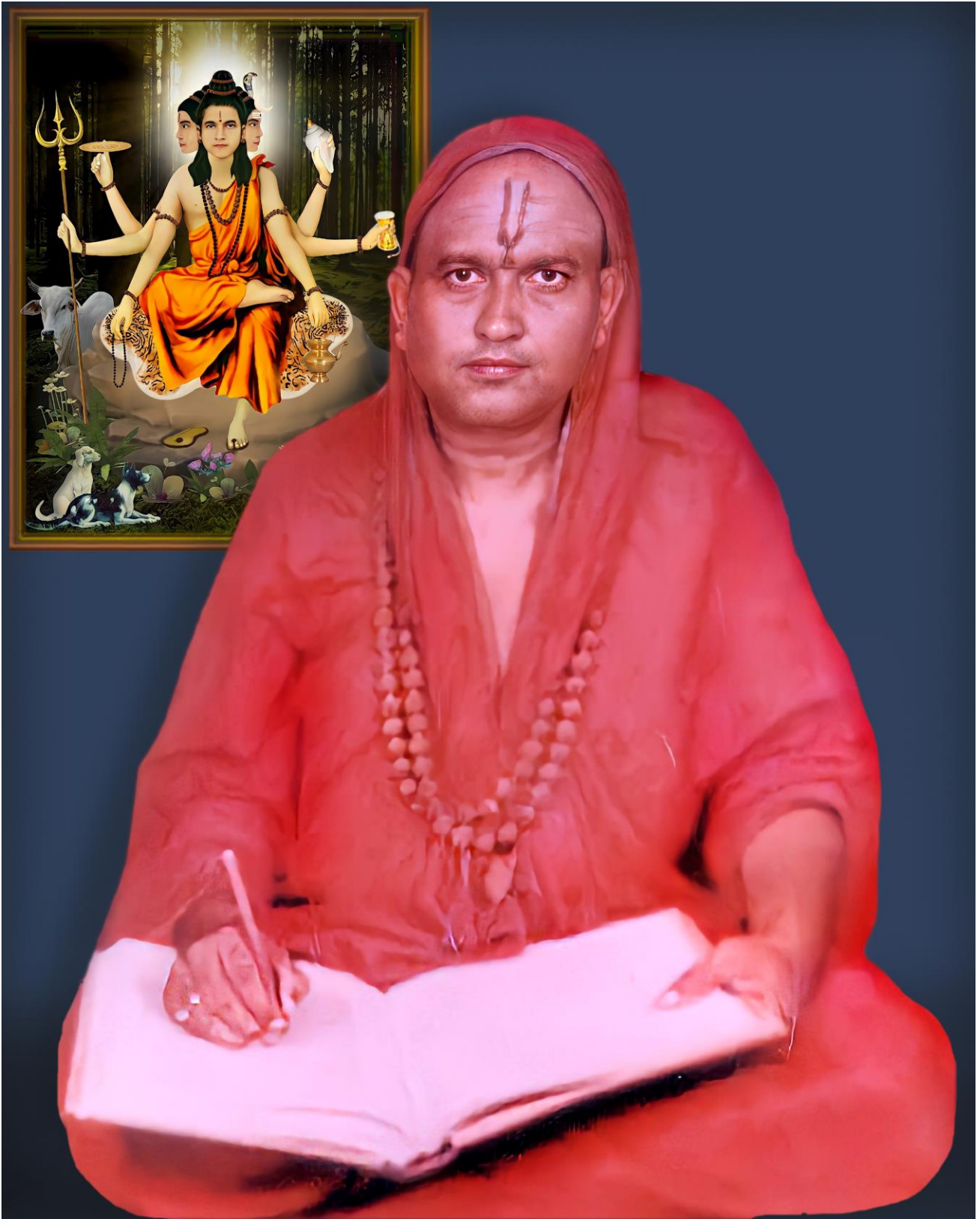


VEᅇU GĪTĀ



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

Composed By
HIS HOLINESS SHRI DATTA SWAMI
With English Translation



(Photo of His Holiness Shri Datta Swami)

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**English Translation given by Shri Datta Swami for Original Sanskrit script
(verses/aphorisms) composed by Shri Datta Swami**

Chapter 1
VENU GĪTĀ

September 30, 2019

O Learned and Devoted Servants of God,

Swami says “God Krishna used to sing on flute and everyone thinks that these songs are only musical tunes without meaning. But, it is not so. His songs were of spiritual knowledge like the Bhagavad Gita and were well understood by sages born as Gopikas. Gopikas sang 19 songs for God Krishna expressing their unimaginable love to Him. Some of the songs sung by Lord Krishna are presented here, which are revealed by God Datta”.

ऋषय एव ताः पूर्व बन्धने
 गुरुरहं हि वो दत्तनाम मे ।
 श्रुतमुदीरितं जीर्यते चिरम्
 किमपि तत्र च क्लेशकारकम् ।१।

**R̥ṣaya eva tāḥ pūrva bandhane
 Gururahaṃ hi vo Dattanāma me ।
 Śrutamudīritaṃ jīryate ciram
 Kimapi tatra ca kleśakāarakam ।।**

These Gopikaas were sages in the previous births and I, named as Datta, happened to be their preacher and guide. They have listened to My preaching with utmost care. But, long time will be taken to assimilate the spiritual knowledge. Sometimes, some concept (some food item) is not digested at all and causes pain.

नर समांशकै र्मत्सरो विषम्
 सुलभधीसुधा युग्ममब्धिजम् ।
 ईश्वरी दया निर्जितार्गले
 विदित भक्तिभिः प्राप्यतेऽमृतम् ।२।

Nara samāṁśakai rmatsaro viṣam
 Sulabhadhīsudhā yugmamabdhijam ।
 Īśvarī dayā nirjitārgale
 Vidita bhaktibhiḥ prāpyate'mṛtam ।2।

The undigested problematic concept is contemporary human incarnation. In this concept, similarities between human being and human incarnation like birth, hunger, thirst, sleep, illness, death etc., create ego based jealousy in devotees, which is like poison. The easy approach to God in human form is the divine nectar. Both poison and divine nectar are simultaneously generated from the churned sea. **When the obstruction caused by the poison was removed by God, angels drank the divine nectar.** Similarly, when the devotion is based on analytical spiritual knowledge (God), the sages could drink all the concepts of spiritual knowledge since the problem of indigestion of a specific concept was solved.

समतयोपधे स्साहिती मता
 रुगपि तेजसा मत्र पार्थिवम् ।
 समविकर्षणा दत्र तत्र च
 स्खलति वैदिकी सर्वनाशवाक् ।३।

Samatayopadhe ssāhitī matā
 Rugapi tejasā matra pārthivam ।
 Samavikarṣaṇā datra tatra ca
 Skhalati vaidikī sarvanāśavāk ।3।

When the media have all the properties as common, connectivity is possible. Based on this concept, energetic incarnations mix with energetic beings in the upper worlds and human incarnations mix with human beings in this world. This is the advantage. But, the disadvantage in this concept is that there is repulsion between common media and due to this repulsion, the human being is missing the human incarnation here and the same soul, after death entering into energetic body is missing the energetic incarnation in the upper world. The Veda says that this is a greatest loss for any soul (*Mahatī vinaṣṭiḥ*). The Veda also says that there will be disliking if something is present before eyes (*Pratyakṣa dviṣaḥ*).

धनसुतप्रियेष्वेषणात्रयम्

मयि परीक्षते चोरजारता ।

प्रसुवमागता नो वनं गताः

चरमलोकगा एव ताः पराः ।४।

Dhanasutapriyeṣveṣaṇātrayam

Mayi parīkṣate corajāratā ।

Prasuvamāgatā no vanaṃ gatāḥ

Caramalokagā eva tāḥ parāḥ ।4।

The three strongest worldly bonds, called Eshanaas are bonds with money or wealth, issues and life partner. If these three are crossed, all the worldly bonds are crossed. For My sake, when the soul drops all these three worldly bonds, the soul is having a single bond with Me alone. Testing the drop of these three bonds for My sake is My theft of their butter and My dance with them. Butter is their hard earned wealth and the stored part of it (after selling some part in Mathura city) was meant for their issues and hence, the test of bonds with wealth and issues is stealing of butter by Me. The dance with them is the test of their bonds with their life partners. Therefore, test of these three bonds is stealing butter and dance with them in the midnight. Those, who complained to My mother regarding My stealing of butter, could not

come for My dance and such sages (Gopikas) were total failures in the tests. Those, who passed these tests by not complaining to My mother and coming for dance with Me have passed these tests and reached the highest specially created world, called Goloka.

न खलु मे स्पृहा ह्याप्तकामतः
 न पुनरागतं नैकदा कृतम् ।
 न रमते भिषक् स्त्रीप्रसूतिकृत्
 सकलबन्धना न्मुक्ति रीक्ष्यताम् ।५।

Na khalu me sprhā hyāptakāmataḥ
 Na punarāgataṃ naikadā kṛtam ।
 Na ramate bhiṣak strīprasūtikṛt
 Sakalabandhanā nmukti rīkṣyatām ।5।

The Veda says that God has no desire since all the desires to be fulfilled are in His hand only (*Āptakāmasya kā sprhā?*). Therefore, when these tests were over in Brundaavanam, I never returned and I also did not repeat these tests elsewhere at any time in My life since such sages to be tested do not exist elsewhere. I was not attached to any type of romance internally and I acted romance externally for the sake of the test. A male doctor doing the duty of delivery of a child by a pregnant lady is concentrated on the delivery only and not with the feeling of romance. **The most important essence of this entire episode is that one should see that the salvation means total liberation from all the worldly bonds due to attraction to God.**

प्रसुवमागता स्ता वनं कुधीः
 दहनकृते त्यजे देकमेव सा ।
 भगवदर्पिते सर्वबन्धने
 निरयवह्निगाः भक्तिनिन्दकाः ।६।

Prasuvamāgatā stā vanam kudhīḥ

Dhanakṛte tyaje dekameva sā |

Bhagavadarpite sarvabandhane

Nirayavahnigāḥ bhaktinindakāḥ |6|

Some Gopikas came to My mother to complain about Me regarding My theft of butter because they could not vote Me against their bonds with wealth and issues. But, they came to Brundaavanam in the night to dance with Me! This is due to their fascination for beauty and illegal sex. This can't be treated as the drop of the three strongest worldly bonds and hence, they are also failures in the tests. Some ignorant people criticized Gopikas without noting their total natural sacrifice of all worldly bonds for the sake of God and such people will fall in the liquid fire of the horrible hell.

नृपति कन्यका स्ता स्सहस्रशः

परिणयागताः नैवमर्पिताः ।

बलमहापदं जारलक्षणम्

तदुपमा गुणे व्यत्ययोऽस्य नो |७|

Nṛpati kanyakā stā ssahasraśaḥ

Pariṇayāgatāḥ naivamarpitāḥ |

Balamahāpadam jāralakṣaṇam

Tadupamā guṇe vyatyayo'sya no |7|

Latter on several thousands of daughters of kings also loved Me, who were prepared to sacrifice their lives for My sake, but, I did not test them because they are not the sages to be tested for granting salvation. I married all of them duly. Sage Narada compared the bond of Gopikaas with Me to an illegal bond between two souls of opposite sex. Illegal bond is very very strong. **The comparison is only in the strength of**

the bond and not in the nature of the bond. All such illegal bonds are not divine bonds except this illegal bond, which alone is divine due to involvement of God. The divinity is due to God being one of the two souls. In other illegal bonds, all are souls only.

गिरिधरः पुरो लोकसङ्ग्रहेऽ
 प्यकलि रावणो नाप्यगीतवाक् ।
 मम तपस्स्थिरा स्ता महर्षयो
 स भगवानहं सर्वमुज्झितम् ।८।

**Giridharah puro lokasaṅgrāhe'
 Pyakali Rāvaṇo nāpyagītavāk ।
 Mama tapassthirā stā maharṣayo
 Sa Bhagavānahaṃ sarvamujjhitam ।8।**

Before doing these tests, I lifted the huge Govardhanaa hill by the tip of last tender finger proving My divinity. By this, majority of souls can be filtered out from imitating God. This is the first filtration. After this filtration, demon Ravana will be leftover, who also raised a bigger hill, called Kailaasa by hands. Ravana can also be filtered in the second stage because Ravana did not preach excellent spiritual knowledge (*Prajnaanam*), called the Gita. By these two filtrations, God alone will be leftover. The identity mark of God is not only miraculous power, but also excellent spiritual knowledge. 1) All these Gopikaas were sages for millions of births situated constantly in penance for Me. 2) I am alone God. 3) Their sacrifice of worldly bonds is not only total but also natural due to their love to Me. All these three conditions become applicable only in this situation.

पितृसुतानुजे प्रेयसी वृता
 न हि मदीत्सितं पूर्वजन्मनि ।
 नरकभीरपि, त्यज्यते यतः
 सृष्ट एव तल्लोक उत्तमः ।९।

Pitṛsutānuje preyasī vṛtā

Na hi madīptsitam pūrvajanmani ।

Narakabhīrapi, tyajyate yataḥ

Sṛṣṭa eva talloka uttamaḥ ।१।

God can be worshipped through various types of bonds as per the specific liking of a devotee. God can be worshipped as father, son, brother, husband, darling etc. God has no specific liking for any bond. All bonds are one and the same for God. Draupadi worshipped God like sister and God Krishna sacrificed even the lives of His entire family including Himself (curse from Gandhaari to Krishna resulted due to the main activity of Krishna in the war) for the sake of the sister and such total sacrifice was not done by Him even for the sake of His wives! Draupadi tore her new sari for the bandage of the finger of Krishna whereas His wives ran in different directions to fetch a piece of cloth for the bandage of His cut finger! Hence, the weight of love in a bond is important and not the specific nature of the bond. The weight of sugar decides the money to be paid and not the form of sugar doll whether it is swan or donkey! The sages selected the bond of darling to God in the previous birth by wishing to embrace God Rama by turning into females. This bond is their selection and not My selection. In fact, even in this birth, I warned them to go back threatening them that they will fall into hell if they dance with Me. They were prepared to sacrifice their lives for Me and were prepared to go even to hell for the sake of My love. For this highest state of devotion, I created the highest fifteenth new world, called Goloka for them.

पदरजोऽहर न्मौलिवेदनाम्

तदहमस्मि तत् पादयोरधः ।

शतगुणं फलं भक्तकर्मणः

तदपि तर्पितं मे न मानसम् ।१०।

Padarajo'hara nmaulivedanām

Tadahamasmi tat pādayoradhaḥ ।

Śataguṇaṃ phalaṃ bhaktakarmaṇaḥ

Tadapi tarpitaṃ me na mānasam ।10।

Once, I acted as if I was suffering with headache and told that the feet-dust of My devotee is its medicine. Every devotee including My wives refused to give it fearing for the hell. Gopikas alone gave that wishing Me to be relieved from headache and were prepared to go to hell for the sake of My happiness. I applied their feet-dust on My head and told that I am relieved from the pain. This is an indication for the future. I created Goloka above My world so that their feet-dust can fall on My head constantly. God does hundred times more for whatever is done by devotee towards God. Even after doing so much, My mind is not still satisfied since I feel still that I am indebted to them.

न भगवद्बला दत्र राजवत्

तरणि रश्मिव ल्लोकसङ्ग्रहे ।

सकल बन्धन त्याग एकसत्

चरमलोककृ ण्निन्दकाः क्षताः ।११।

Na Bhagavadbalā datra rājavat

Taraṇi raśmiva llokasaṅgrahe ।

Sakala bandhana tyāga ekasat

Caramalokakṛ ṇnindakāḥ kṣatāḥ ।11।

This case is not justified simply by showing the special unimaginable power of God, which is of course, sufficient to prevent the imitation by others. It is not justified on both sides if you say that a king can do anything due to his special power and the citizen shall not imitate it due to lack of such special power. This gives explanation on one side only but, does not give explanation about the case of the issue i.e., whether the issue is sin or not. Sage Vyaasa told that just like a powerful

radiation of sun entering a dirty drainage does not become dirty, God will not become impure by such sinful actions. Here, the most important essential point is natural drop of all worldly bonds (including the three strongest bonds), whether the bonds are legal or illegal, due to powerful love of single bond with God. It is immaterial even if the bond is legal since all the worldly bonds are dropped due to the most powerful attraction towards God. Such extreme climax-love to God made God to create a new world above all the worlds. Without understanding such single bond devotion of Gopikas, if ignorant people criticize them, they will be punished in the hell.

{King Pariikshit asked sage Shuka that how Krishna danced with already married Gopikas (*Paradārābhimarṣanam*—Shrimad Bhagavatam). Sage Shuka replied this, as written by Vyaasa, by saying that God is not polluted by any worldly action like the sun-ray not becoming dirty by entering drainage. The Gita also says that all the worldly bonds including legal bonds (*Sarvadharmān parityajya...*) are naturally dropped for the sake of God due to the most powerful attraction towards God. These two above given explanations do not speak anything about the analysis of the issue (sin or not sin?) except preventing others to imitate Him. God Datta says that the single bond to God is most important (*Eka bhaktiḥ viśiṣyate*— Gita) due to which all other worldly bonds are dropped naturally. Such explanation (giving the logical analysis of the case irrespective of imitation by others) gives complete justification than the explanation given by sage Vyaasa with the help of powerful Sun-ray meant for mere prevention of imitation. **All these three explanations** (1. God is untouched by the sin due to unimaginable power, 2. The powerful attraction to God drops all the illegal and legal worldly bonds and 3. Explanation that theft and dance are done for testing the strength of the three strongest worldly bonds, called eshanas) **result in prevention of imitation by others as well as proving the issue of the case as not sinful.**}

स शिशुपालको दारचौर्यकृत्

निहत एव तं हन्मि रावणम् ।

बलवदाहताः पीडिताः कथम्

समपदा बुधाः! ताभिरुच्यताम्? ।१२।

Sa Śiśupālako dāracauryakṛt

Nihata eva taṃ hanmi Rāvaṇam ।

Balavadāhṛtāḥ pīditāḥ katham

Samapadā budhāḥ! tābhirucyatām? ।12।

I killed Shishupaala, who stole the wife of king Babhru, who was forced to become his wife. In the previous birth also, I killed Ravana, who forced Sita to become his wife. Their case is totally different from the case of married Gopikas, who loved Me alone. There was no force from Me on Gopikas. Moreover, there was force from Me on Gopikas to return and I preached them that this is injustice done towards their life partners and that they will fall in horrible hell if they dance with Me. O scholars! Tell Me, how can you compare the case of Gopikas with the above mentioned two cases?

सकलशक्तिमान् भूरिपावनः

न हि सम श्रुते रन्य साम्यतः ।

व्यभिचरेन्न तन् मानवो नृपः

रविकरो जडो नोपमा विभोः ।१३।

Sakalaśaktimān bhūripāvanaḥ

Na hi sama śśrute ranya sāmyataḥ ।

Vyabhicarena tan mānava nṛpaḥ

Ravikaro jaḍo nopamā vibhoḥ ।13।

The point about the special position of God is the most important as proposed by sage Vyaasa. God is omnipotent and most sacred. No soul can be equal to Him. **Even if the other points (that the devotee is a sage in previous births and that the sacrifice done by the devotee is total) become common, the above point about God is confined to God only.** This means that even though the devoted soul and the devotion of the soul can be duplicated, God can't be duplicated since He is the only one without any duplication. We can't bring the inert ray of Sun, which is not a soul and the king, who is a soul but not omnipotent

in the place of God. There is no even any other simile to omnipotent God in this world and we can't expect some body or something equal to God.

उपधिमाश्रितं मानुषं हि तत्
 परमसत्ततो जीवनामकम् ।
 सममसत्तथा नान्यदस्ति यत्
 कथमिदं परे युज्यते मतम्? ।१४।

**Upadhimāśritaṃ Mānuṣaṃ hi tat
 Paramasattato jīvanāmakam ।
 Samamasattathā nānyadasti yat
 Kathamidam pare Yujyate matam? ।14।**

The absolute God (reality) is Parabrahman, who merges with a selected human being to become the human incarnation. Everything other than the absolute God including all the souls is only relatively true with reference to the absolute reality (unimaginable God). Any soul other than human incarnation can never attain this status or absolute God because every soul is a part of relative reality or creation only. Even though the medium of human incarnation is relative truth, due to merge with absolute God, there is no difference between both in the effective sense. Hence, the point of God is unique and no ordinary soul can stand as alternative for the absolute God i.e., human incarnation. Hence, imitation of this situation by any soul is totally impossible. In such case, how can you see this concept in any soul (which is not absolute God like human incarnation) other than God? Krishna is human incarnation of absolute God (Parabrahman) and hence, says directly that everything other than Him is non-existent (*Mattaḥ parataram...*—Gita).

सुरतनाथ इत्युक्त शब्दतः
 न वयसोऽल्पता योग रूढितः ।
 अनृत भाषणात् सत्यमुत्तरम्
 सदिह मारणं प्राणरक्षणे ।१५।

Suratanātha ityukta śabdataḥ
Na vayaso'lpatā yoga rūḍhitaḥ ।
Anṛta bhāṣaṇāt satyamuttaram
Sadiha māraṇaṃ prāṇarakṣaṇe ।15।

Gopikas addressed Me as the master of sex (*Suratanātha*—Gopigiita, Bhagavatam). The word ‘*Surata*’ is yogaruudha, which has both yoga (word based on meaning) as well as Ruudhi (word fixed in a specific meaning only). The meaning of this word is ‘well interested’. But, this word is fixed in the meaning of internal act of sex (*Ābhyantara ratam*), called copulation with climax-interest, but, not in the mere external act of sex (*Bāhya ratam*). To save Me from the sin of internal act of sex, some interpreted that My age was very small (12 years) to do such internal act. In the case of God in human form, the sin is absent based on the above explanation given for My theft and dance. Moreover, God is omniscient and omnipotent and can do anything in any age, if required to be done for testing the strength of the worldly bonds. If the test-requirement is absent, God need not do any sin because He is self contented without the necessity of attainment of anything since He attained everything (*Nānavāpta mavāptavyam*—Gita). **There is no need of telling a lie to protect self when there is also a chance to protect self by telling the truth.** If you have killed somebody, you need not say a lie that you have not killed anybody for the sake of your self-defence, since you have the option to protect yourself even by telling truth, which is that you have killed the person in order to save your life from the killer attempting to kill you! In absence of such option, people tell lies for the sake of defence. Hence, the above explanation of testing the worldly bonds is the option to defend Me and there is no need to tell

a lie that I was not involved in the internal sex with Gopikas due to small age.

{Shridhara, the commentator on the Bhagavatam says that God Krishna enjoyed Gopikas without the internal act of sex (*Retah skhalanam vinā*) and this is not necessary in view of the above explanation. }

प्रथमबन्धन त्यागनिष्ठुराः
सफलपातवत् सहजमोचनम् ।
अविदिता इदं त्यागिनो वृथा
परविदारकाः पापदण्डिताः ।१६।

Prathamabandhana tyāganiṣṭhurāḥ
Suphalapātavat sahajamocanam ।
Aviditā idam tyāgino vṛthā
Paravidārakāḥ pāpadaṇḍitāḥ ।16।

The sacrifice of worldly bonds shall not be done by any trace of force and effort at any time. The worldly bonds shall naturally drop away due to the most powerful attraction to God. The worldly bond shall drop by itself naturally just like a ripened fruit from the tree (*urvārukamiva bandhanāt*— Veda), which shall not be cut and dropped. Without knowing this essential secret existing in the sacrifice, devotees sacrifice the worldly bonds by force, treating such sacrifice as a pre-requisite for the attainment of love to God. **Sacrifice of worldly bonds will not generate love to God.** The reverse is true and hence, the love to God will result in the natural drop (sacrifice) of worldly bonds. If one sacrifices the worldly bonds for the sake of developing devotion to God, such devotee is ignorant and sinful on rejecting the tied worldly bonds and will be punished for the sin, which is causing sufferance to the worldly bonds. The little sacrifice of worldly bonds to get time to develop attraction to God is not the total sacrifice of the worldly bonds. One can leave the family for sometime in a day in the initial stage to read or hear about the God and such leaving the family is little sacrifice only and not the total sacrifice.

न परपीडनं ताभ्य एव हि
 किमुत साधका न्नैव पाप्म तत् ।
 सहज मोचनं भक्तिमानदम्
 परनरे तु तन् नो समन्वितम् ।१७।

Na parapīḍanaṃ tābhya eva hi
 Kimuta sādhakā nnaiva pāpma tat ।
 Sahaja mocanaṃ bhaktimānadam
 Paranare tu tan no samanvitam ।17।

Even in the case of sages born as Gopikas, whose worldly bonds are already naturally dropped due to the most powerful attraction to God, Gopikas tried their level best to keep their love as top most secret so that the legal worldly bonds are not pained. Gopikas bolted the doors of their houses in very loose way and went out so that Krishna will easily enter their houses to steal the butter and by this, they avoided anger from mothers-in-law. While they went to Mathura city to sell the butter, a portion of it was offered by them to Krishna on the way. The lesser amount got from the sale was interpreted by them to their mothers-in-law as reduction in the rate! By this, their in-laws were not unhappy. They came to Brundavanam to dance with Krishna in the midnight while their life partners and in-laws were in deep sleep. They went to their homes very early in the morning before their people awoke. This was not counted as sin since it is the case of God and not the case of another soul. **When Gopikas did not hurt their worldly bonds even after salvation, why should one hurt his/her worldly bonds?** The importance is in the attraction to God that naturally drops all the worldly bonds and the importance is not in the liberation from worldly bonds by effort and force. Salvation means certainly liberation from worldly bonds provided such liberation is a natural consequence of attraction to God. In such case only, the liberation from worldly bonds stands as indirect scale to measure the devotion to God. If an ordinary human being is in the place of God, the same liberation from worldly bonds becomes sin because an ordinary soul can't test another soul with

such internal detachment. If one leaves his wife for the sake of a prostitute, it is sin. If one leaves wife for the sake of God it is not sin.

{Even as per ethical scripture, paining somebody is highest injustice (*Ahimsā paramo dharmah*) and telling a lie to protect this highest injustice is not injustice at all. Telling a lie becomes injustice if that pains somebody. Moreover, in this case, the lie is also not a sin by itself because God is testing the total liberation of the soul from all the worldly bonds. If the lie by itself is a sin and telling the truth to pain somebody becomes double sin, just like revealing one's love with a prostitute to his wife. When the love is with God, it is not a sin by itself. Moreover, when such divine love is kept secret, the sin (though not actual sin, but even if one assumes wrongly, it as sin) rising from the pain of worldly bonds also is avoided. Hence, such secrecy has no trace of sin in any direction at any stage (*Atmānam rahasi sthitaḥ..., Rahasyam hyetaduttamam...—Gita*).}

कपिलबोधित त्रिस्थितिक्रमात्
भक्तिरन्तिमाऽ नन्तरा स्थिरा ।
ज्ञानयोगजा मत्कथाश्रुतेः
न हि जपात् पुरः पक्वदर्शनात् ।१८।

Kapilabodhita tristhitikramāt
Bhaktirantimā' nantarā sthirā |
Jñānayogajā matkathāśruteḥ
Na hi japāt puraḥ pakvadarśanāt |18|

Of course, in the initial stage, slight sacrifice of worldly bonds is essential for evolving some time to be dedicated to hear about the personality of God and this is called *Śraddhā* or attention, which involves some effort. After some time, Rati or interest is developed on clarification of some simple doubts. Finally, Bhakti or devotion results on clarification of the doubts in depth. These three stages are mentioned by God Kapila while preaching spiritual knowledge to His mother as mentioned in the Bhagavatam (*Śraddhā RatirBhaktiḥ...*). Hearing the story of Krishna regarding theft and dance is the first stage. Hearing that

God Krishna is not affected by these two sins due to His special powers is the second stage. Hearing that God Krishna did these two sins only to test the detachment of worldly bonds of sages resulted due to attraction to God and not due to any fascination is the third stage, in which the devotion is constant and continuous. The spiritual knowledge or Jnaana Yoga alone can clarify the doubts and transforms the attention into devotion. Spontaneously repeating the name of God with climax-devotion without any desire for fruit from God comes only in the case of fully ripened devotees like Radha, Hanuman etc. For a beginner, it (repetition of name) bores the beginner a lot and hearing the divine personality of God through incidents of stories is the best way as said by Narada Bhakti Sutra, in which repetition of name is not at all mentioned. The sages were reading Puraanaas (stories about the divine personality of God), discussing the spiritual knowledge in depth to clarify all the doubts and became climax devotees of God in long span of time through several births.

{Some say that continuous repetition of name, called ‘*Nāmasaṅkīrtanam*’ is the best way in this Kali age. But, it is said that Kiirtanam is the best way (*Kalau Keśava kīrtanāt*). Kiirtanam is the praise of the fame of God by knowing the divine personality through hearing His stories followed by spiritual knowledge that clarifies doubts (*Kathayantaśca...—Gita*).}

भगवदाप्तिकृत् तत्त्वमीक्ष्यताम्
अफल चिन्तया किम् प्रयोजनम्? ।
न हि विवादवान् व्यक्ति मावहेत्
इदितसत्यधी लभवानसौ ।१९।

Bhagavadāptikṛ ttattvamīkṣyatām
Aphala cintayā kim prayojanam? ।
Na hi vivādavān vyakti māvahet
Viditasatyadhī rlābhavānasau ।19।

Anybody can criticize anybody in this creation and even beyond this creation. You can criticize even God. But, you must know what is

meant by criticism. Criticism means understanding the concept of the other side as clearly as possible and clarification of your doubts regarding his concepts. After doing this, if you are not still satisfied, you can condemn his concept without hurting the opponent in person. If the wrong concept of the opponent is criticized with perfect logic, the opponent also shall not feel it as his personal criticism. Your concepts are not your property registered so that criticism of those concepts should not be misunderstood as trail to grab your registered property. If your concept is defeated, you must thank the opponent for showing mistake and for rectifying it by correct concept. In this way, the defeated side is always benefited with the truth whereas the winning side is not benefited in any way since the true concept is already known to him. God of any religion shall not be criticized by other religions, in which case, they are criticizing their own religions because the same God exists in all religions with different external cultures and different mother tongues!

{Jesus told to hate the sin but not the sinner. This shall be applied in criticizing concepts, which are not proper. The opponent also shall not feel that criticism of his concept is his personal criticism.}



Shri Datta Swami
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