubt?

Majority of the people fail in the first point itself because they are using the Lord to achieve happiness to their families. Such instrumental God cannot have more value than the money or the family. A very few topmost devotees succeed in the first point. But they fail in the second point to recognize the human form of the Lord and to believe the human form of the Lord completely. Therefore, they fail in the second point. Only one in millions and that too in one birth out of millions of births can succeed in both the points. The Gita says the same (*Kāścit māṃ, Bahūnāṃ janmanām*). The factors that will help you to pass the test are to catch the Sadguru who can alone explain the true path from the Vedas and the mental determination, which is attained by you either in this birth or in the previous births.

89. Where is the existence of all the deities (Devas)?

Swami replied: The Veda says '*Yāvatīrvai devatāḥ*' which means that all the deities are present in Sadguru who can preach the true meaning of the Veda. In this Mantra, Sadguru is referred as Brahmana. Brahmana

means the Sadguru who knows Brahman. Brahman means the Veda. The Lord alone knows the true meaning of the Veda as said in the Veda (***Brahmavit Brahmaiva***). The Lord comes in human form and appears before the eyes of the human beings here itself as said in the Veda (***Yat sākṣāt aparokṣāt***). Therefore, such a human form of the Lord is the abode of all the deities. Arjuna could see all the deities in the Vishwaruupa of Lord Krishna. Arjuna saw the Vishwaruupa with the help of ‘*Divya Netra*’, which is also called, as ‘*Jnana Netra*’, which is the eye of Knowledge. The eye of knowledge means Knowledge itself. The word Deva means form of light. Light means the Sattvam quality and Sattvam means ‘Jnanam’ (Knowledge). Knowledge means the various ideas made of awareness. The awareness is like gold and the various ideas are like different golden ornaments. Therefore, the different deities mean the different feelings of the human form of the Lord, which are different forms of His awareness. The true knowledge of such Sadguru is Brahma. His love, which rules the devotees, is Vishnu. His anger to punish His devotees for their ignorance is Rudra. His auspicious bliss, which does not change by the worldly matters, is Shiva. His preaching is Saraswati. The Guru Dakshina given to Him is Lakshmi. His superpower is Parvati. His capacity to finish His mission inspite of obstacles is Ganapati. His courage without any fear is Hanuman. His severe anger to punish the atheists is Veerabhadra. Removal of the dark ignorance by His preaching is Surya. Enjoying the role through ignorance is Rama. Attraction of the devotees is Krishna. Removal of the sins of His devotees by transferring them on Him is Venkateshwara. His ordering capacity is Saastaa. His nature to give the results to all the living beings according to their deeds is the nine planets. Like this the Sadguru in human form is the composite of all the deities. Such human form of Lord is coming in every human generation so that He is not partial to a particular human generation only. The entire world is in His body. There is nothing outside.

Everything is in the Sadguru. People are worshipping the external inert forms without knowing the real nature of Sadguru. “***Bahirmukha sudurlabhā***” means that there is nothing in this external world. “***Antarmukha samārādhyā***” means that the internal form of the human incarnation is the real Lord. The human body of the Lord called as Sadguru is the modification of Maayaa and He is Prakruti itself. Such human body follows the rules of nature and is behaving like any other human body, which is weak and is called as Lalita. The word Lalita means the Prakruti which represents the human body of the Lord and that is tender without any divine strength. There is no other way than to worship the external form of

human incarnation because the internal form is beyond imagination. Therefore, Lalita (human body) is **only the** alternative to worship the Lord. The Lord with human body is called Saguna Brahman, which means the Lord associated with Guna (Quality). The quality is depending on the substance only and is surrounding the substance. The superpower Maayaa is the root deity. The different forms of the Maya are the different deities. Maayaa is called Paraa Shakti, which means simple awareness. The different forms of awareness are the different feelings. These feelings are the different deities. Therefore, the Sadguru (Lord) can show the form of any deity just by getting that feeling. His will materializes as the form of the deity and **you can look Him** as that deity. You must have firm faith on such Sadguru and this firm faith is the entire essence of your spiritual effort (Saadhanaa). Surya (Sun) can remove only darkness but not the ignorance. The Sun is the inert planet, which is a model for ignorant people. As the Sun removes darkness, the Lord removes the ignorance. Therefore, the real deity form of Sun is the Sadguru and not the inert Sun. Such Sadguru enlightens the intelligence as said in the Veda (*Dhiyo yo nah*). Such Sadguru is compared to the Sun (Savitaa). The inert Sun can only remove sleep of the body but the preaching of Sadguru removes the ignorance that covers the intelligence. Therefore, it is told “*Na Guroradhikam, Gurussākṣāt Parabrahma*” i.e., nobody is greater than the Sadguru and the Sadguru is the final Lord.

90. Why people insult and neglect the human incarnation?

Swami replied: An ignorant person neglects Mahatma Gandhi seeing his cheap cloth. He cannot estimate the real value of Gandhi. He will give lot of value to a cinema actor who is in a colorful dress. Similarly, when the Lord comes in the human body, which follows all the rules of the nature, an ignorant person insults Him seeing the ordinary human body, since he does not recognize the value of the internal form. This is told in the Gita (*Avajānanti mām mūḍhāḥ*). The Lord can make His body to be divine and above the rules of nature by His superpower. But He does not do this because He does not like to violate the rules of nature, since He is the creator of those rules. One will not generally contradict his own rule and insult himself. An ordinary soul in the form of Yogi or a demon frequently exhibits his body to be beyond the rules of the nature because he is not insulted since he is not the creator of the rules of the nature. By such petty miracle the ignorant person believes such Yogi or demon as the Lord. The Lord is the ruler of Yogis (Yogiishwara). Once a saint walked on the river but Shri Rama Krishna Parahansa who is the human incarnation of the

Lord came by a boat paying one rupee. The Saint proudly told Shri Paramahamasa that he obtained the power to walk on the water by Saadhanaa for the past thirty years. The saint asked Paramahamsa whether He did such tedious Saadhanaa in His life. Paramahamsa told simply with a smile that the cost of his thirty-year-old Saadhanaa is one rupee!! and that He never did such cheap Sadhana. Arjuna prostrated to the feet of Lord Krishna before all the soldiers without egoism and jealousy. Krishna was a human being like Arjuna. Moreover, Krishna is only the driver whereas Arjuna is the owner of the chariot. Arjuna recognized the value of the internal form of Lord Krishna and therefore Krishna revealed His inner form as Vishwarupa to Arjuna. Therefore, those people who get rid of jealousy and egoism can only give the value to the human incarnation.

91. What is the goal of the three Acharyas? Is it Brahman or Ishwara?

Swami replied: Brahman is called as Nirguna Brahman, when the Brahman is without Maayaa. When Brahman is associated with Maayaa it is called Saguna Brahman or Ishwara. Maayaa is called as Guna or power or quality. The quality always depends on the substance. The Substance is Brahman. Brahman is beyond even the imagination as said in the Veda. The Maayaa is nothing but the simple awareness, which is the mind of Brahman. We can only say that the Nirguna Brahman exists as said in the Veda (*Astītyeva upalabdavyah*) and nothing more is known. There are only two authorities to know the existence of Nirguna Brahman: 1) the Veda and 2) Anumana Pramanam: For this world there must be some cause. Scholars say the same (*Āptavāk Anumānābhyām sādhyam*). All the three Acharyas could go up to Maya only, which is pure awareness. This world is the modification of Maya. Therefore, they could touch the root cause of this world which is Maya. But they could not touch the base of this Maya, which is the Nirguna Brahman. Since Nirguna Brahman is beyond imagination, it can be never touched. Therefore, all the three Acharyas called this simple awareness (Maayaa) as Brahman because nobody can go beyond the Maayaa and touch the Nirguna Brahman. Nobody can even explain the process of generation of Maayaa from Nirguna Brahman. How can one explain the production of the world from Nirguna Brahman directly? The world is only the modification of Maayaa. Therefore, Ishwara can be the cause of the world through His power Maayaa. Ishwara without Maayaa (Nirguna Brahman) cannot be explained as the direct cause of the world. Shankara explained all this. When the people misunderstood His theory, Shankara came as Ramanuja and Madhva to clarify the misunderstandings and condemn the misinterpretations of the true theory.

The word Brahman mentioned by the three Acharyaas is only Ishwara (Saguna Brahman) because Nirguna Brahman is beyond even imagination. Even in the case of Ishwara the power associated with Him called as Maayaa, which is simple awareness or His mind, could only be touched as the cause of the world. The actual internal form of Ishwara (Nirguna Brahman) could never be touched. Similarly, in the case of human incarnation also, the internal form is only the Nirguna Brahman and cannot be touched. You can only see and worship the external form (human body) which is called as Prakruti and which is the modification of Maayaa.

92. Why does the sacred water not remove all sins and diseases of all people?

[Priests say that the sacred water (Teertham) removes all sins and diseases. But all the people are not relieved of their diseases. Why?]

Swami replied: The Gita says '*Nādatte kasyacit pāpam*' which means that the Lord will not take the sins of any soul. The verse recited by the priests while serving Teertham, says that all the sins will be removed. This contradicts the verse of the Gita. The verse of the Gita is a stronger authority. Another verse says that one has to undergo the results of all his deeds whether good or bad (*Avaśya manu bhoktavyam*). Therefore, at the time of taking the sacred water a person might have completed the result of his sin, which is in the form of disease. Others may have to continue with the disease because the sin was not completed. Therefore, the theory of the verse of the priests is wrong. We do not doubt the power of the Lord. But we say that the power of the Lord is not in the Teertham. The power of the Lord cannot fail in any case. Even in the cases of Sun and Fire, which are controlled by God, are not failing in their powers. Sun always removes darkness. Fire always removes cold. Of course, the incarnations of Lord Datta clearly show the transfer of sins of His devotees on Him and Lord Datta suffers the sins of His real deserving devotees. Therefore, neither your worship nor the sacred water is powerful without the will of the Lord. The will of the Lord to undergo the punishment of your sins comes only when you are a real devotee by serving Him practically without aspiring any fruit in return. The Lord gave the judgement and He only gives the results of your deeds. He will not contradict His own judgement. The Dharmadeva (Judge) is only His external dress. He is the internal person in all the forms of deities. Therefore, He cannot contradict His own judgement in another form of deity. Once in a college a head of the department resigned His headship and the letter was sent to the principal. But the same head was also the principal. The head went to the principal's office and rejected his own letter!! This incident actually happened in an engineering

college in which I was also serving as a professor. The Lord will not cut such a joke. The present tradition is making the Lord as such a joker.

93. How can You contradict the age old tradition by Your knowledge in a short time?

[From a long time, several people have set up this tradition. How can You contradict by Your knowledge in such a short time?]

Swami replied: Suppose there is a vacant room. Even if hundred people said since one hundred years that the room is filled with pots, it cannot be true. I may be one person and might have told you just ten minutes back that the room is vacant. Which is true? Therefore, you analyze what I say and what they said. Then you can know the truth. You must see the room with your own eyes and decide who told the truth. The number of the people and duration of time cannot stand as an authority for truth. Thousand blind people may say that everything is darkness only, even though the Sun is shining. But that cannot be true. The Veda says the same (*Andhenaiva*). Blind followers lead by blind preachers will fall into the well, which is the hell.

94. Why was the wonderful knowledge preached by You, not revealed by earlier incarnations of Lord Datta?

[The knowledge preached by You is really wonderful. Why the previous incarnations of Datta did not reveal this knowledge? For me it appears that You are the fullest incarnation (Pari Purna Avatara) of Datta. What do You say about my opinion?]

Swami replied: You **have still a** small doubt about Myself. You have not confirmed that I am the fullest incarnation of Lord Datta. Therefore, your knowledge about Myself is not complete. Hence, I should not say that I am the fullest incarnation of Datta. I will say this to a devotee who develops very firm faith in Me on this point. Lord Krishna never told anybody that He was the Lord. Even to Arjuna, He never told this point during His lifetime except in the battlefield while preaching the Gita. He revealed that He was the Lord because Arjuna surrendered to Krishna with full faith. It is very dangerous to reveal the divine truth unless one deserves by His complete faith. However, as you say that My knowledge is wonderful and that it has not come in the past. The reason for this is that the situation in the past was different. Some people were ignorant due to lack of the divine knowledge, some people were ignorant of some points in the divine knowledge and some people were complete scholars. The complete scholars were unable to explain properly to the other two categories. No human being can explain effectively to another human being. Therefore, the previous incarnations of Datta must have been either partial incarnations (Kalaavataaras and Amshaavataaras) or the incarnations of the disciples of

Datta. They might have been the complete incarnations of Datta also and Datta might have not revealed this wonderful knowledge since there was no need in that time. But today there is a real need for this wonderful knowledge because people have become wonderful. Today the people are not ignorant about the true knowledge. They know the truth but they don't like the truth. They want the goal of the true path but do not want to proceed in the true path. They want to reach the true goal by false path, which is convenient to them. For this purpose, they twist the meanings of the Vedas and the Gita. Today the people are over intelligent. Even Lord Datta is sometimes astonished by the twisted meanings of these people. Therefore, there is a need at present for Lord Datta Himself to come down and reveal this wonderful knowledge to the wonderful people. If the people are not following the true path even by this effort, there is no other alternative than to face the final incarnation of Datta (Kalki). Lord Datta needs a human body to preach the knowledge. Accidentally and incidentally, He chose My body. There is nothing specialty with Me. There are ten pens in the pen stand. A poet wants to write a poem on the paper. He takes one of the ten pens and writes the poem. The credit of the poem goes to the poet and not to the pen. I am just one of the several pens. In fact, better pens are also available. But by a chance I happened to be that lucky pen. All the other pens will definitely scold the pen with which the poet is writing. This will happen to any pen. Jealousy of human beings is inevitable and the scolding to the selected pen is also inevitable. Unless one gets rid of egoism and jealousy, one can never accept the human incarnation. Some people doubt and some people even insult the human incarnation as said in the Gita (*Samśayātmā, Avajānanti mām*).

95. How can one fix the wavering mind on a single point?

[The mind is not firm on a single point. It is always wavering from one point to other point. How to fix the mind?]

Swami replied: The very nature of the mind is wavering. The Lord created the mind with such nature. You cannot change the nature of mind because the Lord created both the mind and its nature. How can you change the creation of the Lord? The Lord must have created the mind with such wavering nature for some good purpose only. You do not understand that purpose and therefore you are making a futile attempt to change its nature. You must divert your mind from the world to the Lord. The mind is always moving from one point to the other point in the world. When you divert the mind to the Jnana Yoga (Knowledge) of the Lord, then also the mind varies from one point to the other point. The Lord has several divine qualities. To understand His greatness, to understand the real path and to understand you,

the mind is diverted from one point to the other point. Therefore, the nature of mind suits to the study of Jnana Yoga, which is the base for devotion (Bhakti) and from Bhakti, Service (Karma Yoga) results, which finally brings the grace of the Lord. Therefore, your effort must be to divert the mind from the world to the divine knowledge. Both the world and divine knowledge consist of various points and both these suit to the nature of the mind. You must withdraw the mind from the world and repeatedly try to divert to the knowledge of the Lord. The Gita says the same (*Abhyāsenatu*). In such case you will succeed in the spiritual path because you will be strained and finally fail if you try to change the nature of the mind. Try to use the same nature of the mind in your spiritual effort. Any item in this world is good because the Lord created it only to help your spiritual effort. All the bad qualities like Kama, Krodha, Lobha etc., can be diverted towards the Lord and they can be used to attain the grace of the Lord. Anything becomes bad only when you use it for the world.

Chapter 4

March 29, 2004

O Learned and Devoted Servants of God,**96. Why Shabari is favored so much by Lord Rama even more than the sages?**

Swami replied: Shabari showed real love in the sacrifice than the formality. When Rama went to sages, they gave Him fruits and when Rama ate those fruits then only the sages took the fruits as remains of the food of the Lord. Thus, they observed only the formality. But Shabari tasted the fruits and gave only sweet fruits to Rama. Her love to Rama was beyond the formality. Therefore, the real love is above all the traditional and ritual formalities. Lord Rama rewarded such true love.

97. How can a different substance (creation) come from Brahman?

[How a different substance came from Brahman? From pure water only the pure water can come but not the mud.]

Swami replied: The actual Nirguna Brahman is beyond imagination. But in the example, your eyes see the pure water and mud. Your question is true in your example. But your example fails in the case of Brahman because Brahman is beyond imagination as said by the Vedas and the Gita. Therefore, this question cannot touch the Brahman. Brahman is beyond even the imagination because Brahman is above the four-dimensional space–time model. In this world anything and any incident can be defined by the three-dimensional space and the fourth-dimension time. Suppose a car met with an accident on the road at such and such length, at such and such breadth, at such and such height and at such and such time. Length, breadth and height are the three dimensions of the space. The time happens to be the fourth dimension. The intelligence of any human being cannot cross the three dimensions of the space and the fourth-dimension time. Can you imagine the situation when this space and time disappear? Even if you think for one hundred years you cannot imagine the situation. Brahman is the cause of the space and therefore is beyond the space as said in the Veda (*Ātmana ākāśaḥ sambhūtaḥ*). The space is the affect and Brahman is the cause. When you cannot cross the space, how can you touch the Brahman? Nobody can imagine the situation when the space disappears even if he thinks for millions of years. Therefore, Brahman can never be touched even by the imagination. How can you compare such Brahman with pure water, which is seen by your naked eye? When the simile for the Brahman is not available, how can you speak about the nature and the action of the

Brahman? You can only imagine the power of the Brahman (Maayaa) from this world, since the world is the modification of the Maya. Maya is the simple awareness and is also inexplicable. You can touch the component of awareness of Maayaa but you cannot touch the other component that is the inexplicability of the Maya. This entire world is explicable to certain extent and when we go into the deep analysis of the world, the inexplicability is revealed. Scientists have gone into the depth of this world to certain extent only and have agreed the inexplicable nature of the world when it is deeply analyzed. Heisenberg gave the uncertainty principle in science, which accepts the inexplicability of the nature. If it is very deeply analyzed, it explains the failure of even very sensitive and sophisticated instruments. The source of Maya is Brahman, which has both the components i.e., awareness and inexplicability to infinite extent. We cannot touch the Brahman or the Maayaa. Due to this existence of this world, we can infer Maayaa. Since Maayaa should have a base or substratum, we can again infer the existence of Brahman. The Veda says that only the existence of Brahman can be inferred and nothing more (*Astītyeva upalabdavyah*). Such Brahman with His power Maayaa enters a human body, which is the modification of Maayaa. The modification of Maayaa is called as Prakruti. This entire world is Prakruti. The human body which is a part and parcel of the world is also Prakruti. The superficial explicability of Prakruti i.e., the human body is the only way through which you can attain Brahman here itself. Except this there is no other way as said in the Veda (*Nānyaḥ panthā ayanāya*). Only through the metallic wire you can approach the current and experience it. The body of Krishna is Prakruti. The internal form of Krishna called Narayana is that inexplicable Brahman associated with that inexplicable power to lift the mountain on His finger. Only through Krishna you can experience Narayana and His power. If you discard the human incarnation, you are lost forever because your human birth again is very very doubtful as said in the Veda (*Iha cet vvedīt atha satyamasti, na cet ihāvedīt mahatī vinaṣṭih*).

98. Are our present troubles due to our past sins or due to the will of God?

[People say that it is the sin of their previous birth whenever they are in the trouble. Some other people say that it is the will of the Lord. Can You explain both these?]

Swami replied: People say that it is the sin of the previous birth whenever they are in the trouble. They pose as if they are very pure in this life from their birth. When a person dies immediately his sons write letters to others that their father has gone to heaven. Actually, after death, the soul will be enquired in the ‘Pretaloka’ for ten days and then only he will be sent to hell for his bad deeds and to heaven for the good deeds and to ‘Pitruloka’

for mixed deeds. If the soul has straightly gone to heaven, why his sons are donating cow (Godana) which is meant for crossing the Vaitarini river which is before the hell? In fact, the soul is not enjoying the results of the previous deeds. When the soul leaves this body, it goes to hell and is washed severely like a cloth. The entire dirt goes but a little dirt remains in the soul, which is called as Karma Shesha. The Karma Shesha means again all the qualities of the soul with least intensity. When the soul comes back to this world these qualities are again grown in this atmosphere of earth. The soul again goes to hell for severe wash. Like this the cycle repeats. When the soul comes to this earth from the hell, it does works according to the Karma Shesha only i.e., the previous qualities. In that sense the Karma Shesha is responsible for all the works on this earth. These works again intensify the Karma Shesha. Buddhi (Karma Shesha) produces Karma (action) and Karma intensifies the Buddhi. When the soul comes here there is no result to be enjoyed in this world. A thief was severely beaten in the police station and was left. When the thief comes out of the police station his quality to steal is very very weak. But within a short time, due to the association of the other thieves in the world he becomes the original thief and is again beaten in the police station. Therefore, when the thief comes out of the police station there is no punishment that remains with him. Similarly, when the soul is born there is no punishment that remains with the soul. The only thing that remains with the soul is the Karma Shesha, which is a very weak quality to steal. This Karma Shesha is called Sanchita and is also called as the writing of Brahma on the forehead. This guides the future action of the soul in this world. The birth of the soul is according to the nature of this Karma Shesha only, which is called Prarabdha. The actions in this world produce strength to the Karma Shesha and such strength is called Aagami. All this is related to the souls and the world, which is based on the ignorance and the blind attraction of the family bonds. The Lord has nothing to do with this. The work of the Lord is completely different. The Lord enters this world to uplift the human beings. Such divine work of the Lord is to be recognized and your participation in such work will be related to the Lord. Such participation will give you the Brahma Loka in a completely different divine path called Archiraadi Maarga as told in the Gita. For such participation you must first recognize the birth of the Lord in human form. If you do not recognize the Lord in the human form there is no question of participation in His work. The Gita says that first the divine birth of the Lord must be recognized and then the divine work for participation (*Janma karma ca me divyam*). Except this type of divine work, the Lord has no connection with the other deeds of souls as

said in the Gita (*Na kartṛtvam na karmāṇi lokasya*). Thus, one should not mix the works of the souls and the work of the Lord.

99. What is the difference between Guru and Swami?

Swami replied: Swami is the human incarnation of the Lord. Swami can also be a Guru. A Guru is a human being who preaches the knowledge, which was already preached by the Lord. Guru is not Swami. Therefore, the preaching by Swami and the knowledge of Swami is always wonderful. Every concept preached by Swami will be very clear as a pure crystal. There is no confusion in the concept because Swami is always very clear of the truth. A Guru sometimes fails to clarify the concept because he gets confused in some places. Swami is the very source of the knowledge and therefore He is called as Narayana. The Guru preaches the knowledge and leaves you but Swami preaches and also guides you till you reach the goal. As an out-patient, you can get the prescription from a doctor. This is the stage of Guru. But as an in-patient you will be admitted into the hospital under the personal supervision of the doctor. The doctor tests you every day and gives medicine with his own hands. Similarly, Swami will test you very seriously and gives appropriate knowledge, which is the medicine. The responsibility of Swami is complete. The doctor will not discharge the in-patient unless the patient is cured of the disease completely. Similarly, Swami will not leave you unless you get the salvation and Kaivalyam. Salvation means getting rid of the disease. Kaivalyam means getting the strength. The detachment from all the worldly bonds is salvation. The attachment to the Lord is Kaivalyam. Both are the duties of the doctor. Therefore, Swami will not leave you unless you achieve both. Once you are admitted into the hospital you have no choice and you are at the decision of the doctor. Therefore, the usage of the word Swami should be done very carefully. Unless you are fully sure that you have recognized the Lord in human form, you should not call Him as Swami. You can call Him as Guru. If you recognize Swami you have to completely surrender to Him like the in-patient. Otherwise, you can call Him as Guru as out-patient and in such case, you may follow His preaching or may not follow. If the worldly bonds are not cut, you will be born in the cycle of animals and worms. This is a loss to you. If you have attained Kaivalyam, it is a benefit. Even if there is no benefit, there should be no loss to you. Even if you are not attaching yourself to the Lord, at least you should cut the worldly bonds and get at least the human birth. But there is no use of the salvation (Moksha) without the Kaivalyam. If you are maintaining your present status, there is no use. What is the use of selecting the best doctor unless you follow his

prescription in practice? Similarly, even if you have caught the real Sadguru who is the incarnation of the Lord there is no use. You cannot get rid of the illness by praising the doctor or his prescription. Similarly, there is no use of praising the Lord unless you practice the preaching of the Lord. To avoid the forbidden food is salvation. To take the medicine is Kaivalyam. Salvation involves Vairagyam (detachment) and Kaivalyam involves Bhakti (devotion).

Chapter 5

March 30, 2004

O Learned and Devoted Servants of God,**100. What is the message of Shri Rama Navami? (30/03/2004)?**

Swami replied: The whole life of Rama is simply based on action i.e., Karma Yoga only. He is the incarnation of Lord Datta. Datta means practical sacrifice. He sacrificed the kingdom (money) and sacrificed His beloved wife for the sake of public. He never talked anything and never expressed anything. He was silent always and was moving like a statue without the expression of any feelings. He controlled His tongue and mind and concentrated all His energy in practical aspect only. This is the highest stage in the spiritual Sadhana. Hanuman also behaved like Rama. He participated in the work of Rama without talking anything and without expression of any feelings. Both of them concentrated only on the action. Hanuman did the service of the Lord with perfect silence and perfect control of mind. Rama also never talked anything and never expressed any feeling and silently embraced Hanuman when He returned after completing the work. When Rama and Hanuman embraced each other, Hanuman submitted the complete report of the work silently and Rama gave Him the post of future creator silently. It looks like two smugglers exchanging the boxes silently in the present cinema. Thus, the message of Shri Rama is the essence of spiritual Sadhana. Today the spiritual Sadhana is only by words and feelings and nothing in action. It is told that Rama is Taraka i.e., the Lord with whose help you can cross this worldly ocean. Again, the meaning of this is that you should concentrate in the action but not in words and feelings. Thus, for all the Indians who are very famous in sacrificing words and feelings to the Lord, Shri Rama is a very very useful incarnation. Sita is the straight line marked on the field during ploughing. Sita indicates the ordinary soul, which follows the rules and regulations of the Prakriti (Nature). The marriage of Sita with Rama indicates the soul catching the human incarnation in this world. When Rama went to forest, Sita followed Him. This means that even if the Lord gives troubles, the devotee will never leave Him. The wealth and miraculous powers of Ravana did not attract Sita. This indicates that the devotee of Datta cuts his bond with wealth and is never misled by the supernatural powers exhibited by demons and devils. Sita represents the perfect devotee of Datta. Lakshmana left his wife for the sake of the Lord. Bharata left the wealth for the sake of the Lord.

Shatrughna was prepared to kill the mother of Bharata and thus he left Dharma for the sake of the Lord. These three devotees indicate that the devotee of Datta cuts his bond with wife (Kama), with wealth (Artha) and with justice (Dharma). Rama is the embodiment of salvation (Moksha). Rama indicates that the human incarnation of the Lord is the only path for the human beings. Rama again indicates that the supernatural powers are not the identity of the Lord because He never exhibited the supernatural powers. If the Lord proves Himself by exhibiting the supernatural powers, everybody in this world will fall on His feet. In such situation a real devotee and a fraud devotee cannot be distinguished. Rama also indicates the practical knowledge, which alone is the true path and not the words and feelings. Thus, Rama indicates the true goal as well as the true path in the spiritual line. If Rama and Hanuman are understood, there is no need of any other spiritual knowledge.

101. Why was Ahalya cursed for her sin even though she was mentally pure?

[Indra who came in the disguise of Gowtama deceived Ahalya. But her husband cursed her. Is it not injustice because her mind was on her husband only? You say when the mind is not polluted the sin is not committed.]

Swami replied: Ahalya was the daughter of Brahma. When Indra came there, she loved Indra. But Brahma and Narada gave Ahalya to the sage Gautama in marriage. When Indra came in the disguise of Gautama, Ahalya identified Indra as said in Valmiki Ramayana (*Devarajam tu vijñāya*). Gautama knew everything by his supernatural power and his curse was justified. This entire story gives us a lesson that when a girl is married, her mind should be known. The parents should not force any girl for marrying a particular boy. Similarly, the mind of Rukmini was on Krishna. But the parents and brother decided her marriage with Shishupala by force. The Manu Dharma Shastra says that the marriage is not completed by the promise (engagement) and not by reciting hymns in the marriage function. The marriage is completed only when the marriage takes place according to the willingness of the girl. The engagement and the marriage function cannot complete the marriage (*Vācā Dattā mantra dattā mano dattā ca kanyakā*). People are donating the girl like a cow or land or gold. This is wrong according to the Dharma Shastra. These two stories also preach the same. The story was only to preach the right knowledge. We should not think that Brahma and Narada were ignorant in giving Ahalya to Gautama. They enacted this drama only to preach the right knowledge.

If Indra enjoyed Ahalya in disguise without her knowledge, Ahalya cannot be cursed unless the mind involved. Any karma cannot bring the fruit. Thus, when Sita was touched by Ravana, Sita was not polluted

because her mind was not involved. But when Renuka saw Chitraradha on the bank of river Narmada, her mind was polluted. She did not even touch that fellow. But Parashurama cut her head and she was punished. Therefore, the sin is not in the deed but it is in the mind. The punishment is only for the mind and not for the deed. In the case of Ahalya, the mind as well as the body are polluted by Indra. Therefore, Gautama cursed her and Gautama should not be criticized.

102. What do You say about the inter-caste marriages?

Swami replied: The caste system is based on the qualities and profession. It is not based on the birth as said in the Gita (*Cāturvarṇyam mayā sṛṣṭam*). The Dharma Shastra says that the girl should love a boy who is a deserving fellow. If the deserving fellow is not seen in her caste, she can marry a deserving fellow of another caste but not an undeserving fellow of her own caste. But when two deserving fellows are seen, she should prefer the deserving fellow of her own caste. The reason is that the caste system is having certain type of language, food habits etc. The boy may be a vegetarian. But when his relatives come, the boy may force his wife to prepare the non-vegetarian food for the relatives. Then the girl will face the problems. Such things will lead to misunderstandings and even to separation. But these things are not very important when the question of qualities and devotion comes. If a best boy with best qualities and best devotion is available and if such boy is not available in her own caste even after severe search, the girl should prefer the deserving boy only even if he belongs to the other caste. But she should be aware of the future problems also before taking the decision. If such problems are not present, the caste system by birth has no meaning at all.

Any human being who knows the true meaning of the Veda is a Brahmana. Any human being who protects the innocent is a Kshatriya. Any human being who donates money for the sake of the work of the Lord is a Vyshya. Any human being who does the service of the Lord without aspiring anything in return is Shudra. Shudra means the person who suffers (*Śocati iti śūdraḥ*). The person who does the service without aspiring any fruit in return, really suffers and therefore is called as Shudra. Brahmana means the person who knows the true meaning of the Vedas. Shudra means a person who practices the true meaning of the Vedas and undergoes suffering during sacrifice. Therefore, a Shudra is higher than a Brahmana. Every servant of the Lord is a Shudra who practices the spiritual knowledge. Brahmana means only the scholar of the spiritual knowledge without practice. Manu Dharma Shastra says that Brahmana knows the

knowledge of the Veda and Shudra does the service with self-suffering. Unless knowledge is converted into practice, one cannot get salvation. This is the reason for the sages who were Brahmanas to take the birth as Gopikas (Shudras) to get the salvation. The sages discussed the Vedas but the Gopikas practically sacrificed the fruit of their hard work (butter) to the Lord and served the Lord. They did not give the butter even to their own children and such sacrifice was really suffering in the heart. Therefore, Shudra should not be treated as a lower range person. Similarly, the women should not be treated as lower than the men. A male Brahmana denied Gayatri to women and Shudras. But actually, Gayatri remains with them only. Gayatri means the song on the Lord. Women and Shudras are worshipping the Lord through devotional songs. Please don't forget that I am a male and Brahmana. Only the blind egoism of certain rigid male Brahmins is being criticized by Me and this criticism is not at all meant for good male Brahmins who have acquired perfect obedience (Vinaya) through their Brahma Jnana and who are like the Rishis. Sages like Kashyapa, Atri, Bharadwaja were also Brahmins and demons like Ravana, Hiranyakashipu were also Brahmins!! The inequality should only be based on the merits and defects and not on birth or sex or age or nationality or religion. The distinction should be done only on the qualities. Suuta, a low caste person was made as chief priest in a sacrifice by the sages (Refer Bhagavatam). Rama and Krishna were non-Brahmins. But Brahmins wash their feet and the washings are taken as the sacred Tirthams. Ravana was a Brahmin but not respected by Brahmins. Shabari and Kannappa were untouchables whose photos are kept in the prayer rooms by Brahmins. The untouchability is not by birth but by qualities. All the bad people in all the castes were expelled from the village as untouchables just like the worst students were expelled from school or college. It is only to change their minds. Thus, in the view of Lord Datta, the caste system is based only on the qualities and the deeds of the human beings and is not based on birth at all.

Chapter 6

April 01, 2004

O Learned and Devoted Servants of God,**103. Why did God create bad when everyone wants good alone?**

[You say that the same Lord revealed the same knowledge in the entire world in different languages. But Islam and Christianity say that there is no rebirth. Hinduism speaks about the rebirth. If the Lord is same, how this contradiction comes?]

Swami replied: Only one Lord created this entire universe. He should have told the same knowledge everywhere in the world. The contradiction is only due to misunderstanding. In Hinduism also Shankara says that again human birth is almost impossible (*Jantūnām narajanma durlabhamidam*). Shankara was the incarnation of Shiva and so what He told is also authoritative. Even the Gita says that the soul comes back to this world but does not say that the soul gets again the human birth (*Kṣīṇe puṇye martyalokaṃ viśanti*). In the second chapter, the Gita speaks about rebirth but not about the human rebirth. Islam and Christianity say that the human birth is given only as a single chance. After this the final judgement is given. The soul either goes to the Lord or goes to the hell permanently. In the Gita also there are two ways for the soul. Either the soul goes to the Lord and does not return back or the soul returns back to the world (*Ābrahma bhuvanāt, Yat gatvā*). According to the Gita, if the soul does not go to the Lord (Brahmaloka), it returns back after enjoying the fruits of incomplete spiritual effort. Therefore, in this human birth, if the spiritual effort is completed, the soul goes to the Brahmaloka permanently. If the spiritual effort is incomplete the soul may go up to any world below Brahmaloka, it will return back to this earth after enjoying the fruits of its incomplete spiritual effort. The soul may go up to the sixth world, it cannot go to the Brahmaloka, which is the seventh world by doing the remaining spiritual effort in the sixth world. The reason is once the soul leaves this earth all the upper worlds are only Bhogalokas i.e., the worlds in which the soul can enjoy the fruits, but cannot do any work (karma). Therefore, the soul has to return back to the earth. The soul will not get again another chance of human birth because once it is failed it can never succeed. Therefore, the soul comes to the earth and falls into the cycle of animals and birds only. When the soul is trapped in this cycle of animal births, it is treated as a permanent hell. If the soul goes to Brahmaloka it always accompanies the Lord either in Brahmaloka or may come back to the earth along with the Lord who takes the human incarnation. In such case the soul

is born as a divine servant of the Lord. Such soul will not take rebirth in the cycle of animals. Thus, for the divine soul also there is no such rebirth. In this way Hinduism, Islam and Christianity are correlated as one concept preached by the one Lord. Christians and Muslims are putting up sincere spiritual effort because there is a threat that this human life is the only chance. There is no re-examination according to these religions. This human birth is the only one examination and the soul either passes or fails and will not be allowed for any re-examination. But in Hinduism such threat is not there. People have taken a lenient view on the spiritual life because they think that the human rebirths are possible and so they can put up the spiritual effort slowly in the future human births. The Lord cannot say different theories to different people. The rule must be same for all the human beings of the world. Therefore, whatever the Lord told in Christianity and Islam also told the same in Hinduism. Hindus misunderstood the concept. Therefore, whatever may be the religion, every human being should think “Now or Never”. The human rebirth is only for Yoga Bhrashta i.e., the soul, which has reached Brahmaloaka and fell due to some slip. Such a soul is suspended from Brahmaloaka and comes down to the earth and takes rebirth as a human being only. You have passed the P.G. Degree and obtained the post of the lecturer. But you were suspended for a month due to some mistake. You will be re-appointed. Similarly. the Yoga Bhrashta will be born as a human being for some time and will come back to Brahmaloaka. The case of incomplete spiritual effort is different from Yoga Bhrashta. The incomplete spiritual person is like a B.A. Degree holder who never achieved the lecturer post. You cannot argue that you can be appointed as a seventy five percent lecturer since you reached seventy five percent of the total educational period (from school to P.G. Degree is hundred percent) by getting a B.A. Degree. Thus, there is no partial achievement by partial spiritual effort. The grace of the Lord is either hundred percent or zero. If it is hundred percent you are reaching Brahmaloaka. If it is Zero percent you are falling back to the earth in the cycle of animals and birds. There is no third way in between these two. When this truth is revealed, only one in thousands will try to put the real spiritual effort as said in the Gita (*Manuṣyāṇāṃ sahasreṣu*). By this Hindus will become alert in spiritual effort like Christians and Muslims.

Chapter 7

May 17, 2004

O Learned and Devoted Servants of God,**104. Can You please explain the rebirth of a soul as animals and birds?**

[You are saying that the soul will enter the births of animals and birds if it does not attain the Brahmaloaka in this human birth. Can You explain this with more clarification?]

Swami replied: In Islam and Christianity there is no rebirth for the soul. The soul gets human birth only once. After this human birth, the soul will either go to the Lord or will go to the hell permanently. Only one Lord created this entire universe. Therefore, the policy should be the same for all the souls in this universe. There is only one Lord. All the souls are equal to Him. Can you deny this? If you don't agree with this theory, you can follow your own faith. But your faith is not important. The truth is important. Whatever is true, that alone happens and not as per your faith. If you agree with this policy, I can correlate all the religions. If you can correlate all the religions in a better way, I will also agree with you. If you are not caring for the correlation and follow your faith only, there is nothing for Me to preach you.

My correlation of all the religions is like this: In the Gita, two paths are explained. In the first path one goes to Brahmaloaka without returning back. In the other path one returns back to this earth and falls in the cycle of births and deaths which is the wheel of Samsara. In all the religions there are only two paths. Reaching Brahmaloaka is reaching the Lord. Falling in the cycle animals and births is going to the hell permanently. The soul, which has fallen in this hell, will never get the human rebirth in which there is facility of trying to reach Brahmaloaka. Not getting such a spiritual human rebirth is the absence of rebirth. The soul, which goes to Brahmaloaka, will never get the rebirth of animals and birds and in such sense, this soul also has no rebirth. But one point is to be understood carefully. The birth of animal, bird, worm etc., does not mean the actual animal or bird or worm etc. There are several human beings who live like animals, birds and worms. Such human births are also the births of animals, birds, worms etc. We are seeing such human beings in majority on this earth. They are immersed in the worldly bonds like money, children etc. They cannot cut their blind love to these worldly bonds. Even if they put some spiritual effort, it is incomplete because of the attachment with these bonds. Such souls when they go to the upper worlds are also involved in such bonds in

the upper worlds also. They can never attain Brahmaloaka by preaching any amount of divine knowledge to them. But, if they are not preached, they will blame the Lord during the enquiry posing that they might have attained Brahmaloaka, had they received the divine knowledge. The Lord preaches them also only to save Himself from such blame and not to save them. ***Therefore, if you are having all the facilities and also interest in the spiritual line this is the best birth for you and this is the only chance for you.*** If you waste this human birth you are falling into the births of animals etc. You are not given such chance again.

Islam and Christianity say that the soul has to wait for the final enquiry, which is to be done at the end of this world. This human body (Pindanda) is stated as the world (Brahmanda). The human body is a mini-world containing the same components. Therefore, the death of this human body can be treated as the end of this world from the point of the soul. You can also treat the day as birth and night as death. The Veda says that the deep sleep is equal to death (*Na viduḥ sati sampatsyāma iti*). The Gita also says the same (*Prabhavantyaharāgame*). Therefore, the feelings (Samskaras) of previous births mean only the feelings of yesterday. If you are in the spiritual line and if you are making sincere spiritual effort to cut these worldly bonds and to strengthen the bond with the Lord, your lifetime can be extended by the Lord. You will cross the day of your death by the grace of the Lord, which is a rebirth. Such extension of life will help you really in the spiritual effort. If you are given a human rebirth, there will be lot of gap since you have to stay in the womb of your mother and you have to cross the childhood. Such long gap will give a serious break in your spiritual effort. From this point of view also there is no human rebirth. If one cannot attain the Brahmaloaka in this human birth itself by getting the extension of life, can such a soul get Brahmaloaka in the next human birth after such a long gap? The Gita also says that the soul is taking birth and death constantly during the day and night (*Athacainam nityajātam*). Like this all the three religions can be correlated and only one theory is evolved.

105. How did Radha attain the highest position without karma yoga?

[Radha never did Karma Samnyasa like Hanuman and Karma Phala Tyaga like Saktuprastha. But she attained the highest position. How do You explain?]

Swami replied: Radha became mad in the love of the Lord and also died subsequently. Madness and death are the two last stages in the devotion (*Unmādo maraṇam tataḥ*). Such a state is possible only for one in millions. Such madness is not given by the Lord but is attained by your own spiritual effort. The Karma Samnyaasa and Karma Phala Tyaga are for the people who are living in this world without such madness.

106. We have to discharge our duties to our children. How can we cut the bonds with them?

Swami replied: Duty is different from attachment. Krishna is Narayana. Narayana is Shiva. Manmadha is the only son of Narayana. But when Manmadha committed the mistake, Narayana in the form of Shiva burnt His only son. Dhritarashtra has one hundred sons. He could not punish even one son (Duryodhana). This is the difference between a scholar and an ignorant person. An ignorant person does his duties with attachment to the bonds. A scholar also does his duties but without attachment to the bonds. All these family bonds are temporary which are confined to this birth only. In the previous birth you were not related and in the future birth you will not be related with them. Shankara told that which is temporary must be unreal (*Yat anityam tat kṛtakam hi loke*). The two actors were not father and son before the drama and will not be father and son after the drama. The bond is temporary during the drama only, but if you analyze during the drama also, they are not the father and son. Therefore, that which is temporary must be unreal in the past, present and future. That which is permanent is only real always. If you realize this divine knowledge of Shankara you can cut all your worldly bonds. Shankara left His old mother for the sake of the Lord. He practiced whatever He preached.

107. How can You say that service is the highest to attain the Lord?

[People say that the devotion is the highest. But You say service (Karma Yoga) is highest. You can attain the Lord by devotion itself. Is it not correct?]

Swami replied: The word Bhakti (devotion) has two meanings i.e., to attain and to serve (*Bhaja – Prāpaṇe, sevāyām*). Bhakti means love as per the verse “*Yā naḥ prītiḥ*”. By knowledge (Jnana) you must recognize the Lord. Then by Bhakti you must attain the Lord. In this stage, the word Bhakti means attaining the Lord as per the Gita (*Bhaktiḥ tvananyayā labhyaḥ*). After attaining the Lord, you must please the Lord by service only. In this stage, the word Bhakti means service. Rukmini attained the knowledge of Lord Krishna from Narada. Then she attained Lord Krishna by Bhakti. Then she pleased Lord Krishna by always pressing His feet. Therefore, service is the real proof of devotion.

108. Why do You preach discouraging things like sacrifice of money and absence of rebirth?

[The Guru must always encourage the disciple. Your preaching of Karma Phala Tyaga discourages us. Further, You are stating that this is the only human birth. This is discouraging us more and more. Can't You encourage us?]

Swami replied: The Guru must encourage the disciple in the beginning by telling certain lies and such encouragement is not wrong. But

the Guru should not continue the lies throughout the life of the disciple in the name of the encouragement. When the disciple is encouraged, he will serve the Guru with lot of love. The aim of the Guru should not be the service from the disciple and such a Guru is a fraud and selfish. Sadguru must reveal the truth slowly to the disciple. The aim of the Sadguru must be upliftment of the disciple and not the service from him.

109. Why the tests of Datta are so severe?

Swami replied: Datta conducts preliminary test and then only the final test. The final test is only severe. Therefore, Datta does not conduct severe tests for all the people in this world. Datta means the Lord given to this world in human form. His human body itself is the preliminary test. His human body follows all the rules of nature. Even the cloth of the king will be destroyed. Ninety percent slip in this preliminary test itself by thinking that He is also a human being. Only ten percent recognize Him by the divine knowledge. The final test is now conducted for that ten percent of the people only. Datta is having all the three qualities (Trigunas). He has Satvam, which is a good quality like divine knowledge. He also possesses Rajas and Tamas, which are bad qualities. Satvam is Vishnu. Rajas is Brahma. Tamas is Shiva. But He is beyond these three qualities. These three qualities are like the three colors of His shirt. He is not having these three colors. Therefore, Datta exhibits Rajas and Tamas. In this final test again nine people out of ten are slipping. The reason for this slip in the final test is that these people do not know that He is beyond the three qualities. In the preliminary test people slip because they do not have the knowledge that He is beyond the human body. Only one person passes the preliminary test by knowing that He is beyond the human body and passes the final test by knowing that He is beyond the three qualities. Such a faith is permanent and unshakeable. Apart from this faith one should prove his love through his service (Karma Samnyaasa and Karma Phala Tyaaga). Such a faith and service will please the Lord completely. The human body is made of five elements. This creation is made of five elements and three qualities. Therefore, a devotee who knows that the Lord is beyond the creation alone can withstand both preliminary and final tests. Datta is the creator and so is beyond the creation.

110. What is the use of Advaita in the practical spiritual effort?

Swami replied: Since there is utility, Advaita was brought by Shankara into practical spiritual effort (Sadhana). Actually, Advaita was the situation before creating this universe. After creation of this Universe at present there is no Advaita and there will not be Advaita in future. Even in

the destruction (Pralaya) there is no Advaita because the entire world is in subtle state (*Avyakta*) as a cinema in the film reel. When this subtle state is exposed, the situation becomes creation. The creation is just like showing the cinema on the screen, which is preserved in the film reel. The Veda says the same (*Dhātā yathāpūrvam*). Advaita means absence of both the show and the film reel. Therefore, Advaita existed once upon a time and it does never exist and will never exist in the future. The producer has created the film after lot of work. When the film show is stopped, the film reel is preserved. Will any fool destroy his own film reel, just to get the situation of Advaita? When you are alive there is no Advaita in this world. Even when you leave the body and go to the upper worlds there is no Advaita. Therefore, Advaita is only an imagination in the present and future. It was reality only in the past. But, Advaita has the practical utility as an intermediate step in your spiritual effort, the aim of which is to please the Lord. During your spiritual effort you will be put to lot of loss and misery, because you have to sacrifice everything for the sake of the Lord. You need stamina to withstand the loss and misery during such sacrifice. The Advaita provides that stamina, because in Advaita you are leaving the attachment with your body and you are attached with pure awareness. In such a state, you will not be worried by the external factors and you will be having everlasting peace which gives infinite mental strength. For this purpose, Shankara brought the concept of Advaita into the practical spiritual effort.

111. Should we pray for capacity or for devotion from the Lord?

Swami replied: Devotion is the love on the Lord, which has to be developed by yourself only. The Lord cannot give love on Himself. One girl loved you. You will marry that girl. Another girl does not love you. Will you create love in her and then marry? Love should be spontaneous and can never be created by external effort. You will present a gift to a person who loves you but you will not give a gift and ask him to love you. Therefore, the Lord gives capacity to His devotee but not devotion. The Gita says “*Satvānurūpā sarvasya*” which means that the devotion is proportional to the capacity but we see the people who are energetic by money or physical strength but with poor devotion. There are also poor and weak people with full devotion. Therefore, the meaning of the above verse must be properly analyzed. **The real meaning of this verse is like this:** You must decide the devotion of any person according to his state of capacity (money or physical strength). A Lakhier donated rupees fifty thousand. A poor fellow having ten rupees only donated all his ten rupees. The former is only half devotee and the latter a full devotee. Here the

devotion is estimated according to his state of capacity. Therefore, Saktuprastha sacrificed completely the little floor he had. Dharmaraja could not be equal to Saktuprastha even though he sacrificed crores of rupees because he did not sacrifice completely. Complete sacrifice can alone bring the true grace of the Lord. The result of such full grace is attainment of Brahmaloaka, which means to associate with Swami always in every birth.

112. Does the Lord require the help of human beings in His work?

Swami replied: The Lord Himself did His work till the incarnation as Parashurama. Rama also took the help of monkeys but not the human beings. The human being is with little knowledge and little faith. He is neither a scholar with full faith nor ignorant with no faith. He is always with doubts and is in between a theist and an atheist. He starts with faith but doubts in the middle and will let you down. Arjuna left the bow and arrows after reaching the battlefield. He expressed the doubt about killing the relatives. Hanuman did not express a doubt after reaching the battle stating that how can He kill the demons who were Brahmins. A human being wants to see miracles. But after seeing the miracles he doubts whether those miracles are illusions. Arjuna was associated with the Lord for the past thousand births (Nara and Narayana). Therefore, the Lord wanted to give the fame of the battle to Arjuna. This is the reason why the Lord did not directly participate in the war. Arjuna could not understand all this. He thought that if he does not fight, the war will stop. When the Lord showed Vishwarupa through which He showed that He is killing the Kauravas. The Lord does not require the help of any person in His work. He wants to give fame to His devotees and for this purpose only He asks for the help of the human beings. Actually, He does all the work but He will show as if the devotee did that work. If the human being withdraws his help, His work will not stop. There are several fans in the hall. You are putting on the switch of a fan. But the fan does not move. Then you will put on the switch of another fan. In the case of Lord there is no need of any fan and He can create the movement of wind by His will. When you are diverted to your family only the power of the Lord will not flow through you since you have become the insulator. You want to use the power of the Lord for yourself and for your family members. This is the reason why the grace and power of the Lord are not flowing through you. When you are detached from yourself and from your family, then only the full grace and the full power of the Lord flows through you. Hanuman was such example and He never gets death or any illness. He became the strongest and also attained the post of Creator. The grace and power of the Lord flew through Him completely.

113. Why should I not enjoy this life when I am unable to see the Lord and the upper world?

[I am not seeing the Lord and the upper worlds with my eyes. Why not I enjoy the life?]

Swami replied: It is true that I did not show you the existence of hell and heaven by taking you in a rocket. But you also did not show the entire space of this universe proving that there is no hell and heaven. The space of this universe is infinite. A blind fellow is walking. One person tells him that there is fire in front of him. Another fellow says that there is no fire. If the blind fellow is wise, he will go back assuming that there is fire because there is no loss even if you go back assuming that the fire is not present. If you are enjoying the life without sacrifice, you are subjected to many diseases. If you are sacrificing, you are healthy. Therefore, even through this angle, enjoyment of life is not good. In case there is fire in front of the blind fellow, his feet will burn if he walks. There is equal probability for both existence and non-existence of the hell. If you assume that the existence of hell and follow the justice in practice there is no loss for you. But if you take the other assumption and do sins and if the hell exist you are put to terrible loss. Therefore, if you are wise it is better to accept the assumption of the existence of hell. Moreover, the Lord is coming in human form and is proving the existence of supernatural power through miracles. Such human incarnation is preaching that the existence of Lord and the upper worlds. Therefore, you have to believe the existence of the Lord and upper worlds, which is proved through direct perception. This is the essence of the Veda and the Gita. This is the reason for the existence of many theists in this world.

114. Can You please give the message on Shankara Jayanti (24-04-2004)?

Swami replied:- The right side (Dakshina) of Datta is the form of Guru. Datta is the united form of the three forms (Brahma, Vishnu and Shiva). Therefore, in the south (Dakshina) the three Gurus viz., Shankara (Shiva), Ramanuja (Vishnu) and Madhva (Brahma) were born as three Gurus. All the human Gurus must treat them as their Gurus. The left side of Datta is the form of Bhagavan. Therefore Rama, Krishna etc., were born as incarnations of Bhagavan in the North who are the ideals for the human beings. Shankara had only four disciples. He never craved for disciples, for fame and money like the present human Gurus. If there are ten disciples, the Guru collects ten paise from each disciple and can get one rupee. The aim of Sadguru is not to earn one rupee and His aim is to completely cut off the bond with money in the case of at least one deserving disciple to give salvation to him. Therefore, Sadguru takes one rupee from such a single deserving disciple. The Lord came as a guest to the house of Saktuprastha.

The aim of the Lord is to liberate Saktuprastha and his family from the bonds of money and to give them salvation. The aim of the Lord is not to pacify His hunger because the Lord has no hunger. The Lord in the form of guest asked for the entire food that was prepared for the family. A beggar goes to ten houses and earns his complete meal. An inefficient teacher collects the fees from ten students and each student gets ten marks only and fails. The aim of such a teacher is not the pass of the student. An efficient teacher concentrates on only one deserving student and concentrates on Him only so that He passes with good marks. A doctor in a government hospital gives some medicine for temporary relief of a single disease, which is reported by the patient. The doctor of Apollo hospital conducts all the tests and cures all the diseases. The doctor of Government hospital takes a fee of ten rupees from ten patients. The second doctor collects hundred rupees from the single patient. In Shirdi, several householders were ready to give food to Sai Baba. But Sai took food only from five houses throughout His life. He wanted to liberate those five deserving devotees and His aim was not His food. A beggar goes to all houses since his aim is his food only. This is the difference between a Sadguru and Guru. Today the human gurus are unable to liberate even a single person through their preaching. They are similar to the barber on the Tirupati hill who shaves a little for each person and shaving is not completed. Ten customers will surround him and each is incompletely shaved. Such several incomplete disciples surround the present Gurus. No disciple is completely liberated. The aim of present human guru is the fame of having several disciples and collection of money from all the disciples. No human Guru is interested in the final welfare of any single disciple. But the Sadguru aims at the liberation of at least a single disciple and His preaching is always harsh because it is truth. The preaching of human Guru is always false and sweet. When a sugar patient goes to a hotel and asks for a sweet by paying ten rupees, the owner of the hotel supplies the sweet and does not enquire about your sugar. Therefore, he is sweet to you. This is the case of the human Guru. But the case of Sadguru (Guru Datta) is different. The “Datta Cafe Hotel” is very peculiar. When you go to the ‘Datta Cafe’ for the sweet, the owner will charge you rupees thirty for blood test. If there is sugar, he will charge rupees ten further and will give you bitter medicine. You have lost rupees forty and during blood test you feel lot of misery when the needle is injected. You will get lot of unhappiness while taking the medicine. This is the difference between the human Guru and the Sadguru. Therefore, today all the human gurus must remember Adi Shankara, who is a Sadguru.

115. Can You kindly give message on Shri Ramanuja Jayanti (25-04-2004)?

Swami replied: Shankara is Lord Shiva. Ramanuja is Lord Vishnu. The Veda says that Shiva is Vishnu (*Śivaśca Nārāyaṇah*). Every human being misinterpreted the Advaita of Shankara and called himself as Brahman (*Ahaṃ Brahmāsmi*). Very good. You are Brahman who objected? But did you realize the meaning of Brahman as told by Shankara. Brahman means pure awareness according to Shankara. Every living being contains pure awareness. Even a worm in a drainage pit can claim itself as Brahman. When you are beaten in the hell, then also you can claim yourself as Brahman and later on when you are born as a worm in the drainage pit, even then you can call yourself as Brahman. The pure water is the common item in both the scented water and drainage water. If the drainage water says that since pure water is the common item, the drainage water and the scented water are one and the same, do you agree to this? Both contain pure water but now both are not pure water. Even if you remove the entire dirt from the drainage water, it can become pure water only and not scented water. Similarly, awareness is common in both the Lord and the living being. By this common awareness the living being cannot be the Lord. If the living being removes all the qualities from it, it can become Brahman but not Ishwara. The Lord is with infinite good qualities (Sattvam). A human being cannot become the Lord even if he attains the infinite good qualities. The reason is Nirguna Brahman is present in the Lord, which is not present in any living being. Awareness is only the power of the Lord, which is called the Maayaa (Paraa Shakti) and is not the Nirguna Brahman. Matter is the shirt. The awareness with qualities is like the inner shirt. Any living being is a couple of these two outer and inner shirts. The Lord or the human incarnation is Nirguna Brahman, which contains both these shirts. Any living being is only the two shirts. Any living being has only two components. The Lord or human incarnation has three components. But the Nirguna Brahman can enter any living being for the sake of His work. Such a living being is the incarnation of the Lord. ***The Lord enters for the sake of His work and not to satisfy your wish.*** Even if you are ready with all infinite good qualities, the Lord will not enter yourself because He enters only for His work. By all good qualities you can become Dharmaraja or the deity of justice but you can never become Lord Krishna. Moreover, the good qualities (Sattvam) is not the criterion of the Lord. The Lord contains all the three qualities. Rajas is Brahman. Sattvam is Vishnu and Tamas is Shiva. The Lord contains all the three forms i.e., all the three qualities (Sattvam, Rajas and Tamas). But, these three qualities, which are the inner shirt, will never touch Him. The world which is made of the inert five

elements is the external shirt of the Lord (Ishwara). Similarly, the human body made of five inert elements is the external shirt of the human incarnation. In both the cases the internal shirt is pure awareness which is consisting of the three qualities. Inside the internal shirt exists the actual Nirguna Brahman in both the cases. Therefore, the Vishwarupa (Ishwara) is the human incarnation (Krishna). The Advaita is between the Ishwara and Krishna but not between Ishwara and every human being. Shankara proved this by swallowing the molten lead. The Advaita is in between Shankara and Lord Shiva. The disciples could not swallow the molten lead and therefore, the disciple is not at all Lord Shiva. Yesterday Shankara was born and today the same Shankara is born as Ramanuja to remove this misunderstanding in Advaita.

Shankara fell at the feet of the cobbler. Ramanuja gave the Narayana Mantra to all the castes and also left His wife who showed the caste feeling. This shows the same nature. If you cannot remove the caste feeling, how can you remove the feeling on your family, on your body and on yourself. The feeling on the race and nation also should be removed. ***The surrender of the body is Prapatti and surrender of the self is Bhakti in the service of the Lord.*** Both these put together is called Seva (Service) as per Shri Madhva. “*Sarvasva Śaraṇāgati*” has two meanings. The word ‘Sva’ means both self and money in Sanskrit. When you surrender the self, it is ‘Karma Samnyaasa’ as done by Hanuman. If you surrender your money, it is called ‘Karma Phala Tyaaga’ as done by Gopikas. Gopikas surrendered butter, which was their self-earning (Karma Phala). Hanuman could not surrender money because He was a saint. Since Gopikas were householders, they could surrender their self-earning. Gopikas also surrendered their self to the Lord in Brindavanam while dancing (*Rasakeli*). A householder is capable of doing both Karma Samnyaasa and Karma Phala Tyaaga. Hanuman attained Brahma Loka, but Gopikas attained Goloka, which is at the higher level than Brahmaloaka. Thus, this householder can exceed the saint. Vashishtha told ‘*Dhanamūlamidaṃ jagat*’, which means that money is the root of the world. The Veda says ‘*Dhanena tyāgena*’ and ‘*Kasyasvit dhanam*’, which means that by sacrifice of money only the reality comes out. The Gita also emphasizes on ‘Karma Phala Tyaaga’ which is sacrifice of money. Dharma Shastras say “*Kāñcanaṃ karma mocanam*”, which means by sacrifice of money only Praayaschittam (Removal of Sin) can be done. Shastra says “*Adakṣiṇa hato yajñah*”, which means that without sacrifice of money the Yajna becomes waste. Guru Dakshina also involves sacrifice of money only. The Shri Chakram means the whirlpool of money existing in the ocean of this world. Shri Chakram is most important Yantra

because the bond with money is the most powerful. If this bond is broken all the other bonds are broken. Ramanuja also named His commentary as “*Shri Bhashyam*”. The bond with money is the root of all the injustice in this world. If this bond is cut the justice is established without any external effort. If this bond with money is cut, all the other bonds are cut and this is the complete salvation. Therefore, both establishment of justice (Pravrutti) and attainment of salvation (Nivrutti) are achieved simultaneously by this and both these are the programmes of the Lord in this world. Therefore, sacrifice of money is the root and essence of all the spiritual effort (Saadhanaa).

Chapter 8

May 31, 2004

O Learned and Devoted Servants of God,**116. How do You correlate astrology and theory of Karma?**

Swami replied: Astrologers say that you are getting troubles due to the movement of the planets. This means that you are getting the trouble not due to your previous sins. Therefore, you feel that you are unnecessarily getting troubles, even though you have not done any sin. Astrologers say that police arrest you because you are going on a road and accidentally the policeman is also walking on the same road. You are very anxious to get rid of these troubles because these are unnecessary punishments for you. The astrologers exploit your anxiety by suggesting some remedies. The word Graha (planet) means that system which gives the exact result for your exact deed in exact time. The planets are just the computers. They are inert and are not independent. Only Swami can change the decisions. Therefore, there is no use of worshipping the planets. One has to receive the fruits of the deeds whether good or bad (*Nābhuktaṃ kṣīyate karma*). There is only one way to escape the fruits of the deeds. The Lord comes down in human form and undergoes the punishments for your sake and saves you. At the same time, He will protect the prestige of God of Justice and the theory of Karma. This is the main reason for His human incarnation. He will never cancel the fruits of deeds. He will sacrifice Himself and protects you. When you cannot pay the fine, your father pays it. You must become eligible for such grace of the Lord. The eligibility is achieved by you when you do not aspire to get rid of the fruits of your deeds and prepare to undergo the punishments of all your sins. You should never think that the Lord should sacrifice for your sake.

117. What is the difference between two incarnations of the Lord?

Swami replied: There is a diamond with light in a glass case which is in a wooden box and which is in an iron box. The three outer boxes are respectively Annamaya, Pranamaya and Manomaya sheaths (Koshas). The first two sheaths belong to the five elements (Pancha Bhutas) and both are inseparable. The other three sheaths (Manomaya, Vijnanamaya and Anandamaya) are made of awareness and the three are inseparable. The last two sheaths are the very nature of the Lord and can never be separated (Vijnana or Jnana and Ananda). *In human beings the last two sheaths are very much undeveloped.* Due to this the human being knows little and

enjoys only little happiness. But in the Lord these two sheaths are infinite. Therefore, the Lord knows everything and enjoys infinite bliss. Therefore, in a human being the matter (the first two sheaths) and awareness (the third sheath) are only present. But in human incarnation, apart from these three sheaths the last two sheaths are also present which are infinite. The Veda says that knowledge (Jnana) and bliss (Ananda) are the very nature of the Lord (*Prajñānam Brahma, Ānando Brahma*). When one human incarnation changes to other human incarnation the first three sheaths (boxes) change but not the last two sheaths. This means the diamond with its shining does not change even though the three boxes change. The shining light is the only identity for the diamond. Even the supernatural powers belong to the third sheath (Manomaya) only, which consists of the three qualities (Sattvam, Rajas and Tamas). This creation is a modification of the Manomaya Sheath of the Lord. The last two sheaths are the nature of Nirguna Brahman. In every human incarnation, the Manomaya Sheath exists but the ratio of the three qualities varies. Narasimha is furious (Rajas) and Rama is peaceful (Sattvam). The first two sheaths are constant in every human incarnation.

118. How to attain Jiivanmukti i.e., liberation while alive?

Swami replied: The egoism and jealousy are the two obstacles to recognize the human incarnation of the Lord. First you must get rid of these two. The love on the Lord in human form should become infinite and due to that the love on wealth, wife and children should be destroyed. This is called as Jiivanmukti. This is the only way. Without the attachment to the Lord you cannot detach yourself from the world. Without light the darkness cannot go. The bond on the Lord can alone cut these worldly bonds. The Veda says to cut the bond with the wife (*Pravrajet*), to cut the bond with the children (*Na prajayā, Kiṃ prajayā*) and to cut the bond with the wealth (*Dhanena tyāgena*). Datta is the human form of the Lord, which is donated to the world. Without recognizing and loving Datta, all the detachment is useless. A stone is also completely detached and at the same time, it has no love on Datta also. A stone is not liberated. Avadhoota does not mean a mad person who wanders without clothes. Hanuman and Gopikas are the real Avadhootas who have detached themselves from the world due to their infinite love on the Lord in human form. The sages could not recognize Rama due to their egoism and jealousy. Therefore, they were born as Gopikas and then only recognized the Lord in human form. Even the sage Sarabhanga who sacrificed his body to the fire altar was born as Gopika and worshipped Lord Krishna. Since he could not recognize Rama, he was not

liberated in that birth. Therefore, one in millions can only attain Jivanmukti. The Gita says the same (*Kaścit mām*).

119. Why should we be hasty about reaching the spiritual goal in this birth?

[The Gita says that one can attain Vasudeva after several births. Why should we be hasty in this birth?]

Swami replied: In that verse, the Gita also says that the person attains Vaasudeva. This means that the Lord is telling about the devotees who can attain Vaasudeva only. Vaasudeva means the son of Vasudeva representing the external human body, which will not be present in the future births. Instead of Vaasudeva, some other human form will be present in the next birth. Therefore, this verse speaks about the lifetime of Vaasudeva. In that lifetime, a devotee who recognized Vaasudeva as the Lord was very lucky. Any human incarnation speaks like that only during the lifetime of that human incarnation. In that verse the word Vaasudeva has special significance. Other words like Paramaatmaa were not used in that verse. If such words were used the meaning would have been the Lord in general who is pervading all the human incarnations. Shankara says that human rebirth is impossible (*Narajanma Durlabhamidam*). The Christian and Islam religions also say that the human rebirth is impossible. In this verse that concept can be interpreted. Hindus misunderstood the concept and are neglecting the spiritual effort due to the assumption of availability of several future human rebirths.

120. Is Lord responsible for feeding all living beings in this world?

[Please protect the job of my son. Is it not the responsibility of the Lord to feed all the living beings in this world?]

Swami replied: Had your statement been correct, there should have been no hunger death in this world. This means there is no such responsibility for the Lord. This is explained in the Gita (*Na Kartṛtvam*). Every living being attains anything including food according to its own deeds. Therefore, one should not aspire for any fruit from the Lord and thus, one should be always selfless. The Lord protects such human beings only who are selfless and serve the Lord. The Lord protects them by transferring all the sins to Him. First you cut your blind bond (Moha) with your son. He was your enemy in the previous birth. You grabbed his property. He is now born as your son to collect his money with interest (*Rṇānubandha rūpeṇa*). In the previous birth you prayed the Lord to punish the same fellow. The Lord neither punished him in the previous birth nor will protect him in this birth. The punishment and protection follow him as per the fruits of his deeds. All the living beings are dearer to Lord in all the births. *For you one soul becomes dear in this birth and the*

same soul becomes enemy in another birth. You are recommending him to Me! Suppose a guest comes to your house and recommends your son to you, how do you feel? The Lord punishes anybody only to bring realization in that soul. Did you not punish your son in the childhood? Did I interfere then in your punishment? I have more responsibility than your case. Guru is greater than even the parents. If you recommend anybody to the Lord, you are insulting the Lord. It shows as if you are more concerned about him than Me. Therefore, you think about yourself and leave him to Me.

121. Can anyone eat the food that is tasted by other?

Swami replied: The Veda says that one should not eat such tasted food (*Yaduchiṣtam*). But Rama ate the fruits, which were tasted by Shabari. The animals and birds already taste the water and the fruits. The animals and birds are selfless and so such food is pure. Shabari also was selfless. All the human beings are selfish. The money i.e., enjoyed by somebody is also prohibited like the food. In the Vedic practice called 'Vaishwadeva' the person should not eat the food of some other person. But today the people following that practice are taking the food grains from another person and cook those grains and eat. This is the misinterpretation of Vaishwadeva, according to which you should not touch the wealth of any one in this world. Their sins will be transferred to you along with their money. *The remains of the food eaten by the Lord is the purest form of food.*

122. What is the inner meaning in eclipse and the bath after eclipse?

Swami replied: The Lord is distributing the divine nectar in the human form as Mohini. The human incarnation can be male or female. The Sun and Moon are the planets with light, which indicates the knowledge. They hinted to the Lord that a demon was taking the divine nectar in disguise. This means that even deities become ignorant. Is there a necessity to give a hint to the Lord who knows everything? When the Lord is in the human form, even the deities think that the Lord does not know everything. This is their ignorance. Such ignorance of knowledge is the eclipse. Rahu and Ketu are called as the planets of Tamas or darkness, which represents the ignorance. Such ignorance is washed away by taking the head bath.

123. Why the people generally go to the spiritual line in old age only?

Swami replied: The death can come to anybody at anytime. This is an arrow that is hunting everybody in this world. In the old age, the death is very near. Thus, an old person is hunted by two arrows constantly. If one does not divert to spiritual line even in the old age, he is similar to a student who does not open the book even in the month of March.

124. Is it true that a Samnyasi alone can get the salvation?

Swami replied: Scholars catch the direct train for salvation and take Samnyaasa directly from Brahmacharya. The people who become householders also have to take Samnyaasa finally (Krama Mukti) according to the scriptures. One has to pass through all the four Ashramas and finally end in Samnyaasa. If one dies as a householder, the death rituals include Godanam (donating the cow), which is a clear proof for the concept that a householder always goes to hell. This means that the scriptures say that no one should die as a householder. He must enter Vanaprastha and finally must end in Samnyaasa. In Vanaprastha the bond with all the issues are cut. But the bond with wife remains because wife is necessary for his service. If the wife opposes the spiritual line, he must immediately leave such wife and take Samnyaasa. In Vanaprastha also one has to treat his wife as his sister only according to the scriptures. That means the wife is only just an associate in the work. Either you have to catch the direct train or at least change the trains to reach the goal. Without Samnyaasa salvation is impossible. Samnyaasa does not mean shaving the head and wearing a saffron cloth. Samnyaasa means dedicating all his time and energy in the propagation of divine knowledge. Such real Samnyaasi will reach the Brahmaloaka, which is eternal. He does not need issues or death-rituals. Even women can take Samnyaasa. Gargi, Sulabha etc., were very great Samnyaasi-women. You must always concentrate on Swami only who is the human incarnation of the Lord.

Shri Ramakrishna Paramahansa said unless there is a command from the Lord, you should not enter into the service of the world. If your love is on the human beings only, you love only the souls but not the Lord. Your love is extended from your family to this world. Instead of a few people you love many people. For this you will get the heaven. But you have to return back from the heaven. Your love on Swami alone can lead you to Brahmaloaka.

For Ex.: Swami is cleaning a room with a broomstick. You have taken the broomstick from Swami and you are cleaning the room. In this work your motto should be that to help Swami in His work. If your motto is to clean the room for the sake of visitors to sit, your service is aimed at the world and not Swami. Serving the world is the responsibility of the Lord. Why should you bother about the responsibility of the Lord? Your responsibility is only to surrender to the Lord. Lakshmana followed Rama to the forest to serve Rama and not to kill Meghanatha in the war for the world peace. Sita could have smashed Ravana. Sita told Ravana that she is not smashing him because there was no permission from Rama

(*Asandeshāttu Rāmasya* – Valmiki). Hanuman could have killed Vali and Ravana by a single stroke. He did not do this to protect Sugriva and to protect the world. His aim was only to serve Rama. One soul cannot protect another soul. Therefore, a human being can never uplift any other human being.

Therefore, while doing the service to the Lord your internal intention is very important. The fruit is according to your intention. If your intention is to serve the world you will go to heaven. If your intention is to serve the Lord you will go to Brahmaloaka. But without service the intention is useless which will be like a life (ghost) without the body. The service without intention is also a waste like a dead body without life. Therefore, both the service and intention must associate with each other. ***The servant must do the service with the real intention towards the Lord.***

125. Can't we reach the goal through our spiritual effort without a Guru? What is the difference between Sadhana and Upasana?

Swami replied: Saadhanaa means attaining the grace of the Lord in human form by serving Him. Upasana is attaining something, which is very much near and similar to the Lord. In Upasana you cannot serve the Lord. 'Upa' means near. 'Asana' means attainment. In Upaasanaa you can understand the nature of the Lord through a model (Pratiika), which has some similarity with the Lord. The Veda says that the Sun or the mind etc., should be meditated as the Lord (*Ādityam Brahmeti upāsīta, Tam mana iti upasīta*). The Sun removes the darkness as the Lord removes the ignorance. The mind creates several forms in dream as the Lord creates several forms in the world. The Sun and the mind are only the models to understand the Lord. When you meditate upon the Sun and the mind you can only understand the nature of the Lord. But you cannot serve the Lord. Hanuman meditated upon the Sun and understood the nature of the Lord. Then He met Lord Rama and served Him. Therefore, Saadhanaa is greater than Upaasanaa. Upaasanaa is the beginning stage and Saadhanaa is the final stage.

Saadhanaa (Spiritual effort) without Guru is like a blind bull running in the field throughout the night and was unable to reach the village since the farmer guide is not associated with it. Guru means He who removes the ignorance and shows the right path. Without Guru you will be wasting lot of energy and lot of time without reaching the goal. If you recognize the Lord in human form and serve Him like Hanuman and Gopikas you can attain the highest fruit. All this is known only through the preaching of the Guru. If you are serving the statues you will end in misery only like Tyagaraja. The blind bull spends all its energy throughout the night without

any use. Had it been in the hand of a guide it could have reached the village in ten minutes by spending very little energy in walking.

Swami sang the following song spontaneously here.

Oh! Blind horse! – Hear the Guru |

You don't see the way – But you are running with vigor ||

How many wives – How many husbands – How many sons and How many daughters – You had for the past millions of births!

Don't be trapped by the sweet words and sweet love of these family members |

They are your real enemies in your Sadhana – You have stolen their money in the previous birth and they have come now to get it from you with interest ||

They have come not only to collect their loans – but also to revenge upon you – By spoiling your Sadhana ||

Your energy and time are limited – they cannot save you when the death attacks you |

They will leave you after their revenge – They have come to you for food and shelter – Help them as per your duty |

But be brief with them without wasting time and energy ||

Hear Me, See Me, Speak about Me and Think about Me only |

Your senses caught by these bonds will not allow you to come to Me – The blind bull ran and ran throughout the night and was in the field only – It was dissociated from the guide – Therefore, catch the Guru at once ||

Holy Jesus told in the Bible that if one does not hate his family members, he cannot become His disciple. I am explaining the reason of His statement. Your family attracts you by love and becomes an obstacle for your love on the Lord. Guru is very important in Sadhana. Nobody is more than Guru (*Na Guroradhikam, Guru ssākṣāt parabrahma*). You must not limit the service by serving the Guru personally only. You must digest His preaching. Can you pass the examination if you have paid the fees regularly to the teacher? But today the Guru is concentrating on the fees but not on the student.

126. Can You explain Yoga, Kundalini, Six Chakras etc.?

Swami replied: Kundalini is the mind, which travels in a curved way like a serpent. The chakras mean the false attractions of the family bonds. They are the whirlpools, which attract and drown a swimmer who is trying to cross this world ocean. Mother, father, wife or husband, children, false Gurus and deities, who are the external illusions of the Lord are the bonds

to be crossed. The kundalini crosses these wheels by going in a curved way. This means that you can cross Maayaa using Maayaa. If you go straight, these rotating whirlpools will catch you. Therefore, you should act as if you love them and concentrate all your real love on the Lord only. This is the meaning of crossing of Maya with the help of the Maayaa. The Veda says the same (*Avidyayā mr̥tyum̐ t̥irtvā*). Yoga is this path through which you can attain the grace of the Lord and also the supernatural powers from Him through His grace only. But today the Yoga teachers are earning money by a false theory in which they state that the supernatural powers can be attained by certain spiritual exercises without the grace of the Lord. It is just like you get health by certain physical exercises. Even the demons concentrated in Yoga (Tapas) but they could get the superpowers only from the Lord who appeared before them when pleased. The penance did not bring the superpowers directly. You cannot get the grace of the Lord and salvation by certain exercises on control of breathing etc. These Yoga teachers are similar to Purva Miimaamsakas who say that the fruits can be attained directly by the action and that there is no need of God. Even Patanjali who is the founder of Yoga stressed on the grace of the Lord. His path is called as ‘Seshvara Sankhya’ which means it accepts the Lord. All these Yoga exercises can bring good health and such Yoga is a branch of medicine. The words like Kundalini, Six Chakras, Sahasraara, etc., are not heard in the Vedas or the Brahmasutras or the Gita. All these are just imaginations. The chakras (wheels) and the Padmas (Lotus Flowers) are only poetical models and are not true. They are attracting the people by preaching that the superpowers can be attained by such exercises. Yantras, Mantras and Tantras are also imaginations, which are used to earn the money. The six family bonds are like the six whirlpools and are also like six lotus flowers, which attract the bees by their fragrance. They are only similes. Yoga means the attainment of the grace of the Lord. The Yoga power means the superpower given by the Lord.

127. Is this world real or unreal?

[Shankara says that this world is not true which is like a dream. But Ramanuja says that even the dream is true. How do You correlate these two?]

Swami replied: Shankara never told that this world is not a truth. He told that this world is Mithya. Mithya means very little truth, which can be almost considered as untrue. The dream is Mithya. Anybody in the dream cannot call it as a dream because he becomes the part and parcel of the dream. The ant cannot be Mithya for another ant. The ant is Mithya only for an elephant. Therefore, this world is Mithya for the Lord. This is a daydream of the Lord. There is not ignorance in the daydream and

therefore, the Lord did not become ignorant. Shankara entered the house of Mandana Mishra even though the doors were locked. Therefore, the world is Mithya for Him. Mithya is not untrue. Ramanuja said that this world is not a dream for a soul. The soul is a part and parcel of the world. Mithya is not Mithya for a Mithya. This is the interpretation of Ramanuja. Infact Shankara came as Ramanuja and clarified misunderstanding.

128. Can You explain Shri Chakra clearly?

Swami replied: Shri Chakra means the illusion of money existing in the heart of any human being. Shri means money. Chakra means the whirlpool. This Chakra is considered to be the root of this world. It is true because Vashishtha told money is the root of this world (*Dhanamūlamidaṃ jagat*). The word *Dhanam* means money only as per the tradition in the world, which means Goddess Lakshmi. You may interpret that word as wealth of knowledge, which is Goddess Saraswati. Health is wealth and health is the power. So you can interpret the word as Goddess Parvati. Therefore, this word *Dhanam* means Shakti or Prakruti which is also modified as the soul. Goddess Lalita also means the soul because the word Lalita means the awareness, which is a weak power flowing through the tender nerves. Therefore, Shri Chakra represents the Jiiva (soul). One has to dedicate his wealth (Karma Phala Tyaaga), his physical power in doing service (Karma Samnyaasa) and his knowledge to the world through propagation (Jnana Prachaara). Shri Chakra is of two types. In the first type, called as Srishti Chakra, the four triangles of Shiva have their bases turned downward. The Five Shakti triangles have their bases turned upward. This means the Jnana (Shiva) is based on the material wealth (Shakti). This is the formation of bond with the wealth. The wealth is controlling his knowledge. The four triangles indicate the four forms of awareness (Manas, Buddhi, Chittam, and Ahankara). The five triangles indicate the five elements. In the second type, which is called Samhara Chakra, two sets of triangles are reversed, which indicate that the wealth is in the control of knowledge. This represents Shiva destroying the world. This second Chakra indicates the destruction of the bond with the wealth. The three circles indicate the three qualities. The four Bhupuras represent Dharma, Artha, Kama and Moksha. The eight petals and the sixteen petals in the first Chakra represent the eight forms of wealth and the sixteen radiations of mind. The same petals in the second Chakra represent the eight super powers and the sixteen incarnations of Datta. Shri Chakra is the most important aspect in the spiritual effort because sacrifice of your wealth for the sake of the Lord proves your real state of spiritual maturity. Your

real color comes out in that aspect only. Therefore, the Veda says *Dhanena tyāgenaike* i.e., only by sacrificing the wealth one can attain the grace of the Lord.

129. In the test of Datta, did all the Gopikas win?

Swami replied: The Gopikas who won the test of Datta are called as Siddha Gopikas. The Gopikas who were defeated are called as Saadhaka Gopikas. The former went to Goloka and the later were born on the earth. The main reason for the Swami to come in human incarnation is to preach the divine knowledge and not to kill the demons. Kartaviiryarjuna who was a disciple of Datta could have killed Ravana. Rama came to the forest for the sake of sages. Rama did not show any superpower. But the sages were having superpowers. Therefore, the sages treated Rama as a king or their protector. The sages might have left the towns and might have lived in the forest. But their family bonds were as usual. They stayed in their Ashramas along with their families. The sage Vyasa was having infinite blind love to his son Shuka. The egoism and jealousy are the two layers of the eyes, which obstruct to recognize the human form of the Lord. Therefore, the sages did not recognize Rama. Only Shabari and Hanuman could recognize Rama as the Lord. When these sages were born as Gopikas, some of them realized the Lord who showed the superpowers. The Lord gave them divine knowledge through the flute songs. Only Shabari gave the fruits to the Lord without aspiring anything in return and therefore, she was rewarded and attained Brahmhaloka. Some sages believed Rama as the Lord and served Him like Shabari. But they prayed the Lord to protect them in the upper world. The results deferred because of the difference in the intentions in the same type of service. Therefore, you will lose the highest fruit even if you have done the service, if you are not having the proper intention. Some people do service but do not have the intention that Swami is the Lord. They are unlucky because they are losing everything due to lack of just the right feeling. Some Gopikas gave butter to Lord Krishna because He was a beautiful boy. Some other Gopikas gave butter because Krishna was the son of their ruler (Nanda). These Gopikas lost the highest fruit because of the defect in their feelings. Some Gopikas gave the butter to Krishna, fully realizing that He is the Lord. They were given Goloka. All the Gopikas donate the same butter but the fruits were different because of the difference in their intentions. Krishna tested the faith of even the Gopikas who believed Him as the Lord. Some liberated souls live with their families, but are not bonded mentally but some other souls live with their families and claim that they were also mentally detached. These people

dream that they are the liberated souls. They are actually on the 10th step but imagine as if they are on the 100th step. The Datta tests reveal the truth to them so that they can realize their real position. People need not fear for the troubles and losses that happened in the Datta tests. They are the fruits of their sins, which have to be attained by them at that time even if the Datta tests are absent. Instead of enjoying the fruits of sins without any use it is better to enjoy the fruits of sins as Datta tests because they will be spiritually useful. Therefore, Datta uses one's own sins as His tests. If you are really detached in the mind, why don't you prove it externally. The external detachment is very easy compared to the internal detachment. Several Gopikas failed in the tests of the Lord. Krishna used to compete with their husbands, children and wealth. In such tests Gopikas realized that they were not detached from the bonds completely. A detached soul will never fear. Gopikas feared about the breakage of their bonds. Krishna never wanted to destroy their families. He wanted only to destroy their family bonds. The Lord is the protector of His devotees. Will He destroy their families? At this point Gopikas lost faith in Krishna. They became furious with Krishna thinking that He was also an ordinary human being. Krishna appeared as if He is disturbing their families, only to test the attachment of the Gopikas with their family bonds. Why should they fear for anything if they have really believed Krishna as the Lord? Why should they fear about their families? It is only the Lord who can protect their families. Due to lack of strength in their faith they were always defeated. Some Gopikas were subjected to final tests (Rudra Pariksha). They were utterly defeated. Only a few could succeed. A soul is always surrounded by the three qualities and therefore, jealousy is inevitable. This jealousy-ghost grows and swallows your bond with the Lord. Even Devas could not escape this ghost, then not to speak of the human beings. One day Bhima was explaining to his younger brothers about the defeat of Lord Krishna in the hands of Jarasandha. Krishna ran away from Mathura when Jarasandha attacked it. Bhima was explaining this incident again and again. His intention was that he was greater than Krishna because he killed such Jarasandha. Dharma Raja heard this and criticized Bhima for such explanation. Bhima did not insult Krishna directly because he was a devotee of Krishna. But if it is taken as the insult of Krishna in real sense, Bhima was explaining again and again about the insult of Krishna to satisfy his hidden jealousy ghost. He did not know that Krishna enjoyed the insult because He was fond of insult. The Lord was bored with His continuous victory. Therefore, by His will only He got insulted. Bhima did not realize this. Rama was unconscious by the Nagastra. Rama was insulted here.

Hanuman brought Garuda and got Him released. But Hanuman never narrated this incident to anybody because He always likes the victory of Rama. Therefore, one cannot attain the grace of the Lord unless the egoism and jealousy are completely removed. Gopikas were giving butter to Krishna secretly and sold the remaining butter in Mathura. They told lies in their houses to cover the loss of butter. They told that the butter was sold at a reduced rate. They were hiding the love on the Lord secretly in their hearts. The word Gopi means a soul, which hides the divine love (*Gopayati iti gopī*). But in the higher stage the devotee should rebel against the family members if they obstruct his love to the Lord. Krishna made this secret sacrifice of butter known in their houses. Family members obstructed Gopikas. Most of the Gopikas could not cross this obstruction and were defeated. They did not like to hurt their family members for the sake of the Lord. This means the love on the Lord is not complete and their detachment from the family bonds was also not complete. Thus, most of the Gopikas came to know about their real position in the spiritual path. By this test, the Lord helped their family members also. Till then the family members were thinking that Gopikas loved them only and therefore, they were having infinite blind love on the Gopikas. Once the love of Gopikas on Krishna was known, their blind love on Gopikas also got reduced. Thus, they were also partially liberated from the bonds. The Lord wanted to help all the souls and not Gopikas only. Why the Gopikas were not having the highest love on the Lord? The reason was that the Lord was constantly present with them. The continuous association brings negligence and reduction of love. This is the reason why the Lord left Brindavanam and never returned back. He transferred only the Yadavas of Mathura to Dwaraka but not the Yadavas of Brindavanam. When the Gopikas were far from the Lord, their love on Krishna reached climax. When Krishna was in a village, they were always quarrelling with Him and were complaining to His mother. But when He left and never returned back, they became mad after the Lord. The three qualities are Brahma, Vishnu and Shiva. All the three qualities are equally pure and pious. Therefore, the Maayaa of the Lord that is exhibited is fully pure even though the Maayaa contains all the three qualities. Some people slip from the Lord by seeing the Rajas and Tamas (bad qualities) in His Maya. All the three qualities were equally pure and pious as long as they are associated with the Lord or diverted towards the Lord.

All the three qualities are impure and bad when they are diverted to the world. Krishna and any human being are similar as far as the external human body made of five elements and the internal awareness mixed with three qualities are considered. But in Lord Krishna the extra component is

the Lord who is recognized by His power i.e., exhibited through Krishna. It is only due to this power the difference arises. The power is never independent. It must have a source. Therefore, the Lord who is the source of this power definitely exists in Lord Krishna. If one realizes this concept, he will never fail in the Datta test. The Lord is not the external human body (outermost shirt) and He is also not the internal awareness in which the three qualities are mixed (inner shirt). A human being consists of these two shirts only. But Krishna is the Lord who is wearing these two shirts. Since you are in this human body made of five elements, the Lord comes to your plane with a similar human body. When the soul made of energy leaves this human body and goes to the upper world the Lord comes in that plane with a body of radiation i.e., Vishnu. You must recognize the Lord in your own plane. If you cannot recognize Him in your plane in this world, you cannot recognize Him in your plane in that world also. The same egoism and jealousy, which obstructed you here will also obstruct you there in the upper world. Therefore, if you recognize the Lord here, you can also recognize the Lord there. The salvation is called 'Jiivan Mukti' and the salvation there is called 'Videha Mukti'. Human rebirth is impossible. Becoming spiritual is still very rare. Even if you are born as a human being and develop spiritual interest, catching the Sadguru (the Lord in human form) is very very very rare. If you see Him but not recognize Him, you are unlucky. If you recognize and lose Him by doubt you are very much unlucky.

Swami sang the following song spontaneously.

We are going to Mathura – We will never come back to Brindavanam –
Oh! Gopikas farewell to you – You live with your families here ||

You say that you have the only bond with Me – But even one family bond
is not cut – How can you withstand My tests? - The pig can never come out
of its mud pit ||

We came down to this world – On the request of Goddess Anagha
We have preached the divine knowledge – Those who practice can only be
liberated ||

Those who believed in us always – And those who suffered for our sake –
They alone can follow us to Brahmaloaka – The lie masters will be cut off
from our list ||

The many plays of Gopala which disturbed the Gopikas
The sweet songs of Muralidhara while dancing in Brindavanam
The powerful preaching of Parthasaradhi in the battle field
I am remembering now all the words of the Lord of Mathura.

The smiles of Govinda who lifted the Govardhana Mountain on his nail –
 The Tandava of the jumping Gopabala on the head of Kaliya—
 The dance of Nirajaksha while the peacock feather vibrates—
 I am remembering now all the songs of the Lord of Mathura.

The smart walking style of Vaasudeva while His golden cloth is dazzling –
 The words of the messenger of Pandavas while His Tulasi garlands move –
 The roaring laughter of Narayana while showing the Vishwarupam —
 I am remembering now all the games of the Lord of Mathura.

The beauty of Madhusudana while blowing His conch shell called Panchajanya —
 The anger of the wounded Chakrapani while jumping against Bhishma –
 The deep pain of Dwarakapati for the weeping Radha in Brindavanam—
 I am remembering now all the words, songs and games of the Lord of Mathura.

130. What is the difference between Moha and Prema?

Swami replied: Love is Prema. It is based on truth and knowledge. Blind love is Moha, which is based on falsehood and ignorance. If you teach your son to make him pass the examination, it is love. In spite of your teaching, if he is dull and if you want to pass him in the examination by false means, it is blind love. Tukaram preached Bhagavatam to his wife everyday. But, his wife was much attached to the household duties. Hence, she did not deserve the salvation. The divine aeroplane came only for Tukaram because he was deserving. But, Tukaram offered a place in the aeroplane to his wife who did not deserve. This is Moha. His wife did not reach the aeroplane due to the household duties. Tukaram did not wait for his wife. Had he waited for his wife, he would have become undeserving due to his Moha and the aeroplane might have left even without him. By the grace of Lord, Tukaram realised the truth and got into the aeroplane. Tukaram preached Bhagavatam to all the devotees and his wife was also present in those devotees. Had he preached only to his wife, it would have been again Moha.

Shankara preached all the people by wandering all over the world. Moha is responsible to bring down anyone from the highest state to the lowest state. Hanuman and Shankaracharya— both are incarnations of Shiva. Then Hanuman was trapped in the Moha of His mother by fighting with Rama for the sake of His mother. So, He fell from the state of Shiva to

Jiiva. Therefore, He was always in the state of Jiiva (soul) and always stated 'Dasoham' i.e., I am Your servant. But Shankaracharya left His mother for the sake of Lord and was not having any Moha. Therefore, He was in His original state of Shiva and told '*Shivoham*'. Please remember that Hanuman acted in the role of an ignorant Jiiva to preach us and He was not really trapped by Moha. We should take the message of His role only. Therefore, even Shiva becomes Jiiva due to Moha. When Shiva crosses the Moha, He remains as original Shiva. The essence of Saadhana is only to destroy this Moha on the worldly bonds and to have Moha only on the Lord. This should be proved in practice and need not be expressed through words or feelings. If the true knowledge is absent the practice will never come. If the true knowledge is attained, if not today, you will attain it in the practice after a few days. Therefore, true knowledge and its propagation is the most important program of the Lord. He who participates in such program will become very near and dear to Lord. The only duty of a Samnyaasi is propagation of the divine knowledge and therefore, the Samnyaasi is the nearest and dearest as told in the Gita (*Jñānī sa ca mama priyah, Jñānī tvātmaiva*). Samnyaasa does not mean shaving the head and wearing the saffron clothes. Samnyaasa means propagation of divine knowledge to uplift all the people in the world.

131. What is the realisation of self-knowledge? Is it not the complete Salvation and achievement of Lord?

Swami replied: The word Atma (self) is common in both Jiivaatmaa (soul) and Paramaatmaa (Lord). The word collector is common in both District collector and Bill collector. You are asking for the address of collector. The address of bill collector is different from district collector. The purpose to meet the collector must also be specified, which indicates whether you have to meet the district collector or bill collector. Therefore, the self-realisation, which means reaching either Jiivaatmaa or Paramaatmaa must be clarified. If you reach Jiivaatmaa, there is one type of benefit and if you reach Paramaatmaa, there is another type of benefit. Benefit means to attain something, which you do not possess. Loss means to lose what you have. Some people treat that not to have a loss is also a benefit. But, benefit means really to attain something, which you do not have. If you attain Jiivaatmaa you will not have the loss. You have attained what you have. In such case, you have become the Jiivaatmaa which is pure awareness (*Śuddha caitanyam*). You have withdrawn the 'I' from the physical body. Then you have withdrawn the 'I' from the three qualities. Finally, you have fixed your 'I' to the pure awareness. By doing so, you have attained the peace which is the inherent quality of the pure awareness.

You have crossed all the problems. You have lost the peace in these problems. Now, you have attained what you have already in yourself. By this, you have arrested the loss and you can consider this as profit. Ofcourse, this attainment is intermediate state. This is only half of the journey. The rest half is to attain and please the Lord. The peace will be useful in the next half of the journey.

The word Aatmaa has four meanings. 1) The Human body made of five elements, 2) the three qualities, 3) the pure awareness and 4) the Lord (Paramaatmaa or Parabrahman). All these four meanings can be applied in only one place i.e., the human incarnation of the Lord. There is no second alternative for this case, because in the case of Lord Krishna, the external human body, the three qualities, the pure awareness and the Parabrahman exist. In an ordinary human being, the first three items exist and the fourth item is absent. Therefore, if you take an ordinary human being as meaning for the word Aatmaa, the second alternative i.e., Paramaatmaa (i.e., Parabrahman) exists and therefore, the doubt comes whether the word Aatmaa means human being or Paramaatmaa. In the case of human incarnation, this doubt does not exist because all the four items are together. Therefore, the best and doubtless meaning of the word Aatman is only the human incarnation of Lord. The word Aatmaa means pervading (*Atati iti*). Since the human body pervades some space, it is Aatmaa. Since the three qualities pervade all over the pure awareness as the waves pervade the water, the three qualities are also Aatmaa. Since the pure awareness pervades all over the body, it is also Aatmaa. Since the Lord pervades all over the world as substratum, He is also Aatmaa. The human incarnation is perceived by the naked eyes and therefore, satisfies pratyaksha pramaana (Deduction by Perception) of even Charvaka. The theory of Charvaka was mentioned as one of the six theories by Vidyaranya in His book called '*Shad darshana saara sangraha*'. All the pramaanas are based on pratyaksha only. Even in the inference (*Anumaana pramaana*), the fire is inferred by seeing the smoke. Unless you have seen the relationship between smoke and fire, how can you infer the fire? Even in the upamaana pramaana (simile) an animal in the forest is said to be similar to cow. Unless you have seen the cow, how can you recognise that animal? The fourth pramaana is 'Shabda' (statement of a reliable person). In this pramaana you believe the existence of the Kashi City when a reliable person says about it. In this pramaana also unless he has seen the Kashi City, how can he talk about it? Therefore, the atheist and scientist, who follow the theory of Charvaka must also be convinced with the human incarnation of Lord. Such human incarnation is the Sadguru, who can give

you the right knowledge, which is the true meaning of the Veda. By such knowledge only, the devotion (Bhakti yoga) and the service (Karma yoga) result. Knowledge is like a seed. It will give tree (Bhakti) and then the fruit (Karma or Seva) of the Lord. Without seed we cannot get the fruit. But, if the seed is not producing the tree and then the fruit, there is no use of such seed. Therefore, the knowledge must lead into practice and without practice there is no use of knowledge. Shankara said that human birth is very rare. Even if the human birth is achieved, the desire for salvation is still rare in the human beings. Even if such spiritual desire exists, catching Sadguru is very very rare (*Mahā puruṣa saṁśrayaḥ*). Sadguru is none but Narayana, who came down in the form of Nara (human being). Thus, catching and pleasing the Sadguru is the end of Saadhana (spiritual effort). The goal is attained here itself (Jiivanmukti). The Veda says that the goal comes down before your eyes and is not in any other world (*Yatsākṣāt aparokṣāt Brahma*). The Gita also says the same (*Mānuṣīm tanumāśritam*). Datta is any human incarnation of the Lord that comes down as Sadguru to preach the true knowledge of scriptures. Datta means the Lord donated to this world in human form. Datta does not mean a particular form of deity like Indra, Agni etc. The human being consists of three components only i.e., the human body (Sthuula shariira), the three qualities (Sukshma shariira) and the pure awareness (Kaarana shariira). An ignorant human being leaves the human incarnation by seeing the external human body which shows all the rules of nature like birth, death, hunger etc. Since, Krishna is eating butter due to hunger, the ignorant person thinks Krishna as an ordinary human being. Majority of the people are ignorant due to illusion of Sthuula shariira (human body). These people fail in the very first test itself. Some wise people think that the Lord is wearing external human body. Even the cloth of the king, can be cut by a blade. So, they think that the Lord is not the human body, but the soul inside, which is a mass of all good qualities only (Sattvam) as in the case of Rama. They think that the Lord is Sattvam quality only, which is Vishnu. This is represented by the single face of Datta (*Eka mukha Datta*). These people have committed two mistakes. 1) They think that the Lord is a quality and do not know that He is beyond any quality (*Guṇātīta*). Infact, He is the possessor of all these qualities and not any quality as said in Gita (*Na cāhaṁ teṣu*). 2) They think that He is only Sattvam quality (Vishnu) and not Rajas (Brahma) and Tamas (Shiva). The three faces of Datta indicate that He is not in any single face (quality), but He is the possessor of all the three faces. Therefore, to remove the ignorance of these people, He exhibits the other two faces (Rajas & Tamas). Krishna stole the butter (Tamas) and Narasimha was very angry

(Rajas). Datta came out of the lake embracing and kissing a naked lady (intensive Tamas) and all the sages who were waiting on the bank of lake ran away because they were expecting Him to be only Vishnu having the good (Sattvam) quality. This is significance of the three faces of Datta. Foolish people think that Datta is a form moving with three heads as a peculiar specimen. Thus, even wise people fail in the second test because they think that the Lord is the quality and that too Sattvam quality only. The three qualities are the three coloured shirts. When you think that He is only white shirt (Sattvam), He will appear in red (Rajas) and black (Tamas) shirts. This proves that He is not any shirt and also that He is not in any shirt. Datta is not Sukshma shariira (the three qualities) or Jiiva.

In the third test, the advaita scholars cross the human body and the three qualities. They settle in the standstill pure awareness (Nirguna chaitanyam) which is again the Kaarana shariira only and not the Lord. They think that the Lord is pure awareness without the three qualities like standstill water without waves. The advaita scholars try to touch the Lord through their self-effort i.e., self-analysis. By this, they can touch the pure awareness, which is the Maayaa i.e., the mind of the Lord. Maayaa is also pure awareness and is the power of the Lord. This Maayaa is like the ocean. The tidal waves in this ocean, which are the apparent modifications of Maayaa (Vivarta of Shankara) are the three qualities (Gunas or bhaavas) and these three qualities are called Brahma (Rajas), Vishnu (Sattvam) & Shiva (Tamas). A part of this Maayaa is modified into the inert five elements by which planets, hills, rivers etc., form. It is real modification (Parinaama of Ramanuja) because the awareness is converted into inert matter. A part of this Maayaa entered some inert forms, which have become the various living beings. In every living being a little quantity of Maayaa is present which has small vibrations. These vibrations are the three qualities in the soul. Therefore, a soul is a drop of Maayaa (pure awareness) with small vibrations. The ocean of Maayaa with its tidal waves is surrounded by this Cosmos made of five elements (Brahmanda). Similarly, the soul is also surrounded by a small body made of five elements (Pindaanda). The advaita scholars cross the body and the vibrations and finally settle in the standstill drop of Maayaa. When this drop is quantitatively extended, it becomes infinite Standstill Ocean without waves. Thus, one can imagine a standstill ocean through his standstill drop. But, he cannot touch the substratum of the ocean even by imagination. He is a part and parcel of the dream, which consists of living and non-living beings. The mind of the dreamer (awareness) with the qualities or ideas created the dream. A part of the mind is modified into the inert city. Another part of mind entered

several inert forms as drops making those forms as living beings. The waves of the mind have been reduced to vibrations of the drops in the living beings. A human being can touch, at the maximum, the mind only, which is the root cause of the dream and the mind is not the dreamer. The Advaita philosopher unable to know this secret mistakes the mind (Maayaa) itself as the dreamer (Maayin or Lord). Since, he thinks that the ocean of awareness is the Lord, he assumes that he himself is the Lord forgetting the quantitative difference between the drop and ocean even in his false assumption. He removes the quantitative difference between the drop and ocean by saying that the space is not true. Then the tiny soul becomes the infinite Brahman. Very Good! Then why this tiny soul which has become Brahman is not ruling the entire world and become Ishwara? He committed two mistakes. 1) Assuming that awareness is the very nature of the Lord, the quantitative difference between the Lord and soul is forgotten. 2) The Lord is not the awareness because the Lord is beyond imagination. Apart from these two mistakes, he is forgetting the existence of the superpower in the Lord and absence of the same superpower in himself. Krishna lifted the mountain on His finger and He told the excellent Bhagavat Gita. The advaita philosopher is unable to do these two things and claims himself to be the Lord. He is seeing only the similarity in the pure awareness. But, he is neglecting the difference in the power. Such attitude comes only due to ambition to become the Lord and egoism of self and jealousy on Krishna. He says that this world is a dream.

But, this world is a dream for the dreamer who is the Lord. He is only a part of parcel of the dream. Even Shankara swallowed the molten lead and asked His disciples to swallow the same. Shankara declared that He alone is Shiva (*Śivaḥ kevalo'ham*) and not the disciples. If you are ignorant, you will fail in the first test. If you are a wise person, you will fail in the second test. If you are an advaita scholar, you will fail in the third test. If you have passed all the three tests and if you have recognised Sadguru, you are having Aatma Jnana. If you have reached the Sadguru, you have attained Atman. If you have become servant and pleased Sadguru i.e., Kaivalya in which you are always associated and protected by the Lord in this world as well as in the upper world i.e., Brahma Loka. The Lord is the ruler of your self also and is called as Aatmeshwara in the Veda (*Ātmeśvaram śāśvatam*).

132. Why the Lord gave Salvation to Shabari and Hanuman and not to the other sages?

Swami replied: The Lord is impressed by the spiritual values only and not by Nationality, religion, caste, age, sex etc. The real spiritual value

is only sacrifice. The sages were having the external spiritual dress like long beard, hair style, leather of the deer, danda, kamandalu, fire altar, darbha etc. Their voice was always occupied by chanting Vedic hymns, mantras etc. Neither the dress nor their words can impress the Lord. They were living in the forests along with their families and were having family bonds. Their detachment from family bonds and sacrifice for the sake of Lord are their qualification certificates and the interview performance, which are responsible for their selection. The sacrifice is in three steps and thus there were three types of Gopikas. 1) Some thought that they can give butter to their family members instead of giving to Krishna. 2) Some thought that they can give butter to Krishna as long as their family members are not aware of it. Once they became aware, they stopped giving to Krishna. 3) Some gave butter to Krishna even if their family members opposed and they were prepared to go to any extent in that matter. The blind love (Moha) forms several bonds with family members. All those bonds should be crushed and with the resulting Moha, only one bond with Lord should be formed. The first step is Moksha and the second step is Kaivalya. Ten parrots are prepared with 1 kilo sugar. All the parrots should be crushed and the one kilo sugar should be collected. This is salvation (Moksha). With that one kilo sugar a single big swan is prepared and this is Kaivalya. Shabari and Hanuman were excellent in both these spiritual values and so were given salvation. No one can impress the Lord by external dress, the expressed feelings and chantings.

133. Why are You criticizing Hindus always and praise the Christians and Muslims?

Swami replied:- I am interested in the spiritual welfare of Hindus because, they are misled by selfish gurus, who were masters in twisting the scriptures to their convenience. I am angry with those false gurus and I pity Hindus who are misled by these gurus. Hindus are not serious about spiritual line unlike Christians and Muslims. Most of the Hindus are worried about their families and wealth only and they try to use even the Lord as an instrument for their happiness. The root reason is that the Hindu gurus twisted the Hindu scriptures and created a wrong concept that the soul gets several human births. With this concept, people try to postpone the spiritual line to the old age and are immersed in the juice of family bonds. This juice has entered every cell of the human being by the time they become old. Therefore, the old people cannot avoid even a trace of the attachments with the family. We must remember that Shankara could cut the bond with His mother in the childhood. Hanuman could not cut the bond with His mother in His old age and fought with the Lord for the sake

of His mother. These old people are postponing the spiritual line to the next human birth. A Hindu is postponing the spiritual effort till the last minute based on this wrong concept. In Christianity and Islam, the concept is that there is no human re-birth. According to these two religions, after this human birth, the final enquiry will be done and the soul will either reach the Lord or will be thrown into hell permanently. This concept creates lot of seriousness in a Christian and a Muslim from the beginning. If you say that there is no re-examination for the failures in the annual test, the student will be serious from the date of joining of the college. If you say that there are a number of re-tests for the failures, the student will postpone the study to March and in March, he will postpone to the next re-examination. If the Hindu scriptures are researched, the real concept comes out because the same Lord told the same theory in all the religions in different languages. After all, the principle of conversion of mass into energy ($E=mc^2$) of Einstein must be the same in all the countries in their languages. Thus, the real interpretation of Hindu scriptures also shows that there is no human re-birth for any soul. The teacher is harsh towards the student who is not in the correct line and that should not be misunderstood. Datta is Universal Guru and He has no distinction between any two religions and any two human beings in this world. Please remember that Datta is the creator of this entire world. The criticism is soar like medicine and gives you good spiritual health by destroying the ignorance-illness. The pleasing words are like the sweets, which bring illness to you.

134. Can You explain the 'Pancha Yajnas' in view of Sadhana?

Swami replied: The five Yajnas are 1) Brahma Yajna:- To serve the Lord in Human form who is called Brahma. 2) Deva Yajna:- To serve the devotees of the Lord. 3) Pitru Yajna:- To serve the parents and the family members. 4) Manushya Yajna:- To serve the incapable beggars. 5) Bhuuta Yajna:- To serve harmless animals and birds. The service is called Yajna or sacrifice, which consists of two parts. 1) To cook the food and donate it. 2) To give Dakshina i.e., money. The order of deservingness is given in the Veda in the above-mentioned way. The most deserving is Brahma or Sadguru who is the Lord that comes in human form to preach the right knowledge of the scriptures. The Veda describes this sacrifice to a large extent. Sacrifice in practice alone pleases the Lord as said in the Veda (*Tyāgenaike amṛtattvam*). Sacrifice or donation is the very meaning of the word Datta. Therefore, Yajna is the most sacred, which is the real form of the Lord. The exact opposite enemy to the sacrifice is Moha (blind love) which is divided into 1) Dareshanaa, which is the Moha on the wife and this

relates to the gross body (Sthuula Shariira). 2) Putreshanaa, which is the Moha on the children and this relates to the mind i.e., subtle body (Sukshma Shariira). 3) Dhaneshanaa, which is the Moha on money and wealth, which is the root of all the bonds and is the cause body (Kaarana Shariira). Vashishtha told that money is the root of this entire world (*Dhanamūla midam jagat*). Unless these three bodies are destroyed, the eligibility to please the Lord is not attained. Saadhanaa is the constant spiritual effort, which is put up to destroy these three bodies. Unless you do not put up the related effort to achieve the goal, how can you achieve the goal through unrelated efforts. To eat meals, you should procure the materials and cook the food. You cannot eat the meals by singing songs or by collecting flowers. Similarly, you cannot please the Lord by praising, meditation, worshipping the idols and statues, which are representing Him as models, by going to temples etc. All these efforts are only trying to soap the Lord. Your exercises and gymnastic feats by word and feelings can never please the Lord. All these efforts become waste and will not touch the Lord. Even the logical discussions cannot please the Lord. The Veda says the same (*Yato vāco nivartante aprāpya manasā saha, Na medhayā*).

Some are sacrificing money for the sake of the Lord by lighting the lamps and by pouring ghee in fire etc. Such sacrifice is not only a waste but also annoying the Lord due to two reasons. 1) You are burning the money in the inert fire due to your ignorance. The fire should be the hunger present in a living being as told in the above Pancha Yajnas. 2) You are doing this sacrifice with selfish desires for yourself or for your family. But you should not sacrifice anything to the undeserving which is a sin. Instead of doing this sin it is better you enjoy. Zero is better than Minus. Ofcourse to donate to the deserving is the best which is Plus. Dharma Raja wanted to leave the kingdom to Kauravas who are undeserving. The Lord did not agree to this and encouraged the war. He asked Arjuna to conquer the kingdom and enjoy (*Bhokṣyase mahīm*). Thus, He brought them to Zero from Minus. But after conquering the kingdom He advised Dharma Raja to perform Aswamedha Sacrifice in which the wealth was donated to the most deserving sages. Thus, from Zero He brought them to Plus. Aswamedha does not mean killing the horse. It means killing the senses, which are the horses as said in the Veda as well as in the Gita (*Indriyāṇi hayānāhuḥ*). By killing the senses, one gets detached from the self enjoyment. The Veda says that your desire must be burnt and not the ghee and your ignorance is to be cut and not the animal in a sacrifice (*Kāma ājyam, Manyuḥ paśuḥ*).

135. Your photo as Lord Venkateshwara is wonderful and appears as if You are stating that You are Lord Venkateshwara. Can You give us a song to associate with that photo?

Swami replied:- I am the Lord of the seven hills and I am the ruler of the fourteen worlds

I am the protector in your problems and I am resting on the Lord of the serpents

I am the collector of money with interest and I donate all the boons here

I am prostrated by you in every step and I measured this earth with one step

I am the statue in Chilukuru and I am in human form in the house of Chilukuru

Those who recognize Me alone can come to Me with full faith

Those who do not recognize Me will go away with repulsive noise.

136. What pleases God? Sacrifice or sacrifice of wealth?

[In the Vedic Mantra '*Na Karmana, Na Prajaya, Dhanena Tyagenaikenaamritatva Manashuh*', the word 'Na' (No) can be brought before the word Dhanena according to the Sanskrit Grammar which says that the word used in one place can be extended to the other words (*Ekatra Padam...*). This means that the Lord cannot be pleased by sacrificing work, issues and wealth. Only Sacrifice can please the Lord. Is it not contradicting Your theory of Karma Phala Tyaga (sacrificing the fruit of work)?]

Swami replied: This Mantra is only one sentence because there is only one verb (*Ānaśuḥ*) in the entire Mantra. You cannot divide this Mantra in two sentences. Even if you try to put it in two lines there can be one sentence even in the four lines of a verse. Sometimes there can be one sentence even in several verses. The principle of grammar, which you have quoted, must be understood in proper sense. It says that the word used in one place can be extended to other places if necessary. Ex:- Na Rāmaḥ, Lakṣmaṇaḥ, Bharataḥ āgatāḥ. This means that Rama, Lakshmana and Bharata did not come. The word '*Na*' is used at one place (Rama) and is extended to the other places (Lakshmana and Bharata). But the word '*Na*' is used in two places, it cannot be extended to the third place. Ex:- Na Rāmaḥ, Na Lakṣmaṇaḥ, Bharataḥ āgataḥ. This means that Rama and Lakshmana did not come but Bharata came. Similarly, in this Mantra the word '*Na*' is used at two places (*Karma, Praja*). The word '*Na*' cannot be extended to the third place (*Dhanena*) and to the fourth place also (*Tyāgena*).

What you said is also against the logic, which is common sense. Suppose you say "My thirst will not be pacified by drinking milk, juice and buttermilk but it will be pacified only by drinking". Only a mad fellow says so and the Lord who is the author of the Veda is not a mad fellow. The

important point is that you should specify the item by which your thirst can be pacified. That is the important point. The items, which cannot pacify your thirst need not be stated at all because that is not important. In your way of explanation, the important item is not mentioned. By sacrificing which item, one can please the Lord? This is not stated which is the important point. Therefore, based on grammar and based on logic the meaning is that the sacrifice of money alone can please the Lord. This point is told in the Veda elsewhere also, which you cannot contradict. The Veda says “*Tyaktena bhujñīdhāḥ mā gr̥dhaḥ kasyasvit dhanam?*” This means “one should enjoy the minimum required money and if one stores, he becomes a thief. Whose money is all this? All this money belongs to the Lord”. The Gita also emphasizes Karma Phala Tyaaga. The word Karma in the case of a human being is also limited to the earning of money for maintenance as per the Gita (*Śarīra yātrā'pi ca*). Dharma Shastras (Scriptures) say “*Adakṣiṇa hato yajñah*” which means that the sacrifice is waste without sacrificing the money. Scriptures also say various ways to remove the sin (*Praayaschittam*) only through sacrifice of money to the deserving people (Dana). Saktuprastha was tested in the sacrifice of food (a form of money) only. Saibaba often asked for Gurudakshina to preach this main spiritual concept. Vashishtha says that the root of all the worldly bonds is only money (*Dhana mūlamidaṃ jagat*). The most important Yantra or Chakra is ‘Shri Chakra’. Shri means money only. Shri Chakra means the most important whirlpool, which obstructs the swimmer of this world ocean. The real color comes out in the sacrifice of money only. The bond with money (*Dhaneshanaa*) is responsible for the bonds with wife (*Dareshanaa*) and children (*Putreshanaa*). Unless such root cause is cut, the salvation is impossible and therefore, this Mantra emphasizes original source point of the salvation.

137. Why do our prayers not yield any fruit?

[When Shankara chanted Kanaka Dhara prayer the golden fruits fell as a rain, even an ordinary fruit is not falling from the tree in spite of our chanting hundred times the same prayer. What is the reason?]

Swami replied: One person got M.A. degree by working hard. He applied for the post of a lecturer and attended the interview in neat dress. He got the post. Another fellow who failed 10th class is putting 100 applications for the same post everywhere. He is going to the interview in very very attractive dress. Such fellow is not even called into the room of interview. I know in the olden days, a person received the appointment order for the post of a lecturer from the Government even before the result of his M.A. degree was declared from the university. The Government got

the pass list from the university before it is announced. Therefore, if you have the deserving degree, you need not apply and need not go to the interview. The order of appointment will come directly to your house. Similarly, your chanting of the prayer is your application. Your silk cloth, garlands, sacred ash on the forehead etc., compose the neat dress for the interview. The practical sacrifice for the sake of the Lord crossing the family bonds is the real deserving M.A. degree, you must work hard to attain that degree. Without doing that what is the use of all these external things. Shankara sacrificed His old mother for the sake of the mission of the Lord, which is the propagation of divine knowledge. The deserving qualification of Shankara was responsible for that rain of golden fruits. The prayer chanted by Him was merely a formal application for the post. Even that application is not necessary if you have the deserving qualification. Shabari, Kannappa, Elephant, Spider and Serpant never asked the Lord for anything. Their practical sacrifice was their deserving qualification. Our present tradition is preaching you to attain the external means only without the real internal deserving qualification. ***Therefore, the Lord is not pleased with you and no fruit is seen for such wasteful external means.***

138. How can people be liberated through Your divine knowledge?

[When we are propagating Your divine knowledge, some people say “We don’t need any new knowledge. Whatever knowledge we possess is sufficient for salvation”. How such people can be liberated?]

Swami replied: The Lord preached the Gita only when Arjuna fell on His feet and craved for the divine knowledge. The Lord said that trying to give the divine knowledge to the people who are not interested due to their ignorance, egoism, jealousy and greed is like throwing a stone on the pond of mud (*Kṛtstnavit na vicālayet*). But Shankara went to the house of Mandana Mishra and begged for a debate. Then Mandana Mishra abused Shankara and refused the debate. But Vyasa and Jaimini who were present there objected to such attitude. Then only Mandana Mishra entered into a debate and the debate continued for twenty-one days. At the end Mandana Mishra realized the truth and became the disciple of Shankara. Here Mandana Mishra was benefitted and not Shankara. Therefore, you must try to uplift all the souls in this world. Even if the mud falls on you, you must have patience. Shankara did not return back even if Mandana Mishra abused Him in a pungent way. The father tries to correct his son even if his son scolds him. Such kind attitude is the divine nature. Krishna tried for Kauravas and Hanuman tried for Ravana even if they were insulted. Of course, you should leave a rigid person, which should be your last resort because such person is destined to his fate.

Chapter 9

November 04, 2004

O Learned and Devoted Servants of God,**139. How can the soul be held responsible for its actions when everything happens by God's will?**

[If everything is according to the will of the Lord, who is the overall controller, there is no independence for any human being in this world. In such case the human being should not receive the fruits of its actions. How do You justify this?]

Swami replied: The Lord is controlling all the souls as per the Veda “*Ātmeśvaram*”, which means that all the souls are ruled by the Lord. The Gita also says the same “*Bhūtānām īśvaraḥ*”. But this does not mean that there is no independence for the soul. When the king rules the kingdom, all the people in that kingdom are independent in their activities, but they are within the rules of the king. Thus, a short span of independence in the human life exists under the control and supervision of the Lord. A cat caught a rat by its jaws. It leaves the rat after a bite for a short span of time. In that span the rat gets independence and runs in any side as it likes. But the cat is watching the rat and catches it again whenever the rat is out of the limits of the supervision. Similarly, the Lord called “Kaala” (death) catches a human being and bites. The bite is the illness of the human being. The repeated diseases are the repeated bites of the ‘Kaala’ or the Lord. During the bite the rat loses completely its independence. Similarly, any human being, which is attacked by the disease becomes a patient and loses its independence completely. The cat plays with the rat for some time like this and finally swallows the rat. Similarly, the human being is swallowed by the Lord at the end. The whole creation itself is like a rat for the cat like Lord, which is told in Brahmasutra “*Attā carācara grahaṇāt*”. Thus, the short span of independence of human beings under the supervision of the overall controlling Lord creates the full game and entertainment for the Lord.

The entertainment is the basic reason of the creation by the Lord as said in the Veda (*Ekākī na ramate*) and as said in Brahmasutra (*Lokavattu*). Within the limits of the supervision of the cat, the rat will receive the result of the direction in which it runs. In one direction, there may be fire and the rat may receive the heat. In another direction, there may be cold water and the rat will receive the coolness in that direction. The rat is independent to receive the result of the direction and has full independence to go in any direction. The final death of the rat shows that

the rat is under the control of the cat during its choice of direction also, which is not interfered by the cat. Similarly, the human life is with full of independence but the final end proves that the independence is under the control of the Lord. Yet, since there was no interference of the Lord during the human life, the human being receives the results according to its actions. Thus the “whole game is perfectly justified in any angle.”

140. Can You please explain the present suffering in regard to the theory of karma?

[Some people say that they are suffering due to their past deeds. Can You explain this in the light of the theory of action (Karma Siddhantha)?]

Swami replied: People are posing as if they are pure in this birth by saying like this. Infact, for all the previous deeds, the soul was treated completely in the upper world. When the soul takes birth in this world it is born with “Karmashesha”, which means not the remains of the action. It means the remains of that quality (Samskaara or Vaasanaa) in the soul. When a thief was strongly beaten in the police station for his action of theft, he comes out with a subtle seed of that quality. Due to the beating, that quality was very much reduced but did not vanish. This seed is in the form of quality, which is a wrong modification of knowledge and it will never be vanished by the fruit because the fruit is also a form of action. This means action cannot destroy the quality. Only the right knowledge, which is the correct modification of the knowledge, can remove that quality. *The punishment, which is also a form of action, cannot destroy the quality.* The agony, which is also another wrong modification of knowledge, produced during the punishment, cannot destroy this quality. This seed is called ‘Karmashesha’ or ‘Sanchita’. Therefore Karmashesha or Sanchita does not mean the balance of the results. It only means the balance of the quality, which is responsible for the action. When the soul is reborn, it gets a congenial atmosphere according to its seed. The seed starts germinating and this stage of the quality is called ‘Prarabdha’. The seed slowly grows into a tree. The soul becomes very active and does a series of deeds. The fruits of these deeds will be received by the soul in the upper world. Such future fruits are called ‘Aagaami’. But some vigorous deeds give fruits in this world itself. The series of thefts of a thief are recorded in the police station (Aagaami), but sometimes the householder even before going to the police station punishes the thief. Thus, the effects in this world are only the fruits of some serious actions of the soul done in this world itself. The most serious sin done in this world is forgetting the Lord who gave so many facilities in this world without any selfishness. Even though people are praying the Lord, their love is with selfishness only. The love is not true if

selfishness exists. There is no light if darkness exists. Therefore, the human being is committing this greatest sin and is receiving the result of this sin in this life itself because the sin is so serious! However, the atheists are going to be punished in the upper world only for this greatest sin. The reason is that they are used to examine the faith of the devotees of the Lord. A devotee should not be misled by seeing the happy life of an atheist in this world.

Chapter 10

November 05, 2004

O Learned and Devoted Servants of God,**141. Which is the real identity mark for recognizing the human incarnation of the Lord?**

Swami replied: The real characteristic properties of the Lord as declared by the Veda are the Special Knowledge (*Prajnaana*), the Love (Rasa or Prema) and the Bliss (Ananda). The Veda also says that these three characteristics must be experienced by others if the possessor is having really those characteristics. The characteristic property of the fire is heat. Any person who is near the fire should experience the heat and then only we can say that the fire is hot. Similarly, the Lord in human form must make others to experience the Jnana, Prema and Ananda. The Veda says '*Eṣa hyeva ānandayati*', which means that He creates Bliss in the hearts of others. The Lord should not be recognized merely by the miracles because even demons performed these miracles. Miracles are only associated property like jewels. Moreover, the Lord in human form always hesitates to perform the miracles unless special emergency arises. The reason for this is that the Lord is dwelling in the human form, which is a product of this nature (Prakriti). He is living in the nature. Therefore, the Lord follows the rules of the nature and these rules were formulated by Himself only. No administrator will like to contradict his own rules. If He violates the rule of the nature even in emergency, He keeps it as a secret. When the administrator violates his own rule, he will not propagate about that violation. He maintains the secrecy of the violation. Only demons violate frequently the rules of the nature and also advertise about the violation because they did not frame the rules. When Lord Krishna made artificial sunset by covering the Sun with His Sudarshana Chakra, He kept it as a secret. People thought that the Sun was covered by a cloud. Violating His own rule itself is a mistake. Exhibition of violation of His own rule by Himself will be another mistake. In that situation the life of Arjuna who was His closest devotee was under threat. In that emergency only the Lord violated the Prakriti and used His superpower (Maya). In the eighteen days of Mahabharata war He never used His superpower. Bhishma wounded the Lord with severe arrows. Even then the Lord did not use His superpower. Therefore, miracles are not the real characteristics of the Lord. Rama never performed miracles except in the case of 'Ahalya' and in breaking the bow

of Shiva. Krishna also performed the miracles in the childhood to save His own life and to save the lives of His devotees. All these situations were the cases of unavoidable emergency.

142. What are the various stages in the worship of the Lord?

Swami replied: The first stage is worship of the formless Lord. Actually, the formless Lord is only the formless power of the Lord, which pervades all over the creation. The light of the Sun is formless but not the Sun. Thus, the formless worship is an approach to the Lord by worshipping His power, which is actually not the possessor of the power. The Veda says that Brahman is the possessor of the power and not the formless power (*Brahma puccham pratiṣṭhā*). In the second stage, the possessor of the power is worshipped indirectly through idols and photos. It is very difficult to worship the formless power of the Lord as said in the Gita '*Avyaktā hi gatir duḥkham*'. For the concentration of the mind a form is required. Thus, idol worship is a higher and better step. But the idol is only a representative symbol of the Lord and is inert. In the third stage, the human being, which is a mixture of inert body and living soul is worshipped as a symbol of the Lord. Every human being is treated as Lord though not the actual Lord. This symbol is better than the previous symbol. Actually, in this stage the jealousy towards another man due to the individual egoism is removed. Every human being is considered as the Lord and is worshipped so that when the Lord in human form is achieved, He will not be rejected. The human form of the Lord is also loved and treated as the Lord like all the other human beings. Atleast there is no negative approach towards the human form of the Lord, though the positive approach is diluted. In this stage, egosim and jealousy are removed and this is a stage of psychological training to cure the inherent diseases, which are egoism and jealousy. In the fourth stage, the actual human form of the Lord is realised. In this stage, the devotee considers that human form alone is the Lord and loves that human form only. This is the concentration of the positive approach. Hanuman and Gopikas who are the highest devotees are the best examples for the fourth stage. He never worshipped the formless Lord or the statues or all the human beings. Hanuman worshipped only one human being i.e., Rama. Similarly, Gopikas worshipped only one human being i.e., Krishna. They never worshipped the statues of the previous incarnations. Hanuman did not worship the statue of Vamana or Parashurama. Gopikas did not worship the statue of Rama. Had they worshipped so they would have fallen to the second stage from the fourth stage. All these four stages are the steps in the right path and need not be criticized. Only atheism should be criticized.

Chapter 11

November 07, 2004

O Learned and Devoted Servants of God,**143. Can You convince the logic of atheists in Your spiritual explanations?**

Swami replied:- The logic of atheists is based on perception (Pratyaksha Pramana), which was propagated by the sage Charvaka. Perception means the knowledge derived from the observation with the naked eyes. In fact, in the logic (Tarka Shastra) all the means of knowledge are based on perception only. In the inference (Anumana) also, the fire on the hill is inferred by its smoke. But the relationship between the fire and smoke is perceived with the naked eyes only. Similarly, other means of knowledge are also based on the perception only. Thus, Charvaka forms the basis of the entire logic and without logic there is no knowledge. The statement that the God is above logic must be proved only by perception. The divine miracles performed by the human form of Lord prove that there is a power above the logic. These miracles are seen by the naked eyes. The atheists must be allowed to prove whether the miracles are simply magic tricks. When they cannot prove, they must accept the existence of superpower above the logic. If they do not accept this, they are contradicting their own basis, which is the perception. The divine miracles are experienced by the devotees and the experience cannot be contradicted. If the experience is contradicted, the experience of the atheists is also contradicted. Therefore, atheists must be open-minded and should not be conservative. If they are conservative, they have no right to criticize the religious conservatism.

The theory of the Vedas and the Bhagavad Gita never contradicts the perception and therefore, the logic of atheists becomes the basis of the spiritual knowledge. The Lord comes in human form and this human form is perceived by the naked eyes. Even the miracles performed by demons establish the existence of superpower. Therefore, to convince the atheists the miracles of the Lord are not necessary. When they are convinced about the existence of the superpower (Maayaa), the possessor of the superpower, the Lord, coming in human form must be also accepted because the form is seen by the naked eyes. The salvation is breakage of the bonds in this world. Since the bonds of this world exist based on the perception, the salvation is also existing based on the perception. Since the family members and the money are perceived by the eyes, the bonds with them are

also perceived. Thus, the salvation (Moksha) must be accepted by the atheists. A single bond with the human form of the Lord is called 'Saayujya' or 'Kaivalya'. Since the human form is perceived, Saayujya or Kaivalya is also perceived and must be accepted by the atheists. The Bliss is derived by the devotee from the divine knowledge of the human form of the Lord. Therefore, the Bliss is also true according to atheists. Thus, the goal, the means to please the Lord (Saadhanaa) and the fruit of Saadhanaa (Moksha and Kaivalya) are perceived and exist in this world itself. The Veda says '*Yat sākṣāt aparokṣāt*', '*Pratyagātmāna maikṣat*' which mean that the Lord in human form is perceived by the naked eyes. The Veda also says '*Iha cet avedīt*', which means that everything is true as seen in this world itself. This is called 'Jiivanmukti', which means attaining the salvation while one is alive and not after death. The salvation after the death is not true because that has no basis of perception. Thus, if the atheists are little bit patient and leave their aggressive nature of criticism, they are best fitted in the true spiritual knowledge of the Vedas. In fact, Swami Vidyanaraya included the philosophy of Charvaka in His book as one of the logical philosophies (Darshanaas).

Chapter 12

November 08, 2004

O Learned and Devoted Servants of God,**144. Is there any distinction between the human incarnation of the Lord and the original Lord?**

Swami replied: As long as the human incarnation is alive there is no distinction between the original Lord and the human incarnation because the original Lord merges and pervades all over the human incarnation from top to bottom. The Lord created this Universe for His entertainment through His inherent power called 'Maayaa'. The Maayaa is modified into the world and not the Lord. But Maayaa cannot exist without the Lord and therefore, the Lord is the real cause of this Universe. The Lord is not modified and so remains unchanged. Thus, the Lord is only indirect cause of this Universe. The sunlight is trapped by a solar heater and is converted into heat. By this, the Sun is not converted into heat, but still the cause of the heat is only the Sun. The Lord can be compared to a daydreamer who is aware of Himself and the dream and also enjoys under the influence of self-imposed apparent ignorance. Thus, the essence of the creation is only the ignorance. Ignorance helps the enjoyment. Ignorance of the truth is falsehood and the falsehood also leads to true experience. For example:- We experience the matter when our finger does not penetrate through a solid. Infact according to science, the solid is mainly vaccume only. The matter in that vaccume which consists of sub-atomic particles is very very negligible. But still our finger is not penetrating through the solid due to the force of the kinetic energy of these particles. But in experience the force is not experienced. The solid nature of the matter is experienced. Thus, a false thing also can create true experience like a true thing. As far as this illusion leading to the true experience is concerned, the Lord is in par with any individual soul. But the difference is that the individual soul is unable to overcome this ignorance and its experience, whereas the Lord overcomes this at any instance. The individual soul is under the control of the ignorance like a dreamer in the sleep. The individual soul is a tiny particle of the huge dream. In the case of the Lord, the whole dream is a tiny particle of the Lord. Therefore, the Universe is controlled by the Lord whereas the individual soul is controlled by the Universe. For the Lord, the Universe is true as far as the experience in the enjoyment is concerned. But

at the same time there is a basic stream of the true knowledge at any instance. For the individual soul that basic stream is absent.

A daydreamer has entered the dream through his own duplicate imaginary form. With such imaginary form the dreamer is completely identifying himself. The will of the dreamer is exactly the will of his imaginary form. When another imaginary form called as the individual soul (Jiiva) touches the imaginary form of the Lord, the original Lord gets the experience of that touch. The original Lord speaks through that imaginary form. When the Jiiva sees that imaginary form, the Jiiva has seen the original Lord. This unity between the original Lord and His imaginary form is the monoism (Advaita) as propagated by Shankara. The Lord created the entire Universe and forms its basis, but the Lord is not identifying Himself with the creation. Thus, the individual soul cannot be treated as the original Lord through Advaita. The liberated and blessed souls who are the servants of the Lord are also identified with the Lord through Advaita. But such liberated souls cannot be the creator and the basis of this Universe. The original Lord can withdraw Himself from such liberated souls if they fall under the influence of egoism. But in the case of His imaginary form, which is called as the human incarnation (Avataara Purusha), such withdrawal cannot take place because there is no difference between the original Lord and His human incarnation. The original Lord withdraws from the human incarnation only at the time of its end or death. No individual soul can cross the boundary of the dream and can see the original Lord. The human incarnation need not see the original Lord because there is no difference between the two. Even great scholars misunderstand this concept and neglect the Lord in human form. The Lord in human form alone can give the complete bliss to the human being, but the human being is unable to receive it due to the negligence caused by the common plane (the gross body made of five elements) between the human being and human incarnation. The Lord in the higher plane covered by the energetic body cannot give the complete bliss though negligence on the Lord does not exist. But when the human being leaves the gross body and goes to the upper world covered by energetic body, it neglects the Lord in the energetic body following the same principle of common plane. Therefore, whenever there is possibility of receiving the complete bliss negligence hinders it. Whenever negligence vanishes the possibility of receiving the full bliss vanishes. This is the whole problem that hinders the salvation of human beings. Therefore, one can attain the salvation and become near and dear to the Lord only when he or she crosses out the negligence in the common

plane. Hanuman and Gopikas could cross such negligence and were blessed by the human incarnations i.e., Rama and Krishna respectively.

Chapter 13

November 18, 2004

O Learned and Devoted Servants of God,

145. The theists are suffering and the atheists are happy. How do You justify this if God exists?

Swami replied: When Dharmaraja went to the upper worlds along with his father, who is the God of Justice, he saw his brothers in the hell and Kauravas in the heaven. He was shocked and asked his father about this. The God of Justice replied that his brothers have little sin and lot of fruits of good deeds. They will enjoy first the little sin in the hell and then go to the heaven forever. The Kauravas were associated with little good fruit and lot of sins. First they will enjoy that little good fruit in the heaven and go to the hell forever. This is the tradition of the administration of the Lord. Therefore, good devotees will enjoy the little sin in this temporary human life and will enjoy the fruits of good deeds forever in the upper heaven. The atheists will enjoy the little good fruits in this temporary life and will go to the hell forever for their lot of sins. Another use of such arrangement is that the devotee will be tempted to become atheist seeing the happy life of the atheist in this temporary life. Thus, the devotees are tested by the atheists. The administration of the Lord will have many angles of understanding unlike the human administration here.

146. Should we ask the Lord to protect us at the end of our prayers and meditation?

Swami replied: First of all we must know that prayers by mouth and meditation by mind do not have any value like offering a cup of water to the guest has no value. Even in the hotel one can drink a cup of water without paying anything. If you ask the Lord to protect you for your prayer and meditation it is something like charging the customer for drinking a cup of water in the hotel. Only service to the Lord in terms of sacrifice of work (Karma Samnyaasa) and Sacrifice of fruit of work (Karma Phala Tyaaga) can have the value like serving a plate of meals to the customer in the hotel. Ofcourse the plate of meals should be always associated with drinking water also. Similarly, the service to the Lord should also be associated with prayers and meditation. Service without prayer and meditation is ninety-nine percent and cannot be one hundred percent. The prayer and meditation have significance and value only when they are associated with the service.

Therefore, asking for protection after prayer or meditation is not at all justified.

Ofcourse asking for protection after the service associated with prayer and meditation is justified but not appreciable. When you ask for the fruit, it shall be given according to the value of your service only. But if you don't ask for the fruit, your service attains infinite value and you will get the permanent protection from the Lord without any account of your service. Are you asking your son for the fruit as soon as you serve him? Whatever service you can, you have done to your son and when you become old whatever service he can he renders it to you. Is there any account between you and your son? If you deserve, the Lord will protect you and you need not remind Him about this. If you do not deserve, He cannot violate His own rules and administration for the sake of an undeserving fellow. If you are not asking Him for any favour, you are a good follower of His administration and He will be pleased with you even without your prayers and worship. He will become angry if you ask Him to protect you even if you deserve, because He becomes angry since you have unnecessarily reminded Him. He becomes angry with you if you do not deserve, because you are asking the Lord to violate His own administration. Therefore, in both the cases you should not mention your desire for protection or for any other fruit before the Lord. Though nobody is there to question the Lord even if He violates the rules, the angels and sages are constantly looking at Him through meditation. If the Lord violates the rules in the case of undeserving, these divine devotees will be shakened in their impression about the Lord and their meditation is spoiled. Therefore, the Lord will never harm the divine devotees.

147. Is it not the responsibility of a son to serve his parents, who are God Himself as per the Veda?

[I am Shankara Sastry. My son Nageswar wants to take 'Samnyasa'. Can You give some advice to stop it? Veda says that the parents are the direct God. Is he not having the responsibility to serve the direct God?]

Swami replied: Your name indicates that you are a follower of 'Adi Shankara (Smarta tradition). Shankara also left His mother, the direct God for the sake of propagation of knowledge of the God. Why have you not criticized Shankara? In the same aspect, you are criticizing your son. Therefore, you are unaware of the truth. Father and mother are the direct God as far as this world is concerned. But once the God competes with the parents, they are to be left for the sake of God. The Veda says '*Mātr̥ devaḥ pitr̥ devaḥ*' which mean that parents are the God as far as the world is concerned and God is the parents when God enters one's life. Thus, the

word in the Veda has two meanings accepted by the grammar. If your son is leaving the parents in the love of his wife or his children or some other human being in the world, he should be criticized. In such case the responsibility is broken and he will be punished. But if one leaves the parents in the love of God, it is not a sin and there is no failure of the responsibility. Therefore Adi Shankara left His mother for the sake of God. By this His mother got eternal salvation. Had Shankara stayed in that hut, His mother might have been served for this petty lifetime and that is a temporary benefit compared to the eternal salvation. If other worldly things spoil your son, I can advise him to marry and settle to serve his parents. But when he is starting the journey towards God, if anyone pulls him back, that person becomes the greatest sinner. The God will be angry with him because he is not only coming towards God but he is also dragging back somebody who turned towards God. If one is fallen by the bad attractions of the world and going in injustice, you can divert him towards justice. But if one is towards the spiritual path, he should not be diverted to the worldly justice. God is greater than the justice because God protects the justice. If one is going down from the earth you can bring him up to the earth. But if one is going towards the sky you should not pull him down to the earth. If one is sitting in God's discussion and is not feeling hungry, you should not force him for meals. If he is feeling hungry, you can advise him to take meals and again participate in the divine discussion. In the one-hour discussion even if half an hour goes for meals, the rest half an hour becomes fruitful in the discussion. The worst is to sit in the discussion with hunger and not applying the mind towards the discussion. In such case he wasted the entire hour. Thus, hipocracy should be avoided. Similarly, instead of continuing in Samnyaasa with internal worldly desires, it is better to lead a married life and participate in the service of the Lord sincerely at least for some time. Thus, you can advise your son that he should not take Samnyaasa if even a trace of his mind is on the worldly pleasures. Even after taking Samnyaasa if his mind is attracted towards the worldly pleasure, he should come back to the household life instead of continuing in Samnyaasa with hipocracy. Thus, Samnyaasa without any hipocracy is the best. The next best is the household life. The worst is the Samnyaasa with hipocracy. This is the real essence of all the Vedas. People should not misinterpret the Vedas and state that parents are the God and there is no other God. If that is so Prahlada should not have left his father. Shankara should not have left His mother. Infact cutting all these worldly bonds with parents, wife, children and money is the real salvation. The existence of the only bond with the Lord is called Kaivalyam or Saayujyam.

Chapter 14

December 04, 2004

O Learned and Devoted Servants of God,**148. Is it true that one's mother loses Godhood but not her motherhood after God enters one's life?**

[When God enters one's life, the mother may lose Godship but not the mothership. Then God will be God and mother will be mother. In such case one's responsibility towards his mother cannot vanish. So, mother cannot be left in taking 'Samnyasa'. What do You say?]

Swami replied: If your question is correct Shankara should not have left His mother, especially when His mother was without any alternative assistance. Therefore, when God enters, the mother loses not only her Godship but also her mothership. The God becomes mother for a realized soul. The mother is only a co-actor in this life drama. As soon as this drama dress (gross body) is left the actors become disconnected. They go to the producer of the drama for the remuneration and for the appointment in the future drama. Similarly, when the souls leave their bodies in this world, they become disconnected and go to the Lord to receive their remuneration which is good and bad fruits. After that they will come to the next life with different connections. Therefore, for a realized scholar the Lord becomes mother and father and wife and children. He is related only to the Lord through all the bonds. The Lord brings the soul to this world like a seed soaked in the field by the farmer. Thus, the Lord becomes the father. The Gita says the same (*Ahaṃ bījapradah pitā*). The Lord created the five elements and thus, the gross body of the soul formed in the mother's womb is also by the power of the Lord. Therefore, the Lord is the real mother. The child is delivered only by the will and force of the Lord. Therefore, God becomes the real father and the real mother. For an ignorant person this mother is both mother and God because he is under the illusion of this dramatic Maya. He is forgetting that the soul of mother is acting as mother as per the written rigid script of the drama called as 'Vidhi'. The actors should behave as per the script of the drama. Therefore, the love of the mother is not real. If it is real, when the soul leaves her body, she should not have forgotten her son. But the Lord remembers all the previous births because His love on you is real. The Gita says the same (*Tānyahaṃ Veda sarvāṇi na tvam vettha*). This means that the Lord remembers all the births of the soul. But the soul does not remember even a single birth. This proves that the love of the soul is unreal since it is dramatic. When Abhimanyu died and went to heaven, the Lord took Arjuna to the heaven. Arjuna was

the father of Abhimanyu. Abhimanyu could not recognize his father. This proves that the feelings of these dramatic bonds disappear as soon as the soul leaves the gross body, which is only the actor's dress. Such an ignorant person is a type of the atheist who treats his mother as the God. In the second stage one treats mother as mother and God as God. He is putting his two legs in the two boats. In the third step he treats God as mother. These three stages constitute the entire spiritual journey or Saadhanaa. Unless these bonds are broken the bond with God cannot be formed. Unless one is relieved from the old institution, he cannot join the new institution. The bonds of this world are many like parents, wife, children, money etc. But the bond with the Lord is only one as said in the Gita (*Eka bhaktih viśiṣyate*). The breakage of the old bonds in this world is called salvation (Moksha). The formation of the new bond with the Lord is called as Union with God (Saayujya).

149. We hate the bad and appreciate the good. In such case why did God create the bad at all?

Swami replied: The good is Sattvam quality. The bad is Rajas and Tamas qualities. These three qualities constitute the entire creation, which is the game of the Lord. The bat, ball and net are the three means of the game. You are beating the ball with the bat. But in beating the ball you are not angry with the ball or hate the ball with tension. You are beating the ball as a part of the game. Similarly, the bad should be destroyed and the good must be established as in the game. But you need not be furious at the bat or hate the bat. Without the ball the game of beating the ball cannot take place. The game cannot start without bat. Thus, good and bad are equally instrumental in the game. The actor who played the role of hero and the actor who played the role of villain are equally important and are paid well. Rama killed Ravana and Krishna killed Shishupala. The Lord killed them peacefully without any hatred towards them. He knows that He is playing the game. He beats the ball but without any anger or hatred. When one sees all the three qualities with equal view without any tension, he becomes the follower of Datta. Datta means the equality in the three qualities. Brahma is Rajas. Vishnu is Sattvam and Shiva is Tamas. All the three forms are equal and constitute the whole game. Thus, the Lord destroys the injustice and establishes the justice without any tension or hatred in His heart. You want the villain in the picture. You want salt and sour in the meals. But you don't want to see bad in the creation. The creation is a picture for the Lord as said in the Veda (*Sa aikṣata, Sākṣī cetā*). The creation is the full meal of the Lord as said in Brahmasutras (*Attā carācara grahaṇāt*). If you are served

with meals containing only sweet items or see a picture without a villian, then you will not put this question.

150. What do You mean by meditation (Dhyanam)?

Swami replied: Some people say that meditation is sitting with perfect silence without any process of thought. Such a contention is meaningless because it virtually amounts to a nice sleep only. These people further misinterpret that such a meditation is concentration on formless God (Niraakara). The Gita says that one cannot concentrate on formless God (*Avyaktā hi gatih*). The meditation of formless God becomes true if one concentrate on the true knowledge of God. The Veda says that true knowledge is the real form of the Lord (*Satyam jñānam anantam Brahma*). Knowledge is formless. Therefore, the formless God means only the true divine knowledge about the Lord. This is the correct interpretation of Shankaras philosophy. The great ancient Vedic sages sat in the formless meditation and this statement means that they concentrated on the divine knowledge (Brahma Jnana) which was expressed as Upanishads in their mutual discussions (Satsanga). The actual meaning of the word Dhyanam is the process of functioning of intelligence (Dhee or Buddhi) and this pertains to the field of knowledge (Vijnanamaya kosha). Some people interpret that meditation means concentration on the form of the Lord like the light blue colour, peacock feather on the head, flute in the hand etc. Instead of concentrating mentally upon such objects, one can see these things in a photo or see the objects directly kept on a table. If these things constitute the divinity there is no need of concentrating on these things. One can attain the divinity by applying light blue colour on his own body, by putting a peacock feather on the head and by catching a flute by hand. Such a divinity can be attained without any meditation. So, meditation becomes meaningless in such a line. This is the reason why Shankara discarded the meditation of a form (Saguna Brahman). Ofcourse attraction by such things towards the Lord will help a person to develop the attachment on the Lord. One may be attracted to Lord Krishna by such things and then finally get attracted towards His divine knowledge as preached in Bhagavadgita. Such things may be initial promoters but the final is only the divine knowledge, which will help any one in his effort (Saadhanaa) to please the Lord. The divine knowledge resulting in the realization will impart a tension free peace and tranquility to the mind. By such state one will attain perfect health of body and mind and thus the benefit is directly seen here itself.

Ex.: If one realizes that this gross body of the soul is only the external dramatic dress as said in the Gita (*Vāsāmsi jīrṇāni*), he will immediately

realize that these family bonds are only the bonds in the drama. The soul forgets the bonds of the previous birth as an actor forgets the bonds of previous drama. If these bonds are real the soul should have remembered its relatives of the previous birth. Such a divine knowledge on memorization enters the nerves of a person and he will not have any tension about his family members. He does his duties without any trace of tension. This is the salvation while alive (Jiivanmukti). Thus, meditation means continuous remembering of the divine knowledge which yields the direct fruit here itself. Such a person gets a fruit in the upper world also. The only one Lord is the authority here and there also. Anybody blessed here will be blessed there also. If one is not blessed here, he is not blessed in the upper world also. The grace of the Lord or the anger of the Lord is uniform here and there. One who is not blessed here cannot be blessed there. Thus, the true knowledge blesses any person here and there. Meditation is continuous thinking of such knowledge and other interpretations are either useless or of little use.

Chapter 15

December 06, 2004

O Learned and Devoted Servants of God,**151. What is the spiritual solution for the removal of tensions and anxiety in the human life?**

Swami replied: Realisation and repeated memorization of the true knowledge is the only one solution for this problem. The ignorance is responsible for all the anxiety and tensions. One should know that every one has climbed the time (Kaala), which is the running train. Death is the station at which one has to get down. Then every one should face the Lord for the enquiry.

After the enquiry one will get either permanent happiness or permanent misery. The journey of this train to that station is the human life which is only a fraction of second when it is compared to the infinite stream of time set up from the beginning of the creation. To think that the life is very long itself is ignorance. Every one is sitting in a closed compartment and realisation of the truth is the window through which every one should peep to find the infinite time stream. Only on such comparison the human life becomes a small fraction of a second. When the realization is absent and when there is no comparison, the lifetime appears to be very long. First one should cross this illusion of time, similarly the illusion of the place. The earth looks very large under the ignorance.

But if one realises the infinite space of this universe the entire earth is a small fraction of a pinhead. Similarly, one gets a comfortable seat and sits on it thinking that he is settled in the life. Another person is moving in the compartment in search of a comfortable seat and according to him, he is not settled. But when both these people look out through the window, which is realisation of truth, then both realise that both are moving. Similarly, one thinks that his co-passengers are his close relatives and is worried about them. But they get down at their respective stations and do not remember this fellow at all. Nobody remembers their relatives of his previous birth. If one realises that the so-called close relatives like parents, wife, children etc., are only the co-passengers who get down at their stations, he will not have any tension or anxiety about them. He does his duties without these two. Similarly, when one thinks that he is his body itself, he feels that he is damaged by diseases.

But if one realises that this body is only a dramatic dress needed for his role in the present drama, he is not worried about the damage of the body. He feels that as if his shirt is damaged. During the journey in the train, one must constantly think about the interview and prepare for it. In such case, he gets permanent happiness after the enquiry even though he is traveling in a comfortless third-class compartment. If one forgets the interview and is attracted by the factors in the closed compartment, he is going to get permanent misery even if he travels by a first-class compartment.

Thus, something is good according to the ignorant people and that is bad according to the realised scholars. This world is full of ignorant people and only very few realised scholars are present. Therefore, the behaviour of a realised soul is criticized and mocked by the large public. But all the souls will realise the truth after the death when they face the enquiry. But it becomes too late by that time and nothing can be rectified. Thus, a realised scholar never cares for the public and proceeds in the true path decided by the true realisation. Only such true knowledge can remove the tensions and anxiety. The path of devotion can make you forget the pain temporarily for some time. It cannot remove the pain and anxiety on a permanent basis. No other methods like rituals, worships, etc., can solve this problem except the frequent memorization of the true knowledge. True knowledge is the comprehensive outlook of the whole situation i.e., realised by looking through the window of the train. Ignorance is the limited look inside the closed compartment, which is related to the comforts of seats and the bonds of co-passengers.

Chapter 16

December 07, 2004

O Learned and Devoted Servants of God,**152. Why Hindus are converted easily into Christians and not the vice-versa?**

Swami replied:- The straight answer for this question is that Hindus are not converted into Hindus. The Christianity attacks them easily and catches them. The Hindu is not attacked by Hinduism as easily as he is attacked by Christianity. Hinduism does not penetrate into him whereas the Christianity penetrates easily and quickly. Every Hindu remains as Hindu because of one point only i.e., Hinduism is their own religion. But this should not be the real point. Hindu must remain as Hindu and the reason must be his knowledge about Hinduism. The main problem is that the knowledge of Hinduism does not penetrate into the minds of Hindus because all this spiritual knowledge is in Sanskrit and especially in the Vedas. Our ancient people conserved not only the Vedas but also Sanskrit language. They prohibited ladies and Shudras from learning the Vedas and Sanskrit. In Sanskrit dramas, women and Shudras do not speak in Sanskrit. They speak only in the regional language (Praakrutam), when the Sanskrit language itself is denied, not to speak of the Vedas which are the pious scriptures in Sanskrit. This conservatism started due to some selfish Sanskrit scholars. They wanted to remain as preachers and get the fees from Shudras and the service from their women for their preachings. Therefore, the job of preaching should be limited to themselves only. After sometime the scholars disappeared and the priests appeared in their place who simply recite the Vedas and do not explain their meaning. These priests also followed the conservatism in the recitation of the Vedas also for the same reason. Due to this, the spiritual knowledge of the Vedas disappeared completely. Infact the rituals like marriage etc., were the best occasions for preaching the Vedic spiritual knowledge. People used to gather only for such divine purpose. But today the actual purpose is completely lost. People gather for food and waste the time in gossip while the priest is reciting the Vedic hymns. Neither the Priest knows the meaning nor the audience. People are not interested to sit near the priest just to hear some sounds without knowing the meaning. The ritual remains as some work with materials like coconuts etc., (Dravya Yajna) and the work of simple recitation (Swadhyaya Yajna). The preaching of knowledge (Jnana Yajna) disappeared.

The Gita says that the Lord is pleased only by the Jnana Yajna (*Jñāna yajñena tenāham*). The Gita also says that Jnana Yajna is the best out of the three (*Śreyān dravyamāyāt*). Due to this, Hinduism which means the spiritual knowledge of the Vedas never entered the brains of Hindus on such best occasions. I am sorry to say that the present Hindu is not a real Hindu. He is weak in his religion. Therefore, he is easily attacked by other religions and is easily conquered.

Let us take the Christianity. They recite the Bible on such occasions. The Bible is in English, which is their mother tongue. By hearing the recitation of Bible itself a part of the spiritual knowledge is spontaneously understood. That means the Biblic Spiritual Knowledge enters the brains of Christians and so the Christian is strong in his religion. He cannot be easily converted. In the ancient times Sanskrit was our national language and there was no other language in India. Therefore, when the Vedas were recited the Vedic knowledge spontaneously penetrated into the brains of Hindus. But due to conservatism, today nobody in India knows the Sanskrit. People call Sanskrit as dead language and the local regional languages became very strong. Today if you want to penetrate the spiritual knowledge into Hindus, either all should learn Sanskrit well or the Vedas should be translated into regional languages. Rituals must be performed by reciting such translations. Today translating Sanskrit into regional languages is easier than teaching Sanskrit to all the people. In the rituals after reading such translations, priest should be an excellent scholar to preach the commentary of such Vedic hymns. Then only the Hinduism will enter Hindus. The Christians are translating their English Bible into all other languages of the world for the sake of preaching their spiritual knowledge. If they are conservative and recite their English Bible only in an outside country, there will be no such follow-up as we see today.

The largest follow-up for Christianity is due to the translation of Bible into all universal languages so that everyone in the world understands the spiritual knowledge of Bible directly even by reading the Bible. Without taking such practical steps Hinduism is not spread even in Hindus. How can you spread it into the entire world? You have denied the spiritual knowledge even to your own people in your country itself. You have prohibited the women and the fourth caste (Shudras) from learning this spiritual knowledge directly by reading the Vedas. You have prepared 'Paayasam' and you are denying it to the people of your own family. Swami Dayananda Saraswati rectified this mistake and saved Hinduism. Otherwise, the foreign conversions should have affected all the Hindus and Hinduism should have remained in traces only by now. The conservative

people killed Swami Dayananda by poisoning the food. He opened the doors of the Vedas for all the Hindus irrespective of caste. In the Bhagavatam we find that Suuta who was born in the low caste was made the chief of a sacrifice by all the Vedic sages. The conservative traditional Hindu scholars cannot give any answer to this incident, which is mentioned in the Bhagavatam. This incident supports the path of Dayananda Saraswati. Even in the Gita it is said that the caste system is based on one's qualities and deeds. The Veda says that a Brahmin is not by birth but by practice of the Vedic spiritual knowledge (*Brahma bandhuriva*). The priests must stand in an open competition and prove their efficiency since the ritual is Jnana Yajna. Then only the priest can prove his efficiency. If you confine the ritual to mere recitation, anyone can do that and the differentiation in the efficiency cannot be done because in this way all are levelled to the same extent. If you want to spread Hinduism into the entire world you have to go beyond one more step. You must say that Hinduism and Christianity are alternative paths to reach the same God. They are like alternative food materials, which give the same energy. But the tastes differ and any one can choose any religion according to his taste. By this you are placing Hinduism in the open competition. If you say that Payasam is your food and bread is the food of a foreigner, the foreigner will reject the Payasam though he likes it. Even if he dislikes his bread, he will choose it only because you have labelled it as his food. If you say that both Payasam and bread are equal giving the same energy and that one can take any food material as he likes, then all the people in the world may opt for the Payasam only because of its extraordinary taste over the bread. Therefore, by labelling Hinduism as your religion and Christianity as his religion you are spoiling the opportunities of Hinduism to become the universal religion. Swami Dayananda broke the walls between the rooms in the Hinduism – house and made it as a single house. Swami Vivekananda brought the concept of universal religion by stating that all the religions are equal paths to reach the Lord. He broke the walls between houses and made all houses as one house. Since He established the concept of universal religion and stated that all religions are equal, then only foreigners appreciated Hinduism. Conservative Hindus are sitting in a single room of a house. Swami Dayananda represents the intra-collegiate activity whereas Swami Vivekananda represents the inter-collegiate activity. Both these pious saints are the best pillars of the great Hinduism.

Chapter 17

December 08, 2004

O Learned and Devoted Servants of God,**153. How do You say that caste is not based on birth whereas based on the genetic theory, it should be?**

[According to the Gene Theory, which is proved by science, caste must be by birth only. The qualities are transferred from one generation to another generation. How do You say that caste is not by birth?]

Swami replied: Your argument must contain wrong logic because it contradicts the Veda and the Gita. The Veda says that unless a Brahmin practices the Vedic spiritual knowledge, he is not a Brahmin simply by birth. If your argument is correct a Brahmin born to a Brahmin must spontaneously practice the spiritual knowledge without any effort. A light produced from another light is bright as the previous light. But the son of a real Brahmin who practiced the spiritual knowledge truly, is not practicing the same spiritual knowledge spontaneously. If your argument is correct, the bad qualities seen in the present Brahmins must have been present in the ancestral sages (Rishis). Your argument fails even between a father who is seen by our eyes and his son who is also seen by our eyes. If you agree that the ancient Rishis also had bad qualities, which are seen in the present Brahmins, in such case all the human beings belonging to all the castes must have both good and bad qualities. In such case no human being is superior to the other by simple birth. Infact Shastras say that no soul contains a single quality out of the three qualities called Sattvam (good quality) and Rajas and Tamas (bad qualities). The soul is Jivatma, which constitutes both Jiiva and Aatmaa. Jiiva is a bundle of qualities like the waves and Aatmaa is the pure awareness, which is like motionless water. There cannot be waves without water. Therefore, there cannot be Jiiva without Aatmaa. This means that every soul is pure awareness, which is vibrating as the three qualities. In such case all the souls are equal. Any soul can suppress the bad qualities and provoke the good qualities by spiritual effort (Saadhanaa). This effort is mainly based on the effect of surrounding environment (Sanga). If you are in the association of the worldly people, you will be a bundle of worldly qualities. If you are in the association of spiritual people, you will be a bundle of spiritual qualities. The spiritual scholars will preach you the right spiritual knowledge. Knowledge is also a bundle of ideas and each quality is an idea. Therefore, the Knowledge alone can affect your qualities. The knowledge of the father

is not spontaneously transferred to his son. The son of a professor of mathematics is not becoming a scholar in mathematics spontaneously. But if the same soul enters another human body as a son or as a grand son, then the transfer of same qualities is possible. But it is not a rule that the souls of Brahmins are always born as Brahmins. The souls take births in different castes and thus transfer of qualities and knowledge is again distributed in all castes at random. Simultaneously based on the same principle, the ignorance is also distributed in all the castes. The qualities and knowledge correspond to brain and nervous system, which is charged by the soul. Once the soul leaves the body all the qualities follow the soul and no quality remains in the body. Through genes only some mannerisms and physical characteristics like moving the leg, hand, twinkling of eyes etc., are transferred, which are only just physical aspects.

Chapter 18

January 07, 2005

O Learned and Devoted Servants of God,**154. Isn't the independence of the soul, only a false notion?**

[Shri G Lakshman, Mumbai, asked: Swamiji, I offer my namaskarams at the feet of the Jnana Swarupa. I refer to Question No. 139, which I reproduce here below.

139) If everything is according to the will of the Lord, who is the overall controller, there is no independence for any human being in this world. In such case the human being should not receive the fruits of its actions. How do You justify this?

I was reading through the answer and I need some clarification. In the answer where you have taken the example of the cat and the rat, at one point You mention that "Within the limits of the supervision of the cat, the rat will receive the result of the direction in which it runs. In one direction there may be fire and the rat may receive the heat. In another direction there may be cold water and the rat will receive the coolness in that direction. The rat is independent to receive the result of the direction and has full independence to go in any direction. **The final death of the rat shows that the rat is under the control of the cat during its choice of direction also which is not interfered by the cat**".

I have made the final line bold to draw Your attention to the fact that how could there be any independence for the rat when it is under the control of the cat all the while. What is the non-interference by the cat that we are talking about when, even the choice of direction of the rat is under its control? I feel that the rat is under its superimposed falsehood notion (ego/doership) that it is independent and it is taking its own decision, when it is not which it realizes at the end when it is swallowed by the cat. Could You please clarify this to me?]

Swami replied: If you analyze the time of Sunrise or Sunset, it is a mixture of both light and darkness, which are contradicting each other. You cannot say that it is the only light and you cannot say that it is the only darkness. It is true that wherever light exists, darkness cannot exist and vice-versa. Yet, you cannot deny the mutual existence of both light and darkness in this situation. Similarly, the rat is having full independence since it can go to any direction to receive the heat of the fire or the cold of water. This is full independence of the rat because the supervising cat does not interfere with the freedom of the rat in selecting the direction. Similarly, the Lord does not interfere in your choice of selecting good or bad. Thus, there is full freedom as per the Gita (*Svabhāvastu pravartate*).

But the cat is supervising the selection of the direction by the rat. The supervisor is not interfering for all the practical purposes. But this does not mean that the supervisor cannot interfere. If the cat wants, it can control the direction of the rat. You must distinguish between the two sentences, one is "the cat does not interfere" and the other sentence "the cat can interfere at any instant if it likes to do so". The first sentence implies the full freedom and the second sentence implies full control. The situation reveals the

mutual existence of both freedom and control without contradicting each other. Such control is also referred in the The Gita (*Upadraṣṭā anumantā ca*). This means that the Lord supervises and allows the freedom. The freedom is not real but it is the allowed freedom under constant supervision of the Lord. The Gita mentions about such mutual existence of the two contradicting parameters (*Kartāhamapi sarvasya...*). It is very subtle point, which is to be understood by hair split analysis. It requires logical insight in depth.



Shri Datta Swami
(Dr. Jannabhatla Venugopala Krishna Murthy)