

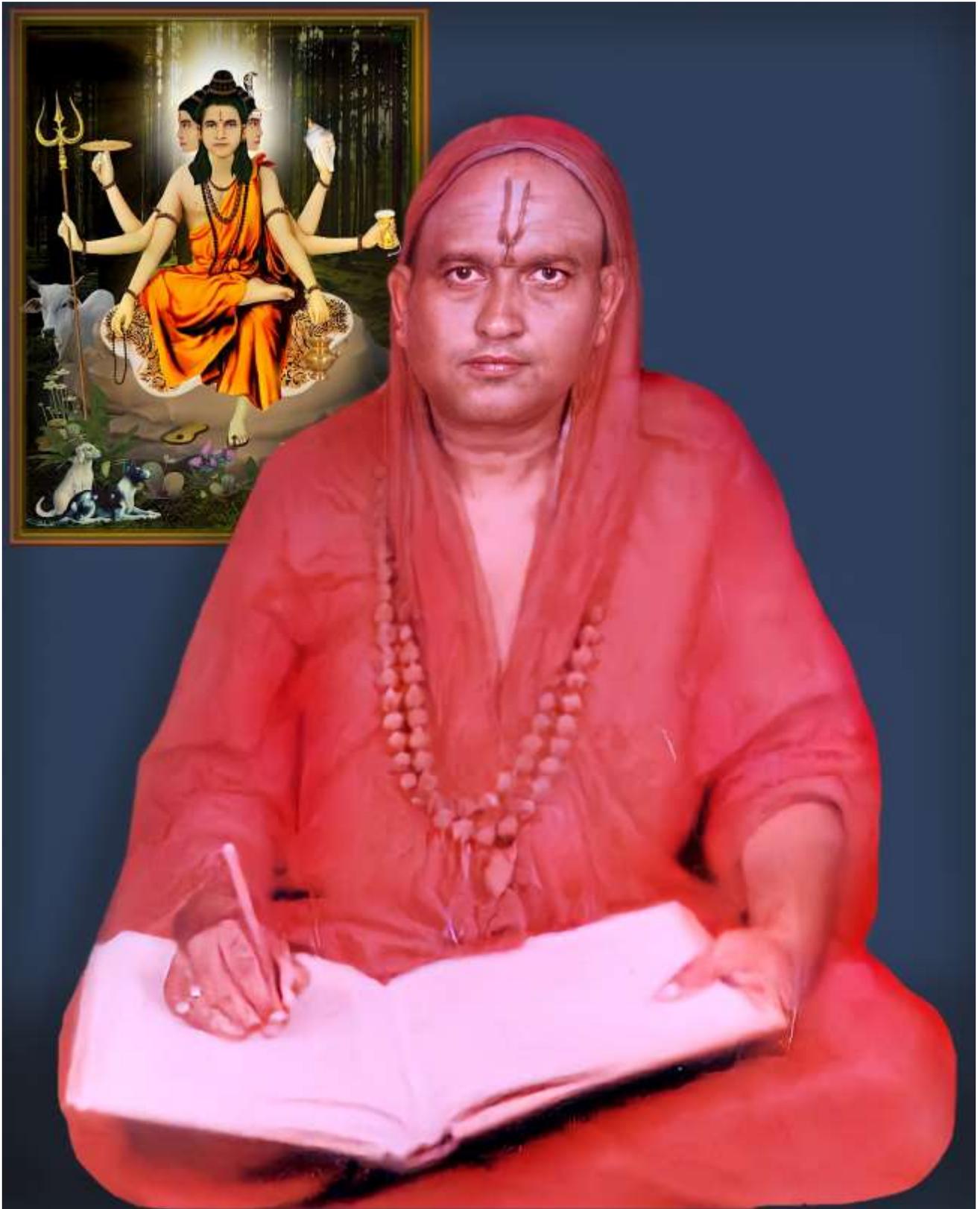
SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE

[VOLUME - 18]



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

**Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI**



(Photo of His Holiness Shri Datta Swami)

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Chapter 1

**SOUL IN SERVICE WILL NOT BE DISTURBED BY
IMPLEMENTATION OF FILE**

June 22, 2016

O Learned and Devoted Servants of God,

Shri Anil asked: Swami! You told that donation to undeserving is a sin. Then, how to rectify the past sin done due to lack of knowledge of this concept?

Swami replied: Giving milk to a serpent is certainly a sin since it bites several good people also with the strength given by your milk. Naturally, you have to share the sin as a promoter. Four partners share the sin: actual doer, doer behind curtain, promoter and supporter (*Kartaa, Kaarayitaa chaiva, prerakashcha, anumodakah...chatvaarah sama bhaaginah...*). Hence, the Veda says that you should donate only after deep analysis (*Samvidaa deyam*). If you donate to undeserving, don't think that simply that much money is wasted. You have actually purchased sin by that much money. It is not simple zero; it is complicated minus sign. Donation is a double edged sword. Either it gives you good result or gives you bad result. Only two options are there. There is no third neutral option of zero as wastage. The whole problem comes in being hasty to do the most dangerous donation. You are always worried about place and time, but not deservingness of receiver. "Today is Shivaratri, this place is Kashi, we are going back by tomorrow. Let us donate something to somebody today itself"—this hasty donation brings negative results. When you donate to really deserving person, that day is Shivaratri and that place is Kashi (*Deshe Kaalecha Paatrecha... Gita*). Krishna never donated anything to anybody. When He found Sudama (Kuchela), He donated everything to him. He was real devotee and not aspiring anything from Krishna. The Veda says that the two deserving characteristics for donation are: divine knowledge and non-aspiration of anything from you (*Shrotriyasyachaakaamahatasya...*).

The Veda further says that the donor should not be proud with ego and donation must be always done with lot of shy and humility (*Hriyaa deyam, Bhiyaa deyam*). All this creation is the wealth of God only. You are donating the wealth of God given by God to you. Sometimes, God comes straight to you as a beggar hiding His donation to you. He drops a note of Rs.100/- in your way without your knowledge. You think that you were

lucky to get it and also think that since you have made effort to come by that way, you have got the reward. ***The truth is that you may come in anyway, God is dropping that note in your selected way only.*** After the note is received by you, God will come as a pitiable beggar begging for one rupee only to test your charity. Even if you recognize Him as God, if you are intelligent, you will say to the beggar “sorry, no change!” When Krishna begged for five villages only for the sake of Pandavas, blind king Dhritarashtra told Krishna “O God! What can I do? My bloody son is not listening to me”. At the end, the king was caught in the fire of forest and prayed Lord Krishna to save him. Lord appeared and told the fire to pacify. The fire did not pacify due to the will of Lord only. Then Krishna told “O king! What can I do? This bloody red fire is not listening to Me”. God knows when, where and how to retort!

Sometimes God is totally hidden or partially hidden or totally revealing Himself. Krishna killed several demons from the birthday itself and protected all the villagers from several dangers there by revealing Himself to be God clearly. In spite of that, several Gopikas made complaints to His mother regarding His stealing butter! Jesus showed several miracles and gave excellent spiritual knowledge. In spite of this, people crucified Him. ***Ego and jealousy blended with blind attraction to worldly bonds surpass even the highest value of the greatest God!***

Once the sin is committed, it is recorded in the file of any soul through miraculous audio-video system called Chitragupta. Due to this system, the sin appears as an audio-video cassette. There is no need of any more witness as required in our present honourable courts. The deity of justice in the hell stands with open eyes without any black cloth covering them since the deity sees directly the case and gives appropriate judgement. No witness and no lawyers are required. This divine system is extended to some extent to this world as the present audio-video technology.

The only way to escape the punishment of past sin is non-repetition of sin practically due to reformation by spiritual knowledge. Hence, if the sin is not repeated from today onwards, all the punishments of such type of sins get cancelled. But, remember that the file of the soul remains as it is since file is a record of various types of other sins also already committed. This file is called Samchita. Future punishments shall be added in this file in the name Aagami. The fruit to be enjoyed in this world itself is called as Praarabdham, which is of two types: 1) the past fruit that caused the present life and 2) the fruits of present intensive deeds (good or bad) did in this life to be enjoyed in this world itself immediately. ***The heaven and hell exist in***

the upper worlds for all normal routine deeds, but, both the heaven and hell exist here in this world also for intensive deeds.

How to get the total file destroyed so that we can escape the punishments of all our past sins computerized as various types? ***Deletion of one type of sins cannot bring total solution.*** For this, total reformation is needed so that non-repetition of all types of sins can take place. This is possible only when you enter into work of propagation of spiritual knowledge in this world. During the propagation, concepts are again and again get repeated continuously and this process of impressions on mind (Mananam) leads to digestion of concepts permanently in your brain (Nididhyaasa). The Veda says “Hear, memorise and digest” (*shrotavyo...*). Since you are in the work of divine service of propagation of spiritual knowledge, God will order to keep your file in cold storage ***since the soul in the work should not be disturbed by implementation of the file.*** Of course, the interests are continuously added in the file. Don't worry about this interest. Once you are totally reformed, your file, the record of principle and interest shall be burnt since there is no need of punishments if the soul is really reformed, proved by non-repetition of any type of sin from today onwards.

Chapter 2

DRINKING WINE ONE OF FIVE HORRIBLE SINS

June 23, 2016

O Learned and Devoted Servants of God,**1. Can You please throw some light on alcohol consumption?**

Shri Kishore Ram asked: The modern science reveals the positive benefits of Alcohol consumption in a limited quantity. But, scriptures are against this. Can You please throw light on this?

Swami replied: Limited quantity of alcohol is already supplied to the body through food items. Fermentation generates alcohol and in several food items fermentation is inevitable. This means that consumption of alcohol in limited quantities is good for health and therefore God arranged for such supply of alcohol in limited quantities through various food items. The point here is that if you start taking extra alcohol than the required quantity, which is already arranged by God, even the limited quantity becomes extra quantity only since required quantity is already supplied through food items. Leave this for some time. You start taking limited quantities of alcohol for good health and this initial step slowly grows to uncontrollable stage. We see several cases in this way. Some doctors say that alcohol damages liver and leads to the end of life. Often you find T.V. scrolling regarding such warning whenever a context of the scene of drinking alcohol is shown. Taking alcohol directly brings such problem. ***Taking little quantities of alcohol is a humble beginning for the future tremendous progress.*** Every mighty work starts always with humble beginning only. If doctors prescribe that your body requires some little alcohol more than already supplied small quantities through food items, you can take some more food items involving fermentation in the place of some normal food items. Ask the doctors about this idea. If any doctor says that you should take some little alcohol directly only, you must be careful to analyse the reason for his hidden enmity with you since it is sure that the doctor wants to kill you as early as possible! Based on all this background only, scripture says that one should not drink (*na suraam pibet*). Drinking wine is considered to be one of the five horrible sins. Considering all this background only, ethical scripture frames rules for humanity. It is better to

follow the rule after knowing the background clearly so that these confusions are avoided.

2. Please clarify when we need analysis and when to blindly follow the Sadguru.

[Swami has told many a time on intensive logical analysis of any divine knowledge by him (Sadguru) instead of blindly accepting it. But I read in some discourse which says- 'you will need a torch (intelligence) until you find and follow the Sadguru, after that the torch is not necessary which means you can blindly follow Sadguru. This is something which looks confusing? Can You please clarify?]

Swami replied: When you are travelling to a house, which is fully radiating with powerful lights, but, the path to it is full of darkness, you need a torchlight in the path only and not on reaching the house shining with lights. The point here is that you have to search Sadguru and after reaching Sadguru, you need not analyse Him. It is just like to put on the torchlight on the way before reaching house and the torchlight should be put off after reaching the house with thousand lights. *The logical analysis is required in searching the Sadguru and not in examining the Sadguru.* Here, the word reaching Sadguru means fixation of Sadguru through analysis. *Unless you analyse, you can't fix Sadguru.* 'You have fixed Sadguru' means that you have already examined Him, analysed Him and then only fixing Him as Sadguru results. You should not take the sense of simile directly to the sense of concept. Reaching lighthouse resembles reaching Sadguru. You have experienced the lights of house and reached it. Similarly, you must experience the light of spiritual knowledge of Sadguru and then only reach (fix) Him. Without experiencing the light of house, it cannot be called as lighthouse. Similarly, *without experiencing the truth of spiritual knowledge of the preacher, you can't call Him as Satguru.* Basis of confusion is that the word 'reaching' is applied to lighthouse and Sadguru in common meaning. The word 'reaching' in the case of lighthouse doesn't require any analysis to decide that it is light house since you can experience it instantaneously. In the case of Sadguru, you can't experience Him as Sadguru instantaneously on just seeing Him like the lighthouse. *Whenever a simile is given to a concept, the limitation of simile should be carefully noticed and you have to apply the simile to the concept within the boundaries of limitation of simile.* Face is compared to moon. The limited area of comparison is only pleasantness. You can't take the total area of the simile to the concept like black spots on moon, growth and reduction of moon etc. The comparison of simile and concept must be limited here in the area that after reaching the lighthouse you need not put

on the torchlight means that after analysing and fixing (reaching means both analysis and fixation in the concept) Sadguru, you need not analyse Him continuously without end. ***At some stage, you should stop analysis and fix your faith on Him.*** If you doubt Sadguru continuously till the last second of your life, you are the true doubting Thomas and the Gita says that such person is destroyed forever (*Samshayaatmaa vinashyati*). During preaching of the Gita only, Arjuna experienced that Krishna is Sadguru. He doubted Krishna by saying that it is impossible for Krishna to preach Sun in the beginning of creation. This shows that Arjuna has not fixed Krishna as Sadguru so far. Sadguru means God in human form preaching the right spiritual knowledge. ***If you have called somebody as Satguru, it means that you have accepted Him as God.*** After this, doubting Him is not correct. But, if you have doubt about such conclusion, you should continue to analyse His preaching. At the end of the Gita, Krishna advised Arjuna to analyse the Gita before he accepts it. Sadguru always says this because He doesn't fear for any analysis done about His preaching since it is sure that the preaching will pass through the fire test any number of times. Hence, from the point of Sadguru there is no issue. From the point of the devotee only, it is advisable to develop faith after a long time at least avoiding doubting forever till the end of life.

3. Why was the name 'Parabrahma Gita' kept to one of Swami's poetry?

[Why was the name 'Parabrahma Gita' kept to recent Swami's poetry/Discourse? Can You please explain the difference between Prarabrahma Gita and Uttara Parabrahma Gita.]

Swami replied: Parabrahma means the original absolute unimaginable God, who is beyond space and time. Anybody, anytime, can never touch Him by the activity of analysis of brain. This is the greatest merit. The divine nectar (amrutam) is always associated with horrible poison (haalaahalam). The greatest defect of the unimaginable God existing side by side is that He can't be imagined even by the sharpest analysis of even angels, not to speak of human beings. Hence, atheism starts projecting based on this defect. For this, the unimaginable God shows unimaginable events called miracles as proof for His existence. These miracles are unimaginable, but their exhibition requires various items of imaginable medium only. For example, the tender finger of child Krishna lifted huge mountain. This is unimaginable event since nowhere imagination or logic is applicable. But, the items or media used to express this event are imaginable like finger, process of lifting an object, hill etc. The

unimaginable event remains as unimaginable even though it takes the help of items of imaginable nature for expression. By this, the existence of unimaginable God, who is the source of unimaginable events, is proved, but, the expression of unimaginable God is not done. Only existence of unimaginable God is proved, but not the visual expression of Him. This deficiency is also solved since that boy Krishna is the expressed unimaginable God. All wonderful aspects like miraculous spiritual knowledge, miraculous love and miraculous deeds are truly linked to unimaginable God only. Hence, the unimaginable God (Parabrahma) is mentioned as the author of poems/songs and since He is expressed in this human form called as Swami, there is no problem of very clear visual expression of unimaginable God also. But, this statement that unimaginable God is expressed as this Swami is very hard to digest in view of the repulsion between common media called as human beings. This problem is true with any contemporary human incarnation. Today, we respect Krishna as God since He is past human incarnation. Assuming that we are in the time of Krishna, to avoid this problem, it will be better to say that God Narayana, the energetic incarnation existing in Krishna sang the Gita. Similarly, Datta is the energetic form containing unimaginable God forever. Datta merged with Swami and hence the unimaginable God exists in Swami through Datta. Datta is the energetic form and Swami is human form. Both are media of unimaginable God only. Hence, the root source, Parabrahma is directly referred here as far as authorship is concerned. For the sake of expression, Datta, the energetic form, which is invisible but imaginable, is selected as the golden middle path between the two extremities, Parabrahma and Swami. Parabrahma is the actual source but invisible and unimaginable. Swami is the visible and imaginable medium. The first is left due to unimaginable nature and the second is left due to repulsion from co-human beings. The middle via-media way is Datta, who is referred everywhere. The monism between Datta and Parabrahma (unimaginable God) is acceptable since both are invisible. The difference that Datta is imaginable and Parabrahma is unimaginable is immaterial since both are invisible to avoid repulsion, which comes only when the medium is visible.

Uttara means last part. This Uttara Parabrahma Gita stands as the last part and before that the actual text of Parabrahma Gita continues. When the Parabrahma Gita ends, this Uttara Parabrahma Gita stands as closing part.

4. What is the meaning of “human effort” when the fruit of the effort is bound by the past deeds of the soul?

Myself and Subhash (Devotee of Dattaswami) had several discussions on ‘Free will of Human soul’, however we are not convinced and confused after going through various discourses. What is the meaning of “Human effort” when the fruit of the effort is bound by past deeds of Human soul either in this or previous birth and particularly by grace of God. kindly enlighten this.

Swami replied: The concept given by Me is once again recapitulated here.

- 1) This earth is called as Karma loka, which means that you have full freedom to do anything and there is no interference from God anywhere unless you disturb the world-peace as per the Gita (*Naadatte..., svabhaavastu...*). Swami Vivekananda told that you can change your destiny here and the basis of his statement is the above concept only.
- 2) The upper worlds are called as Bhoga lokas since you have no freedom there except to enjoy the fruits of the deeds done here.
- 3) Though you have full freedom to do any work in this world, it is one side of the coin; the other side is that your psychology or mentality (vaasanaa or samskaara) decides the course of your action. This mentality is based on the rigid mental setup existing in you due to accumulation of strong feelings concentrated from several births. *This means that there is no real freedom in any deed since you are fixed with a specific mental setup.*
- 4) In the upper worlds, this mental setup is modified in its concentration of concepts (quantitatively), though its composition (qualitatively) doesn’t change. Such change is necessary for the soul to enter this world in co-operating with the world-peace.
- 5) All the above four points are dynamic with respect to a soul in reference to place, time and context since the whole picture is under the preview of God, who can alter any aspect in any way for the welfare of soul keeping the goal of eternal reformation of soul by spiritual knowledge. Of course, as routine way, hell and heaven are used for temporary reformation and encouragement for the sake of management of world peace.
- 6) The fruits of your deeds are generally to be enjoyed by you in the upper worlds only. However, the fruits of intensive deeds attack you here itself with very fast speed, which may interfere with your normal deeds also making you feel that some divine interference is present in your deeds. Actually, there is no such interference.

7) Finally, you have to understand that God alone gives the fruits of all deeds because He is the creator of this entire creation and also of all facilities and punishments. He is not the creator of their related deeds. However, He is the dynamic energy of every deed, but, is not involved in the direction of deed, which is decided by you alone. He has electrified your house and is supplying current to your house. You can put on the switch to use the current for the enjoyment or put your finger on current and get shock. In both cases, the fruits and the dynamic energy leading to the corresponding fruits is one and the same, which is attributed to God. But, the direction of the deed resulting in a specific fruit is simply due to the doer only. *Freedom of the doer lies in selecting any choice he/she likes.* But, every deed is fixed with a specific fruit and you have to receive that fruit if you do that deed. You have choice to put your finger in fire or water. You put in fire, it will burn certainly. You have no choice in receiving the specific fruit once you do specific deed.

5. What is the way to uplift every soul to the plane of Nivrutti?

Shri Anil asked: The path of Nivrutti is very difficult for almost all the people. In such case what is the way to uplift every soul to the plane of Nivrutti?

Swami replied: Every soul in this world is perfectly following Nivrutti in this world and anyone can easily succeed in Nivrutti. The procedure of Nivrutti is practised by every soul in this world. Don't be shocked with this statement. The reason is that you are seeing every soul in Nivrutti with not a gold medal but with platinum medal! Are you not seeing the same Nivrutti in the case of the issues of any soul? Whatever you have earned, you are passing it on to the issues only even though they neglect or even insult you? You are doing horrible sins to earn for the sake of your issues only. If the item of issues is replaced by God, the same process is called as Nivrutti. The difficulty is not in the procedure. Difficulty lies only in the goal of procedure. If the goal is your issues, you are spontaneously coming out of Nivrutti with successful colours. If the goal is God, all the problems appear. If the procedure is difficult, you must fail in the case of issues also as in the case of God. You are saying that you can lift a mountain in Mumbai but not in Pune! If lifting mountain is difficult, you should fail in both places. The difficulty lies with the goal and not with the procedure.

Procedure is the same in both cases. You are giving all your earnings to your issues without aspiring any fruit in return from them. In Nivrutti also, you should sacrifice without aspiring any fruit or favour from God in return. *All the service done to your issues is based on your one side love*

only without bothering about love from them to you in return. In Nivrutti also, we say that you should serve God purely based on your one side love to Him irrespective of His reaction to you in return. Even if your issues insult, scold and beat you, your written will to them is not changing! Similarly, even if God reacts negatively to your love and service to Him, your will of devotion to Him shall not change. In this point, there is a difference between God and issues. ***The negative reaction of God to your love is only to test your firmness in devotion.*** The negative reaction of issues is not based on such concept of test, but, is based on their real nature. You don't care for hell and heaven in the context of pleasing your issues. Similarly, in Nivrutti, Gopikas did not care for hell to dance with Him or to give their foot dust to Him to cure His headache. Therefore, the procedure of Nivrutti is exactly one and the same in both the cases. If the case is of issues, you are coming out of examination with flying colours selected for platinum medal! If the case is of God, you are not getting even grace pass marks! The bond with issues is based on blind ignorance since you do not know that issues reached you to collect their loans of previous birth along with interest as said "***Runaanubandharupena pashu patni sutaadayah***". The bond with God is always based on the light of true spiritual knowledge because you will realise that you are indebted to God for various favours done to you without aspiring any fruit in return from you. He has given us human birth so that we will put some effort here to reform ourselves to at least to some extent so that a series of human births can be granted to us. Actually, our files on examination show that we are certainly to be thrown in to cycles of animals. He interferes with the enquiry and get the files kept in cold storage granting human birth. For this one point itself, we are always indebted to Him. After this also, without referring the past files, He has provided all the facilities to us so that we will try for reformation without any disturbance in mind. There are hundred points like this and we are ungrateful even to one point.

We know certainly that human beings are not going to pass out Nivrutti. The reason is lack of true knowledge of true love of God on us. We are preaching this Nivrutti with full stress with a view that the goal should be at least highest so that a little achievement in Pravutti is possible. If you aim at cent percent, at least you will achieve forty pass marks. Of course, there are a few original diamonds in the devotees, who have reached a climax of Nivrutti also. ***Only one in the entire colleges of the university gets the gold medal.***

Chapter 3

CREATION MADE TO ENJOY PUREST & HIGHEST LOVE OF DEVOTEE**Suffering in The Path of Love is Very Very Sweet**

June 27, 2016

O Learned and Devoted Servants of God,**1. Does God need entertainment?**

[Shri PVNM Sharma asked: You said that God created this universe for His entertainment, which is common to all ordinary people. God is extraordinary and does He need entertainment?]

Swami replied: An ordinary man is entertained by several useless and cheap items. The entertainment of God is not for such cheap items just to kill the time. God is beyond time and need not kill it. *If you observe this creation carefully, every soul is giving highest value for the concept of love.* The enjoyment of pure love proved by various tests is the climax of entertainment and nothing is equal to this. Every soul obtains the maximum climax of happiness only in love. When such love is real as proved by severe tests, the happiness of the soul reaches its climax and this is called as a specific bliss. Hence, the sole purpose of this creation is to enjoy this specific bliss. God has already this variety of bliss. But, when this type of bliss comes in a scene showing devotees proving their real love to God, the bliss is really enjoyable. For such scene, God alone is not sufficient. Something and somebody other than God also must exist. God is not entertained because of not having such bliss expressed in a scene containing multiplicity of items like various entities of creation and various souls. A soul like Radha is required to prove such real and extraordinary love to God. Such proof comes only when other souls opposing Radha also exist as the required components of the scene. In such multiple creation only, the proof of the real love can be expressed causing the unique bliss. Bliss without creation exists in God before this creation. Same bliss in the light of the scene of creation looks as a different bliss. It is another variety of bliss. Hence, we can say that God was fond of this specific variety of bliss for entertainment. Such bliss is not possible if God is alone. Apart from souls, inert materials are also required. For example, Gopikas are the several souls and the inert materials are milk, curd and butter. Both inert

and non-inert items are required for this entire drama. Therefore, God wished for a second thing, which at once is materialized (*sa dvitiyamaichchat...* Veda). This second item is the cosmic energy that took various forms like matter, awareness etc., resulting in various inert materials and living beings. This second item itself is multiplied into various forms. Hence, second item means the cosmic energy that transformed into multiple items only, which form this creation. Awareness also is a specific work form of the inert cosmic energy only. All this stage with various materials like drama dress, various actors were arranged only to express the unique and top most concept of love. ***Entertainment with such highest concept should not be taken as cheap entertainment.*** A scientist gets entertainment in his research work. A philosopher gets entertainment with the study of various theories in the spiritual knowledge. A devotee is entertained with the most pious worship. All these are not cheap entertainments, though they are basically entertainments. Entertainment by playing cards, drinking wine etc., can be treated as cheap and bad entertainments.

Entertainment is like eating food. Eating precious food can't be equated with eating some bad food. Even though, eating is common in both, the process of eating becomes good in the case of good food and becomes bad in the case of bad food. ***Mere process of eating should not be always linked to bad food only.*** It is not the point of entertainment, but, it is the point of the way in which one is entertained. When some soul loves you above everything, everybody and even above self-prestige and at last even above the self-life, can you imagine the intensity of bliss you get? It is for this bliss of enjoying the purest and highest love from a blessed soul, God created this world and also enters it in a role called as human incarnation (*Tadevaanupraavishat*— Veda, *Maanushim tanumaashritam*— Gita). Lord Krishna was so much pleased with Gopikas, who have sacrificed everything and everybody for His sake that He created Goloka above His abode (Brahma loka) and the pacification of His love by that is beyond words. All this is not possible if Krishna alone exists without creation. This does not mean that Krishna was not pleased and was unhappy before the creation. He was perfectly happy since there is nothing that was not attained by Him or remains to be attained by Him. ***There is no point of lack of satisfaction resulting in unhappiness even before creation.*** We can say that though He was fully happy, He wanted enjoy this variety of happiness. Same point is explained in the Brahma Sutra (*Lokavattu lilaakaivalyam*). ***The entire world acts like filling material only and the real spark is that single blessed divine soul only.*** If you understand the value of this variety

of bliss, you will not misunderstand God and the purpose of His creation. You can analyze this topic from your side also. If creation is not done by God, can you enjoy such bliss from another soul? Why don't you think the importance of this creation from your side also? When suffering comes, you say that you have to suffer in this creation, which was created by God for His entertainment. You say "Shall I suffer for the sake of the entertainment of God?" Suffering in the punishment is certainly horrible, but, you are responsible for such situation. There are several other souls, who are happy without doing sins. Hence, in this type of suffering you cannot and should not blame God. But, the *suffering in the path of love is very very sweet* and one really enjoys it as seen in the case of the suffering of soul for the sake of happiness of his family. If it is the divine path, apart from such enjoyment in the path, you are going to benefit in the end in infinite way. You enjoy the suffering for the sake of your family and at the end you realize your illusion when the soul is leaving this body. There is no place for such repentance in the case of God.

2. Telling a lie is a fundamental sin as per the words of our elders. How it can be sinless in Nivrutti?

Swami replied: Even without touching the subject of God (Nivrutti), let us examine this issue within the boundaries of ethics (Pravrutti). Ethical scripture says that hurting any living being is the highest injustice and hence non-hurting any living being is the highest justice (*Ahimsaa paramo dharmah*). Telling truth or not telling a lie is also important in ethics, but, it is in the lower place than the above. *When higher and lower concepts clash with each other, higher should be protected sacrificing the lower.* A good man was running with a bag of his hard earned money and thieves were running after him. The good person escaped them and was hiding himself in a bush. A sage saw this. He was having a strict discipline not to tell a lie at anytime. The thieves came and enquired about the person with bag of money. The sage told the truth. The thieves killed the good person and stole away his money. After death, thieves went to hell. Shocking point is that our sage also went to hell after death! The sage protested this saying that he was always truthful. Lord Yama told that the sage came to hell because of that truthfulness only. Here, the higher ethical rule is that the good person should not be hurt and he was hurt to the climax since he was killed. The sage should have told a lie that he has not seen any person and by such lie, he should have escaped the hell. *The lower rule of telling truth must be sacrificed by the higher rule of not hurting a good person.* You can tell a lie in such context to protect the higher justice and you can even

promise on God or anybody, which will also be not a sin and will not harm you in anyway here or there. You can say that you have seen someone and say that you always speak lies! You can also say that you have not seen anyone and say that you never tell lies! If you are very clever, you can also say “My eyes have seen somebody but are unable to speak. My mouth is able to speak truth but has not seen anyone!” All these are various poetic ways of expression and the essence is only that you shouldn't hurt any good soul and for that purpose telling a lie is not a sin at all. Even if the person is bad, you need not hurt him in the context of doing your best work (God's work) secretly. You can hurt a bad person if he/ she is bad and in such context, you must speak the truth that you are punishing that soul for future reformation only and not with vengeance. Therefore, you should not hurt any person good or bad in the context of doing your best work secretly and telling lies is not at all a sin even in Pravrutti, not to speak of Nivrutti. But, you have to be very careful in Pravrutti because the work done by you may be misunderstood or misinterpreted by you as the best work and in fact it might have been the worst work. In Nivrutti, such error cannot happen because any sacrifice and any service to God is always best ending in unimaginable benefit to the soul, which is stated by scripture also (*Pravruttireshaa bhutaanaam Nivruttistu mahaaphalaa*).

Chapter 4

READ STORIES & SEE PICTURES OF GOD TO DEVELOP SPONTANEOUS DEVOTION

July 03, 2016

O Learned and Devoted Servants of God,**1. What is the practical spiritual knowledge to be given to ordinary human being?**

Shri Pavan asked: What is the practical spiritual knowledge to be given to an ordinary human being? What is the goal of various stories narrated in the secondary scriptures called Puranams?

Swami replied: The practical spiritual knowledge, which is the essence of the Gita and other scriptures is that you should approach God simply by your attraction to God (based on His Divine personality that is expressed through several stories presented in scriptures), which is the natural and spontaneous love or devotion. The best example is your love for your issues in which you are prepared to sacrifice what all you earned in the entire life even though your issues are insulting you throughout your life. You are prepared to do any sin for their sake. Such love should be expressed to God aspiring no fruit in return as in the case of your issues. You may argue that such love cannot be expressed to an outsider, be the God. Your argument is not correct if you take the example of a fan of a cinema hero. For the fan, the hero is outsider only. The fan is not benefited in any way from the hero. Moreover, the fan spends from his pocket only in the celebrations of new pictures of that hero. His love to that hero is so much that he takes away his life when the hero dies! Such love is not seen even in the case of issues! What is the reason for such madness of love to the hero? In all the films of the hero, the personality of the hero is expressed in such climax so that the impression of the fan to the hero goes beyond even the climax. *All these stories of God in scriptures are only the various films of that God-Hero.* The difference between God and the cinema hero is that the stories of God are true and the stories presented in films about the hero are totally false and artificial. If such love is developed in the mind of the fan by such false stories, how much love to God should be developed by these real stories! Hence, *you should become such fan of God to worship Him simply based on your unassuming attraction to God*

and not based on the fruit in return. It is this fundamental cancerous point that brings failures in the approach to God.

God is always in the reverse gear. As you ask repeatedly for something it is pushed down and down. This is very clear even in our worldly experience. ***If you press the feet of your father asking for his property to be given to you, what a nasty opinion is developed in the mind of your father?*** You may keep the nasty opinion in your mind as secret and express the true devotion outside through acting since your father can't know what is in your mind. But, ***God is omniscient and knows everything present in your every internal nerve and hence you can never fool God.*** Therefore, you should totally detach from the desire and worship God as in the case of that fan to that cinema hero. When you are not aspiring any fruit in return and express your real love on God based on your attraction to Him due to the impression of His Divine personality on you, God grants everything asked by you and also not asked by you, which is good for you. This is the essence of the Gita, which says that you must worship God without any desire. Narada in his Bhakti-sutras says that one way of developing the devotion is to hear the stories of God, which project His Divine personality that develops terrible attraction in your mind without the context of fruit in return (***Tat kathaa shravanaadishu...***). You need not worry about the historical aspects of these stories like time and space, which are relative with respect to the absolute God. God is beyond space and time. Therefore, ***the essence of the message to any ordinary human being in this world is to read the stories of God and to see the pictures of God so that a spontaneous inspiration of attraction develops in the mind without any reference to the context of the desire or fruit.*** Even if you observe social pictures, you super impose God on that hero trying always to establish justice in the society, thereby even the social picture is turned to a Divine story based on the concept of the hero as representative model (Pratika) of God. This was the real tradition of our ancient sages. Unfortunately, we are in the present blind tradition, which was developed by our ancestors in the middle age connecting God always to the fulfillment of desire by achieving its related fruit. Whenever we do worship of God in the form of rituals, the very starting point is to say 'Samkalpa' in which the list of all worldly desires are mentioned. From our birth we are grown up in this blind psychology of God linked to the fruit.

The very first introduction of God to us was given in terms of fulfillment of desire and attainment of fruit only. The theoretical devotion like prayers to achieve a practical fruit from God is like the false love of a prostitute, who extracts your money through sweet words (Veshyaa bhakti).

Sometimes, the practical devotion in terms of service to God is also seen, which is only a business deal of exchange of practical devotion with practical fruit (Vaishya bhakti). Of course, in the Vedas also, the devotion linked to fulfillment of desires is projected as instrumental devotion (*Kaamyā bhakti*) in which God becomes the instrument to achieve a desired fruit. *The Vedas have expressed this way for the beginners in the spiritual path, who are like children going to school with the help of the chocolate.* After sometime, as the child gets interest in the process of learning, the chocolate gets dropped. But, unfortunately, we are going to the school only for the chocolates from birth to death. I'm not telling to eradicate LKG class from the school. I'm only telling that you should not sit in the LKG class throughout your life.

2. Can we go to Srisailam temple and stay in the last part of our life?

Smt. Shrutakeerthi asked: Swami! We want to go to the temple of Srisailam and stay there in an asylum in this last part of our life. What is Your advice?

Swami replied: The Veda says that all the souls, whether human beings or even angels have one inherent bad psychology, which is that any soul hates the atmosphere present before eyes and loves the atmosphere which is far from the eyes and unseen (*Paroksha priyaah...*). This is the reason why Arjuna was terribly attracted to spiritual knowledge and asked several interesting doubts since the atmosphere before his eyes, which is the war, is quite opposite to the spiritual atmosphere like a peaceful forest. Same Arjuna did lot of penance on Himalaya hill, which is perfect spiritual atmosphere. There, he did not ask Lord Shiva about concepts of spiritual knowledge. Instead, he asked for a special weapon (Paashupata) to kill enemies, which is totally worldly aspect. He asked God about spiritual concepts in worldly atmosphere (war) and asked God about worldly concept in the spiritual atmosphere. This proves that the mind goes to the atmosphere opposite to the atmosphere present before eyes! Therefore, if your mind is to be associated with spiritual knowledge, your stay in the opposite atmosphere will satisfy the nature of mind. This is the basic defect for neglecting God in human form present before your eyes and for your attraction to the energetic form in the upper world. People neglected Krishna present before eyes, who is the ultimate God in human form and were attracted to Indra, an energetic form of Deity or soul in the upper world. Two friends started going to the city of Kashi. One friend was stopped by a prostitute in the way. The other friend reached Kashi and was worshipping the Lord in the temple. The mind of the friend in the temple was always on the enjoyment of prostitute and not on the temple. The mind

of the other friend, who was with prostitute, was always roaming in the temple. When both died on the same day of Shivaratri, the person in the temple was taken to hell and the person with the prostitute was taken to the Divine abode of God. The reason is that the friend with the prostitute developed always repulsion to the atmosphere of prostitute and he also developed simultaneously attraction to the temple in Kashi, which is far from his eyes. In the case of the other friend, this was vice-versa. Keeping this psychology in the view, one should select the atmosphere examining his/her development of psychology to every instant of time and place continuously. ***This means that you may stay in any place, you should observe the development and reaction of mind to that atmosphere.*** Based on the direction of your psychology, you should change your place. If you sit in the congenial atmosphere and watch the reaction of your mind, you can make a decision about your continuation of place or change of place. You should not foolishly stick to a place with rigidity towards the external atmosphere. You should take careful steps in your decision as per your observation of the reaction of your mind and proceed in your spiritual effort. God always remains far from us without seen by our eyes. The reason for this is that God wants to save His value forever in the minds of the devotees, which always repel from the near seen item and always get attracted to the far unseen item.

Chapter 5

PATH OF JUSTICE IS NOT DOING INJUSTICE IN PRACTICE**Reformation Theoretical & Non-repetition Practical**

July 05, 2016

O Learned and Devoted Servants of God,

Shri P V N M Sharma asked: If we worship God, past sins are destroyed directly. When the direct way is available, why should we reform our minds and follow non-repetition of sin to destroy past sins?

Swami replied: Worship of God is expected to purify and reform the soul. Reformation means non-repetition of sin in practical sense. If you say that you are fully reformed but you are repeating the sin now and then, it is absurd. It only means that you have not attained full reformation of the soul. *Reformation is theoretical and non-repetition of sin is a practical step.* Doing something is practical and also not doing a specific action is also a practical step. Even though you are expected to do something and if you are not doing that thing, it shows your practical resistance to do that thing. This resistance to do a practical thing is also a proof in practice and hence should be treated as practical. Theory is the source of practical and mere theory can't be a proof for the full resistance to do a practical sin. If the practical sin is not observed (non-repetition of sin), then only we can say that the theoretical reformation is real and full.

Now, you are saying that the theoretical reformation and non-repetition of sin are not at all necessary. Even if the sin is repeated, there is no harm since every time, the repeated sin is burnt by the worship of God directly. This is totally wrong. *The worship of God is expected to bring full and real reformation of the soul to burn the past sins.* This is correct way. If this way is not accepted by saying that the worship of God need not bring reformation and non-repetition of sin, the second way is that the worship of God itself burns sins directly without the intermediate steps of reformation and non-repetition of sin. This second way is not correct even though the priests doing such worships claim that the worship burns the sin directly. These priests are twisting the truth for the sake of their earnings by doing worships. In the Gita, it is said very clearly that the devotion to God brings reformation of soul and non-repetition of sin in practice and both

these steps are the meanings of the word person of justice (*kshipram bhvati dharmaatmaa*). Here, God says that the devotion will lead the soul to the path of justice, which means non-repetition of injustice in practice. Totally this means that devotion develops reformation of soul, which is leading to the path of justice. ***Path of justice means not doing injustice in practice.*** God never said that devotion will burn the sins directly. The extreme devotion of Ravana didn't bring excuse for stealing Sita. Of course, when the non-repetition of injustice is attained, all the past sins are burnt because there is no need of punishment after the reformation since the aim of punishment is only reformation and not vengeance as tit for tat. ***If the devotion in the worship is unable to bring the reformation, a good fruit is sanctioned for the worship separately and the punishment for the repetition of injustice in practice.*** If a student achieved a gold medal for his hard work and simultaneously was allotted a punishment for a crime, he can't argue saying that the gold medal and the punishment be cancelled mutually and that the punishment should be withdrawn since gold medal is sacrificed! Hanuman tells the same to Ravana in Sundarakanda of Valmiki Ramayanam that Ravana is already granted the fruit of his devotion to God Shiva, which is the Lordship of golden Lanka city. Since the devotion couldn't bring reformation in him leading to non-repetition of sin by returning Sita, the punishment of the sin will be granted separately in the near future (***Praaptam dharmaphalam taavat bhavataa naatra samshayah, adharmasyaapiha phalam kshipram bhokshyasi Raavana***).

How do you expect the devotion to bring reformation leading to non-repetition of sin? It is quite expected due to: a) the knowledge of God that He likes justice and dislikes injustice itself should make one to follow justice and leave injustice and b) the concept that theory is the mother of practice should result in the devotion leading to practical step of practical non-repetition of sin. Here, devotion also means knowledge because knowledge is the source of practice. Devotion helps the knowledge to turn in to practice. Hence, ***devotion means the knowledge assisted by devotion*** (since you can call the associating item, knowledge, by the associated item, devotion). Shankara also concluded that devotion means knowledge also since God told in the Gita that the top most soul liked by Him is the person having knowledge (***Jnaani sachā mama priyah***) or the person having devotion (***bhaktaastetiva me priyaah***). There can be only one superlative degree and hence both devotion and knowledge are one and the same. Devotion is the force of transformation and knowledge is the material to be transformed in to practice. Devotion can't be isolated from knowledge.

Therefore, it is concluded that the devotion transforms the knowledge into practice, which means the practical non-repetition of sin. ***The firm decision about such practice is called as the reformation of the soul.*** A soul taking such decision is called as reformed soul. The process of transformation of knowledge in to practice can also be taken as the process of reformation. Knowledge as theory can't destroy the fruit of sin-action. Only knowledge as practice can destroy the fruit of sin-action. Since the sin is action, its fruit is also action to be implemented on the soul like frying the soul in fire etc. Such action can't be cut by theory. Action can be cut only by action like a diamond is cut by another diamond only. Of course, action is inert and is under the control of awareness or knowledge, which is the reformation. Hence, theory alone generates action. The capability of theory to generate action is the force of transformation or devotion. Knowledge and devotion belong to theory, which are non-inert being the items of awareness. The final fruit of these two that is useful in practice is action only. The three divine preachers, Shankara, Ramanuja and Madhva concentrated on these three concepts of knowledge, devotion and action respectively.

Chapter 6

SOULS WERE BOUND BY THE WORD OF GOD IN KRUTAYUGA

July 05, 2016 2nd Message

O Learned and Devoted Servants of God,

Shri Phani asked: The mind is always attacked with several ideas and due to this even the health gets spoiled. What is the remedy for this?

Swami replied: If one is in the mud pond in which lotus flowers also exist, he will get both the smell of mud and smell of lotus flowers. Both the scents reach one's mind through nose and this process is unavoidable and inevitable as said in the Gita (*Prakrutim yaanti bhutaani, Nigrahaah kim karishayati?*). The ratio of bad scent of mud and good scent of lotus flowers depends upon the ratio of injustice and justice in the world. In Krutayuga, only good scent was there since the pond is full of good water only and no trace of mud existed in it. The mud existed as soil outside of the water pond, which never entered the pond as mud. This means that injustice in the form of Rajas and Tamas qualities were created standing outside the world (pond), which were unable to enter the world since all the souls were perfectly disciplined and bound to the word of God. The *souls got bored with the monarchy* and were eager to have democracy with freedom. Their complaint against the monarchy was that the single king is enjoying Rs.10/- due to which poor are suffering. Then freedom was given and now in democracy ten people swallow Rs.100/- (each RS.10/-) and now the problem is ten times multiplied! Similarly, the freedom given to Adam and Eve brought a tremendous problem of the soil entering the pond as mud. In Tretaayuga, the scent of mud was 25%, in Dvaparayuga the scent of mud was 50% and in Kaliyuga the scent of mud is 75%. The Kaliyuga ends when the scent of mud is 100%. In Krutayuga the scent of mud was 0% since only the scent of lotus flowers existed as 100% Sattvam quality. *Of course, freedom of soul was absent.* You must always choose the lesser inconvenience since 0% inconvenience is impossible.

The robot behaves as per the information chip fed into it from outside. Hence, the external atmosphere is totally responsible for all the activities of all the human beings. Unless the external atmosphere is purified thorough the propagation of spiritual knowledge, no individual can get salvation from this scent of mud. *Individual-salvation is impossible as long as the impure*

external atmosphere continues. Hence, it is the duty of all the souls to participate in this project of propagation of spiritual knowledge, which is similar to the recent ‘Clean India’ (Svachcha Bharat). How can you have pure air in your house alone if the whole city is unclean emitting bad odours? God is also concentrating very much on this project and people participating sincerely in this project will be highly rewarded. The reward varies from getting the opportunity of human incarnation to any desire of the soul (provided such desire is not polluting the atmosphere further).

Till the ultimate goal, total cleaning, is attained, what are the possible remedies to get at least some relief? Of course, the final step in case of total failure is only to burn the whole city including your house by the last incarnation called as Kalki after 3 lakh 95 thousand years? The partial remedy is not to allow the scent of mud to be experienced by the soul by diverting the mind to God seriously. Since God is omnipotent, He will help you in not getting the bad scent through His unimaginable power. You can also divert the mind to some other worldly item also to avoid the bad smell to some extent. In this case, the total and permanent elimination of the bad scent is not possible since the worldly item is not beyond the natural powers of physical laws. If you are concentrating on some item (best is God), the bad smell visiting your nose is not encouraged to come again to you like a guest neglected by you in the first visit. However, this is neither total nor permanent remedy unless the item concentrated by you is God. People treating self as God don’t achieve total success in resisting this external bad smell. Of course, partial success is possible because diversion of your concentration to any single worldly object including self can achieve such partial success. This means that the self is as good as any other worldly object since the individual soul (Jiiva) or qualified awareness is only a specific work function of inert energy functioning in a specific system called nervous system. In this way of partial success, even an atheist can attain this partial success by the concentration on self. In such way, you have to get yourself detached from the association of such bad smell. In this way the effect of the first attack of the bad smell is inevitable. What can be done at the best is to avoid your further association with it through memory resulting in worry, which spoils the health. Hence, memory of it should be avoided thinking that the bad smell belongs to the mud pond and not to you at all as said in the Gita (*Gunaaguneshu vartante...*). Such disassociation with Rajas and Tamas of the world will avoid the mental worry, which ends in the self-destruction as per the Gita (*Dhyaato vishayaan...*). Here, the good scent of lotus flowers (Sattvam) should not be tied along with the bad qualities like tying a donkey with horse. In this verse of the Gita, desire

(kaama), anger (krodha) etc., are only mentioned and hence the memory of bad smell only should be taken here. Devotion to God, service to God etc., are good scents, which are to be favoured to take into self like inhaling good scent that leads to joy and not to worry.

Chapter 7

FEAR ESSENTIAL IN ABSENCE OF REFORMATION AS IT CONTROLS SOUL TO SOME EXTENT**Divine Personalities & Devotees Always Under Watch of God**July 05, 2016 3rd Message**O Learned and Devoted Servants of God,**

Shri Anil asked: Recently You mentioned a case of devil in Parabrahma Gita. Could he not be reformed by the process of repentance?

Swami replied: I am presenting the entire case with all details neither to project Myself as doer of miracles nor to blame that devotee with vengeance. The main purpose is only that this will help the humanity to be aware of ego by which anybody will be destroyed. This devotee had all types of ego except the ego of wealth since he was suffering severely without job and income. This one defect controlled him suppressing all other types of ego. Types of ego are: 1) due to caste, 2) due to gender, 3) due to education and knowledge, 4) due to wealth, 5) due to beauty of body, 6) due to colour of body, 7) due to age of youth, 8) due to support and following of life partner, issues, disciples, relatives, friends, servants etc., (*Maa kuru dhana jana yauvana garvam* – Shankara) and 9) due to fame and praise from public. All these nine types of ego are obstructions in the path of progress in pravrutti or nivrutti, called as the nine masks of the eyesight (Nava avaranams). He became the top most devotee of Datta Swami aspiring some miraculous blessing to remove his poverty. You will be surprised to see the climax of his devotion before getting boon! He called Datta Swami as ‘Maama’ (maternal uncle) and Datta Swami used to call him as ‘Taatyaa’ (who was very close devotee of Shri Shirdi Sai Baba). He used to personally wash the clothes of Datta Swami. Once, a relative started criticising Datta Swami. This Taatyaa became very much violent shouting that Datta Swami is Lord Dattatreya Himself!

After some days, the parents of Taatyaa firmly believed Datta Swami as the incarnation of Datta. The parents have entered into a business deal with Datta Swami in Shrishailam. They requested Datta Swami that they will enter into propagation of spiritual knowledge provided their son (Taatyaa) gets a good job. Datta Swami agreed to this deal since in the initial stage miracles are inevitable for starting trouble of the engine. Shri Datta

Swami agreed to this and promised them before the temple of Lord Shiva. Within one month, Taatya got an excellent job and within one year Taatya got salary of Rupees one lakh per month! The parents were also very sincere and entered into the divine service as per the promise.

Shri Datta Swami sent a sweet offered to God Brahma to Taatya through his sister with a message “take this offering of God Brahma for the sake of longevity of yourself (Taatya) and your only son”. Taatya threw away the sweet in to a dustbin shouting at his sister “that bloody red robed fellow blessing me! Why all of you serve him like slaves!” The points here are: 1) the offering was to God Brahma, who is not human incarnation that can be neglected. 2) He couldn't have accepted the offering like devotees of other religions normally doing so. But, even other religions will not throw the offering in such insulting way. He being a Hindu is quite unexpected to do like that. 3) The offering is as per the tradition of the Hindu religion to which Taatya belongs. 4) Datta Swami never mentioned the above miracle done by Him at any time. Leaving the miracle completely, a human being should not use such bad language to other human being, especially in the absence of any reason and in the absence of any bad behaviour or language expressed by Datta Swami. After all, the mistake of Datta Swami is only to send a sweet offered to God Brahma with a message to accept it with devotion in order to protect his longevity and longevity of his son. The message itself indicates that there is a danger of life in his case and in the case of his son. Datta Swami is trying to protect him and his son through such offering by invoking the blessings from God Brahma Datta.

First, everybody shall know that the human incarnation is a product of three components: 1) unimaginable God, who is the source of everything and this is the highest merit. The simultaneous highest defect is that He can't be captured even by top most intelligence and therefore is not available even for mental devotion and not to speak of practical service. 2) Datta, the energetic form in whom above unimaginable God merged permanently and therefore, ***1 and 2 can be treated always as a single item*** (called as divine Father of heaven). 3) Swami, a human being as good as or as bad as any other human being in whom the component 2 (means 1 and 2) is merged for the sake of visual clarity of human incarnation to humanity. This component 3 has highest merit of visual clarity even for practical service, but, the highest defect is repulsion from co-human beings. ***The merge of component 2 may be forever or may be temporary, which depends on the deservingness of component 3.*** In case of permanent merge, the human being (component 3) becomes energetic form after death and the merge of component 2 in It continues forever. The main point is

that Datta (actually component 1) alone is responsible for all the divine activities expressed by the human incarnation. Component 3 just serves the purpose of clear visual identity and is not responsible for any merit of Datta. If any defect is observed in the human incarnation, it goes to the component 3 only. However, such error of component 3 is generally controlled by component 2 since the error may be attributed to component 2. Therefore, Datta (component 2) alone is responsible in this entire case. The answer to this question is also given by Datta only and not by Swami. Swami serves the purpose of speaking through throat. Datta is the actual speaker. You can combine both and say that Datta Swami (Human incarnation or son of God) is speaking here.

You are a brother of that soul. God Datta is Father of that soul. Do you think that Father has not tried to reform His son? Who is more concerned? Father or brother? Repentance, reformation and non-repetition of sin are always tried as the first immediate alternative. Only, when this fails, the punishment is adopted since the soul has no hope of reformation. Punishment is inevitable since the soul taking birth again in this world should have the fear of punishment as psychological aspect that controls the soul at least to some extent from not doing sins in this society. Of course, we agree that punishment gives fear only and not the realization due to reformation, which comes alone by the devotional knowledge only. ***This fear is essential in the absence of reformation since it controls soul to some extent.*** Something is better than nothing. Some religions criticize Hinduism in saying that God in Hinduism takes the path of punishment whereas God in their religions takes the path of love and repentance. God is one and the same in all religions. In every religion, punishment of the soul in liquid fire, hell etc., is mentioned. Lord Krishna tried His level best to convince the Kauravas and He invited several divine sages to come and convince Kauravas. The sages were fond of seeing the cosmic vision and the ticket for such vision put by Krishna was to try to convince the Kauravas. In fact, the whole kingdom belongs to the father of Pandavas. Krishna requested Kauravas to give at least five villages to Pandavas. This shows how much Krishna tried for peace!

I shall reveal the actual history of this case in detail after the insult of the divine offering by Taatya. The sister of Taatya informed Datta Swami that she gave the offering to Taatya and that it was accepted by him with full devotion. The sister thought that Datta Swami will be happy by telling such a lie and also her brother will be also safe. Datta Swami is omniscient because Datta in Him is omniscient. Datta Swami asked His close follower, Shri Phani to go to the house of the sister of Taatya for two days and said

that he can return after two days after finishing a small work, which will be known to him in proper time. On the evening of second day, Phani phoned to Datta Swami that he is bored there. Datta Swami told that the work will be over by that day and said that Phani can return next day. Immediately Phani happened to meet both sisters of Taatya and he started shouting “Why should your brother scold Swami, when Swami never used any bad word against your brother so far? In spite, Swami was very affectionate to your brother!” Phani, himself did not know what he is speaking about. The second sister was also astonished at this since she doesn’t know the incident happened, which was known to the first sister only! The first sister was shocked at the omniscience of Datta Swami and revealed everything to her sister. Both sisters advised Taatya to repent for the sin. Taatya refused and scolded Datta Swami further. Note that Swami (Datta) didn’t say that He gave the job and such high salary, even though the reality was that Swami (Datta) gave that job and such high salary by His grace only. If it is not so, a person trying for job for several years and suffering with severe poverty gets the job in one month from the date of promise of Swami (Datta) to his parents and within one year attains a salary of one lakh rupees! However, since this boon was granted to his parents and not to him directly, Swami (Datta) never referred this point of miracle through Phani. Swami (Datta) filed the case before his sisters based on very fundamental ground reason as expressed through Phani, which was only that one should not abuse any other person without any trace of reason. The case is based on very normal ground reason of Pravrutti only, which is a case between two souls (Swami and the ungrateful devotee).

The punishment was not given totally within very short period. Actually the punishment was given step by step waiting for a chance of reformation over a long period as explained below: 1) After three days, Taatya met with a car accident and all in car died except Taatya. The parents and sisters again advised Taatya to repent for the sin, but, Taatya refused. The parents and sisters prayed Datta Swami very sincerely. Taatya recovered within very short time and joined the job. 2) After a few days, the only son of Taatya escaped a fire accident with some burns on skin. Again, all prayed Datta Swami not to punish the boy. Datta Swami told “***Datta is not punishing at all anybody. Datta is only withdrawing His protection***”. Taatya didn’t realise now also even though all vehemently advised him. 3) After few days, his son was killed by his car only, while driven by himself. Yet, Taatya didn’t realise. 4) Taatya lost job and both kidneys got spoiled, died miserably with severe poverty.

Conclusion: Don't be ungrateful to anybody in your life. You may not be grateful, but, don't be ungrateful and insult the person, who helped you. Assuming that none helped you and that you came up by your talent alone, even then, you need not scold and insult somebody without any reason. *If you scold somebody without any reason and especially if that someone is very affectionate to you, it will be just madness of your ego.* Don't insult any person, who may be looking with very low profile. Datta always looks like that only! Don't criticise anybody and always criticize yourself. See an atom of good quality as hill and a hill of bad quality as an atom in others. Reverse this in your case. You see a hill of good quality as an atom and an atom of bad quality as hill in yourself. If every human being follows this principle, the peace in this world is surely attained. Don't criticize any devotee or divine person since you are just a small human being. If there are defects in them, the omniscient and omnipotent God will take care of it. First, you take care of yourself. You don't know in which snake abode, which type of serpent is living. *The simplicity or defects in a divine person may be due to the external misleading illusion (Maaya) of Datta staying inside!* We don't know in which human form Datta is hiding Himself. Always avoid criticism of divine personalities and devotees. You observe your own level before criticising them. *Divine personalities and devotees are always under the watch of God, who will take care of them.* Don't become God to criticize and rectify them. First, estimate your level and bow to everybody, who is greater than you. Always be careful about the ego, which is the black cobra that is always running with you waiting for the occasion to bite you!

Chapter 8

LIVES OF RAMA & KRISHNA ALIKE EXCEPTING INCIDENTS IN BRINDAVANAM

Selection of Nivrutti Path Done by Soul Alone

July 09, 2016

O Learned and Devoted Servants of God,

Shri Ajay asked: Swami! Please explain the essence of Bhagavatam with elaborate analysis, which is very complicated to understand.

Swami replied: *If the goal is highest, there will be highest complication in the path.* If the goal is at certain achievable height, the path to it will not have so much complication. Therefore, *the intensity of complication increases as the height of the goal increases.* Pravrutti is at normal height and is selected by majority of humanity. Here, you have to vote for justice against injustice in this path of pravrutti. You are protected by God in this path as long as you follow justice avoiding injustice. God also encourages this path of pravrutti in many ways by granting several rewards. If you do not want highest complication, avoid the goal of nivrutti and confine yourself with the path of pravrutti, which is followed by majority. In pravrutti employer-employee relationship exists between God and devotee. As long as the employee works well following the rules and conduct, God is pleased and grants several boons to encourage such right behavior of the employee. In this pravrutti path, the soul should be alert and careful always like an employee in the office so that slip from justice and bending towards injustice are totally avoided, which lead to punishments. You work in the office of God like any other employee. As long as you follow justice and avoid injustice, you will be always in heaven here and there and you will not even see the hell here and there. The ultimate goal of God to come in human form to this world is pravrutti only, which is applicable to every human being so that the world-drama continues peacefully without any disturbance.

Nivrutti is totally different. An employee in God's office creates good impression in the mind of the Boss (God) as usual similar to any other good employee. But, one mental employee with over extracurricular activity gets attracted with the boss and likes the boss terribly to such extent by which the employee tries to enter the family of God as a family member.

Ofcourse, the advantage here is that ***God takes total responsibility of the employee succeeding in nivrutti***. Actually the employee is called as the close family member of God and is no more employee. This employee enters the board of administration of the office and attains the status of employer by becoming part and parcel of the Boss. This path of nivrutti is beyond normal procedures involving lot of complication. The Boss gives employment in the office very easily to any candidate interested to do the job. But, if the employee desires to become the personal family member of the Boss, the scope of selection is very tedious and highly discouraging involving severe tests and very high complications. The selection in pravrutti is very easy, though discharging the duties of pravrutti after appointment is some what difficult, but one can do it. The selection in nivrutti is very very rare involving lot of confusion in the path and hardly one may succeed after severe efforts put in millions of births (***bahuunaam janmanaam..., kaschitmaam...*** Gita).

Therefore, ***selection of nivrutti-path is done by you and God is not at all responsible and the total responsibility lies with you***. If one is really interested in nivrutti, he/she should not be worried about the path except about the ultimate goal. If one is determined to achieve the goal, the complication of the path to any extent is immaterial. A soul suitable for pravrutti also enquirers about nivrutti to see whether it is possible to proceed in it. Such person, sometimes, points out at high difficulties and criticizes that the path is not in the welfare of all. A candidate, incapable of preparation of I.A.S. examination, criticizes the standards of the syllabuses and even appeals to dilute the standards so that all can become I.A.S. officers! There is no need of criticism of nivrutti from a pravrutti-follower. A nivrutti determined soul will never criticize the path of nivrutti. Who is asking you to come to the path of nivrutti and succeed in it, especially when God Himself is discouraging it! Ofcourse God is compelling every soul to follow the path of pravrutti using the attraction to rewards and fear for punishments. The complication in nivrutti is beyond the scope of the follower of pravrutti. Same complication in nivrutti is not threatening the follower of nivrutti. In such case where is the scope of complaint from any corner regarding the complication of nivrutti? However, once again, I am presenting the entire subject of nivrutti through reshuffling of analysis in the context of presenting a few songs from Gopi Gita into English language. Language is not a barrier for communicating the subject and its inspiration. Dress cannot affect the natural personality of a human being.

Nivrutti should also be known to every human being because one can achieve high result or at least normal result if the goal is highest. Another

point is that if you understand nivrutti well, now itself, the subject is present with the individual soul as memory (samskara), which may be carried on to the next birth provided the soul gets human birth as immediate follow-up. However, if the next birth is the life of animal, this memory is lost. After attaining this memory in theory, if you make trials to practice it, you may get next birth as human being. However, the soul seriously interested in nivrutti does not take risk of all these factors of next birth and tries to succeed in this human birth itself. However, ***if the goal is nivrutti, the soul will certainly succeed in pravrutti.***

The Bhagavatam is the most confusing part of spiritual knowledge especially in the context of stealing butter or dancing with married Gopikas in the midnight, which is the most complicated side of Lord Krishna. No other religion contains such shocking complication. Suppose we say that we can neglect this complicated side of Lord Krishna and proceed with the rest part of life of Krishna and also the total life of Rama, one can proceed easily in pravrutti provided there is no interest in nivrutti. I am shouting again and again regarding one point that a specific soul only is interested in nivrutti, which is also discouraged by God always. You can keep nivrutti as theoretical goal to achieve practical success in pravrutti.

Nivrutti, being the highest, naturally, attracts every soul. Every soul is very anxious to have the unique personal relationship with God. In nivrutti, there is no danger of slip since God takes the personal responsibility of the close family member. Pravrutti is totally different, which depends upon your grip to justice and power of resistance to injustice. Pravrutti is like the child catching the womb of the mother as in the case of the monkey (markata kishora nyaya). In nivrutti, the soul is in the grip of God like the child caught by the mouth of mother in journey as in the case of cat (marjala kishora nyaya). Apart from this aspect of fruit-oriented attraction, which is not recommended in nivrutti, the attraction to the divine personality without any reason and without aspiration for any fruit is the main essence of nivrutti. Pravrutti involves the aspiration for fruit, which is not minded by God. Boss will not mind to give you salary and even rewards as long as you work well in the office. But, in nivrutti, the aspiration for fruit is totally absent as in the case of the wife of the Boss working in the office like supervision without any aspiration for the salary or rewards.

Nivrutti comes to the front place in view of these unique advantages even though fruit-oriented aspect is totally forbidden. Due to the above mentioned confusion and complication, why not we set aside this earlier part of the life of Krishna or for that matter, even to close the Bhagavatam

to avoid this since a part of the book cannot be neglected. The Bharatam also involves the life of Krishna, which is similar to the life of Rama. ***Except those incidents in Brindavanam, there is no difference between the lives of Rama and Krishna.*** But, the Bharatam and the Ramayanam mainly stand for pravrutti. Hence, the Bhagavatam cannot be closed in nivrutti. Once the Bhagavatam is opened, we cannot neglect the earlier life of Lord Krishna in it, which is a part of it.

The problem becomes more serious when we hear that the Bhagavatam alone was recommended to give salvation to king Pariskshit in 7 days! This brings the blowing of air on fire. Added to this, another point is that the spiritual knowledge of a preacher shall be tested from his capability in understanding the Bhagavatam, which is called as real knowledge or Vidya (***Vidyavatam bhagavate pariksha***). This is like pouring petrol in the fire which is already blown by air!!

The Bhagavatam is said to give salvation in the case of Parikshit. ***In the above mentioned verse, the Bhagavatam is said to be vidya.*** Vidya means knowledge for salvation as stated by scripture “*yaa vidya saa vimuktaye*”. Both these points show that the Bhagavatam explains the salvation, which is liberation of soul from worldly bonds. Liberation from world is an indirect measure of the intensity of association with God. The cause of liberation must be association with God. Other than this reason of God, any other reason is useless. A student is not seeing cinemas and this is indirectly based on the reason that he is studying well. There may be other reasons like sleeping, drinking, playing etc. Hence, the understood and expected reason is studying class books. Hence, the conclusion is that ***salvation means liberation from worldly bonds due to the unidirectional bond with God.*** The strongest bonds (Eshanas) are said to be bond with life partner, bond with issues and bond with money. If you analyze this complicated path, God Krishna tested the sages born as Gopikas in the liberation of these three strongest bonds. Dance with married Gopikas shows the test of the strength of the bond with life partner. Stealing butter from house saved to feed the issues indicates the test of the intensity of the bond with issues. Asking the butter in the path, which is taken by Gopikas to Madhura city to convert into money needed for provisions is the test of strength of bond with the money. All these activities understood in the light of breaking these three strongest bonds gives the purity of the background. Especially, when Krishna has lot of butter in His house this stealing shows the real color of test. Test is inevitable before giving the result. ***Then only none will have jealousy and none will doubt about the partiality of giving result to undeserving.*** Even if the teacher says that a student is good in the

subject, the university conducts the open examination to all and then only the result is declared. The word of the teacher can't be taken into confidence to avoid the doubt of partiality.

Rama is born only for pravrutti and behaved like normal human being without showing any miracle. Krishna is mainly for nivrutti to give salvation to the sages born as Gopikas. They tried to embrace Rama by becoming females since they realized that God alone is male. Shri Paramahansa also belongs to the level of those sages and stayed in Brindavanam for one month in the dress of female. Creation or prakruti is female. Creator or purusha is masculine. The individual soul is para prakruti and the body is apara-prakruti. Therefore, a human being, being the combination of the individual soul and body is totally prakruti or female. The Veda also says that the male souls also are females and wives of God (*Striyah satih pumsah*). Meera questioned her preacher Tulasidas “Is there a male in souls also?” In another type of classification based on superficial names, in the Gita, the body (Apara) is said to be prakruti, individual soul (para) is said to be purusha and God is said to be purushottama. Both these classifications mean the same. Creator is purusha or purushottama. The body is apara-prakruti or simply prakruti. The individual soul is said to be para prakruti or purusha. Though the individual soul is also prakruti (since para and apara constitute prakruti), the individual soul is also called as purusha due to little freedom exhibited by the individual soul on the body. Hence, the human being stands for creation and God in human form stands for creator.

First, miracles were exhibited by Lord Krishna to establish Himself as God and this is first filtration, which filters Him from majority of humanity. The second filtration is filtering Krishna from demons, who are also capable of miracles. The demons attempted to kill Krishna through miraculous powers and killing of demons by Krishna in reverse, filters Krishna from demons. Apart from knowledge and love, miracle is also a characteristic of God (*satya kamah— Veda*). ***Demons have that one characteristic only, which was also obtained from God only.*** Krishna lifted hill and Ravana also lifted hill. But, Krishna preached the Gita where as Ravana can never do it. The reason for the exhibition of several miracles in the childhood by Krishna is to distinguish Himself as God from other human beings. The reason is that Krishna is going to test the sages by stealing and dancing. Both these may be imitated by the other human beings since He has to exhibit pravrutti and nivrutti in the same place, the earth. If nivrutti is done in upper world (Goloka) and pravrutti is done here (Bhuloka), this problem will not be there. To avoid this false imitation by

extension of nivrutti into pravrutti due to the common place (earth), He separated the two subjects of pravrutti and nivrutti. By miracles, He isolated Himself from other human beings as God to say that nivrutti belongs to God only and not to ordinary souls. He finished Nivrutti in the very first stroke of His life and then proceeded to pravrutti. Even though separation of these two subjects was done by Lord in this way, God has taken some extra precautions also to distinguish Himself from ordinary souls of Pravrutti in order to arrest the extension of nivrutti into pravrutti. These precautions are:

- 1) He did not have any selfish intention of eating butter since He gave the butter to the children of those houses only by rotation. A soul in Pravrutti steals only with selfishness.
- 2) Krishna did not run to the houses of Gopikas for secret affair as we see the case of ordinary souls. He stayed only in Brindavanam and Gopikas only ran to Him from village.
- 3) He asked Gopikas to return threatening them that the consequence will be hell for that sin. Gopikas refused and threatened Him to commit suicide in the absence of dance.
- 4) He selected the midnight as the time so that the families are not hurt being in deep sleep.
- 5) Full moon season was selected so that Gopikas can easily reach Brindavanam.
- 6) Stealing the butter was preferred so that Gopikas are not scolded by their elders.
- 7) Krishna was after Gopikas for butter and romance in their paths so that their family members are not hurt.
- 8) All this secrecy was maintained in the time of Krishna to save the social prestige of Gopikas and not to hurt their families. *After the generation of Krishna only, Vyasa revealed this secrecy to show its importance in the Bhagavatam.*

Love Between Krishna & Gopikas Not Based on Thirst for Sex

Once the program of nivrutti was finished at Brindavanam, Krishna left it to proceed for the establishment of pravrutti. Krishna never repeated this elsewhere throughout His life and was just like Rama in establishing the justice. Non-repetition of the sin is a proof of absence of wrong selfish intention like illegal sex and accumulating personal wealth by stealing. Vyasa met with the widow-wives of His brothers to generate issues on the order of His mother. Shankara also entered the body of King Amaruka and enjoyed with the wives of the King to learn sex education for a debate with

Ubhaya Bharati. Both Vyasa and Shankara did not repeat this sin again in their lives like Krishna and hence non-repetition of sin proves that they were not sinners due to some other pure intention. In these three cases non-repetition of sin is the common factor, but there is a difference. There was love in the hearts of both Krishna and Gopikas. In the case of Vyasa and Shankara, there is no such love on either side. But, the point here is that *the love between Krishna and Gopikas was not based on the thirst for physical sex*. The reason is that Gopikas were married and there is no such need for them. Krishna is God and does not have thirst for anything being the boundless ocean of bliss. There is nothing to be attained or not attained by God and hence there is no need of any desire in the case of God (*aapthkamasya... Veda, naanavaaptam... Gita*). This love is very pure, which is between God and soul purely based on the attraction to divine personality of God existing in the minds of sages for past millions of births. In these past births also, never there was any possibility of sex since all the sages are males only. In the previous birth before taking birth of Gopikas, sages developed the desire to become females not because of thirst for sex, but because they realized that all souls are females and wives of God. Husband means the maintaining person. Wife means the maintained person. All souls are maintained by God only. It is because of this pure love based on pure spiritual knowledge, such idea came to their minds. This love can't be compared to the love between two souls differing in gender. Such love between souls is purely based on the thirst for sex only. You cannot bring such pure love of sages to God existing for millions of births to the case of two souls. The reason is that no two souls have such constant association for several births since the souls change their associations like the actors in roles from one cinema to other cinema. But, in this case the same love of sages to God continued for millions of births and thus the present love of Krishna and Gopikas has very long pure background. Such long background is impossible between any two souls. Hence, the case of Krishna and Gopikas becomes totally different from the case of any pair of souls differing in gender meeting as a couple.

When the love between Krishna and Gopikas was not based on physical sex as in the case of ordinary souls, how the illegal sex between Krishna and Gopikas was referred in the Bhagavatam by Vyasa? Does this mean that there was external sex like kissing, embracing etc., only and not the internal sex (copulation)? The scholar, Shridhara, a great commentator on the Bhagavatam, wrote that there is no leakage of sperm (*retah skhalanam*). Does this mean that the entire internal sex was avoided or does this mean that though internal sex was done, the leakage of sperm by

Krishna did not take place due to His miraculous power? The second option is ruled out because the internal sex without leakage of sperm is like the same using a condom. Then, this means that if condom is used, it is not a sin! Hence, this should mean that the very act of internal sex is not done. In such case, how the word 'internal sex' (surata) was used by Vyasa in the Bhagavatam? Did the Lord avoid leakage of sperm to avoid pregnancy? If the Lord has miraculous powers, He can avoid pregnancy even if the leakage of sperm took place.

In the three cases of Vyasa, Shankara and Krishna all the points become common: 1) Non-repetition of sin elsewhere at any time after this incident. 2) No love in the cases of Vyasa and Shankara and love exists in the case of Krishna as reciprocating love towards the love of Gopikas to Krishna. But, this love is not the ordinary physical thirst (as there was no such need on both sides) and it is pure love of male sages to God accumulated continuously from several births. Therefore, all these three cases are one and the same in all aspects.

Now the question comes that why the internal sex in physical sense has taken place between Krishna and Gopikas? The reason is that such internal sex was the desire from the side of Gopikas only since God never develops such thirst for external or internal sex. Gopikas also do not have such need because they were married leading a good family life. If there is no need on the side of Gopikas, what is the reason for their desire for internal or external sex? The reason is that the complete breakage of bond with the life partner is not proved if there is such deficiency. ***It cannot be a total sacrifice of a specific bond unless the same specific total bond is expressed in the case of God.*** You need not bother about the internal sex separately because even external sex is a sin equal to internal sex. If you try to eliminate the internal sex, the problem is not solved because even the external sex is a sin. At every stage of this discussion, a warning bell should be frequently given that no point of nivrutti should be extended to pravrutti because 1) nivrutti is the subject of God and soul. Pravrutti is the subject between souls. 2) Non-repetition of sin elsewhere proves lack of bad selfish intention. 3) God is filtered from majority of souls due to possession of unimaginable powers and this is the first filtration of God from majority of humanity. Demons performing miracles can be filtered by second filtration of unimaginable knowledge and unimaginable love to souls. Ravana also may lift hill but cannot deliver the Gita. Dealing of Krishna with Gopikas is also based on absence of cheating or force and in fact based in even discouraging Gopikas from sin and hell. Ravana forced other ladies and cheated Sita in stealing Her. Though Lord stole butter, it was given to their

children coming as His friends only on rotation. Ravana stole others wealth for self only.

If you make all ordinary souls also as God through propagation of philosophy of monism (Advaita), the fantastic danger that attacks pravrutti immediately is that why not an ordinary soul also behave like Krishna since both are the same God? Now, the first filtration is to be applied to say that no human soul is God and the second filtration is to be applied to say that no demon/angel performing miracles is also God. This clearly establishes the dualism between God and soul. Ofcourse, the monism is also true if you see the case of a human being, son of Vasudeva, is God. Similarly the energetic form like sage Narayana is God.

There are three fundamental qualities called as Sattvam, Rajas and Tamas. No single quality like 100% sattvam can ever exist. Pure sattvam means only 99% sattvam. The residual 1% is rajas and tamas. Vishnu is predominating sattvam and hence Rama is also the same. ***When the three qualities exist in equal ratio, such energetic incarnation is called as Datta.*** Rama is incarnation of Vishnu and Krishna is incarnation of Datta. Hence, you can find the activities of rajas and tamas also in Krishna, which were essential for His program.

The total sacrifice of Gopikas explains the dance in Brindavanam with Lord Krishna. If you omit even a little (1%) from the total sacrifice (100%) and say that the 99% sacrifice is also a total sacrifice, souls unable to do that 1% sacrifice will exploit and take the advantage of total sacrifice!

All Gopikas could not pass in all subjects. Some Gopikas complained to Yashoda regarding stealing and dance and such Gopikas are the candidates not appearing for the examination. Some Gopikas gave butter to Krishna but did not go to dance due to fear to sin and hell. Some Gopikas attended the dance but objected Krishna in stealing butter and complained to Yashoda due to greediness. On hearing the flute from Brindavanam, some awoke but did not move from beds. Some arose and just sat on beds. Some got down from cots and stood only. Some went up to the doors only, but could not come out. Some opened the doors but due to lack of talent in opening doors, family members awoke and stopped them. Some Gopikas pushed away the family members and ran to the Lord. Only some Gopikas opened the doors with high talent and ran to Lord while their family members are in deep sleep. This last set of Gopikas, who also gave butter to Lord with full willingness were declared as successful candidates for Goloka.

The Gita says that the devotion, which does not exist for any inert item or for any non-inert item alone, will make you achieve God. The Gita

says that with such devotion only God is attained (*Bhaktyaa tvananyayaa...*). For such unique and unidirectional devotion only, God takes the responsibility of protecting the soul here (Kshema) and there (Yoga).

Conquering Different Types of Ego

Gopikas were salvated in their last birth. Last birth means the birth in which examination by Lord was conducted. The sages conquered all types of ego through several births. In the last but previous birth, the sages conquered all the ego including gender and hence liked to become females and embrace the Lord. In the last birth as Gopikas, they were examined about their victories over various types of ego. They conquered ego of caste by taking birth in low caste, conquered ego of gender by becoming females, conquered ego of knowledge by becoming uneducated, conquered ego of beauty by becoming normal looking, conquered ego of colour by becoming black, conquered ego of wealth by becoming poor, *conquered ego of age of youth being elder than Krishna*, conquered bond with life-partner by dance with God, conquered bond with issues by giving saved butter to the Lord, conquered bond with money by giving butter to the Lord in the way to Madhura city. Very few Gopikas conquered all the bonds and attained the highest stage of devotion in which nothing and nobody was leftover which or who was not sacrificed for the sake of God. This is the final stage in which firm decision of sacrifice was taken without any further analysis. This final stage is full tamas quality representing the final state of Lord Shiva, the destroyer of everything and everybody without discrimination. Lord Shiva destroys both good and bad people in the final dissolution without any difference. Similarly, in this final stage, both injustice and justice were sacrificed for the sake of God without any discrimination. Before this final stage, the sages existed in the state of Lord Vishnu, embodiment of sattvam quality or full analysis of right and wrong. For several births, these sages debated and debated to come to this final stage through very long period. Before such births of analysis, these sages existed in some births with rajas in the state of Lord Brahma in which scriptures were deeply studied. The three stages are studying the scripture through hard work, analyzing the scriptures to find out the true concept and finally implementation of true concept without any trace of analysis having very firm decision.

Truth is harsh. If the analysis giving full clarity joins with the truth, it is like the blown air joining the fire resulting in intolerable state of fire. *Therefore, in view of the tolerable state of the world, truth is always*

associated with least clarity. There may be one receiver, who needs the explanation of truth with full clarity and such rarest soul should be also provided with truth explained with full clarity. Alternatively, false can be associated with full clarity like air without fire. Some hide the truth directly. Some give misinterpretation of the truth so that the truth is hidden indirectly. Both these are not correct ways. The correct way is to reveal the truth with full clarity by giving proper explanation so that there will be no chance of misinterpreting and misunderstanding the truth. Some say that Krishna stole butter and danced with Gopikas simply as a play (Leela). Some say that Krishna was only aged 5 years, who was very ignorant and thus stealing of butter can be neglected. Even the dance with Gopikas cannot have a different colour in that age. All these are misrepresentations of truth. Let us accept the crime and present the circumstances in which the crime was done. In certain specific circumstances, the crime is not treated as a crime at all. We believe in this way. You do not accept the crime or give a misrepresentation of the crime. If the total background of the Bhagavatam in the context of these incidents is understood well, it becomes the greatest spiritual knowledge of highest level. Without doing the total analysis, some religions point out at Hinduism based on misunderstood and misrepresented truth. God of any religion is one and the same and ***criticism of God of other religion is only criticism of God of your religion since in all religions the same God exists in different forms and His behavior is different in different contexts.*** Different contexts exist in different religions.

Chapter 9

MERGE OF SON WITH GOD REFERRED WEDDING**Result of Miracle Not Unimaginable**

July 10, 2016

O Learned and Devoted Servants of God,**1. Kindly give Your explanation on ‘The Baptism of Jesus’.**

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your explanations to following verses/parables taken from New Testaments of Bible written by St. Mathew. Some of the verses are stand alone verses giving enough understanding still Your commentaries on those are requested for the benefit of all devotees.

[MATHEW 1. The Baptism of Jesus (Matthew 3:13-17)

13 Then Jesus came from Galilee to the Jordan to be baptized by John.14 But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?” 15 Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented. 16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him. 17 And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.”

(Jesus being human form of God why underwent this ritual of baptism from John? What is meant by spirit of God or Holy spirit?)]

Swami Replied: All the people do not know that Jesus is God in human form. Today, we both are knowing that truth. Your question does not apply to the present time. It applies to that past time and to that past region when and where Jesus was crucified even on hearing that He was son of God and not to speak of God in human form! There are three stages. In the first stage Jesus is just a human being born miraculously to His mother before His father met her. Certainly, the basis and the process of generation of Jesus is a miracle, an unimaginable event, which is beyond logic. Even though the basis, reason and process are unimaginable, the product is imaginable only. We saw recently Shri Satya Sai Baba generating streams of ash by moving His hand. In this miracle, the background is unimaginable God and the process of generation is unimaginable miracle. But, the ash generated is imaginable material only, which, if analyzed, shows that it is just a compound of calcium like calcium oxide or calcium carbonate. Therefore, *the result of the miracle is not unimaginable*. If the result is also unimaginable, you cannot perceive

anything and even the existence of the miracle is lost. In this first stage, the generated baby, Jesus, is imaginable human being like any other human being. Of course, Prophets and angels visited and prayed Him since they know the divine unimaginable background and also that He is going to become the human form of God due to the specific selection of God. ***Keeping the past and future in the view, all divine souls attended His birth.*** Here, the present is imaginable entity, which is called as Jesus, an ordinary human being only. This human being, Jesus, is called as son thereby meaning that He is the son of mother Mary. The second stage is the God, Who is unimaginable by nature, but, the unimaginable God is embedded in an energetic form and the resultant form is called as Father of heaven or God. There is no difference between between the original unimaginable God and the energetic form pervaded by the original unimaginable God called as divine Father or God. ***There is no difference in the identity of a person naked or dressed.*** The absence of difference between these two entities (unimaginable God and energetic incarnation containing unimaginable God) is justified because the unimaginable God always exists in God or Father of heaven. Hence, the second stage is the Father of heaven, Who is the energetic form pervaded by unimaginable God simply addressed as God. In the third stage, God and son get united since God merges with the son. ***This merge of the son with the God is referred as the wedding of son.*** It is the union of Creator with creation. Here, the Creator is energetic incarnation of unimaginable God and the creation is Jesus called as son. Both God and son have finite boundaries of the external media. In the case of God, the external energetic form is finite and in the case of Jesus the external human body is finite. ***In the case of God, the internal unimaginable God is beyond both the concepts of finite and infinite being unimaginable.*** In the case of Jesus, the internal soul pervading the human body is invisible, but, finite and imaginable, whereas the external human body is imaginable, visible and finite. After the merge of the Father of heaven with Jesus, the result is generation of son of God. This is the third stage. The son of God is the product of the union of two components, which are God and son as explained above. Since both God and son merged with each other homogeneously, we can call Jesus as God or God as Jesus. We can say that the son of God means only God in human form.

Baptizing Jesus is this process of transformation of son of Mary into son of God. Such transformation is not taking place in the case of every human being though baptized. But, baptizing is done for every human being so that even if the merge of God with human being does not take place, at

least, the human being is expected to become near to God and become dear to Him. Without nearing, merge is impossible. This process of nearing God is called as 'Upanayanam' in Hinduism. The word 'Upa' means near. The word 'Nayanam' means to bring the child. The joint word 'Upanayanam' is bringing the child near to God. Same process exists in Islam also in the name 'Sunti'. The essence of this process in any religion is trying to bring the child near to God, which means the initiation of the subject of God into the mind of the soul even from childhood. If this is done essentially, all these external processes need not be done. Today, the external process is only done and the essence is missing. It is something like bringing the candidate before the selection committee for the interview. This is the process of interview by the selection committee. Finally, one candidate alone is selected like Jesus or Krishna or Mohammed by the selection committee called as God.

The word 'Holy spirit' contains two words. The first word is 'Holy', which means something related to God. The word 'spirit' means energy. Here energy means the inert energy as medium associated with awareness. Since awareness is a specific work form of inert energy only, the word **'energy' means the inert energy associated with awareness**. You may get a doubt that in the absence of matter as specific nervous system, how the inert energy is transformed into specific work called as awareness? This scientific doubt is applicable to the systems of creation and not to a specific miracle related to unimaginable God. Hence, even in the absence of matter, the awareness exists in the medium of inert energy as a miracle. If you are so rigid in this concept, you can treat the inertia of the inert energy as matter from the concept of rest mass. Treating this inertia as matter, very subtle technology might have existed as nervous system in it. I will not say that such technology is unimaginable to hurt the scientist. I simply say that this subtle technology is beyond the research of present state. In future science may discover it. I am providing this alternative scientific way since the topic of inert energy and awareness is related to the items of imaginable creation only. Science is valid in the analysis of this imaginable creation and science may discover it since this whole topic is in the phase of creation only. Now, coming to the main topic, the word 'spirit' means a quantum of inert energy acting as medium (containing awareness) for the unimaginable God. In the case of God or Father of heaven, this external inert energy (medium) is in the shape of human form. In the case of Holy spirit, this inert energy is formless. We can derive this concept by analyzing the word **'evil spirit', which is a form of inert energy associated with awareness containing bad qualities**, which is called as bad ghost. The

word spirit is common in Holy spirit and evil spirit. This common word spirit means a quantum of inert energy associated with awareness. In the evil spirit an individual soul or Jiva or awareness with bad qualities exists. In the Holy spirit, awareness with good divine qualities exists.

If you analyze carefully, there is no essential difference between God and Holy spirit. God divides Himself as Himself and Holy spirit. The Holy spirit is just a reflection of God. Same God becomes two Gods by this miraculous division because God remains as one God only even after such division. This concept is unimaginable event called as miracle. The Gita mentions this point that God is divided into various entities, but remains undivided simultaneously (*Avibhaktam vibhakteshu...* Gita). By this miracle, God remains in the heaven and at the same time, the same God merges with Jesus and Jesus becomes God in human form. Similarly, Narayana merged with the son of Vasudeva in the womb of His mother and Narayana also existed in the upper divine world called as Vaikuntha while Krishna existed on this earth.

Incarnation of God Safe if Declared Lowest Level of Messenger

Hence, Holy spirit means the energetic incarnation of God, which is God Himself. John did not come forward to baptize Jesus because he knows that Jesus was the candidate already selected by God to become God through the process of merge of Holy spirit. People do not understand this process of merge and feel that God is confined to His divine abode called as heaven and Jesus is confined to this earth. This dualism between God and the human being is true till the process of merge of Holy spirit with human being takes place. Since the unimaginable process of merge of Holy spirit with Jesus is not realized by ordinary people, Jesus remains as the messenger of God only, who is a selected servant for a specific program. The dualism continues forever and Jesus is treated as the messenger only. The jealousy of people can tolerate up to this level only, which is to tolerate Jesus as messenger of God only. This is like the test Glucose tolerance in the case of a sugar patient or general public. If it goes beyond this tolerance to say that the Holy spirit merged with Jesus so that Jesus became the son of God, it becomes intolerable and Jesus was crucified for this next stage itself. In fact, beyond this next stage (Son of God), there is also a final stage in which we can say that Jesus is God in human form. Even the second stage is not tolerated and not to speak of the final stage, which you are mentioning in your question. Except John nobody recognized the second and third stages. John was a realized soul of very high order. This is the reason why Prophet Mohammed allowed the first stage only since there

could be one John only in this world in that time of Jesus. The Holy spirit is compared to a dove. The dove is always seen in the temples and hence represents holiness and also peace. John said that Jesus should baptize him. This means that Jesus, the human form of God, has to give salvation to John. This statement of John indicates Jesus as God because a saint like John need not tell like this to another human being. Jesus compelled John to baptize Him. ***The reason is that the majority is going to take Him as messenger only.*** Messenger means the human being carrying on the program of God by the order of God. Therefore, Jesus projected His level as messenger only and never projected Himself as Son of God or God to the majority of humanity. He projected Himself as son of God to few people, who reached the higher level in the spiritual path. He projected Himself as God also to the people, who reached the highest level. The people of higher and heighest levels propagated these concepts to the people of first ground level, who could not tolerate the higher and highest concepts and crucified Him. Therefore, Mohammed thought that it is always good to stand in the lowest level and this was also expressed by Jesus that one will be multiplied to upper level by so many times as many times the person lowers down himself.

It will be safest if the human incarnation of God declares His stage as the lowest level of messenger. The higher and highest levels should not come from the mouth of the human incarnation, which may come from the mouths of devotees. ***The human incarnation should always negate the higher and highest levels expressed by devotees also to satisfy the psychology of general humanity, which is always the lowest level of messenger.*** Ofcourse, Jesus spoke about His higher and highest levels to the disciples deserving to those levels only. Krishna, a Human incarnation, also said to Arjuna only that He is God. Up to this point it is alright if the small cat goes through small hole and big cat goes through big hole. But, small cat also goes through big hole! The disciples of higher and highest levels communicate their concepts to the general humanity. Mohammed, also a human incarnation, observed this point and eliminated the higher and highest levels and remained in the level of messenger only. The mutual communication and the general psychology of humanity affected by ego and jealousy are the two practical problems here. Keeping this in view, Jesus always mentioned about His divine Father as the doer of miracles and this constantly indicated dualism with respect to general humanity only. Krishna also never said that He is God to anybody except very few deserving devotees. Ofcourse, communication of information took place in India also. But, ***crucifixion of Krishna did not take place here because in***

those times the emotion of human beings in India was generally at low level. People thought that those few people believing Krishna as God were mad and were fooled by Krishna. This point was neglected on the assumption that Krishna and those few devotees were the patients escaped from a mental hospital! But, *people in other regions, in those times were highly emotional to react practically.* In view of this reaction only, Prophet Mohammed controlled the true concepts like a physician controlling the drug on observing the reaction in the patient. *Receiver and reaction are important in medical field as well as in spiritual field.* Krishna declared Himself as God to Arjuna and ordered Him to keep this message as secret (*Rahasyamhyetaduttam...*). Only after the demise of Krishna, the Gita was propagated by the disciples of sage Vyasa, when nothing can be done since the speaker is absent! Moreover, people do not mind to accept the past human incarnation as God because the human psychology is to hate that which is before eyes and love that which is far (*pratyaksha dvishah*—Veda). Mohammed thought that even such order to keep the concept secret is given, people may not control themselves because of their excitement in seeing and talking with God. Such pure devotees want to share the concept with others also with a view that all should be benefited, but, unfortunately that view is misfired since the level of those few devotees is not the level of general public. *The public will call those devotees along with their human incarnation as mad.*

Chapter 10

BE GRATEFUL TO GOD EVEN IN PRAVRUTTI SINCE GOD AWARDS FRUITS

Conversation With God Happens In Top Most Level of Penance

July 10, 2016 2nd Message

O Learned and Devoted Servants of God,

1. Kindly give Your explanation on ‘The Temptation of Jesus’.

[Shri Anil asked: Kindly give Your explanations to following verses/parables taken from New Testaments of Bible written by St. Mathew. Some of the verses are stand alone verses giving enough understanding still Your commentaries on those are requested for the benefit of all devotees.

The Temptation of Jesus (Matthew 4:1-11)

1 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. 2 And after He had fasted forty days and forty nights, He then became hungry. 3 And the tempter came and said to Him, “If You are the Son of God, command that these stones become bread.” 4 But He answered and said, “It is written, ‘Man shall not live on bread alone, but on every word that proceeds out of the mouth of God.’”

5 Then the devil took Him into the holy city and had Him stand on the pinnacle of the temple, 6 and said to Him, “If You are the Son of God, throw Yourself down; for it is written, ‘He will command His angels concerning You’; and ‘On their hands they will bear You up, So that You will not strike Your foot against a stone.’”

7 Jesus said to him, “On the other hand, it is written, ‘You shall not put the Lord your God to the test.’” 8 Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; 9 and he said to Him, “All these things I will give You, if You fall down and worship me.” 10 Then Jesus said to him, “Go, Satan! For it is written, ‘You shall worship the Lord your God, and serve Him only.’” 11 Then the devil left Him; and behold, angels came and began to minister to Him. Kindly explain the significance of above incident.]

Swami replied: Jesus was in penance for God on the hill for 40 days without taking even a piece of bread. He was not hungry because He stopped taking bread not by force. He was immersed in the knowledge of details of God and subsequently in the love (devotion) to God. It was absorption by theoretical knowledge and theoretical devotion by which the hunger and thirst were not felt at all. Whenever you are strongly interested in an item like cinema, you forget hunger and thirst. You are not aware of mosquitoes and blood bugs sucking your blood present in your seat in the

cinema hall! ***In the place of cinema, if God is present as the object, it is called as penance.*** As you are absorbed in the cinema in a natural way, you must be absorbed in God similarly in a natural way without any external compelling force like fulfilling your desire by the devotion to God. ***The best word to be used here is attraction.*** Concentration is done by force also. The force of attraction should be in the object. The cinema is attracting you and all the attraction force is in the cinema, not in you. Similarly, the divine personality of God (personality means energetic or human incarnation of God since the personality of unimaginable God remains unimaginable). Jesus was absorbed totally in the divine personality of Father of heaven, who is the energetic incarnation of unimaginable God. The attraction force existing in the divine personality of Father of heaven made Jesus forget His hunger and thirst. If you fast on a political issue, the force of attraction on the issue exists in your heart and not in the inert issue. Such fasting is not natural and is maintained on your force and rigidity. ***In such top most level of penance, actually, conversation with God takes place.*** Hence, Jesus told that a true devotee forgets hunger and thirst by the words (conversation) of God. You experience this practically when you are talking with a person and get absorbed in his words focusing the truth. You do not feel hunger and thirst even though the time for taking food passed away long back. This is the meaning of the statement referred by Jesus that ***one does not live simply on bread but also lives on the word of God coming from 'mouth'***. The word mouth indicates the human form of God preaching the spiritual knowledge either in the phase of matter or in the phase of inert energy as medium associated with awareness (human incarnation or energetic incarnation).

Satan is the ego and ignorance mixed together present in almost all the human beings. This Satan always brings doubts to the heart and does not allow the right analysis. Doubting is not bad since you should not believe everything blindly. After the doubt, analysis should come. Satan is tempting Jesus to jump down from a long height saying that God will protect Him, if He is a real devotee. This is doubting the existence of God. It amounts to testing the very existence of God. Jesus already did penance, which is very sharp analysis about God for a long time that is to be projected before the world attained by Him without food, water and sleep. Those 40 days were equal to 40 years in our time scale of normal life attending the discussion on God for maximum time. After such long analysis on God, if you are not sure of the existence of God, Who is to be always tested by the miracle, you will always remain as the doubting Thomas and not as Jesus. After the stage of analysis, the stage of firm

decision should come in which one should not go again to the beginning point of the first stage. Hence, the suggestion of Satan was simply rejected, which can apply only to doubting Thomas and not to Jesus. This gives the message to devotees that once you decided after a long and deep analysis, you should not go on doubting and testing God throughout your life till the last minute. Take long time before taking the decision so that you have to eliminate several false entities escaping the real goal just by hair split margin. But, one day or other, you must come to the stage of firm decision before your life ends (*Samshayaatmaa vinashyati... Gita*).

Satan showed several attractions asking Jesus to develop the ultimate and unique bond with him so that Jesus can serve him with total surrender and sacrifice. Here, *Satan represents all these worldly bonds showing false and momentary attractions to bind the soul and bend it as the servant to such bonds*. In the illusion of these false worldly bonds, the soul is doing even horrible sins, which establish that the soul is made a slave to such bonds. Jesus referred these worldly bonds elsewhere by saying that unless one hates these worldly bonds, he/she cannot become His disciple. Here, Jesus asked Satan to go away at this stage, which shows His hatred to the Satan.

2. Kindly give Your explanation on ‘Sermon on the Mount’.

[Sermon on the Mount (Matthew 5:1-12). 1 Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, 2 and he began to teach them. He said: 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 Blessed are those who mourn, for they will be comforted.

5 Blessed are the meek, for they will inherit the earth. 6 Blessed are those who hunger and thirst for righteousness, for they will be filled. 7 Blessed are the merciful, for they will be shown mercy. 8 Blessed are the pure in heart, for they will see God. 9 Blessed are the peacemakers, for they will be called children of God. 10 Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. 11 “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. 12 Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.]

Swami replied: Jesus is consoling the devotees, who underwent difficulties and mocking from their families, friends, relatives etc., while they are involved in the knowledge, devotion and service of God. *Certainly, some loss in terms of energy, time, health, wealth etc., occurs in the service of God*. Actually, the Satan staying in your mind generates negative ideas regarding your sacrifice in the divine service. While you are doing some divine service to God, your mind suddenly generates an idea,

which makes you to think “oh! I am involved in this work for a long time while I have to do many other worldly works! I forgot those worldly works as I am trapped by this foolish useless work!!” Like this, the unseen Satan will generate such negative ideas lowering the importance of God. I assuredly tell the Satan and all of you also, who yield to Satan's negative ideas “Oh! Fool Satan! Oh souls fooled by Satan! I declare that if you are not yielding to Satan and continue the service to God without any disturbance and worry, I once again surely tell that God will accomplish all your works in a fraction of second and you know that you can't finish even one work even in your whole lifetime if you neglect God for the sake of this world”. This is the essence of the speech of Jesus delivered to people. This speech applies not only to the devotees suffered in the work of God, but also to the ordinary people, who are not devotees and are suffering in the world based on their intensive sins that yield emergent fruits here itself before the death.

He is inviting the normal human beings also to become devotees of God, get reformed by non-repetition of sin so that the file of sins including intensive sins is burnt once for all. *Even in Pravrutti, in which you receive results by your actions, you must be grateful to God since God is awarding the fruits.* Don't you show respect to the chancellor of the university while giving you the gold medal? Will you disrespect him saying that you got the gold medal by your hard work only and hence the chancellor need not be respected? *When such ego enters your brain, you will be certainly undisciplined, do intensive sins and get severe punishments here itself.* By these statements, Jesus is attracting the children to come to the school by offering chocolates in the form of consolation. This is inevitable in the beginning stage, where the defects are rectified by defective ways only. The Veda also introduces worship of God through sacrifices by which, the Veda says, that the desires can be fulfilled by doing such sacrifices and this is called as Kamyā Bhakti or devotion to God for fulfilling one's desires (*Svarga kaamo yajeta... Veda*). In this speech of Jesus both ordinary people as beginners and devotees in advanced stage were addressed and were consoled.

3. Kindly give Your explanation on ‘Salt and Light’.

[Salt and Light (Matthew 5:13-16) 13 “You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled underfoot. 14 “You are the light of the world. A town built on a hill cannot be hidden.15 Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone

in the house. 16 In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven.]

Swami replied: Jesus is referring to the salt that lost its taste, which cannot be revoked back. This refers to the devotee, who lost devotion and became atheist. A devotee turned to atheist will never become a devotee again. The reason is that an atheist unaware of devotion may become devotee after tasting the sweet devotion. A devotee, who tasted the devotion already, should not become an atheist. *If the devotee becomes an atheist, it is the case of a demon only.* A demon worships God through severe penance and gets several miraculous powers from God to become egoistic and declare that he is God. Such a demon will not become a devotee again since he was already a devotee in the past. Such demon cannot be reformed back and should be punished to suppress his power so that the society is not harmed by him.

The disciple is compared to the light present on the hill that is seen by all. This is the case of the devotee very much interested in the propagation and uplifted by God. A lamp on the stand shows a disciple of middle level doing part time divine service. A lamp kept in the bowl indicates a devotee studying the spiritual knowledge for his personal salvation only and not doing any propagation. *Jesus advises the disciples to propagate the divine knowledge that glorifies God and not for personal fame.*

4. Kindly give Your explanation on ‘The Fulfillment of the Law’.

[The Fulfillment of the Law (Matthew 5:17-20)]

17 “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly I tell you, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. 19 Therefore anyone who sets aside one of the least of these commands and teaches others accordingly will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. 20 For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.]

Swami replied: Jesus is referring about God's commandments framed as ethical scripture for the smooth running, stability and peace of the world. This is called as Pravrutti and here personal devotion to God (Nivrutti) is not at all necessary except little basic devotion or respect to God, which reminds you that you are not the atheist. Jesus is explaining the rewards in heaven if one follows justice in strict sense or if one resists injustice in this world. Big rewards are given for doing good works. Small rewards are given for not doing bad works also. Bad works push any soul to the hell.

Heaven and hell exist on this earth also for the intensive deeds. If you neglect the divine law, immersed in high level devotion, the law will take its own course of action and any amount of devotion can't save you from hell. *When you are not listening the commandment of God, which is the foundation of devotion, how can you claim yourself as a devotee of God?* You do not obey the order given by God and you say that you are loving God very much! How this is possible? How can the castle stand above the ground, if its foundation is destroyed? Pravrutti is foundation of Nivrutti castle. Actually, God comes for the single purpose of Pravrutti only. Pravrutti is compelled on all human beings by God. If you violate Pravrutti, God becomes furious. Even if you totally neglect Nivrutti, God will not mind at all about your negligence to Nivrutti. Nivrutti is personal affair of God in which God is not interested and the soul is only interested. *You should not misunderstand that God is not interested in the affair of personal love and hence God can be treated as a stone!* Once you are interested in God, God gets million times of interest in you. If you walk one step to Him, He will walk thousand steps to you. In this line, there is only starting trouble of the engine on the side of God. Once you start the engine, you will be astonished at its speed! Therefore, in the initial stage, God always concentrates on Pravrutti and discourages Nivrutti so that you or the public should not blame God when Nivrutti clashes with Pravrutti. Here, there is no reference to Nivrutti at all. Only Pravrutti is emphasized by God to run His office in smooth way with peaceful atmosphere.

5. Kindly give Your explanation on 'Oaths'.

[Oaths [Matthew 5:33-37] 33 "Again, you have heard that it was said to the people long ago, 'Do not break your oath, but fulfill to the Lord the vows you have made.' 34 But I tell you, do not swear an oath at all: either by heaven, for it is God's throne; 35 or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. 36 And do not swear by your head, for you cannot make even one hair white or black. 37 All you need to say is simply 'Yes' or 'No'; anything beyond this comes from the evil one.]

Swami replied: Taking oath on God is not wrong in the case of a true devotee. He cannot find a better proof or better witness than God for his truthfulness. Up to this, it is alright. But, based on this activity of a true devotee, false devotees (internally atheists) also started taking oaths on God and even on self, issues etc. These hidden atheists feel that the oath will not harm themselves or their issues. They also take oath on God since God is not existing in their real view. Even if God exists and harmed by oath, they do not mind since God is not related to them being an outsider. Hence, the liars neither believe in God nor believe in the process of taking oath since

oath is also a false concept for them. When a sincere devotee on one side is taking oath on God or self or issues etc., and a liar on the other side is taking the same oath, who is to be believed? The judge gets confused by this. ***In fact, the acting of liar is superior than the natural state of the true devotee.*** Such acting influences judge more than the real expression of the real devotee and the judge may be trapped by the liar. Hence, this process of taking oath should be totally eradicated in such present context. The truth and lie are to be decided by sharp analysis only and not based on oath. Jesus brought out this theory in view of many liars taking oaths. He is not against the true devotee taking oath on God with pure and sincere heart.

The devotee means by oath that what he speaks is perfect truth since he can never tell a lie in the name of God. This is the spirit of the real devotee. The process of oath can be valid very much in case all the people in this world are true devotees of God. In such case, no human being will tell a lie in the name of God and truth can be easily detected. But, the situation of the world is quite different as the times changed from Krutayuga to this Kaliyuga. Jesus is eradicating this process of taking oath in the context of the present time of Kaliyuga. This process of taking oath existed from the beginning of creation since in the earlier times, none took a false oath on God. The reason was that everybody is highly devoted to God and also in the latter times even if the devotion decreased, the fear for God existed. Therefore, this process of oath was successful in finding out the truth since love or fear or love and fear for God existed till recent times up to the end of Dwaparayuga. Therefore, we should not find any contradiction between the present statement of Jesus and the ancient tradition in which the process of taking oath existed. ***You should never take any statement as universal for all times and for all regions.*** Of course, there are certain basic concepts, which are true in all times and in all regions. But, there are certain other concepts, which are applicable to a particular context only and should not be generalized to the entire universe for all times. You have to use sharp analysis in differentiating one type of statement from another type of statement.

Chapter 11

SOLUTION OF GOD LOOKS ODD SINCE VARIOUS FACTORS INVOLVED NOT KNOWN

God Dissolves System If He Feels that It is Beyond Repair

July 16, 2016

O Learned and Devoted Servants of God,

Shri Anil asked: Kindly give some suggestion regarding the solution of issue of Kashmir. When You are asked about the issue of Andhra Pradesh and Telangana long back before its solution came, You gave the correct prediction and it happened.

Swami replied: First, you must have full faith in the administration of God. He is omniscient and omnipotent knowing what to do and when to do. *His solution, many a time, looks odd to you. The reason is that you are not aware of various factors involved in that issue.* Your information about the issue is just like newspaper giving information about a case. That is superficial. If the same issue is proceeding as a case in the court with cross examinations followed by arguments of lawyers and if you are regularly sitting in the gallery of the court hall following the case very carefully, your information is total and perfect in all angles. The judgment is always given based on such deep information only. *It is not given based on brief news represented in the newspaper.*

Moreover, world is His institution and He is more worried about the administration of the institution. You are working only as a worker in it. If any loss comes to the institution, it will reflect on the owner only and will not affect the employee in anyway, who is drawing his monthly salary. Therefore, the ultimate effect of injustice reflects on God personally, who takes care of the world every time by taking different incarnations. He will finally rectify the mistake and you cannot do the same with your little capacity. *If the omniscient and omnipotent God feels that the situation has gone beyond repair, He will dissolve the whole system by total destruction and reconstruct it again.*

The issue raised by you is based on the difference between religions unlike the issue of Telangana state. If you bring religious harmony through universal spirituality by assisting the program of God through propagation of spiritual knowledge and achieve the result that Hinduism and Islam are one and the same religion, the problem is solved. In such atmosphere of

universal spirituality of religions, it doesn't matter at all which country rules Kashmir. This universal spirituality should be brought by logic and sharp analysis only as given by Me under the headline of conversation of Swami and Christian father. Even a terrorist has some logic by which only he is practically behaving in that particular way. By your sharp analysis, you have to change that logic and then only reformation and realization comes even in terrorist. You must enlighten the misinterpretation of the scripture like Jihad, which is the fight for justice in the context of killing each other due to difference in the religions existing in the time of Prophet Mohammad. The situation of killing each other can be controlled by fight and sometimes in extreme conditions by removing some limbs like hands, legs etc. Killing can be stopped by fights or such severe punishments. Today when such context of killing is not there, you cannot bring the concept of Jihad to the context of today. Today, only oral arguments and oral fights are going on between religions. In this context, only perfect rational analysis is sufficient to rectify the situation. Like this, we must understand the word of the Prophet with reference to the then existing context. You should not generalize a specific context to all the times and all the regions. Then only harmony between religions and world peace is possible. You must also remember that the Prophet told to teach about Allah to a human being after helping it and the final decision is left to the free will of the human being.

Chapter 12

**EVERYONE MUST SPEND SOME MONEY FOR
PROPAGATION OF SPIRITUAL KNOWLEDGE****God Protects Total Wealth of Such Devotee**

July 17, 2016

O Learned and Devoted Servants of God,**1. Kindly give Your explanation on ‘Treasures in Heaven’.**

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your explanations to following verses/parables taken from New Testaments of Bible written by St. Mathew. Some of the verses are stand alone verses giving enough understanding still Your commentaries on those are requested for the benefit of all devotees.]

1. Treasures in Heaven [Matthew 6:19-21] 19 “Do not store up for yourselves treasures on earth, where moths and vermin destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moths and vermin do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.]

Swami replied: Treasures on earth clearly mean the money and wealth only. This money and wealth stored in world for worldly bonds or personal enjoyment is always attacked by theft resulting in destruction. Whenever wealth is stored, the immediate virus that attacks it is ambition to grow it more. Just like the food stored is bacterialised, similarly wealth stored is also bacterialised in so many ways. *The wealth in heaven means devotion to God in theoretical and practical senses.* If you take the devotion in theoretical sense only, does it mean that you should not earn and store the wealth practically in this world and get immersed in theoretical devotion only? In such case, if you are involved in theoretical devotion like worships, prayers and devotional songs etc., how to earn the livelihood practically? *In the absence of food even the life given by God for His worship is ended by force.* Hence, food is the fundamental issue for which you have to earn practically the treasure of the wealth of the world with full aspiration for it. But, as per the gospel, you should leave practical earning in the world and spend your life in the worship of God. The above scripture says that if you are earning wealth practically, your interest is on the world. If you are immersed in the devotion of God your interest is on God. How to solve this practical complication in these two statements?

The concept shows that the theoretical aspiration and practical work for wealth fixes you in the goal of worldly bonds like yourself and your family members. Similarly, *the theoretical aspiration and practical work for wealth, done for the goal of God fixes you in God*. Therefore, theoretical aspiration and practical work for wealth is common in both the goals. Hence, aspiration and work for earning money are sins only if the goal is worldly bond. The same aspiration and work, for money, are not sins and also please God if the goal is God. Here, again, another problem that comes is that once you have made a family and took its responsibility, the aspiration and work, for money, for the family-goal are justified. These two goals along with the related aspirations and works are totally separated into two fields:

1. **Pravrutti:** Here, justice is voted against injustice. You have to earn for the sake of the family only since it is your responsibility and principle of justice. If you are diverting your funds to some illegal love, it is injustice. If you do justice, you will go to heaven and if you do injustice, you will go to hell.
2. **Nivrutti:** Here, love (devotion) to God is voted against justice also. In such case, if injustice is done to family by diverting your funds to God, will the person go to hell? This will never happen because voting God against justice takes you to the abode of God. *You need not criticize this that the person is confined to selfish salvation*. This person or extreme devotee should not be criticized like this. It shows only the climax of the Nivrutti devotion, which is madness to God, in which both justice (heaven) and injustice (hell) get immersed. We find such a state of climax even in Pravrutti when one person is blindly attached to a prostitute and neglects his family. Here also, his love to the prostitute is in climax of madness in which both justice and injustice are immersed. But, you cannot compare this to the state of Nivrutti to God. In the case of the Nivrutti for God, his rejected family is supported by the omnipotent God. *If a person in the Pravrutti brings his family to 100 feet height, God in the case of the mad devotee brings his family to a height of million feet!* God will not allow by giving a chance to the deity of justice to file a case against such mad devotee in the Divine court.

After presenting the two extreme ends as Pravrutti and Nivrutti, the distance between these two ends happens to be the spiritual journey of a soul from world to God. If the distance is 100 feet, a person travelled one foot towards Nivrutti is far better than the person immersed in Pravrutti. Something is better than nothing. This is the reason for the Gita saying that

a soul reaches God after millions of births only, which is the time to travel this 100 feet distance.

Person in Spiritual Journey Won't Get Sin by Hating Family

The most important point here is that the word 'treasure' means only money and wealth earned in this world only. Treasure in heaven or treasure in world is one and the same wealth earned in this world. The wealth earned in this world should be confined to the word treasure only. Treasure in heaven means the wealth earned in this world diverted to God. Treasure in world means the wealth earned in this world diverted to worldly bonds. By this, the earning of wealth in this world is common in both the paths. Both the paths differ only by the goals, which are God and worldly bond. Extremity of the sacrifice as the climax of the spiritual effort is inevitable test on reaching Nivrutti. This extremity is already mentioned by Jesus in advising a rich man asking, "*What shall I do to follow God (Yourself)?*" Jesus replied that he should donate all his wealth and then only to follow Him. This indicates the extreme Nivrutti as to be kept as goal theoretically at least, so that the rich man will travel at least one foot forward from Pravrutti. If the goal is highest, the progress will be, at least, little. The reason for the failure in the progress is the blind love to worldly bond. Hence, Jesus advised His disciples again the extreme goal by saying, "*Unless you hate your family, you cannot be My disciple.*" Jesus should not be misunderstood that He is against the family members. The idea here is that unless highest goal is fixed, even little progress can't be attained. ***The person in this spiritual journey will not get sin by hating the family since such family will be so much protected by God that even a person having highest blind love on the family can't protect it so much!*** If you divert your love to your family, it will not progress so much. If you divert that love to God, the family will progress tremendously. Real love on the family is always the real love on God. Real love on the family is only harming the family and can be considered as the hatred. Diversion of love to God practically (practical devotion) is always proved proportionally by the extent of the practical sacrifice of your wealth to God as said in the Veda (***Dhanena tyagena ekena***). The Gita also says the same everywhere that work is neither good nor bad. Only the intention of the goal of the sacrifice of the fruit of your work decides whether a work is good or bad. Everywhere, the Gita says that work should not be sacrificed but only the fruit, which is called as Karmaphalatyaaga (***Dhyanaat karmaphalatyaagah***).

If you spend a little of your stored wealth for the sake of God i.e., in the service of God, your materialistic wealth will be like food stored in fridge and it will not be spoiled. When you store the total wealth for yourself and your worldly bonds only, destruction of it is sure in the absence of its protection. At least some part of the wealth should be spent for God, which gives protection for your total wealth. In the case of wealth, your mind gets totally absorbed in it and up to this stage there is no sin. ***Only the goal of wealth decides your intention to be good or bad.*** If the goal is God, it is the best, which is higher than your family. If the goal is family, it is higher than the goal of a prostitute. You must spend something for the propagation of spiritual knowledge and devotion to God so that you are assisting God's work. It is only the chance given to you to serve God and in fact, there is no need of even trace of your service for the omnipotent God. When the devotion spreads everywhere, the atmosphere itself becomes preservative (like very cold atmosphere in Himalaya mountain) of your wealth without any fridge. ***The destruction of your wealth is also due to the polluted atmosphere.*** Spiritual knowledge and devotion propagated by your support will clean the atmosphere and thus your earned wealth is naturally protected without any effort.

In the process of trying for success in nivrutti, which is total dissolution of worldly bonds, certainly, at least, the force of attraction in the worldly bonds gets reduced. By this, sins in pravrutti can be controlled. By this, the society is balanced with peace. Due to this, God is pleased. This pleasure of God will help the soul to get success in the nivrutti. Therefore, pravrutti and nivrutti are inter-related everywhere and complement each other.

Chapter 13

REACTION OF GOD IS REFLECTION OF YOUR ACTION**Nivrutti Devotee is Mad & Beyond Even Fools**

July 30, 2016

O Learned and Devoted Servants of God,

Shri Phani asked: It is said that if we move one foot towards God, God will move hundred feet towards us. What is the meaning of this statement?

Swami replied: The subject about the relationship between God and devotee is of two types:

- 1) Nivrutti
- 2) Pravrutti

In Nivrutti, the devotee serves God practically with full knowledge and climax of devotion without aspiring for any fruit in return. *This type of devotion is almost practically impossible in this world and is applicable hardly to one or two devotees*, that too, after strenuous spiritual effort for millions of births as said in the Gita (*Kashchitmaam, bahunaam janmanaam*).

In Pravrutti, the devotion means only for fruit in return from God. Almost all the world is based on this devotion only. If the aspiration of fruit is deleted, there will be no concept of God at all in this world and I very surely tell all of you that all the human beings in this world become only perfect atheists! There is a saying that even a fool does not spend his/her time or energy or money uselessly without aspiring for the fruit in return (*Prayojanamanuddishyanamandopipravartate...*). Therefore, the devotees of Nivrutti-type are not even fools but deserve to be placed in higher state than foolishness. Hence, Nivrutti is said to be madness for God and its climax. *Certainly, a mad person does such mad activities like spending time, energy and money for the work of God without aspiration for the fruit in return.*

The statement referred by you belongs to Pravrutti because it refers to a devotee putting one step towards God aspiring for hundred steps (fruit) from God in return. This concept was explained by Jesus "As you sow, you reap the same in plenty". *This means that the reaction of God towards our action is qualitatively the same and quantitatively is in multiplied state.* If you sow one seed, you will get many seeds in return as its crop. This shows

the multiplication of the fruit sacrificed by you towards God when it is returned. This is the quantitative aspect as we see in the case of banks returning our invested money in more quantity adding its interest. Of course, such multiplication of quantity is less considering the limits of the efficiency of the banks. Since God is omnipotent, there is no limit for His efficiency to return to His devotees. We can see this multiplication when the father is giving property to his children for their little service done to him. But, here also, the father has limits regarding his property and cannot pay hundred times more than the value of the service offered by his children. ***The omnipotence of God indicates infinite efficiency of God.*** Here, the word ‘hundred’, in the case of God, does not mean the actual number. Hundred means many in Sanskrit language. You can understand this in the case of Sudama or Kuchela. Of course, he belongs to the Nivrutti type of devotion. He was forced by his wife to go to Lord Krishna for some financial help. Sudama stayed in the house of Lord Krishna for few days and returned without asking any fruit from God. Lord Krishna was so much inspired by this devotee that He wanted to give all His infinite wealth to Sudama. If that happened, Krishna will become the poor Sudama! Rukmini obstructed this at some stage of donation since ***excess of wealth will spoil any human being.*** Similarly, another devotee blessed by the Lord was Radha belonging to the same Nivrutti type of devotion. He created special fifteenth world called Goloka above His abode so that the dust from the feet of Radha falls on His head! ***Radha and Sudama were blessed infinitely by the Lord.***

Coming back to the Pravrutti-type of devotion, the return of the fruit in infinite quantity may not exist because here, devotees do everything for the fruit in return only. Hence, in Pravrutti the word ‘hundred’ should not be taken as infinite, but, should be taken as number only. Even then, multiplication by hundred times is impossible if you compare the banks to God. Hence, in Pravrutti also, the fruit returned is too much! ***The reason for this is that God loves all souls hundred times more than a father loving his children.*** All this explanation is regarding the quantitative aspect in which the return-multiplication of the fruit (time or energy or wealth) offered by us to God is involved in Pravrutti.

Coming to the second aspect of returning the fruit offered by the devotee to God, the qualitative aspect should be also understood which is very important in Pravrutti because even in business of exchange of items, the deal should be fair. This means that the quality of the fruit returned by God will be also of the same quality of the fruit offered by you to Him. If

you sow a paddy seed, you will get back the same paddy seeds. If you sow a wheat seed, you will get back the same wheat seeds.

Both these qualitative and quantitative aspects mean the total concept of the deal. Getting back the same paddy or wheat seeds is one side and getting back plenty seeds of same quality is another side. Both these sides are referred by the Veda and the Gita. The Veda says that God is just a perfect reflection of the soul by both qualitative and quantitative aspects (***Roopam Roopam Pratiroopo babhuva***). The Gita also says the same that in whatever way the soul approaches God, in the same way, God also approaches the soul both qualitatively as well as quantitatively.

The point is very clear. The devotion is of two steps.

- 1) Theoretical devotion involving brain as knowledge and mind and throat as devotion.
- 2) Practical devotion, which is again divided into two subdivisions.

a) Sacrificing time and energy as work (Karmasamnyasa). This subdivision differs from the above '1' theoretical devotion in the sense that the above '1' is confined to the individual aspirant for progress of self, whereas this 'a' sub-division is confined to the propagation of knowledge and devotion to the humanity.

b) Sacrificing money or wealth (Karmaphalatyaga).

Both these sub-divisions (2a and 2b) are one and the same because the fruit of the work is money. Saints can do only sacrifice of work since he/she does not earn at all. For this reason only, in the first sub-division, the word 'Samnyasa' (sacrifice by saints) was mentioned. A householder can do the sacrifice in both the sub-divisions (2a and 2b), which means that ***both work and money can be sacrificed in a ratio convenient to his/her circumstances***. It can be realized that the qualitative aspect is very important. If a householder offers only theoretical devotion to God even though he/she has the possibility of practical devotion also, God will give the multiplied fruit in the same qualitative theoretical way only. If you sacrifice your brain by propagating knowledge, God will give you hundred times more intelligence. If you propagate devotion by your emotional mind and sweet voice by singing songs, God will give hundred times more strength to mind and hundred times more sweetness to the voice. Whether it is 1 (individual theoretical devotion) or 2a (theoretical devotion in propagation), the fruit returned by God is only in the theoretical path and not at all in the practical path. Similarly, the fruit sacrificed to God in practical path is returned in multiplied quantity in practical path only. This is the essence of the above three statements of scriptures.

Deity of Justice is Dearest Family Member of God

Based on the fruit offered by the devotee to God and the fruit returned by God to the devotee, the devotion can be of two types in another new angle:

1. **Devotion of a prostitute (Veshyaabhakti):** Here, theoretical devotion is sacrificed to God by devotee and in return the fruit (multiplied or not) is expected in practical way! The prostitute speaks sweet words, sings sweetly and finally takes away whatever amount exists in the pocket of the person. Many people, who are greedy of money and wealth, belong to this type. They always propagate the attainment of practical fruits for chanting hymns (mantras), prayers and singing songs. The background of this theoretical devotion is only practical fruit from God. If the background of this theoretical devotion is to improve love on God that leads to practical devotion, this theoretical devotion is highly appreciable. In such appreciable background, development of theoretical devotion is very important because theory alone generates practice or service. Knowledge gives clarity of God, path and yourself (triputi). Devotion generated by knowledge transforms knowledge into practical sacrifice or service. Today, this good angle is not at all present in the theoretical devotion of human beings. Today, only the bad angle of aspiration for practical fruit exists as the background of theoretical devotion. This is unfair deal of business. You give money to the shopkeeper and get the item in return. This is the fair deal of exchange business. You are praising the shopkeeper and singing songs on him to get some item from him! Only a beggar does this.
2. **Devotion of a businessman (Vaishyabhakti):** You are expecting practical fruit for practical devotion. This is justified business deal.

The prostitute-type of devotion is far lower than the justified business-type of devotion where you expect theoretical fruit from God for theoretical devotion and practical fruit from God for practical devotion. All this is Pravritti. In Nivritti, there is no aspiration for fruit. Therefore, in Nivritti, both theoretical and practical devotions become very pure and highly appreciable. Meera was confined only to theoretical devotion either for self-development or for propagation (of course, propagation means self-development also because in propagation of knowledge or devotion or both, self gets reformed).

The *importance given by you to God will reflect back by God to you* since the Veda says that His reaction is a reflection of your action only. God clashes with self and family members many a time. It is your

examination in very subtle way because the unimaginable God is most subtle. You have to be very careful with total attention in such time of examination. When you are doing God's work, your dearest family member will clash by the will of God only and tries to divert you from God's work. Your failure in the examination goes unnoticed by your sleeping mind. You are stopped from God's work by one dearest family member. Later on, a situation comes where you cry for the help from God in your work. In that situation, God is stopped by the deity of justice, who argues with God that you should undergo the fruit of your sin. ***The deity of justice is the dearest family member of God.*** As you were diverted in His work, God will also be diverted in your work because the behavior of God is just a perfect reflection of your behavior. You cannot find fault with God because the whole affair is only regarding a fair business deal in Pravrutti only. In such case, you can never dream Nivrutti! ***Without involving in God's work practically and simply involving in theoretical devotion, you can never expect a practical fruit from God in any context of your life.*** Since it is not a fair deal, you should not also expect it. Therefore, you must be always involved in practical devotion for which only your theoretical devotion is expected to help. In such case, your prayer will be answered practically because God will never go back from the fair deal of business in Pravrutti. You should not worry that houses will be drowned if you are not diverted from God's work in a specific context. No. It shall never happen. Even if it happens just to test the constancy of your faith, miraculous rectification will be done by the omnipotent God without a trace of loss to you. The Gita says the same thing (***Teshaam satatayuktanaam yogakshemam vahaamyaham***) that God will take care of you here as well as in the upper world if you maintain constancy (*satata*) in your dedication to Him by giving top most priority. If you can't divert from your family consisting of hardly ten members or say hundred members, how can He divert Himself to your need by putting aside millions and millions of human beings, who are His family members? Your children may be half a dozen or a dozen. His children are millions of human beings. If your life partner exhibits some false logic to divert you from God's work, His life partner, the deity of justice, puts forth the real justified logic of cycle of deeds. This again shows the meaning of your statement that if you walk towards Him by setting aside a few family members (one step), He will walk towards you (hundred steps) by setting aside millions of His children and His most beloved-pious wife, the deity of justice.

Chapter 14

TRUE KNOWLEDGE IS LIKE BRIGHT LIGHT

July 31, 2016

O Learned and Devoted Servants of God,**1. Kindly give Your explanation on ‘The eye is the lamp of the body’.**

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your explanations to following verses/parables taken from New Testaments of Bible

The eye is the lamp of the body [Matthew 6:22-23] 22 “The eye is the lamp of the body. If your eyes are healthy, your whole body will be full of light. 23 But if your eyes are unhealthy, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!]

Swami replied: Here, the eye and sight referred indicate the highest faculty in the body called as intelligence doing analysis discriminating false and truth. The knowledge or awareness is the light. If darkness enters the light (awareness), such darkness must be greater than the light (awareness). Here, darkness means wrong knowledge. *The wrong concept entering the awareness is denoted by the darkness entering light.* It is said that the whole body will be filled with light. The light here indicates the awareness spreading all over the body through the nervous system that pervades the entire body. The word light also means the basic awareness. The word light is used in two places in two senses. The first word light indicates the awareness charged with correct knowledge. The second word light means the basic awareness. When this basic awareness is charged with wrong knowledge, it becomes darkness and hence the light (awareness) becomes darkness. The health of the eye-sight means sharpness in the analysis. More and more sharp your analytical faculty, deeper and deeper true concepts enter your basic awareness resulting in better and better knowledge. *If the analysis is weak, you are misled by the wrong concepts propagated by preachers with little knowledge.* In such case, your basic awareness charged with wrong concepts results in wrong knowledge, which exists due to the absence of real knowledge or light. You should not follow anybody blindly including God without sharp analysis. *In the absence of sharp analysis, the preacher whom you believe as God may not be really the God.* Hence, deep analysis is needed even in the basic stage to identify God. When the analysis of intelligence is weak, the knowledge is partial ignorance or dim light. If the analysis is absent the knowledge is total

ignorance or darkness. A black cloud covering the sky in the day also makes the dim darkness enter the world. If the sunlight is very intensive, the shadow of the cloud cannot enter as the darkness. The dullness of light or dim light is the weak analysis, which is ignorance mixed with little knowledge. If the knowledge is not perfectly analyzed, the knowledge will be dim since you don't have the realization of knowledge due to absence of your analysis. Therefore, even right knowledge should be perfectly analyzed since you cannot conclude it as right without analysis for your self-satisfaction that brings the realization. Hence, Lord Krishna said in the end of the Gita that Arjuna should perfectly analyze what all He said and then only accept to act it (*Vimrushyaitadasheshena...*). The ignorance of wrong concept easily enters the awareness. Sometimes, even though light exists, darkness of cloud entering that makes it dim. Hence, ***the wrong knowledge is darkness, half or little knowledge is dim light and right knowledge is bright light***. A wrong preacher spreads wrong knowledge. A preacher with little knowledge and lot of ignorance also appears as projecting a type of knowledge which is dim or obscure. The darkness entering the light (awareness) means the wrong knowledge appearing as right knowledge or bright light. The darkness entering the light (little knowledge) means half knowledge or dim light appearing as right knowledge. You can take the second word light in both senses as awareness and little light.

Both total darkness (ignorance) and dim light (half knowledge) appear as bright light (right knowledge) based on the level of receivers. Fully ignorant receivers appreciate the fully ignorant preachers like blind people appreciating another blind man describing the beauty of the moon! Such blind preacher says that the moon is fully black and its light is total darkness. The second type of preacher is a person with mild eye-sight due to fully developed cataracts. He preaches that the moon is very dim and slightly better than the darkness of the night. This is half knowledge and disciples with the same defective eyes appreciate that. In both these cases, the experience of preacher and receiver is one and the same and hence the appreciation. Between these two preachers, who is more dangerous? The second preacher is more dangerous than the first. In the first case, both preacher and receivers can be easily convinced by explaining them that they are totally blind without the eye-sight and hence their experience is totally wrong. In this case, only ignorance is present, which can be realized by them due to the knowledge of their blindness. A totally blind man has only ignorance of blindness and not ego of vision since he knows that he has no vision. The second case with half or little knowledge is very dangerous

because of the ignorance as well as ego. A man with defective eyes will not accept the absence of his vision because he is seeing the moon. He knows that he is not blind and hence has ego of vision. Due to this ego, he will not accept any defect in his vision. The most dangerous situation results in the case of mixture of ignorance and ego. The first case is a vacant pot without water sounding. The second case is a pot with little water making terrible sounds while being carried. A poet called Bhartruhari says that even God cannot preach the receiver with little of half knowledge, which is the case of dim light. The third case is clear, which is the pot fully filled with water or a scholar with full right knowledge. You can convince the first case easily and third case more easily. But, you can never convince the second case, which is the case of the misinterpretation of the scripture. The heads of church of second type provoked their followers for crucifixion of Jesus. Jesus and His followers belong to the third case.

Money is The Master of All Worldly Bonds

2. Kindly give Your explanation on ‘Matthew 6:24 24’.

[Matthew 6:24 24 “No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money.]

Swami replied: Money represents world since it is the root of the world (*Dhanamoolamidamjagat...*). Its status is compared equal to the status of God. **Both God and money are controlling the world.** Money is the master in the field of imaginable domain. All the worldly bonds are depending on money only. If there is no money, none will marry you to become life partner and for the same reason, no issues also. Even if you want to adopt a child as your son or daughter, it will look at your back to see the money. Even your body leaves your soul in the absence of money since food that maintains the body can be procured by money only. It is the master of all the worldly bonds. If money is sacrificed, one has sacrificed all the worldly bonds since all the worldly bonds fly away from you on hearing your sacrifice of money like birds flying away from the tree on hearing the firing of the gun! Hence, it is said that gold (money) is not only the root of bond but also the root of salvation (*Kaanchanam karmamochanam*). The Veda says that by sacrifice of money alone, one can reach God (*Dhanena tyagena ekena amrutatvam*). There is a worldly saying also in Hindi language that God exists in money (*Paisa mein Paramatma hai*)! This is the reason why Lord Krishna, as soon as born, attacked first, the bond with money (Dhaneshana) in the case of even detached sages born as Gopikas. For them, money was milk, curd and

butter, which were sold in Mathura city for their livelihood. This first attack on the bond of money was done because ***money is the master of all worldly bonds***. God competes with money while Krishna was stealing the butter. This proves whether God is the real master or money is the real master. Both stood in the election as candidates and the soul is the voter. A vote can be given only to one candidate and cannot be stamped for both since vote becomes invalid. Master is always only one and there cannot be two masters. You have to leave one candidate, either God or money and vote to the other one candidate only, since, it is context of competition between the two standing to test your real love through real sacrifice. ***Total sacrifice of total money is the highest goal of the test like the final examination.*** The monthly tests conducted in the year like sacrifice in small amounts of money are the stepping stones for the final test of total sacrifice of total money for the sake of God. Climbing one step is always better than standing on the ground floor. Something is always better than nothing. For this reason only, a beginning is always said to be humble. Unless you keep the final step as the goal, you can never climb even the first step. This is the reason why Jesus told the rich man to sacrifice his total wealth to become His disciple. He is only fixing the final goal to inspire the person to climb at least the first step. The rich man never returned to Jesus! But, he started climbing the steps gradually so that after at least one million of births he will reach the goal (***Bahunaam janmanaam*** – Gita). He did not return to Jesus since he could not achieve the goal ordered by Jesus in that single life. He will certainly reach Jesus after several births, only after fulfilling the order of Jesus. Don't think that Jesus was crucified and the rich man expired in the end of his life. Jesus comes again and again as human incarnations and simultaneously that rich man is born again and again continuing his efforts to reach the goal. Jesus told that He will come again, which means again and again only. A family member going outside says to others while going 'I'll come back soon'. Does this mean that he will come back and will not again go from the house to outside? It is only a formal and casual saying. It means coming back and going out repeatedly. Jesus also told that in special case of a soul trying to reach the goal with continued spiritual efforts, it has rebirth. Jesus told that a widow beggar sacrificing one coin to God is highest than other rich people sacrificing even few hundreds of coins. The reason is that the beggar made total sacrifice of her total money earned! The Veda also says that God and world (money) are north and south poles (***Dooramete...***). The sacrifice of money to God is based on your real love to God. ***Even God also sacrifices His wealth to devotee based on His love to the devotee.*** The sacrifice of God to

devotee will not be visible like the sacrifice of devotee to God. The reason is that God tests the devotee whether he thinks that such huge money came to him by his effort or accidental luck and not from God. Total sacrifice of total money was also done by God to devotee as in the case of Lord Krishna sacrificing all His wealth to Sudama. This sacrifice of wealth by God to Sudama was also not directly visualized as seen in the case of a donor giving money to the receiver by hand. The sacrifice of money shows the intensity of the real love and its extent only and the donor may be devotee or God. Money is the white paper along with question paper given to the soul on which sacrifice is the answer to be written in the examination. Sudama selected God as his Master and never asked God for money. This absence of aspiration for any fruit from God is the perfect deserving qualification of the devotee for which God is prepared not only to sacrifice all His wealth but also Himself to merge with you to make you the human incarnation in this world.

Person With 100% Faith on God Will Really Have 0% Tension

2. Kindly give Your explanation on ‘Do Not Worry [Matthew 6:25-34]’.

[Do Not Worry [Matthew 6:25-34] 25 “Therefore I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is not life more than food, and the body more than clothes? 26 Look at the birds of the air; they do not sow or reap or store away in barns, and yet your heavenly Father feeds them. Are you not much more valuable than they? 27 Can any one of you by worrying add a single hour to your life?

28 “And why do you worry about clothes? See how the flowers of the field grow. They do not labor or spin. 29 Yet I tell you that not even Solomon in all his splendor was dressed like one of these. 30 If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the fire, will he not much more clothe you—you of little faith? 31 So do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ 32 For the pagans run after all these things, and your heavenly Father knows that you need them. 33 But seek first his kingdom and his righteousness, and all these things will be given to you as well. 34 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.]

Swami replied: The Gita says that the body itself is the cloth of the soul (*Vaasaamsi...*). The cloth of the body becomes the cloth of the cloth. All these statements clearly explain that human being does not have full faith in God. *When God has sent the soul to this world will He not take care about its barely needed facilities like food, drink and cloth?* The farmer sowing the seeds in the field knows the exact time to supply the water and manure. The birds and animals are totally protected by God

regarding all these basic facilities since they are totally ignorant and do not even recognize God. It is just like the parents taking special care of their mentally disabled child. When the mind and intelligence exist in the human beings with unlimited aspirations above the basic needs, even though God appears before their eyes in human form, they do not recognize Him due to ego and jealousy. Even if they recognize Him, they have only partial faith in Him. ***God is always a part time God for many human beings.*** The human being puts full efforts with full anxiety and tension for fruit, which is generally above the basic needs. This shows lack of full faith in God. It is not wrong to put full effort because the human being has to do its duties as assigned by the ethical scripture constituted by God. But, ***if there is really full faith in God, the anxiety and tension for fruit should not exist.*** Lord said in the Gita that you shall do your duties without any anxiety or attachment to fruit that causes tension (*Maa phaleshu kadaachana*). In fact, this tension is responsible for your failure in your duty to achieve the goal or fruit. This tension consumes lot of your energy and you are leftover with little energy to do the huge work that is needed to achieve the fruit. This is the first law of thermodynamics that if all the energy supplied to the system is consumed by the raise in the internal energy (tension), the work becomes zero.

God never means that you should sit idle having full faith in God since you can never have full faith! Of course, if such full faith on God exists in climax, the fruit will be achieved without even trace of your effort. But, do you have such climax of the faith in God? You have only little faith as referred here by Jesus. ***Hence, only little help is done by God as per justified logic. The rest should be filled by your effort or work.*** Ninety nine percent of humanity belongs to this middle stage of partial faith in God and full effort done by self. If there is ten percent faith in God, you should put only ninety percent effort. But, everybody is putting hundred percent efforts. What does this mean? This clearly means that the human being is not having any faith in the existence of God and hence total effort is always put in any work. The ten percent faith is also apparent and not real in the heart. Therefore, every soul should put hundred percent efforts (in fact he is putting hundred percent effort only) and the tension is attacking every human being since the actual faith on God is zero percent. If really, at least, one percent of faith on God comes, the tension will be reduced proportionally by one percent. ***A person having hundred percent faith on God will really have zero percent tension*** and God does all the work on his behalf to bring the fruit to the devotee without any effort from his side. God will not use His miraculous power to bring the fruit without work to satisfy

the deity of justice following the rule of work and fruit of the nature in this creation. Don't misunderstand Me that this concept will spoil the human beings to become lazy without doing work because such situation will never happen so that hundred percent faith on God is developed. Only Paramahansa jumped on the knife to have the vision of Divine mother. He has hundred percent faith on God and was prepared even to be killed in the absence of the Divine vision. ***It is not only the point of faith but also the point of value given to God's vision.*** Therefore, one has to work seriously putting all efforts to achieve the goal. At the same time the tension can be avoided by working without attachment to fruit following the above said scientific law. When you work without tension, you can normally achieve the success. Lord Krishna said this Karmayoga in the Gita to avoid the tension by detaching yourself from the fruit and in this context no faith in God is referred. This is applicable to all human beings including atheists. ***God told this clue to the entire humanity since atheist is also His child.***

However, sometimes, the fruit is not achieved in spite of your full efforts even though you worked by detaching yourself totally from the fruit. Here, the reason is ***the fruits of intensive sins done in this life hindering the achievement of the fruit.*** In this special context, Karmayoga based on the above scientific law doesn't work. The only solution here is the interference of God to set aside those punishments of sins so that you can achieve the fruit. Here, the faith on God is essential, but, here, the word faith has elaborate sense. Here, faith doesn't mean simply to believe in the existence of God. That is only the first step of the ladder. Here, the faith means the total ladder. The other steps in this ladder are ***suffering in sacrifice, surrender in service to God etc.*** Therefore, the word faith in limited sense means only to believe the existence of God and in elaborate sense means theoretical and practical devotion to God. In this context of help from God to achieve the fruit hindered by sins, the other saying of God from the Gita should be referred (***Teshaam satatayuktaanaam...***).

Chapter 15

**CORRECTNESS OF PRACTICE DECIDED BY CORRECT
SPIRITUAL KNOWLEDGE**

August 06, 2016

O Learned and Devoted Servants of God,**1. Kindly give Your explanation on ‘True and False Prophets’.**

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your explanations to following verses/parables taken from New Testaments of Bible

True and False Prophets [Matthew 7:15-20] 15 “Watch out for false prophets. They come to you in sheep’s clothing, but inwardly they are ferocious wolves. 16 By their fruit you will recognize them. Do people pick grapes from thorn bushes, or figs from thistles? 17 Likewise, every good tree bears good fruit, but a bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus, by their fruit you will recognize them.]

Swami replied: A preacher is called as Guru with little or half knowledge and is very dangerous like a wolf covered by leather of sheep. This leather of sheep is spiritual knowledge related to God and by this external leather, you get attracted and approach the false preacher. The Guru strictly following the knowledge of human form of God (Sadguru) is not dangerous since he is sheep inside and outside, following strictly the text like sheep. The wolf covered by leather of sheep is the false preacher, who follows the text of God externally and gives his own false interpretations as inner meanings that harm the receiver-soul, which is led to wrong path. Such false preacher suffers with a mixture of ignorance and ego, does not listen a real preacher due to ego and remains uncorrected. Such false interpretation misleads the devotee to loss here as well as there. Such false preacher aspires your service to him and this is the bad fruit. The concept of service to human form of God is also similar, but, such true preacher (Sadguru) asks you to analyze His preaching carefully with sharp analysis before serving Him. Sometimes, the true preacher escapes the false preacher by very thin hair-split margin like Krishna escaping the Poundraka Vaasudeva by sharp margin. False preacher also does some miracles achieved by the grace of God through severe penance. Satan also has some miraculous powers, which are the unimaginable deeds indicating unimaginable God as their source. One has to distinguish Jesus from Satan

through His unimaginable knowledge and His unimaginable love to devotees. *Unimaginable knowledge, unimaginable love and unimaginable deed (miracle) are the three characteristics of God for identification. Miracle is for the beginner, knowledge and love are for advanced devotees.* Even Ravana lifted Kailasa mountain, but, only Krishna could say the Gita and could show unimaginable love to Sudama and Gopikas. The tree gives finally the fruit, which is eaten by people. Similarly, the spiritual knowledge given by the preacher is the final fruit received by devotees. If the fruit is right knowledge, the preacher is Sadguru. If the fruit is wrong knowledge, the preacher is false guru. The knowledge given alone leads you to right or wrong path. The Sadguru also tests you by becoming sheep covered by the leather of wolf!

2. Kindly give Your explanation on ‘True and False Disciples’.

[True and False Disciples [Matthew 7:21-28] 21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. 22 Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ 23 Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’

The Wise and Foolish Builders: 24 “Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. 25 The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. 26 But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. 27 The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”

28 When Jesus had finished saying these things, the crowds were amazed at his teaching,]

Swami replied: Jesus is clearly stressing on right knowledge to be followed before practice and compares such devotee to a house built on rocky foundation. Similarly, a devotee based on wrong knowledge is like a house built on sand, which has to collapse. Here, the right knowledge projected by the human form of God is very important since it is the foundation, which decides the right path to reach right goal. Knowledge is the first and foremost step since right goal with right path is to be decided at the very outset. Even worldly matters are decided and acted so. This should be followed by force of firm decision and subsequently by practice. *Though practice decides the fruit, the correctness of the practice is decided by correct spiritual knowledge verified by your sharp analysis.* Both foundation and practice that alone give fruit are stressed here.

Miracles like driving away the ghosts are criticized since demons called as evildoers can also do such miracles. These demons escape the real human devotees and real human incarnation by the common similarity of doing miracle. Even Jesus ordered a ghost to leave a devotee. By this, Jesus and evil-doer cannot be one and the same since Jesus alone could preach such sharp spiritual knowledge!

3. Kindly give Your explanation on ‘The Workers Are Few’.

[The Workers Are Few [Matthew 9:35-38] 35 Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, “The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”]

Swami replied: The plenty harvest indicates the highest fruit of nivrutti, but, the workers are very few since the devotees of nivrutti are very few. Such devotees of nivrutti reach the field of plenty harvest indicating Goloka.

Jesus became very much moved by seeing the lowest layer of humanity suffering with so many problems. This is the initial stage of devotion called as 'aarta bhakti' by the Gita. He cured their problems to attract the kids through chocolates. This step creates faith in God so that they will be converted into workers of God in future for propagation work. Such people converted into believers in God belong to the general initial step called as pravrutti.

4. Kindly give Your explanation on ‘Matthew 10:26-33’.

[Matthew 10:26-33 26 “So do not be afraid of them, for there is nothing concealed that will not be disclosed, or hidden that will not be made known. 27 What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs. 28 Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell. 29 Are not two sparrows sold for a penny? Yet not one of them will fall to the ground outside your Father’s care.30 And even the very hairs of your head are all numbered. 31 So don’t be afraid; you are worth more than many sparrows. 32 “Whoever acknowledges me before others, I will also acknowledge before my Father in heaven. 33 But whoever disowns me before others, I will disown before my Father in heaven.]

Swami replied: Jesus is stressing on frankness in the analysis of spiritual knowledge without any bias or fear. Just like a doctor cannot be obstructed from testing even the private parts of the body, the preacher should not hesitate to analyze any secret with open mind so that truth can

be investigated without any partiality. Fear creates a limited boundary in the vast true knowledge as said in the Veda (*atha tasya bhayam...*). The non-vegetarian food of Jesus, stealing of butter by Krishna, etc. should be deeply analyzed to show the hidden true background so that misunderstandings and misinterpretations can be avoided. Ignorance of truth alone makes you to escape from the explanation of the truth. Some hide the truth and give false interpretation to cover the truth. Instead, truth explained with full background throws light on the special circumstances in which even a crime becomes exceptionally justified.

Jesus says that God is omniscient in knowing even the exact number of hairs present on your head. Hence, none can fool Him with false concepts and false prayers. Even a sparrow worthy of half penny is protected by the omnipotent God. All the souls are under the control of God undergoing enjoyment of benefits and difficulties as per the justice of cycles of their deeds.

Jesus refers one of His devotees, who will not acknowledge Him on facing problems. It is actually a test of the faith of the devotee. The problem is also created by God only like the question paper set by Him for your examination. *When everything is normal, everyone praises God lifting Him to the sky!* Same devotee denies even His acknowledgment in critical atmosphere!

5. Kindly give Your explanation on ‘Matthew 10:40-42’.

[Matthew 10:40-42 40 “Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me. 41 Whoever welcomes a prophet as a prophet will receive a prophet’s reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person’s reward. 42 And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward.”]

Swami replied: 1) Jesus is referring to the human incarnation on saying that anyone welcoming Him is welcoming God. This statement refers to the God component present in Him. 2) When He says that anyone welcoming a human being is also welcoming Him. This shows the human being component in Him. Thus, human incarnation is the result of merge of God and human being. 3) Anybody welcoming the prophet sent by God receives the blessing of that prophet only. Also, anyone welcoming a human incarnation as prophet only receives the reward of the level of prophet only and not of the level of God. 4) Welcoming a righteous person means a person following justice in pravritti receiving reward of heaven. 5) A person working in the propagation of spiritual knowledge, if served by any person, such person will receive the reward as per his service.

6. Kindly give Your explanation on ‘Matthew 11:11-15’.

[10. Matthew 11:11-15 11 Truly I tell you, among those born of women there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of heaven is greater than he. 12 From the days of John the Baptist until now, the kingdom of heaven has been subjected to violence, and violent people have been raiding it. 13 For all the Prophets and the Law prophesied until John. 14 And if you are willing to accept it, he is the Elijah who was to come. 15 Whoever has ears, let them hear.]

Swami replied: Jesus was referring John as a devotee blessed by God participating in the general ritual of baptism, which is only externally understood as the holy ritual. A devotee, who has understood the inner sense of baptism with the help of the spiritual knowledge of human incarnation, is certainly higher than John since such a devotee is present with God. Such a devotee is blessed by God since he has understood the inner concept of the ritual, which can be implemented in future by him. Such devotee is said to be the least, being in the theoretical stage before practice. Following the ritual in external sense in practical way is lower than knowing the inner sense of the ritual. The word 'least' indicates that at least the devotee has realized and accepted the inner sense before practising it.

Before John, the wrong prophets were completely on the side of wrong knowledge of the ritual in the external sense and hence are said to be violent. The followers of such prophets only crucified Jesus with violence. John was also doing the ritual in external sense but did not accept the wrong side of the external sense and hence was not violent. Therefore, John was appreciated by Jesus.

7. Kindly give Your explanation on ‘Matthew 11:16-19’.

[Matthew 11:16-19 16 “To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others: 17 “‘We played the pipe for you, and you did not dance; we sang a dirge, and you did not mourn.’ 18 For John came neither eating nor drinking, and they say, ‘He has a demon.’ 19 The Son of Man came eating and drinking, and they say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ But wisdom is proved right by her deeds.”]

Swami replied: Jesus compared the followers of wrong prophets to children used in the front side of shops for calling others to visit the shop through the process of advertisement. This shows that how *the ignorant people were misled and exploited for the selfish business of the wrong prophets*. Jesus feels very bad of such ignorant masses unable to analyze to know the true knowledge. When Jesus preached the right spiritual knowledge (blowing pipe), these ignorant people did not practice (dance)

since the sound from the pipe was not received by their ears. It means that nothing can be done with such masses due to lack of a trace of intelligence to be used in the analysis. Hence, Jesus is expressing immense pity for them. Such masses are always present in all the times. Here, ***intelligence means wisdom of common sense and not literacy and education***. Even an illiterate can be wise and a literate can be foolish and blind.

Both Jesus and John were criticized by the traditionally blind followers. These people follow the tradition totally from A to Z as per the misinterpreted version given by their forefathers. No deviation is acceptable to them because they never analyze even a bit of the traditional practice. Sometimes, even if some practice is not found in the scripture, these blind people follow that blind tradition. Such blind scholars say that the total scripture said by God is not available since a part of it is missing, and this blind part of tradition existed in that missing part of the scripture (***Anukta manyato graahyam***). If that is the case, any wrong interpretation can be said to be present in the missing part of the scripture! These people further say that the entire traditional practice alone is the authority. If the traditional practice came from sages, who had perfect true knowledge of correct interpretations concluded by sharp analysis during long debates, there is no problem. In such case, either scripture or traditional practice is valid since both are one and the same. In long run, especially in the recent middle age, elders respected by youngsters happened to be absolute illiterate stupids of the true sense of the scripture and their selfish and egoistic misinterpretations masked the true interpretation of scripture. Today, ***the generations are left with such masking false interpretation of the scripture, which fear for any analysis and even for trace of deviation***. This category represents the blind priests criticizing both John and Jesus and stands as the first type.

The second type represents saints like John, who started analyzing the part of blind practice of wrong knowledge. They have realized that the existing interpretation is wrong, but, were unable to give the correct interpretation. Such middle type of people have lot of hunger to receive the correct knowledge-food. This second type is criticised by the above first type because of the disobedience to the misinterpretation of scripture propagated as correct interpretation. The first type discourages any follower not to analyze what is said by God. Here the point is that we are not contradicting the scripture of God, but, only contradicting the wrong sense of the scripture. Wrong sense of the scripture cannot be the very scripture. If you say that forefathers gave such interpretation, there is no rule that every forefather is correct. The concepts of all forefathers of the devotee

Prahlada were totally wrong. Prahlada did not follow the blind interpretation of his forefathers based on your argument. You have to analyze every interpretation of the scripture. If the interpretation is proved wrong, the forefathers, who gave that interpretation, were also wrong as far as that interpretation is concerned. Hence, the conclusion of the scripture is that ***the tradition propagated by the correct scholars of forefathers alone should be taken as authority (Shishtaacharah pramaanam)***. The basis of all this is the sharp analysis, which alone can prove whether a tradition is right or wrong and thereby proving whether the forefathers, who propagated such tradition were right or wrong. John recognized the wrong interpretation and is waiting for the correct interpretation of the scripture to be given by Jesus, the human incarnation of God.

The third type is human incarnation like Jesus who gives the correct interpretation of the scripture. The first type becomes double enemy because the wrong interpretation is not only recognized as wrong but also rejected by right interpretation. Therefore, this double anger made the first type crucify Jesus. A wrong interpretation of the scripture is like loss and its correct interpretation is like profit. Loss is always compensated and the business affected by such loss is always fulfilled by the vast profit only. Hence, Jesus told that He came to fulfill what is said in the scripture. Jesus was criticized as tax collector since He preached the sacrifice of fruit of work (Karma phala tyaga of the Gita) or money to God's work. In fact, the first type was collecting same contributions from devotees to lead them to the liquid fire of the hell with blind and wrong interpretations. The true colour of the sacrifice appears only in the sacrifice of fruit of work and if one remains in theoretical devotion only throughout life aspiring for true practical fruit from God, such a devotee is a spiritual prostitute only. One day or other, the theoretical devotion should end in practical sacrifice of devotion. Jesus fixed the total sacrifice of fruit (as in the case of widow-beggar and in the case of rich man advised to sacrifice all his wealth) as the climax of Nivrutti or true spirituality. ***The partial sacrifice of fruit occupies the space below climax in Nivrutti.*** If the goal is total sacrifice, at least partial sacrifice will be done for God in Nivrutti. Even if the total or partial sacrifice of fruit is absent, which is to say that the devotee has come down below Nivrutti and entered the phase of pravrutti, at least, the devotee will not rob others' money through corruption. Today, you can see no human being without corruption of money like no metal can be seen without corrosion! Hence, if the climax of Nivrutti is kept as goal, at least, a lower stage in Nivrutti is expected or at the worst the perfectness in pravrutti should be seen. ***Almost all the humanity in the present time is***

below even perfect pravrutti, not to speak of Nivrutti and its climax! In this subject of sacrifice of fruit, the blind priests must be understood correctly and Jesus should not be misunderstood wrongly.

Chapter 16

FIRST PART OF SCRIPTURE PRESENTS SEVERE DISCIPLINE & FIRM FAITH

August 06, 2016 2nd Message

O Learned and Devoted Servants of God,

1. Kindly enlighten us regarding these contradicting verses.

[Shri Anil asked: Some of the Muslim devotees says that their religions is the only true path because Quran says so. They quote the following verses in support of it.

a. Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah , then indeed, Allah is swift in [taking] account. [Quran: 3:19]

b. The Quran says (what means): "And whoever seeks a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the losers." [Quran 3:85].

c. "This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as your religion." [Quran 5:3]

d. "He has ordained for you the same religion (Islam) which He enjoined on Noah, and that which We have revealed to you, and which We enjoined on Abraham, Moses and Jesus: namely that you should remain steadfast in religion and be not divided therein." [Quran 42:13]

At the same time elsewhere in Quran some other verses are there which advocates tolerance to other religions. Some of them are:

e. Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.[Quran 2:256]

f. Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.[Quran 2:62]

g. Do not argue with the people of the scripture (Jews, Christians, and Muslims) except in the nicest possible manner - unless they transgress - and say, "We believe in what was revealed to us and in what was revealed to you, and our god and your god is one and the same; to Him we are submitters." [Quran 29:46]

h. "Beware! Whoever is cruel and hard on a non-Muslim minority, or curtails their rights, or burdens them with more than they can bear, or takes anything from

them against their free will; I (Prophet Muhammad) will complain against the person on the Day of Judgment.” (Abu Dawud- a noted Persian collector of prophetic hadith)

i. Say: We believe in God, and in what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets from their Lord: We make no distinction between one and another. [Aal `Imran 3:84]

Swami replied: Following a religion strictly and simultaneously following the universal spirituality of all world religions are one and the same concept. I illustrate this by an example. You have the required medicine for a specific disease in a single bottle. If you strictly take 4ml of the medicine per day from that single bottle only, your illness is completely cured, since the quality of the medicine is same in all the four bottles. 4ml per day from a single bottle or 1ml per day from four bottles stand to be the same in both quality and quantity. Firm belief and strict discipline in using the medicine must exist whether you take the specific quantity of the same medicine from one bottle or from four bottles. You cannot say that a person strictly following the use of medicine from one bottle only, rejecting other bottles, as blind fool in the sense of curing the illness by using the medicine. When you scold the same medicine in other three bottles, it reflects your foolishness of theoretical ignorance. But, *in practical sense, there is no loss if a conservative devotee follows the use of medicine from a single bottle rejecting the other three bottles.* Even in the case of a wise man with broad mentality (of universal spirituality) using the same medicine in the same quantity from all the four bottles, the conservative and severe sincerity and firm faith on medicine is the same as that of a conservative blind devotee using the same medicine from a single bottle. *As far as the faith on the medicine and the practical usage of specified quantity of medicine is concerned, both universal devotee and conservative devotee are one and the same.*

Of course, the conservative devotee is not at all blamed in following the use of medicine from a single bottle, but, is blamed for scolding the same medicine in the other three bottles due to ignorance. Instead of scolding, the conservative devotee must be silent about the other bottles and should concentrate on the single bottle about which only he has total faith. You may say that even if the patient scolds other three bottles, the medicine of his selected bottle will not affect in its quality and function. You are perfectly correct, but, you are crossing the limits of simile and applying the concept to the outer restricted area of limits of the simile. Here, the simile is inert medicine and not a living person. This is the limit of the simile and concept is applicable to simile as long as you don't scold the medicine of

other three bottles. The medicine here is compared to God, who is not inert, but has awareness to the extent of infinity based on which we say that God is omniscient. If you praise a person in one dress and scold the same person in other dresses, is he not hurt since he is not like the inert medicine? ***Since the God in all religions is one and the same, all your praise to God in a specific form of a specific religion goes not only waste, but also, make God to become furious.*** Hiranyakashipu was a strong devotee of Lord Shiva, but, scolds Lord Vishnu. Both Shiva and Vishnu are different forms or external medium of the same inner unimaginable God. Lord Vishnu appeared as Narasimha and killed the demon. You should note that Lord Shiva did not protect the demon at all! What is the reason? The reason is that Lord Shiva and Lord Vishnu are the same one entity wearing the external media or forms called Shiva and Vishnu. This is the concept between two sub-religions called Shaivism and Vaishnavism in the same Hindu religion. This story is one and the same whether it is in micro-level (sub-religions of Hindu religion) or at macro-level (world religions like Hinduism, Christianity, Islam etc.).

The first part of the scripture presents the severe discipline and firm faith in the medicine to be followed by every devotee of each religion. In the second part of universal spirituality, the revered Prophet Mohammed warns every devotee of each religion not to scold forms of God of other religions. Allah is one external form represented by Islam religion. Jehovah is another form of God presented by Christianity. Brahman is another form of God presented by Hinduism and so on. God is one and the same present in all the world religions. You are advised to respect and serve your father sincerely. If possible, realize the fathers of all other people also equal to your father and respect and serve them. If it is not possible, respect and serve your father only and not scold and insult others' fathers.

2. Bible says Jesus was crucified but Quran does not say so. How to resolve the contradiction?

[In Bible it is said that Jesus was crucified and it was the plan of God so that Jesus suffered for His people. However in Quran it is said that they did not kill Him. Why are these contradictions between Quran and Bible? Which one to believe?

They did not kill Jesus: "And for of their saying, 'We have killed the Messiah, Jesus son of Mary, the messenger of God.' But they did not kill him, nor did they crucify him, but it was made to look like him to them. And those who disagree over him are in doubt (of killing him), they have no knowledge of it except the following of guesswork, and they did not kill him for certain. But God raised him up to Himself. And God is All--Powerful, All--Wise." (Quran 4:157-158)

One of the disciple volunteered in place of Jesus

Another version is as follows:

The following narration recorded in the Qur'anic exegesis of Ibn Kathir is graded as authentic by orthodox Sunni scholars for the Qur'anic verse related to the substitution of Jesus:

Ibn Abbas said, "Just before Allah raised Jesus to the Heavens, Jesus went to his disciples, who were twelve inside the house. When he arrived, his hair was dripping with water (as if he had just had a bath) and he said, 'There are those among you who will disbelieve in me twelve times after you had believed in me.' He then asked, 'Who among you will volunteer for his appearance to be transformed into mine, and be killed in my place. Whoever volunteers for that, he will be with me (in Paradise).' One of the youngest ones among them volunteered, but Jesus asked him to sit down. Jesus asked again for a volunteer, and the same young man volunteered and Jesus asked him to sit down again. Then the young man volunteered a third time and Jesus said, 'You will be that man,' and the resemblance of Jesus was cast over that man while Jesus ascended to Heaven from a hole in the roof of the house. When the Jews came looking for Jesus, they found that young man and crucified him. Some of Jesus' followers disbelieved in him twelve times after they had believed in him. They then divided into three groups. One group, the Jacobites, said, 'Allah remained with us as long as He willed and then ascended to Heaven.' Another group, the Nestorians, said, 'The son of Allah was with us as long as he willed and Allah took him to Heaven.' Another group, the Muslims, said, 'The servant and Messenger of Allah remained with us as long as Allah willed, and Allah then took him to Him.' The two disbelieving groups cooperated against the Muslim group and they killed them. Ever since that happened, Islam was then veiled until Allah sent Muhammad." — Al-Nasa'i, Al-Kubra, 6:489]

Swami replied: The first version is that the disciple of Jesus sacrificed his life for the sake of Jesus and the actual Jesus went to Heaven while the disciple looking like Jesus was crucified. This statement should be carefully understood as the meaning of one entity only and not two entities. The human incarnation results when the energetic incarnation of unimaginable God (Father of Heaven) merges with a selected human devotee for a specific spiritual program. The inner energetic form is also looking like the same external human form. Then only the merge of all the limbs of the energetic body with the limbs of external human form becomes possible as explained in the Veda (Kenopanishat). This explains the similar features of Father of Heaven and Son of God looking alike. This inner energetic incarnation of God (Father of Heaven) is referred by the name Jesus here. *The external human form is actually a human being with life and does not die if the Father of Heaven escapes it to go to Heaven.* The external human form is a human being made of external inert human body (Aparaaprakruti) and inner awareness or individual soul or Jiva (Paraaprakruti). The disciple leftover is none but the external human being

with inert body and non-inert soul. The crucifixion of the disciple means killing the external human being component only since the Father of Heaven can never be killed by anybody. This is a parable explaining a very deep spiritual concept. You should not take the meaning of statement word by word in a parable. The overall inner sense should be extracted with careful analysis. The disciple, who was prepared for even the sacrifice of life, represents the total sacrifice and such devotee is only selected by God to become the human incarnation. ***The other devotees were not prepared for such extreme sacrifice and hence were not selected for human incarnation.***

In the second part, three philosophies of monism (Advaita), special intermediate monism standing between perfect monism and perfect dualism (Vishistaadvaita) and the perfect dualism (Dvaita) were described. First type believes Jesus as God, second type believes Jesus as son of God and third type believes Jesus as messenger of God. When Jesus was crucified, the first type and second type get affected since in the first type, directly God gets crucified and in the second type, the most beloved Son of God gets crucified. Both these concepts make Jesus as perfectly Divine (God) or partially Divine (Son of God). Prophet Mohammed is not agreeing that the petty human beings can crucify God or son of God. He believes in perfect dualism and the external human being into whom God entered is totally different from the inner God. Therefore, human beings could crucify only a human being since they cannot crucify God or Son of God. This perfect dualism is indicated by Jesus asking the devotee coming forward every time prepared for the sacrifice of his life for God to get crucifixion. The final conclusion of this concept is that the created human beings can never crucify the Creator or the Son of God, who is inseparable from God. In Vishistaadvaita, the soul or awareness of the human being is the Son of God and the soul can never be killed even in the case of crucifixion of an ordinary human being since soul is inseparable from God. ***The conclusion of the Prophet is that neither God nor soul (Son of God) can be crucified.*** Only the external living body (Messenger) can be crucified.

However, Prophet knows the values of philosophies of first type and second type also. When current enters the wire, the wire is pervaded all over by the current and wire itself is called as current (monism) for all practical purposes. The current is energy and wire is matter, which differ totally from each other (dualism). Current is the main powerful component (angi or sheshi) and wire is the secondary component (anga or shesha) and both current and wire are inseparable (special intermediate monism). Beware that all this discussion of three philosophies pertain only to human

incarnation and not to ordinary human being. The Prophet is very much upset by the cruel people crucifying the human incarnation. If the human incarnation is reduced to an ordinary human being (messenger) filtering the God and Divinity, there will be no danger of killing the human incarnation because jealousy will be totally subsided since human incarnation is also reduced to just a human being like us without any trace of specialty. To avoid this danger of jealousy for the future Prophets, the very kind Prophet Mohammed rejected the concepts of human incarnation to be God or Son of God. God means the absolute unimaginable God. Son of God means the soul charged by God by God's Divinity. ***We must see the generosity and sacrifice of Prophet Mohammed to reduce Himself to the state of messenger sent by God, even though He Himself is the Son of God and also actual God in the innermost sense.*** For the sake of safety of human incarnations, He sacrificed the reality of His actual highest status reducing to lower level of Messenger (lowest level is an ordinary human being).

Chapter 17

BASIC AIM OF BIBLE & QURAN IS NOT NIVRUTTI**When Prophet Said Final, Doesn't Mean Other Religious Prophets Wrong**

August 07, 2016

O Learned and Devoted Servants of God,**1. Quran criticise the concept of trinity 'Father-Son of God-Holy Spirit'. Kindly enlighten us.**

[Shri Anil asked: There are lot of strong verses as mentioned below in Quran, in which Jesus Himself address Him as a mere messenger of God. Quran also vehemently criticise the concept of trinity 'Father-Son of God- Holy Spirit'. Kindly enlighten us.

Allah do not have son

“O people of the Scripture, do not go to extremes in your religion, and do not say about God except the truth. The Messiah Jesus, son of Mary, is only a messenger from God and a word from Him (“Be” and it is), which He sent to Mary, and a soul from Him. So, believe in God and His messengers, and do not say, “Three.” Stop, it is better for you. Indeed, God is one; exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And God is sufficient as a Determiner of all affairs. Never would the Messiah look down upon being a worshipper of God, nor would the angels who are close (to God). And whoever looks down upon the worship of God and is arrogant, then He will gather them to Himself all together.” (Quran 4:171-172)

“This is Jesus, the son of Mary. And this is the statement of truth, which they doubt. It is not possible for God to take a son. Far is He above this! When He decides something, He just says to it, “Be,” and it is. (Jesus said), ‘And indeed God is my Lord and your Lord, so worship Him. That is a straight path.’ But the sects disagreed (over the straight path), so woe to the disbelievers from meeting a horrible Day.” (Quran 19:34-37)

Only a messenger

“And (remember) when Jesus, son of Mary, said, “O Children of Israel, I am the messenger of God to you confirming the Torah that came before me, and bringing good news of a messenger that will come after me, whose name will be Ahmad. But when he came to them with clear proofs, they said, “This is clear magic.”(Quran 61:6)

“So she pointed to him. They said, ‘How can we speak to a child in the cradle?’ (Jesus) said, ‘Indeed, I am a servant of God. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am, and has commanded me to me pray and give charity as long as I remain alive. And (has made) me kind to my

mother, and did not make me arrogant or miserable. And peace be upon me the day I was born, and the day I will die, and the day I will be raised alive.” (Quran 19:29-33)

“Then whoever argues with you about him (Jesus) after the knowledge that has come to you, (then) say, ‘Come and let us call our sons and your sons, our women and your women, ourselves and yourselves, then we all pray for the curse of God to fall on those who lie.’ Indeed, this is the true story. And there is no deity that deserves to be worshipped except God. And indeed, God is the All-Mighty, the All-Wise. But if they turn away (from accepting the truth), then indeed, God is aware of the corrupters. Say, ‘O people of the Scripture: Come to a just statement between us and you, that we worship none but God, and that we associate no partners with Him, and that none of us takes others as lords besides God.’ But if they turn away, then say, ‘Be witnesses that we are Muslims (submitting to Him).’” (Quran 3:61-64)

Surely, they have disbelieved those who say that God is the Christ, son of Mary. Say, ‘Who then has the least power against God if He were to destroy the Christ son of Mary, his mother, and everyone on earth?’ And God has supreme authority over the heavens and the earth, and whatever is between them. He creates what He wills, and God is Able to do all things.” And the Jews and the Christians say, ‘We are the children of God and His loved ones.’ Say, ‘Why then does He punish you for your sins?’ Rather, you are only human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And God has supreme authority over the heavens and the earth, and whatever is between them, and to Him is the return (of all).” (Quran 5:17-18)

“Surely, they have disbelieved who say, ‘God is the Messiah Jesus, son of Mary.’ But the Messiah said, ‘O Children of Israel, worship God, my Lord and your Lord. Indeed, whoever sets up partners (in worship) with God, then God has forbidden him Paradise, and the Fire will be his home. And there is none to help the wrong-doers.’ Surely, disbelievers are those who say, ‘God is the third of three.’ But there is no god (that deserves to be worshipped) except One God. And if they do not stop what they are saying, the disbelievers among them will suffer a painful punishment. Will they not repent to God and seek His forgiveness? For God is Oft--Forgiving, Most Merciful.” (Quran 5:72-74)

“(And) when the disciples said, ‘O Jesus, son of Mary, will your Lord send down to us a table spread (with food) from heaven?’ He said, ‘Fear God, if you are indeed believers.’ They said, ‘We wish to eat from it and have our hearts be reassured, and to know that you have indeed told us the truth and that we be witnesses to it.’ Jesus the son of Mary said, ‘O God, our Lord, send us from heaven a table spread (with food) to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, You are the Best of providers.’ God said, ‘I am going to send it down to you, but if any of you after that disbelieves, then I will punish him with a punishment such as I will not put on anyone else.’” (Quran 5:112-115)

“And the Jews say, ‘Ezra is the son of God,’ and the Christians say, ‘The Messiah is the son of God.’ That is the fabrication of their mouths. They are imitating the claims of the disbelievers of before. May God destroy them, how they turn away (from the

truth). They have taken their religious scholars and their monks as lords instead of God (by disobeying God and obeying them), and (they also have taken as their Lord) the Messiah, son of Mary. But they were commanded to worship only one God, none has the right to be worshipped except Him. Exalted is He above what they associate (with Him).” (Quran 9:30-31)

“‘When God will say,’ O Jesus, son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit (Gabriel) and you spoke to people in the cradle and in old age; and when I taught you the Book, wisdom, the Torah and the Gospel; and when you made out of clay the likeness of a bird, by My permission, then you breathed into it, and it became a bird by My permission, and you healed the blind and the leper by My permission, and when you brought the dead to life by My permission; and when I restrained the Children of Israel from (killing) you when you came to them with clear proofs, but the disbelievers among them said, ‘This is nothing but plain magic.’” (Quran 5:110)

Do not worship Jesus and Mother Mary

“And God will say (on the Day of Resurrection), ‘O Jesus, son of Mary, did you say to people, ‘Worship me and my mother instead of God?’” He will say, ‘Glory be to You! It is not for me to say what I have no right (to say). If I had said it, You would have known it. You know what is (hidden) in myself and I do not know what is in Yours. Indeed, You are the Knower of the unseen.’ I did not tell them except what You commanded me, ‘Worship God, my Lord and your Lord.’ And I was a witness over them while I was among them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. If You punish them, they are Your servants, and if You forgive them, indeed You are the All-Mighty, the All--Wise.” God will say, ‘This is the Day when the truth will benefit those who were truthful. To them belong gardens with rivers running through it (in Paradise), where they will stay forever. God is pleased with them and they are pleased with Him. That is the great success.’ To God belongs the heavens and the earth and whatever is within them, and He is Able to do all.” (Quran 5:116-120)]

Swami replied: There are two points in this context:

- 1) The human being is a joint system of the soul with awareness and the inert body, which has awareness due to very close association with the soul. Both the light and the room in which light is present have illumination helping our perception. Jesus was also addressed as the human son (manushya kumara). Hence, it is a perfect truth that Jesus is the son of Mary only and very much deserving for the selection by God to become human incarnation. There are three components basically:
 - a) The unimaginable God beyond space and time, who cannot be referred at all by anybody in any context. Hence, the unimaginable God is mediated by formless subtle energy with very high frequency that becomes beyond perception. *This medium of energy is creation of the unimaginable God without form and is called as Holy Spirit.* The

energy can become visible also by lowering its frequency. People, who are fond of formless God, select this Holy Spirit as the representation of Absolute God. The actual unimaginable God can never be referred directly without the medium of energy and hence, the unimaginable God without any medium is never referred under a specific category.

- b) ***The above Holy Spirit assumes a human form and is called as Father of Heaven.*** There is no difference between the Holy Spirit and Father of Heaven as far as the composition is concerned that both contain unimaginable and invisible God mediated with invisible/visible energy based on its frequency. The only difference between both is that Holy Spirit is formless energy and Father of Heaven is the same energy with human form.
- c) The ordinary human being with two components, which are non-inert soul and inert external human body having acquired awareness due to close association with soul. This human being component is called as son of human being (Son of Mary). This ordinary human being (soul and body) is transformed into Son of God when the Father of Heaven or Holy Spirit merges with son of human being to become Son of God. ***This merge of Father of Heaven or Holy Spirit with the human being component (son of human being) may be with soul alone or may be with soul and body also.*** During the time of crucifixion, the body of the Son of God was leftover by the Father of Heaven or Holy Spirit so that the alive human body alone with awareness got crucified. The soul is only leftover, which is charged by God (Father of Heaven or Holy Spirit) and only the alive body called as the son of human being or son of Mary got crucified. It is said above that God can do all things (omnipotent). Hence, you cannot restrict God to do something and not to do some other thing. God can pervade the soul only that escapes the body at any time and hence, in the context of crucifixion, the alive body not charged by God, alone was crucified and the soul charged with God (Son God) left the body for heaven. If you accept the omnipotence of God, you cannot control God from pervading all over the body, if He wishes so. Based on the context of the need of the devotee, even the body is also charged with God. The energetic incarnation of God merges with both the soul and the body. Lord Krishna lifted a huge mountain on His finger and in this context, the body is also charged by God like the inner soul (*antar bahishcha... Veda*). Even in the case of Jesus, the dead body was put in a cave, which was tightly closed with watchmen standing before the cave. On the third day when the cave was opened, the body of Jesus was not

found there. This means that since the body of Jesus was also charged by God, the external body was alive and He came out miraculously unseen by the watchmen. You cannot deny any point here since you have already accepted omnipotence of God.

- 2) The point of the present context differs from the above point of truth. The present context is avoiding the crucifixion by cruel devotees, which makes them become the top-most sinners to be subjected to the top-most punishment in the hell. Prophet Mohammed is very kind in heart and wants to avoid such top-most punishment for any foolish and ignorant human being due to such cruel act. The point of suffering of Jesus during crucifixion may also be set aside since the omnipotent God can make Jesus not to receive even a trace of pain. ***If you see the statements of Jesus after crucifixion, there is no statement that indicates the agony.*** He prayed God to excuse the topmost sinners from the topmost punishment due to their topmost ignorance. The main aim is to save and uplift the humanity from such severe sin. To avoid the repetition of such topmost sin in the case of human incarnation from the point of the safety of humanity only, the kind Prophet Mohammed has modified the policy and reduced the human incarnation to the state of a messenger of God only. There is no problem of jealousy in the co-human beings since such messenger is as good as any other human being in all respects. Whether the messenger is God or Son of God or a simple human being transferring the message of God to humanity, there is no difference between these three concepts. ***The message of God is very important for the humanity to follow in practice and not the state of messenger as far as the pravrutti or balance of society with peace and justice is concerned.*** The few Nivrutti devotees, who like the messenger to be God to develop a very close personal relationship with God are totally out of the context of pravrutti. ***The basic aim of the Bible and the Quran is only pravrutti and not Nivrutti at all.*** Pravrutti is related to the entire humanity and Nivrutti is confined to very few devotees only.

You must differentiate the actual true concept from the modified concept that suits to the need of humanity, which is to save it from unnecessary sin that can be avoided. The true concept confined to few Nivrutti devotees can be set aside in the context of the pravrutti of vast majority of humanity.

2. Muslims say that Allah protected Quran from corruption. Kindly enlighten us.

[Some Muslim devotees say that no one has been able to produce a book like it (Quran), by quoting the following verse from Quran. Also they say that Allah protected Quran from corruption. And there are verses which says that Prophet Mohammad is the last Prophet. Kindly enlighten us.

No book like this

Haven't the unbelievers considered if this was from other than Allah, they would find within it many contradictions? [Noble Quran 4:82]

If you are in doubt about it, bring a chapter like it. [Noble Quran 2:23]

Bring ten chapters like it. [Noble Quran 11:13]

Bring one chapter like it. [Noble Quran 10:38]

Protected from corruption

"Verily We have sent the Reminder (i.e., the Quran), and We will assuredly guard it (from corruption)." [Quran 15:9]

"Verily, it is an honorable well-fortified book of exalted power (because it is Allah's Speech, and He has protected it from corruption). No falsehood can approach it from before or after it: it is sent down by the All-Wise, Worthy of all praise." [Quran 41:41-42]

Sura 4:82 states: Do they not ponder on the Qur'an?

Had it been from other than Allah, they would surely have found therein much discrepancy.

The last Prophet

"Muhammad is not the father of any of your men, but (he is) the Apostle of God, and the Seal of the Prophets: and God has full knowledge of all things. (The Noble Quran, 33:40)"

I am Muhammad, I am Ahmad, I am the effacer and infidelity shall be erased through me; I am the assembler. People shall be assembled on Doomsday after my time. And I am the last in the sense that no prophet shall succeed me. (Bukhari, Muslim, Tirmidhi, Muatta')

The tribe of Israel was guided by prophets. When a prophet passed away, another prophet succeeded him. But no prophet will come after me; only caliphs will succeed me. (Bukhari)

The chain of Messengers and Prophets has come to an end. There shall be no Messenger nor Prophet after me. (Tirmidhi, Musnad Ahmad, Anas bin Malik)

There will arise thirty impostors in my Ummah and each one of them will pronounce to the world that he is a prophet, but I am the last in the line of the Prophets of God and no Prophet will come after me. (Abu Dawood, Tirmizi)

Allah will send no Apostle after me, but only Mubashshirat (Good vision or pious vision). (Musnad Ahmad, Abu Tufail, Nasa'i, Abu Dawud)

No Prophet will come after me and there will, therefore, be no other community of followers of any new Prophet. (Baihaqi, Tabarani)

God Almighty hath sent unto the world no apostle who did not warn his people about the appearance of Dajjal (Anti-Christ, but Dajjal did not appear in their time). I am the last in the line of Prophets and you are the last community of believers. Without doubt, then, Dajjal shall appear from amongst you. (Ibn Majah)

I am Muhammad, the unlettered prophet of Allah. I am Muhammad, the unlettered prophet of Allah. I am Muhammad, the unlettered prophet of Allah. There will be no prophet after me. (Musnad Ahmad))

Swami replied: It is not wrong to develop sincerity and firm faith on the medicine present in a specific bottle that is very much related to the language, habits and culture of a specific sect of a specific region as long as the user of the medicine from a specific bottle (conservative) does not criticize other bottles. To avoid such criticism of other religions, Prophet Mohammed has already given a strong warning. When such criticism is absent, asking a person to go in his own narrow path towards forward direction is not wrong. The strict discipline and firm faith on a specific conservative path indicate only the forward movement of the walking person or the strict discipline to be followed in using the medicine quantitatively and qualitatively. The medicine or subject is one and the same if the bottles are neglected. *What all the Prophet says is about your firm faith on the medicine present in the specific bottle* (or in other bottles since the other bottles also contain the same medicine) *and not on the difference in the color and shape of bottles* (external culture, language and habits). The Prophet is telling to develop faith in the medicine of the bottle and not to develop faith on the bottle without medicine. A person who is not taking the medicine from any bottle will divert the message of the Prophet to the texture of a specific bottle only and medicine is never taken! The present secularism is exactly in this state! People following secularism do not take the medicine and divert the attention to equality of the external bottles only. They say that all bottles are equal and that they are not prejudiced to any specific bottle. Here ends their spirituality! They never take the medicine from any bottle. For example, ‘worship God’ is the medicine present in all bottles (religions). These people go on lecturing on the oneness and equality of all the bottles and never worship the God. They are not bothered about the God and are seriously bothered about equality of external bottles and avoiding bias to any specific bottle only. Therefore, the message of the Prophet is regarding the concentration of the use of medicine from any bottle and not about the variety of bottles. *If the Prophet said that what all He said is final – it is perfectly correct. This does not mean that other prophets of other religions are wrong.* It only means that whatever was said by Him exists in toto in other religions. It

shows only the end of the subject and the same end of the same subject exists in the message of any Prophet of any religion because the same God speaks the same subject through all the Prophets. The meaning of this is that the subject is totally explained and it does not mean that the subject explained by other Prophets in other religions is wrong or incomplete.

If a teacher completed the syllabus in a school in Hindi language for a specific standard class, he may declare that the last class is the final end and no other teacher need come to teach more than what he taught. Does this mean that the teachers teaching the same syllabus in other states, in other schools and in other languages are incomplete and wrong? In that region, in that language and in that standard class of that school, the syllabus is covered by a teacher and there no other teacher is necessary to teach more than that. This is also mainly regarding the concept of messenger and no more modification of this concept should be allowed in view of saving humanity from severe sin of harming the human incarnation. One must realize the background-kindness of such strict harsh words of the Prophet. The harshness indicates only His concern about the non-repetition of crucifixion of the messenger or son of God or God. Of course, son of God and God are eliminated from crucifixion and messenger only can be crucified since God and soul charged by God (Son of God) cannot be harmed especially when even the soul of an ordinary human being cannot be harmed. The messenger will not be crucified because there is no any specialty in him other than any other human being by which there will be no problem of jealousy leading to such criminal act. Jesus told that He has not preached anything extra since God only was speaking through him. If God says that Jesus is God, it is the direct statement of God only and Jesus has nothing to do with it. Jesus is a mike and God is the speaker. When Jesus told that He is truth and light, it is the statement of God only. God merged with Jesus so that the visible human being can alone be heard and worshipped. Worshipping Jesus is indirect worship of God if Jesus represents God (Pratika Upasana). But, God merged with Jesus and worship of Jesus is the worship of God (Saakshaat Upasana). This is the requirement of some devotees of higher nivrutti level. The omnipotent God can do anything and hence, satisfied those devotees by merging with a selected human being. None can put his finger between the omnipotent God and the higher level nivrutti-devotee. However, this is confined to minority of nivrutti-devotees and should not be referred to the devotees of normal level-pravrutti. This is the actual idea of Prophet Mohammad and He knows about nivrutti very well. He is representing only pravrutti level in the Quran, which applies to 99% of humanity.

We have to correlate this concept with Hinduism also. Lord Krishna said Arjuna that He is the God, but, asked him to keep this point as secret so that this point shall not enter the normal level devotees or Pravrutti. Gopikas belong to climax of Nivrutti and there is no need to tell them this point. Arjuna belongs to lower state of Nivrutti and hence, this point was told. Even genuine miracles like lifting mountain on finger were mocked as magic (as referred in the above question) by kauravas due to jealousy. Victory to the kingdom of jealousy! None can even touch it!

Chapter 18

INCARNATION FOLLOWS PROGRAM IRRESPECTIVE OF COMMENTS OF HUMAN BEINGS

August 13, 2016

O Learned and Devoted Servants of God,

1. Kindly give Your explanation to the parables Matthew 12:14-21.

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your explanations to following verses/parables taken from New Testaments of Bible written by St. Mathew. Some of the verses are stand alone verses giving enough understanding still Your commentaries on those are requested for the benefit of all devotees.

Matthew 12:14-21: 14 But the Pharisees went out and plotted how they might kill Jesus. 15 Aware of this, Jesus withdrew from that place. A large crowd followed him, and he healed all who were ill. 16 He warned them not to tell others about him. 17 This was to fulfill what was spoken through the prophet Isaiah:

18 "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. 19 He will not quarrel or cry out; no one will hear his voice in the streets. 20 A bruised reed he will not break, and a smoldering wick he will not snuff out, till he has brought justice through to victory. 21 In his name the nations will put their hope."

Swami replied: Father of heaven (energetic incarnation of unimaginable God) formulates a program and even the human incarnation (human being in which Father of Heaven merged) follows the program in toto irrespective of the comments of human beings regarding the omnipotence of God existing in It. When the ear of a soldier, who came to arrest Him, was cut by a disciple, Jesus placed that in its original spot and it became normal. This miracle shows that Jesus, who is identified with the unimaginable God, is following the program formulated by Himself. This unimaginable miracle proves that Jesus Himself is that unimaginable God (since unimaginable God merged with Father of Heaven and Father of Heaven merged with Jesus), yet, Jesus allowing Himself to get arrested shows that the very unimaginable God is following His own program strictly. This shall open the eyes of ignorant people blaming that Jesus, the savior, could not save Himself. Such conclusion is wrong since it is foolish. Jesus curing the illness of several people, as said above, proved that the absolute God is in that human form. His arrest and crucifixion prove that the planner is strictly following His own plan. Jesus is keeping His divinity

as secret so that the soldiers, afraid, may go back, which will hinder the proceedings of the program.

2. Kindly give Your explanation to the parables Matthew 12: 31-37.

[Matthew 12:31-37 31 And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven. 32 Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

33 “Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad, for a tree is recognized by its fruit. 34 You brood of vipers, how can you who are evil say anything good? For the mouth speaks what the heart is full of. 35 A good man brings good things out of the good stored up in him, and an evil man brings evil things out of the evil stored up in him. 36 But I tell you that everyone will have to give account on the day of judgment for every empty word they have spoken. 37 For by your words you will be acquitted, and by your words you will be condemned.”]

Swami replied: Any sin done to another soul may be forgiven since every soul does sins only in different ways and in different quanta. A sin done to another sinner may be excused. *The sin done to the Spirit* (Holy Spirit merged with human being), *which is totally sinless, can't be excused.* Here, Son of Man means only an ordinary human being. The word spirit must be taken in the sense of God in human form or Jesus because only a human form can be harmed. The Holy Spirit by itself is formless energy in which unimaginable God merged (or even Father of Heaven, who is energy with human form in which also unimaginable God merged) can never be harmed and no sin can be done to energy with form or without form. You can harm a human being or any living being only, but, never harm formless objects like energy, space or air. Hence, *doing sin to spirit means only the human form in which the Holy Spirit merged.* Meanings of words in the scripture should be understood as per sharp analysis of the context.

Mind, word and body are said to be the three instruments (antahkaranas) for any activity. Mind (actually intelligence) is the king that makes firm conclusions and mind is involved in various discussions of concepts. The body is responsible for any practical activity called as deed or work, which alone gives the fruit. *We cannot detect the mind directly.* We can know it only by word or action. Hence, ‘word’, here, means mind or heart. Since action by body also follows the mind (word) only, the judgment given is always about the fruits of the action. The words (mind or actions) are judged by God. Here words mean actions.

3. Kindly give Your explanation to the parables Matthew 12: 38-42.

[The Sign of Jonah [Matthew 12:38-42 38 Then some of the Pharisees and teachers of the law said to him, "Teacher, we want to see a sign from you."

39 He answered, "A wicked and adulterous generation asks for a sign! But none will be given it except the sign of the prophet Jonah. 40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. 41 The men of Nineveh will stand up at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now something greater than Jonah is here. 42 The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now something greater than Solomon is here.]

Swami replied: The practical sign of unimaginable God is a miracle, which is unimaginable event. Through the miracle only, ignorant people decide that someone is God. It is wrong since even Satan performs miracles. Miracles are separable jewels of God. Spiritual knowledge and love to true devotees are inseparable like features. Wise people judge God through these inseparable features only. A queen recognizes her husband, the King, by his inseparable features only and not by his separable crown and jewels!

The Queen of South means the nature that is punished in hell, which is on Southern side and hence, God's judgment is opposed by her. God is said to be North pole and worldly illusion is said to be the South pole in the Veda (*Duramete...*) and in the Gita (*Shukla Krishna Gati...*). The belly of fish indicates the nature of animal in human form. The belly of earth means the womb of the mother of a human form. The human form here referred can be also taken as Son of God (because God merges with son of man or human being to become Son of God like Jesus) as He resurrected Himself in three days. The body of human incarnation is said to be divine temple and the deity in it is the divine soul (*Deho devalayah proktah...*). ***Divine body means the human body in which God merged and divine soul means the soul with which God merged.*** It was told, earlier, in Islamic scripture that Jesus leaves the house through a hole of roof. Here, Jesus means the soul charged with God, who leaves through a small hole present in the center of the head (Brahma randhra of a nerve called Susashmnaa nadi in Hinduism). All the names referred above indicate only the worldly forces, which are against the Holy God. The spiritual knowledge of God called as Jesus is certainly higher than the worldly knowledge. The phase of world contains both good and bad concepts and their related works. If it is wrong (hell), God is opposite to it. If it is good (heaven), even then, God is greater

than it and hence, God becomes best, being better than good. By this, God becomes the highest level to be voted even against justice if a competition arises between God and justice.

4. Kindly give Your explanation to the parables Matthew 12:43-45.

[Matthew 12:43-45 43 “When an impure spirit comes out of a person, it goes through arid places seeking rest and does not find it. 44 Then it says, ‘I will return to the house I left.’ When it arrives, it finds the house unoccupied, swept clean and put in order. 45 Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that person is worse than the first. That is how it will be with this wicked generation.”]

Swami replied: The bad spirit leaves bad people for some time and goes to rest in the souls, which do not have any living activity like lazy people. A dry land is worst like such inert phase. A wet land with bad soil is like a wicked person having bad activity. *The bad spirit cannot find peace and rest in non-active people since the bad spirit always enjoys through bad activities only.* In the absence of bad spirit also, the wicked soul does not allow good activity of God because of the bad odor (called vasana) leftover by the bad spirit. The bad spirit finding no activity in arid soil (non-active soul) returns to the bad soul, which is vacant and not occupied by good activity of God. The bad spirit again becomes peaceful since it can involve itself in bad activities. This means a bad person can become neutral, for sometime only, as it becomes again bad. The conclusion is that a bad person can never become good person and for such cases, the hell is the only way.

5. Kindly give Your explanation to the parables-Jesus’ Mother and Brothers [Matthew 12:46-50]

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

Swami replied: In the case of human incarnation, the external human being-component has family bonds, but, its love is always on the true devotees since this external form is totally merged with Holy Spirit or Father of Heaven. The external form imbibes the nature of the internal form or Father of Heaven, for whom the entire humanity is family only, in which even the family members of external human form are included. Any soul involved in God’s propagation work alone becomes the close family

member of God. Work of God means the practical service and total surrender to God in such practical sacrifice. Without this practical side, the so-called family members of human incarnation are of not much use like theoretical devotees.

6. Kindly give Your explanation to the parables- The purpose of Parables: Matthew 13:10-17

[10 The disciples came to him and asked, “Why do you speak to the people in parables?” 11 He replied, “Because the knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. 12 Whoever has will be given more, and they will have an abundance. Whoever does not have, even what they have will be taken from them. 13 This is why I speak to them in parables: “Though seeing, they do not see; though hearing, they do not hear or understand.

14 In them is fulfilled the prophecy of Isaiah: “‘You will be ever hearing but never understanding; you will be ever seeing but never perceiving. 15 For this people’s heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.’ 16 But blessed are your eyes because they see, and your ears because they hear. 17 For truly I tell you, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.]

Swami replied: The spiritual knowledge is always made wonderful and excellent through similes. A simile (*parable is a chain of similes looking like a different story*) always fixes the concept in the heart. The concepts without similes enter through one ear and leave the in-between brain through the other opposite ear, unfixed. Why the poet Kalidasa became number one in the list of poets? It is only because of his wonderful similes (*upamaa kalidasasya*). Here, the eye means examination of the concept with clear vision called analysis. ‘You may hear by ear, but, the eye does not see it’, this means that the concept heard is not analyzed. Why is Shankara called as the greatest genius? The reason is that His sharp analysis is examining the concept very clearly from all sides. Shankara is said to be the incarnation of Lord Shiva and Kalidasa is said to be the incarnation of Kaali, the wife of Shiva. Both these Shiva (analysis of concept in brain) and Kaali (wonderful way of preaching through similes) stand as the divine couple in the propagation of spiritual knowledge. God is said to be poet of poets (*kavim kavinaam* – Veda) and omniscient scholar (*sarvavit sarvajnah* – Veda) and hence, the human incarnation involved in preaching the spiritual knowledge is to be taken as the couple of both divine Father and divine Mother coming here for the welfare of the souls created by them.

7. Kindly give Your explanation to the parables -The Parable of the Weeds [13:24-30]

[24 Jesus told them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. 25 But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. 26 When the wheat sprouted and formed heads, then the weeds also appeared.

27 “The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’ 28 “‘An enemy did this,’ he replied. “The servants asked him, ‘Do you want us to go and pull them up?’ 29 “‘No,’ he answered, ‘because while you are pulling the weeds, you may uproot the wheat with them. 30 Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’”

The Parable of the Weeds Explained [Matthew 13:36-43]

36 Then he left the crowd and went into the house. His disciples came to him and said, “Explain to us the parable of the weeds in the field.” 37 He answered, “The one who sowed the good seed is the Son of Man. 38 The field is the world, and the good seed stands for the people of the kingdom. The weeds are the people of the evil one, 39 and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

40 “As the weeds are pulled up and burned in the fire, so it will be at the end of the age. 41 The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. 42 They will throw them into the blazing furnace, where there will be weeping and gnashing of teeth. 43 Then the righteous will shine like the sun in the kingdom of their Father. Whoever has ears, let them hear.]

Swami replied: The explanation of the original text given by Matthew is really good from all angles. However, a different special explanation in some angles of the concept can be also added to fulfill the totality of the concept. Here, the weeds are sowed while sleeping. This means that it is very easy to influence an ignorant (sleep) mind than a scholastic mind. Another angle is that the weeds are allowed to grow up to full harvest and then are burnt by the workers or angels because the actual wheat plants can be identified by clear wheat grains and false husks without grains simultaneously. In the harvest, the fruit comes out, which gives the clear identity for easy separation. Another parable also can be given here in the extended context of the concept. *The black crow nourishes the black issues of cuckoo also by ignorance.* When the issues are grown, the issue of crow will cry with harsh sound and the issue of cuckoo will cry with sweet sound. By the resultant sound, the crow identifies and separates its issues from the issues of cuckoo to expel those out. This can be another

good parable. Here, the above interpretation gives the time of separation on the day of final judgment before which there is no scope of repentance and rectification. The parable of crow said above indicates the expulsion of weeds even before the last day. In this aspect, you should take the parable of crow and not the parable of wheat and weed. If the repentance of rectification as enlightened in the second parable becomes impossible, then, the first parable can be taken to explain the judgment on final day.

Chapter 19

NO CHANGE IN PERSON UNLESS INTELLIGENCE CONVINCED

August 14, 2016 2nd Message

O Learned and Devoted Servants of God,

[Shri Anil asked: Padanamaskaram Swami. Kindly give Your explanations to following verses taken from Quran. Some muslims say that in Quran it is given that Allah can be seen on the Day of Judgment, can be seen by Paradise Dwellers and also can be seen in Dreams. It is mentioned that Prophet Mohammad saw Allah during the night of ascension and also in this world. Other places it is said that Allah cannot be seen by anyone in this World, or in Dreams, or on the Day of Judgment or in Paradise. The supporting verses are given by some muslims are given below. Kindly enlighten us these contradicting views.]

Swami replied: (Introduction) – There are three views expressed here:

- 1) One can see God here. This means that the unimaginable God merged with human form through the energetic incarnation is clearly seen with eyes of every human being in this world. Since unimaginable God merged with energetic form (Father of Heaven or Holy Spirit) and the energetic form merged with human form (Mohammed or Jesus or Krishna etc.). Mohammed should be treated as God and hence, God is clearly seen here with naked eyes by all human beings. The human form of God also performs miracles or unimaginable events, which indicate the unimaginable God, merged with it. Such human form can be said to be 100% God. Hence, no need to contradict the statement that God is seen here with naked eyes by every human being. Of course, the ignorant human beings treat the human form of God also as an ordinary human being only and hence, God is not seen by all human beings in real sense. *Even if the ignorant human beings are preached that a specific human being is human incarnation of God, these human beings will never believe it due to ego and jealousy towards a co-human being.* Such human devils will say that the miracles of human incarnation are magic. They say that the spiritual knowledge of the human incarnation is gossip or cunning magic of words to exploit the innocent devotees for money like a tax collector (as said previously regarding Jesus). They interpret the love of the human incarnation to the devotees also as the acting magic

for the same above-said purpose. In general, human beings do not accept human incarnation due to repulsion between common media (human body as medium of soul and human body as medium of God) due to the same characteristics of all the human media like birth, growth, death, thirst, hunger, disease etc. These characteristics of the human medium of God are maintained as such without any change so that the human incarnation can freely mix with human beings to develop friendship for freedom of approach. If necessary, the human body of God will exhibit divine characteristics also (since God merges with the body also) as in the case of Krishna lifting huge hill on tender finger of His divine body!

- 2) The unimaginable God merged with energetic form (Father of Heaven) or formless energy (Holy Spirit) makes God to be seen by the departed souls since such souls are also embedded in energetic bodies only to go to the upper worlds as per their deeds judged on last day. The last day means not the final day of dissolution of this world. It only means the final dissolution of this human body or death. This human body (pindaanda) contains all the components of the world (brahmaanda) and hence, ***the human body is said to be a micro-model of the macro cosmos***. The death of a human being is referred as the final day of judgment with respect to a specific soul. Thus, the energetic incarnation is always seen by the departed souls having energetic bodies. However, there also, the souls in energetic bodies refuse to recognize the energetic incarnation of God for the same above-said reason of repulsion between common media (energetic bodies of soul and God). In this way, even these souls have not seen the energetic incarnation of God in the real sense since the energetic incarnation is also treated as a soul in energetic body as in their case. Such energetic incarnation (Father of Heaven) is eternal since the unimaginable God always is merged and hence, seeing such energetic form of God is also seeing God! Sometimes, the energetic incarnation appears to human beings also for a very very little time only because the energetic incarnation is irrelevant to humanity and is relevant only to the upper worlds containing departed souls and angels in energetic bodies. However, when the energetic incarnation is seen by human being, the latter will be claiming with lot of excitation that it has seen light! The energy without form (Holy Spirit) is claimed as this formless light by the human beings. Since there is no repulsion of common media in the case of human being seeing the Holy Spirit as light, the human being generally believes it as God. But, if the human being is a strong atheist, he will think that he had some illusion of eye! Hence, in this second case also (God in energetic form), God may be

realized in real sense (God is seen) or may not be realized in the real sense (God is unseen). The story of repulsion of common media is one and the same here or there!

- 3) The unimaginable God is always beyond space and time, called as absolute reality, which is beyond all the relative realities like soul, space, time, energy, matter etc. In this case, one has to tell that God can never be seen nor even imagined by anyone in this world. In this way, the absolute God is not only unseen but even unimaginable. However, such absolute God merges with energetic form or human form (through energetic form) and can be treated invisible as well as unimaginable.

In view of the above three concepts, one can clearly form the total concept of vision and imagination. The absolute God is invisible and unimaginable. The energetic form of God (Father of Heaven) is invisible (but visible if the energetic form reduces its frequency of energy willing to appear to human devotees) and imaginable. The human form of God is visible and imaginable. One can understand the application of this concept to various cases using the facilities available and limitations forcing to make a concise theory.

We must understand the Quran with very very careful attention and deep analysis. Then only, it can be co-related with the scriptures of other religions. You will be easily misled in understanding the Quran because the correct meaning can be grasped only through highly sensitive and narrow margins of analysis.

- a) The Bhagavatam is 100% Nivrutti. Nivrutti means personal love to God without aspiration for any fruit. The devotee, here, is caught by the grip of God and there is no danger of slip at any time. It is like the mother-cat catching its child by its mouth in the journey (marjaala kishora nyaaya). If this is achieved, it is everlasting happiness, but, to achieve this, the effort is very much complicated and frightening!
- b) The Bhagavad Gita is 50% Nivrutti and 50% pravrutti. Pravrutti means the employee to have love and respect to employer following the rules of conduct strictly receiving rewards of promotion (heaven) and punishments of demotion (hell) based on own careful attention of the employee without any unlawful protection or penalization from employer. It is like the monkey-child catching the womb of its mother in journey and slip or grip depends on the personal attention of the child only (markata kishora nyaaya).

In the Gita, the main aim is to make Arjuna fight the war for victory of justice and thus, it is pravrutti. To develop faith in Krishna as God (so that the word of Krishna can be followed), Nivrutti is also equally

explained and even the greatest miracle (cosmic vision) was exhibited. Though the ultimate aim of this Nivrutti is only pravrutti (making Arjuna fight in war), Nivrutti is equally emphasized, forming half part of the Gita, which becomes a standard scripture for Nivrutti-devotees also.

- c) The Bible is a scripture with 90% pravrutti and 10% Nivrutti showing the path of Nivrutti briefly since the main context is to develop sinless society by establishing justice and rejecting the sinful injustice everywhere. However, the receivers misunderstood even this 10% Nivrutti (Jesus telling that He is truth, light and Son of God addressing God as ‘My Father’) due to unlimited ego and endless jealousy. This led to the crucifixion of Jesus, which is the climax of sin and injustice and such sinners have to face eternal liquid fire in the hell. In the time of Krishna also, who preached pravrutti to Kauravas, they also tried to bind Him with chains to imprison and even to kill Him finally! But Krishna used His miraculous power by showing cosmic vision and avoided such highest sin of human beings. Even Jesus could have done so. In fact, Jesus also showed His miraculous power by attaching the cut ear of a soldier in that time. But, He did not use such miraculous power to avoid crucifixion like Krishna. In the case of Krishna, by such miraculous power, what result was seen? Kauravas did not change at all and came to fight with Pandavas. Hence, miraculous powers and physical punishments give only temporary relief like Krishna coming out from such serious situation. Jesus did not use miraculous power and allowed crucifixion so that later on lot of repentance developed in the hearts of sinners, which is somewhat better relief for a longer time. The best and everlasting relief is only propagation of very powerful spiritual knowledge (*Prajnanam Brahma* - Veda) because knowledge deals with logic of brain whereas emotion deals with heart temporarily. Every human being does actions based on some convinced logical conclusions of brain only and ***unless this highest faculty of intelligence is attacked and convinced, there can't be a change in the person.*** Of course, Jesus propagated the spiritual knowledge based on full logic like Shankara. This pitiable situation brought some change in severe sinners to develop some attention towards His spiritual knowledge. Even in the case of Krishna, He preached a lot to Kauravas and invited various sages also to preach them! Krishna did not do like Jesus since He decided to kill all of them as He knows that sympathy can never rise in the hearts of the demons born as Kauravas. In the case of Jesus, there was a scope of repentance in their hearts and hence, Jesus implemented a different program of pitiable crucifixion, which subsequently created repentance

in their hearts. Hence, you need not mistake that Krishna was cruel and Jesus was kind (as some Christians criticize Hinduism). Krishna and Jesus are one and the same God. Their programs differed in view of the difference in the scope of reformation of receivers. Your criticism against Krishna attacks Jesus also because the same one God appeared in those two different forms!

- d) The Quran preaches 100% pravrutti only and shows Nivrutti brought down to become part and parcel of pravrutti. If you follow justice, avoiding injustice, that is the end of pravrutti or even the end of Nivrutti because the climax of pleasure of God (Allah) can be attained by such good conduct and character only followed in order to maintain the balance of this society. Hence, there are no separate Nivrutti and pravrutti. ***Pravrutti itself is Nivrutti.*** Prophet Mohammed was very much pained by the crucifixion of Jesus and hence avoided the concept of human incarnation. Crucifixion is negative on its both sides. On the side of human incarnation, the human being-component suffers in the same way as any other human being suffers in such punishment! This is the highest sin. On the side of the human beings crucifying Jesus, ***they become the topmost sinners to be thrown away into flashes of liquid fire in hell forever.*** The agony is on both the sides. Such idea of crucifixion comes only from Nivrutti standing as a subject separated from pravrutti. When Jesus alone is to be believed as God and all others are not God, the ego and jealousy rise to climax like wind and rain in a cyclone! Even a small achievement by a single human being can't be tolerated by neighbors, who immediately react criticizing that single person. ***A human being is an alloy of two metals, ego and jealousy.*** In the case of the spiritual knowledge of Shankara, at least this cyclone can't be there because every soul is God or Krishna and there is no sage or Gopika to be examined at all and hence, no scope of exploitation of devotees by a false human incarnation! The whole problem comes only when one is God and others are slaves (daasa bhakti) of God! When Shankara told that He is God (***Shivoham***), all disciples told the same. But, Shankara swallowed the molten lead and asked them to swallow it. Thank God! The disciples did not crucify Shankara calling all that as magic! They fell on His feet and Shankara declared that He alone is God (***Shivah kevaloham***). When the cut ear of soldier was attached by Jesus, those people called it as magic and crucified Jesus. The disciples of Shankara were highly realized scholars whereas those people surrounding Jesus were illiterate, ignorant and emotional. God adopts different programs with reference to different receiving media.

Mohammed was very harsh in speech but very kind in heart. He wanted to remove this concept of human incarnation to avoid agony on both sides. Hence, the Quran was closed by pravrutti only and no more Nivrutti was allowed thereafter. This is the actual meaning of the seal of the Quran and the no-need of further prophet, who may teach Nivrutti again (Mohammed feared!). This is not lowering the status of the Quran confined to pravrutti only. Such interpretation will be again wrong. The sense is that let the humanity rise to the climax of pravrutti and then only Nivrutti should be thought of. You must finish the degree examination first with serious attention on studies and after passing the degree only, you can think of IAS examination. If you start thinking IAS in studies of degree, neither you will pass degree nor can ever prepare for IAS later on! This is the actual practical view of the most generous Prophet Mohammed, who being human incarnation of God reduced His status to the messenger of God. It is like the IAS officer telling that he is working as a peon in collector's office!

The Bhagavatam indicates 100% nivrutti whereas the Quran indicates 100% pravrutti. Both are similar in the sense of single concentration. But, while concentrating on one item, the second item should not be neglected. At the same time, the concentration on the second item should not dilute the concentration on the first item. This exact policy can be seen in both the scriptures. In the Bhagavatam, Gopikas were in the climax of Nivrutti, but, at the same time, their pravrutti was not disturbed. ***They were leading their normal lives with all the worldly bonds unaffected, which were not at all hurt due to the secrecy of their concentration on the human form of God.*** Similarly, in the Quran, pravrutti is well explained with strict discipline to establish justice against injustice or sin. At the same time, concentration on God was not lowered and in fact, everywhere, concentration on God was given topmost priority. All the ethics should be followed since God dictated so to His messenger. In this way, concentration on one field is not disturbing the concentration on the other field. Both pravrutti and Nivrutti complement each other and do not contradict if both are understood perfectly and dealt with proper balance.

In the Quran, the elimination of Nivrutti is not about the absolute unimaginable God and also not about the energetic incarnation of God. Allah stands for formless energetic incarnation called Holy Spirit, which was also accepted by the Bible. In Hinduism also, the Holy Spirit is mentioned as formless energy with awareness in which unimaginable God exists by merge. This energy is referred as Jyoti (refer Jyotiradhikarana of Brahma Sutras). The same energy having human form is not much favored

by Islam because the human form is the root of all the problems in that region. The energy, not having form may be visible as light or fire if the frequency of the energetic medium is lowered. The Persian religion accepts fire as God, which is energy in visible range. Fire is the same visible energetic medium charged by God and awareness. The question of seeing God as light or not seeing as light or fire is a very simple point, which has no connection with the God. If the energetic medium has frequency in visible range, God is seen as light. Otherwise, not seen.

The main problem of human form of God was from the side of devotees, who could not tolerate it and crucified Jesus. The same problem appeared in Hinduism also regarding the human incarnation not from the side of devotees but from the side of false human incarnation exploiting devotees as in the case of Poundraka Vasudeva in the time of Krishna. Even in the case of false incarnation, which has very thin hair-split margin, the concept of God coming as human incarnation and other non-God souls to worship such human incarnation is maintained in toto. The only difference is appearance of a false human incarnation through false knowledge and false love or some miracles to exploit the devotees resulted in the same problem. To arrest this, Shri Madhva appeared establishing perfect dualism. Shankara maintained perfect monism of God with every human soul in order to convert atheists at least to say that God exists, for which this big trick was played. Of course, Shankara maintained the perfect monism in the case of human incarnation. Shri Ramanuja also talked about the two cases of human incarnation and ordinary soul. In the case of ordinary soul, perfect dualism is accepted and in the case of human incarnation also, perfect dualism is accepted even though perfect monism is also accepted since the soul is inseparable. Two inseparable items can be treated as one (almost perfect monism) and dualism is accepted fundamentally. Current and metallic wire are two different items, but, both can be treated as one since both are inseparable in electrified wire. Shri Madhva said that both items are not only different but also separate as in the case of a non-electrified wire and current stored in transformer. These three fundamental concepts are deciding the philosophy of any religion in this world. Dualism of Madhva says that I am in the light. Special monism of Ramanuja says that the light is in me. Monism of Shankara says that I am the light. As per Shankara, Jesus is God. As per Ramanuja, Jesus is Son of God. As per Madhva, Jesus is Messenger of God. The final point is that all the three philosophies are correct in their specific fields of context. The absorption and assimilation of spiritual knowledge by the receiver is most important. Psychology of: a) student in the field of teaching, b) consumer in the field

of business, c) spectator in film industry and d) disciple in the field of spirituality is the main deciding factor of the path of preaching. All twists and modifications are done to please student-God or consumer-God or spectator-God. This is true in the case of disciple-God also, but, the twists and interpretations by the divine preachers in the field of spirituality are given in such intellectual way so that the actual concept can come out with its true colors from any modified philosophy whenever a proper context is developed!

In the past time, the spiritual receivers know many points and required to know only few points. Hence, those few points were only stated by God. Those few points were also stated in brief since those receivers had lot of analytical faculty in spiritual knowledge and hence, they themselves could elaborate those few points in their minds. Hence, the previous preachings were quantitatively less. Today, the receivers are not having any touch with spiritual knowledge and also their analytical talent is limited to worldly issues and science only. Therefore, as per the state of the present receivers, all the points should be preached and each point should be elaborated with detailed analysis. This is the reason why this present spiritual knowledge given by God has become so voluminous! The mode of preaching is decided only by the receiver Gods (like consumer Gods in business)! The divine program always depends on the requirement of receivers only.

All the human beings can be classified into various levels in view of pravrutti and Nivrutti in the following way:

- 1) **Below average level:** This is far below even the pravrutti and God is very furious in this level. All are serious sinners and severe hell is only the ultimate. All the bad qualities concentrate here along with selfishness. God may be accepted or may not be accepted. *The commandments of God are simply rejected.*
- 2) **Average level:** Both good and bad deeds are not done here. Even if some few activities are done, neutralization takes place between good and bad. Such neutral state makes God also neutral since God is a perfect reflection of the opposite side.
- 3) **Pravrutti level:** God is pleased here if the soul follows justice against injustice in practical life. *Since there is no personal relationship with God, the spiritual progress of the devotee simply depends upon his/her good performance as in the case of an employee.* The child of the monkey is safe as long as it has good grip on the belly of its mother in the journey (heaven). If the grip becomes loose, it falls down (hell). Mother-monkey has no responsibility on its child. Even though aspiration for fruit exists fully, if the deal with the fruits is on justified lines like

theoretical devotion giving theoretical fruits and practical devotion yielding practical fruits, God is pleased. Here, love to God is within certain limits and such love is also based on justified business deal. Sometimes, even the business deal may be violated in the love and deal of devotion of prostitute may also appear in which practical fruit is expected from the theoretical devotion. This is unjust side of pravrutti. However, there is no sin in it, but, God knows how to deal with such business of prostitute-devotee. He may grant a practical fruit for theoretical devotion and such fruit may be lost in course of time due to some other apparent reasons! For justified business deal, ***Sugriva stands as an example in the case of Rama, who promised practical help to Rama if his enemy Vali is killed by Rama.*** This is a fair business deal of practical service for a practical fruit.

- 4) **Nivrutti above pravrutti, which is below its climax:** The aspiration for fruit drops away and sacrifice and service are done just for the love to God's personality. The sacrifice and service vary in different levels depending on their magnitude. The sacrifice of all worldly bonds may be partial or sacrifice of some worldly bonds may be full with exception of one or few bonds. The love to God is intensive in this phase and can be called as madness also. God is immensely pleased to this Nivrutti because of its purity due to lack of aspiration for fruit. ***Pandavas and Vibhishana stand as examples here.*** Here, God takes the total responsibility of the devotee like the mother-cat carrying its child by mouth. However, due to lack of full faith, theoretical threat of slip always appears in the mind of the child. Granting the fruit to become human incarnation is maximum here.
- 5) **Nivrutti in climax:** The madness to God reaches climax and all the worldly bonds are totally sacrificed for the sake of God. The pleasure of God towards such devotee also is in climax so that God becomes the faithful servant of such a devotee. ***Total sacrifice and surrender of even the basic ego 'I' is done and not to speak about the lump of all its branches 'my'.*** Hanuman and Gopikas stand as examples. The child of the cat has no tension at all since it has full faith on its mother proved by total sacrifice and total dedication in service.

Summary of verses:

1. Prophet said that the way moon is seen in full moon night and the sun is seen when there is no cloud, in the same manner, Allah also can be seen on the day of resurrection.

Swami replied: Resurrection means the revival of something, which disappeared. It can be also taken in the sense of something, which is hidden and appearing. The unimaginable God appearing in energetic form to souls in energetic bodies in the upper world and the same God (through energetic incarnation) appearing to human beings in human form can be also taken in closely related sense. This word can perfectly apply to the case of human incarnation because the external human medium disappears by death. The energetic incarnation (either existing in the upper world or entering the human incarnation) is always eternal since the energetic body can stand forever unlike the human body composed of five elements bound by force with less randomness and more free energy (as per thermodynamics in science). Hence, this word applies perfectly to the human incarnation in which the external human body has to disappear by death in which disintegration takes place liberating the five elements into free natural state. Now, the point is the reappearance of the same human incarnation again. If a person disappeared from your house wearing red dress and comes back to your house after some time in white dress, what do you say about that person? Do you say that the person died and reappeared? You will say that the same person appeared in a different dress. The red dress might have been destroyed and a new white dress might have been worn by the same person. Here, the dress is immaterial and the person is important. The Father of Heaven or Holy Spirit is energetic incarnation of unimaginable God along with awareness. This Father of Heaven (or Holy Spirit) is the actual person. Jesus, the Son of Mary, is the red dress that disappeared on the cross (if you believe that Jesus died on cross) or disappeared later on after crucifixion (if you believe that Jesus became alive again and disappeared from the cave), the difference between these two options is immaterial since Jesus disappeared then or later on as per the rule of nature. The Son of Mary or external human being-component is only the external dress having birth and subsequent death. That which is born must die as per the Gita (*Jaayate...*). The actual person is the Father of Heaven (or Holy Spirit), who left Jesus after crucifixion as per the first statement of Jesus (*Oh God! Why did You leave Me?*). Even if the first option is correct and Jesus was made alive, the Father of Heaven (or Holy Spirit) might have entered Jesus again. Leaving all these superficial points, the essential point is that Father of Heaven (or Holy Spirit) is the God and the external human being-component (Son of Mary) is son of man. The former is the actual person and the latter is the dress worn by the person. Hence, ***resurrection exactly means reappearance of Father of Heaven (or Holy Spirit) in a new external human being-component like Prophet Mohammed.***

2. People of Heaven will be busy in their delights and suddenly a divine light will glitter over them. They will raise their heads to find that their Lord is manifested on them saying 'Peace be upon you O' People of Heaven'

Swami replied: People of heaven stand for the devoted-departed souls in energetic bodies in the upper world called heaven. The light appeared is nothing but the Holy Spirit without form as per the main belief of Islam and with form as per the main belief of Christianity (of course, Christianity also believes in Holy Spirit). This is nothing but the appearance of the relevant energetic incarnation of God to the souls in energetic bodies devoted to God. *Relevant form of God always appears and speaks.* The energetic incarnation of God tells them to maintain peace and not be excited by the vision. Peace makes the preservation of energy necessary for the propagation work and excitation leads to loss of energy to damage the same work. *Mere vision need not create pleasure unless the soul participates in the work of God.* The upper world also is a replica of this world only because all types of souls (ignorant and enlightened) exist there also. Hence, propagation of spiritual knowledge is necessary in the upper world also. The Gita says that peace should be maintained after coming near to God (*Shamah kaaranamuchyate*) for the same reason of preservation of energy for work. Ravana saw the energetic forms of Lord Brahma and Lord Shiva. What is the use? He did not serve God in practical way. Vision is not of any use to please God. Even if you have not seen God, if you participate in the work of God to maintain balance and peace of society, God is pleased with you. Rama never had the vision of Lord Shiva or Lord Brahma in His lifetime. He constantly worked to uplift justice in the society (pravrutti). Even though Ravana had vision of God, he was destroyed. Even if Rama did not see God, Rama had always the victory blessed by God.

3. In a vision Prophet was in the presence of ALLAH IN THE BEST FORM. He saw Allah put HIS PALMS between his shoulder blades till he felt the coldness of HIS FINGERS between the two sides of his chest. Then everything was illuminated for him and he could recognize everything (in Heaven and Earth).

Swami replied: This proves that the energetic incarnation having human form (due to presence of palms) is also accepted by Prophet Mohammed. There can be no difference between the Prophets (or human incarnations) in their highest level of spiritual knowledge. They only modify the knowledge temporarily to suit the psychology of receivers so that the receivers are lifted up.

4. The Mighty in power has offered Prophet Mohammad the knowledge. So (equipped), he stood well poised. (With the perfect vision attained) at the highest

horizon. Then he approached closer and hung by Allah. Then (both) closed up like two bows, and indeed more closely. And He revealed to His servant what He wanted to reveal.

Swami replied: This indicates the merge of energetic incarnation (along with its merged unimaginable God) in the human being-component called Prophet Mohammed. Since Mohammed was not for merge of Allah with Him (as in the case of human incarnation), for the reason to maintain the concept of messenger only, very closeness of both is only mentioned so that perfect dualism is maintained as Allah and Mohammed. It is not said that both bows merged and became one bow. The bow becomes a circle when both the ends meet. A circle represents completeness. Both Allah and Mohammed have complete spiritual knowledge and by this point, you can no more maintain the dualism between Allah and Mohammed. Moreover, what Allah wanted to reveal is perfectly revealed by Prophet Mohammed word by word, comma by comma and full-stop by full-stop. Such perfect revelation is possible only when Allah Himself directly speaks through Prophet Mohammed. Allah writes the statement in the brain of Mohammed, which is spoken by the throat of Mohammed to others. Perfect monism is indicated here even though fundamental dualism exists. Monism is sounding indirectly while dualism is spoken in elaborate manner here.

5. Peoples' eyes (be it physical eyes or heart eyes or spiritual eyes) cannot see Him, He sees their eyes (them). He has minute vision and is aware of everything. (Al-An'aam – 103).

Swami replied: This refers to the absolute unimaginable God, who is beyond space and time, omniscient and omnipotent. *Even the imagination established by the conclusions of very deep analysis (spiritual eyes) cannot also see the unimaginable God.* Even the climax of devotion (heart eyes) cannot catch Him. The basic reason is that the original absolute God is beyond space and time. Even the climax of intelligence of any human being cannot imagine God beyond space and time. But, the same God merged with energetic and human forms can be seen directly by the naked eyes and even can be touched directly by the hands. This is the meaning of 'Datta', which means that the unimaginable God has become not only imaginable but also visible and is given (Datta) to the world of devotees.

6. Allah said to Musa "you cannot see Me, but look upon the mountain, if it stands still in its place, then you shall see Me". So when his Lord manifested His Tajalli on the mountain, He made it collapse to dust and Musa fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am foremost of the believers.] (Al Araf - 143).

Swami replied: This is the reaction of Allah to a devotee having some doubt in His faith on God. Allah spoke to the devotee, but, still, the devotee is not having full faith on the energetic incarnation of God. Nobody can even imagine the unimaginable God and hence, Allah referred here is only the energetic incarnation in which the unimaginable God merged to have a permanent address. The energetic incarnation is giving a proof that the unimaginable God merged with It has created everything in this world, maintains everything in this world and finally destroys everything in this world. The hill standing in still-state is due to the power of maintenance of unimaginable God (we need not separate the unimaginable God from the energetic incarnation because *the energetic incarnation happens to be the permanent address of absolute God*). By destroying the hill into dust, the Father of Heaven proved that maintenance and destruction are by His will only. Naturally, the will that maintained and destroyed an item must be the creator also. This gives the definition of God as creator, maintainer and destroyer of the world (*Yathovaa imani* – Veda).

7. When asked whether he has seen Allah, Prophet replied: I saw Light (Muslim, Book # 1, Hadith # 342). Another place Prophet replied "He is light نُور, I saw Him. (Muslim, Book # 1, Hadith # 341). I saw Allah in the most beautiful form (Tirmidhi).

Swami replied: This means that Prophet Mohammed is accepting both the Holy Spirit (formless) and Father of Heaven (with beautiful human form). The external energy along with awareness and merged unimaginable God indicates that Allah has form as well as no form (*Murtam chaa murtam cha* – Veda). The energy with or without form, and awareness are creations of unimaginable God only and hence, make no difference between the different media. The unimaginable God, who is the creator, ruler and destroyer alone, is the ultimate goal and not differences between matter and energy, formfull or formless energy etc.

The unimaginable God is beyond form and no form. The form and no form are related only to the external energetic medium. Since Allah means the unimaginable God in energetic medium, the form and no form apply to Allah. But these two points (form and no form) do not apply to the unimaginable God present in Allah. If you confine Allah to unimaginable God only, you have to apply these two points to the outer energetic medium only and say that Allah is beyond form and no form. However, if you mean Allah as both unimaginable God and the external energetic medium merged with each other, Allah has form and no form with respect to the external energetic medium. The analysis of the nomenclature of Allah, unimaginable God and external energetic medium is very important to avoid confusion when we say that Allah is seen or not seen and Allah has form and has no

form. 'Seen and unseen' concept relates to energetic form depending on its frequency. Birth and death relates to human form. Of course, the energetic form also had birth in the beginning of creation since the unimaginable God created energy as the first item. But, the energetic form continues as long as this creation exists as per the will of unimaginable God. Hence, energetic form is said to be eternal in this sense.

Chapter 20

REACHING GOD MEANS REACHING GOD IN UPPERMOST WORLD AFTER DEATH

August 14, 2016

O Learned and Devoted Servants of God,

Shri Pavan asked: There are verses praying God to avoid death or to sanction easy death without agony. Please give your analysis on this important topic of death about which everybody fears.

Swami replied: The Vedic hymn called as Mrutyunjaya mantra or Apamrutyumantra (*Triambakam yajamahe...*) refers to the protection from untimely death only and not from the death in the old age since the Gita says that every living being born must face the death one day or other (*Jaatasahi dhruvo...*). The untimely death must be avoided because the precious human life given by God is very much useful to do effort to attain the grace of God. This means that the sole purpose of human life is not to eat, drink and waste the lifetime in the illusion of worldly bonds, which are just temporary and limited to this birth only. If you have forgotten this main point, which is forgetting God, you are already dead as said by sage Sanatsujata to king Dhritarashtra (*Pramaadaakhyo mrutyuhu...*). In the light of this main point only, you have to understand the two points referred by you. Untimely death makes the spiritual effort incomplete in the middle and hence to be avoided for which only God is prayed. The desire for avoiding the agony in the last time is also for the main spiritual purpose only. The Gita says that if one leaves this body while remembering God, he will certainly reach God (*Tyajatyante...*). If the agony appears in the last span of time, the mind gets disturbed and cannot remember God. If you remembered God throughout your lifetime, then only, you will get the memory of God in the last time. If you are soaked in salt, chilies and tamarind like a piece of mango fruit, you will get those tastes only, which entered you during long time of soaking. Such mango pickle can't become sweet suddenly in the end. If you have remembered God, pleased Him by your theoretical devotion followed by practical sacrifice and service, then only God will come to your memory in the last minute so that you will reach God after death. *Reaching God means reaching the energetic incarnation of God in the uppermost world after death and also reaching the same God in human form on the earth to join His service again in the*

next birth. By this reach in both ways, the devotee is in constant association with God. This is called as eternal stay with God in His abode (*Shaashvata brahmaloka nivasa siddhyartham*) which is told by the priests in the rituals done after death. Wherever God stays, that is His abode. God stays in the uppermost world (Brahmaloka) in energetic form and the same God in human form stays in the earth also simultaneously so that even such place of the earth in which the human incarnation exists is also a simultaneous abode of God (Brahmaloka). Thus, the soul can reach Brahmaloka not only after death but also can stay in Brahmaloka in the earth while it is living, provided the soul recognizes human incarnation as God defeating its ego and jealousy. The soul filled with ego and jealousy can neither recognize human incarnation here since it is also in human body, nor can recognize the energetic incarnation in the uppermost world since it is also in the same energetic body. The principle of repulsion between common media applies here and there so that the soul loses God in its life as well as after the death. This is eternal loss (*Mahati vinashthi* ... Veda).

Generally, young people sympathize old people. Old people sympathize the oldest person suffering on the death bed. The oldest person suffering on the death bed sympathizes the dead person. ***Such sympathy is a serious sin because the sympathized person suffers.*** Every human being is made of the fundamental material called jealousy. When you sympathize somebody, the sympathized person feels that the sympathizing person is with some profit and he/she is in some loss. This difference kindles jealousy and the sympathized person starts suffering more! ***The sympathizing person is unaware that he/she is also going to the same state of sympathized person shortly!*** The young person is the bread in plate that exists before the deity of death sitting for meals. The old person is the bread in the hand of the death, going to be eaten shortly. The oldest person on the death bed is the bread in the mouth of the deity of death being eaten by teeth. The dead person is the bread swallowed by death already after churning with teeth. The youngster in plate, the old in hand, the oldest in the mouth and the dead swallowed already make a moving queue in the cycle. The grandfather died or already swallowed is reborn as the grandson in the same family standing as youngster in the plate. The youngster existed in the plate sometime back is either in the hand or in the mouth of death. The sympathized person is reborn as youngster and starts sympathizing the old or oldest person. This is the cycle of birth and death. Even though the sympathized person expresses happiness towards the visitor, who came to hospital and sympathized him, such external happiness is short living only.

Later on, the deep grief based on jealousy that is born from sympathy from others becomes horrible. Even coming to the other side, the sympathizing person is ignorant and foolish due to his/her ignorance of the future state going to approach him/her shortly!

It is said that death is a matter of pleasure and life is a matter of sympathy or grief. Death is the natural state of freedom and life is the unnatural state of force or lack of freedom (*Maranam prakrutih...Vikrutirjeevitam...*). This has a beautiful scientific explanation. The five elements in the body are bound by force with forced discipline, which lacks freedom or randomness or entropy or better said as free energy. The five elements in the body are like the imprisoned people without natural freedom, who are always trying to go out into free natural state. *Disease coming to this body, often, indicates the effort of these five elements to separate and go into free state or randomness*, which is said that ΔS is always positive for the spontaneity of the process. For any spontaneous process ΔG is always negative, which means that the free energy is always lowered in a process taking place spontaneously. Lower the state of free energy, more will be stability and peace. *Free energy means the extra energy* (after deducting for the functioning of various systems in the body) *available to do some work, which generally is sin only*. Thus, death is a spontaneous process by which the five elements in the body go to higher state of randomness or lower state of free energy. Life is a process of decreasing the freedom and increasing the free energy by lowering peace and stability of the soul since the associated body always influences the soul. It is like the jailer feeling happy on the release of prisoners (death) and feeling unhappy for imprisonment of people (life). Hence, a scholar feels happy in the death like in the occasion of a country getting freedom!

If a soul is remembering God in the last time, it should be appreciated by all. If a soul remembers only worldly affairs in the last minute, it should be sympathized in the real sense. God in human form always preached that you should enjoy the agony on the death bed like Lord Krishna remaining with smiling face in the last minutes also. Every human incarnation preached this that one should not worry about the suffering on death bed for a short time and one should worry about the long stay in the hell after the death. When Jesus was carrying on the cross, devotees standing on both sides were weeping. Jesus stopped and told that they should not weep for Him and instead, they should weep for themselves and for their children! What is the meaning of this message? This means that Jesus is going to

suffer the crucifixion for just few hours only and after death He is going to enjoy the eternal bliss sitting on the lap of His father in the heaven. If we analyze true fate of those devotees sympathizing Jesus, the actual sympathy is reverse! Those devotees may have happy death, which is for a very short span of time only. But, these devotees and their future generations are going to fall in the liquid fire of hell forever after their short happy deaths. Almost every human incarnation underwent lot of agony in the death time to preach the devotees not to worry about very short span of death but to worry about the long span of suffering in the hell! Shri Satya Sai Baba suffered a lot on death bed for one month. Shri Shirdi Sai Baba suffered a lot during death by transferring TB of His ardent devotee onto Him. Jesus suffered a lot on the cross. Lord Krishna suffered a lot since the hunter shot His foot with arrow and constant bleeding took place till death. Therefore, the matter is not about the short suffering or short happiness of the death, but it matters much about the long span of time in which the soul is going to hell or heaven.

Death is implemented only on the order of God. The Veda says that the deity of death is running in performing the duty due to fear from God (*Mrutyuh dhaavati panchamah*). It is just like sealing a factory on the order of the Government after which all the machines in the factory stop functioning since the supply of current is cut off. Similarly, on the order of God this body gets sealed and supply of inert energy from digestive system to various systems is cut off like stopping the transformer of a factory. It is a very very simple process without even a trace of complication. ***If you are in the service of God, God can extend your life to any extent of time.*** The extension of time can be also infinite as in the case of Hanuman so that He became eternal forever (Chiranjeevi). If a person is found useless without doing any trace of divine service except eating, drinking and respiring, the life of such a human being can be stopped by premature death. It is not correct to say that the longevity is fixed to the accuracy of last minute! The longevity can be extended or shortened by good or bad deeds and is never a fixed quantum. The ethical scripture (Dharma Shastra) says that your longevity will be extended if you serve old people. ***The same scripture says that your longevity is shortened if you sleep after sunrise since the precious morning is meant for praying God.***

Your grandfather Shri CBK Murthy was the beginning pillar of the propagation work of spiritual knowledge radiated by Lord Datta through this human medium named as Venugopala Krishnamurthy. In fact, your grandfather only gave this name 'Datta Swami' to this human medium of Lord Dattatreya. He is very old and is the bread being eaten by the mouth

of the deity of death. Even today, he is only saying the name of Lord Datta always. He is chanting the three names repeatedly, which are Guru Datta, Shri Datta and Prabhu Datta as initiated by Me. Guru Datta means preacher of spiritual knowledge or Lord Brahma, the author of the Veda or the spiritual knowledge. The second name is Shri Datta, which indicates the name of God Vishnu because Shri means Goddess Shri Mahalakshmi, the wife of God Vishnu. The third name is Prabhu Datta, which stands for Lord Shiva called as Lord or Eeswara or Prabhu. Datta is the internal unified form doing creation, rule and destruction of this world. The unimaginable God exists in this energetic incarnation forever, which is His permanent address.

The constant memory of Lord Datta in the last phase of life indicates that your grandfather is going to catch the future human incarnation of God Datta in the next life also. Service given by God is fortunate opportunity for your prosperity here as well as there. Don't think that God is in need of your service and that God cannot do His work. Don't think that you alone happen to be the sole servant for God to work since even angels will be praying God to give such opportunity, who can do the work in a fraction of second using their miraculous powers. ***God is not giving the opportunity to them since the angels are already uplifted souls and you have to be uplifted.*** The work of God itself is payment of the salary for the work. If you do the work giving topmost priority and without any aspiration for fruit in return, God will keep you on His head. Shri Manikyaprabhu, while sitting in a big gathering of devotees called a lady devotee taking bath in the bathroom. That lady gave top most priority to Lord Datta (Manikyaprabhu) and came running without cloth! Your grandfather is going to have such rare fortune to associate with Lord Datta in the future human incarnation also. Thus, he is a blessed soul and should be taken as an example by every devotee here. Sometimes, he phones at 1 AM, 2 AM etc., in which time people will be in deep sleep. Every time, when your grandfather is going to phone, Lord Datta awakes this Datta Swami, who will be ready to respond to the phone! None of you should feel pained about him since all of you have to be pained about yourselves and your future generations only and take top most care in doing the service of God, which pays you one crore times more if the fruit in return is not aspired. Even if the fruit is aspired the payment in return is going to be hundred times.

Chapter 21

August 19, 2016

O Learned and Devoted Servants of God,**1. Is the continuous bliss the reason of boredom state for God?**

Shri Kishore Ram asked: Padmanamaskaram Swami!! God is said to be in state of Continuous Bliss (Ananda) before creation as well (Correct me if I am wrong). Is that the reason which led to misery and boredom state for God and such state led him to create this Creation (other than himself) for entertainment? If so, then God's State (Ananda) and normal Soul happiness becomes same? Padmanamaskaram Swami!! Kishore Ram

Swami replied: God is beyond this creation and this doesn't mean that His happiness is also beyond creation. Happiness is a quality of awareness. When we say that God is with full bliss even before creation, it shows that awareness was already created by God, which got associated with Him. Hence, the quality of awareness, which is bliss (excess of happiness only is bliss) also got associated with God. When the Veda said that He got bored (*Ekaaki na ramate*) with continuous and excess happiness, it means that the first stage of creation was already over. However, if you go beyond this stage of creation of awareness and its qualities also, you are unaware of God and God's inherent characteristics. In that stage, God is totally unimaginable since no inherent characteristic of God is imaginable. You can't speak anything about God in such unimaginable state. If you speak something about God, you can do so only through His associated characteristics (created by Him only) like awareness, bliss etc. *Even though such associated characteristics were already created, we can still say such stage also as the state before creation only in the sense that this world was not created then.* You can say that a person without any cash to build house and the same person with cash to build house also in the same state called 'prior to the construction of house'. Since awareness and bliss existed already as associated characteristics, we can say that God got bored with continuous bliss and hence thought to create a second item called world for entertainment (*sa dvityamaichchat*— Veda). Bliss, boredom and thought to create world existed even before the creation (of this world). Bliss, boredom and any thought like thought to create etc., are characteristics of awareness only, which was already created by God. Such created characteristics of

awareness are in no way different from the same qualities of awareness as we see in this world since these are created items only either in the beginning or afterwards. Hence, you need not be astonished that even God got bored! Boredom doesn't indicate any deficiency. It indicates only the natural characteristic result of continuous happiness. The Brahma Sutras of sage Vyasa also explain this point (*Lokavattu liilaakaivalyam*) with the example of a king having no deficiency of any requirement, goes to forest for hunting, just to get rid of such boredom. Boredom, entertainment etc., are not the inherent characteristics of the unimaginable-absolute God, which can lower His status. ***You can't blame God through the associated characteristics***, which are just like the feelings of your role expressed in a drama. Such feelings of the role (awareness) can never be linked to the actor (unimaginable God). If the actor of that role happens to be the author of the drama also, you can understand this point easily that the author cum actor in that role can't be blamed for the feelings of that role expressed.

Moreover, the feelings (boredom) expressed by the role (awareness) are suitable to the level of the actor (God) only and not denigrating his (actor's or God's) status in anyway. If poor man says that he is bored with continuous severe poverty, such words are suitable to his poor or low status. If a rich man like king says that he is continuously bored with his palace and immense wealth and likes to visit forest for a change, such a statement is not lowering the status of the king. Hence, you need not hesitate to say that God is bored with His continuous state of absolute reality and likes to visit relative reality (creation). ***Such statement doesn't lower the dignity of the absolute reality of God.*** In the absence of any such negative effect, we need not worry about boredom taking the example of the same of a poor man. All the souls are poor men thinking that God is also suffering with their boredom of continuous poverty by linking boredom to poverty only!

God created awareness in the absence of created matter (nervous system) and energy (inert energy supplied from digestive system) by His inherent unimaginable power (we can also say straight that the unimaginable God created awareness straight, without mentioning unimaginable power since unimaginable God and His unimaginable power are one and the same as any number of unimaginable items become one). Thus, the process or background of creation of awareness is also in the unimaginable domain only, but the product (awareness) is in the imaginable domain having all its usual inherent characteristics like boredom etc. Actually, awareness is only a work of knowing like talking, walking etc. It finally means that the unimaginable God did some work. "Let Me create

world for entertainment” is an idea of God existing in theoretical phase like our ideas only. Simultaneous materialisation of God’s idea is controlled in this stage and hence a theoretical phase without materialisation also exists in the case of God by which we can say that God is bored and such boredom is only theoretical phase. Then, He created energy or space and here simultaneous materialisation of theoretical phase (will or idea) starts and we can say that His will to create energy materializes simultaneously. Hence, theoretical phase existing as itself and the simultaneously materialisation of His theoretical phase are in His perfect control. ***Simultaneous materialisation of will is not uncontrollable process to God and we should not say that God is trapped by such process.*** Even in the human incarnation, you don’t find simultaneous materialisation of every will. It happens only when God wishes that simultaneous materialisation should take place.

2. Can You please explain the true spiritual significance of naming ceremony?

[Humble request to answer the below queries, Naming ceremony for a new born baby (Barsala) in Hindu Religion is considered as a Ritual. Can You please explain its true significance if there is any relation on the spiritual aspect?]

Swami replied: Naming ceremony is only an affair of the world so that child gets some identity in almost all the issues of the world and hence has no spiritual significance by itself. But, on such occasion, God was worshipped and prayed so that the child can get the divine blessings from God. This second part has spiritual significance indicating the first stage of spiritual knowledge, which is accepting the omnipotent God unlike the lower stage of atheist doing the same ceremony of naming and such ceremony is below the first stage.

3. What is the difference between 'GOD's power' and 'GOD charging'?

[Swami, please correct me in my understanding with regards to Unimaginable-Imaginable domain. I tried to read the discourses on this part. What’s the difference between 'GOD's power' and 'GOD is charging'? The reason I ask is God is not charging or entered this creation(Maya) except in the case of Human Incarnation. But the inter objects like planets etc are moving due to control of an external thing called God and this can be possible due to God's power or his awareness or God has charged Maya(this creation)? At the Lotus feet of Dattaswami Jagad Guru!!!! kishore ram]

Swami replied: Charging by God and charging by power of God are slightly different in the sense that the source of power (Sun) is different from its power (Sunlight). However, since both God and His power are unimaginable and hence should be single entity only (as there can’t be two

unimaginables), this difference becomes very narrow in the case of God and power being beyond the worldly examples like Sun and Sunlight. However, we can use the difference between source and power based on worldly examples to explain this concept to worldly people for easy understanding. On this basis, agreeing to the difference between source and its power, we can say that the power of God charges some item of the world (like fish in an incarnation) in the context of fighting and destruction of evil forces (preaching knowledge is not required). Only God charges the human being to become human incarnation for preaching knowledge. In the absolute unimaginable sense, both are one and the same and hence the fish-incarnation as well as the human incarnation like Krishna is in the same list called 'incarnations'. The oneness of source and its power in the common unimaginable sense is unimaginable domain through which preaching the souls (components of the imaginable domain) becomes difficult. The difference between source (Shaktimaan) and power (Shakti) is imaginable domain, which makes the concept convenient to preach to the imaginable domain.

3. How to transcend the Maya?

[I have posted an extract of Swami discourse on 'Analysis of Maya'. A devotee has asked below question/comment. Kindly clarify.

Question/Comment --> Good description of maya...but how to transcend it ... once and for all...

Discourse: Analysis of Maya

The analysis of Maya reveals that the unreal factors cause the real disturbance. All the worldly bonds are just feelings on certain forms. The bond (feeling) and the bonded (form) are found unreal on analysis. The form of a beautiful girl is unreal because the reality is only Matter. The glamour of shining is only a color generated based on certain frequency of the light energy. Thus, color is an unreal form of light. The sweet love expressed by her is also unreal form of awareness. Therefore, the beautiful form of matter, the glamorous color of light and the sweet love of the awareness are totally unreal if isolated from their corresponding real matter, real light and real awareness. If this Maya is not analyzed, even a great sage like Vishwamitra sitting in constant devotion to God was dragged out by the dancer from the heaven. ***Similarly, all the worldly bonds are only feelings established by some rigid social convention.*** The bonds in this life did not exist in the previous birth and will not exist in the future birth. They are only temporary and hence, unreal (*Tat krutakamhi...* Shankara). Reality is eternal. Once, King Janaka asked the sages to tell about the previous birth of his queen. The sages kept silent for a long time. But the sages revealed the truth due to continuous pressure from Janaka. They told that the wife was his mother in the previous birth! Since the bond is unreal, neither she was mother nor is she the wife of Janaka. Mother and wife and son and husband are unreal bonds,

which are the unreal roles in the drama. Both are simply actors taking different unreal roles in different dramas to entertain the Lord. The relationship between the souls is only a colleague type only, which is eternal in all the dramas (lives). Therefore, there is no meaning of kith and kin and the outsiders. All the souls are equally related to each other, if the reality is realized. **Hence, the entire world is a single family of God as its head (Vasudhaika Kutumbakam).** All the fights between the human beings in the name of family outsider, caste, sex, nationality, religion, language etc., are only due to the illusion of Maya that is prevailing over the soul. Arjuna killed several kings in the battles previously when his brother performed Rajasuya sacrifice. But in the Kurukshetra war, Arjuna could not kill the opponents since they were his relatives. You are taking bribe from an outsider for the sake of over enjoyment of your family and you are going to hell for that. Your sin is not shared by your family members who enjoyed the extra wealth. On this point Valmiki, a robber was transformed into sage. Boys are dejected and sometimes commit suicide since the unreal love and the unreal beauty of a girl is not attained. This is the climax of the illusion (Maya)! With reference to Maha Maya, this Maya (beauty and love) are unreal. If you cannot come out of the illusion in the lowest level, how can you cross the other levels of illusion like Maha Maya and Mula Maya to attain God? Arjuna was also overcome by this basic illusion and treated the unreal relatives as the real kith and kin. He was unable to identify the Lord acting as his driver as his real kith and kin. He was worried about the incidental death of those unreal kith and kin. Therefore, the Lord [Krishna] laughed at the very outset (*Prahasanniva... Gita*), because, even the lowest Maya was not conquered by him [Arjuna]. With the help of analysis of Maya, all the devotees in this universe should be united as one family irrespective of religion, caste etc.

Kishore Ram]

Swami replied: When you are ignorant of the truth, the influence of Maya is 100% on the soul. When you know the truth through analysis, the ignorance disappears and this is called as destruction of covering effect of Maya (*Aavarana shakti naasha*). But, such destruction of cover can't bring permanent realization since the effect of Maya from a long time had its well-established power (*Vikshepa shakti*). Due to this second effect, you are falling in the practical grip of Maya again and again. Shankara gave a very good example in this context by saying that when a person sees a tiger in dream and is awoken with fear, he realized that the tiger is false, but, still, continues to shiver for some more time due to the well-established power of Maya (second effect). ***This second effect also gets destroyed if you constantly memorise the concept that removes the first effect so that the concept also gets established in your mind with more power to destroy the second effect.*** Destruction of first effect is by hearing the concept from God-preacher (Sadguru), destruction of second effect is by memorising the concept again and again and permanent relief from total Maya is by strong

establishment of the concept in mind. These three stages are mentioned in the Veda (*Shrotavyo mantavyo nididhyaasitavyah*) and in the Gita (*Tat viddhi... Abhyaasenatu...*).

4. How to correlate three religions as there is no mention of different deities in other religions.

[Shri Durgaprasad asked: My padanamaskarams to Swami. I humbly request You to give Your reply on this question: Different deities control different worlds like Yama controls hell, Indra controls heaven etc. There are three crore deities worshiped by people. All the deities will act on the order of Datta-God. However, there is no such mention of different deities in other religions - Christianity and Islam. They say everything is controlled directly by God. How to correlate three religions in this aspect? Regards, -Durgaprasad]

Swami replied: Deities are only souls in energetic bodies created by God with some special unimaginable powers for the divine administration. These deities (including nine planets) are only various inert machines working by the power of God. God is omnipotent and can do His work by Himself alone and doesn't require the help of any official or machine as in the case of the king ruling with limited power. A king can also be misguided by the officials with false information. But, the omniscient God can never be misguided and hence doesn't require assistants in this line of information and broadcasting! In such case, whether God does His work by Himself or does His work through these deities is one and the same. The second option of multiplicity leads to a drama of entertainment for Him and such scene can be useful to test the state of realization of devotees also. In other religions also, if you go back much, you can find such multiplicity of deities in Greek mythology and ancient Islamic state before Mohammad having several deities believed as multiple Gods. The Gita says that He appears to be divided in the form of various deities associated with His own unimaginable powers distributed to each deity (*Avibhaktam vibhakteshu...*). ***The unity in diversity is realization of soul and diversity in unity is entertainment of God.*** When the deities are concerned, it is the unity of His power in various deities distributed and at the same time, He has all the powers without any qualitative and quantitative deficiency. As far as the energetic and human incarnations are concerned, the same above concept holds good by replacing God's power by God since in the place of power, God Himself gets distributed in various incarnations like God's power getting distributed in various deities. Both the distributions are unimaginable since the distributed unimaginable item (God or His power) is divided as various sub-items, yet, remains as the same original undivided item.

5. How can Ravana abduct a more stronger and powerful Sita than him?

[Shri Kishore Ram asked: Padanamaskaram Swami, In facebook someone has put this question. In Ramayana, Sita, during her childhood while playing ball along with her friends, the ball goes behind the table where Shivadhanush was kept. To take the ball Sita easily moves the Shivadhanush table aside to take the ball. Looking at this from a distance, king Janaka, father of Sita and king of Maithili was astonished by the sheer strength of Sita. Thinking how can a small girl move such a heavy and God gifted object. That day he decides that he will marry Sita to only that person who is strong and powerful enough to lift the Shivadhanush. During the Sita swayamvar, many kings, princes and other powerful and strong men tried to win Sita by lifting the Shivadhanush, however everyone other than Rama fails the test. Even the great scholar, powerful ten headed Ravana fails to lift the Shivadhanush. So Sita who could move the Shivadhanush when a baby would have definitely grew up to become an even stronger woman with the blessings of Goddess mother earth. And Ravana couldn't lift the Shivadhanush during the swayamvar. We could infer from this that Sita is definitely stronger and powerful than Ravana. So how can Ravana abduct a more stronger and powerful person than him alone??? At Your Feet, Kishore ram]

Swami replied: Sita tells Ravana that since there was no sanction from Rama, whom she is worshipping as God by love like penance, she is not smashing Ravana to ash (*Asandeshaattu...*). Sita (Goddess Mahaalakshmi) is the devotee of Lord worshipping Him through the highest state of practical devotion called karma samnyaasa, which is pressing the feet of Lord indicating the self-position at His feet only. This is the state of Nivrutti-devotion in which sacrifice of work and fruit of work are done without aspiration of any fruit in return. For such devotee, Lord becomes servant in lower state and this is indicated by Sita as child lifting the bow and Rama as young man lifting the same bow. Ravana couldn't lift the bow and is in lowest state. The entire story of Ramayana happened in already fixed direction and the story-writer cum director cum hero is God Himself. Even Ravana was none but the gate keeper of Lord acting in the role of villain. All the actors have to act according to the story written and have to say the script also as written already. If this story happened in a natural way, such questions can find place.

6. How to induce the quality of sacrifice in children?

[Shri Durgaprasad asked: Padanamaskaram Swami, Please explain us how to induce the quality of sacrifice in children. We come across people sacrificing in many ways like doing donations to orphanages, feeding beggars, donations to temples/churches, sacrifice to spiritual organizations run by devotees etc. Among all sacrifices, sacrifice to God in Human form is the highest and it is possible only by true divine knowledge which takes a long time. You said that sacrifice is a double-edged

knife and should be avoided to undeserving. Children may not be able to grasp all these things easily. At the same time, whatever they practice in the childhood, it can continue in a much bigger way when they grow up. In such conditions, how to induce the quality of sacrifice from the childhood itself. - Durgaprasad]

Swami replied: Children have no opportunity to do any donation due to lack of capacity of earning and hence there is no practical danger of donation in their case. However, concept can be introduced in to their brain like donation to Sudama by Krishna (deserving case) and donation of milk to serpent (undeserving case) preached through stories as examples. Donation to human incarnations is highest in the sense that omniscient God knows how to plan and donate in view of deserving and undeserving receivers. The plan is very important since it alone avoids the punishment for undeserving donation in hurry as we see the case of devotees donating to undeserving receivers in hurry since place and time are felt foremost than the deserving receiver. They want to donate at Varanasi on the day of Mahashivaraatri to somebody in hurry (expecting some fruits) and most donations are done to undeserving only that lead them to hell only. Even the poor beggars become undeserving since many are affected by vices in which the money is spent. Some of them also cheat the donor by acting disability of limbs so that you can think that they deserve financial help as they can't work and earn.

Children, old people, really disabled and really diseased deserve emergent donation from anybody without any analysis since work is beyond their scope. But, even these deserving beggars as cases of emergency (in which analysis of good and bad need not be done), are also wasting your donation in vices like smoking, drinking etc. Hence, Governments, trusts of big temples, associations of donors (can be formed) etc., must construct well organized beggar homes and admit the real deserving beggars to be served with food, cloths, medicines etc., (basic needs). These supervised plans can avoid the vices since individual supervision by constant follow up is impossible. The human incarnation can give good plans without mistakes. Hence, such services should be done under the guidance of the human incarnations like Shri Satya Sai Baba, Shri Shiridi Sai Baba etc. When donation is done by God, certainly, such mistakes will not happen since God is omniscient and such correct donation done through human incarnation brings you good result as you are the donor through human incarnation. The trust of any temple should not give food to all devotees since many of them can afford payment of their food. You should not force them to take food by saying that the food is offered to God. Of course, such force is done as a technique of marketing by attracting

more devotees to make the temple-trust richer! Instead of such ignorant activities, beggar homes can be constructed and maintained. ***The human administration is always defective since human beings suffer by ego and false omniscience!***

7. Can You please explain the meaning of right and left hand paths in spirituality?

[Shri Karthik asked: Some people segregate the path towards God broadly into two branches. One is known as the right-hand path (considered as the path followed by the majority), while the other is called the left-hand path (also known as vamamarga and followed by few). As You've mentioned many times before, the majority always fails in the spiritual path. Can You please explain the meaning behind these two paths?]

Swami replied: There are two paths mentioned in scriptures as Dakshina Aachaara (worship of God by normal traditional modes) and Vaama Aachaara (worship of God by abnormal-indecent modes). These two paths differ based on the difference in the taste of devotees, which is again based on their inherent qualities. ***The taste pertains to specific devotees only and not to God at all.*** The debate on such peculiar taste of the specific devotees alone is discussed for the sake of such devotees only and such specific debate is not in the scope of every person. Those, who don't have such specific taste can leave the debate-hall and before they leave the hall, they should kindly note that God is not having any taste for any item! The second path is also called as samaya Aachaara as said by Shankara (in Soundaryalahari). The first path is related to Sattvam quality where as the second path is related to qualities of Rajas and Tamas, which induce high emotion with firmness. In this second path sinful and indecent practices like non-vegetarian food (including extremity like eating human dead bodies), smoking, drinking, moving naked in society, illegal sex between human beings etc., are seen.

The partial sacrifice for God in first path is within the limits of justice or Pravrutti. The sacrifice for God in second path is beyond the limits of Pravrutti. ***By this difference alone, the second path can't be called as Nivrutti since in this second path also selfishness with aspirations for various fruits exists.*** In the second path, more fruits are attained in faster way for which the cause is excessive devotion, which is not appreciable. Ravana, cutting all his heads to burn in fire for the sake of God, is not much appreciable since aspiration for many fruits in the corresponding level mainly exists in this second path. Shri Paramahansa also jumped on the knife to kill Himself for the sake of vision of divine mother and not for fruits like Ravana. Hence, similarity in the devotion and practical sacrifice

may be the same, but, Ravana belongs to Vaama Aachara and Shri Paramahansa belongs to the most pious path of Nivrutti. Similarly, illegal sex between devotees is seen in Vaama Aachara, the background of which is only self-enjoyment since aspiration for fruit exists here. The same illegal sex between Krishna and Gopikas is between God and devotees and here total dedication of self to God is on the side of Gopikas where as examination of the strength of bond with life partner compared to God is on the side of Krishna and the view of self-enjoyment is not on any side. Hence, the emotion and activity is same in both the cases. But, the first case is lower Vaama Aachara and the second case of Gopikas is the climax of Nivrutti. Irrespective of level of devotion and sacrifice, any path can become Nivrutti if the selfishness-based aspiration for fruit disappears. In the absence of aspiration for any fruit, partial sacrifice of worldly bonds with few exceptions makes the phase of general Nivrutti (Pandavas) and total sacrifice of worldly bonds without any exception makes the phase as climax of Nivrutti (Gopikas). Similarly, irrespective of the level of devotion and extent of sacrifice, once aspiration for fruit exists based on selfishness, the phase becomes Pravrutti only. Therefore, you can't decide whether the path is Pravrutti or Nivrutti simply based on the extent of devotion and sacrifice since the only deciding factor is the aspiration for fruit in return with selfishness. This means that in Pravrutti or Nivrutti, both Daakshina Aachara and Vaama Aachara can co-exist. Simply based on aspiration of fruit, you can place Vaama Aachara in Pravrutti also, but, Pravrutti being justice and non-acceptance of injustice or sin, doesn't allow Vaama Aachara in to it. Therefore, Pravrutti is Dakshina Aachara with aspiration of fruits based on selfishness. In Nivrutti, Vaama Aachara can enter, but, the aspiration for fruit based on selfishness is totally absent here. You can see eating of non-vegetarian food and hunting in the case of the hunter Kannappa (incarnation of Arjuna) worshipping Shiva and similarly you can see illegal sex in the case of Gopikas (incarnations of sages). However, in the case of Gopikas, it is based on total dedication and sacrifice (of anything and anybody) to God, which differs from Vaama Aachara having selfishness-based self-enjoyment in between human beings. Similarly, in the case of Kannappa hunting and eating non-vegetarian food is for sacrifice to God and not for self-enjoyment. Hence, you can say that ***modified Vaama Aachara only enters Nivrutti.***

Climax of Nivrutti, a special case, may result like 'scented gold' in case of excess of devotion (in abnormal ways also) associated with absence of aspiration for any fruit in return from God as in the case of Gopikas and Kannappa. It is like the gold (excess of devotion and total sacrifice crossing

all limits also) associated with sweet scent (lack of aspiration for fruit in return). Thus, ***Pravrutti and Nivrutti are the real two ways as explained in the Gita (Shukla Krishna gati...) and these two paths should not be misunderstood as Daakshina Aachara and Vaama Aachara respectively.*** Hence, this classification (Nivrutti and Pravrutti) is perfect and far better than the earlier classification of Dakshina Aachara and Vaama Aachara. The decency of Dakshina path and indecency of Vaama path don't make much difference since both are dealing with God only as the goal with true love and total sacrifice (lacking selfishness and aspiration for any fruit in return). In the latter classification (Pravrutti and Nivrutti), sometimes, indecent Vaama Aachara gets mixed called as Madhura Bhakti. Even then, such sweet devotion (Madhura Bhakti) can't be found faulty since the indecency, which is absence of legality of Pravrutti, becomes pure by the fire of true love to God characterised by total surrender and total sacrifice (of everything and everybody including self, body and life also) without aspiration for fruit in return. Hence, ***aspiration for fruit based on selfishness brings the actual difference between the two paths and not mere decency and limits of justice followed in any path.*** In the absence of God, even legality and sacrifice (as in social service) are impure and indecent like sugar poured in drainage canal. In the presence of God, even illegality becomes decent and pure like thorny stick burnt in fire becoming sacred ash.

The Vaama Aachara in modified form entered the spiritual knowledge here and there, which should be either accepted or refused basing on the analysis of context. For example: 1) Kannappa hunted animal and gave its mutton to Lord Shiva as offering, which was accepted by the Lord. Non-vegetarian food belongs to Vaama Aachara. In this special case, it is not sinful because non-vegetarian food was not eaten by him (or his family members) indicating total absence of selfishness. Total sacrifice to God is also seen here since such food was neither eaten by him nor given to family members by him. Both these factors (absence of selfishness including family bonds and total sacrifice of fruit of hunting work to God) burn the sin involved in hunting because the animal killed by Kannappa was made alive by the Lord! Kannappa offered his eye to the Lord by removing it with own hands and this shows the sacrifice of body along with the devotional mind. 2) Gopikas also sacrificed the food (milk, curd and butter) to Lord Krishna avoiding their family members secretly. The reason of secrecy is that Gopikas were females controlled by elder males. Kannappa was a male himself and family can't control him, hence, no need of secrecy. Gopikas also offered their mind with love along with their bodies to the

Lord to make complete sacrifice (of everything without a trace of any exception). This sacrifice as illegal sex was also done secretly for the above said reason (female controlled by male). In both the cases of Kannappa and Gopikas, the offering of everything as total sacrifice was from the side of devotee and not as requirement from the side of God. When Gopikas came to dance with the Lord for the first time, Lord scolded them to return since it will lead to hell. (Of course, this doesn't mean that Lord is not loving them for their love. It is only a test of their love since Lord also knows that they will go to Goloka but not to hell. However, we should take the external sense only and what is in the mind of God need not be considered). Even in the earlier birth, these Gopikas were sages offering themselves to become females and embrace the Lord. This was also refused by the Lord and hence the initial proposal is always from the side of the devotee only. (Of course, here also, the internal sense of the Lord is that male sages becoming females can't be controlled by their wives and hence there was no risk. When they were born as female Gopikas they were controlled females and the risk was in climax. ***In such risky atmosphere only the test becomes perfect.*** Again, here, we have to take the external sense only and say that the proposal for illegal sex started from the side of devotee only and not from the side of the Lord). Such proposal of sages was not the worldly lust based on physical bodies, but was based on the spiritual knowledge that males also are females and wives of the male Lord (***Striyah satih pumsah***— Veda) and hence sages can't be blamed. ***The main point is that this illegal sex of Gopikas and Lord is not the worldly illegal sex, which is based on the animal nature of lust provoked by physical bodies.***

In both the above cases the sinful side (as hunting, non-vegetarian food, illegal sex and secrecy) is cancelled by the other side of devotion and total sacrifice to God. Since the goal is God, all defects are transmitted in to merits. But, if the goal is not God, the sins remain as sins only. For example: In ancient India there was an ignorant custom in the tradition of Hinduism sub-sect. This is only ignorance and not to be condemned as sin because basis of this bad tradition was only devotion to God misdirected to devotee. However, since God is not directly related to such donor-devotees as in the case of Krishna and Gopikas, this is not correct and good tradition. The bad custom was that a devotee coming as guest to the house of a householder was given the facility to enjoy the wife of householder in the night and the householder was a willing donor. The basic defective concept is that a woman was treated as a facility of enjoyment in the night just like meals, fan, good bed to sleep etc. The wife was attending the guest following the will of her husband. This is totally wrong. Both male and

female are individual souls with just minor external differences only in their bodies. Both have full independence and freedom of will in worldly or spiritual life. Such wife is not Gopika reaching the Lord secretly with full self-willingness even though husband obstructs it. The guest-devotee (served by the wife of donor-devotee) was also not God in human form like Krishna. ***It is overestimation of respect to a devotee.*** An ordinary human being like that house-holder can't analyse the guest-devotee to be in the climax of devotion so that such devotee is the second address of God as per Narada Bhakti Sutra (*Tanmayaahi...*). In this case, Vaama Aachara appears as mud (not sugar) thrown in drainage canal. ***However, this is an error in the devotion due to lack of sharp analysis.*** We only pity this case and are not furious. But, the same case appears to be the worst like excretion matter existing in drainage canal! Such case is a fool, so blind for earning money, sends his wife to higher official in order to get his signature on the contract! (You can see this as a true incident in the world happening in "Crime petrol" shown in SONY Channel of T.V., which presents police cases happening really in this world). In this way Vaama Aachara has no individual significance and is to be examined differently from case to case.

8. Is it really possible for a sincere spiritual aspirant to be constantly intoxicated and still achieve God's grace?

[This question is related to the first one. Many sadhus who follow the so-called left-hand path such as the Aghoris and the Naga Babas consume a number of mind-altering intoxicants as part of their daily rituals. To be completely honest, I've used intoxicants such as marijuana (ganja) many times in the past and continue to do so even now. However, I've eventually come to the realization that intoxication for me is mostly about pleasure-seeking. But for a Naga Sadhu or a Nathpanthi Baba diligently following the left-hand path, such intoxication is often treated as a means to achieving God's grace. Keeping these points in mind, I have 2 questions for Swami-

a) Is it really possible for a sincere spiritual aspirant to be constantly intoxicated and still achieve God's grace?

b) I've tried many times in the past to focus on God while in a state of intoxication, but I haven't been able to do so beyond a certain point. Can Swami please tell me how to approach this part of my life, which I'm heavily attracted to?]

Swami replied: Points like non-vegetarian food and illegal sex involve both donor and acceptor. If the donor is devotee and acceptor is God, the devotee sacrifices the item to please God even though God is already with infinite bliss and does not require anything for pleasure. The sacrifice of the devotee alone gives pleasure and not the item sacrificed in the case of God. If human beings are donors and acceptors, the acceptor is

pleased only to enjoy the item and *the concept of sacrifice of donor is not cared by the acceptor.*

I can understand the sacrifice in the above examples involving donor and acceptor, in which donor-devotee pleases acceptor-God by sacrifice, though not by item. Sacrifice means donating the item belonging to donor to other receiver to make receiver happy and not burning ghee in fire to pollute the atmosphere! God is happy even if the donor doesn't sacrifice his/her item and enjoys it. The item of donor enjoyed by self is profit to the donor and not loss to donor! This means that the item like food gives health to body of donor and item like sex gives pleasure to donor. Even if one doesn't sacrifice anything to God, God is not unhappy because He is already associated with bliss. If the donor enjoys the item and gets benefit, God is immensely pleased because the soul created by Him is happy. But, my friend Kartik! I don't understand how items like intoxication caused by smoking and drinking are involved in the spiritual path? In such items God is not at all involved as receiver and you alone happen to be receiver! Even if you are receiver, God feels happy because you are benefited and pleased by such item. Here, intoxication by smoking and drinking spoils your health as per the medical science and you are harmed by this item. In fact, God is unhappy because a soul created by Him is losing health and is in loss. These activities are very very bad, which spoil the health of the body of the soul. Body is linked with mind and hence a disturbed mind only exists in disturbed body. Health of the body effecting mind is primary point either in worldly or spiritual life (*Shariramaadyam khalu dharma saadhanam*). When God is not involved in such wrong activities as either donor or acceptor, how can one associate with God through such foolish and stupid intoxications? These Aghoris are the worst souls in this entire creation. Except one point that they believe in Lord Shiva, all the rest is utter nonsense!

Aghoris say that Lord Shiva is the biggest Aghori!! They say that Lord Shiva is naked, which is wrong. Lord Shiva wears leather only and not cloth. The word 'Ambara' means cloth. Digambara means without cloth, but with leather acting as cloth. He stays in burial ground to indicate that every soul has to leave everything here including his body in burial ground finally. He never eats dead human body since there is no need of food for energetic incarnation of God. Intoxication (madness) by devotion is required and not intoxication by smoking and drinking! In both intoxications may be one and the same but the reason of it gives its value. Money earned by hard work and money earned by stealing are one and the same but former is pious and latter is sinful. Such intoxication (climax of

devotion) is given by spiritual knowledge that gives all the details of the divine personality of God, which develops eternal impression in mind.

9. Please give some tips to help me in my spiritual journey Swami.

[You've mentioned that knowledge coupled with determination results in action. Swami, my faith in You is wavering at best. When I read Your discourses, everything falls into place and seems clear. But the moment I poke my head in worldly matters, Your knowledge takes a back seat and I become fully immersed in the world. The result is that if I don't read Your books for even a few days, there's a chance of me slipping back into my old patterns of pleasure-seeking that lead to self-destruction. I try to keep analysing Your knowledge every day in order to change my present behaviour, but at times, the task seems incredibly hard. I don't know what to do then and mostly engage in animalistic actions which I know I'll regret later on. Please give some tips to help me in my spiritual journey Swami. Padanamaskaram Swami]

Swami replied: Your attraction towards such intoxication is due to your ignorance of the truth established by perfect analysis. This point is clearly explained by Me in the answer given to above question regarding Maya (from Kishore Ram). *Memorise the knowledge constantly, which will develop attraction to the right side that cuts the attraction to wrong side.* Diamond alone cuts another diamond. Knowledge (Diamond) is common in both right knowledge and wrong knowledge. If you read once, temporary cover (Ajnana aavarana) may be removed, but, on constant memory only fixed influence (Ajnana Vikshepa) can be removed.

Intoxication by drugs etc., can neither attach the soul to the God nor detach it from the worldly bonds. Such intoxication is only superficial and temporary related to mind suppressing its quality of memory. You will just forget the worldly bonds for little time and this is not permanent liberation of the soul from the worldly bonds. Of course, such intoxication can liberate the soul from the entire world through untimely death by spoiling the health of the body and mind! Both are interlinked (*Annaanurupaam tanu rupa buddhim*) with each other. Even if the soul is liberated from the world, it is not liberated from worldly bonds after death also and hence such intoxication is totally useless either for union with God (Saayujyam) or liberation from worldly bonds (Moksha). *It is a slow process of suicide only!* The permanent intoxication should come from the intelligence (spiritual knowledge) based-mind (devotion) only, which alone can liberate the soul permanently from the worldly bonds and attach it to God forever. Lord Shiva never used drugs for intoxication and perhaps the Aghoris might have misunderstood the terrible poison (haalaahalam) that burns the worlds as some drug of intoxication swallowed by Him! Shri Shirdi Sai Baba, Shri Gajaanana Maharaj etc., smoked ganja leaves just to

reject the undeserving devotees blindly following tradition only through such illusion (Maya) and *such activities couldn't spoil their health due to the unimaginable God merging with them*. Shankara drinking molten lead is also a similar case of the miraculous power of unimaginable God to be unaffected by molten lead. We, the ordinary human beings, should not imitate the human incarnations in all aspects as said by sage Gautama (*Avara daurbalyaat*).

I really appreciate you for being frank to expose your defects seeking solution from Lord Dattatreya. Generally, people hide their defects due to ego, false prestige and hypocrisy. By this exposure, you are getting divine solution from God so that people suffering with similar problem and unable to expose are benefited through you. The good effect of your good deed for the sake of the benefit of this world will certainly protect you.

10. Can You please elaborate the essence of Gita for a common person?

[Shri Durgaprasad asked: There are different interpretations of Bhagvad Gita used by different people. An advaita philosopher quotes same verses from Gita to claim himself as God. An ISKCON follower quotes again the same verses to show Krishna is the only supreme Lord. Even persons in materialistic path misquote them to prove their points. Now, all books on Gita give one to one meaning of many verses with their own interpretation and all the books miss important concept of Human incarnation and sacrifice to Him. Can You please elaborate the whole essence of Gita for a common person who starts his journey in spirituality. -Durgaprasad]

Swami Replied: The Veda says that the single truth is explained in several ways by scholars (*ekam sat Vipraaah...*). This means that the path of right knowledge is in various levels. Hence, various interpretations of the same scripture in the same right direction as various levels. All the levels or interpretations are in the right path only since various interpretations are only various levels of spiritual aspirants. There is nothing like right or wrong in this line since the whole knowledge is in right direction only. Various levels of the knowledge indicate only higher and lower stages in ladder of spiritual path. But, misinterpretations indicate wrong ladder of knowledge, which should be condemned by sharp analysis. You need not worry about the multiplicity of interpretations because many are right, which may be higher or lower steps. Such right interpretations differing in levels should be accepted and need not be condemned as wrong. *The unique talent of omnipotent God is such that His single statement can be interpreted in various levels of the right spiritual path like monism, special dualism and dualism*. God's talent gives such scope of right interpretations at various levels since every level in the right path, which needs interpretation for own level in that time. However, wrong

interpretations can be easily caught by powerful analytical eye and should be condemned.

The concept of human incarnation and practical sacrifice of everything and everybody including work and fruit of work is stressed again and again everywhere in the Gita by Lord Krishna in human form. The same Lord told that one in millions of souls (and that too after millions of births only) can at least identify the human incarnation (***Kashchit maam vetti...*** Gita), not to speak of practical service to Him! Here, the word 'Vetti' (to know) means just identification only! Hence, whatever is told by Lord is exactly found here and why should you worry for that? Kohinoor Diamond is one only and gravel stones are many lorry loads!

Chapter 22

August 20, 2016

O Learned and Devoted Servants of God,**1. Does the praying of intermediates exist in Islam?**

Shri Anil Asked: Padmanamaskaram Swami!! Kindly give Your response to the following queries.

In Parabrahma Gita, You mentioned that when one ask God for a boon, God will analyze and gives it to you, if it is good, but when boon is not obtained people catch and worship Shakti, divine Mother of all souls being para and apara for grant of boons. When divine Mother sanctions a boon, indirectly the Father-God only sanctions it? In Christianity also people pray St. Mary and other saints like St. Antony's, St. George etc to fulfil their wishes very fast. However, such facilities are not there in Islam since they only accept Allah as God and no intermediates between Allah and them. Kindly enlighten on this.

Swami replied: In Islam also, Dargahs which are tombs of great devotees of Allah are worshipped by Muslim devotees (even Hindu devotees) for boons apart from their prayers to Allah. Such tradition is everywhere. To get the interview with prime minister, you try through his P.A. To get some work done, you will try through his wife and his issues. All this is based on the psychology of human beings. Of course, it is true that God becomes servant of such devotees of level of climax. Very very few are such climax devotees. ***Any work is done by God only either directly or indirectly.*** Normal works done by ordinary living beings are also done by God indirectly since He is the source of everything in the creation. When miracles are done, they are done by God directly. When miracles are done by devotees also, God only does all the miracles. When the devotee is doing miracle, being separate from God (unlike the case of human incarnation), the bond between God and devotee is servant and master respectively, if the devotee is in climax. ***Since the phase of medium happens to be same in the climax devotee and ordinary human being, the approach becomes easier to get a boon.*** But, the defects of such boon disturb the human being since the boon is granted by the climax devotee having the same human nature. Subsequently, the rectification is done by God. It is like mother giving sweet to the child crying for it, neglecting the negative effects of sweet. Father gives sweet to the child indirectly through the mother. Mother is satisfied. But, when the health of child is spoiled through the sweet, father treats the child in his clinic. Hence, father solves

all the issues. The intermediate disturbance is not due to God but due to the human nature of the climax devotee and the human devotee crying for boon.

2. In Your knowledge You mentioned that the grandfather of a family is born as the grandchild. Is it true in all cases?

Swami replied: It takes place only in the case where the grandchild already sympathised his grandfather on his face causing depression in the mind of the grandfather. This action should be neutralised in the next birth by equivalent and opposite reaction.

3. Kindly give Your interpretations to the following verses of Quran.

[A Fly: Surah Al-Hajj 22:73 73: O mankind! A parable has been made, so listen to it: Verily, those on whom you call besides Allah, cannot create a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are the seeker and the sought.74. They have not regarded Allah with His rightful esteem. Verily, Allah is All-Strong, All-Mighty.

A Mosquito: Surah Al Baqarah 2:26 26. Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" by it He misleads many, and many He guides thereby. And He misleads thereby on the Fasiqin (the rebellious, disobedient to Allah)]

Swami replied: The soul is not God due to lack of power of creation. The soul resembles God in creating ideas in the theoretical phase, but lacks the power of simultaneous materialization. The materialization of ideas is in the sleep-dream since the items in the sleep-dream are realized as true by the creator-soul. Similarly, in the case of God also, simultaneous materialization (with respect to soul and not God) takes place and *this world is a simultaneous creation of ideas for God and materialized creation for the soul*. So also, the ideas of the soul in the awoken state can't have simultaneous materialization for itself. The soul is captured by the truth of the sleep-dream after some time (after its imaginary world in it's awoken state). This imaginary world of God is also a materialized dream for the soul even in it's awoken state. Since soul is a part of the world (imaginary world created by God), the soul can't come out of this real world, which has equal existence as that of the soul. Hence, soul creates imaginary world first and is caught by that converted in to sleep-dream due to self-ignorance for some time. Since soul is creator of its dream, it can come out of that dream shortly after awakening. But, the soul can't come

out of this real world (imaginary world of God) at any time since soul is not creator of this imaginary world of God and is only a part of it. Soul coming out of real world means disappearance of real world and in such state, the soul (being part of real world) also disappears. God can come out of this real world since God is creator of this real world (like soul coming out of its sleep-dream after awakening, being the creator of its sleep-dream). The soul has power of creation only in its imaginary world before its sleep-dream starts since the soul is absolute reality and its imaginary world is relative reality. Same point applies to God also with respect to the real world. The soul is captured by its own imaginary world becoming sleep-dream due to its ignorance in sleep-dream. It can realize that the sleep-dream was also unreal when it enters back into its own imaginary world or this real world after sleep. Based on this, the Advaita philosopher says that this real world felt as true (as in the case of sleep-dream) also will become unreal when the soul really awakens from this real world also. This is wrong because the soul coming back from sleep-dream to its imaginary world or this real world by awakening is seen daily. ***We never see the soul awaken from this real world going into its absolute state of reality of God.*** This is purely hypothetical based on intellectual feet! What is the guarantee of your hypothesis when even a single case is not seen so even on a single day! It is only the ambitious wish of the soul. This whole story of soul can be an exact parable for God creating His imaginary world, which is the real world for soul. Even in this parable similarity is not full since God never gets self-ignorance like the soul to be captured by His own imaginary world converted into sleep-dream.

The difference between God and soul is that God is never caught by His imaginary world converted in to sleep-dream whereas the soul is caught by its sleep-dream due to its entry in to ignorance of self. Such self ignorance can never come to God and therefore, this real world (for us) is always in relative reality only before absolutely real God. This point can be understood by the corresponding parable of the soul, which is that the soul is creating an imaginary world in it's awaken state like God creating His imaginary world, which is real for us. The imaginary world of the soul never becomes real even to the soul even in it's awaken state and only this real world (imaginary world of God) alone is real to soul.

The soul being the absolute reality (with respect to its imaginary world) can create anything in its imaginary world and this point is exactly similar to God creating anything in this real world for us (His imaginary world). In this awaken state, both God and soul are absolute realities in their relative imaginary worlds having full powers of creation, control and

dissolution of their imaginary worlds since both don't have self-ignorance in this state. The difference is that the soul leaves the awaken state, enters ignorance and gets captured by its imaginary world converted as sleep-dream in which the soul is not having any of these three powers (Even if all souls get united, such power is not obtained) where as ***God has all these powers since God is always in awaken state and never enters the state of ignorance*** (sleep). When the soul can't create or control or dissolve its own dream due to its own ignorance in its sleep-dream, how can the soul have any of these three powers in this real world created by God (not created by soul as in the case of its imaginary world or called as day-dream)?

Of course, God doesn't have real entertainment in this world (His imaginary world) just like the soul in awaken state can't have real entertainment in its imaginary world. The soul can have always real entertainment only in this imaginary world of God since it experiences this world equally true as itself being its part. Such opportunity is not there for God to enter in to the imaginary world of somebody else for real entertainment by experiencing it in equal status of existence with Himself. Due to this limitation, God identifies with a human soul in His imaginary world and experiences His imaginary world also with equal existence through that identified human soul like an iron rod associated with hot iron rod experiences the heat equally like the original hot iron rod. Such entry of God in to world and identification of Himself with a human soul is the human incarnation. God remains in the awaken state even after identifying Himself with the human soul and hence, continues to have all these three powers for doing miracles. Since such God is invisible (Unimaginable also), the human soul appears as if it is doing the miracles. Hence, miracles are done by God only in the case of human incarnation. But, since such God, identified with the human soul, is invisible and unimaginable, there is no other way than to give credit to human soul and worship the human soul as God since the merger of the two is also true.

Here, the soul is unable to create in its own sleep-dream and also in the imaginary world of the God. The soul in the sleep-dream is only a simile to enlighten the soul in this real world. In the sleep-dream, the soul is inefficient due to self-ignorance. In the imaginary world of the God the inefficiency of the soul is due to its real inefficiency only and not due to ignorance, the reason being equal status of this world with it in existence. This real world is the concept and one should not mistake that the soul can become efficient if its self-ignorance is removed in this real world also! Such misunderstanding comes when you confused the concept for the simile. This point is also seen in the Brahma Sutras (*Netaronupapatteh*).

Even a fly and mosquito can't be defeated by human being if God wishes so. This means that the creation is unreal by itself in view of God. The unreal quantities can't have quantitative difference between them like one zero, two zeros, three zeros etc. In such case (in view of God) only, the unreal fly or mosquito, which is quantitatively very less (one zero) is expected to be defeated by a human being, which is quantitatively more (Ten zeros). Ten zeros can't be greater than one zero in quantitative sense because any number multiplying zero becomes (qualitatively and quantitatively) zero only. Hence, this entire creation is not having even partially real quantitative value. Relative reality means that the reality of the biggest whole (world) and of smallest (ant) are one and the same (zero) qualitatively, in which a quantitative difference can never exist. All this is true with respect to the God, the absolute reality. But, *within the relative reality, if the reference of absolute reality is not taken, certainly qualitative and quantitative reference exists as absolute reality and therefore, the fly or mosquito can be killed by a human being.* When God interferes with absolute reality, then only the qualitative and quantitative differences disappear making any item of the world or the whole world as the same zero. Hence, if God wishes, anything can be done and He can play with a total zero composed of several zeros as components. The essence of all this is:

- 1) Absolute reality (Paramaarthaa dashaa):** When the absolute reality (God) appears as reference, the relative reality (world) along with its components becomes zero. In such state, all the components (zeros) of world (zero) become unreal and equal. It is just like the entire illusory snake becoming unreal along with its components (head, body, tail, scales etc.,) when the actual real rope is seen by light. In such state, the unreal snake is equal to one unreal scale.
- 2) Relative reality (Vyavahaara dashaa):** In absence of absolute reality or God (real rope not seen), the relative reality or world (illusory snake) becomes real and reality of world becomes absolute, since such reality of world is the very absolute reality of God only undetected since God is masked by the world. In this state both the scale and snake become absolutely real and quantitative difference between snake and scale also becomes absolutely real. In this state snake (world) is more powerful than the head (human being) and head is more powerful than scale (fly or mosquito). Here, the zero system disappears and only number system appears. An item which doesn't exist only becomes zero. Snake (world) is 100, head (human being) is 10 and scale (fly or mosquito) is 1.

3) Relative reality in which absolute reality performs miracle (Mithyaa dashaa): The absolute reality (God) doesn't damage the total relative reality (world), but interferes with a part of total world. In one place God interfered and hence, both human being and fly become equal zeros whereas in all the other places fly is 1 and human being is 10. In that specific place where both man and fly became equal zeros, even reverse number system can apply by which man becomes 1 and fly becomes 10 and man is defeated by fly. This means in that specific place, not only the relative reality becomes zero to make man and fly equally strong, but also by the wish of God, that specific part can become absolute reality like other parts of the world where even the general number system gets reversed by which man is defeated by fly! The conclusion is that God is not only the absolute reality but also unimaginable doing any unimaginable act or miracle.

It is said here that God is mad and misleads people since the fly or mosquito is always defeated and killed by human being. This is true if God is not interfering and the world runs on its own normal way acting as if it is absolutely real since God is masked by the world or we can say that God is beyond world.

Such people are confused since they are barking without understanding that what they say is true within the relative reality in absence of interference of absolute reality. However, the human being shouldn't say that this world is zero since it is a component of the world. If the whole (world) is zero, its component (soul) also becomes zero. Even in that state, zero must be real to another zero and hence, world can never become unreal to any soul or even all souls put together. Shankara separated the two views as 1) unreal world with reference to absolute real God (Paramaartha dashaa) and 2) The unreal world becoming real based on the absolute reality of masked God, which becomes equally real to its component (soul).

4. Kindly give Your interpretations to the verse 'Dog who lolls out his tongue' of Quran.

Dog who lolls out his tongue: Surah Al-A'raf 7:175-177 175. And recite to them the story of him to whom We gave Our Ayat, but he threw them away; so Shaytan followed him up, and he became of those who went astray. 176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desires. So his parable is the parable of a dog: if you drive him away, he pants, or if you leave him alone, he (still) pants. Such is the parable of the people who reject Our Ayat. So relate the stories, perhaps they may reflect. 177. Evil is the parable of the people who rejected Our Ayat, and used to wrong themselves.

Swami replied: Those, who reject God from their lives, always attached to materialism and to their limited worldly bonds only will cling to the earth only. Since the concept of God is absent, they will do wrongs (sins) whenever opportunity comes due to lack of fear for omniscient God and go to hell. Even if they are involved in social service without the concept of God, they may go to heaven for some time and come back to earth only. In this cyclic motion between earth and heaven, there is possibility of doing sins for which the cyclic motion between earth and hell also starts. Such people are always in these two cycles only and in every minute they are hunted by risk based danger only. God does not interfere with them in anyway and no injustice is done to them since they have not accepted God.

5. Kindly give Your interpretations to the verse ‘Fertile garden’ of Quran.

Fertile garden: Surah Al Baqarah 2: 265 265. And the parable of those who spend their wealth seeking Allah's pleasure while they in their own selves are sure and certain that Allah will reward them (for their spending in His cause), is that of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer (knows well) of what you do.

Swami replied: Heavy rain indicates heavy wealth. The garden on height will not store water (wealth) in it so that the plants will not decay. It means stored wealth leads you to several problems. If excess of wealth is flown to God, such problems will not come since He prevents those. *Always, sufficient rain is given by God by which there is neither scarcity of water nor problem of stagnant water.* If you aspire lot of wealth to be stored, you don't have real faith on God. You show excess of devotion to God and get lot of wealth from His grace. Later on, you will forget God and immerse yourself in worldly bonds. Since wealth is stored, you think that you need not worry for God for the sake of wealth. You think that wealth brings everything. If an irreparable disease attacks you, can even the infinite wealth bring cure of it to you? All the wealth goes to hospitals and yet, cure is not attained! What is the final result? You are over intelligent but God is omniscient.

6. Kindly give Your interpretations to the verse ‘Falling from the Sky’ of Quran.

Falling from the Sky: Surah Al-Hajj 22:31 31. Hunafa' Lillah, not associating partners unto Him; and whoever assigns partners to Allah, it is as if he had fallen from

the sky, and the birds caught him in mid air, or the wind had thrown him to a far off place.

Swami replied: This explains partial faith on God. You make effort to achieve some fruit. Making effort is not wrong. But, believing that effort is the only way to achieve fruit (as atheists feel) or believing that effort is a part of the way to achieve the fruit (as partial believers of God feel) brings the problem. *You can make full effort, but, believe that God alone is the sole authority in giving the fruit.* Your total effort becomes zero since your total belief is on God. This stage is intermediate since you have not reached that final stage in which you can get the fruit from God even without doing a trace of effort. People not understanding this, mock saying that without effort fruit can't be achieved. If you analyze your life, most of the successful fruits are obtained only by accidental luck, which is nothing but the preaching of God to you that He is all in all. This intermediate concept of part time-God and partner-God will slowly develop to the final stage of full time-God and sole owner-God in course of time based on your seriousness to achieve it.

7. Kindly give Your interpretations to the verse 'Rain and Physical Growth' of Quran.

Rain and Physical Growth: Surah Al-Hadid 57:20 20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) like a rain (Ghayth), thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment, and (there is) forgiveness from Allah and (His) pleasure. And the life of this world is only a deceiving enjoyment.

Swami replied: This explains that the world is a place of initial hope and final collapse since everything disappears by final destruction or death. It is like the initial rain giving growth to plants and finally the plants become dry. It shows that the worldly life maintained by and for worldly bonds is not eternal being absent in the past and in future. Such temporary item is also false in the present time like a bond between roles in the shooting of cinema. This bond present in the drama was not true before shooting and will not be true after shooting. It is present only in the present time of shooting. If it is carefully analyzed, this drama bond is not true even in the present shooting time also and this is well known to the hearts of actors also acting in it. Shankara says that anything temporary must be unreal (*yat anityam tat krutakam hi*). Even the Veda says that the worldly bond loves you for its own happiness derived from you and not for your

happiness (*Aatmanah kaamaaya...*). Such present false state is said as deceiving enjoyment.

8. Kindly give Your interpretations to the verse ‘The Donkey’ of Quran.

The Donkey: Surah Al-Jumu'ah 62:5 5. The likeness of those who were entrusted with the Tawrah, but did not carry it, is as the likeness of a donkey which carries huge burdens of books. How bad is the example of people who deny the Ayat of Allah. And Allah does not guide the people who are wrongdoers.

Swami replied: God comes to this world to preach spiritual knowledge, which gives the correct guidance to your life in view of your future here and your future after death in the upper world. *There can't be anything higher than the correct guidance given by true spiritual knowledge preached by God (Nahi jnaanena sadrusham... Gita)*. It is just like water for the plant giving life to your spiritual effort in your path. Fully agreed. But, what is the use of the water present in many tanks and not a drop of it given to the plant? Water is knowledge and plant is practice. *What is the use of the knowledge present in your head if nothing of it is practiced?* Your head is only a donkey load of books! You must have devotion to God, which helps the action to grow like plant to yield fruit. Water (knowledge) gives life and devotion (manure) gives growth (to yield fruit) to practice (plant).

8. Kindly give Your interpretations to the verse ‘Grain of corn’ of Quran.

Grain of corn: Surah Al Baqarah 2: 261 261. The parable of those who spend their wealth in the way of Allah, is that of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allah gives manifold increase to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

Swami replied: I really tell all of you that the easiest item to be donated for God is money. In His view, money is like cheap stone pieces. The statements of excellent spiritual knowledge are like precious diamonds in His view. This is stated by Lord in the Gita (*Shreyaan dravyamayaat...*). For us, this concept is exactly reverse! If this is the case, why God gives so much importance to the donation of the money from us? The Veda composed by Him says that sacrifice of money alone can lead you to God (*Dhanena tyaagena ekena...*). Even the Gita preached by Lord Krishna says everywhere that sacrifice of fruit of work (money) is highest (*karmaphalatyaagaat...*). Yes. Good question. God is not giving any importance to your money, being the owner of this entire infinite world or wealth. *He gives highest importance to your highest sacrifice.* What is the meaning of the word ‘highest sacrifice’? Highest sacrifice means the

sacrifice of your bond with the item liked by you with highest love. Now, you yourself tell Me truly by putting your hand on your heart in the name of God— what is that highest bond, which is linked with the highest item **in your view?** It is certainly the money or wealth only. Hence, you yourself made money as a highest item and bond with it as the highest bond! ***Sacrifice of highest bond is indirect sacrifice of all other worldly bonds.*** Hence, people say that money is the root of all the worldly bonds (*Dhanamulamidam jagat*). If money is sacrificed, the bond with issues also gets sacrificed because all the wealth earned and accumulated by you is given to your issues only. The third bond is with your life-partner. ***These three bonds are the essence of your entire worldly life and nothing else, to be frank.*** Hence, Lord Krishna attacked on money (milk, curd and butter) first since it involves two bonds. After some time, He attacked the third bond also. The priests, who collect tax from public by misguiding people with false knowledge, mocked Jesus to be a tax collector! A tax collector collects tax by force. The priest collects tax by cheating. God in human form, like Jesus, Sai Baba etc., accepted the money offered by devotees without a trace of aspiration for it (no need to aspire) and were pleased by the value given to God through such sacrifice of highest bond and their pleasure is not on the sacrificed item. The Veda says that the two real deserving points of receiver (acceptor of your donation) are: 1) possession of scriptural spiritual knowledge that gives you correct direction (*shrotriya...*) and not mere recitation of scripture or shruti or the Veda and 2) lack of trace of aspiration for even a trace of your donation even in the mind (*Shrotriyasya chaakaamahatasya...*). A king (or elder relative) begs a child for the chocolate in its hand to see its love on him/her through the practical sacrifice of that chocolate to which the child is deeply attached and not for the sake of eating the chocolate given by the child!

8. Kindly give Your interpretations to the verse ‘Spider’ of Quran.

Spider: Surah Al-Ankabut 29:41-43 41. The parable of those who seek protectors from other than Allah is that of a spider who builds a house; but indeed, the weakest of houses is the spider's house -- if they but knew.

42. Verily Allah knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise. 43. And these are the examples We give for mankind, but none will understand them except those who have knowledge (of Allah).

Swami replied: The house of the spider is very weak indicating the weak family bonds for which everyone is doing all climax sins. When Valmiki was robbing passengers for the sake of family, sage Narada asked him that whether the family members share his sins also? The family members denied sharing of sin because they said that they never provoked

him to do the sin for the earning. These bonds love you since the money earned by you gives happiness to those, but refuse to share your sin done in the earning! Hence, the house (means family bonds) is very weak bond or even totally false bond as it loves you for its happiness in this world in spite of your fall in the hell for your sins in earning the money.

9. Kindly give Your interpretations to the verse ‘Rain-laden clouds’ of Quran.

Rain-laden clouds: Surah Al Baqarah 2: 19 and 20 19. Or like a rainstorm in the sky, bringing darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers. 20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things. At Your Lotus feet. anil ANIL ANTONY

Swami replied: Disbelievers in God are not specially punished anywhere in this world since God is not like us taking personal vengeance. Belief in God is taken as his personal issue. *Personal issue should not enter the office of a good administrator.* Whether you believe in God or not, you should follow the commandments of God formulated by Him in order to protect peace and balance in this world. If you violate the rule of His divine constitution composed for Pravrutti, you shall be punished whether you are a believer or non-believer. People may be killed by thunder or lose capacity of hearing and may lose sight due to lightening as punishments of their intensive sins done in this world. No punishment is given to any atheist because of disbelief in God. Ignorant people say that the atheist is punished! It is wrong because *the punishment given to the atheist is not for atheism but for his intensive sins only.* You should not mistake that no punishment is given to anybody and God saves everybody from every punishment. God says that He will not interfere with the awards and punishments given to the soul as per its deeds since everything depends on attitude of soul that materialises in action (*Naadatte ksyachit... Gita*). God also says in the Gita that there is no personal enemy to Him (*Na Me dveshyosti kashchana...*).

Chapter 23

MATERIALIZATION OF GOD'S THOUGHTS

August 22, 2016

O Learned and Devoted Servants of God,

Shri P V N M Sharma & Shri Phani asked same question separately "so far, I am under the impression that whatever is thought by God, it will materialize simultaneously. But, in the latest message You said that God also gets some ideas without simultaneous materialization and has a phase of thinking alone like us. Please clarify this".

Swami Replied: So far I was always discussing about the context of God creating the world only and hence I stressed on the simultaneous materialization of the thought of God because in that context every thought got by God was only creation of simultaneous materialization of world only. *Unless God gets the spirit of materialization of thought, the thought will not materialize simultaneously.* If your impression is that every thought of God shall materialize without any freedom to God in uncontrolled way that shows God's lack of efficiency to control by which omnipotence of God become false. Omnipotence means to have all types of powers including both simultaneous materialization of will and also control of materialization of thought. Even if one power is absent, omnipotence becomes false. *Controlling materialization of thought is also a type of power.*

Your assumption shows that God is addicted to the power of simultaneous materialization of every thought without control on that power lacking even trace of freedom in the materialization of will. If you say that He can have control on the will itself so that only thoughts in need of materialization come to His mind! This again means that He has no freedom or capacity to get thoughts without simultaneous materialization. As per your version, God has control on getting thoughts but has no control to stop materialization of a thought after coming to Him! This again means lack of omnipotence only.

Your fantastic idea about God in view of this point makes Me to remember a story. One stupid fellow did lot of penance and got a boon from God that whatever he thinks should be materialized! He thought about a beautiful lady for marriage. Immediately, a beautiful lady appeared. Then, he thought about jewels on her. Jewels appeared on her. Then he thought

whether she is a Shakti (deity of power) due to those many jewels. She became the Shakti. Then, he thought that whether the Shakti will kill him. Shakti killed him and the story ended once for all! Do you want to make God to be like such stupid fellow controlled by his thoughts and unable to control the materialization of unwarranted thoughts?

There is no possibility of every thought to materialize without any option. Suppose God thought that He was much bored with loneliness. What is the scope of materialization here? Do you feel that boredom should be materialized? Boredom is theoretical and there is no possibility of its materialization. If you say that let at least such theoretical boredom appear. Here, God is bored already by boredom that already appeared in His mind and His intension is not the reappearance of boredom once again! What is there to materialize in this thought? Hence, *all thoughts can't and need not materialize simultaneously even though God has unimaginable power to materialize any thought*. He allows materialization only once there is a need and scope that is possible at least theoretically.

Types of God's Thoughts

God's thoughts are of three types:

- 1) Thought of boredom, which has no scope of materialization or reappearance in the mind as said above.
- 2) Thoughts that can materialize but He does not want immediate materialization. Example: If God says that one should get a house in future, the house will not appear immediately since as per His will, attainment of house is only in the future and not then. Such ideas have scope of materialization, but, not to materialize immediately.
- 3) Some thoughts get expressed, which have to be materialized immediately as per wish of the God. Example: suppose God says that one must have a house just in that moment itself, the thought gets materialized simultaneously.

The materialization of thoughts of God is not mechanical and inevitable process, which even God can't escape! The thought gets materialized then itself or in the future or may not materialize at all having no scope of materialization or no wish of God for materialization. Whenever the spirit of the thought is for immediate materialization, then only, simultaneous materialization takes place. It is this context about which the Veda says "*Satyakaamah*", which means that His wishes having the sanction for materialization either now or in the future get materialized as per the indication of span of time (present or future). He has full control on the past also and even past can be changed. According to the concept of

time machine or relativity of time, time is only moving back (past), standing there itself (present) and moving forward (future) in space reaching the corresponding events already existing in the space. Hence, the three co-ordinates of space getting correlated with fourth co-ordinate, time, results in four-dimensional model of everything (every event) in the creation as per Einstein. God is beyond space and time and hence becomes unimaginable. It is this unimaginable nature of God that brings materialization of thought and not the thought made of invisible nervous energy condensing to become matter according to the equation $E=MC^2$ of physics. You should not imagine God as a possessor of infinite inert energy so that His every thought is made of such big quantity of inert energy, which appears as condensed matter for the human beings having a trace of inert energy. Such explanation is very convenient to prove that God has infinite inert energy with reference to human being having small quantity of inert energy. This potential difference as per the above equation can make God as possessor of infinite imaginable inert energy compared to human being as possessor of trace of imaginable inert energy. Both these energies may have quantitative difference, but show qualitative similarity, which is “imaginable nature”. This makes God and human being to be imaginable. This brings down God as total imaginable domain whereas human being is also a tiny imaginable domain. Such total imaginable domain is only this greatest cosmos in terms of energy (along with its form called matter) and God beyond this cosmos is not indicated separately. ***The main defect in this explanation is that God has to be inert due to absence of universal nervous system and universal brain in such infinite quantity of inert energy (cosmos) called as God.*** In this path, you may give a scientific explanation of the quantitative greatness of God (Mighty cosmos) over human being (tiny cosmos), but God has to be inert in this scientific philosophy, though very convenient in logic resulting finally in atheism only as there is no separate God beyond cosmos. Of course, the human being can come out of this problem since it has a small nervous system and brain in its tiny body. This ends in saying that the mighty God is inert and tiny human being has awareness! You can use this scientific explanation just to please the scientist in logic and please theist by establishing that God is very great due to infinite cosmic inert energy than the petty human being.

Moreover, using the above concept and equation, you may explain one type of miracle called as materialization by will. There are so many types of miracles, which do not involve this equation and materialization. For example, God knows what you thought in your heart of heart! This is a type of miracle, which does not involve materialization and above equation.

Even in the explanation that God is unimaginable being beyond cosmos (space and time) whereas human being is imaginable, you can achieve all the above merits without any defect and hence this concept (God is unimaginable) is the best. The merits are:

- 1) God by His unimaginable power need not be inert and can have awareness even though universal nervous system is absent. Defect of the above theory that God is inert is removed here.
- 2) ***God is very great with infinite power and this is possible by His unimaginable nature.*** Hence, God is far greater than human being. The merit of the scientific theory is brought over here; through the path of unimaginable nature also, the God is more powerful than the human being not because by just being infinite cosmic inert energy.
- 3) God is beyond cosmos and hence is unimaginable in nature.

This gives scientific explanation that the cause must be unimaginable if it is beyond this imaginable product, which is the cosmos.

Inert matter is said to be condensed form of inert energy. Since awareness is a specific work form of inert energy, there is no hurdle in saying that awareness condensed appears as matter and same awareness transformed in to its original basic form becomes inert energy. Hence, the non-inert will can be transformed into inert energy or inert matter (inert energy and inert matter being inter convertible). If this is simply a mechanical-scientific phenomenon, every human being shall do so. Using some sophisticated instrument, we are finding that the mind appears as energetic pulse on the screen. This proves that the mind is certainly a specific work form of inert energy only. This point can be also supported by seeing the mind to become weak when inert energy (in the form of food) is not supplied to the body. The concept is true as proved by these experiments, but the concept to be in the control of human being is not exhibited. Generation of inert energy from will is not done by any human being, except Lord Krishna, who showed vision of cosmic energy just by His will. Similarly, we understand that 100 units of energy existing in 10 units of space remains as dissipated energy, but, becomes matter by condensing itself to one unit of space. We also understand that the mass defect observed in the separation of sub-atomic nucleons proves the conversion of matter in to energy since binding energy of nucleus is due to conversion of some mass of nucleons in to energy. The existing process is understood. But, is it under the control of human being? What I mean to say is “is it possible to take some nucleons and covert a part of their mass in to energy and prepare nucleus using this converted energy as its binding energy?” Can you force 100 units of inert energy existing in 10 units of

space to one unit so that energy is condensed in to matter? You say that the inert energy in cosmos is getting condensed in to matter here and there due to some external inert agencies only that condense 100 units of inert energy spread in 10 units to one unit so that the conversion is taking place by itself. Can you give Me all those details of external inert agencies that force the inert energy to smaller area leading to materialization so that I can easily prepare matter from energy in My laboratory creating all those inert agencies? Therefore, you have to accept that there is some external agency, which is not mere inert, that performs this conversion in controlled manner (otherwise all the cosmic energy should have been converted into big block of matter!). Such agency is having awareness to become an agency of intelligence in planning the control of conversion. Such agency must be non-inert for the sake of excellent planning proving awareness. This awareness of external non-inert agency must have awareness, but, general awareness can't exist in the cosmos due to absence of universal nervous system. Awareness is needed, but the background of awareness becomes unimaginable as far as the generation of awareness is concerned in view of non-existing universal nervous system. Therefore, unimaginable agency with awareness (having unimaginable background of its production) must be accepted to correlate the scientific points with spiritual knowledge so that even if the scientific phenomenon of materialization of will is understood, the overall unimaginable controlling agency has to be accepted due to the practical gaps in science like conversion of energy into matter etc., in the laboratory.

Chapter 24

BRAHMA-NARAYANA-SHIVA ETERNAL ADDRESS OF GOD

August 23, 2016

O Learned and Devoted Servants of God,

Shri Balaji asked: Veda says that Brahma and Shiva are Narayana (**Brahmaah cha Naaraayanah...**) and at the same time also says that Indra and sides like East are also Narayana (**Indrashcha...Dishashcha...**). How to understand these statements in a proper way?

Swami replied: Unless you understand every word with the detailed background involving Sanskrit grammar, logic etc., the final conclusion being incomplete and diverted to wrong path becomes confusion. Here, you must take the first point that Narayana is an energetic form in which the unimaginable God (Parabrahman) got merged. Similarly, Brahma and Shiva are also energetic forms in which the unimaginable God got merged. ***These three forms can be said as the basic eternal address of God since the unimaginable God never exits from these three forms.*** The reason for such conclusion is that the unimaginable God is defined as that one entity, which does creation, control and destruction of this world. This definition is given by the Veda (***Yato vaa imaani...***), the Brahma Sutras (***Janmaadyasya...***) and the Gita (***Prabhavah Pralayastathaa..., Mayi sarvamidam..., te mayi...***). Hence, all these three forms are mediated Parabrahman only. In such case, you can take any one of these three in the sense of Parabrahman. Narayana is Parabrahman. Brahma and Shiva are Narayana or Parabrahman only. Here, the world Narayana stands for Parabrahman only and not to the specific external energetic form. One form can never be another form just like one human being can't be another human being since each human being has its own specific form. Forms of a swan and a parrot are made of sugar. Each item is having a seed of cashew nut in it. Now, if you say that the parrot is swan, it can have two meanings: 1) The word parrot represents the external formless sugar so that the word parrot stands for such formless sugar. When you say that parrot is swan, it means that both are made of the same formless sugar externally. Similarly, if Narayana stands for the energy present in

His external form, it means that both Narayana and Brahma are having external forms made of the same common formless energy. Similarly, you can take Shiva in the place of Brahma. 2) The word parrot stands for the internal cashew nut seed and here both parrot and swan have the same internal cashew nut. Similarly, if Narayana stands for Parabrahman both Narayana and Brahma have the Parabrahman in their energetic forms. In this sense Narayana stands for Parabrahman.

Therefore, you must take the word Narayana either for the general formless energy existing in external form or you must take word Narayana for the internal Parabrahman while speaking that Brahma and Shiva are Narayana. In this context, you must not take word Narayana for its specific external form of energy. If you take the sense of specific external form only, then this context disappears and the result is that Narayana is Narayana, Brahma is Brahma and Shiva is Shiva. You must learn to take proper sense of the world in a suitable context. If you take other sense of other context, the present context gets cracked with contradiction. ***If you take this specific form as Narayana, objection comes in the very first step that one specific form can't be the other specific form.***

The one Parabrahman exists in all these three divine forms without any internal division. This concept is well explained by the form of God Dattatreya. This form is only one entity like Brahma or Narayana or Shiva. At the same time, this form has three faces of Brahma, Narayana and Shiva seen simultaneously. This form gives the meaning of the definition of Parabrahman that one entity only called Parabrahman is doing all the three works (creation, ruling and destruction) as indicated by one person having the three faces of creator (Brahma), Ruler (Narayana) and destroyer (Shiva).

The above statements given by you are from prayer on Narayana in the Veda. ***By saying that Narayana is Brahma and Shiva, it only means that the Ruler-Parabrahman in Narayana is the Creator-Parabrahman in Brahma and is Destroyer-Parabrahman in Shiva.*** Here, the devotees approaching Parabrahman through the specific external form called Narayana and is not simply approaching and sticking to the external form only. If the devotee sticks to the external form of Narayana only, he is Veera Vaishnava (conservative and rigid devotee of Vishnu) and if the devotee sticks to Parabrahman in Narayana only, he is Vaishnava (a devotee of Vishnu with analytical spiritual knowledge). In any sub-religion of Hinduism and in any

religion of the world, both types of devotees invariably exist. Our sincere effort is to convert the first type of devotees to the second type of devotees to avoid criticism of other sub-religions in Hinduism and other religions in the world forgetting universal peace.

When you say that Indra is Narayana, you should take the word Indra in its root verbal sense. Indra means the Lord or God. The word Indra comes from the root word 'Idi', which means Lordship (*Eishvarye*). You can take any incarnation (energetic or human) of Parabrahman as Indra since we address every incarnation with the prefix word 'Lord'. Even Brahma or Narayana or Shiva or Dattatreya can be called as Indra or Lord. In this way, you can interpret this statement as calling every incarnation having Parabrahman in it as Indra or Lord. After saying that Brahma, Narayana and Shiva are Lords, the Veda proceeds to say that not only these three, but also any other incarnation is Narayana or Parabrahman.

But, if you take Indra as mere deity (ordinary soul in energetic body) present in the energetic form, having certain mystic powers along with some duties allotted by Parabrahman, the above first sense of first mode of proposition can't be taken. You have to take the help of Sanskrit grammar-rules giving various senses for modes of propositions (Vibhakti). When you say that Brahma is Narayana or Parabrahman, it comes to be the first mode (Prathamaa vibhakti), which says that the two are one and the same. If you say that he is Rama, there are no two entities as he and Rama. It indicates identity of both as one. You can use this mode even if two entities exist and become inseparable as one. Current and wire are two entities. When I say that the wire is current, it means both merged and result is only one entity called as electrified wire. In this sense, we can take that the energetic form Brahma and Parabrahman are merged together to result in Lord Brahma. Similarly, Narayana and Shiva. Here the first sense (*Taadaatmya*) of merge to become single item is to be taken in the case of Brahma or Narayana or Shiva or Dattatreya or any energetic or human incarnation. Here, the word Indra can stand for Dattatreya also indicating the single Lord or Parabrahman existing in all incarnations of God.

The second sense of this first mode is control of one item by the other item (*tadadhina prathamaa*). Salutations to Shri Ramanuja Aacharya for projecting this sense of first mode while explaining "all this world is Brahman" (*Sarvam khalvidam Brahma*). Similar Vedic statement exists in this context also "All this world is Narayana"

(*Narayana evedam sarvam*). Here, if we take first sense, it shall mean that all this world is God. If it is so, bad should not appear in any part of the world. Similarly, no ignorance must exist anywhere in the world. Narayana also means abode of spiritual knowledge and there should not be lack of knowledge anywhere in this creation. All these objections don't admit the first sense that God and world are one and the same item. This concept belongs to atheism, for whom there is no God other than this world. In order to remove all these objections, Ramanuja took the second sense of first mode interpreting that this entire world is under the control of God. If you take Indra as a deity only having several defects like going to beat Lord Shiva with his thunder weapon, cheating Ahalya, raining continuously against Lord Krishna etc., you can't say that such Indra is God. In this case, you have to take the second sense and interpret that the deity Indra is under the control of God. Similarly, sides like East are under the control of God.

In the above simile of swan and parrot a cashew nut existing in any one of these two is compared to Parabrahman. This simile holds good if you are rigid that Parabrahman is in the soul of incarnation only due to which soul can be called as God but not its body. However, this is not valid since Parabrahman pervades all the soul and external body equally as said in the Veda (*Antarbahischcha...*). Since God is also in the body of boy Krishna, that tender body could lift the big mountain due to Its unimaginable nature. *In such case, the above said cashew nut taken as its powder mixed with sugar exists all over the parrot or swan.*



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