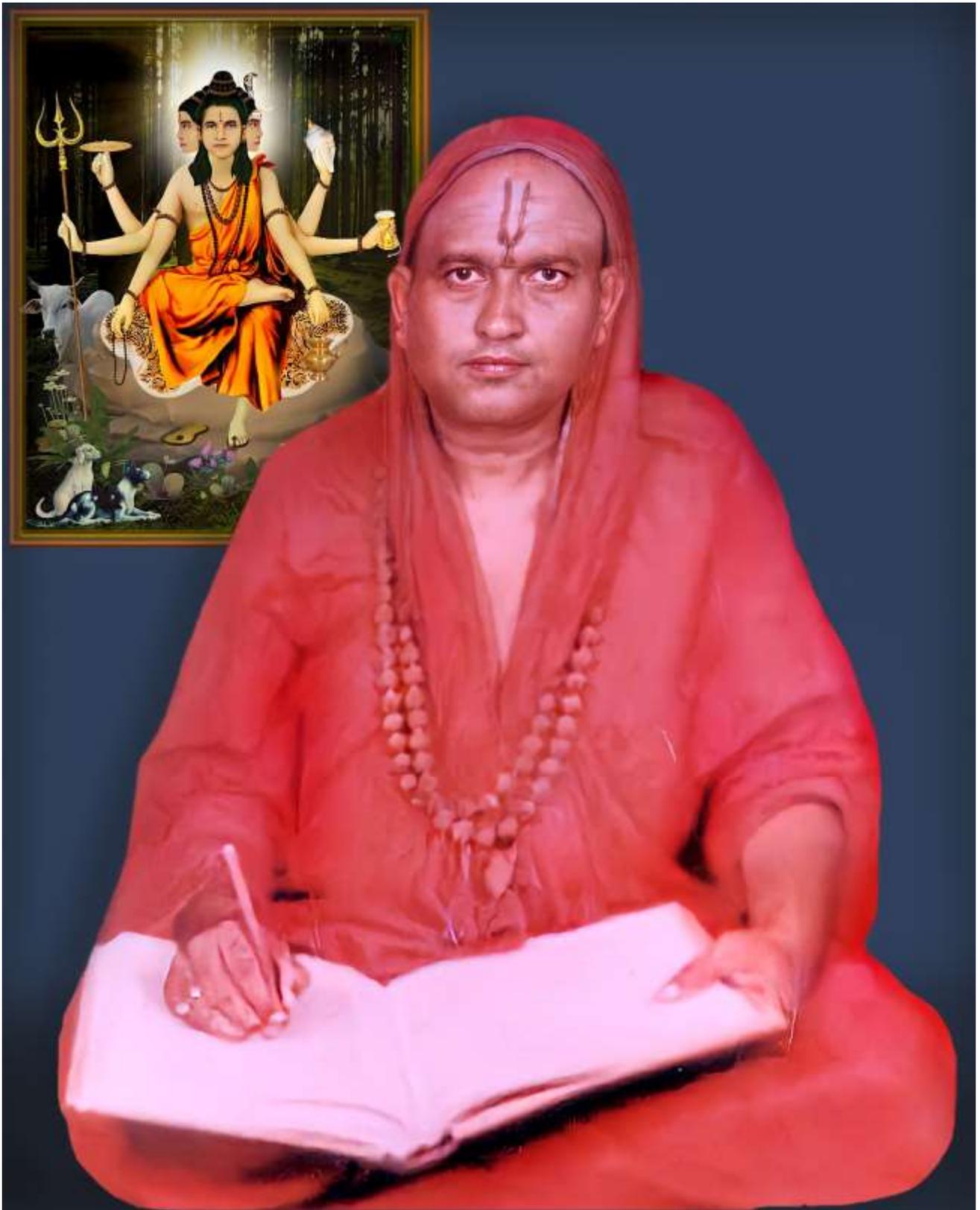


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 22]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

December 10, 2017

O Learned and Devoted Servants of God,

Shri Anil asked:

1. Why Sita was punished by Rama in this world itself?

Swami replied: Abusing such a great devotee like Lakshmana, who never saw Sita above her feet with a false allegation that he followed her to the forest waiting for an opportunity to marry her in case Rama dies, is the most worst horrible sin. Intensive sins are punished immediately in this world itself. This is a part of main rule of deeds and fruits. Apart from such routine punishment as per the rule, another aspect is that Sita shall be clarified from her sin as early as possible without going to hell before going to the abode of God called as Vaikuntha. This is only an addition to the rule of immediate punishment for the intensive sin.

2. Is there difference between peaceful death and accidental death?

Swami replied: The disturbance in the death is only the temporary inconvenience caused during the journey, which is very short compared to the long life after the death in the upper world. A big officer travelled very conveniently in the first class compartment of the train and as soon as he reached the station, he was arrested and imprisoned lifelong. A poor farmer travelled in ordinary compartment with full rush and reached the station to go to his house to live happily. Who is better between these two? People recognize a person as good by his peaceful death and say that a person died with lot of suffering since he is a bad person. This is not correct. Several sinners died very peacefully and several pious souls died with severe suffering. When Jesus was carrying on the cross with full torture, devotees standing as spectators were weeping. Then, Jesus told that they shall not weep for Him, but shall weep for themselves and their children. This means that His suffering is only very short before a long happy divine life with Father of heaven. *Their happiness in life and death is very short compared to very long torture in the hell in future.* His suffering in the crucifixion was to save His people. Similarly, *the death suffering of very great divine personalities is to be understood in the sense of suffering for the sake of their devotees.* Krishna was shot dead. Rama jumped in to river.

Paramahansa suffered with cancer in the end. Shirdi Sai died with severe cough. Satya Sai suffered a lot in the hospital in the end.

3. Is there any relationship between the wave nature of nervous energy (mind) and stability of mind?

Swami replied: The fluctuations in the current are stabilized by the stabilizer used by us and this has nothing to do with the stabilization of the wave nature of the electrical energy since the stabilizer does not suppress the wave nature of electrical energy, which is inherent of energy. Peace and stability of mind are gained by controlling thoughts, which has nothing to do with the inherent wave nature of nervous energy or mind.

4. What is the spiritual advice for a continuously suffering person?

[Shri Kishore Ram asked: What spiritual advice (from Swami Knowledge) can we give to a person who is suffering continuously from worldly problems without any break?]

Swami replied: Such a person is leftover with continuous punishments of sins only since he withdrew all good fruits compelling God in previous births so that God doesn't find good fruits any more in his list as 'sanchita' to place those good fruits alternatively along with punishments of sins in his present life cycle. The Divine Father is very kind to make such arrangement so that His issue will enjoy sweet dishes and hot dishes alternatively in the meals (life cycles). *Neither the punishments can be cancelled without suffering nor good fruits can be given without their good deeds done by the soul.* This is the problem of every human soul, which likes to do sins and doesn't like to enjoy the punishments! It also likes to enjoy good fruits without doing good deeds! *The only solution is that let him realize, repent and take a strong oath not to repeat any sin at any cost in the future.* The punishments will be suspended temporarily keeping his file in cold storage. Everything depends on his sincerity in strongly believing and practicing this concept.

5. What is 6th sense?

[Can You please explain more on 6th sense or intuition which is different from consciousness and sub-consciousness?]

Swami replied: *The sixth sense is unusual since only five senses exist with any human being.* The sixth sense is also called as intuition, which is related to the grace of God worshipped by the soul in this birth or in the previous births. *Mind is named as the sixth sense in the Gita apart from the five senses (Manahshashthaani...).* By this, we can't take mind as the sixth sense referred by you, in which case, it shall be common to all

human beings. In the Gita, it means that it is different from five senses since its name is mentioned with separate individual significance. It only means that the mind is like the common current flowing in the all the five senses to make them function individually. ***Only blessed souls by God have this special sixth sense, which functions in very special way.*** The conscious state is related to the present thoughts and sub-conscious state is related to the stored thoughts from previous births. Both these are routine facilities unlike the sixth sense, which is the result of blessing by God.

6. How can a normal person fight injustice?

[In Mahabharata, instant justice was given to Pandavas from Lord Krishna directly during war. But in this Kaliyuga we don't see such instant justice. I understand the basis of complexity of Karma. But, in such case people will get discouraged and stop supporting justice when they start understanding that supporting justice is beyond their capabilities in certain cases. For example a normal person cannot fight against so.]

Swami replied: The concept in the Mahabharata is the same as the concept of every human life at any age and in any place. ***Instant justice was not provided by the Lord to Pandavas as soon as they were defeated in the gambling and justice was provided to them after 13 years only.*** Before punishing the sinner, God Krishna tried His level best to reform them by going to them as a messenger. Draupadi was provided with instant justice in the emergency since she sacrificed a piece of cloth torn from her sari to the Lord. At the same time, she was punished for her revengeful attitude. The case differs from one to the other in its background and is a very complex like a three dimensional network with several parameters involved in past and present. If you isolate threads of this complex network, you can find equal justice to any deserving soul and equal punishment to any undeserving soul. ***Believing God strongly about His omnipotence to punish the sinner and bless a good person is the best resulting path of spiritual knowledge.*** If one misunderstands the general and justified administration of God, it is his fate! We shall try to clarify the misunderstanding of such a person everywhere and at every time. If you have the capability of fighting against the injustice, do it, whether the issue is related to you or to outsiders. If you are incapable of resisting the injustice, keep silent without having revenge attitude. Leave it to God and He knows how to control injustice and to punish the sinner, who is not prepared for reformation of soul.

7. Can we use animals for testing medical products?

[Shri Kartik asked:- Please tell us about the ethical implications of animal testing for a justified research purposes like making medicinal products for cancer, etc.]

Swami Replied: *Testing the animals for medicinal purposes can be done without killing them as far as possible.* The life of an animal is as precious as the life of a human being. Science feels that human being is more precious than animal. It is true provided the human being has more kindness than the animal by using the topmost faculty of sharp logical analysis. *The human being becomes worse than the animal if it is more selfish than the animal.*

8. Is mercy killing against law of karma?

[Mercy killing or euthanasia is legally permitted in a number of nations. Is this act not against the law of karma? Please explain.]

Swami Replied: It is not against the law of deeds since such human being requesting for mercy killing must have killed previously a living being due to mercy only. Both are opposite to each other like light (mercy) and darkness (killing). Both have joined since such a suffering human soul has joined both these words in his previous life.

9. Why did Shankara use a deadbody to gain practical knowledge of sex?

[Shankara was Lord Shiva incarnate. During the debate between Him and Mandana Mishra, He entered the body of a dead king to gain practical knowledge of sex. Here, He displayed a miraculous power. Why couldn't He have just replied with the correct answer using His innate omniscience instead of displaying this particular miracle of entering another body? After all, if a miracle was necessary in the first place, why not perform it in a simple manner? Why go to the elaborate length of entering another body? This question is in no way meant to question the character of Lord Shiva Himself. It is only to understand the real intention being the performance of this miraculous act. Please explain Swami.]

Swami Replied: Shankara did so to explain that the soul is untouched by such necessary acts of sex since mind was detached fully from such desires to prove that an act done with full detachment has no attachment to the fruit. Any act done due to necessity without any desire for it can't attach the soul to its fruit. Shankara used such miracle so that the queens enjoyed with the body of their husband only. He was learning the sex as education. *A doctor touching the private parts of a lady for the sake of examinations doesn't attach his soul to the sin.* In this case, there was no contact of the body of Shankara with the bodies of queens, in which case, the chasty queens might have objected. Even the mind of Shankara was not having

any such illegal desire except the purpose of study of the subject. All this miracle was exhibited by Shankara in order to prove such critical and deep concept. If Shankara wanted, He could have known the subject in a fraction of second through His miraculous power. In such case, this critical concept might not be exposed to the world.

10. What is the role of human effort to get the desired fruits?

[Swami please clear my confusion. In one discourse, You have mentioned that God is never involved in any of our actions and that we are solely responsible for our deeds. In this context, You give the example of a bull that may be used to go the forest (which results in misfortune) or to a friend's place (which leads to good fruit). Now in another discourse, You have also told us that mere effort is not responsible for obtaining the desired fruit. Effort only makes us eligible for the fruit. Finally, whether the fruit is to be granted or not is in the hands of God. In the first discourse, there is absolutely no involvement of God in any part of the action or the fruit that it begets. In the second discourse however, You have mentioned that the fruit is sanctioned by God (but only after the effort is made). That is to say even the effort will not work if God does not sanction the fruit. Please help me correlate these two teachings Swami.]

Swami Replied: The direction of any action is done by the soul, which is not called as effort. It is called as the will or sankalpa that makes the fruit to be connected to the soul. *The acting force in the effort is from God only since any force can be obtained from God only.* It is called as the force of action or effort. As soon as the will and effort start, immediately the fruit is not attained. *There are several obstacles which have to be crossed to reach the fruit.* Certain efforts are becoming fruitful and certain efforts are not becoming fruitful due to the obstacles standing in the path of the effort, which are also due to the past sins. A person sat in a cart dragged by the bull either to forest or city as per the will of person. In the path to forest or city, suppose a lion appeared and killed the person. Such killing is also due to the past sin of the person only. God is not giving the fruit as He likes (since reaching the goal is desired by the person). Obstacle is due to his past sin only. This punishment is also given by God, which made the person not to reach the goal. God is acting according to the deeds of the person only. If God is pleased with such person as His devotee, such obstacle may be stopped for the time being and the person may reach the desired goal. *In this background of deeds and grace of God, we can say that the fruit is in the hands of God.* But, this does not mean that God acts as per His liking and disliking in giving or not giving the fruit like a mad king! It is the deduction of both the parameters interfering with each other like deeds and grace of God. It has to be understood in a comprehensive way.

11. How does God help the people in Kali age to change their falling attitude?

[If the yuga system of creation has been ordained from the very beginning, then humans are bound to fall regardless of whether or not they exercise the free will they have in the right or wrong way. If the highest goal is to facilitate the entertainment of God and God's very way of entertaining Himself is through alternate spans of good and bad times on a macrocosmic level according to the Yuga system of creation laid down by Him, then wouldn't it be against His very will to want to change the attitude of souls in the Kali age? After all, the Kali age is meant to have a larger number of ignorant people as opposed to another age. Please explain.]

Swami Replied: *In the case of given freedom after Kruta Yuga, the gradual fall of justice is quite expected and this is not the will of God that justice should fall gradually.* It is the natural phenomenon that the class given full freedom in the absence of teacher becomes more and more noisy as time passes on. In spite of such fall, some souls did not fall due to their efforts. If the fall is God's will, all should have fallen. His entertainment in the alternate good and bad scenes was done by God only to help the souls in such alternate enjoyment and this can't be a blame on God. *In spite of such natural fall, He always tried to resist the fall by preaching the souls so that the souls by themselves should resist the fall hearing the advice from God.* Again, here also, there is no will of God to encourage the gradual fall. Though the creation was done for His entertainment, the fall is not created by Him for His entertainment. Enjoying such fall in the entertainment is only secondary and the primary is to resist such fall frequently. The background of entertainment is not at all responsible for the fall of justice, which is due to the span of time proceeding gradually resulting in such fall. There is no contradiction in the subtle concepts appearing to interfere with each other resulting in no mutual contradiction.

12. What is Bhairavi yatna told by Jaggi Vasudev?

[I have recently heard the term Bhairavi yatana in a speech given by Jaggi Vasudev. The term apparently refers to the intense suffering given by Kalabhairava to a soul wherein he/she undergoes inordinate pain in a short span of time. Below is an excerpt that I've taken from a website online.

"Shiva put on the right kind of costume and became Kalabhairava, to create the Bhairavi Yatana. "Yatana" means ultimate suffering. When the moment of death comes, many lifetimes play out – with great intensity, whatever pain and suffering needs to happen to you, will happen in a microsecond. After that, nothing of the past remains in you. Undoing your "software" is painful. But this happens at the moment of death, so you have no choice. But he makes it as brief as possible. Suffering has to end

quickly. That will happen only if we make it super-intense. If it is mild, it goes on forever.” Does such a term/concept really exist Swami? Please explain.]

Swami Replied: Kalabhairava is above Yama dealing with more intensive methods and equipments to give torture to intensive sins that can't be covered in the hell headed by Yama. In one hand of Kalabhairava, fire exists and in other hand broomstick exists indicating intensive suffering by fire in which the intensive bad qualities are swept out from the soul. *Yama indicates the deity of justice surrendered to the God Shiva (Datta) in the form of a cow.* Kalabhairava is an incarnation of God Shiva. *God punishing the soul directly for its intensive sins is indicated by Kalabhairava.* Intensive suffering in very short time or mild suffering in very long time is not the main point. The main point is how to escape from the punishment even before it is implemented. Realization, repentance and non-repetition of sin should be preached to all souls involving the permanent remedial measure instead of describing the severe procedure of punishment to create fear, which, of course, is a temporary measure only.

Chapter 2

**NOBODY IS PUNISHED UNNECESSARILY IN GOD'S
CONSTITUTION**

December 15, 2017

O Learned and Devoted Servants of God,**1. Why is it necessary to understate the sacrifice of Lord Rama, in order to prove the greatness of Lakshmana?**

[Questions on the Ramayana from Smt. Devi w/o Dr. Nikhil:

Question by Devi: You have repeatedly stated that the apparent injustice done to Sita was nothing but the punishment for her verbal abuse of Lakshmana, who was one of the highest devotees and an embodiment of purity and sacrifice. You have mentioned of Lakshmana's sacrifice, when he left his wife and the luxuries of the palace and followed Lord Rama into the forest as His servant and guard. Lakshmana's sacrifice becomes greater when we see during the 14 years of exile, Lord Rama was enjoying with his wife in the hut while Lakshmana stayed on guard outside. By this You wish to show the greatness of Lakshmana. This is excellent and true. However in the process, You are hiding the greatness and incomparable sacrifice of Lord Rama Himself.

I feel that it cannot be said that Lord Rama was enjoying in the hut with his wife because in the 14 years of exile, no child was born to them. Knowing the highly sensitive and soft nature of Lord Rama, it seems unlikely that He would enjoy with his wife, when his beloved brother had sacrificed his own wife for His sake. Later on we see that, in order to give justice to Lakshmana, who had been verbally abused by Sita, Lord Rama left her in the forest and lived His entire life alone without getting married again. He had lived with Sita for an extremely short period of time during which Lava and Kusha, the twins were conceived. It is said that Lord Rama lived for a very long time after that. During that entire period, Lakshmana and the other two brothers lived with their wives and children. Thus, while Lakshmana sacrificed his wife for only 14 years, Lord Rama sacrificed His wife for His entire life. So isn't the sacrifice of Lord Rama infinitely greater than Lakshmana? Lord Rama's tendency to show His devotee to be greater than Himself, only proves His own divinity. Since the sacrifice of Lord Rama has remained hidden, most people misunderstand Him.]

Swami Replied: Rama was leading family life in the hut and whether children were born or not born is in no way concerned with the main point that while Rama was with family life, Lakshmana watched outside the hut without family life. This point makes the test more severe so that omniscient Rama wanted to examine mind of Lakshmana whether

Lakshmana even thought about this in any fraction of time during 14 years. Rama, being God, might have used miraculous power to control the birth of children. In those times, even sages had such control power by the grace of God. Actually, Lakshmana need not go to forest. Only Rama had to go to forest. Sita accompanied Rama being His wife and there is no sacrifice in this. ***There is real sacrifice in the case of Lakshmana following Rama to the forest for their protection.*** Lakshmana avoided his wife since she will be hindrance in protection. Hence, sacrifice of Lakshmana is more predominant than that of Rama. Moreover, Lakshmana was a devotee and is tested in the sacrifice. Rama is God and there is no need of any test of sacrifice in the case of Rama. The setter of question paper need not answer the questions set by him on the answer sheet along with other candidates in the examination hall!

Coming to the point that Rama also punished Himself for the sin of Sita since He also lived for a long time without Sita, following analysis is to be observed. ***In the constitution of God, nobody will be punished unnecessarily without any sin (Avashyamanubhoktavyam krutam karma...).*** When the issue is suffering for its sin, parents also suffer seeing the issue. People think that the parents are suffering unnecessarily due to the sin done by issue! It is not correct. ***The parents are also punished simultaneously for their past sins, which are not inferred by the spectators.*** People infer the sins of issues seeing the suffering of issues. Similarly, the people should infer the sins of parents also seeing their suffering. The implementation of fruits of deeds is done in such a perfect way of coincidence that two birds will be shot by one bullet! In the case of Rama also, sin shall be inferred as in the case of Sita. Rama was going after the golden deer since Sita desired for it. Then, Lakshmana advised Rama not to go after golden deer since demons are capable of doing such miracles and already demons (Khara and Dushana) have become enemies to Rama. Due to blind fascination towards Sita, Rama didn't listen the advice given by Lakshmana and this led entirely to further tragedy! You need not doubt that Rama was having blind fascination! It is not so. If Rama heard the advice of Lakshmana, destruction of Ravana will not happen. But, every human being having blind fascination to life partner can't support himself showing such divine reason. Rama came to act as an ideal for humanity (Aadarsha Maanusha Avataara). Hence, humanity shall take the point limited to that scene only. Fascination to the life partner shall not continue blindly in all the times. ***Even if a boy of little age (Lakshmana was younger to Rama) tells something, you must hear and analyze it (baalaadati subhaashitam...).*** In fact, not only Rama suffered due to this

mistake (of Rama), Sita also suffered a lot! Had Rama heeded to the advice of Lakshmana, even Sita might have not scolded Lakshmana in such way for which she suffered a lot. This sin of Rama joined with the sin of Sita (by the direction given by destiny or administration of deity of justice) and hence, both suffered. ***Such coincidence is done for simplicity of divine administration.*** We should not mistake Rama and Sita in these scenes since both were only divine actors in these human roles of drama, which is meant for preaching the humanity. Some time back, Shri Anil asked that why Sita was not punished in the upper world and was punished on this earth only. I answered him telling that since it is an intensive sin, punishment is given here in this life itself. ***Another reason added to the above is that if Sita is punished in this world itself, everybody will see the punishment of the sin here itself.*** If Sita is punished in the upper world, nobody sees the punishment and will not fear for such sin here. For the same reason, Rama punished Himself also here itself. We should worry more about the ideals conveyed to the humanity than worrying about those divine actors in human roles.

It is very difficult to develop faith in human incarnation itself since the external medium shows common properties as those of other human beings. ***This itself is pouring ghee in jealousy-fire.*** Added to this, negative behavior expressed by human incarnation (like Rama enjoying with Sita in the hut while younger Lakshmana alone is moving around the hut like a watchman day and night for 14 years) acts like wind blown towards the jealousy-fire! Again, Lakshmana is the Adishesha, the divine actor acting in the human role of a devotee (recognizing his contemporary human incarnation) for the sake of direction in spiritual effort of all spiritual aspirants. Similarly, Hanuman was also tested very severely by Rama and we should recognize that Hanuman, incarnation of Lord Shiva, also is a divine actor acting for the same purpose. From the Ramayana, we can get guidance not only in Pravritti, but also, in Nivritti. Nivritti is actually existing from the beginning to the end and Pravritti is only an intermediate station in the line of Nivritti. ***One may stop at Pravritti, but, he can do so only when he fixes Nivritti as the ultimate goal and travels in the line of Nivritti only*** (Pravritti has no separate line and separate beginning). In fact, the fruit of Nivritti is beyond words in which God takes up your total responsibility and your failure is impossible (*Nivrittistu mahaaphalaa*).

2. Why did Lord Rama punish Himself for the mistake of Sita?

[Question by Devi: By verbally abusing Lakshmana, Sita had sinned and hence she deserved punishment. However, Lord Rama had not sinned in any manner. When

Sita was punished, Lord Rama also had to suffer due to her separation. So why did He punish her in such a manner that He had to unnecessarily suffer lifelong?]

Swami Replied: The answer for this question is already covered in the above answer.

Chapter 3

O Learned and Devoted Servants of God,

[December 16, 2017 Evening] **Shri Anil asked:**

1. Do the divine actos like Rama suffer really?

[When divine actors like Rama, Sita, Lakshmana etc., act in roles to preach an ideal to humanity, do they suffer really in their punishments?]

Swami Replied: An actor while acting in a role may really suffer by real identification with that role and then we say that the actor lived in the role. *Such type of acting is essential in a cinema since such acting will lead to the success of the cinema and the actor may be rewarded more.* But, there is no such necessity in the case of divine actors to live in their roles. Of course, the spectators (general humanity) must feel reality in the suffering of punishments of sins by the divine actors. Even without real suffering, they may act wonderfully by living in the roles and this is sufficient for the desired requirement. *The only aim is that the humanity shall be warned against such sins seeing the suffering of even such divine personalities.* It is immaterial that whether the divine actor suffered really or not, but, it is essential that the divine actor must appear to suffer really. Generally, an actor identifies himself fully with the role and in doing so, the imposed ignorance of the actor really exists through which only such real identification is possible. *Such real suffering through imposed real ignorance may be acting as an alternate phase for divine actor, who is already bored with continuous happiness.* All these points are secondary only and the primary point is only preaching the humanity against sins in view of their serious punishments in this world itself.

In the case of Rama suffering the misery due to loss of Sita, a past story says that Lord Vishnu killed the wife of Sage Bhrgu, who gave protection to a demon. Shocked by this, Sage Bhrgu cursed Vishnu to suffer without wife and this suffering is said to be taken by God Vishnu in the time of incarnation as Rama. In such case, the suffering of Rama is also to be considered as true. This may be again taken as a drama to preach the humanity that one should not be hasty in taking away the life of other living being. *However, when God suffers the punishments of His true devotees in the time of incarnation, such suffering is real, otherwise, the deity of justice gets cheated!* Lot of background exists in the case of a divine personality and lot of analysis is to be done in such exceptional case!

2. Is there possibility of realization, repentance and non-repetition of sin in the case of these divine actors also?

Swami Replied: Since the sin and its punishment are appearing in the case of divine actors only as apparent, but not real, the concept of cancelling of sins by non-repetition of sin is not applicable. The aim of this divine drama is only to create fear against the sin, which is followed by severe punishment here in this life itself. After developing fear, the soul may proceed to the step of non-repetition of sin in future and this will result in cancellation of pending sins already done (sanchita). Due to non-repetition of sin in future, there is no addition of future sins (Aagaami). Sometimes, even the present punishment (Praarabdha) can be cancelled by the good impression of God regarding your sincere implementation of realization after repentance. *All this is needed in the case of human beings doing sins really and the exhibited concepts by the divine actors should be only taken for the welfare of the humanity.* Discussions on unnecessary non-related points need not be much entertained. The points raised by you are at least related to the spiritual knowledge and hence are answered by Me. Sometimes, people bother about the historical dates of the Ramayana, which are not of much use in view of the ideals exhibited by the Ramayana for Pravrutti as well as Nivrutti to be implemented by the human beings.

Chapter 4

O Learned and Devoted Servants of God,

[December 17, 2017] **Shri Kartik asked:**

1. Whether eating meat under ignorance sinful or not?

[Suppose a person who is used to eating meat since childhood onwards cuts and eats an animal, it is not sinful for him since he does not know it is wrong. But if someone who has been raised as a vegetarian since childhood onwards (such as a temple priest) eats meat at a later time in life, it is definitely sinful for him because he is doing a sin with full knowledge. This is what one of my relatives feels. Please clarify Swami.]

Swami Replied: If you touch fire with your finger due to ignorance thinking that it is red light, will the finger be burnt or not? *The sin is not subjective since it is purely objective.* The sin arises due to the suffering of the animal or bird (object) you kill and not due to your ignorance or knowledge (subject). When everybody knows that the animal or bird cut is suffering a lot in leaving its life, I don't understand about the so called 'ignorance' mentioned by you. While walking, if your foot step kills an ant, you can use this word ignorance since it is without intention. In killing a bird or animal with knife, there is not even an iota of ignorance or lack of intention. When you are eating non-vegetarian food, you clearly know the way in which it is procured from the market. All these arguments indicate your incapability of resisting the highest climax of sin as told by the scripture "*Ahimsaa paramo dharmah*".

2. What would be Your reply to an atheist who otherwise believes in unimaginable domain?

[In the recent chapter of the Datta Veda Sutram, You have argued for the existence of an omnipotent, benevolent and omniscient God based on position of the opponent where he is in denial of the unimaginable domain. What would Your reply be to someone who believes in the unimaginable domain but doesn't believe that God is either kind or unkind? Such a person will agree on the existence of the unimaginable domain but will question the divine characteristics associated with God, viz. bliss and love. In this case, omnipotence and omniscience are also accepted because the unimaginable domain exists according to this person. A section of theists known as deists believe that God exists, but that they also feel that He has simply created this world (that functions according to some rules) and has subsequently left it to its own fate. How would You address such people?]

Swami Replied: When you have taken God as unimaginable entity, all the characteristics of awareness mentioned by you like knowledge, love, bliss, kindness, impartial etc., are possible for unimaginable God since awareness means an activity only meaning the activity of knowing. All these characteristics are different modes of the same activity called as awareness. We call such awareness as unimaginable awareness because He is aware (knows) without materialized nervous system and brain in which inert energy is transformed into a specific work called as awareness of knowledge. He knows without having brain, nervous system and inert energy and therefore, we call His awareness as unimaginable awareness. Naturally, different modes of this unimaginable awareness are quite possible. The only point is that this awareness and its modes can't be expressed to a soul without a medium of God. When omnipotent God created this world, what is the reason for Him to leave this world for its fate after creating certain rules? Even a person with limited potency creates an industry, he will not do so. Sometimes, he may do so due to his inability in the old age. God is omnipotent and never becomes old since He is beyond time. Hence, such thought is childish and foolish. God enters this world every time and supervises the implementation of His rules. Such comment does not indicate that God is mad, but, confirms that the speaker of such statement is mad!

3. In what context should we take the example of the salt doll that loses its individuality while searching for the depth of the ocean?

Swami Replied: When the human soul desires to see the unimaginable God, it fails totally since God, being beyond space, can never be imagined. The unimaginable God is always in the absolute plane in which God alone exists as reality and the creation is unreal in His view. If the soul imagines that it has entered the absolute plane, it should also imagine itself becoming unreal being a part of the world that becomes unreal in this plane. Hence, this plane is never touched by the soul. Only a theoretical assumption of absolute plane can be made. For all practical purposes, relative plane alone exists in which mediated God exists along with His associated world, which is equally real to His medium. Since God merges with the medium perfectly, the medium itself is taken as God in the name 'mediated God'. Due to this equal reality between God (mediated God) and medium (world including souls) relative plane results. This relative plane is the land on which the salt doll exists safely. The absolute plane is the sea in which the salt doll entering the absolute plane enquiring about it disappears! Hence, many number of philosophies are in this

relative plane only. Gaudapada spoke about absolute plane only saying that the world is not created at all as per his 'Ajaativaada' (*Ajaatam jaayate...*). Shankara is also in the relative plane only and referred the absolute plane frequently in His philosophy.

4. What is the state of akarma?

[Please explain the state of akarma. Is it the same as the state of an Avadhuta, which You've mentioned before is similar to that of a plant or a rock.]

Swami Replied: *In a plant, there is no will or quality of the deed due to absence of awareness.* The soul in the plant exists as the basic inert energy only. In Avadhuta, awareness exists in full developed state. His inertness or inactivity is external only. The internal inactivity can also be achieved by taking a sleeping pill by which deep sleep results. *The inactivity (Akarma) of the soul in a plant is absolute and in Avadhuta it is only external.*

5. Is the cycle of deeds applicable to devotees of God in human form also?

[You have said that fruits are decided by deeds In the case of all souls. Does this also apply to the aspect of a devotee coming in contact with the human form of the Lord or is this purely based on His grace which is different from the cycle of deeds?]

Swami Replied: The grace of human incarnation gives correct spiritual knowledge like the doctor giving the prescription slip. Purchasing the medicine and using it as per the slip is the deed of patient-soul. Both are essential for effective result. If the slip is correct (true knowledge), the disease disappears in one day with a single tablet costing one rupee. If the slip is wrong (false knowledge given by a false preacher), the disease doesn't disappear even if 100 tablets are purchased for 100 rupees and used for 100 days! The correct doctor charges 100 rupees as his fees and you get rid of the disease with 101 rupees. The wrong doctor charges 50 rupees only as his fees and you are not relieved of the disease even after spending 150 rupees! *Doctor's fees (Guru Dakshina) is more valuable than the amount paid in purchasing the medicine!* This enlightens the importance of correct preacher and true spiritual knowledge given by him to you.

[December 19, 2017] **Shri Kartik asked:**

6. Can You please explain the quality of fearlessness and how it's relevant in the spiritual path?

Swami replied:- Fearlessness is required initially as self-confidence before putting effort in the spiritual path. The monism of Shankara gives such initial kick before starting the spiritual journey. But, this alone is not

sufficient because if that alone continues in you, you lose seriousness in the effort since you feel that you are already God and further effort is useless. This leads to overconfidence and subsequent ego, resulting in your downfall. ***Fear for the inevitable*** (theory of unimaginable domain is the basis of such inevitability since sin is punished in unimaginable ways also by God even if the law is escaped here) punishment for the sin must continue in your mind like a torch light throughout your spiritual life. While travelling in spiritual path, if you do sins, you will go back even behind the starting point of spiritual path. The present spiritual preachers must keep this point constantly in their minds so that people don't start hating the spiritual path and become atheists. God will be very furious with such spiritual preachers. But, you should also not generalize this defect to all on observing a few examples. When fear is essential even for a spiritual preacher, what to speak of its necessity for an ordinary spiritual aspirant! ***It is always better to travel with love to God than fear as torchlight in the spiritual path.*** But, in 99.999% of people, fear alone acts as sufficient and efficient torchlight.

7. God is a perfect reflection of yourself - Please elaborate on this concept.

Swami replied:- God gives you the fruits in the same phase (theoretical or practical) in which your effort exists. Almost all spiritual aspirants miss this basic nut. Everybody wants the cancelation of the punishment of his/her sin through theoretical phase like praying God, repenting in mind and words etc. The punishment is in practical phase and can be cancelled by God only when you practice the non-repetition of such sin. You desire a practical fruit from God through your theoretical step! The reason is that you doubt the practical fruit from God for your practical step involving expenditure of money, done before since there was no written agreement signed by God. Due to this reason, for safety, many people promise practical worship to God after getting practical boon from God (payment after delivery)! Due to the same reason i.e., absence of written agreement, people try to avoid this promise also! There was a case of this type in which Sai Baba demanded a specific amount of offering from a devotee, who promised the same after getting practical boon from God! The Gita says that God approaches devotee with fruit in the same phase as the devotee approaches God with sacrifice (*ye yathaa maam ...*). The Veda also says the same (*Rupam rupam Pratirupo babhuva*).

8. Whether an employee working for livelihood shares the sin of the company?

[This question is about the sin that can possibly be accumulated by working for a business that does both good and bad deeds. For example, let's say someone works in a soft drink company that uses pesticide-ridden water to make its products. These products are potentially harmful to customers in the long run. Now, the employee, because of the position he/she is in, cannot do anything about such a bad practice. Does it mean that he/she also shares the sin of the company? After all, this employee is an indirect (although unwilling) promoter of the crime.]

Swami replied: Here, there is no will since the action is to be done in inevitable conditions (*kurvannapi na lipyate*- Gita). Promoter (Preraka as holder of 1/4th sin - direct doer, indirect doer as owner doing through his servant, promoter and supporter share any sin equally as said '*kartaa kaarayitaa...*') is such person, who willingly promotes the sin. As an employee working for inevitable livelihood, he doesn't participate in the sin since he is not willing it in his mind.

9. Who is the doer - the individual soul or God?

[In theoretical phase, God should be doer and in practical phase, the individual soul/'I' should be the doer. As far I've understood (please correct me if I'm wrong), this is the gist of one of Your teachings. Does this not lead to problems if the person is not fully aware of the Lord's associated qualities? For example, some ignorant person may think that the idea of killing someone else is by the will of God in the theoretical phase and in the practical phase, may actually do it keeping himself as the doer.]

Swami replied: Who told that God is the doer in theoretical phase? ***The soul is the doer in theoretical phase also.*** When somebody thinks to kill a person based on his individual logic and judgment, the soul is the doer in the theoretical phase (samkalpa or will). This will gives direction in the practical implementation of the will, called as action. ***In practical phase as well as in theoretical phase, God is only the force of will and action and not the director (implementing own will) of will or action.*** The powerhouse supplies current to a house. The person in the house can use it for good purposes like light, fan etc., or can use to kill somebody or even to commit suicide. You can't file a case on powerhouse for the bad purpose used by you arguing that had the powerhouse not supplied the current, the bad purpose couldn't have been done! Of course, you can appreciate powerhouse for using power for good purposes or you can even keep silent. ***People try to file case on the powerhouse (God) only to defend against their sins!*** God is only the force of action (mental or physical) and this is told in the Veda that God is the force of action or the bull dragging the cart (*abdhnan purusham pashum*). The bull is only force of action and not the

director of the path of action. ***You are the director of the force of action and hence, you will get the fruit of that path and not the bull!*** Doership arises only by directorship. Directorship means the will to do a work in the direction planned by the will.

10. Are qualities generating the deeds alone associated with the soul?

[Please explain the following excerpt from one of Your discourses:

Remember that the qualities (Sankalpas) generating the deeds alone are associated with the soul going to the upper world or coming from the upper world. These qualities are the links of the deeds. Thus, the chart of the qualities associated with the soul represents the chart of the deeds. The results are passed on to the soul based on the chart of these qualities only. The deed has no address in the soul if it is done without the quality and this point is well explained in the Gita (Kurvannapi na lipyate). The results of the deeds will not touch such a Divine soul.]

Swami replied:- The meaning of this statement is that the soul always carries on the list of deeds done by it in terms of the list of proportional ratios of three qualities (Good Sattvam and bad Rajas and Tamas) used in each deed. This ratio reflects the entire deed indirectly. Since reward or punishment is for the deed done provoked by its related qualities, rewards and punishments can be directly linked to the ratios of these three qualities that provoked to do the deeds. The soul doesn't carry an audio-video cassette of each deed with it or supporting evidences. Already, the audio-video cassette is preserved by the deity called Chitragupta (Chitragupta means preserver of the live pictures of all deeds of all the souls to be exhibited in case some powerful divine personality is interested in verification of facts). The ratios of qualities reflect all these deeds one by one and hence, there is no need of referring again to these pictures for understanding the cases. The present courts depend on witness since such live pictures of deeds are absent. If the witness is fraud, justice can be misled! ***The lawyers argue cases just for money and hence may twist the logic also to win the case.*** Hence, there is possibility of escaping injustice here. But, in the court of God, such blunder will never happen. God (represented by Yamadharma Raja) announces the punishments directly observing these ratios of qualities of deeds exposed in the souls by the divine force. When the soul is taking birth in this world, these ratios (samskaaras) follow the soul, which are linked to the rewards and punishments. ***The administration of God is very simple and straight without any scope of even hairline flaws!***

Chapter 5

December 24, 2017

O Learned and Devoted Servants of God,

Shri Kartik asked:

1. How to refute an opponent on the topic of soul's desire for fame?

[The following is an argument based on Your teachings in a forum – “Whenever a soul wants to attract other souls it is only out of a desire for fame, which has its root in egoism. If one makes himself a zero, he will become the hero, since the grace or power of God enters into him.”

Argument from opponent: "Someone is outraged at something. They have a good and worthwhile cause but realize that alone it will be impossible to realize it and together with others there might just be a chance to achieve it over time.

But, they should wait until the rather nebulous event of God entering into him has occurred, because we wouldn't want our leaders to be egoistic, no matter what they are working towards? Is that not a call for inaction?" Please explain how can I reasonably refute this argument?]

Swami replied:- *My comment means the attitude to be present in the theoretical phase, which provokes anybody to do its related action.* Of course, when you do an action for fame, the root of which is always ego, such action may have the required force of intention in the duration of its practical implementation, but, at the end, it will certainly fail. The reason is that you are interested in projecting yourself and not the God, who is the main supporter of your action done for the welfare of the world. This is the meaning of saying “*Man proposes and God disposes*”. If you dispose your attitude of ego as doer and ambition for your personal fame, then, God proposes it to end in success! Idea of doership certainly strengthens ego and its main projection is attachment to worldly aspects like fame, blind fascination etc. *Inactivity is better than sinful negative activity.* We neither recommend for inactivity nor recommend for negative activity. *We always strongly recommend for the positive activity that ends in success, useful for the welfare of world and clean by avoiding ego, personal projection and personal attachment.* The inactivity is never recommended. Only the total transformation of your activity into positive side deviating from negative side (sinful activity) and crossing the middle zero point (inactivity) also is recommended. Such activity is called as karma yoga, which is better than inactivity (*karmasamnyaasaat karmayogo vishishyate ... Gita*).

2. How to tackle the opponent's view on human intelligence versus animal intelligence?

[My argument on a forum - "All of us (humans) have an innate ability to think critically; a faculty to discriminate. This is the main thing that differentiates us from other sentient creatures on this planet. While animals can feel and think in a basic way, they do not have the kind of discrimination we do.

Some of us use this faculty more than others. In some, it's more developed than in others. But each one of us, with the right direction and constant effort, can undoubtedly learn to develop our faculty to discriminate between right and wrong, truth and illusion."

Argument from opponent: "Actually, as a species we're exceptionally bad at detecting illusions/things that aren't true. We're limited to our level of experience, the level of perception that our brains and senses work at an everyday level. When you go beyond our everyday understanding, our instinct/common sense/even critical thinking fails us constantly.

That's why we build predictive models that function in a much more objective sense than we do."]

Please explain how whether my argument is correct and how I should tackle the opponent's argument.

Swami Replied:- In the arguments of both of you, the common point is that both of you are based on the analysis of human intelligence, which is more developed than in animals. Somebody told that man is an animal with two legs. Science says that man is evolved from animal. The main difference between animal and human being is that animal doesn't discriminate good from bad. The common points between animal and man are food with drink, sleep, fear and sex (*Aahaara Nidraa bhaya maidhunaani*). If the human being is limited to these four items only throughout the life, the human being is called as animal with two legs instead of four legs. *Such human being is thrown into the lifecycles of animals and birds forever because these only four items are available in animals so that the human soul in the body of animal can fully concentrate on these four items only throughout the life.* The liking of the soul is fulfilled by the divine father and this should not be treated as anger of God.

The main aim of human life starts with the recognition of God and in fixing the main aim of human life as attainment of the grace of God before this rarest human life ends. The analysis of human faculties and human behavior etc., involves various concepts of mere living of a person in this world. When the spectrum is limited to the worldly life only without touching the divine life, what is the use since the main aim is not touched at all? A student admitted in the college for studies is also admitted in the

hostel. *The academic life in the college is far better than the hostel life since attaining the degree is the main aim.* Of course, absence of all hostel problems gives peace that helps the academic studies. If this peace is not used for the main academic studies and is used to have good health, which is useful in enjoying the luxuries, such peace is useless and solutions for hostel problems are also insignificant. *The direction of the worldly life is important in deciding good or bad.*

3. Is free will a relative concept or absolute one?

[God is omniscient, so there is no chance of Him not knowing anything. Whether the soul goes on this direction or that, He already knows. So free will exists only from the angle of the soul and never from the angle of God. So free will is only a relative concept and not an absolute one - Is this the correct way of reasoning Swami?]

Swami replied:- *In the relative plane of this world, every concept is relative, which belongs to imaginable souls only as these are controlled by so many other relative factors appearing as absolute factors.* In such context of the soul only, the concept of free will of the soul exists. Since God is always the absolute controller, there is no meaning for the word 'free will' with reference to God. If you fix the absolute God as the only ultimate reality and as ultimate controller, you have full free will with reference to the absolute God. In absence of the recognition of such ultimate God, the concept of free will gets foolish sense with reference to relative factors appearing as ultimate factors in every step of life. The ultimate fixed in one step of life becomes secondary or even totally negligible in other step of the life so that you will be realizing the new truth in every step of life repenting for your foolishness in the previous step of life. *Such fluctuation is absent in the entire life if you fix God as the ultimate step.*

4. Who are the real enemies on the spiritual path?

[There is a famous saying in politics - 'Keep your friends close and your enemies closer'. Does this apply to wrong subconscious thoughts/feelings, which are the real enemies in the spiritual path?]

Swami replied:- This is perfectly correct in worldly path as well as in spiritual path because you will know the true position of yourself from the criticism coming from your enemies only whereas from the praise coming from your friends, your ego will grow to cover the sight of your self-analysis. *Kabir says that you should always be thankful to your enemies, who are your real friends.*

5. Please enlighten me on divorce and its ethical implications.

[In today's society, divorce rates have increased drastically. Swami, please enlighten us about divorce and its ethical implications.]

Swami Replied:- In the marriage, the couple takes oath in the name of God to be together throughout life. *Apart from ethics and other worldly factors, the importance given to God stands as top most criterion.* Apart from this, fear for sin must be established in the mind (if not love to God) regarding the punishments to be given by God in unimaginable ways even if the sinner escapes the law here. This must be the fundamental impression for all the problems in the world. Without fear for sin, perfect administration can't be guaranteed.

6. How to reconcile the entertainment and unconditional love aspect of God?

[How to reconcile the entertainment and unconditional love aspect of God? On one hand, He enjoys due to creation. Which means He needs creation for His enjoyment. On the other hand, His love is unconditional. He gives without expecting anything in return.]

Swami Replied:- Entertainment is the primary reason for creation. *But, once the world is created, establishment of justice is made as the primary criterion and entertainment became secondary.* Primary is not sacrificed for the sake of secondary. Hence, there is no problem at all by the factor of entertainment. Certainly, He is the divine father and always gives anything to His issues (souls) and doesn't require anything personally. *But, anything shall be donated only to the deserving soul.* Donation to undeserving soul is not only foolishness of donor, but also, spoils the receiver. Hence, testing is very essential to know the deservingness before the donation. Love is also theoretical and practical. Former without latter is false. In testing, the latter is tested. Even though the grandfather presented the packet of biscuits to his grandson (in fact packet is given to his mother without the knowledge of the child), he requests his grandson for a piece of biscuit while eaten by the child. If the child gives a piece of biscuit to the grandfather (without knowing that the biscuits were given by grandfather only), that is the real love. Real love and false love must be tested in perfect way before the donation. *This knowledge of real deservingness is called as samvit, which must be achieved by the donor through proper tests as said in the Veda (Samvidaa deyam).* Donation to poor people is totally different in which there is no context of testing. *If donation is done to undeserving, it is sin, even if the receiver is your issue.*

7. How to tackle laziness?

[Swami, how should I tackle laziness. I know that I can do better, whether it be professionally or spiritually. But I'm just not able to. My laziness is simply overwhelming at times. Please suggest a remedy Swami!]

Swami replied:- Laziness comes due to starting problem. If you are attached to the fruit, you postpone the work fearing loss of fruit. If you are detached to the fruit and take up the work for the sake of entertainment (for passing time), you will never be lazy because you have no fear for tension in the work coming due to attachment to fruit. The idea of loss only brings laziness to start the work. If you develop the attitude to work for entertainment without the attachment to profit and loss, you will never be lazy. This is the clue given by God in the Gita (*Maa phaleshu kadaachana*).

8. Referring God as the Human incarnation and Divine Mother.

[All human incarnations of God are male. When a human incarnation is a female, we refer to Her as the incarnation of the Divine Mother. Can You please explain the significance behind this.]

Swami replied:- There is no difference of gender for God. God can enter and merge with any human being to become incarnation. *Divine Mother is also incarnation of God only*. Generally, the incarnation is represented in male form only since in our tradition importance to males was given, if you take husband and wife. But, if you take mother and son, female is given importance. The main idea is about the importance of God over ordinary souls and in this concept, there is no place of gender. Goddess Parvati became Mahaakaali to dance above Shiva placing Him under her feet! Here, even though soul is in Mahaakaali, the soul becomes master whereas God Shiva becomes servant. In fact, God is male (Purusha) and any soul is female (prakruti). This is the real classification mentioned by the Veda (*Striyah satih pumsah... Veda*). The Veda says that God is husband (Bhartaa) and any soul is His wife (Bhaaryaa). The sense here is that Bhartaa means maintainer (*bibharti iti*) and Bhaaryaa means maintained (*bhriyate iti*).

9. What job should one choose?

[Many youngsters in my generation feel that one should only do a worldly job that one is passionate about. For example, such people (including me at times) feel that it is unreasonable to consider only conventional engineering or medicine or government jobs when you are more interested in unconventional careers like film-making, adventure tourism, entrepreneurship, genetics, etc. Please provide some clarification on this subject Swami.]

Swami replied:- *Interest is one aspect and necessity is another aspect.* Job is for livelihood and hence, necessity plays important role. If livelihood is assured by the grace of God, interest plays an important role. ***If the interest is in God, the livelihood will be certainly provided by God provided the faith is strong.*** Regarding variation in the world interests, I don't find much difference. How does it matter whether you drink a cup of water or Gold spot drink in dream?

10. Please enlighten us the implications of premarital sex.

[Please enlighten us about the implications of premarital sex. In the West, there is a very liberal attitude towards sex whereas in India and many other Asian as well as Islamic countries, it is almost the opposite. This leads to some kind of problems. In certain cases, sexuality is suppressed to such an extreme extent that it is expressed in a violent way. Sexuality needs to be expressed in a healthy manner. Can You please tell us how this is possible?

Also, in a country like ours where people are usually shy to even utter the word 'sex', many problems (like STDs, unwanted pregnancies, etc.) can be averted by sex education. However, this is opposed by conservative religious groups in the country with the reason that it is 'untraditional'. Please give us some clarification on this matter.]

Swami replied:- God says in the Gita that sex is not wrong provided justice is not violated (*Dharmaaviruddhaah Kaamosmi*). Intensity of sex is not wrong provided it is in the line of justice and not illegal. ***Interest and intensity of sex depends on food and the concepts with which you are constantly associated.*** Sex is not wrong at all, which is a biological need like hunger, thrust etc. It is, in fact, a divine program meant by God for the extension of living beings. It is depicted on the walls of temples in our ancient tradition. Anything in right track is not wrong. As long as the train is on the track, its speed is not a problem.

11. Can You please clarify efforts needed in materialistic life and spiritual life?

[According to Gurdjieff, an influential 20th-century philosopher and teacher, the spiritual progress of a soul is never static. That is to say, one is either ascending to the goal or slipping from the path and going downwards. When it comes to material life, one may inherit vast wealth and remain in the same wealthy position without working for a lifetime, but in spirituality, everyone needs to make an effort, without which one will definitely fall. Can You please clarify this concept?]

Swami replied:- The goal of material life ends when you have earned or acquired money from forefathers, which is sufficient for your minimum standards of life. But, the ambition in defining the minimum must be also controlled. ***Money earned more than minimum requirement is not only***

useless, but also, harmful as said by Shankara (Arthamanartham...). Excess money gives also ego, which is the fast path for downfall in the worldly life itself. Once required minimum is achieved, it is always better to concentrate on spiritual path. In doing so, God will certainly protect your minimum achieved by you and will see that no problems of wealth and health generate requiring more than that minimum. If God's grace is obtained, not only worldly life here and not only further life in the above world (hell) are protected, but also, your permanent spiritual life that continues throughout your future lives is also protected. In the spiritual effort, sacrifice of money is said (by the Veda) to be very important step to identify real love through practical devotion, but not earning the money in unjust ways.

12. Is manana only meant for replacing the existing subconscious thoughts within?

[Previously, You have told how constant recollection (manana) is essential after receiving the true knowledge (sravana). With diligent manana, niddhidhyasa automatically arises.

In the 20th century, there was an American psychiatrist named Milton Erickson who specialized in medical hypnosis. Using certain therapeutical techniques, Dr. Erickson was able to change the rigid subconscious patterns of his patients. But his techniques were used only for achieving greater worldly success.

My question - since ultimately, manana is only meant to replace the existing subconscious thoughts (samskaras) within, is it justified to use the proven techniques of Dr. Erickson for the same end goal? I feel that one can potentially use these hypnotic techniques to replace existing subconscious worldly attractions with Your teachings in an effective manner.]

Swami replied:- Truth in the concept is the infinite strength in making you hear, memorize and getting fixed for practice. The truth lies very deep in some corner in the bottom of the concept. You have to go very deep from all downward directions to catch the truth by very sharp and broad analysis. *The Veda says that everything is in truth and knowledge preached must be true.* The force in the concept disappears due to loss of truth in it. Preachers fear to present the truth to hurt the receivers of the knowledge since they either want fame and publicity or some offerings from the pleased receivers. Of course, even genuine preachers twist the truth in order to attract the receivers in the initial stage and such preachers are not ambitious for any benefit or gift except the initial pickup needed to avoid the starting problem of receiver. *On estimating the quality and quantity of ignorance (like diagnosis of disease) only, the mode of*

preaching must be decided (like treatment). The technique you mentioned must be also on this line only.

13. Please explain the importance of intuition in the spiritual path as opposed to conscious reasoning.

Swami replied:- Intuition is the preaching given by the absolute unimaginable God to you. Sometimes, even your own consciousness gives you suggestion, which is generally liked by you since it is as per your nature. You shall not give importance to the intuition unless you analyze it and decide its origin.

14. What is the meaning of ‘Alakh Niranjan’?

[‘Alakh Niranjan’ is a phrase used by many Nath sadhus. Can You please explain its meaning?

“Aatmetu paramaatmeti jivatmeti vicaarane

Trayaanaam aikya-samshutir asdes’s iti kiirtitah”

The same sadhus also claim that the above verse is from the great Yogi Gorakhnath. Lord Dattatreya Himself is said to be the original Nath. Please explain.]

Swami replied:- Alak=completely separate from this imaginable world, Niranjan= since it does not have any nature that can be detected by us to be useful for its identification. Alak is Hindi word. Niranjanam is Sanskrit word meaning not having any nature for identification. Anjanam means mark of identification (Lakshanam). Since the statement shows perfect Vedic knowledge (*Yo buddheh paratah...* etc) and the Gita (*Maam tu veda na*), it must be from the mouth of God Datta only. The original absolute unimaginable God (Parabrahma) is beyond space being the generator of space existing beyond even imagination and hence, you cannot catch any quality of Its nature for identification. You must decide any statement claimed to be spoken by God through systematic sharp analysis only, be it even from the divine scripture (the Veda). If it is from God, it will very easily pass through the test just like pure gold through acid test. You shall not blindly accept any claim in the name of God, which many a time, is manipulated for exploiting innocent devotees. People presenting false statement in the name of God (trying to exploit you), object your analysis! ***Person having adulterated gold objects the acid test claiming such test is below the dignity of pure gold!***

Chapter 6

December 28, 2017

O Learned and Devoted Servants of God,

Shri Kishore Ram asked: During a long discussion with Shri Karthik and Shri Hrishikesh, we noticed the following point:-

1. Which is more effective in controlling sins, fear of punishment or love to God?

[In the control of doing sins, You have told that either fear for punishments (bhaya) or love to God (bhakti) must be there. In my practical experience, I find bhakti is more powerful in such control. In bhakti also, taking human incarnation as God is giving more effective result. Please elaborate on this practical aspect useful for the spiritual effort.]

Swami replied: Selecting bhakti over bhaya itself indicates that the soul having such experience is really a blessed soul since such spiritual aspirant is in the rare Nivrutti line. This point itself proves that one in millions only belongs to this line in which sinful attitudes are controlled due to love to God. In this line, the devotee thinks “*since God does not like sins, let me not do sins*”. If you can collect such spiritual aspirants, the number of such devotees will be countable on fingers! *Among such countable devotees, one only takes the human incarnation as God because ego and jealousy, which are inevitable in any human being, do not allow such faith in human incarnation.* Hence, both these (control of sin by love to God and liking contemporary human incarnation) are extreme impossibilities. The Gita says that one in thousands travels in Nivrutti line (giving importance to devotion to God) and one in such rare devotees only knows the human incarnation (*kaschit maam vetti...*). Krishna says that one in thousands only tries to know about Krishna and one in such rare devotees only knows that Krishna, the human being, is God.

It is true that love is a better path than fear because in fear, tension is generated, which alone controls the sins. Tension is very inconvenient to the psychology of human beings. *If this control of sins can be obtained by love to God, it is more pleasant path because in love, no tension appears.* Moreover, the human psychology likes love. In this way, love is far better than fear. *If the devotee has already developed much love to God, this path of bhakti is very much suitable in such case.* But, such souls are very very rare. Most souls are habituated to do sins only due to terrible attraction

towards the immediate fruits of sins. If you take the corruption, which is a very important sin in these days, its immediate fruit is earning more money with an illusion that money alone gives happiness. Money is essential for basic needs, but, excess of it is also essential for misery! The ultimate fruit of this sin is destruction of self and destruction of family members for whom such sinful money is earned. 99% of devotees are doing this sin even though they are devoted to God. But, the devotion to God is not so much developed so as to control this sin based on love to God. If you say that corruption shall not be done since God does not like it, how many devotees are controlled? They will do corruption and a little part of it will be given as bribe to God in the form of worships and divine services! Such concept of bribe is protected by the priests (that worship of God will destroy sins) because they get a part of bribe through such worships! The human nature dominates over the devotion in many cases of devotees and corruption is done by them. The false knowledge propagated by priests promotes such corruption without any fear. Hence, control of sin by fear is certainly a temporary measure only, but, it is immediately effective remedy. Realization of the sins through spiritual knowledge followed by repentance through devotion is not as effective as the concept of impression of inevitable punishment for the sin to be given by the unimaginable God in unimaginable ways even if the sinner escapes the law here. This path of fear gives immediate effect, but, is not permanent. The path of love to God does not give immediate effect, but, gives permanent result in long run. There are some medicines, which give immediate effect, but do not relieve you from the root disease. You have to repeatedly use such medicines whenever the disease attacks you. But, there are some medicines, which do not give immediate effect, but in long run removes the disease permanently. You have to prescribe the medicine based on the psychology of the patient. The best is to use both types of medicines. In the initial stages, devotion added by fear for the punishment is the best path. ***As devotion grows, the fear for punishment drops away since it becomes useless.*** In the climax of devotion as tested by God, this is proved. One day, Lord Krishna suffered with headache and Narada asked for the medicine of it. Krishna told that the feet-dust of a devotee can cure His headache. Even Rukmini and other wives refused to give the feet-dust fearing that such sin will lead to terrible hell. But, Gopikas gave feet-dust immediately telling that relief of Krishna is more important than going to hell! ***The effect of devotion is unimaginable, but, it takes lot of time.*** Pure gold (like the path of devotion) does not glitter much. Artificial rolled gold (like the path of fear) glitters much. Hence, the final advice is that both shall be used in the initial stage

and in course of time, the path of the fear drops away by itself. ***In any case, you must start and continue with the path of devotion only.***

It is true that the association with alive human incarnation gives the better impression and attraction than unimaginable God (who can't be even imagined!), statues and photos of energetic incarnations and past human incarnations. Association with an alive item is always the climax point of impression and subsequent force of attraction. But, wherever the divine nectar (amrutam) lies, there, the horrible poison (halaahalam) is inevitable. The ego and jealousy are the two vices having power of climax. Even the sages could not get rid of these two cataracts! The Veda says that even angels dislike that, which is before eyes and like that, which is away from eyes (*parokshapriyaa iva hi devaah pratyakshadvishah*). If you want to swallow divine nectar, you have to tolerate this horrible poison initially. ***Both these vices should be controlled by you without expression like the poison kept in the throat of Lord Shiva without outward emission!*** The obstruction shall be removed by the grace of Lord Shiva and then only, you will get the divine fruit (amrutam) from the hands of Lord Vishnu. Both Shiva and Vishnu are one and the same God. ***If you try to get rid of ego and jealousy, God will help you.*** After that, you will be blessed by God in attaining the divine fruit after removing the obstruction. There will be terrible repulsion between common media and this should be overcome, after which, you can attain the wonderful fruit of recognition of contemporary human incarnation. The properties of the medium or human body like hunger, thirst, sleep, disease etc., remain as such misleading you to think the human incarnation as ordinary human being. The electrified wire also looks like non-electrified wire since the electricity is not expressed and since both wires have the same properties like colour of the metal, leanness of the wire etc., God can be only known by experience (*anubhavaika vedyam Brahma*) like the electric shock. A human being wearing insulating dress of ego and jealousy does not get the experience of unimaginable and invisible God present in the contemporary human incarnation.

There are three stages in any effort:

- i) The initial stage before putting up the effort in which permanent defeat only exists. One should feel misery in this initial state and worry in this state is very useful, which kindles the aim to put up the effort. Jesus advised the people weeping for Him (while He was carrying on the cross), not to weep for Him, but to weep for themselves and for their children. The meaning of this advice is that those people are not putting up any effort in the spiritual path for which only they should weep or

worry. The real worry comes only at the time of death, when all our valid worldly activities look like zeros and all the invalid spiritual activities look like numbers with numerical values! He was advising us about such time of death during His time of death, in which only we can find zeros and numbers separately in reality.

ii) Stage of effort contains both success and defeat in alternating manner. One should not feel discouraged by the defeat experienced in this stage of effort. In the stage of effort, every defeat is also an indirect stepping stone for success only.

iii) Stage of achieving goal in which success only exists permanently.

Therefore, one should be worried for the permanent defeat before putting up the effort. He should not be worried about the inevitable defeats appearing in the stage of effort or path being travelled. After starting the effort, one is destined to reach the goal on one or other day and hence, should not be worried if he is defeated after putting up the effort. In the spiritual path, God is very alert and active to extend His help to the soul provided it is travelling in the path by putting up the effort.

2. In the case of divine work, should the soul think of himself as the doer or God as the doer?

[Shri Karthik asked: In the case of divine work, should the soul keep himself/herself in the position of the doer or should the soul think that God is the doer? In the practical phase, the soul has to anyway posit himself/herself as the doer, because without this thought, action becomes impossible. Please explain.]

Swami replied: When you are doing the service or sacrifice for the sake of God, you are spending your energy through sacrifice of work (karma samnyaasa) or the fruit of your work (karma phala tyaaga). When you are thinking that you have sacrificed your energy or fruit of your work, then only the action of sacrifice becomes possible or effective, in case, you are the doer of the sacrifice. Apart from this point, you will get real satisfaction of your love to God in case you think that you have sacrificed something belonging to you. From the view of these two points, doership and ownership are essential. In such angle, this type of maintaining doership for action and ownership for satisfaction of love, both these are good and God also likes these two aspects in you. The love to God in you arises only when you are thinking that you are doing the work for God spending your energy and when you are thinking that you are sacrificing something belonging to you to God. God wants the love towards Him to arise in your mind, which alone generates love towards you in His mind as

proper reaction. ***This sort of exchange of love between God and devotee is the climax of His entertainment in this creation.***

As long as the above merit continues, feeling of doership and ownership are not at all bad and in fact are the best since they are useful for the equilibrium of love between God and devotee. But, there are certain wrong sides of this concept. As I told, any best is always associated with the worst. The wrong side of this wonderful concept is generation of ego due to doership and ownership. In such work and sacrifice done for God, the doership may give rise ego in your mind. The ownership also may raise ego and may make you feel as donor and neglect the receiver as a cheap entity. When King Bali was warned that the beggar came is God, Bali told that he feels proud to become donor to God! God suppressed him down, which means only that his ego was suppressed. The exchange of boons with such sacrifice of work and fruit of work may also develop business line with God, which is also against the best spiritual path in which sacrifice of work and fruit of work are done without aspiration for any fruit in return. To get rid of all these defects coming from doership and ownership, you have to remove the curtain of your ignorance behind the doership and ownership. The energy used by you in the work for God is given by God only. The fruit of work sacrificed for God is also given by Him only. This is the truth behind the curtain. If this curtain is removed, you will find the truth and the ego will immediately evaporate. But, you shall not remove this curtain always because without the concepts of doership and ownership, work and satisfaction of love are impossible respectively. ***For anything created by God, both sides of coin exist. The good side is the intention of God. The bad side is due to the inherent attitude of the soul.*** Therefore, you can keep on the curtain for the sake of good side and whenever the bad side appears, you can remove the curtain so that good can be protected and maintained by removing the bad, whenever it appears. ***This talent of using the concepts in the required occasions is called as yoga by the Gita (yogah karmasu kaushalam).*** The meaning of this verse is that yoga means the talent present in doing the actions.

3. Is free will for souls meaningful when the world is relatively real and God is absolutely real?

[Shri Karthik asked: With reference to God, when the world is taken as unreal, free will makes no sense. However, when the world is taken as relatively real and God is recognized as the absolute reality, then free will exists for the soul. This is what I have understood based on one of Your recent answers. Is my understanding correct?]

Swami Replied: The world is unreal in the absolute plane to the unimaginable God only. This point applies only to the view of the unimaginable God and not to the view of the imaginable soul, which is a part of the imaginable world. Everybody misunderstands Shankara, who told that the world is unreal. But, nobody is careful to recognize the view of the spectator in which only the world is unreal. ***The world is unreal for God only because God is the absolute reality (Paramaartha Sat) or the Creator.*** The soul is mentioned in the category of creation (prakruti) under the name ‘Paraa prakruti’ as per the Gita. Hence, soul is a part of unreal creation (relativity or vyavahaara sat). For the unreal soul, the unreal rest part of creation can’t be unreal!

When Buddhists sent an elephant towards Shankara, He ran away seeing it. Buddhists asked Him “Why are You running away from the unreal elephant?” Shankara replied “You have misunderstood Me. I never told that elephant, which is a part of the world, is unreal. I told only that the entire world is unreal. My running away is also unreal being a part of this unreal world, which is composed of items of matter and energy along with actions (which are forms of energy) and these component items (matter and energy including actions and awareness since actions and awareness are forms of energy) are unreal components of the unreal world. Running away is an action and hence, is the unreal component of the unreal world.”

This answer given by Shankara can be further explained. The unreal relative world is unreal for the absolute God, but is real for the unreal relative soul (being the part of the world). Shankara is human incarnation of God. There are two components in Him:- 1) Unimaginable God and 2) Imaginable medium or human being-component.

i) If He replies in view of His unimaginable God-component, He could have done the unimaginable miracle by standing against the elephant and the elephant could have passed through Him without hurting Him in any way. In this option, the elephant (along with the rest world) is unreal before Him (unimaginable God). The unreal human body of Him shall be damaged since for the unreal human body, the unreal elephant is real. But, such damage can’t be done to His human body since the unimaginable God pervaded and merged not only with His soul but also with His body (*antar bahishcha* - Veda). In the case of Krishna also, same thing happened and hence, His tender body (in fact, finger) could lift the hill. As per the required context, either soul or body or both can be merged with God. Same Krishna wanted to test Draupadi by causing a cut to the finger. While eating a sugarcane, His finger was cut, by seeing which Draupadi ran to Him and tore her valuable sari to use for bandage.

On this occasion, the unimaginable God withdrew from the body and remained in the soul only. *If the unimaginable God withdraws from soul also and remains as the basis for the soul along with body, in such case, Krishna will be an ordinary human being having unimaginable God as just a basis only as in the case of the entire world including all souls, which is based on God.*

ii) In spite of the possibility for the above option, He opted for the second option only by behaving like an ordinary human being having unimaginable God as just a basis (common to the entire world) because His behaviour must be an example for the other ordinary human beings. If Shankara behaved like God-component, the other human beings also will follow it and will be damaged by the elephant. Shri Paramahansa told “A preacher told that the whole world is God. The disciple after hearing this did not move away on seeing the elephant since he felt that it is God. The elephant threw him away with the tusk. Then he came to the preacher and told about it. The preacher told ‘*You heard me and treated elephant as God. Why did you not hear the controller-God sitting on the elephant-God, warning you to move away?*’.” Hence, Shankara behaved like an ordinary human being and explained such behaviour also through His concept. In the case of the above incident, in which elephant is treated as God also, the correct interpretation was not understood. The Veda says that the entire world is God (*sarvam khalvidam Brahma*). The misinterpretation of this is that world is God and hence, everything in the world is God. The correct interpretation is that the world is under the control of God and the controlled property can be mentioned as representing its owner as found in the documents of property. This interpretation is possible as per the grammar (tadadhina prathamaa) as given by Ramanuja.

Hence, *detailed analysis must be done in the case of every concept before you decide the final interpretation of it.* If you take the concept in hasty manner, only misinterpretation results.

4. How can any soul perform a deed without an associated quality, as suggested in Gita?

[Shri Karthik asked: “The deed has no address in the soul if it is done without the quality and this point is well explained in the Gita (kurvannapi na lipyate). The results of the deeds will not touch such a divine soul” - By definition, deeds are generated because of desire, which is again based on the qualities of a soul. How can any soul perform a deed without an associated quality?]

Swami Replied: It is impossible to do a deed without aim or desire, which is a quality (the desire must belong to one of the three qualities: good sattvam and bad rajas and tamas or to a mixture of these three qualities). *If anybody does a deed without aim or desire, such person will be treated as mentally retarded.* Only mad people do some actions without any intention. The intention is given the main importance in the deed than the doership even in law. The person having intention and doing planning for a murder is the higher criminal than a rented person doing the murder. Taking this as the basic concept, the crime and its punishment are decided. However, in this concept, a very careful analysis is needed before arriving at the conclusion. *The person, who does a murder without any intention just for money only, can't be declared as sinless because doing any sin for money itself is a sin.* Moreover, killing a person is the highest sin since non-violence is said to be the highest justice (*Ahimsaa paramo dharmah*). The doership in this sin gains gravity even though the doer is having no intention of crime. If there are two cases, the extent of sin depends on the type of the case. i) A person is rented to kill somebody. In this case, the rented doer has more gravity of sin even though he has no intention for the crime. ii) A person is rented to beat somebody and not to kill. In this case, the rented doer, not having the intention to beat, will have sin with lesser gravity.

The intention for doing a deed must be carefully analyzed in all angles before deciding that the intention is absent in any quantity and in any angle. *Then only, such deed done without any trace of intention in any angle will not have the fruit to be attached to the soul.* This is a very critical aspect and one should not apply to every deed done by him by proving it (through powerful logic) as a deed done without intention to escape its fruit (especially this is done when the deed is a sin). One should not imitate the divine personalities like Krishna, Shankara, etc., in this line for the sake of undue advantage.

Chapter 7

January 15, 2018

O Learned and Devoted Servants of God,**1. Why did Jesus not save Himself from crucifixion?**

[Shri Durgaprasad asked: Padanamaskaram Swami, You said that after Jesus crucifixion, Mohammed removed the concept of Human incarnation whole together at that time. But any Human incarnation can save Himself, as Krishna saved Himself from demons many times. Can you please explain. At your lotus feet, -Durgaprasad]

Swami replied:- In such case, how do you explain the silence of Krishna, when He was shot dead by a hunter? When the hunter was repenting Krishna consoled him not to repent since it happened as per the divine program of God (Himself called as Vidhi). The reason behind this is that Krishna wanted to leave this materialized body to go to His abode. Similarly, it is the divine program that Jesus should be crucified to melt the stony hearts of the people in future so that devotion can develop. *Devotion (love to God) can't develop when the heart is hard and harsh.* In fact, before crucifixion Jesus prayed God to avoid the crucifixion if possible since the body will be unable to tolerate the torture. This means that Jesus knows that the crucifixion is going to happen. He also said that let the crucifixion, which is will of God, take place. This means whatever happens in the case of human incarnation, it proceeds as per the divine program set by unimaginable God (Parabrahma).

2. Please clarify the Antaryaami and Archa forms of God.

[Shri Balaji asked:Namaste Swamiji, Kindly clarify on the Antaryaami and Archa forms of God as worshipped by Vaishnavas. Sincerely, Balaji]

Swami replied:- There are four departments of divine administration. The first department is human incarnation indicated by Vasudeva (Lord Krishna) in whom the unimaginable God (Parabrahma) exists, who is the director of the entire administration. Vasudeva serves the purpose of expression of Parabrahma as the ultimate authority to hear any grievance and give final order (turiya) like Supreme Court. The second department is Adishesha or Sankarshana (incarnated as Balarama, brother of Vaasudeva) acting as overall controller in implementing the divine constitution of Parabrahma. The third department is Pradyumna (son of Vaasudeva) standing for the mind connecting and correlating all the offices of divine administration, called as Sutraatman. This is the department of information

connecting all the offices to follow the main divine constitution. The fourth department is Aniruddha (grandson of Vaasudeva) representing ego (ego makes the soul to become ignorant having inertness) indicating inertness and indicates inert energy called as Viraat. This is the fundamental first item of creation, called as energy (Mula Prakruti) that does all the works. These four departments are called as four vyuhas, which are powers of God only. This is called as Pancharaatra Agama preached to sage Narada by divine sage Narayana. Sage Narayana is none but sage Dattaatreya or Eshwara. ***This is very important subject not only for Vaishnavas, but also, to all theists.***

Archa forms are statues, which are only representative models of energetic incarnations and the past human incarnations to be worshipped by the beginners, who are not ripened to conquer ego and jealousy to worship contemporary human incarnations of God. These statues in temples serve the purpose of improving theoretical devotion of devotees, who form 99% majority. This is indirect worship of God, which is not wrong at all as criticized by many religions. The people of such religions, who criticize the statue-worship maintain the photos of their kith and kin to see them often through the photos! The same concept is maintained in worshipping statues in temples catered for majority of devotees. The devotees feel the statues as alive forms of God and such feeling must be present as the basis for such devotion. God Brahma represents Parabrahma or unimaginable God, who can never be even imagined not to speak of His worship. The Shivalinga represents the wave of energy representing worship of energy (Sun, fire etc.) as representative model of God. Statues in human form represent God Vishnu, which introduce the alive human incarnation to be worshipped. In this type of worship, life initiation (Praana Pratishtaa), which means that the statue representing inert human body shall be associated with life so that alive human body of God is to be actually worshipped. Without understanding this message, people think that life enters the statue! Archa form means the divine statue formed by itself by the will of God (Svayambhu) for the sake of worship of the majority of the devotees like statues in temples of Srirangam, Tirupati etc., for Vaishnavas. Similar concept exists for Shaivas also in Kashi etc. Similarly, for other types of devotees. This is indirect worship. Even though alive human incarnation in the form of Lord Krishna existed, Rukmini as bride went to the temple of Shakti for worship, which means that even though Lord Krishna exists for direct worship of God, the statue worship was going on. Only a blessed devotee can see, recognize and worship contemporary human incarnation (***Kashchit dhirah pratyagaatmaanamaikshat... Veda***).

Chapter 8

February 03, 2018

O Learned and Devoted Servants of God,

Shri Anil asked:

1. How should one act against badness?

[You say that revenge shall be left to God. On the other hand You say that badness shall be opposed. How can You correlate these two?]

Swami replied: Both these concepts are not mutually contradicting and you have retained both these concepts as per the context. If you are walking in your path, you may find a quarrel between two parties and you are not related to any party in anyway. Generally, people overlook such quarrels and go on their own way. *This is wrong because you must oppose bad and protect good as servant of God, which is the divine quality of God.* You must stop there and enquire both the parties to find out justice without any partiality since no party is related to you. You must say the justice and try to implement it if you have full capacity to do so. At least, you must express the version of justice there and try to implement it with the help of others. If you are related to one party, you must not express your version, which will be naturally biased. If it is your own case, prejudice is certain and hence, you shall not take the decision to declare justice. In such cases (your case or the case in which one party is related to you), you must follow the justice declared by neutral third party.

If you take the Ramayana, Rama being God is the affected party as well as the judge to kill Vali and Ravana. Ravana is directly involved in His case and killing Ravana is by His own judgement. Killing Ravana made Him sinner for which He had worshipped Lord Shiva in Rameshwaram. Killing Vali to get the help of Sugriva to search Sita looks also biased with selfishness. Rama received the punishment of killing Vali in His next birth. But, really Vali (who forced the wife of his alive brother to become his wife) and Ravana (who tried to force His wife) are really sinners and Rama should not have been punished. *But, Rama imposed punishment on Himself (as the ultimate judge) to show that judgement should not be taken by the affected party in its own case.* Only to preach this point, God appeared to be affected by both these sins. Affected parties will be careful to take judgement in their own cases thinking that even God was punished in such situation! If you take the Mahabharatam, Dharmaraja is the affected

party and left the revenge to God Krishna. He is a ripened soul and wanted to avoid the war to punish the enemy in all the ways since he knows all the possibilities like: i) He might have stolen the wealth of Duryodhana in the previous birth or ii) He might have been faulty on his side (like Draupadi laughing at Duryodhana previously in Mayasabha) or iii) God Krishna will try to reform Duryodhana and will punish him as last resort if he is not reformed. ***Dharmaraja never took judgement by himself since it is his case and left the whole responsibility on God Krishna.*** For this, Dharmaraja was not punished in the hell and went to heaven with own body for his patience in leaving the ultimate course of action to God Krishna. ***His patience does not mean that he is supporting injustice, but, it means only his full faith on the divine administration of God.*** On the other hand, Draupadi burnt with full revenge, provoking her husbands to kill Duryodhana by going to war. For her revengeful attitude, God punished her by getting all her sons killed without ruling the won kingdom. Anyway, God tried His level best to reform Duryodhana and killed him as last resort. Had Draupadi been patient like Dharmaraja, her sons could have been saved by God!

Suppose you are incapable of punishing a criminal, who harmed you or your kith and kin. What is the solution in this case? Shall you go on burning with revenge throughout your life and spoil your health? If you are a ripened soul in the spiritual knowledge, you will leave the entire responsibility to God. ***Even when God punishes the bad soul, He is not punishing with revenge.*** He is punishing the soul only with love to reform it at least temporarily for the time being for the welfare of good people. Hence, the concept here is to hate the sin that harms good people and not to hate the sinner personally. ***You must oppose bad means that you must oppose the repetition of the sin by the enemy for the welfare of good people.*** You must not identify the sin with the sinner and revenge against the sinner without giving him opportunity for reformation. Moreover, you don't know the actual background, which may be that you are now harmed by him since you harmed him in the previous birth. Hence, if you leave revenge to the omniscient God, He will decide the proper course of action, which may be necessary or not. ***If you analyze in the basic reality, you are not compensated in anyway by punishing your enemy.*** On the other hand if you are patient leaving revenge to omniscient God, you are profusely compensated. However, this does not mean that you don't oppose the sin by your patience. On the other hand, it means that since it is your own case (or case of your people), you have left the final decision to omniscient God.

Both these concepts are mutually complementing each other based on the conditions of the context. Generally, everybody reacts in own case or in the case of related people and in such case patience is advised. Generally, if it is the case of outsiders, people show patience and leave it to God and in such case you are expected to react effectively as much as possible since you will not have any prejudice in such situation. Both these concepts should be mutually inclusive in a soul like nature of particle and nature of wave in the dual nature of electron.

2. Jesus said that He was before the old prophet Abraham. How do You explain this?

Swami replied:- Human incarnation is a single phase of two components: i) God-component and ii) human being–component. With respect to the first component, this statement is true even though with respect to the second component, Jesus was born after Abraham. Same point exists in the Gita when Krishna told that He taught knowledge to Sun, who taught it to Manu, who taught it to Ikshvaaku in course of time. Krishna as human being component was born after a long time after Ikshvaaku. But, Krishna existed even before the creation of Sun as God-component. Just like you, Arjuna asked Krishna for clarification in the same point!

3. God is associated with serpents (like Vishnu and Shiva). What is the inner meaning?

Swami replied:- Serpent denotes bad soul being poisonous. *Satan is said to have appeared as serpent.* A bad soul only really requires the association of God, the true spiritual preacher, as Jesus said that a patient only really requires doctor. God incarnated as Shankara turned atheists in to theists through His powerful spiritual preaching. The serpent served God Vishnu as bed. Same God Vishnu in the form of Shiva made it as ornament since it changed by serving (bearing) God. God is now bearing it as its servant after its total reformation, which indicates the super dualism. The sequence is also that God Shiva (destruction of world) is after God Vishnu (ruling the world).

4. Many Hindu Gods are said to have many wives. What is the significance?

Swami replied:- The Veda says that every soul is female and wife of God (*striyah satih pumsah*), being the product of prakruti (Para Prakruti is soul and Apra Prakruti is body). Wife (Bhaaryaa) means maintained (*bhriyate iti*). *God is said to be Purusha or male or husband* (Bhartaa)

meaning the maintainer (bibharti iti). This is the inner real concept, which has nothing to do with the concept of husband and wife as existing in the souls. God Datta is said to have three wives: Saraswati, Lakshmi and Gauri. Saraswati means awareness. Lakshmi means matter and Gauri means inert energy. *Gauri is said to be also the Mahaashakti since matter and awareness are forms of inert energy only*. In a human being, awareness is the soul and matter with inert energy forms the body. *In spiritual knowledge, you must base on the inner meaning only*. External personification is told to attract common people in the beginning so that in course of time, they will note the inner meaning.

5. What is the intention of God in the following context?

[God asked the cursed gate-keepers whether they like to reach Him again as friends in seven births or as enemies in three births. What is the intention of God here?]

Swami replied:- Jaya and Vijaya, the gate keepers of God, were cursed by sages to become demons for their egoistic behaviour. Both surrendered to God. God asked them whether they like to reach Him in seven births as friends or like to reach Him in three births as enemies. God wanted to test their real love to Him. Real love doesn't tolerate separation for a long time. Hence, both chose to reach Him in three births only as His enemies. *This is a test of real love of a serving devotee*.

6. Is there any significance to the way of prostrating before great saints?

[Dr. M. Meenakshi asked: "Some say that we should cross our right and left hands while prostrating to great saints etc. What is the significance of this?"]

Swami replied:- Very small things need not be given much importance so that most important things are neglected. Some people have the habit of focusing such small things as very great things having lot of importance by which their intension is to pose themselves as great spiritual preachers. While prostrating to a person from the front side, your right and left sides are in reverse to his right and left sides. Your hands are crossed so that your right hand touches his right foot and your left hand touches his left foot. *Right is given more importance than left indicating that right is male and left is female*. The female always stands to the left of the male. Lord Krishna crossed His legs so that your crossed right hand touches His left foot. This means that He gave more importance to female than male. The male sages were made to be born as females (Gopikas) in their final birth so that the male-ego disappears in them as required for salvation. The right side of God Datta is said to be important preacher (Guru) and His left

side is said to be God (Bhagavaan). The importance as preacher is only since He is God! The Gita is called as ‘Bhagavat Gita’ and not called as ‘Guru Gita’!

It is said that actions may change but not the substance (***Kriyaayaam vikalpah natu vastuni***). In doing a sacrifice called ‘Atiraatra’, you may see the planet called Shodashi or you may not see it (***Atiraatre shodashinam gruhnaati naatiraatre shodashinam gruhnaati***- Veda). This means that vision of that planet is optional and not a mandatory. This is alteration in action. In the ritual done for departed soul, while serving food to the priest, it is immaterial whether you serve the vegetable on the right side or on the left side on the leaf. The vegetable or substance should not be absent, which is the main point. People quarrel for small points like whether the vegetable is to be served on the right side or on the left side of the leaf and due to lack of conclusion stop serving the very vegetable itself! People, who are greedy in sacrificing the substance also involve in such meaningless quarrels to escape from the sacrifice! In such small points, freedom of option is always given. Deep discussions are meaningful in concluding the important concepts of spiritual knowledge.

Swami Vivekananda says “***you both are quarrelling by dragging the vacant basket since the fruits in the basket have already fallen in the drainage!***”

Chapter 9

March 03, 2018

O Learned and Devoted Servants of God,

Shri Anil asked: Padanamaskaram Swami. Kindly give Your answers to the following questions from internet

1. Is Krishna's body an eternal spiritual body or an ordinary body?

[An ISKCON devotee state that Krishna has an eternal spiritual body and when Krishna came here His body was not ordinary body but this special body only by quoting the below verse from Brahma Samhita and its translation given by somebody. By this he wants to state that Krishna do not come in ordinary human body. Kindly clarify.

First Stanza of Sri Brahma-Samhita
 isvarah paramah krsnah
 sac-cid-ananda-vigrahah
 anadir adir govindah
 sarva-karana karanam

Translation: Krsna who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.]

Swami replied: The above verse does not say that the body of Krishna is eternal. The body of Krishna made by five elements perished here and Arjuna performed all the ending rituals of the dead body of Krishna. He says that He enters the human body (*manusheem tanumashritam*) and also says that His body has birth (*janma karmacha me...*). Of course, after the destruction of materialistic body, the soul of Krishna, which is charged by the unimaginable God, went up to goloka in energetic body and this is common in the case of any soul going to upper world in energetic body. Any soul goes to the upper world in an energetic body. The difference is only that the unimaginable God existed in Krishna while He was in the materialized body and while He is in the energetic body after the death of materialized body. It is only the excess of unimaginable love of ISCKON devotees towards Krishna to deal the body or medium also as the unimaginable God. This point is also true since it is said that God pervades the medium internally as well as externally (*antarbahishcha* – Veda). Since His body also became unimaginable God, His tender finger could maintain the huge mountain on it for seven days continuously. But, when the first energetic incarnation (called as Datta or

Narayana) entered the human body of the son of Vasudeva, the divinity of human body is truth. But, when the first energetic incarnation wished to quit this world, He gets withdrawn from the external gross body. ***Even while the unimaginable God exists in the human body, He will not interfere with the six states (shat vikara) of the body and hence, the boy Krishna grew to become adult and finally old man.*** Lord Krishna said that He will incarnate in this world whenever there is a necessity (***yada yada hi...***). This proves clearly that the materialized body of Krishna had both birth and death. This is the setup of divine administration of God in the case of human incarnation. Continuous living of the human body excites the people and makes them unable to ask questions in spiritual knowledge. Such unnatural things have negative effects. ***A fresh human body with birth and death always keeps the humanity in ignorance to think Him as ordinary human being by which freedom and flexibility in asking doubts are naturally achieved.*** Just to show the example that God is omnipotent, God Hanuman lives forever, but is not seen by anybody in order to avoid the excitation. Your wish for the eternality of the human body of human incarnation has several negative points, if analysed on sharp analysis. The setup of God is always excellent containing all merits without any defect. You have to follow the divine setup and shall not wish as you like. ***The spiritual knowledge preached by the human incarnation is most important standing as guide light in the spiritual path for anybody in any generation.*** Leaving this main aspect and concentrating on such childish thoughts shows your appreciable devotion, but not knowledge of proper balance of the divine administration in doing proper things even though omnipotent. One person was taking rest in the day time under the shadow of Peepal tree. He thought that the tree is mighty but its fruits are tiny. He thought that planning of God was improper because a mighty tree must have mighty fruits. After thinking like this, he slept for sometime under the shadow of the tree and he awoke after sometime. He found the tiny fruits of the mighty tree on his body, which were fallen down. Then he thought that the planning of God was proper since if the fruits are mighty, his head must have been broken! In view of the passengers taking rest under the shadow of the tree, the tiny fruits were planned for the mighty tree! He realized that his criticism was foolish. Hence, the administration of God is always perfect in which all the positive and negative points are properly weighed before taking the final decision!

2. How can Rama be a God if He mercilessly killed lower caste (Shudra) 'Shambuka' for merely attaining knowledge?

Swami Replied: This story of Shambuka is created insertion by atheists to bring splits in Hinduism by negative interpretation of the caste system. Rama refused salvation to all the sages in Dandaka forest even though they praised Him as God. He said that He knows Himself as human being only. But, He gave salvation to Shabari, a lady of Scheduled Caste, who served Him with tasted fruits without aspiration for any fruit in return. In His next incarnation as Krishna also, He gave salvation to the ladies of the Scheduled caste (Gopikas). *The point to be understood here is that a specific ritualistic path is not the only way to God.* Even non-ritualistic path involving true devotion becomes the real right royal path to reach God. One can reach the center from the road starting from his house and need not travel in cross direction to reach the road from other house to reach the same center. The devotion in the path is important and not their ritualistic or non-ritualistic characteristics of a path. Shambuka was preached this concept by Shri Rama, who realized the truth and travelled through non-ritualistic path that starts from his house straightly going to the center. Gopikas reached God through non-ritualistic devotion and did not become sages to do penance again to reach God. This story is twisted and is based on the caste politics used for exploitation to bring splits in Hindu religion.

3. How could Lord Krishna stop people from worshipping god Indra?

[How could Lord Krishna stop people from worshiping Lord Indra in the story of lifting the Govardhan Hill, even though Lord Indra is the Supreme Vedic God??]

Swami Replied: Indra means the first energetic incarnation called as the Lord (*idi-eishvarye*) as said in the Veda (*Indro maayabhih...*). Such Indra is Narayana as said in the Veda. But, this Indra is not the Indra worshipped by the villagers neglecting Krishna. *This Indra is just the king of angels and is not incarnation of God at all.* This angel, Indra, is more attractive in his energetic body like a peon appearing in silk dress. Krishna is the actual unimaginable God existing in the common materialized human body. People in cotton dress neglect even the district collector present in same cotton dress due to repulsion between common media! Same people honor the peon of the collector appearing in silk dress! This is the main concept here. Indra means i) first energetic incarnation of unimaginable God called as the Lord or Ishwara and ii) an angel, which is a soul existing in the energetic body as a king of all the other angels, who is the servant of the unimaginable God.

4. What causes Atma to be born as a man or woman when it is genderless?

[Atma (spirit) is gender less, so what makes it be born on Earth as a man or woman? Is it karma???)

Swami Replied: *Exactly the specific mode of deeds as the resultant fruit (praarabdha) becomes the cause of the present birth as male or female.* But, the final salvation comes to a female of low caste only (like Shabari and Gopikas) because the ego due to caste and gender does not exist in such birth. *As long as ego exists, salvation is a day dream only.* Hence, the luck as felt by human beings is always reverse in the eyes of God, Who makes the first as the last and the last as the first! *The soul along with its attitudes towards God is the most important factor in the spiritual effort and not the caste by birth and not the gender, which is appearing by a few slight modifications of the physical body.* In the view of ultimate truth, God alone is said to be male maintainer (purusha or creator) and all the souls are maintained wives (prakruti or creation) of God irrespective of their gender as said in the Veda.

[Shri Kishore Ram asked: Padanamaskaram Swamiji]

5. Can You please give a comparative study of spiritual knowledge and astrology?

Swami Replied: Both are exactly one and the same. In spiritual knowledge, we say that the unimaginable God punishes you for your sins and rewards you with good fruits for your good deeds. These fruits are given by the unimaginable power of God in unimaginable ways. Similarly, in astrology, we say that the planets give good and bad fruits for your deeds in unimaginable ways. *The main concept here is that you cannot escape the punishment of sins by escaping the law of this world.* You can call these planets as the unimaginable powers of unimaginable God giving corresponding fruits for your deeds.

The word 'planet' means the deity existing on the physical planet. These deities are unimaginable and should not be mistaken with their physical planets. *The subject dealing with the physical planet is astronomy. The subject dealing with deities of the planets in giving the fruits of corresponding deeds to souls is astrology.* Eclipse of sun and moon are concepts of astronomy and you should not rub the miraculous concept on this scientific aspect. The rules imposed in the time of eclipse are not valid since they are not accepted by astronomy. But, the planets giving the fruits of deeds in the scheduled times is dealt by astrology and science cannot poke its nose in this unimaginable domain. 'Jyautisha

Shastram' means both astronomy and astrology. *In astronomy, we deal with the physical planet and in astrology we deal with super natural deities of the planets, which catch you in any place to give the result of your deed.* Graha means that which catches you in the right place in the right time to pass on the right result of your deed (*gruhnaati iti grahah*). Philosophers over extend the spiritual knowledge on the astronomy, which should be refused. Scientists extend their knowledge in the super natural administration of the deities of the planets or the unimaginable powers of God. Both astronomy and astrology should be maintained separately so that the innocent public is not exploited by either the philosopher or scientist. Mixing both these domains leads to fooling the public in both the fields.

6. Which is more important? Conversion of atheists into theists? Or guiding the theists to the right spiritual path?

Swami Replied: Both are important programs, which are simultaneously done by every human incarnation of God. Every human incarnation does a few or many miracles for the first program, which is the conversion of atheists into theists. Simultaneously, right direction in this spiritual path is also given by every human incarnation to the already existing theists. Lord Krishna did both the programs by doing several miracles and also by preaching the Gita. Both are equally important. Sometimes a specific human incarnation concentrates on one program only and the second program is done with slightly lesser concentration. *The need of the hour decides the program on which the concentration is to be done.*

Shankara concentrated on the second program by giving the basic correlation between various sub-religions of Hinduism. He tried to convert atheists into theists by the second program itself, which is the logical discussion through commentary to covert atheists into theists. In those days, in which much scientific development did not exist, the atheism could be answered by logical discussion without exhibiting miracles. But, today, the scientific development is so much that mere logical discussions were not sufficient and miracles are really needed. Hence, for the conversion of atheists in to theists, Shankara used logical discussion whereas Shri Satya Sai used miracles also. The conversion of atheists into theists is the basic program, which is attracting the children roaming in the fields to the school by giving chocolate, which is that soul is already God. Unless this chocolate was given, the atheist will not look even the face of theism!

Bhagawan Shri Satya Sai Baba did both the programs extensively. The conversion of atheists into theists through exhibition of various

miracles is done very intensively before the gatherings of public so that the basic program, which is very important in this age of development of science, is very much considerable. His disciple, Dattaswami is concentrating more on the second program of giving co-relation and right direction by the command of His Guru or Shri Satya Sai Baba, the human incarnation in which God Datta containing unimaginable God merged. Hence, Dattaswami salutes every day to the chain of His preachers, which consists of three items:- i) Unimaginable God or Parabrahma, ii) The first energetic incarnation called as Datta in whom the unimaginable God merged and iii) The human incarnation called as Shri Satya Sai in whom God Datta along with unimaginable God merged

(Parabrahma Samaarambhaam,

Shri Dattatreya Madhyamaam,

Shri Satya Sai Paryantaam,

Vande Guru Paramparaam - is the verse composed and recited every day by Dattaswami).

Every propagation of knowledge shall be done by the direct command of God. It will be very successful because God takes up the basic responsibility. Hence, Shri Ramakrishna Paramahansa said that the direct commandment from God is necessary for doing the propagation of true spiritual knowledge. Otherwise, there is every danger of slip in giving the interpretations. However, anybody can do the propagation of spiritual knowledge following the track strictly, which was already setup by the human incarnations. Interpretation of a concept is always in right direction if God is basically supporting the interpretation. After the conversion of atheists into theists (first program) by Shankara, Ramanuja followed the further second program of leading the converted theists in the right direction of spiritual path. In the initial first program, miracles are very much essential and these unimaginable miracles are also exhibited from the unimaginable God only. In the subsequent program of giving right direction to the already existing theists also, support of God is very much essential to the extent that the spiritual preacher shall really feel that every interpretation is given by God only and not by His brain. The projection of self or ego or liking for the fame should be always controlled by the spiritual preacher realizing the basic fact that the exhibitor of miracles and author of the concepts of the spiritual knowledge is the ultimate unimaginable God only. The spiritual preacher should realize that he is acting just as an inert mike (audio system) for the speaker-God in the spiritual knowledge. Similarly, the human being component of the human incarnation shall always feel that it is just a medium through which God is

expressing His unimaginable miracles. As long as this basic concept is maintained, the human being component of human incarnation continues to be the God-component, which always tries to give fame of His works to the human being component! Parashurama is a failed human being-component of human incarnation, who felt that he killed all the kings. Shri Rama is a successful human-being component of human incarnation, Who told the sages that He is just a human being only. Of course, in the case of Krishna saying that He is God, it is the direct speech of the unimaginable God through the medium of Krishna. Hence, that gospel is called as the Bhagavat Gita (direct gospel of the ultimate unimaginable God) and not Krishna Gita (gospel told by Krishna). You must differentiate this point between Rama and Krishna.

Chapter 10

March 10, 2018

O Learned and Devoted Servants of God,**1. Is chanting the divine names of God the best path to attaining God's grace?**

[Shri Balaji asked: Namaste Swamiji, Kindly clarify on the path of chanting or singing about divine names of God. Many preachers nowadays are saying this is the best path to attain God's grace. I have forwarded a related message I received on Whassap.

Title: 'Nama Margam' (the Path of the Divine Name)

Author: Sri Charansingh ji Maharaj

Publisher: Radhaswami Satsanga, Beas

Sri Charansingh ji Maharaj says,

"The matchstick has fire within it. But we are not able to see it, and so not able to make use of the fire. We will not be able to see the fire as long as we do not scratch the matchstick against the match box walls by discovering this fact using our intellect.

In the same way, Nama always rings in our hearts. It rings in the hearts of the Sadhus just as it does, in the hearts of bandits. There is no discrimination based on place, caste, religion etc.

Different Mahans from different places, castes and religions have tried to induce in us, the quest to attain the only spiritual concept namely, the Divine Name. It is the same 'Nama' that Sikhs term as 'Hari Kirtan', Sages call as 'Rama Nama', Islamic preachers call as 'inner voice' and the Christ calls as 'plasm'.

Just as fire is hidden in the matchstick, the Lord has hidden the treasure of Nama within us and has given the its secret to our Guru.

Rather than reading different texts using our mind and intellect, the only way to attain God is by surrendering unto the lotus feet of Mahatmas, getting the Upadesa and performing Nama Japa continuously.

Keep Chanting the Mahamantra and leave the rest to him.

Hare Rama Hare Rama Rama Rama Hare Hare

Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

Sincerely, Balaji.]

Swami replied:- Remembering the name of the Lord brings His personality to your memory immediately. Repeating the same name again and again doesn't bring any inspiration and in fact it results in boring. If I repeat your name continuously in your ear, are you not bored and will you

not get headache? Devotees repeat the name of God again and again in doing penance for boons. The continuous repetition of the same name brings headache to God and He appears granting the boon in order to get the relief from headache! This is derived from experience. Instead of repeating your name in your ear constantly, if I praise various qualities projected in various contexts pertaining to your multifaceted personality, you will feel happy and will not be bored. Even I get inspired by the various divine qualities of your personality. ***I am taking you as an example here so that you can realize the truth through experience.*** Experience is the ultimate validity of an authority (*Anubhavaikavedyam*). In the Narada Bhakti Sutras, this aspect of hearing various stories of the divine personality of God is said to be one way of inspiration. ***Sahasranaama or chanting thousand names of God is better than chanting a single name because each name projects a divine quality of His personality.*** If one is singing the single name continuously there must be two reasons for his continuity:- i) The boon that is to be granted by the God is making him to fix in single name. Such devotion is impure. ii) The sweet voice and attractive music of the song may fix your mind in singing the single name. In this path, the sweetness of the song is the main factor and not the devotion to God. Of course, something is better than nothing. Such singing single name is far far better than atheism!

Somebody told (as you mentioned) that enquiry in to deep knowledge is of no use. Knowledge is the fundamental stage for any issue. Even if you take a worldly issue like admission of your kid into best school, you will enquire about various schools and collect the information of various academic aspects of each school. You will discuss with your friends and relatives regarding the merits and defects of each school and finally come to a conclusion. Once you conclude that a specific school is the best, you will develop inspiration regarding the admission. Knowledge leads you into devotion or inspiration. The inspiration leads you to take up various practical steps of admission. Devotion leads you in to practice in which knowledge is implemented in practice or service. First, Shankara appeared and stressed on knowledge. Then, Ramanuja appeared and stressed on devotion. Then, Madhva appeared and stressed on service (Prapatti). All the three steps are important. If knowledge is absent, your inspiration is blind and practice leads you to wrong goal. If devotion is absent, there is no force to transform knowledge in to practice. ***If practice is not there, the fruit is not achieved.*** Practice is the mango plant that yields fruit. The devotion is the manure that helps the plant to grow. Knowledge is the water that makes the plant alive. Hence, every stage is equally important and absence of any

stage will not give the fruit. Some people praise a specific stage, which is not wrong. But, they abuse other stage as useless. That shows lack of the basic knowledge in their minds. It is just like a blind man catching the leg of elephant and saying that elephant is like a pillar! A person, who sees the entire elephant, accepts the importance of all the limbs of the elephant. ***The spiritual effort is always comprehensive and needs all observation, analysis and understanding.*** Three divine preachers have written wonderful commentaries on scriptures discussing every point very deeply in various contexts. Do you think that all their efforts are waste? ***Only a person lazy in analyzing the subject of spiritual knowledge says like this.*** Sage Narada told that all practical efforts must be surrendered to God in true devotion (*Tadarpitaakhilaacharataa*). Practical is the real proof of theory and theory is the mother of practical. ***For a student of spiritual science, both theory and practical are important to reach the right goal in time.***

Shri Anil asked: Padanamaskaram Swami, Kindly give answer to the following

2. Does a vegetarian working in a meat cutting factory get sin?

[A person who is vegetarian, is employed in a meat cutting factory. Will he get sin due to this profession and need to change the job?]

Swami replied:- If there is a chance to change the job, it is always the best if the concept is understood by him. God will certainly help him in changing the job. ***The influence of the work on the mind is inevitable.*** He can continue under inevitable circumstances and he will not be attached to the sin under such unavoidable situation to earn the livelihood, which is the basic requirement of life. Mind is very important factor in the concept of good deed or sinful deed.

3. Is eating eggs also to be shunned to remain pure vegetarian?

Swami replied:- Eating the egg from which there is possibility of child coming out of it is a sin.

4. In the west, sexual relationships in their culture are very loose, will God forgive them since it a part of their culture?

Swami replied:- Ethics is always universal irrespective of culture of any country. ***Hell and heaven are also universal running on the same divine Law.*** The human law may differ from one country to other. But, the divine law is one and the same for the entire humanity. The basic ethical rules are one and the same for any human being.

5. How to rectify an already committed sin?

[A married person employed abroad came across a women who was having certain psychological problems while assisting her coming out of the problem, she become pregnant, however, it was later aborted. The person later returned to India and cut contact with the women. The women tried to contact his wife and him. He forcefully avoided her. Now he is in a fix and is repenting about the entire episode. He seek spiritual advise in this case. at Your Lotus feet, anil]

Swami replied:- Both the parties know all the details of the case. The repenting person being a party knows the details of every bit of the incident that took place and hence, is the best judge. His inner voice will speak about the justice. When sin is committed, the sin may have the scope of rectification or compensation. Ravana stole the wife of Rama and Duryodhana stole the property of Dharma Raja. Both these sins are rectifiable and hence, should be rectified. ***If the rectifiable sin is not rectified, mere realization, repentance and non-repetition of sin can't cancel the punishment of the sin.*** Ravana killed Jataayu and this is not rectifiable because Ravana can't bring back the life of Jataayu. In such case only, realization, repentance and non-repetition of sin will cancel all such sins done. ***If there is a way of rectification or compensation, mere repentance and non-repetition of sin will not cancel the pending sins.*** Theory becomes valid only if the practical proves it.

Chapter 11

BETTER TO APPROACH GOD FOR HELP**Keep Undisturbed Faith Even If Help Not Rendered**

March 14, 2018

O Learned and Devoted Servants of God,

Shri Kishore Ram asked: Padanamaskaram Swami

1. When a devotee approaches God for help and if the sheet of deeds of that devotee does not allow the help, what is the result?

Swami replied: Since God is not bound by the constitution of deeds and fruits, God helps the devotee even if the help is not supported by the sheet of deeds, provided such help, in His view, will bring spiritual uplift to that devotee. The sheet of deeds allows the help even if the devotee does not approach God provided such help exists in the sheet of deeds as a fruit of some good deed done by the devotee, in which case, the help is done due to the constitution of deeds. If the sheet does not allow the help and in the view of God, the help will not help him in the spiritual progress or reformation, God keeps silent. *Since God is omniscient unlike us, His estimation of the future of the devotee will never go wrong.* Sometimes, we help a person thinking that the person will be reformed by that help. But, our expectation fails and the person is not reformed. This will not take place in the case of God. When God keeps silent and the help is not done, the devotee is attacked by the misery. *Such misery will develop the fear for sin in the mind of the devotee.* Hence, even such misery is helping the devotee in getting reformed through misery. Hence, the reaction of God is always a double-edged knife helping the devotee in any way. *Hence, it is better to approach God for the help and keep faith in devotion to God undisturbed even if the help is not rendered.* This approach to God will always help you whether your required help is rendered or not. Such devotion with the background of such spiritual knowledge is called as best devotion (Paraabhakti). We must note that God is the creator of souls, called as Divine Father (*aham biija pradah pitaa* – Gita). A father always tries to help the issue in all the possible ways. The human father is blind in his fascination to his issues and fears to punish the issue for the reformation. *The Divine Father is different, Who aims at the final reformation only and not the intermediate misery of the issue.* A doctor

gives injection even if the child weeps aiming at the final cure of the illness. But, a doctor-father does not give injection to his child and requests another doctor to give the injection!

Chapter 12

April 01, 2018

O Learned and Devoted Servants of God,**1. What is Swami's advice to me personally?**

[Shri Gunadarsana asked: dear shri surya, in my heart Dattaswami is God Himself. so i trush Him. i try to serve Swami in my ability. but this big deseasiatacks and disturb me and my service to Swami.. what is Swami' advice to me personally? thank for helping]

Swami Replied:- Shri Surya has sent your question to Me for giving you the answer. When you are serving God in His program, certainly disturbances will come. In the initial stage, you have to solve your problems and you have to do service in the rest time, after solving your problems. This will be serving God partially. It is not wrong because nobody can become perfect in the beginning stage. *In course of time, as your devotion to God increases, you will reach a stage in which you will neglect your problems and attend to the service of God only.* This advanced stage results as your interest in God increases to reach the climax. This is the perfect stage. Perfect stage will never come in the beginning. You shall not forget that even the climax devotee also had a beginning. Even the PG student of today studied LKG previously in some time. Without studying LKG, nobody entered PG directly. Hence, you shall not be disturbed by your disturbance. In the beginning, attempt your problem for some time and allot some time for the service to God. This is the part time stage and slowly it enters in to full time stage. But, remember, that we shall not aspire for any fruit from God at any time. You are doing service to God since you like God. You are serving your issues since you like them. Service to God must be with such aspiration. While serving your issues, you never expect anything in return from them. That is real love and you must serve the God with real love only.

2. What are the restrictions on the chanting of mantras?

[Shri Lahari Potu asked: I have a mental illness and I accidentally started chanting Lakshmi mantra without knowing that I have to perform pooja, havan, and to recite the mantra 125,000 times. And thinking that I have to complete the chanting, I told god that I will try again. Now, If I want to chant the mantra again, can I just chant without performing havan or pooja because I am not chanting for any desire. What are the restrictions of chanting mantras? Also, I have a mental illness which might

cause me to have bad thoughts while chanting mantras. Is it ok to chant with those thoughts? Will my thoughts cause bad things? If by chance, I cannot chant, does that mean I am breaking a promise to god? Please help. Thank you.

By, Lahari Potu]

Swami Replied:- Mantra means that statement or poem or song, which attracts your mind (*mananaat traayate iti*) so that you repeatedly read or sing it. Your mind must be attracted to it spontaneously and naturally. ***The idea of chanting a mantra for so many number of times is totally wrong.*** Your mind shall chant or read or sing so many times as your mind is naturally attracted. Let us take the example of a fellow, who sees cinema. He likes a specific song very much. He repeats it several times due to his personal attraction. He doesn't have the idea to sing it for some personal benefit. There is no use in singing that song. But, still, he sings it due to spontaneous natural attraction. For him, that cinema song is real mantra. It is wrong to chant a Mantra, which does not attract your mind without any force. In fact, God gets headache on hearing the mantra chanted by you for so many times! ***The number is meaningless. If you sing a devotional song without any force, without any attraction to fruit and without such meaningless promise to God, it counts.*** Such song is mantra and your singing is the real chanting by which God is pleased. You sing such a song so many times as long as you are not bored. ***If you are bored, it is an indication given to you by God that He is bored!*** Then, stop singing. I am stressing on song because song is having highest attraction than poem and prose. God is best pleased if song is sung, which is the Saama Veda. Chanting a poem is better than uttering a prose sentence. Singing a song is far better than chanting a poem. Such devotional song is called as Gayatri. ***When a song attracts your mind and is repeatedly sung many times, such attracting song on God is the real Gayatri mantra.*** It is said that Gayatri Mantra is the best (*Na Gaayatryaah paro mantrah*). This is misunderstood by everybody to think that Gayatri mantra means a specific statement related to the deity Gayatri. Such idea is utter foolishness. It only means that singing the sweet song on God is real Gayatri. God is not bothered about your number. He is bothered about your pure mind without any aspiration for fruit and your sweet song that is naturally attracting your mind without any force. If you understand this true path to God, even your little spiritual effort becomes fruitful.

Chapter 13

May 05, 2018

O Learned and Devoted Servants of God,

Mr. Mathew asked: Hello. Nice to talk to you. I found some of the Swami's responses on Quora. I have few questions, and it will be helpful if these will be BRIEFLY answered. Detailed explanations are not needed.

Swami Replied: You shall not put the condition that I shall be brief in My answer without detailed explanation. Sometimes, brief answers will mislead and do not represent the truth from all sides. Generally, I will follow the briefness as far as possible because I also don't like to waste My time in unnecessary things. Spiritual concepts guide the soul in all the present and future births and hence, are very very important. Wherever detailed explanation is essential, I shall give it. Otherwise, I will be misrepresented and My concepts get twisted. Kindly excuse Me wherever detailed explanation is given and *I request you to read it fully taking intervals of time, if necessary.*

1. Why do You have positive thoughts on Islam?

Swami Replied: I have positive thoughts on any religion except atheism. Once, God is accepted, any religion is towards God only and hence, must be positive only.

2. Why do some Hindus try to prove that Muhammad was not God?

[Some Hindus tried to prove that Muhammad was devil according to hindu scriptures, since a devil named 'Mahmata' or something similar existed. Perhaps have you come across with on this? What's your opinion on this?]

Swami Replied: Even if you see the sub-religions of Hinduism, such nonsense exists. A sub-religion says that Shankara is a demon wandering on the earth propagating atheism by saying that every human being is God and that there is no separate God (*Kaaladiigraamajo...*). The conservatism with ego and jealousy is common everywhere.

3. Why do You look like You may be more of a Hindu?

[You love all the major religions and consider them as truth, however you look to be more a Hindu? Why? You have pictured yourself as Krishna, and as a Swami too. Although they are totally different figures, they still belong to Indian beliefs. Aren't two Indian figures a lot?]

Swami Replied: I am born in Hinduism just like any one is born in some religion. I never claimed that I am Krishna or Swami. Various

devotees following My spiritual knowledge might have some experiences and called Me so. Datta Swami is also the name given to Me by a devotee only. Seeing the exceptional knowledge that is coming out from Me, I claimed to be the incarnation of God in the sense that God merges with a selected human being as His medium and speaks through that medium. Incarnation means that God is speaking through the medium and not that the medium is God or medium is speaking like God. My statement means that I am not speaking whereas God is speaking through Me. All the merits of My knowledge are from God only and if any defect exists anywhere, it is from Me. I hope that there is no defect in My knowledge since God has charged and took over Me. In fact, it is the will of God to preach this excellent spiritual knowledge through Me and it is not My will at all. When God appeared before Me and asked Me to propagate the excellent spiritual knowledge, I denied the offer made by God by saying that God can select better souls for propagation of knowledge than Myself. But, God said that the best spiritual knowledge will come through Me only and insisted for the propagation of this best spiritual knowledge. He, as energetic form, merged in Me in the time of sunset and throughout the night My body was emitting huge heat. He showed some miracles through Me to My devotees. The main point is that I (imaginable soul) did not become God (unimaginable) since My power is imaginable and very little. Actually, God became Myself due to His unimaginable power. This is not My will and I sincerely opposed it for a long time since I felt that I am not competent to do this wonderful spiritual program. I told God that I am the incarnation of all bad qualities and that I don't deserve for this work. I told Him that there are several saints and scholars, who are incarnations of all good qualities and that they deserve this work. God replied that He likes only one good quality that is sacrifice and dislikes only one bad quality that is selfishness. He told Me that I am like a hut with all defects, but with one good scent that is sacrifice for the sake of other souls. He told Me that all other saints and scholars are like beautiful palaces with the bad odour that is selfishness. He told Me that for this reason, He wanted to merge with Me and do the program. I accepted His proposal on realizing that the actual doer of this work is only God and not Myself. He is the speaker and I am the inert mike. When I say that I am the incarnation of God, it only only only means that God is speaking this excellent spiritual knowledge through Me and this is projection of God. If I don't say that I am the incarnation of God, it will mean that I am speaking this excellent spiritual knowledge and this will be My projection which is totally false. Hence, you please take the sense in which I made this statement.

i) God becomes the medium through perfect monism for the sake of a very few climax devotees, who invited Him to come down in human form to clarify their doubts (perfect monism of Shankara). ii) Same God will be basically different from the soul, but monism exists because God and soul are inseparable. Electricity is a stream of electrons and wire is a chain of metallic crystals. Both are basically different. But, the electrified wire gives the shock of electricity. Similarly, God (unimaginable) and soul (imaginable) are basically different. But, monism between two exists since God and soul are not isolated from each other and the soul speaks the spiritual knowledge of God. This state is for devotees having some ego and some jealousy towards co-human form (monism due to inseparable dualism of Ramanuja). iii) God and soul are always totally different from each other and this state relates to devotees having extreme ego and jealousy towards a co-human form (perfect dualism of Madhva). You can take Me in one of these three states, whichever is congenial to you because God exists in all these three states simultaneously to different devotees due to His unimaginable power or omnipotence.

4. Have You ever considered Judaism? Perchance another portrait of yourself representing Moses?

Swami Replied: You can have your opinion as per your experience about Me. These concepts are very much important in these days to bring world peace.

5. Are Guru Nanak, Swaminaryan, Bahauallah etc., divine incarnations?

[Are Guru Nanak, Swaminaryan, Bahauallah, Mirza Ghulam, and Mormon as divine incarnations too? I regard Swaminaryan as a liar, who tried to corrupt vaishnavism. Thanks for Your time. Take care Your holiness. By Mathew]

Swami Replied: You must explain to Me about your basis of your comment on that Swami. Different incarnations of God have come in different situations to tackle the different problems. Since we are now in a different atmosphere, we can't understand the behavior of the incarnation congenial to that atmosphere, in which the incarnation existed. Situations change and accordingly incarnations change. *It is not good to use harsh words like 'liar' towards an incarnation without properly understanding the atmosphere surrounding that incarnation and the context of His statement.*

6. How do I get a divine blessing from Swami?

[Shri Bhargav D B asked: To Get the divine blessing of Datta: Shree Datta Sharanam mama!!! Hello sir, My self devotee of datta read about shri datta swami in speaking tree blogs. Please let me know how to get the divine blessings from swami. Thanks. By Bhargav D B]

Swami Replied: Involve in the service of propagation of knowledge given by God Datta.

7. How can You give us everything but don't expect anything back from us?

[Dear Sir, Please share the below lines with Swami. I have felt eternal bliss for sometime after reading his knowledge. I wanted to express the gratitude towards Swami. Swami I can't express my gratitude to you in words. I think nobody in this creation can reciprocate the love that you show. No words,actions and songs are sufficient to describe your love. Why do you express so much love towards us Swami! Your are more than a mother to the child. You have created this beautiful earth. How can you create such amazing planet with Beautiful landscapes, Tasty food, beautiful feelings and what not. You bless us with blissful knowledge that gives eternal happiness.

How can You give us everything but don't expect anything back from us? You want us to live in peace and harmony. You ask this only this not for Your selfish desire but for our own good.

Swami Swami Swami How can I thank You for giving this sinner the opportunity. In this world of more than 7.5 billion people, You have chosen me to give me this beautiful knowledge. What else could be a better gift for me than this? How stupid I am to ask You for anything more? Forgive me for my greed in life. Can any lender give 100 million dollar to a rickshaw puller like me? I request You not to sanction anything I ask for. Because I don't deserve anything more. You have given me the 100 million dollar loan in the form of knowledge, facilities and life. Regards, Hrushikesh]

Swami Replied:- I read whatever you have written here. Your feelings are having the flavor of divinity based on gratefulness to be expressed to God in every minute of human life.

[Shri Balaji asked: Namaste Swamiji, Kindly clarify the following points raised by my friends Shri Chandan Kumar and Shri Shriram on the topic on conversion on the basis of money. Sincerely, Balaji]

8. Is conversion for the sake of money really useful spiritually?

[Is conversion for the sake of money really useful spiritually? The poor person's concentration is mainly in solving his current economic problem. Further, the person converting might abuse the poor person's beliefs and form of God, and pressurize the poor person to leave his existing way of worship.]

Swami replied:- Real love is proved only in money and this is the truth in the worldly domain also. The Gita makes lot of stress again and

again on the sacrifice of fruit of work or Karma phala tyaaga. The Veda says that sacrifice of money alone proves the real devotion. The Yogavaashista also says the same. We should not hesitate in projecting the naked truth fearing that somebody will misunderstand us. We shall not alter the basic truth. ***Rich and poor are not differentiated because the sacrifice of percentage of total possessed is the criterion in giving value and not the magnitude of the sacrifice.*** The practical philosophy is important than theoretical devotion. Rich shall donate to the poor without analyzing deservingness as emergent justice. The poor need not be discouraged in this setup since poor is benefitted by the donation from rich. You can't alter the practical truth. You can alter the theoretical concepts that side and this side. Rising of Sun on East can't be altered based on likes and dislikes.

A poor person is also doing the sacrifice of fruit of work (karmaphalatyaga) to his issues in his own level of earned money or wealth. Hence, you cannot restrict this concept to rich people only. ***In fact, greediness increases as the wealth increases.*** Hence, Jesus told that even a camel may pass through the eye of the needle, but a rich man can't get salvation. When all the devotees were sacrificing money for God in a Church, a poor widow sacrificed just one coin whereas several other rich people sacrificed coins in hundreds and thousands. Jesus told that the poor widow is the highest donor to God! Hence, the magnitude of the sacrificed wealth is not at all the criterion whereas the percentage of the sacrificed money in the total possessed wealth is the criterion. The poor lady has one coin only and she sacrificed that resulting in 100% sacrifice whereas, the sacrificed money by rich people is not even 1%. Lord Krishna also blessed Kuchela with infinite wealth since that poor person gave a handful parched rice brought from neighbor as loan. When he was returning, Lord did not give a single paisa to him to test whether the sacrifice was done with an aspiration for any fruit in return or not. ***Both these examples show that God honored only the poorest soul and not a rich person.*** The attitude to sacrifice is proportional to theoretical attitude, which is nothing but digested spiritual knowledge and not possessed spiritual knowledge or possessed wealth. One eats a lot but digests very little of it. One eats very little and digests it fully. Both these examples apply to east and west respectively. ***The reason for poverty in our country is due to more possessed knowledge and least digested knowledge, which alone results in practical sacrifice.*** The fruit of any sacrifice to God must be only to please God and not to aspire even the grace of God. One rupee of a poor person earning 10 rupees is equal to 10 rupees of a rich person earning 100 rupees.

9. What does God value most?

[Many western countries are many times richer than India. You have said that God values the proportion of charity compared to earnings rather than the actual amount given. Even if Indians increase their proportion of charity compared to earnings by a few times to help other poor people, India can never catch up with donations given by western countries for the sake of religious conversions since they are many times richer. What is the solution in this case?]

Swami replied:- The solution is not based on quantitative considerations in the practical sacrifice. The attitude is most important, which is the mother of practice. The defect in the level of attitude itself is the root problem. *Intelligence is strong in India. Mind and heart are strong in west.* I am speaking about the general nature of majority and not about some minor exceptions in both East and West. *West shall learn the analysis of spiritual knowledge from East and East shall learn the practical philosophy from West.*

10. What is the solution to poverty in India?

[Before the British rule, India had an excellent system of food, medicine, education and employment which was destroyed by the British rule. This is documented in the works of freedom fighter Shri Dharampalji who compiled this from British records itself. The current situation of chaos such as poverty in India even after so many years is the result of British rule. What is the solution for these problems?]

Swami replied:- We must see always at the root. Nothing will happen without God's will. We must rectify our defects without blaming the intermediate agent provoked by God. If we change our attitude towards the importance of practical philosophy than go on spending whole life in theoretical analysis only, God's grace will come on us and we will be on the top of materialistic development also. *Search for our defect is the most important than searching defects in even enemies.* Nobody can spoil anybody without the notice of God. Division becomes more intensive when we are based on intelligence alone without considering the heart. Such lack of unity was responsible for others to invade and rule us.

11. What is the significance of marriage the function of Lakshmi Narasimha Swamy?

[Shri Kartik asked:- The marriage function (Kalyaanam) of Lakshmi Narasimha Swamy has taken place in our house. How shall we view it? Shall I take it as the union of unimaginable God with His unimaginable power to create this creation?]

Swami replied:- *You can't take unimaginable God and His unimaginable power as separate items because any number of unimaginable items result in one unimaginable item only.* You can take

the qualified God or mediated God or Eshwara as the groom and the subtle energy (space) created by unimaginable God as the bride. The mediated God with whom the unimaginable God merged totally creates further items of the world with the help of this subtle energy or Mula Prakruti. ***A more important internal meaning of this is to understand this marriage function as the formation of bond between God and soul.*** Soul is prakruti (para or awareness with aparaa or body) and it is treated as female and wife of purusha or God. The Veda says that even male souls are females and wives of God only (*Striyah sateeh pumsah...*). If you feel that you have become the wife or Bhaaryaa (means maintained soul) on this day for God or Bhartaa (means maintainer) and the marriage function is the formation of such bond between you and God, it is more useful for the soul, by which the male ego is destroyed. ***The negligent view about females also disappears. You become a total surrendered chaste wife to God and God will take all your responsibilities from that day onwards.***

12. Does a demon scolding God always reach God since he remembers God always?

Swami replied:- Certainly, the demon reaches God in the next birth also since he was always thinking about God. But, he comes in contact with God in the same way, which is scolding Him with enmity. The case of Jaya and Vijaya is different, which has a special background. When both were cursed by sages, God asked them whether they will reach Him in three births as enemies or in seven births as devotees. God is testing them for their true devotion. ***They told that they can't stay separated from God for seven births and want to reach Him quickly in three births.*** This proved their true devotion. They became demons, scolded God for three births and reached God as devotees again. The other demons, who scold God, don't have this special background and hence, will not become devotees of God in the end of any birth. ***They will certainly reach God, but, remain as enemies of God only forever.***

13. What is the solution to these crimes?

[Shri Kishore Ram asked: We are seeing recently the horrible rape cases and government tightening the punishments more. What is the solution for this crime?]

Swami replied:- Any crime or sin is done by a human being with one point only. ***In the time of doing crime or sin, the human being thinks that he/she can escape the punishment since he/she is doing it secretly without the notice of anybody.*** In fact, several sinners are escaping the punishments also here as per this point. Ofcourse, they can't escape omnipotent God. Several other sinners are escaping the punishments here by taking the help

of corruption, talent of advocates etc. The solution lies on this point only. ***If every human being feels that the punishment for the sin is inevitable since the sinner can't escape the observation of unimaginable God, who gives punishments through unimaginable ways, the sin is controlled in the root itself.*** Another important promoting factor of sin is the wrong propagation of priests that sin can be destroyed by the worship of God. This is totally wrong and the priests have propagated this wrong concept to earn money through the worships. ***The worship, if genuine, may give some good fruits separately but will not cancel the punishment of any sin.*** The scripture says that enjoyment of fruit of a good or bad deed is inevitable (*avashyamanubhoktavyam*). If a student got gold medal, but was arrested by police for a theft, will the police be convinced if the student says that his arrest can be cancelled since he is prepared to forego the gold medal? The police will say the student to take the gold medal in the convocation and come back to the jail! Hence, both these factors (i) Lack of faith in the existence of unimaginable God, who punishes the sin through unimaginable ways and ii) The worship of God will not cancel the punishment of any sin) are very important in controlling the sin and shall be well propagated, which shall be also stressed in the education system from the childhood. If this concept is digested by every human being in this world, no sin will take place by itself and then, there is no use of police, courts etc. ***The spiritual knowledge is totally missing in education system and the Government is concentrating on materialistic education only.*** The spiritual knowledge is reduced to a tiny department (philosophy) only in which hardly half a dozen students exist! The spiritual knowledge must be a compulsory subject in every class in every educational institution so that every citizen must build resistance towards sin. Ancient kings gave lot of importance to spiritual knowledge with this view only and conducted their administration in very easy way. ***The Government will fail utterly in controlling any sin through expanding and strengthening the controlling systems like police, courts etc., without taking care about the development of spiritual knowledge through formal and informal education lines.*** The inbuilt idea that ***nothing will happen if the sin is not caught here by the controlling departments,*** must vanish by the powerful spiritual knowledge, which alone is the rectification.

If you see the statistics, males involved in raping females are heard much than females raping men. What is the reason for this difference? ***A male has always some basic ego and courage.*** A female relatively has lesser ego and more fear. ***Ego makes the soul to do the sin without fearing for God and the punishment of sin.*** A male should always think that he is

not only a female but also the wife before God as said in the Veda (*striyah sati*h...). The sages surrendered to God Rama, but God asked them to take birth as females in the next birth, in which only salvation was given. Shri Paramahansa wore the dress of a lady for one month in Brundavanam feeling Himself as Gopika before Lord Krishna and this was an important spiritual effort to suppress the ego of the male soul.

14. What is the background of God Datta's tests?

[I was talking with Shri Phani and came to know about the tests of God Datta. Can you please give the main background of these tests?]

Swami Replied:-In the educational system, every class has a final test in the end of the year. Even during the year, quarterly and half-yearly tests exist. While applying for EAMCET coaching, you will see which institute is conducting more tests like monthly, weekly and even daily tests. *All this means that the education or knowledge is full with pattern of tests.* God Datta's main portfolio is spiritual knowledge, which is the specifically selected portfolio by the prime minister. Other portfolios are given to other cabinet ministers, who are also working under the supervision of the prime minister only. Hence, Datta became famous for tests due to His specific portfolio.

The background of these tests conducted by God Datta is only one specific point, which is that the preacher (God Datta) wants to show the actual step in which a soul is exactly situated, which is thinking that it is in the higher step. In EAMCET tests also, the main aim is to show the strength of a student in each subject. A student may be thinking that he is very good in chemistry. But, the three tests show that he is weak in chemistry whereas he is strong in mathematics and physics (or biology for a medical student). The tests alarm the student to concentrate more on chemistry and not to have overconfidence in that subject. Hence, the tests indicate the actual position of the student in each subject so that he/she can concentrate more in that subject specifically in which he/she is weak. *This is for helping the student only and not to insult, mock and discourage the student through low marks achieved by the student in a specific subject.* The aim is not towards negative side, but only towards positive and constructive side.

You need not feel that you are unnecessarily tortured by the tests. Each test is based on the punishment of your sin existing in your future cycle of deeds and fruits. Even if you fail in the test, the torture of the test need not be considered as an extra pain unnecessarily taken by you. If you succeed in the test, it is good since it shows your spiritual progress. If you fail in the test, even then, you are not in loss in any way. Your future

punishment is dragged forward with reduced value and got exhausted by this test. Kartaviirya came to God Datta with his defective hands. God Datta thrown him away by beating him with His leg. Both the defective hands of Kartaviirya were cut and fell away. Kartaviirya told that His beating is only the grace shown by Him and served Him with his head. He was blessed with thousand strong hands. Even if Kartaviirya fails in this test by leaving God Datta with anger, there is no loss to him because in the same time he has to fall from the top floor of his palace and should lose both the hands. Hence, even in failure of the test, the soul is not put to any extra loss. Without understanding this background, souls scold God Datta as the sadist putting severe tests by which a soul should unnecessarily undergo the torture of a test.

The quarterly examination is the test of Brahma Datta. In this, you pray for 10 rupees from God. He will keep silent without answering your prayer. 90% will leave God thinking that the useless God shall be left. The remaining 10%, who passed the test will not leave God even in the absence of answer for the prayers. This passed out 10% goes to half-yearly examination, which is the test of Vishnu Datta. When you pray Him for 10 rupees, He will not give you the 10 rupees. Instead, He snatches 10 rupees from your pocket. 90% of the 10% will leave God since the effect is reverse causing loss for asking profit! The remaining 10% of the total 10%, which means only one devotee goes to the final examination, the test of Rudra or Shiva Datta. The remaining one devotee does not leave the God even if his 10 rupees are snatched by God. Still, he maintains the devotion to God. In this final test, Rudra makes the devotee to weep terribly through the horrible violence created by Him (Rudra means He, Who makes others to weep (*Rodayati iti Rudrah*)). If this one student passes out the final test also, God Datta gives Himself to you (Datta means giving) and you become the incarnation of God Datta in which God Datta gave Himself to you and became yourself.

Hence, the tests should not be taken in negative sense and you should not run away from God Datta. Ignorant people say that God Datta breaks the worldly bonds (Dattam Chhinnam). This is also a wrong interpretation. Datta is the divine nectar tasted by you. Worldly bonds are coffee that was taken by you every day so far. After tasting the divine nectar, spontaneously you don't like to take the coffee. Will you scold the divine nectar as the cutter of coffee? In the same way, you are scolding Datta as cutter of worldly bonds! Dropping of coffee and cutting of worldly bonds are spontaneous processes, which are not done by any force.

15. What is the difference between happiness obtained through worldly affairs and the bliss attained from the spiritual side?

Swami Replied:-The qualitative difference is that the happiness from worldly affairs is not eternal and also not very high in quantity also. *The bliss you get from spiritual knowledge is eternal and also very high in quantity.* The eternality of happiness is the bliss. The word ‘Aananda’ or bliss means continuous happiness and not higher quantitative happiness since the prefix ‘Aa’ or ‘Aanj’ means continuity of the time and not higher quantity. *The little higher quantity in the bliss is not of very much significant because a human soul can’t withstand the power of happiness beyond a certain limit.* Hence, the little quantitative difference is not of much importance. But, the qualitative difference is significant because the worldly happiness is often broken by worldly miseries whereas the bliss from spiritual knowledge always exists without any break. In such case, why kind divine Father did not make us to be in the eternal spiritual bliss only avoiding these worldly affairs, which generally give mainly miseries only. God has created these worldly miseries, which will touch you as intervals in the continuous spiritual bliss so that you are not bored with continuous bliss. If you know the art of yoga, which is enjoyment of worldly miseries also like the hot dishes during eating continuous sweet dishes, you will have continuous bliss (because the enjoyment of sweet and hot dishes is one and the same and continuous also) without boredom since the enjoyment is also changing alternatively by bliss and miseries without continuous bliss or continuous misery. Hence, you will understand the unimaginable affection of God towards the created souls by Him for which, you will become grateful to Him with tears. By such alternative arrangement of miseries and bliss, the life cycle of each soul becomes continuous enjoyment provided every soul learns the talent of yoga from God Datta. Yoga means equality in the enjoyment of miseries and bliss and not the equality of misery and bliss (*samatvam yoga uchyate* – Gita). Even if the soul is not spiritual and is unable to get bliss from spiritual knowledge, in the place of bliss, worldly affairs giving happiness can be fit. *By this analysis, you must have understood that there is no much difference between extreme happiness and bliss.* In such case, why shall we concentrate for bliss without satisfying ourselves with the worldly happiness?

Happiness or bliss shall not be the goal of a soul truly devoted to God. Aspiring happiness or bliss in the service of God is also selfishness only. In the service of God, your aim shall be the happiness or bliss of God and not

your happiness or bliss. You must behave in such a way that God is pleased and is always happy with you. If you are not doing any sin, God is happy with you. If you are doing good deeds in addition to this, God is more happy or blissful with you. ***Hence, aspiring for bliss of self is not the ultimate stage.*** Aspiration of the bliss of God shall be the ultimate stage of aspiration of a spiritual devotee. In such divine service of God, even if miseries come, you must enjoy those miseries through the concept of yoga. Irrespective of misery or happiness that is gained in the way of divine service, you have to concentrate on the way in which God is always pleased with you. This is the ultimate spiritual stage and not attaining self-bliss. When sage Narada asked Gopikas to give their feet-dust as a medicine for the headache of Lord Krishna, they immediately gave it. Then Narada told them that by such act they will go to hell. Gopikas replied that they are prepared to go to hell if their feet-dust cures the headache of Krishna and thereby if Krishna becomes happy!

16. Can we start a school to preach Your spiritual knowledge?

[Ms. Purnima asked: All of us are planning to start a school in Hyderabad for children to preach the real spiritual knowledge given by God Datta through You. What is your advice to us?]

Swami Replied: -The true spiritual knowledge spoken by God Datta through Me is related to a minority of the devotees, which is scattered throughout the world like gems. The majority of the devotees is related to false spiritual knowledge, which is abundant in every place. i) The true spiritual knowledge means that you should have the correct direction in the theory, which on transforming into practical service and sacrifice shall have the single aim to please the God only and not to aspire even the grace from God, not to speak of aspiring selfish worldly fruits. ii) The false spiritual knowledge means that you can have the practical worldly fruits from God through exchange with practical service and sacrifice. iii) The worst spiritual knowledge means that you can aspire for practical worldly fruits in exchange with just theoretical devotion like prayers, songs, meditation etc. The true spiritual knowledge is called as issue devotion, in which you are doing practical service and sacrifice to issues without aspiration for any fruit in return. The false spiritual knowledge is called as business devotion, in which you are exchanging your practical devotion with practical boons from God like a customer in sales business. The worst spiritual knowledge is called as prostitution devotion, in which you are trying to exchange your theoretical devotion with the practical boons from God like a prostitute

trying to grab money from a person by showing just theoretical love through sweet words and songs.

If you want to run the institution for true spiritual knowledge, a localized area is unfit at present because the aspirants of issue devotion are very rare and are scattered in the world like valuable gems. Hence, for the true spiritual knowledge, a localized institution will fail. If you start your institution with false and worst spiritual knowledge, you can start institution in any area you like, which will flourish tremendously. In such false and worst institution started for children, you have to preach that God will practically help your education and career if you practically serve Him (false). If you want more rush in the admissions, you have to start worst institution, in which you have to preach the children that God will help you in your education and career if you recite the following prayers every day. You can start false and worst institutions to any category of students (young and old also) by preaching that God will grant their practical boons for practical sacrifice or for theoretical prayers. You can start a number of institutions in one localized area itself since every human being irrespective of age, caste, gender, religion is terribly interested in fulfilling the selfish desires using the miraculous powers of God! In such false and worst institutions, you can add astrology also as a side branch, which predicts your future and offers some worships and prayers for nullifying the punishments of your sins. Such courses in such institutions are highly professional courses because after studying these courses, one can earn a lot like an engineer or doctor or auditor.

The best institution for the true spiritual knowledge is informal spiritual knowledge meant for a very few gems in each category. There may be one or two in children, there may be one or two in youth and there may be one or two in the older generation. You can have six to ten students only in a localized area for a true spiritual institution. If you spread the institution to the entire world like distant education program through sending published material, you can have some sufficient number of students throughout the world. Of course, our aim is that all the people shall be transformed into gems and become the students of this true institution, which takes very long time for materialization, when only, you can have several localized true institutions. The Gita speaks about the extreme minority in such a real spiritual institution, which is that one of millions tries to know God in real sense and one of such seekers knows God really (*kaschit maam vetti tattvatah*).

Chapter 14

QUESTIONS FROM DR. NIKHIL

May 05, 2018

O Learned and Devoted Servants of God,

Dr. Nikhil asked: The questions below (except the first) are related to the philosophies of Shri Paramahansa Nithyananda and Shri. Rajiv Malhotra. The questions are posed on behalf of the followers of the above.

Swami gave the following answers after reading the explanation of each question as given by Dr Nikhil.

1. What is the difference between a ray-incarnation and partial incarnation?

[Isn't a 'ray of God's power' not the same as 'part of God's power'? Kalā refers to 1/16 th part of a whole; such as in the case of the phases of the moon. So in that case, can it be said that a Kalā Avatara is an incarnation manifesting only one part (1/16th) of God's power, whereas an Amsha Avatara means that the incarnation might be manifesting more than one part of God's power (e.g. 2/16, 3/16, 4/16,...but less than 12/16). An incarnation manifesting 12/16th part of the power, is called a Purna Avatara and the one manifesting God's entire power (16/16) is called as a Paripurna Avatara.]

Swami Replied: Both possess the same quality and quantity of unimaginable power since same unimaginable God exists in both. In the case of the ray-incarnation, the requirement of program of the incarnation is the expression of a ray of power only. In the latter, a part of the power (more than a ray) is required for expression. It is like a PG professor teaching LKG class and degree class. A ray of his knowledge is expressed in LKG class and a part of his knowledge is expressed in degree class. Possessor and possessed power are one and the same. *The difference is only in the expressed quantities of power.* Your explanation of the question is perfectly correct. Ray means 1/16 whereas part means any quantum greater than 1/16 and lesser than 12/16. Rama is called as complete (Purna) incarnation.

2. What are the Āgamās?

[Are the Agamas classified as Shruti or smriti? Are they codified into intonations (svaras) and preserved by recitation or were they preserved in the form of written manuscripts? Are some of the Agamas part of the Vedic Samhita? Do the Agamas

describe the practical application of theoretical spiritual principles in the form of ritual worship.]

Swami Replied: Aagamaa means the Veda, which is not a specific book only. *It means the knowledge spoken by God.* The root verb of this word indicates walking towards God. Verbs expressing movement mean knowledge (*Gatyarthaanaam dhaatuunaam Jnanaarthakatvaat*). *God can speak through any human being, He likes.* Recognition of His knowledge can be done by very sharp analysis proving the absence of any defect and indicating the ultimate truth only. *The intonations are only related to pleasant utterance in a musical way.* The music also has seven intonations. The intonation has nothing to do with the knowledge. Even a statement spoken by a devotee without any intonation can be called as the Veda or the Aagama, which is a mixture of ‘Aanj’ (complete) and ‘gam’ (knowledge). The sharp analysis decides whether some statement is the Veda or the Aagama or not. Meaning for intonation is very very rare as you see in stressing the first word Indra, the enemy as per Tatpuruṣa samaasa or the latter word, the enemy of Indra as per Bahuvreehi samaasa in the Vedic hymn “*Indrashatro vardhasva*”. Here also, the meaning of the words taken played the main role. Since the interpretation resulted as per the stress of the first word uttered by sages, Indra could kill the demon Vrutra and not the reverse happened.

3. Is Hindu culture influenced more by the Vedic tradition or the Āgamic tradition?

[Is there any significant difference between the two traditions? Is one of them superior to the other? Is any of them being neglected more than the other by contemporary Hindu tradition or is there an urgent need for the revival of any of the two traditions in present times?]

Swami Replied: The word 'Aagama' is confined to a specific tradition by certain scholars like Vaishnavaagama, Shaivaagama, Shakteyaagama etc. *Aagamaa is an alternative word for the Veda in the sense of above explanation, which is based on the prefix (aanj) and the root verb (gam) and this alone is the final truth.* Similarly, the word ‘nigama’ also means the Veda based on the prefix (ni) and root verb (gam), which means knowledge. The Veda also means knowledge based on its root verb (*vidul*). Aagama is used as alternative word for the Veda as is seen in several references. Scholars have used this word for their secondary scriptures written explaining their specific traditions. Neither intonations nor calling some rituals under the name Aagama can bring any authority. Only sharp analysis of the meaning of a statement uttered in the Veda or the Aagama can reveal authority. Authority comes only by meaning or knowledge and

not mere word or sound of word. The influence of sound of the word or intonation was again propagated by the priests only, who recite the Veda in blind way. These blind tape recorders have covered their defect of lack of knowledge by the intonation saying that mere intonation has lot of power. ***The intonation has no power except the knowledge that makes a soul to develop devotion to God, which is real power.*** Intonation is only the style of sound, which is related to musical path and does not show any supernatural power to be proved scientifically. The supernatural power or miracle is confined to God only. This false theory that intonation has supernatural power- is developed by the blind reciters of Veda (priests) in order to cover their defect of not knowing the meaning and in order to earn through this false theory.

4. If diseases and suffering are the punishment of sins, how can certain scriptures describe means to escape from them without reformation?

[Several scriptures describe, expiations (parihara) of sins through breathing exercises (pranayama), and yogic āsanās, mudrās and kriyās. Does this not defeat the purpose of the giving the punishment for the sins in the first place? How can such yogic poses and practices lead to any reformation? Staunch traditionalists claim that exactly following the practices as described in the scriptures, frees one of the claimed ailments. Assuming that their claims are true, it raises an even more important question: How is it justified to cancel the punishment of a sinner without reformation? The scripture was revealed by God. How can the Judge Himself help the convict escape from the jail, without reformation?]

Swami Replied: The means described bring the soul near to God and reformation is the ultimate truth that is revealed in the final stage. Ultimate stage is revealed at a latter time only. The means initially attract the soul like a chocolate for the child to go to school. Various ways are invented based on the psychology of human being. Your explanation is correct that a sin can't be cancelled without reformation. ***If the judge cancels his own judgement, the probable reason is corruption of judge, which can never take place in the case of God.***

5. How can You claim that Hindu rituals are models to understand philosophical concepts?

[Hindu traditionalists believe that the Hindu rituals are to be followed literally and in toto. For instance, if the scriptures instruct us to add rice into the sacrificial fire, then that instruction cannot be skipped. The rice cannot also be replaced by corn or wheat. These rituals could be considered to be similar to modern scientific technology. Science is similar philosophy (Vedanta) and technology, which is the application of the science, is like the rituals.

Do we not have to follow instructions strictly in the case of technologies? Can we charge a mobile phone directly with a 220V AC power point? No! The instruction manual clearly says that it requires a DC adapter that converts the 220V AC to say 9V DC. Can we treat that the instruction regarding using the proper adapter as optional and just skip it? Or can we treat it as an arthavada and take it lightly? Obviously not! We must follow the instruction manual of the mobile phone literally without exception.

The same is true about Hindu rituals. They are based on several subtle sciences that are not known to the modern scientist. They include mandalas, yantras, and mantras that are charged with different invisible subtle energies. These subtle energies even though invisible have very significant effects on us. The claimed fruits are not arthavādas. If we follow the procedures given in the scriptures literally and in toto, the claimed fruits are also literally obtained.]

Swami Replied: Rituals are not directly the models of philosophical concepts. *The philosophical concepts are preached during the time of performing a ritual.* Ritual is only a practical arrangement of seminar on the spiritual knowledge. It also involves the development of devotion to God by singing the prayers. The soul is reformed by knowledge and devotion in the ritual called as Samskaara, which (samskaara) means that the soul is reformed by the ritual (*Samskriyate aatmaa anena iti*). You can't equate such gossips of false theories with the exact miraculous powers of God, which are directly seen with our eyes. These miracles shall not be extended to the mechanism of a ritual in giving results because these miracles are directly linked to the unimaginable God. Unimaginable God alone performs the unimaginable miracles and alternative source like a ritual can't be imposed here. God does not need the mechanism of a ritual to perform a miracle. *Miracle is performed by God due to selfless practical devotion to God.*

6. Why is it claimed that miraculous powers have to be granted by some deity or angel?

[Followers of the Advaitic Veda-Agamic tradition of Shri Nithyananda Paramahansa (Maha Mandaleshwar of Mahanirvani Akhada) claim that manifesting miraculous powers are natural outcomes of the realization of Sadashivatva. According to them, each person is already Sadashiva. Through this state of realization, the miraculous powers are everyone's birthright. No one needs to grant you these powers. By following the shastra pramana (Vedas and Agamas) and aapta pramana (realized Masters) meticulously under the guidance of a living Master, one can learn to manifest them oneself. Numerous people including small children are practicing them and demonstrating them in public. Some of miraculous powers publicly demonstrated in this manner are reading with closed eyes, seeing objects located in a different city or country, seeing ailments in a person without any instruments (body-scanning),

materialization of objects, healing and levitation. The internet is full of such genuine videos of not just Shri Nithyananda but also several disciples including children. These disciples did not do any tapas for hundreds of years. No deity appeared to them and granted them these boons. They simply followed the scriptural injunctions under the guidance of a Master and their own nature (Sadashivatva) was revealed to them and the miraculous powers are simply the shaktis that are invariably associated with Sadashiva.]

Swami Replied: A deity or an angel is the medium to worship unimaginable God, who alone grants the miraculous powers, which are unimaginable events. *Nobody can directly worship the unimaginable God, who is beyond even imagination.* Sadashiva means Ishwara or Datta. The miraculous powers are granted by Ishwara through such rituals, which are the channels of developing devotion to God. If you perform a ritual and say that you have derived miraculous powers, it is not correct. *In this path, there is no necessity of devotion.* The ritual becomes the master and Sadashiva is only a puppet in the hands of rituals. God's will and grace are the root causes for the performance of any miracle. *A miracle is not the result of a mechanical ritual or the mechanism of sound of intonation like a set of experiments.* This should not result in diversion from God to mechanical process. Only Purvamimamsakas, who are atheists, think like this. In this concept, pleasing God and grace of God have no place. *The actual mechanism of ritual is getting reformation by knowledge and pleasing God by devotion to get His grace.* The hidden actual factor is neglected and the externally appearing ritual is projected. The externally visible wire (ritual) is not rotating the fan and not lighting the electrical bulb, but, it is electricity in it (God's grace) doing these miracles. The internal hidden current is doing all these things. *If every soul is Sadashiva, every soul shall exhibit its inherent powers or miracles without the help of the rituals or the master guiding the rituals.* If the soul is exhibiting miracles only through rituals conducted under the guidance of a master, the soul is not inherently Sadashiva. *The master and rituals have led the soul to attain the grace of Sadashiva by whom the soul is performing the miracles in which case the soul is not inherently Sadashiva.* If the soul is already Sadashiva, there is no need of master and the ritual.

7. Do miracles prove that God is unimaginable to the soul or that each soul is already God?

[You claim that miracles prove the existence of God, who is completely unimaginable to a human being and that an ordinary soul is eternally separate from God. You also claim that miracles help us differentiate between a scholar and an incarnation. Contrary to this, the followers of Shri Nithyananda claim that miracles

actually prove that each person is already Sadashiva. They take the Advaita stand that each person can perform miracles since he is already Sadaashiva. They also say that their claim is not hollow and that they have innumerable proofs.

Manifesting miracles is a scientific process that can be done by anyone. The manifesting of miracles is repeatable and scientifically testable e.g. seeing faraway objects, body-scanning, healing, reading with eyes closed and manifesting objects and levitating. They are proof of the Sadashivatva of each soul.]

Swami Replied:- If each soul is God, each soul shall perform the miracles. *You shall not say that God forgot Himself due to ignorance.* If God is covered by ignorance and loses the basic knowledge about Himself like a mad man, nobody dares to call such God as God. *The unimaginable nature of the miracle performed by human incarnation proves that the God present in It is unimaginable and is doing the miracle.* If every soul is Sadashiva, the soul shall perform the miracles by itself and there is no need of rituals. *Your concept means that Sadashiva is unable to do the miracles without the help of rituals.* If rituals are the masters of miracles, there is no need of Sadashiva. If Sadashiva performs the miracles, then, there is no need of rituals. By taking both, your confidence on either Sadashiva or rituals is damaged. The mixed concept of Sadashiva and rituals shows that Sadashiva is taken to avoid the risk and rituals are taken to express ego. The range of miracles mentioned by you is also not very high that is suitable to God Sadashiva. If the rituals are the ultimate steps, which are certain mechanical scientific procedures only, let them be published so that every soul can have the benefit of doing miracles. *The strict following of the procedure is given importance than the grace of God Sadashiva. For a scientific procedure, there is no need of the grace of God.* All these rituals are various experiments performed by strict procedures of a laboratory manual. The guiding master also need not show any grace like a lab technician! If the ritual with correct instructions is published, anybody trained to give guidance can become the master like anybody studying the scientific procedure can become lab instructor for future generations. Like this, neither Sadashiva, nor the master has any importance except the strict procedure of the ritual. Grace of Sadashiva is also not needed because the soul expected to do the rituals himself is Sadashiva. The only thing to be done is publishing the manual of the ritual with clear instructions throughout.

8. Why are miraculous powers downplayed and rarely shared by Gurus with their disciples?

[Miraculous powers are natural outcomes of the realization of Sadashivatva (Shivo'ham). There is no need to deny, downplay or avoid them. If the fear of misuse

of the powers is the concern, it should be noted that when one is in the state of Sadashivatva, the powers cannot be misused, since Sadashiva never does anything wrong. If an individual is doing wrong, he has deviated from his state of Sadashivatva and the miraculous powers will be lost soon due to his deviation towards ignorance. Thus, the damage due to the misuse of miracles automatically gets corrected in a short while.]

Swami Replied:- God performs the miracles and not the human being component. The omniscient God knows which is proper and which is not proper. *Miracles are expressed by God only in the real required contexts as per program of God.* Monism with God Sadashiva and monism with Brahman are not different. Demons misuse miraculous powers. Demon is also God Sadashiva. If the demon misused the powers, it is only God Sadashiva misused the powers. Will Sadashiva misuse powers? If you say that Sadashiva misused due to ignorance, will Sadashiva get ignorance? A good devotee is not misusing the power in one place. In another place, a demon is misusing the power. Does this mean that the same Sadashiva is fully aware in one place and fully ignorant in another place? This is self-contradicting concept. To avoid this, you have to say that there are several Sadashivas! In our concept, We say that every soul is not God. Only one soul is treated as God and here also the omnipotent God becomes that soul (avatara or descended God) and not vice-versa. Hence, neither any soul is God nor any soul becomes God. Only the omnipotent God becomes a soul due to His unimaginable power. Any miracle expressed by such human incarnation is only done by the unimaginable God through the soul. All the objections raised against monism in My spiritual knowledge apply here.

9. What is the difference between siddhis and shaktis?

[Shri Nithyananda claims that what he is helping his disciples manifest is shaktis; not siddhis. Siddhi means attainment. It means the attainment of something that you did not possess earlier. The person who is ignorant thinks that he is a soul. He feels that he has to attain the state of Sadashivatva. On this path he also attains the siddhis. This is the ignorant path from bottom to the top.

Shri Nithyananda claims that his path is the opposite. He begins by making his disciples realize their true nature as Sadashiva. When they realize their own Sadashivatva, the shaktis (miraculous powers) are already under their control since the shaktis are always under the control of Shiva.]

Swami Replied:- Siddhi and Shakti mean miraculous power and power in general respectively. Siddhi is the miraculous power attained by the soul from God. *Such powers have certain limitations so that the soul exhibiting such powers will not develop ego and say that it is God.* Shakti means imaginable and unimaginable power of God. Siddhi is also a type of

Shakti only. If the soul is Sadashiva, how the omniscient Sadashiva forgot Himself? In the very first step itself, contradiction is attacking. ***Are you making Sadashiva to get back His original nature?*** If you are also Sadashiva and if every soul is the same Sadashiva, the knowledge possessed by you shall be possessed by every soul. If you say that the souls are Sadashiva, who forgot themselves, you must have also forgotten yourself since you are also the same Sadashiva! You can sustain your logic only on accepting that there are several Sadashivas. Shankara brought this monism in the atmosphere of atheists. It was inevitable step for Him to covert an atheist into theist, at least accepting the existence of God through a trick i.e, you exist. You are God. Hence, God exists. ***Except this one path, there is no alternative path to make the strong atheist to accept the existence of unimaginable God.*** Today, such atmosphere is not present and hence, now there is no need of this trick especially when the atheists are in absolute minority. In the time of Shankara, absolute majority of atheists (Purvamimamsakas and Buddhists) existed. When the disciples of Shankara failed to swallow the molten lead, Shankara did not say to His disciples that they should remember strongly that they are God and then swallow the molten lead. He told that He alone is Shiva (***Shivah kevaloham***). Those disciples, who failed to swallow the molten lead, were very close to Shankara and thought continuously that they are God from very long time. On failing to swallow the molten lead, Shankara did not advise them to think for some more time that they are God. Here, even in the case of Shankara, Shankara did not become God so that everybody has the chance to become God. God became Shankara. ***It is the will of God to become a soul and not the will of Shankara or soul to become God. Unimaginable God has the unimaginable power to become imaginable soul. Imaginable soul with imaginable power can't become unimaginable God. The imaginable soul can't even become another imaginable soul and not to speak of becoming unimaginable God!***

10. What is Your response to the silent war against Hinduism?

[Shri. Rajiv Malhotra is a businessman-turned-Hindu activist, who has spent most of his time in the US. Over the past two decades he has become a bestselling author of books on Hinduism. He has raised his voice about a huge threat to Hinduism. In his opinion, powerful vested interests from Western religions (esp. Christianity and Islam) are conspiring to paint Hinduism as a dark, backward and demonic religion. Unfortunately, these forces are very powerful and effective. Their approach is sophisticated. It is not limited to conversions and the old ways of missionaries. They have become very sophisticated now. The Hindu community and even the Hindu religious leaders are totally unaware of this silent war on Hinduism.

Many western scholars have studied Sanskrit, translated all our scriptures and they are interpreting them in a negative light. Sheldon Pollock is one such western indologist. They project Hinduism as a socio-political structure to concentrate power in the hands of the Brahmins and exploit lower castes and women. They directly or indirectly deny any association of divinity or divine revelation with Hinduism. For them the Veda and even the Sanskrit language are a sophisticated tool in the hands of the Brahmins to maintain their social supremacy and exploit the lower sections of society and women. Some western scholars like Wendy Doniger interpret Hindu symbols and rituals from a sexual angle, which is highly offensive to Hindus. Both these scholars are very famous and even the Indian government is mesmerized by them. Sheldon Pollock has even been awarded the Padma Shree by the government! He is in top-level national committees and gets to influence decisions related to research and policy related Hinduism in India.

Western universities (US universities in particular) are starting departments on Hinduism so that they can do this work legitimately. They have funds and they recruit young Indian researchers in the field of Hinduism studies and convert them to their side. Together these western indologists and their followers are spewing poison against Hinduism. They are flooding academic journals with such negative ideas about Hinduism and they are blocking genuine and positive ideas from getting published.

The Indian media, which is controlled by leftists is already anti-Hindu. They are more than happy to become a tool in the hands of these troublemakers. They are spreading the poison among the Indian public. They have convinced the Indian public that everything that is Hindu is bad and dark and exploitative and anything that goes against Hinduism is good. This has led to a new breed of pseudo-liberal young Hindus. They claim to be liberal but they are internally against Hinduism. They say that all religions are good and equal and then they bash Hinduism. They denounce Hindu rituals, symbols, temples traditions, and so on. They attack the core of Hinduism. They appear to be Vedantins, and reduce Hinduism to just hollow theoretical imagination. Without the practical rituals and symbols where is Hinduism? So now, the enemy of Hinduism is not outside but inside in the form of these pseudo liberal Hindus.

Shri Rajiv Malhotra has met many Hindu religious leaders and Gurus regarding this imminent threat to Hinduism. Many have openly stated their support to him. But he is worried that not enough is being done to control this threat. In fact, the public and even the Gurus are not even aware of what is happening.

The unfortunate reality is that our traditional scholars have very poor familiarity with English, western philosophy and the writings of western indologists. So at present it is impossible for them to refute the western indologists. Shri Malhotra is working towards creating a regiment of Hindu scholars, who have genuine shraddha in Hinduism and are well-versed in Sanskrit and the shastras. He is encouraging them to get high familiarity with western philosophy also, read the damaging writings of these western indologists and systematically counter them.

Could You kindly provide Your advice and directions in this matter?]

Swami Replied:- Why shall we bother about any war against any religion as long as we stand in the Universal spirituality. ***The war against a religion may appear, but no war can appear against universal religion.*** The only war for universal religion is from atheists, who are perfectly answered. If they are rigid, we can't do anything because even God keeps silent to them. Kabir said that your enemy, who criticizes you, is your best friend, since you will concentrate on rectifying yourself. Let us take all the religions as personified individuals. If Christianity or Islam is scolding Hinduism, Hinduism shall treat both of them as real friends and rectify the faults, if true. If the faults are not true, correct explanations and interpretations shall be given with a friendly heart and not with a rivalry attitude. Let Hinduism also show the defects present in other religions with a view that they should rectify themselves and not with a view to counter in a war. ***The universal religions expect every religion to correct its defects, which were created by the followers of each religion and not created by the original heads or incarnations of each religion.*** Unless the concept of universal religion is brought into focus, every religion tries to scold other religions and praise itself. ***Criticizing others and self-praise – both are sins according to our scriptures.*** We present the criticism of other religions with a view that they shall rectify themselves and travel in the correct path to attain the grace of God. If we criticize other religions in this angle after projecting the basic concept of universal spirituality of universal religion, such ignorant attempts will vanish by themselves. When others criticize us also, we shall not feel it as bad and try to revolt against them by pointing out their mistakes also just as tit for tat. ***What is the use of pointing out others' mistakes, if you are not analyzing your own mistakes?*** Let us specially invite the criticisms of our religion from other religions also and examine the facts in such criticisms. ***We must rectify our defects shown by others before we show their defects to them.*** Showing defects of other religion shall be with a good attitude that presents our love and affection to the people of other religions for their rectification and for their spiritual progress only. The attitude shall not be with enmity to show their defects as tit for tat. In such wrong way, neither we rectify our defects, nor do they rectify their defects. Such war will end in mutual abuse resulting in horrible enmity finally leading to mutual damages only. If anybody criticizes us, we shall thank them and try to analyse those defects and rectify them. If their criticisms are not correct, the true interpretations of our traditions must be given so that the true concepts misunderstood as defects shall become clear to them also. Similarly, we shall point out at their defects also with an appeal that the criticism shall be taken in constructive way, which is the

construction of their spiritual progress. For this, a prior atmosphere of love and peace between all the souls of all religions must be established through universal spirituality. The person criticized is always benefitted since, it breaks up a new channel for self-analysis to examine the pointed out defects. If such defects are real, we shall rectify ourselves and thank those critics. On similar grounds, *we shall show their defects also with a concern for their spiritual welfare only and not with emotion for counter wars.*

11. How can You claim that all religions are true and valid when they are actually deep and irreconcilable differences?

[Pseudo-liberal Hindus are a big threat to Hinduism today. Many pseudo-liberal Hindus preachers, for the sake of popularity are propagating the false concept that all religions are essentially valid. By doing so they are compromising important Hindu principles and damaging Hinduism. Hinduism is clearly superior to other religions. The concepts of other religions are irreconcilable with Hinduism. There is no need to fit in with the Western ideas and the ideas of Abrahamic religions in the name of secularism. Reconciliation is only possible if they give up their wrong ideas and adopt the right (Hindu) ideas. It is not a matter of democracy that everyone should compromise equally.

Western religions are monotheistic i.e. there is only one God. This is not true. Hinduism is based on the reality that there is only Brahman i.e. the universe and all souls are nothing but Brahman. So everyone and everything is pure, divine and blissful. Western ideas such as original sin, necessity of suffering, God as the Judge and Punisher, the angry God etc. are fundamentally incompatible with Hinduism and no reconciliation is possible. The other religions must simply give up such false ideas.]

Swami Replied:- The differences in the scriptures of different religions are based on the differences between the mentalities of certain sects of devotees in various stages. Each religion stands for a sect of psychologies. Certain religions are multifaceted covering all the sects of mentalities. A one rupee coin is a part of ten rupee note. The structure of a religion depends on the availability of one sect or different sects of mentalities in that religion. The intensive study of a specific religion indicates the nature of the various sects of people living in a specific area. *Now, all sects of people are spread to all areas indicating homogenous spreading of heterogeneity!* In this context, we can't say that which religion is in which place. Every place contains different religions. There is only one earth having this humanity. Every religion says that its God created the same earth and this same humanity. This means that one God is existing with different names as mentioned by different religions. In such case, how can there be different religions at all in the basic level, if you neglect certain

mad fans of each religion? ***Every human being shall jump out of his well and become a sea frog by uniting all the wells to become the sea.***

Your presentation of your Hindu religion itself is in wrong way. If all the souls are Brahman, how can you classify souls as east and west souls? Why there are differences between these souls if all are Brahman? You are saying that you are correct and others are wrong. This should not come from your mouth. It should come from the mouths of others. This very statement will hurt others and provoke them for not a debate but for a war! You don't know even the basic psychology in presenting even the correct points. Even your own students will rebel against you if you scold them as wrong and ignorant. Preaching spiritual knowledge is not different from teaching a set of students in a class. ***Study of psychology is included as an important subject in the course of teachers training*** (All My comments must be applied to the parties, who are represented by Dr. Nikhil. These comments do not apply to him, who is an excellent teacher.). ***The very basic root is poisonous with ego, self-praise and jealousy to all other religions except Hinduism.*** God is only one. There are no different Gods like Hindu God, Christian God, Islamic God etc. Such one God will not be pleased by such self-praise and scolding others blindly without showing their proper points. ***Even if your (your means the party presented by Dr. Nikhil) point is correct and all others are wrong, this is not the way of presentation of the subject without proper psychological expertise.*** You shall present your point with the most powerful logic and others have to speak the same spoken by you. Others should praise you. You shall not praise yourself. Others shall find out their faults with the help of your criticism and rectify themselves. ***If your point is true, the strength of the truth of your point is sufficient to capture every soul in this world.*** You need not flatter your point and scold others' points. ***The mere presentation of your true point will make other false points to vanish like the sunrise driving away the darkness from all corners of the area.***

Chapter 15

YOU CAN DO ANY WORK ON DEVELOPING REAL DEVOTION TO GOD

May 14, 2018

O Learned and Devoted Servants of God,

Shri PVNM Sharma asked:- “In Bhakti TV channel I found one person by name Shri E K Girish preaching monism that the soul is supreme and can do anything if self confidence is developed. Please analyse this point.

Swami Replied:- *Let a human soul develop its self-confidence for any number of years that it can lift a hill, can it lift the hill by its self-confidence on any day?* If it thinks that it will lift the hill on one day by improving more self-confidence, it is called as overconfidence. Therefore, *the soul can't do everything by developing self-confidence, which is just in the theoretical phase.* The concept of self-confidence works within certain limits of the efficiency of the soul. Any human being can lift a cup of coffee. Suppose some human being due to some psychological disorder doubts about itself that whether it will be able to lift the small cup of coffee also, such case is an example of under-confidence. In this case, the development of self-confidence is necessary and his point works out. *Even Krishna is a human being, but, lifted the hill up just by tender finger itself due to the power of God and not due to the power of human being.* Hanuman also lifted the hill due to the same power of God. Even Ravana lifted the hill by the power given by God. The first case is human incarnation. The second case is a devotee proceeding in right direction. The third case is also a devotee perverted in wrong direction. In all these three cases, work beyond the limits of the power of human beings happened due to the power of God and not due to the confidence of human being without power. *Of course, human confidence is also power, which can't be developed beyond certain limits. Within the limits, the confidence can be developed to do a work, which is possible for the limits of human power.* Prahlaada was not affected by fire, serpents, elephants etc., because of the intervention of God's power. It is also not correct to say that Prahlaada could do all these superhuman works due to his confidence on God. *The confidence on God works out provided you have such real bond with God.* Without the real bond with God, mere confidence on God can't do the superhuman works. *It is not the question of your confidence on God, but,*

it is the question of God's confidence on your real devotion to Him. Without having real devotion to God, mere confidence on God can't do the miracles. Some people start doing some great works saying that they are proceeding to do the works with confidence on God, but, the works fail! Hence, you can do any work on developing real devotion to God, which is the root basis.

Chapter 16

SPIRITUAL DISCUSSIONS WITH SHRI LAKSHMAN

May 19, 2018

O Learned and Devoted Servants of God,

Spiritual discussion of Shri G. Lakshman with Swami. (Shri G Lakshman came to Hyderabad and had a spiritual discussion with Swami, which is presented below:-)

Shri Lakshman spoke:- What do you think about the association of miracles with preaching the spiritual knowledge?

Swami replied:- Miracles are only basic steps of spiritual knowledge, in which an atheist is converted in to theist. After this step, miracles have no significance in the spiritual path since a theist is that person, who accepts the existence of God with unimaginable power (God accepted may be the unimaginable God or mediated God with whom the unimaginable God merged totally resulting in the unimaginable power of mediated God.). *Hence, in the ancient time, the miracles were not given much importance in spiritual path since those are just like the alphabets to be learnt in the beginning.* But, in this Kali age, the whole picture is changed. Even by the end of Dwapara age itself, Krishna has to do several miracles. In this Kali age, the incarnations of Datta also have done several miracles. In Treta age (before Dwapara age), Rama did not perform miracles at all. The standard of spiritual aspirants is falling so much that today even a sinner wants help from God to do the sin successfully! *In the ancient times, no performance of any sin is the basic requisite even to look towards God!* Hence, spiritual knowledge is to be preached in this Kali age. When spiritual knowledge is preached, the atmosphere of that time is very important since the psychology of receivers is always to be kept in the mind, if the preacher likes the knowledge served by him should be digested by the receiver. *Today, almost all the devotees are in fixed psychology of expecting help from God to resolve the immediate problems with immediate solutions irrespective of justice and injustice.* Every personal problem of a soul is always justified in its view! *For an immediate solution, people are ready to change one form of God to another and one mode of worship to other.* They are not bothered about the spiritual knowledge, which is for the phase after death and for the eternal uplift of soul. The human being is worried about the old age and its necessities so that he is careful about the prior arrangements like pension, provident fund etc. He is not worried about the

life after death and about the future welfare of the soul in long range of time. ***The concept of care for future is limited to the boundary of this present life itself and not extended to the future lives of the soul.*** This limited attitude is due to the growth of belief on perception only in the minds in unknown way. This means that all these theists are basically atheists only as far as their practical behavior is concerned. What do you expect in the case of such theist about the place of miracles? Every theist is approaching God having form or no form or incarnation only for some help in his practical worldly problems. ***Hence, devotion to God without aspiration for any fruit in return is almost a mirage only in the case of almost all the devotees except a very few gems existing today also.*** When Shri Satya Sai Baba, as a boy, was doing miracles, His father shouted at Him asking Him to stop the miracles. Then, Baba told “I will attract devotees through these miracles and then preach the spiritual knowledge. If I preach without miracles, nobody will hear Me”. He is not supporting the exhibition of miracles. He spoke like that as per the existing atmosphere of devotees in the present time. The relevance to time and to psychology of the receiver is very important in not only preaching but also in teaching any subject. ***Today, perceptual authority has gained lot of significance due to tremendous development of science.*** In view of this also, miracles became very important in this present age and hence, every incarnation of God Datta has to perform miracles while preaching the spiritual knowledge. The level of ignorance of the present souls is of such low standard that a villager always pays attention on seeing the police in khaki uniform only. Miracles have become the essential uniform dress for the spiritual knowledge in this Kali age. Hence, God is also showing miracles to attract the devotees towards the spiritual knowledge. But, the devotees are more clever than God! They listen the spiritual knowledge very attentively to please the God so that the pleased God will solve their personal problems without asking, using His miraculous powers! They are only acting as receivers of spiritual knowledge for this purpose only. ***The proof for this is that the spiritual knowledge is heard from God like the food eaten, but, not at all digested since no trace of practice is seen in them!*** Like the spiritual knowledge, devotion also became another stage for acting! If we do our self analysis for the sake of our own spiritual welfare without any hypocrisy, this is the truth of truths!

Shri Lakshman asked:- Don't you think that Shankara, an incarnation of God Shiva, telling that soul is God, is not to be believed?

Swami replied:- It should not be believed based on one single point. We say that God is omniscient. Such God forgot Himself! Who forgets

himself? Only a mad fellow forgets himself. ***Madness is far lower state than ignorance since ignorance can be rectified whereas madness can't be rectified easily.*** Such omniscient God from such highest state has fallen to this lowest state of madness! Even if you speak about the true identity of the mad person, he will not be cured to recognize himself immediately. ***The state of the present soul is also such worst madness so that even if he is preached that he is God, he is not becoming God!*** Even if the soul is constantly memorizing about his true identity throughout the life, he is still not becoming God! You may say that the soul has realized that it is God by such constant memorization (*mananam*). We don't recognize the soul as God by its theoretical realization. If a beggar constantly memorizes that he is the king and realizes that he is the king, will you accept him as the king unless he sits on the throne? We want the practical achievement and not mere theoretical realization. If the soul has really become God, it should create at least one atom of the matter or a single ray of energy, not to speak of creating this entire world consisting of infinite matter and infinite energy. Even a demon is able to create a little matter or little energy because he has achieved the grace of God through penance or intense devotion. ***You are worse than even a devoted demon since, in spite of your constant memorization (that you are God) you have not achieved even a trace of practical result achieved by the demon.*** The reason for your failure through constant memorization of spiritual knowledge that you are God (*aham Brahma asmi*) is that you are not trying for the grace of God through devotion. You are thinking that God is your ancestral property hidden in the underground of your house and that you will get it simply by digging the floor of your own house for which no grace from any external agent is required. ***This is the climax of your ambition, which is simultaneously the climax of your ego also and totally the climax of your madness.*** It is not your ancestral property. It is a treasure to be given by God as per His liking towards you for a specific divine work. In this wrong path of knowledge, devotion is not generated, which alone can lead to the practice. The practice alone can give you the fruit. You are entering the LKG class with the chocolate given by Shankara and you are sitting in that LKG class throughout your life. After some time atleast, you are expected to reach the course of graduation of Ramanuja and then go to the PG course of Madhva to come out as qualified Post Graduate – certificate in your hand without any chocolate that was given to you to go to the convocation also! ***The PG certificate is that, which shows that you are the servant of God doing His service without the aspiration of any fruit in return.***

Your basic point is that Shankara told that the soul is God. As I told above, the atmosphere of the receivers in the time of Shankara must be analysed so that the level of their psychology is identified according to which the fashion of implementation of the spiritual program is decided. When Shankara appeared in this country, the whole atmosphere was filled with atheists (Purvamimaamsakas and Buddhists), who never believed the existence of God other than themselves. To convert them into theists and to make them to say that God exists, Shankara followed the following program of three steps:- i) do you exist?- Yes. I exist. ii) You are God. There is no God other than you- Accepted. iii) God exists since you exist- Accepted. Now, the atheist told with his tongue that God exists. The atheists asked that why the soul is not practically becoming God, even though the soul recognized itself as God? ‘Practically becoming God’ means appearance of the power of creation practically. Then, Shankara replied that the mind must be purified by worshipping the God in order to become the God. In this step, the real intention of Shankara came out, which is that God and soul are different due to proved dualism. If the soul is already God, worship of God means self worship! Grace of God means grace on himself from himself! ***Everybody has grace on himself!*** Therefore, we must understand the first step of Shankara to kindle interest even in the mind of atheist to get infinite treasure present in the underground of his home! Everybody, including an atheist will be tremendously attracted by the infinite treasure present in his own house. This is the initial step of chocolate and the Gita says that every beginning starts with defects only. The second step of Shankara revealed that one should accept the dualism with God for sometime in order to become God to achieve the infinite treasure! This is gradual progress of the journey from inevitable wrong beginning towards right direction. We are avoiding both the extreme ends of flood and drought. Flood is extension of the concept by extreme dilution to say that every soul is God (Shankara). Drought is another extreme end, which says that no soul can be God (Ramanuja and Madhva). ***The middle golden path is that one selected soul by God will become God for doing some work for the welfare of the souls.*** You may say that monarchy is wrong and democracy is correct to say that every soul is God. Even in democracy, every citizen is not made collector. Only very few, who are qualified in the examination and interview, are becoming collectors. Democracy lies in saying that every citizen has open chance to become the collector. Similarly, every soul has open chance to become God through the selection done by God. ***The effort is only to purify yourself to become eligible for the interview.*** Only one candidate is selected by God to

become incarnation and the criterion of the selection depends upon the estimation of intensity of the eligibility as done by God. ***The eligibility for the incarnation is mainly not to have selfishness and to have sacrifice to work for the welfare of other souls, which is the main program of the incarnation.***

Shri Lakshman asked:- You said that in human incarnation the human being-component is seen as God by climax devotees. It means that the soul became God. But you said that God alone becomes the soul (descended God or Avatara) and not the reverse. Don't you think that both are contradicting each other?

Swami replied:- God becoming human being is only correct and this is an irreversible equilibrium. Here, God is appearing as the human being to you, but, the human being is not appearing as God since you are seeing the human being only and not the God. When A is converted into B, B is seen and not A. If B is converted into A, A is seen and not B. The unimaginable God, due to His unimaginable power, can convert Himself into imaginable soul and appear in the imaginable domain or world. ***The imaginable soul cannot convert itself into unimaginable God to appear in the unimaginable domain in which unimaginable God alone exists.*** Hence, an incarnation is only descended God and not the ascended human being. Even in science, there are irreversible equilibriums in which the forward reaction alone takes place and never the backward reaction. Even in the process of creation, the unimaginable God generated the imaginable space. The link between unimaginable God and imaginable space is also unimaginable because in worldly logic we find only imaginable items generating imaginable products through imaginable links (mechanisms). You don't find any example in the world in which the unimaginable item is converted into imaginable item. Moreover, when imaginable A is converted into imaginable B as in the case of worldly examples, A disappears and B appears. But, in this conversion of unimaginable A (God) into imaginable B (space), A remains intact as it is while B is generated! ***Hence, you should not apply the worldly logic to unimaginable God and His unimaginable links and actions.*** Whenever, you put any question dealing with unimaginable God and imaginable world, this point shall be kept in your mind. Your questions can be based on the parameters of worldly logic provided your questions are within the boundaries of the imaginable domain. When you touch the unimaginable domain (unimaginable God and His unimaginable actions), you should forget the parameters of non applicable worldly logic.

Shri Lakshman asked:- If I think that I am God, I am gaining lot of confidence and I am not touched by tensions. In view of this advantage, why do You oppose monism to spoil the peace of refugees affected by tensions?

Swami replied:- Using the assumed monism, if you are maintaining the confidence to come out of every tension faced in the life, we don't oppose it at all since God Himself does not mind if His issues (souls) are benefited exploiting His position. ***But, you must remember that the tension does not end due to your false assumption that you are God.*** If you escape the experience of the tension, which is the fruit of your sin, you have escaped the enjoyment of punishment and hence, the punishment does not get exhausted! ***Then, what is the use of escaping the punishment through such false assumption and keep the punishment intact for future suffering along with the interest?*** You are unnecessarily bringing more complication to yourself due to your over-intelligence! ***If you are confined to this temporary advantage only, you can feel that you are God, but, you need not advertise openly that you are really God.*** For gaining such untouched state of peace in tensions, it is not necessary that you should feel that you are God. Even if you feel that you are not this body, but you are the awareness or soul, which can't be touched by any disturbance, such peace can be attained. In fact, Shankara has proposed this attainment of self or soul (Aatmayoga), which is not attainment of God (Brahmayoga). ***You shall not advertise everywhere and every time that you are God since you have used this concept to temporarily come out of disturbances.*** If you want to advertise that you are God everywhere and in every time, you must at least, extend yourself with His nature. God doesn't have limited family (wife and issues). For Him, this entire world is family. Can you maintain such nature of God everywhere and in every time so that the pleased God will grant monism to you? God is protector of justice and destroyer of injustice. Will you maintain this nature of God everywhere and every time of your life period? If you are exploiting His position to come out of tensions only, you must think that you are God within your mind and shall not speak it out, since you are not the God. If Shankara, the incarnation of God liberally donated His position to every soul for the necessity of a specific context (to come out of disturbances), it is not an insult to God since that insult was done by God Himself. On the other hand, ***if the soul speaks that it is God in every situation (other than the situation of coming out of tension), it is insulting the unique prestige of unique position of God.*** Even these refugees try for the solution of the problem by praying God claiming that they are in the second step of purification of mind through the worship of God. ***Since these devotees are basically in monism,***

God refuses to solve their problems. When the problem is not solved and while the tension continues, they shift to false monism to gain confidence to escape from its disturbance. Instead, they can maintain dualism in the basic heart itself to pray God sincerely and get rid of the problems. The other way to get rid of tensions (fruits of sins) is reformation by avoiding repetition of sins in practice, which is very difficult. These devotees are neither in heaven nor on the earth. ***They are devoid of fruits of both sincere devotion and true reformation!***

Shri Lakshman asked:- You said that Gita says that ignorant people think that the unimaginable God is converted into imaginable human being in incarnation (Avyaktam vyakti maapannam). Now, You say that God is converted into human being in incarnation as descended God. How to reconcile this?

Swami replied:- In the Gita, the meaning of this verse is that the conversion of God into human being in the incarnation is not the worldly conversion, but, it is unimaginable conversion. ***In this verse, the imaginable conversion is denied.*** In the worldly conversions, when a lump of mud is converted into pot, the lump of mud disappears from its place or a part of it disappears if you made the pot from a part of the lump of the mud. This criterion of imaginable conversion is absent when God is converted into space and world in creation or when God is converted into human being in the incarnation since neither God disappears totally or partly by such unimaginable conversions. We always apply the worldly logic to the case of God and His actions. Whether it is apparent modification (vivarta) of Shankara or real modification (parinaama) of Ramanuja, the lump of mud or its part disappeared on the appearance of a pot from it. This basic point of disappearance of cause is forgotten and devotees are quarrelling in the unnecessary topic of apparent or real modification! Hence, the meaning of this verse that unimaginable conversion happened since God (cause) is neither totally disappearing nor partly disappearing after generating the world or after becoming the human being in the incarnation. Our brains are always influenced by the rules of worldly logic and we think that the cause shall enter the product to be present everywhere like mud in the pot or gold in the chain and this becomes true if God also disappears like mud or gold. This is the rule of the imaginable conversion. ***But, in unimaginable conversion, the cause need not enter the product and pervade the entire product by disappearing from its place.*** For the omniscience of God, omnipotence is sufficient and omnipresence in the world is not necessary. The exact example where this unimaginable conversion of God into world takes place is the production of a castle by the miracle of a sage, in which the sage is not really modified into the castle to disappear totally or

partially. The sage did not enter the castle to pervade it everywhere. There is perfect similarity in the concept and the example since in both cases the unimaginable generator (unimaginable God or the unimaginable power in the sage) created imaginable product through unimaginable mechanism or link. If you leave this example of miracle, everywhere in the world, the examples are only imaginable generators generating imaginable products through imaginable mechanisms. Hence, *sage Vyasa says in the Brahma Sutras that there is no exact example in the imaginable world for the unimaginable God and for His unimaginable actions.*

Shri Lakshman asked:- Shri Ramana Maharishi also followed the monism of Shankara, which is refuted by You!

Swami replied:- Shri Ramana Maharishi is not at all the follower of Shankara if you take their concepts in strict sense. The first point is that you can compare the concept of Shri Maharishi with the concept of Shankara, especially when I said that such concept was created by Shankara for the sake of the then existing atmosphere around Him. *You are comparing the true concept of Shri Maharishi with the concept of Shankara that was created for a different purpose.* Shri Maharishi never said that you are God since He asked to search the source of 'I' and never said that 'I' itself is God. You may say that since awareness is the source of 'I' (a thought), the awareness is God. Even a child will say that the awareness is the source of 'I' like saying that gold is the source of the chain and mud is the source of the pot. Is there a necessity of research to find out this fact? Do you mean that Shri Maharishi is asking the people to do intensive research to find out that the gold is source of the chain or the mud is the source of the pot? The word search is used to find out the source of the 'I' or awareness, which is the unimaginable God, who can never be imagined. If you take a practical example, Shri Maharishi prayed Lord Shiva to cure His mother affected by illness, but did not say that since He is God, He is wishing for the cure of His mother. This clearly shows that Shri Maharishi believed in the existence of unimaginable God to cure a diseased soul through His unimaginable power and did not project himself (imaginable soul with imaginable power) as God.

Shri Lakshman asked:- If I say that awareness is God, it clearly satisfies the rules of conversion. A part of the awareness is converted into imaginary world consisting of both inert and non inert items and the rest part (the remaining awareness) is acting as the spectator of the imaginary world. This clearly proves that the awareness in the human being must be the divine awareness called as God. What do You say?

Swami replied:- If you take the case of human being, its awareness is restricted to the creation of items in its imaginary world only. *If you take*

the case of God, His awareness is creating the items in this real world (which is His imaginary world). If the awareness in the human being is God, it should also create items in this real world, which must have been its imaginary world. Even if you treat the soul as a part of God, the soul should create at least the smallest part (an atom) of a small item in this real world. ***Absence of this capacity in the real world clearly proves that soul is neither God nor the smallest part of the God.*** Since God is unimaginable, the imaginable soul can't be God or even a smallest part of God. Shankara told that soul is God for a different purpose to deal with the atmosphere of atheists. Ramanuja also told that soul is a part of God, but the God taken by Him is mediated God. He told very clearly that human being is a small part of the body of the mediated greatest unimaginable God (***chidachit vishishtah***), which is made with awareness (chit) and inert entity or matter and energy (***achit***). ***Vishishtah means the possessor of the body, who is the unimaginable God.*** Hence, the soul is not a part of the unimaginable God. While discussing the statement that 'thou or that' (***tat tvam asi***), He made a similarity between the human being and the body of mediated God in the form of cosmos. The greatest body (***sthuulachidachit***) of mediated unimaginable God is compared to the petty human being (***suukshmachidachit***) with qualitative similarity and quantitative difference. The human being is a part of the world due to quantitative difference and its qualitative similarity to the world in having both awareness (***chit***) and inert entity (***achit***) is also present. He told that the soul is a part of God by superimposing God on His body (as we superimpose our souls on our bodies). The soul felt happy that at least it is a part of God if not God while falling from the top of hill of Shankara to the ground of Madhva. Ramanuja made an intermediate stop in this steep fall from perfect monism to perfect dualism just like God Vishnu catching Prahlada thrown from top of hill (in fact, Ramanuja is the incarnation of God Vishnu in essence). You must analyze all the serpent curves in His explanation (since Ramanuja is the external incarnation of Adishesha, the Lord of serpents). Balarama is also external incarnation of Adishesha and internal incarnation of God Vishnu being mentioned in the ten incarnations of Vishnu. The revelation of curves shows the ultimate truth that the imaginable soul can't be even a part of the unimaginable God! Shankara and Ramanuja have to apply these inevitable curves (twists) in view of the necessity of the ignorant atmosphere of receivers of knowledge.

Coming to the main topic, you must remember that you are studying the relationship between the unimaginable God and the imaginable soul. You have captured the soul or awareness as the basic entity in the starting

point itself. But, you can't capture unimaginable God since his basic entity can't be imagined. ***How can you compare the known entity with the unknown entity?*** You can say that awareness is the basic entity of the soul. But, you can't say that the same imaginable awareness is the entity of unimaginable God. ***If you carefully analyze the awareness, awareness (meaning just to know itself or something else) is only a property of some known or unknown basic entity.*** In the case of soul, you can say that the general awareness is the basic entity whereas the process of transfer of information from senses to brain is a property only. ***Same known awareness acts as basic entity and property of the soul through a small difference in functions that the awareness as the basic entity receives the information whereas the same awareness as property transfers the information from senses to the brain.*** In the case of God, you can't take this known awareness as the material of basic entity, who is unimaginable. You can take similarity to some extent superficially in property in the sense that both God and human being know about the existence of a pot in a place. Even in this property, complete similarity is not achieved because in the property of transformation of information in God neither materialized nervous system nor the inert energy exists to generate awareness before the creation. Even before the creation, God made some thoughts in His unimaginable awareness or Himself. In the absence of both these inert energy and nervous system, even the basic entity receiving the information also can't exist. Hence, you have to say that both the receiver and mechanism of transfer of information are unimaginable in the case of God whereas both are imaginable in the case of human being. Based on just one superficial similarity that both God and human being know the existence of a pot in a place, you can't even draw similarity in real sense and not to speak of monism. The similarity between a lotus flower and a ruby gem is red color, which also differs quantitatively because ruby is strongly red and lotus is light red. This means that even in the similarity of knowing the existence of a pot in a place, there is lot of quantitative difference because God is omniscient and soul knows a little superficially. There are other differences, which don't have even this qualitative similarity. Ruby is one stone and lotus is divided into several petals. Ruby is very hard and lotus is very soft. Ruby has no scent whereas lotus has scent. ***Similarly, the ruby like God is without internal division whereas the lotus like soul is a bundle of thoughts.*** God is eternal and the soul need not be eternal if God wishes so. God has no fascination-scent whereas soul has strong fascination-scent. Hence, based on one superficial similarity in one property, you can't treat both entities as one in the light of several other

differing properties and in the light that one basic entity is unimaginable whereas the other basic entity is imaginable.

The advaitins take the example of lean Devadatta seen in Kashi city and the same Devadatta appearing as stout in his native place being one and the same basic Devadatta (*soyam devadattah*). Here, the basic entity, Devadatta, as one entity, is already existing fact in the beginning itself and need not be achieved through analysis. Devadatta is a single imaginable human being. In the case of God and soul, you have to achieve the oneness through analysis, which is impossible since one is unimaginable and the other is imaginable. If you take God as mediated God, you can achieve the superficial similarity with human being in their forms because the mediated God created the human being similar to the form of His medium. This similarity between two formful entities (vishishtas) i.e., mediated God and ordinary human being is superficially indicated by the word advaita or monism used in loose sense. Of course, the actual word advaita in strict sense of oneness in the word 'Vishishta Advaita' between the two vishishtas (mediated items) can be obtained when the mediated God (unimaginable God mediated by first energetic being) merges with the mediated human being (human soul mediated with its gross body) to become the human incarnation. If Ramanuja wanted to indicate simply mediated God and ordinary human being, He should have used the proper word for similarity like '*saadrushya*' and should not have used the word *advaita*, which means oneness and not similarity. ***Since He used the word advaita to exist between two imaginable entities (mediated God and ordinary human being), we have to take the word advaita in strict sense as the main intention of Ramanuja, which becomes true when mediated God merges with ordinary human being to become human incarnation.*** Hence, we feel that the main intention of Ramanuja is the example of human incarnation in which advaita or oneness between two mediated items is achieved strictly and not the superficial comparison between mediated God and ordinary human being. **For clarification:-** The possessor of the body is called as visheshya like God or soul. The body possessed is called as visheshana like the world body of the God or gross body of the soul. The world mediated-God or gross body mediated-soul is called as the vishishta. These curves (twists) created by Shankara and Ramanuja were the exploitations of the tremendous ambition in the devotees to become God directly without any effort or at least to become a part of God. ***Such exploitation of the most powerful ambition helped the devotee to enter the field of spiritual knowledge and study it thoroughly.*** Shankara threw the devotee from the top of the hill by suggesting that a soul shall worship God

to become God thereby indicating the soul is not God. Madhva is standing on the ground to catch the falling devotee. Ramanuja created an intermediate stage for the devotee to have a halt for some time to avoid the sudden steep fall resulting in total discouragement of the soul.

Awareness found in the human being is clearly proved by science as a specific work form of inert energy generated in a specific functioning nervous system. The specific nature of work is due to the specific nature of the system in which the inert energy is transformed into work. The same electricity is converted into grinding work in grinding machine and into cutting work in a cutting machine. ***Awareness is the work involved in the transfer of information.*** A specific system like nervous system and free inert energy liberated by digestion of food are essential pre-requisites for the generation of awareness. ***In a stone, the awareness is not generated due to the absence of nervous system and free inert energy.*** In the deep sleep of human being, the nervous system is not functioning due to imposed rest even though free inert energy is available. Hence, the awareness disappears in deep sleep and appears again in the awakened state showing continuous births and deaths (***athachainam...*** Gita). Such awareness can't be the eternal God. In the dream state, the awareness exists as dream and as its receiver, even though the awareness is out of the contact with the external world. ***A dream is created with the help of the sub-conscious state, which is a condensed group of previous strong ideas.*** Such imaginable awareness depending on free energy and function of a specific nervous system can't be the independent unimaginable God. The entire system of awareness along with its entire background is duplicated by scientists in the form of a robot! The grasping of entire information in one step as in the case of a human being is possible when several micro processors function simultaneously in a computer. The reactions based on various informations fed are exactly similar to a robot and in the case of human being. ***This imaginable awareness of a human being can't be the unimaginable awareness of unimaginable God.***

The unimaginable awareness means the unimaginable God only (since two unimaginable items can't co-exist). The basic entity is this unimaginable awareness or God, which is not the above spoken imaginable awareness at all. This basic unimaginable God (or unimaginable awareness) knows anything not because that this unimaginable God is the above mentioned imaginable awareness. In the imaginable domain, you are perfectly correct to say that the basic entity must be the above spoken awareness if it knows itself or something else. God knows about Himself and about everything other than Himself due to His unimaginable nature or

omnipotence and He need not be the above spoken awareness at all for this purpose. ***This unimaginable awareness can do anything without being the corresponding relative entity, which is imaginable awareness.*** It is not the fire at all, but, burns everything in the end. Similarly, He is not the awareness at all, but, knows everything. By this clarified concept, imaginable awareness has no place at all in the case of God as the basic entity (knower or receiver of the information) due to absence of materialized brain and free energy or as the process of knowing due to the absence of materialized nervous system and free energy. The unimaginable basic entity as unimaginable knower and the unimaginable mechanism of the work of transferring the information refute totally the imaginable knower and his imaginable mechanism of transfer of information. ***Oneness between the imaginable soul and unimaginable God can't be even dreamt based on this extensive analysis.***

Shri Lakshman asked:- In Advaita philosophy, by the example of Devadatta, the problem is solved by Lakshanaa, which leaves difference and establishes the unity between God and soul.

Swami Replied:- In the example, same Devadatta stands as the unity and leanness and stoutness stand as difference and this is called as *Jahat-Ajahat Lakshanaa*. The awareness is taken as the common basic entity like Devadatta (Ajahat) in both omniscient God and little knowing soul standing like stoutness and leanness (Jahat). Lakshanaa solves the difference. Awareness is the common basic entity and omniscience of God is infinite knowledge whereas little knowledge of soul is finite knowledge. ***If you take both God and soul as common awareness, the awareness of God has infinite power whereas the awareness of soul has little power.*** The nature of God is not limited to this single point only. God has several powers as His properties. Another property of the same God is that God burns entire world in the final dissolution whereas the soul can't burn even a small object. Just like knowledge is the property of awareness, burning is the property of fire. By applying the same above Lakshanaa, fire becomes the basic entity (unity) in both God and soul like awareness became the basic entity in both previously. In such case, the soul must burn a small object by difference just like the soul is having little knowledge by difference. But, soul is unable to burn even the smallest part of the small object. In this burning property, Lakshanaa fails. Hence, awareness is not the common entity of God and soul. You can't confine God to only a single property of knowledge and by that you can't confine God to a single basic entity called as awareness since the other property of burning is also seen with God and not with the soul. ***You can confine the soul to the single knowledge-***

property and say that the basic entity of the soul is awareness having little knowledge. In the same way, you can't limit God to awareness only. ***You have to say that the basic entity of God is unimaginable item having infinite knowledge and infinite burning etc., as its properties.***

Shri Lakshman asked:- Shankara said that mere spiritual knowledge (jnanayoga) gives the final goal. Does it not mean that devotion (bhaktiyoga) and service with sacrifice (karmayoga) are unnecessary?

Swami replied:- Shankara did not mean that devotion and service are unnecessary and that knowledge alone gives the right goal. He only meant that once the true spiritual knowledge is attained, devotion and practice (service) are the automatic consequential steps, which appear without any effort. If you hear all the details of Mumbai city, automatically you will develop the attraction (devotion) to see it and automatically the practical effort to take up journey to the city also appears. ***He only means that the true spiritual knowledge given by Sadguru or Human Incarnation will automatically generate devotion and service as sequential steps without any effort.*** Knowledge generates devotion, which is the force to transform the theoretical knowledge into practice. Devotion generates service since it leads theoretical knowledge into practical service. Spiritual knowledge is like water without which the plant dies. Devotion is like manure without which the plant does not grow. The service is like the tender mango plant, which becomes alive and grows into tree with the help of water and manure respectively to give the mango fruit directly. Only the action or karmayoga gives the fruit. But, if the water is absent, the plant will die. If the manure is absent the plant will not grow into a tree to give the fruit. But, even if we have 100 tanks of water and 100 bags of manure, you can't get the mango fruit without the mango plant. Hence, all the three are interdependent with each other. The idea of Shankara is that true knowledge gives the right direction. ***Devotion and service are useless in wrong direction.*** At any time, devotion and service with sacrifice grew very well in this world without any effort and the reason for this is the wrong direction due to misinterpretations of true spiritual knowledge. Any human soul will worship God with climax devotion, sacrifice and service, just due to the aspiration of getting some desired fruit from God. This is the wrong direction of wrong knowledge. The right direction of true knowledge is that devotion and sacrifice with service shall be done to God without aspiration of any fruit in return. Every time, God comes down as human incarnation and establishes the true direction through knowledge. Immediately, after some time, the true direction is distorted by wrong interpretations of wrong preachers (***yogo nashtah***- Gita). Again and again, God comes down and

establishes the true spiritual knowledge. It is just like cleaning the floor of house in the morning of everyday.

Shri Lakshman asked:- You said that the three divine preachers took God as awareness. Hence, the basic entity of God must be awareness only.

Swami replied:- If you take the unimaginable God as awareness, it means that we have taken the unimaginable God mediated by awareness. Awareness is a specific work form of inert energy only, which is imaginable and can act as a medium of God. As per the Veda, before creation, God thought to create this world for His entertainment. Such actions of thought and entertainment indicate that God is awareness as per worldly logic. The 5th Brahma Sutra stands for this. ***Actually, the fact is that God is unimaginable and omnipotent so that God can think even without being awareness due to unimaginable omnipotence.*** Hence, it is a mistake to think that the unimaginable God, who is beyond space, is awareness, which is a form of energy bound by space. God being the generator of space is beyond spatial dimensions and hence, is unimaginable only. ***You can take the imaginable awareness as the medium of God and not as God.***

The divine preachers took God as mediated by awareness since unimaginable God can't be grasped by any soul and this may lead to the negation of existence of God. Such awareness-mediated God is taken in an energetic body, called as Eshwara or Datta or Narayana by Ramanuja and Madhva. This is also in accordance to the need of a container for awareness. In fact, even this body is also charged by the unimaginable God (*Antarbahischcha... Veda*) and this is justified because the tender body of Krishna can't lift the hill if His soul alone is charged by God. Hence, both called the body of the first mediated God as supernatural (*Apraakrutashariiram*) indicating the unimaginable nature of the body due to merge of unimaginable God with it also. On the other hand, Shankara stressed on awareness only without body to be the medium of God since He had an obligation to say that every human being is God. ***If He says that the body of every human being is also God, it contradicts the experience since no human body is supernatural.*** For this, He built lot of analysis to neglect the supernatural power of God and little power of human soul to take the basic awareness as common entity. This obligation arose since He was mainly dealing with atheists.

The 5th Brahma Sutra can be also interpreted in the actual sense like this:- *Ekshateh*— due to thought before creation, *Na*— God should not be taken as awareness, *Ashabdham*— God is having no name since He is

unimaginable and He can think without being awareness due to His omnipotence.

Chapter 17

May 20, 2018

O Learned and Devoted Servants of God,**1. Why do You always speak like a devotee of God Datta?**

[Smt. K Padma Ram asked:- Why do You always speak to us as if You are a devotee of God Datta while we strongly believe that You are the incarnation of Lord Datta?]

Swami replied:- Incarnation means that God Datta entered and merged with Me. This merge results in three ways:- (1) total merge or monism of Shankara. (2) Partial merge keeping basic dualism and external monism of Ramanuja and (3) Perfect dualism everywhere of Madhva. *Even if one is a human incarnation of Lord, He should speak standing in the basic third level only so that all types of devotees get satisfied.* There are few top class devotees, who believe the Human incarnation as God only through the concept of monism of Shankara and these lack ego and jealousy completely. There are some other devotees, who believe in the basic dualism and external monism of Ramanuja with little ego and jealousy. There is other major lot of devotees, which believes only in perfect dualism of Madhva. The first type takes Me as God Datta. The second type takes Me as charged human being by God Datta with basic dualism and external monism. Others take Me as a pure human being bringing the message from God Datta. In the same example, you can have all the three theories simultaneously coexisting corresponding to every type of observers. An electrified wire can be treated as electricity since the wire exhibits the property of electricity (shock). You can say this monism externally and say the basic dualism since electricity is a stream of electrons and wire is a chain of metallic crystals. You can take the same example and stand on basic dualism to say that electricity will never become wire or vice versa. *The human incarnation expresses the concept corresponding to a type of devotees when such a type of devotee only approaches.* Another added complication is that the same devotee stands in the three concepts frequently changing his position. The best safe method is to stand as servant of God and speak the spiritual knowledge to which first and second types of devotees also have no objection. The safest path is to act as messenger of God and deliver the message of God to human beings. All of us know that Shankara is the incarnation of God Shiva. In several prayers,

He spoke about Himself as the servant of God standing in perfect dualism. Even He called himself as a bad son and God as a good mother (*Kuputro jaayete...*). Prophet Mohammed called Himself as messenger of God and remained very safe. Jesus called Himself as God in the presence of the corresponding devotee only, but, the news spread and egoistic priests crucified Him with jealousy. **Moreover, if the human incarnation represents Himself as devotee, it will freely mix with devotees without any gap as a colleague.** If it presents itself as God (theory of Shankara) or son of God (theory of Ramanuja), negative reactions will appear from the non-relevant devotees.

2. Is the created human being a mirror image of God?

[Shri Anil spoke (on phone):- You spoke about the human being created looks as reflection of God and this is also told in Christianity.]

Swami replied:- It is true that God as Ishwara or Datta or Father of heaven created the human being as His reflection. **But, one should always keep this point in mind that only Father of heaven having energetic body can be the object of reflection and not the unimaginable God, who is beyond form and formless objects.** After creating root source subtle energy in the form of space, the energetic body of Father of heaven was created by the unimaginable God with which He merged totally forever, who created the rest creation as the Father of Heaven only. **You must never forget that unimaginable God or Parabrahman or Jehovah or Allah is the same Father of heaven due to total merge.** The unimaginable God is Father of heaven in the present time and will never leave the Father of heaven in future. The unimaginable God existing in the unimaginable domain was an event in the past as said '*once upon a time*'. **Shankara mentioned past, present and future.** Ramanuja and Madhva confined to the present and future only with the Father of heaven only existing in the imaginable domain since **unimaginable God can never be grasped by any soul and in the unimaginable domain soul can't exist.**

[You said about the existence of world inside and outside the God. Please explain.]

Swami replied:- World is only a group of thoughts existing outside or inside. In the entertainment, if God feels that He is present outside as incarnation, the feeling of God is also a thought having the same relative reality of the world and hence, you can think that world is outside the God. If God feels that He is in the world present in Him, the world is in Him only. There is no difference between inside and outside since, **the feeling of God is as real as the world.** In your case, you can feel your imaginary

world existing in you and you can exist in your imaginary world by identifying yourself with an imaginary form. But, when you go into the real world with your gross body, there is difference between your imaginary world present in you and real world present outside yourself. ***In the case of God, both imaginary and real worlds are one and the same, which are the imaginary worlds only.***

3. Why do the scriptures differ on the mode of worship?

[Shri Balaji asked (on phone):- The scriptures say that one mode of worship is to be done in one age and a different mode of worship is to be done in another age. Surprisingly, two scriptures say differently for the same age. Paraashara says that sacrifice (daanam) is good in Kali age. Bhagawatam, says that singing on God (kiirtanam) is good in Kali age. How to solve these variations?]

Swami replied:- The mode of worship is the mode of effort to be adopted by human beings as the ages change. As you know that the standards of even the basic pravritti or justice falls down as the ages proceed. ***The mode of the effort also changes as the human soul changes accordingly.*** The effort shall be congenial to the state of the soul as per the age in which it exists. In the same Kali age, father (Paraashara) and his son (Vyasa), the author of the Bhagavatam, suggested two modes of spiritual effort for the same human souls. Father and son will not oppose each other. ***This means that both the suggestions are complimentary to each other and not contradicting each other.*** It finally means that both efforts shall be developed. Singing songs on God (kiirtanam) is the effort to improve the theoretical devotion. Practical sacrifice of wealth or work (daanam) is the practical devotion. You may say that once the theoretical devotion exists, its generator, the spiritual knowledge must have existed in the prior step. This is agreed and hence, this means that both spiritual knowledge and theoretical devotion must be developed in the Kali age. Theory is very important since theory is the mother of practice. ***This shows that people in Kali age have to put efforts in gaining true spiritual knowledge and to attain the theoretical devotion generated from right spiritual knowledge in right direction.*** He stressed on the effort for right spiritual knowledge and devotion in the right direction, which indicates that wrong preachers are many in the Kali age to give wrong knowledge to generate the devotion in the wrong direction. This is the idea of Sage Vyasa. The idea of Sage Paraashara is that both sacrifice of work and wealth to God shall be done by the householders and sacrifice of work alone shall be done by saints. The practical devotion (sacrifice of work and fruit of work) is the proof like the attested certificate of qualification and experience with theoretical devotion

like the application for job. This means that in the Kali age, not only theoretical knowledge and theoretical devotion do not exist, but also the practical devotion becomes absent. This means that all the three (water like knowledge, manure like devotion and mango plant like service) become absent in Kali age. ***The only item that exists in infinite quantity is the unlimited aspiration for the mango fruit like worldly desire.*** Like this, the analysis shall be done carefully and deeply to understand the main points of the topic of spiritual field.

4. Background of Jesus' statement on miracles.

[Shri Anil asked (on phone):- Before doing any miracle, Jesus used to ask the people surrounding Him in the following way:- 'do you believe that I can do this miracle?' Can you explain the background of this question?]

Swami replied:- This question has lot of background involving several concepts related to the spiritual field. At the outset, it means that whether people believed Him as God so that God appearing in His form can do the miracle. There are two points here:- i) unimaginable God alone can do the unimaginable miracle and ii) the imaginable human being can never do any unimaginable miracle. Now, the point is whether the people are taking Jesus as God or as a human being. If people believe that Jesus is a human being in and out, the conclusion is that Jesus can't do this miracle or even any other miracle. If people believe that Jesus is God through the concept of human incarnation in which unimaginable God through Father of heaven totally merges with the imaginable human being so that unimaginable God Himself is appearing as the imaginable human being called as Jesus. In the question, the style was in such a way that whether the devotees are taking Him as God through perfect monism or not. ***This means that whether the set of the devotees are in climax devotion to receive Jesus as the ultimate God or not.*** This indirectly indicates that whether the set of devotees lack ego and jealousy completely or not. If the set of the people are in climax devotion without any trace of ego and jealousy, God as Jesus is ready to do the miracle. ***If it is not so, God looking as Jesus will not do the miracle so that their ego and jealousy are not touched.*** If their ego and jealousy are kindled, even if Jesus does the miracle, they will call Jesus as a magician and the miracle as magic. If the miracle is genuine with full proof on all sides without any possibility of any falsehood, the egoistic jealousy will be blown up into dazzling huge fire, which may result in the crucifixion of Jesus in course of time. Since the devotees acted as the climax devotees by saying 'yes', God looking at Jesus performed the miracle. Another additional important point here is that a

devotee is not constant in his devotion towards the human incarnation. In one time, he believes Jesus as God perfectly. In other time, due to the appearance of egoistic jealousy, the same devotee looks Jesus as Son of God blessed by God with miraculous power. In some other time, the same devotee feels that Jesus is an ordinary human being like himself and is only a servant or messenger of God, blessed by God with miraculous power. Since the same devotee is not constant in one level of devotion only, the best way is always to stick to the lowest level of devotion by saying that he is only the servant of God and the miracle is expressed by God through him. This lowest level is very safe since the lowest devotees will not feel egoistic jealousy towards the human incarnation. In this lowest level also, spiritual knowledge can be preached to devotees by saying that God is sending the message through him, the servant of God. ***The conveyed spiritual knowledge alone is very important to the devotees to give right direction.*** Except this one point, all the rest is unnecessary for the human incarnation. The spiritual knowledge is not altered in any way whether God is speaking it directly or whether the son of God is speaking it after getting it from his father or whether the servant of God is speaking it after receiving it from the Master-God. Prophet Mohammed stood in this lowest level only and had an amicable dealing with the rest human beings surrounding Him. Jesus also spoke the statements suitable to the corresponding level of devotees only. ***The highest level – devotee is satisfied only when the human incarnation says that it is God and hence, the necessity of expression of monism.*** But, all the statements got mixed with each other to all types of devotees because the small cat enters not only the small hole, but also, can enter the big hole into which the big cat also enters! The lowest level of devotees became emotional and crucified Jesus. Mohammed always was safe since He spoke only the statements suitable to the lowest level-devotees only. The higher and the highest levels of devotees maintain their inherent belief and the statement of lowest level can't affect them for a change. ***In fact, the statements of human incarnation related to the lowest level act as tests for the strength of belief of devotees of higher and highest levels.*** In fact, in the human incarnation, the human being – component will be always in perfect monism with God if he stands in dualism only. Lord Shri Rama never slipped from dualism even though all the sages praised Him as God through perfect monism. On the other hand, Parashurama was in the feeling of perfect monism with God only, even though God left Him after the divine work and hence, got insulted. He was like the present advaita philosopher, who was unable to come out of the tremendous attraction of monism. Parashurama was better

than him since he was in monism with God at least for some time! ***The present advaita philosopher never got such a chance in his life.***

Chapter 18

**TAKE HANUMAN & GOPIKAS ONLY AS THE
AUTHORITY**

May 26, 2018

O Learned and Devoted Servants of God,

Shri Balaji asked:- A devotee worshipping the divine mother is feeling disturbed that divine mother will become furious if some mistake happens as told by a highly devoted preacher.

Swami replied:- God is worshipped in different forms like parents, brother, issues, husband, darling etc., as per the personal taste of the devotee. *There is no speciality of any bond and the speciality lies only in the weight of selfless love existing in that bond.* Sweets are prepared with pure sugar in the form of swans, parrots, asses etc. The rate to be given depends on the quantity of sweets and not on the form of sweet! Similarly, the mode of worship is also immaterial.

The form of God is only a quality of God because the form is a part of this materialised world only. This world is just a group of thoughts of God and quality is also a thought. *The form of mother is especially predominant in the sense that mother never becomes furious with her issues.* Devotees worshipping God as divine mother propagate their line (Shaakteya Matam) based on this special quality (that Mother never becomes angry with her issues) of mother. Hence, the divine mother becoming angry finding fault in the worship of a devotee is impossible unless the devoted demon tries to destroy the society with sinful behaviour.

You shall not take a devotee (both theoretical and practical) as an authority assuming the existence of previous knowledge (since knowledge generates devotion) because devotion is not only developed by true spiritual knowledge (no aspiration of fruit), but also is developed by false knowledge (aspiration of fruit). *You must take devotees like Hanuman and Gopikas only as the authority since their devotion is without aspiration for any fruit in return from God and hence, their devotion was generated from true spiritual knowledge.*

Chapter 19

[June 07, 2018]

O Learned and Devoted Servants of God,**1. Why should God create this universe so that the soul has fallen from a divine state to this state of difficulties and tensions?**

Shri Gangaiah Garu (Advocate in Guntur, a scholar of Gita and Upanishats) asked:- The souls are said to be sparks of God. Why shall God create this universe so that the soul has fallen from divine state to this state of difficulties and tensions?- Several people comment like this. What is the effective answer for this?

Swami replied:- The Veda says that we are sons of God (*Amrutasya putraah*). Ramanuja said that we are sparks from the God-fire, which means that we are the sons of God. *All these statements are only to encourage us in spiritual effort to become sons of God.* God did not call every human being as son of God and He called only Jesus as son of God. Everybody didn't say that he is God Shiva except Shankara. In fact, one day Shankara went and drank wine saying that He is God Shiva (*Shivoham*). Already Shankara told that every soul is God and He told like this only to convert atheist in to theist through three steps (*You are God, You exist and hence, God exists*). Except this one way, Shankara had no other way to convert atheists in to theists. Already, the disciples of Shankara were influenced by such three steps, which were taken by them for their sake, even though these steps were told for the sake of atheists. *The reason is that every human being is attracted to any benefit, which can be obtained without effort!* Shankara told that you are God already and just by knowing that you are God, you become God! Hence, His disciples also drank wine and each one of them told that he is God Shiva. Next day, Shankara went to shop of a technician in metallurgy, who was just extracting lead from its ore and drank the molten lead. He asked His disciples to drink the molten lead also since everyone is God Shiva, who drank the terrible poison. They fell on His feet realising the mistake praying Him to become their saviour (*Bhava Shankaradeshika me sharanam*). Then, Shankara told that He alone is God Shiva (*Shivah Kevaloham*). By this miracle, Shankara proved the difference between disciple-soul and Himself-God. Through this, Shankara preached the disciples that they should not follow the monism, which was preached by Him confining to atheists only. One may say that you are God to give confidence and to

encourage you. You must also believe it for some time to get confidence and encouragement. This doesn't mean that you are really God forever and be in that illusion throughout your life! ***Krishna also encouraged Arjuna by saying that Arjuna is God among his brothers (Paandavaanaam Dhanamjayah).*** It is only to encourage him. If Arjuna is really God, why shall he ask so many questions in spiritual knowledge? God is said to be personification of spiritual knowledge.

Everybody is eligible to become God as human incarnation. Neither all become God nor nobody becomes God. ***There is only one gold medal and the topper in the class will get that medal.*** But, everybody in the class is eligible to make the effort to get that medal. All will not become toppers. One or two or three may get highest marks equally. Then, one or two or three medals can be awarded. ***To encourage everybody to get the medal, the teacher will say that everybody in the class is eligible and wishes every student to get the medal.*** This doesn't mean that all will get the medal. The wonderful situation is that all the students started feeling that every student got already the gold medal! It means that all of them have become virtually mad without understanding the idea behind encouragement. ***Hence, no soul is either God or part of God to feel that they have fallen from the divine state to the present worst state.***

It is true that all the souls were very good in the beginning of creation called as ***Krutayuga***. They were very obedient to God. When a fruit of a tree was forbidden by God, the first pious couple (*Adam and Eve*) followed His instruction very strictly. In course of time, they were misled by Satan and violated the word of God. ***This means that as Krutayuga changed to other Yugas (eras), faith in God decreased leading to problems.*** Who is responsible for this change? The answer here is to be carefully understood, which is the life of the answer for your question. The souls were very happy throughout Krutayuga and got bored with continuous happiness. This is the nature of the soul, which is seen with every soul even today! If this nature is to be changed by force, such force is not acceptable to God since ***the will of God is always to maintain the natural state and even a change must take place not by force, but, in a natural way after getting convinced through knowledge only.*** The boredom resulting from continuous enjoyment of happiness (sweets) can be broken by suffering with tension (hot dish) only in the intervals. The divine Father is very much concerned for the happiness of souls created by Him. Hence, He gave freedom to souls, which was misused by the souls to get punishments of their sins. ***Even though the sins were done continuously, the punishments were not arranged continuously following strictly the sequence of deeds.*** The

punishments (tensions) were arranged alternatively with fruits of good deeds (happiness) so that the boredom of continuous happiness disappears. By this, the problem of boredom was removed. But, some people are seen with continuous tensions and so they criticise God for not doing such above said arrangement. The reason for a specific situation like this is that the souls worshipped God to solve their problems and get happiness. God was forced to do this. But, the basic principle of His constitution is that no fruit of good deed can be given without doing good deed and the punishment of a bad deed can never be cancelled unless the soul is reformed. Based on this, God postponed the present punishment to future life cycles with interest added so that the present punishment disappears. He brought the good fruits arranged with increased values from the future life cycles with lesser values to the present birth and gave happiness. The ignorant soul is thinking that the punishment is cancelled and good fruit is given by God even though it did not do any good deed. ***Due to this, the future life cycles are leftover with punishments only without good fruits in the intervals.*** Hence, we shall never worship God for getting any benefit and our true love to God must be without aspiration for any fruit like removing the tension or granting benefit. ***Without understanding this background, we criticize God unnecessarily. Actually, we must criticize ourselves only.***

We shall not criticize God for creating the world for His entertainment. He has not created this world for getting any entertainment from the suffering of souls like a sadist. The reason is that we are responsible for our suffering. ***If the entertainment of somebody goes on without any injustice, such entertainment can't be criticized.*** A rich person, starting a college to pass on his time in good path, started an institution. He maintained the institution with utmost justice and lack of trace of injustice. A few students failed because of their negligence to studies. These students criticized the rich man for starting the institution, in absence of which, such critical situation would not have come to them! The entertainment of God is not as cheap as playing chess etc., as observed in souls. ***His entertainment is very pious and in very high level.*** His entertainment is only to experience the devotion of top level devotees in the creation.

Science clearly proves that the soul or awareness is a part of imaginable creation only and not even part of unimaginable creator. Soul is a specific work (*transfer of information from senses to brain*) form of inert energy functioning in a specific nervous system. Hence, the soul need not feel that it had lost its ancestral property (that it is God or part of God). ***The ancestral property never existed and it has lost its illusion about the***

possession of ancestral property! God Krishna said in the Gita that He is insulted by other human souls since He is in human form due to repulsion between common human bodies (media). If other souls are God, will God insult Himself? Did God forget Himself like a mad man so that even on reminding, He is not identifying Himself? If He is becoming God on reminding, why is this attainment not practically seen by getting back His miraculous powers like creation, control and destruction of world? Even if the soul is a part of God, at least, it should create an atom of matter or a ray of energy! This proves that it is not God and it has confirmed its illusion due to madness that it is God!

Over-intelligence and ignorance leads to several misinterpretations that result in false criticism of God. God always tried to solve the problems of souls in the best possible way without breaking justice. He is not only the Father of souls, but also, the judge and author of the constitution. Whenever a problem was created by the souls, He solved it and the solution given created another problem due to ignorance or over-intelligence of souls. A criminal said in the court that he killed a person by the order of God since it is said that nothing happens without the order of God. The judge replied that the punishment of death is given to the criminal by the order of same God only!

Let us remember the problems, solutions given by God and further criticisms of souls on God like the opposition party always criticising the ruling party!:- i) Souls had no freedom due to perfect faith in God and were in continuous happiness (***situation***). Souls developed boredom due to continuous happiness and wanted freedom also (***problem***). God gave freedom to souls and sins were committed so that there is a break of continuous happiness due to punishments of sins. God also arranged good fruits and punishments in alternative way so that the soul enjoys continuously both like sweet and hot dishes in meals without boredom of one item only (***solution***). ii) Many wise souls are happy by this arrangement (***situation***). Without understanding this background, some foolish souls started pressing the divine Father through worships to remove suffering of punishments and grant happiness by giving good fruits (***problem***). God doesn't cancel the sins (punishments) without reformation of the soul since punishments were created only to bring at least temporary reformation. Hence, without hurting justice, the punishments were postponed to the future births with increased interest so that temporarily misery disappears. Similarly, as per justice, good fruits can't be given without doing good deeds. Hence, God drew back the good fruits with increased values placed in the future births and granted those now itself

with reduced values so that happiness appears. The soul misunderstood this as permanent cancellation of punishments and attainment of good fruits without doing good deeds (*solution*). iii) The foolish souls are also happy along with the wise souls (*situation*). But, in the case of foolish souls, the future life cycles are filled with continuous punishments with increased interests only. Their lives become horrible with continuous miseries (*problem*). There is no solution to this since God, being the judge, will not disturb the justice. Still, God gave a permanent solution for these permanent miseries by saying that if the soul is reformed and doesn't repeat the sin, all the present and pending punishments get cancelled since the logic behind this is that any punishment is for the reformation of the soul so that the soul doesn't repeat the sin again. *If the soul is already reformed through spiritual knowledge, there is no need of further punishment (solution)*. iv) *The soul is unable to permanently reform itself through spiritual knowledge and hence, is not becoming eligible for this solution*. All such souls are subjected to punishments here and there at least for getting temporary reformation through fear. They started criticising God about His creation of this world for His selfish entertainment! This criticism disappears once this deep analysis is done with lot of patience to understand the truth. *People doing this criticism are either totally ignorant of this analysis or totally over-intelligent* (even though this analysis is known thoroughly) *to throw mud on God to get some relief from God* (confused by them) *like advocates supporting unjust party* (for money) *do clever cross examinations of the opposite party having justice so that the deity of justice gets confused by their over-intelligence to give a way for their injustice to win!*

2. Does the following incident mean that even God feared for Sureshvara?

Shri PVNM Sharma asked:- Once You said that Sureshvara, disciple of Shankara was unable to see God in the temple due to curtain put before God. Then, he said that God's fate is in his hands when atheists argue that God doesn't exist. Immediately, the curtain fell down. Does this mean that even God feared for Sureshvara?

Swami replied:- It is true that when he entered the temple of Jagannaatha in Puri, curtain was drawn before the statue for offering food to God. Then, Sureshvara told God *"You have become proud due to wealth (since He is the husband of Goddess Lakshmi, the deity of wealth)*. *When Buddhists (atheists) come and argue that God doesn't exist, I argue to establish Your existence and hence, Your fate is in my hands*

(Eishvaryamadamattosi, maam na jaanaasi durmate!, upasthiteshu Bauddheshu, madadhiinaa gativava)”.

There are two points here to be answered:- i) why he said like this, threatening God?—The answer is that he, called as Mandanamishra, was an atheist following Purvamiimaamsaa previously from a long time before he met Shankara and got defeated to become theist. Even though he has become theist, the long standing past influence of atheism in his mind (samskaara) in a hidden way, influenced him to talk like this. ***We shall not criticise God even in our dream. Such state comes only when we spend a lot of time in spiritual knowledge, based on the existence of God having all merits only without a trace of defect.*** ii) Why God dropped the curtain, which looks that as if God feared for Sureshvara like a human being, fearing for his advocate arguing his case in the court? It is not so. You see God as matured wise Father and Sureshvara as a small child talking some nonsense due to foolish ego and its father is entertained by acting as if following the child sincerely! ***If God opposes and punishes this child immediately, the child will not realise its mistake due to arrogance.*** When God accepts our foolish remark and appears to fear for us, we will immediately doubt whether the omnipotent God is acting like that so that we will get a doubt on our own remark and start analysing our mistake. This is the way of preaching done by a wise preacher. ***God always reacts in natural way without showing His power in any way so that the soul gets reformed in a natural way only.*** Reformation in natural way is always permanent. Reformation through forced punishments in unnatural way is always temporary. This is the reason why we do sins again in this birth even though we have just come to this birth after passing a long time through the forced punishments in hell.

Chapter 20

SOUL IS FEMALE IF IT ERADICATES EGO & SURRENDERS TO GOD

[June 08, 2018]

O Learned and Devoted Servants of God,

1. Kindly clarify on the Ashtapathi compositions.

Shri Balaji asked:- Kindly clarify on the Ashtapathi composition. Many people seem to enjoy the recitation and music, also with faith and devotion, but without necessarily knowing the meaning of the verses.

As You have elaborated in the previous discourses on Divine marriages, should we think of ourselves as Radha getting attracted to the Lord in human form? How to get inspired by and understand the Shrungara bhava in many verses, and lamenting/anger of Radha that Lord Krishna was attracted to other Gopis. Sincerely, Balaji

Swami replied:- Ashtapadis are written in Sanskrit and the knowledge of the song is in different angle, which is towards the real development of spiritual devotion. The angle of music of the same divine song is different, which is just for temporary happiness due to sweetness of music. If the knowledge of the song is received, it generates devotion and devotion leads to practice, which alone gives the real fruit. *When devotees hear the song without knowing its meaning and enjoy it due to devotion on Lord, such enjoyment maintains their already existing devotion only and doesn't improve it due to lack of knowledge of the song.* It is just like reciting and hearing the Veda with the musical specifications (Svara). By this, the devotion on God is not improved in anyway except the already existing devotion. *There is no spiritual progress in these activities except maintaining the already existing devotion.*

Romance between man and woman is not necessarily the pious love. Romance with a prostitute is not love at all since the prostitute does romance for mere money without any trace of true love. Whatever love is expressed by her, all that is totally false. *Romance need not result in love. Love need not result in romance.* Let us take Draupadi in one pan and all the eight wives of Krishna in another pan of the balance. Draupadi is sister of Krishna with love on her brother whereas the eight wives of Krishna are with love in the form of romance. Now the competition is between pure love (Draupadi) and romantic love (eight wives) of Krishna. The weight of

selfless love in any bond makes the weight of that bond. Krishna's finger was wounded while He was eating a sugar cane. Immediately, the eight wives started running in all directions in search of a piece of cloth for the bandage of the finger. The wound on the finger happened due to His will only. That finger lifted huge hill on its nail! The will of the Lord was to test the weight of the love of sister and love of wives. Draupadi was sitting by the side of her husband, Dharmaraja, while doing Rajasuya sacrifice. She should not even stand in that position. She neglected that rule and ran to Krishna. She should not tear her sari on that occasion. If torn, all the wealth will go away. She knows also this rule, but, tore her sari for the required piece of cloth and used it for bandage immediately. In fact, due to this action, all her wealth went away in the immediate gambling with Kauravas! ***Her love on her brother is so high that she neglected all these factors before her love to Krishna.*** The eight wives were not facing those risky factors. Still, they did not tear their saris! Both Draupadi and each wife know that Krishna is God and their love on Krishna was always in climax due to this. Draupadi won in the test and Krishna sacrificed even His family (destroyed by the curse of Gandhari) to remove her pain given by Kauravas. Let us take Gopikas, who also surpassed His wives in a test. Krishna acted suffering with headache and told Narada that the medicine is the feet-dust of a devotee to be rubbed on His forehead. The eight wives refused to give their feet-dust fearing for the hell due to such sin. Narada went to Gopikas and told about the situation. Immediately, Gopikas gave lot of feet-dust. Narada warned them that they will go to hell for doing such sin of keeping the feet-dust of devotees on the forehead of God! Gopikas told that they are prepared to go to hell, if Krishna is cured and becomes happy.

Shri Paramahansa wore a sari feeling that He is Gopika, while staying in Brundavanam for several days. It is female dress on the male body. When sages saw Rama, they were prepared to become females through their miraculous power to embrace Rama. But, Rama asked them to be born as Gopikas in the next birth to embrace Him since the male ego of the soul disappears only by birth as female. The Veda says that any soul is female and is wife of God (***Striyah sati***) irrespective of its gender. This doesn't mean the female body and romance. It only means that any soul is maintained by God. Maintainer is husband or Bhartaa (***Bibharti iti***) and maintained soul is wife or Bhaaryaa (***bhriyate iti***). ***Soul is said to be female, which does not mean the body, but the qualities.*** Generally, males are with ego and courage aspiring for somebody to surrender to them. ***Females are opposite having no or lesser ego and have fear aspiring to surrender to their male guardians.*** These same qualities of females are

required by the male devotees before God to get His grace. The male devotees shall take this internal sense of the words like wife and female.

When Tulasidas refused Meera asking for shelter in his asylum saying that females are not allowed, Meera asked him very innocently “*Are there males in the souls also? I am thinking that God Krishna alone is the male (Purusha)*”. This again means that God alone shines with masculine qualities and souls shine with feminine qualities as mentioned above. ***Her statement means the internal essence and doesn't mean the female body or romance.***

Purusha (*puri shete iti*) means the awareness or soul existing in the body, which controls the movements of the body. In such case, both males and females have the same common awareness and hence, shall be called by the word ‘*purusha*’ only. If you take this world as the body, the God existing in this world as Eshwara is taken as awareness and can be called as purusha or the creator controlling the world. The soul or awareness is covered by the inert body, which is called as Prakruti or creation. Even the soul is a part of Prakruti only, called as Paraa prakruti, which is a part of the creation only and not the creator. ***If the soul eradicates its ego and surrenders to God fearing for the sin, such a soul is the female before God irrespective of its gender of the body.*** When the male soul shows its supremacy over a female soul, the male soul shall think that it is female before God, who is the ultimate real male. ***All this effort is only to suppress the ego of the soul due to gender and is not related to romance (shrungara).*** Similarly, ego due to caste, colour, beauty, knowledge, wealth, physical power etc., are to be suppressed by similar spiritual efforts. Gopikas were born in low caste to suppress their ego of caste. They were born as uneducated to suppress their ego of knowledge. They were born as villagers having not much beauty to suppress their ego of beauty.

Rama was so beautiful that He was told having beauty inspiring even males (*pumsaam mohanaruupaaya*). ***In fact, His beauty should be told in higher level since it inspired even the male sages also, who always controlled their senses!*** Embracing is a sign of love only and need not be given always the colour of romance. Rama embraced Hanuman, Bharata etc. The sages could have embraced Him directly without becoming females. But, the sages wanted to embrace Him after becoming females through their miraculous power. ***This shows the feeling of romance in their minds due to His boundless beauty.*** But, they developed all the feminine qualities like suppression of ego, surrender etc., through devotion from several births. This point of romance suddenly arose in their minds on seeing Rama's beauty. Rama understood the feeling of the sages and asked

them to take birth as females in the future birth so that He will come as Krishna and fulfil their desire. In this event, there is no homosexuality since sages wanted to become females. Heterosexuality alone is justified since the ultimate divine aim of sex is generation of issues for extending the humanity (*prajaatantum...* Veda). Shri Paramahansa was in the dress of Gopika, not with the feeling of romance, but, with the feeling of suppressed ego and total surrender like a female to her male guardian. The female dress on the male body indicates this total surrender to God without any ego. Along with this attitude, sages developed attitude for romance also with God and hence, they wanted to change their bodies in to female bodies. This is one of the three strong worldly bonds (life partner, issues and wealth) called as *eshanaas*. God dancing with Gopikas, who were sages in previous births, is the test of the first bond. The female is not only wife of her husband, but also the mother of issues to whom wealth is given. ***The mother has more fascination towards issues than father.*** The wife has more risk than the husband in crossing the bond with husband. Due to both these reasons, Gopikas were tested not only in the bond as wife, but also in the bond as mother towards her issues regarding the wealth (butter) preserved for the sake of issues. Stealing such butter is the test for the fascination to issues and wealth. Total success lies in crossing these three bonds for the sake of God. Those Gopikas, who succeeded in dancing with Krishna and in liking the preserved butter to be stolen by Krishna were granted the top most position called as Goloka, which is above the abode of God so that their feet-dust always falls on the head of God! This was indicated when Gopikas gave their feet-dust as medicine to be rubbed on the head of God!

Chapter 21

**BRAHMANA IS THE PERSON LEADING SOCIETY
TOWARDS GOD**

June 09, 2018

O Learned and Devoted Servants of God,**1. A person says that women and shudras are not eligible for Upanayanam. Please enlighten us with Your holy words.**

[Shri Hrushikesh asked:- Dear Swami, The opponent Mr. Raghavender Rao condemns that fact that Women and Shudras are not eligible for Upanayanam. Below is the dialogue between me and opponent. Kindly look in to the same and enlighten us with Your holy words.

Hrushikesh: I said Śūdras, women, and Dalits are definitely eligible for upañayanam?

Opponent: They are not and you have no evidence to substantiate this. In fact, what you are saying goes against the Vedānta-sūtras and against all the principal commentators of the Vedānta.

Hrushikesh: << How can God be partial to some human beings only.>>

Opponent: Why only women must bear unborn child for 9 months and go through all those troubles? Is God being partial to men? Why only kṣatriyas are forced to fight battles even when they do not want to? Is God partial to non-kṣatriyas? Answer these questions and you have the answer to your own. Otherwise, you are just blindly repeating left-wing propoganda. Have you actually read Bhagavad-gītā in its entirety?

Regards, Hrushikesh Pudipeddi

Dear Swamy, Namaskaaram to Swami's Feet.

This was the response to the discourse about the caste system based on the Karma and not on Janma. I have shared on the group Warriors of Hinduism. I request You to kindly let me know how to tackle this argument in which the opponent quotes the following verses from Veda's about the caste system. Please read below.

The varṇa system is based on guṇa and karma. This does not mean one's present varṇa is based on one's present guṇa and karma. That is not logical. It is based on one's past guṇa and karma. The Gītā śloka (have you read Gītā?) must be interpreted in the context of the Mahābhārata of which it is a part, and of the Upaniṣads of which it represents the distilled essence. Regarding the Mahābhārata, we know that Arjuna was born a kṣatriya, and he was not promoted to the status of a

Brāhmin merely because he was very renounced and wanted to give up the battlefield.

The śruti is very clear that varṇa is birth based. Hence, we have:

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां
योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं
वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां
योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा
चण्डालयोनिं वा ॥ छ.उ. ५.१०.७ ॥

"Among them, those who have good residual results of action here (earned in this world and left as residue after the enjoyment in the region of the moon), quickly reach a good womb, the womb of a Brāhmaṇa, or of a Kṣatriya or of a Vaiśya. But those who have bad residual results of action quickly reach an evil womb, the womb of a dog or of a hog or of a Caṇḍāla." (Chāndogya Upaniṣad 5.10.7) [Translated by Swami Swahananda]

Then of course, we have the story of Satyakāma Jabāla who was asked to give his gotra (a hereditary designation) prior to receiving upaṇayanam. This would make no sense in a world where birth was considered. Finally, the ācāryas, including Śrī Śaṅkarācārya, all interpret this episode as indicating that Satyakāma was determined to be a Brāhmin by birth, not because he spoke the truth (which anyone can do), but by the way he spoke the truth, which allowed his guru to perceive by his mystical insight that the boy was a Brāhmin. All ācāryas have quoted this episode to prove that a sūdra is not eligible to study the Vedas.

The present attempt to redefine varṇa as being based on one's present guṇa and actions is illogical and is nothing more than an attempt to appease Western-educated people. But it is not consistent with what śāstras say.

We have this discussion over and over on this forum. Each time, the Neo-Hindus make the same illogical statement that varṇa is not based on birth. Each time I bring up the same śruti pramāṇas proving that this is not the case. And each time the Neos ignore them and just attack me as an evil casteist Brahmin who wants to exploit people and take over the world. I don't doubt that this is where this conversation will eventually lead. But who knows, maybe this time....

Regards, Hrushikesh (A dust particle in Your creation)]

Swami Replied:-

A) **‘Upanayanam and Gaayatri’:-** Your opponent has not given any argument on this except saying that this is not accepted by Vedanta-Sutras and commentators of Vedanta. Without logical analysis, we can't accept any portion of any scripture since there is every possibility of insertion by some selfish people. Your opponent has not quoted exactly the scripture or portion of commentary to support his argument since its correct interpretation is also to be examined. If correct interpretation is not coming from any statement of the scripture or commentary through sharp and deep

logical analysis, we will conclude that it is an insertion only since the *divine scripture or the divine commentator will never give such statement, which does not pass through the justified analysis*. In spite of this, let us examine the analysis of both these words. Both these words can have the following possibilities of meaning. A word can have its meaning based on the root meaning (yoga) or based on usage without referring to its root meaning (ruudhi):-

Upanayanam:- i) Means becoming close to God (by yoga). ii) Means putting the three threads as cross belt (ruudhi).

Gaayatri:- i) Means God protecting the person, who sings-*Gaayantam traayate* (yoga). ii) Means God protecting the person, who recites a specific hymn written in the meter called as Gayatri (ruudhi).

The yoga sense is more accurate than the sense of ruudhi. The strength of ruudhi is only the long time in which such blind tradition without referring to its meaning (yoga) is followed. The logical analysis shows that you are not allowing some castes and women of all castes to this ruudhi side of both these words. *It means that you are not allowing the special advantage of this ruudhi side to all the souls created by God.* In such case, God becomes partial to some castes and to masculine gender only without any reason. If you take the Yoga side, it allows every human being to become close to God by singing songs with full devotion. The Yoga side is justified because the meaning of the name of the sage related to this Gaayatri, Vishvaamitra is – ‘he, who is the well-wisher of the entire humanity in the creation’. *Even if you maintain rigidly on your ruudhi side, we don’t have any objection to you as long as you don’t negate our Yoga side.* In fact, you should not have any objection since we are not bothered about your ruudhi side, which is putting three threads and initiating a specific hymn. Without both these ruudhi activities, we are only singing on God and by that we are becoming close to God. We don’t object you (ruudhi) to come to our side (Yoga) and we don’t mind you objecting us to your side since we are not interested at all in your side! *If you become close to God through your ruudhi side, we have no objection since we wish all should become close to God.* If you are not objecting our side, there is no quarrel at all. God will only decide which side is going to please Him so that we can become close to God. We are sure of our side. You decide about your side without blindly fixing to tradition lacking analysis. You have experienced your side from a long time. You can come to our side for some time and experience our side also to decide which side is correct. *Experience is said to be the ultimate stage of authority, which should be always associated with analysis also so that experience of two*

moons in the sky (by a person having defective eyes) **does not become ultimate authority.**

While answering the question that whether God is partial to some souls only, your opponent said that only female is delivering the child and only Kshatriya is fighting in the war. Both these are dissimilar examples. Only female can deliver the child whereas any person of any caste (by birth) having courage and strength can fight in the war. Since female is taking this responsibility, she is given the first place in the list of honorable elders (*Maatrudevo bhava*).

B) Caste by birth and caste by qualities and deeds:- The opponent said that in the Gita even though it is said that caste system is created by God based on qualities and deeds, it means not qualities and deeds of the present birth whereas it means qualities and deeds of previous birth. **Objection to his version is:-** In the Gita, it is said that caste system is created by God based on qualities and deeds of the soul. It is not mentioned whether the qualities and deeds are of this birth or of previous birth. In such case, there is 50-50 probability for both versions. Suppose, your version is correct, in such case, the quality of spiritual preaching of a soul must always bring it to the caste of Brahmanas (by birth) only. Then, every member of the Brahmana family (by birth) must have been spiritual preacher only (*The meaning of the word 'Brahmana' is that the person leading the society towards God through spiritual preaching- Brahma nayati iti*). But, we are not finding this in the world. **There are several Brahmanas, who are not interested in spiritual preaching and are interested in other professions with corresponding qualities.** Teachers, soldiers, businessmen and agriculturists are the four communities of interest and professions only and any human being can come under any category of this classification irrespective of its birth as said in the Gita. This point totally condemns your argument. But, if the souls having qualities in the previous birth are always given the birth in corresponding castes (by birth) only, we also find spiritual preachers born in other castes like 'Sūta', a low-caste, who was made the president of sacrifice by all the sages due to his special knowledge of the Vedas.

Your opponent quoted the Veda in which it is said that the soul takes birth in the caste (by birth) as per its qualities and deeds. But, it is not told in the Veda that the caste, in which the soul is born, is based on birth or based on qualities and deeds. Due to 50-50 probability, let us take both options and examine each. a) If the caste is by birth only and not by qualities and deeds, the born soul need not be necessarily encouraged by the family, which may or may not have such qualities. This means that if a soul

is having quality of spiritual knowledge, it may be born or may not be born in a family having spiritual knowledge since every family in Brahmanas (by birth) is compulsorily not having spiritual knowledge. In such case, how the soul having spiritual knowledge is encouraged by such family not having spiritual knowledge? b) If you say that such a soul is born in a family having spiritual knowledge only, then, you have accepted the caste system by qualities and not by birth since in every caste, families having interest in spiritual knowledge exist. c) If you say that the soul having spiritual knowledge is born in the caste of Brahmanas (by birth) and the same family of the same caste is having spiritual knowledge also, what is the objection if I say that the soul is born in the family of other caste having same spiritual knowledge? Whatever may be the caste, the family shall have spiritual knowledge to receive the soul having interest in spiritual knowledge to become Guru or Preacher. You tell that Shankara, as a commentator also supported caste by birth only, Shankara also told that one may be a Brahmana or Chandaala by birth, but, if he is having spiritual knowledge, he must be treated as spiritual preacher or Guru (*Chandaalostu satu dvijostu Gururityeshaa...*). Does this mean that Shankara realized His mistake and stated like this on falling on the feet of a Chandaala, who questioned Shankara about the caste by birth?

There are four possibilities seen in this world:-

- i) Brahmana family (by birth) having spiritual knowledge.
- ii) Brahmana family (by birth) having no spiritual knowledge.
- iii) Non-Brahmana family (by birth) not having spiritual knowledge.
- iv) Non-Brahmana family (by birth) having spiritual knowledge.

Your intension is that the soul in the previous birth having spiritual knowledge is born in Ist category only. If this is the intension of the Veda quoted by you, in the Veda, it must have been clearly stated that such soul will be born in Brahmana family by birth as well as the same Brahmana family by qualities also. Such clarification is not given in the Veda. In such case, your intension has 50% strength only. Our intension is not simply against your intension to say that such soul will be born in IVth category only. ***Our intension is that such soul may be born in Ist or IVth category, whichever is more effective to such soul in its encouragement and its progress.*** We support our intension by bringing the following fact as witness:-

Witness:- If the soul having spiritual knowledge in the previous birth is born in Brahmana family (by birth) as well as Brahmana family by qualities also, the situation in the world should have been that every Brahmana family (by birth) must have its members compulsorily

possessing spiritual knowledge and every non-Brahmana family (by birth) must compulsorily shall not possess members having spiritual knowledge. Such situation is not existing in the world and hence, your argument is disposed based on the perception-witness existing in the world.

Regarding Satya Kaama Jaabaala:- Satya Kaama is decided as Brahmana by the preacher based on his quality observed, which is speaking truth. This directly supports our argument that the caste is decided by qualities in the case where there is doubt of birth, which is not significant at all. *In the Veda, it is not mentioned that the preacher has decided the caste (by birth) of this boy using his mysterious sight (divyadrushti).* This mysterious sight is your imagination only, which is not in the Veda. Moreover, if the preacher has such mysterious sight, why should he take so many steps of enquiry to know the caste of the boy through his qualities like speaking truth etc. Your opponent said that everybody knows that the Brahmana (by birth) speaks truth only. This is not correct since there are several Brahmanas (by birth) speaking lies. There are several non-Brahmanas (by birth) speaking truth. Hence, since the preacher decided that the boy is Brahmana through the quality of speaking truth only, it means that all the persons speaking truth are Brahmanas. This results in accepting the caste by qualities only and not by birth.

The Veda says that a Brahmana, not having spiritual knowledge, shall be called as *Brahmabandhu* - which means a relation of the sage, who was a real Brahmana having spiritual knowledge (*Brahmabandhuriva...*). Hence, a person born in the caste of Brahmanas (by birth) is not to be called as Brahmana, but, to be called as Brahmabandhu or a simple relation to the sage, who was a real Brahmana. The concept of Brahmabandhu or simply relationship by birth can be used if the property of a real Brahmana (sage) is to be passed on to his son, who may be a real Brahmana or not. From this point of legal heritage, your classification is fully valid.

According to your opponent, no lady in the caste of Brahmanas (by birth) is having Upanayanam and Gayatri taken on ruudhi side and hence, is not Brahmana. This means every male Brahmana is married to a non-Brahmana lady only and their issues shall not be called as pure Brahmanas since you say that the caste is by birth, which means that a Brahmana shall marry a Brahmana lady only to generate Brahmana issues!

In fact, the real Gayatri (singing on God) is with all ladies of all castes since they sing very sweetly on God with their naturally gifted sweet voice. Gayatri is not with the male Brahmana (or male Dvija), who simply recites the hymn written in Gayatri meter without singing it! Even other castes (other than male dvijas) are singing on God since you have restricted them

to your false Gaayatri. You can easily find the universality of real Gaayatri irrespective of caste, gender, religion etc., by which you will prove the absence of blind partiality of God and the Veda. **You must note one point clearly:-** We have brought out the real meaning of Gayatri and recommend it to every soul to become close to God. We are not saying that the forbidden ritual (of putting three threads along with initiation in to a specific hymn) shall be implemented to every human soul since we know very well that such blind ritual has no significance at all. We are not fighting for the three threads and the specific hymn called as Gayatri by you because we don't attach any significance to your thread or to your hymn. We are only bringing this real Gayatri to the focus so that every soul (including yourself) will travel in the right spiritual path avoiding partiality to the divine Father, who created all the souls (His issues) and wishes that every soul shall be benefited.

If you analyze without emotion, you will find that you have harmed yourself by trying to harm others and this happens everywhere by the will of God. One must have open mind to find out the truth, by which, one will benefit himself/herself along with others also.

C) Advice to your opponent:- Your opponent is advised not to use comments based on ego. The comments like 'have you read the Gita?' can be avoided, which are unnecessary, if you stick to the logic of your arguments strictly. A person, not having strength on his side only uses such unnecessary comments to discourage opponent. The result of the logical debate itself will decide who has read the Gita and who has not read the Gita and who has understood the Gita and who has not understood the Gita.

Chapter 22

June 17, 2018

O Learned and Devoted Servants of God,**1. Is the concept of Human incarnation against Veda?**

Shri Hrushikesh Asked: Dear Swami, To one of Your discourses on Veda and concept of Human incarnation shared on the Facebook group Sanathana Dharma.

[Saurabh Attri Paliwal argues that Human incarnation concept is against the veda. Please find his argument below.

Veda says God is unborn and formless. He had some some limitations like other human beings, he left his motherland to save his people from the wrath of jarasandh army (because it was too big as compared to yadavas' army). He was a smart person but not God, the concept of incarnation is against veda . And our brutal history proved this fact. so why do u think krishna was god ?

I request You to enlighten us with Your sweet words.]

Swami replied: The Veda says “*Yamaivaisha vrunute tena labhyah, tashyaisha aatmaa vivrurnute tanuum svaam*”. This means God comes mediated for the sake of devotees aspiring to see Him only and God appears through the appearing medium. Human incarnation is understood by those devotees only, who prayed God to appear before them for clarification of doubts and for their service to Him. Other souls can’t identify Him since they believe in the unimaginable God only, who can’t be even imagined by brain. Such souls can’t meditate upon the unimaginable God except to know that such God exists (*Astiityeva... Veda*). Such souls suffer with ego and jealousy towards a co-human form and hence, can’t ever accept human incarnation of God due to repulsion between common media (common human bodies having same common properties like eating etc., and God will not interfere with these common properties of medium just like the current in electrified wire doesn’t interfere with the properties of the wire like leanness etc.). God prefers human form only to preach true spiritual knowledge and to clarify the doubts of the devotees (*Maanusheem tanumaashritam*— Gita). The four great statements of the Veda (*Mahaavaakyas*) say that awareness is God and that God is myself, yourself and himself. The meaning is that God always takes human form, which is always associated with awareness (awareness can’t exist itself without a body). The spiritual knowledge of God is taken as awareness just like a jewel is taken as gold. In fact, the awareness here doesn’t mean mere awareness (like lump of Gold) but, it means the special spiritual knowledge

(like the jewel with special design). The followers of monism (Advaita) took this special jewel as lump of gold and everybody with or without knowledge became God! Myself, Yourself and himself (in Mahaavaakyas) mean that the human form of God looks like any other human form like myself, yourself and himself as far as the visible medium is concerned. The Veda also says that God entered His creation and became it while maintaining its original form (*Tadevaanupraavishat... satcha tyatchaabhavat*— Veda). This means that God remains in His original place (*Sat*) and simultaneously becomes the medium (*tyat*) also due to His unimaginable power. You should not say that God entered the entire creation and became it. In such case, God becomes totally responsible for all the sins done in this world. If I say that he has entered his house, it doesn't mean that he is everywhere in the house since it can mean also that he is in a room of his house. God enters a devoted human body along with its soul and this is told by the Veda (*Dvaa suparnaa...*) as two friendly birds sitting on the same tree. ***If one can't tolerate the contemporary human form of God, he can worship the energetic incarnations like God Shiva, God Vishnu etc., represented by statues.*** A devotee travelled certain distance towards human incarnation can worship statues representing past human incarnations. If he doesn't like form, he can worship light etc. as the representative model of God (*Pratiika*). Krishna showed cosmic vision to Arjuna in which He is killing all the Kauravas along with their huge army. Can't He kill the petty army of Jaraasandha in a fraction of second? As per divine boon, Jaraasandha is to be killed by Bhima. You shall not judge the total personality by a single incident without going into it deeply also. ***Who said that God is born when the incarnation is born. The birth is for the medium only.*** You say that God is formless. This is also wrong because He is beyond form like earth and formless objects like space. Both form and formless are the items of creation and the creator-God is beyond creation since He is unimaginable. This unimaginable God is identified with a medium having birth and form (*Prakrutim svaam...* Gita). In this Gita verse, God says that though He has no birth, He is born in view of the birth of His medium.

2. Is caste based on birth?

[Shri Hrushikesh Asked: Dear Swami, Please find the reply to the answer that You gave to Mr. Raghavendra Rao on his arguments on condemning upanayanam based on the Caste system and Gender.

[Swami: Your opponent has not given any argument on this except saying that this is not accepted by Vedanta-Sutras and commentators of Vedanta. Without logical

analysis, we can't accept any portion of any scripture since there is every possibility of insertion by some selfish people.

Raghavendra Rao: What kind of guru will claim that selfish people can insert material in śruti? I already quoted śruti showing that varṇa is based on birth. Everyone accepts śruti as 100% pristine. Again, that mantra:

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां
 योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं
 वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां
 योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं वा
 चण्डालयोनिं वा ॥ छ.उ. ५.१०.७ ॥

"Among them, those who have good residual results of action here (earned in this world and left as residue after the enjoyment in the region of the moon), quickly reach a good womb, the womb of a Brāhmaṇa, or of a Kṣatriya or of a Vaiśya. But those who have bad residual results of action quickly reach an evil womb, the womb of a dog or of a hog or of a Caṇḍāla." (Chāndogya Upaniṣad 5.10.7) [translated by Swami Swahananda]

Swami replied:- In the Veda, only 7 meters like Trishtup, Bruhati, Gayatri etc., were only used. In the Shrisuktam, which is from Khilabhaaga (lost part), latest meters like Shardulavikriditam, Sragdhara (**Lakshmiim Kshira...**, **Yaasaa...**) are used leading to the doubt of latter insertions. Kalidasa wrote a verse in Vedic meter in Shaakuntalam, which exactly looks like Veda! Whether insertions were done or not, we are not bothered about it. ***If any concept is told by God, it shall be logical and hence, the concept will successfully pass through logical analysis and shall not depend on some foolish interpretation given by somebody whom we like!*** Why do you fear for analysis if it is true? Statements of Upanishats (Veda) were analyzed by several commentators in different ways.

I am again and again telling that in the above Vedic part, the caste by birth or by qualities is not specifically mentioned. ***It says that the soul is born in a suitable caste based on its qualities and deeds.*** It means that qualities and deeds are the basis for the classification of caste system. All the souls are issues created by God. All are sons of God (***Aham bijapradah pitaa...*** Gita). All the four sons are born to the same father. Then, based on your argument of caste by birth, all the four sons must have the same caste by birth. The sons of same father and of same caste can be divided based on their qualities and professional deeds. One may become teacher, one may become soldier, one may become a business man and one may become farmer. The father divided them in to four castes based on their qualities and professions. The son of the soldier or farmer may become teacher and

belongs to teaching community or caste. If you go to the root level, caste by birth can't stand at all since all the souls are born or created by the same Divine Father and all will get the same caste of God by birth. The difference between castes can come only by the qualities and deeds only and never by birth. All are the issues of God only by birth and will get the same caste of God as per your theory itself.

All the teachers are related to face, which has brain and mouth. All soldiers are related to hands having strength to fight. All merchants dealing with wealth are related to thighs (since Goddess Lakshmi or wealth sits on His thigh). All the farmers denoting physical work on soil are related to feet (which walk on the soil) of God. Do you say that the feet of God are low, from which the pious Ganga River is born? *Every devotee salutes to the divine feet only.* Not only the sons get the caste of father, but also, grandsons etc., get the caste of their grandfather only. The different limbs are related to different activities based on qualities and belong to the same divine body.

[**Swami:** Upanayanam:- i) Means becoming close to God (by yoga). ii) Means putting the three threads as cross belt (ruudhi).

Gaayatri:- i) Means God protecting the person, who sings-Gaayantam traayate (yoga). ii) Means God protecting the person, who recites a specific hymn written in the meter called as Gayatri (ruudhi).

Raghavendra Rao: None of this changes the fact that upanāyaṇam is for twice-born males only. It isn't a question of what I want or don't want. This is what has been followed for centuries, and claiming otherwise is nothing more than historical revisionism.

Raghavendra Rao: Your guru claims I have given no śāstric proof. Well, the burden of proof is on the challenger to tradition. Where is the śāstra that says that upanāyaṇam can be given to women and śūdras?

His whole argument is predicated on a false assumption, namely, that reserving upanāyaṇam for certain classes somehow privileges them. That is incorrect. Everyone has their prescribed duties, and those duties all lead to the same Bhagavān. Upanāyaṇam is a responsibility and, contrary to your guru's claims, Viṣṇu Purāṇa explicitly states that Kali-Yuga, women and śūdras are blessed because they do not have the responsibility to perform Vaidika-karmas, therefore they cannot incur sin from their improper performance or non-performance.

The evidence for this (too many ślokas to quote, you need to read the entire chapter) is here: <http://www.sacred-texts.com/hin/vp/vp157.htm>

Swami replied:-

- 1) A wrong concept cannot have strength of past time in the name of tradition. The concept can be right only if the argument supports it. Shankara says that darkness standing in a closed house for centuries, can't have legal right of position of rent act. It will run away as soon as the truth established by logic enters the house by opening the door in a minute!
- 2) Scripture says "*puraakalpetu naariinaam maunjiibandhana mishyate*", which means that in ancient times, females were having the Upanayanam. Again it is said "*Janmanaa jaayate shuudrah, karmanaa jaayate dvijah*", which means that everybody is born as Shudra and everybody becomes Brahmana by practice (qualities and deeds). ***Shudra means the soul weeping for materialism due to ignorance (shochati iti)***. Every child of every caste weeps in child hood due to ignorance and is called as shudra. 'Everybody (*sarvah*)' shall be common borrowed item for both the lines as per Sanskrit grammar. The meaning of the word of Upanayanam is '*becoming close to God*' by propagating spiritual knowledge, which leads people to God (***Brahma nayati iti***). Krishna was not Brahmana by birth as per your theory, belonging to Yadavaas (B.C.). He preached the Gita, the universal spiritual knowledge and led several people to God and is the real Brahmana decided by qualities and deeds. Even though the responsibility lies on the petitioner, the responsibility of reply lies with the respondent or defendant also.
- 3) You agree that all can reach Bhagavan. Ok. There is no quarrel. We will reach God in our version of Upanayanam (becoming close to God) and Gayatri (singing songs on God). As long as you don't object our path leading to God, we don't object your path of Upanayanam and Gayatri in your versions (putting three threads and initiating a hymn written in Gayatri meter). You must agree that your version is Ruudhi (forcibly imposing some unrelated meaning on the word without examining the root meaning of the word) only and is not connected to Yoga (connecting the meaning through the meaning of the root word). You have to decide that whether Ruudhi gives the true meaning or Yoga. We are sure of our version since our version is purely based on the meanings of the words (yoga). In view of this, you are requested to review your version since Ruudhi is not correct. If you are rigid about your path, I prostrate to your feet and say good bye. If you review your version for the sake of your own welfare only without bias and prejudice to blind tradition without analysis, we are happy since we wish all shall become close to God through the true path.

4)I searched the link for evidence from your side, but, could not find it. please pass it on directly.

[Swami: While answering the question that whether God is partial to some souls only, your opponent said that only female is delivering the child and only Kshatriya is fighting in the war. Both these are dissimilar examples. Only female can deliver the child.

Raghavendra Rao: Your guru glossed over the point that this is an example, by his own logic, of God being partial to men, since only women are designed to carry children. So if you argue that having different prescribed duties means that God is partial to some varṇas, then you must agree that God is partial to men because men do not have to bear children. When your logic leads to untenable conclusions, you should examine whether that logic is something you still want to cling to.]

Swami replied:- I could not follow what exactly you mean to say. I told that both (female delivering issues and soldier fighting in the war) are dissimilar because female has no option except to deliver the child and anybody having courage and strength can become soldier irrespective of his birth as Kshatriya or from any other caste. Natural inevitability exists in the first example whereas, in the second example, such natural inevitability that only Kshatriya can fight doesn't exist. What I meant was that Kshatriya (by birth) is not to fight inevitably like the female delivering the child inevitably. Your above argument is obscure to Me. Please clarify your statement in detail. *A Kshatriya by birth need not necessarily fight in the war since Uttarakumara, son of king Viraata, ran away on seeing the war and hence, is not Kshatriya by qualities.* Drona, a Brahmana born by birth fought in marvelous way! Similarly, Vishvaamitra, a Kshatriya by birth preached spiritual knowledge and hence, is Brahmana, who is the sage of your so called Gayatri hymn.

[Swami: The opponent said that in the Gita even though it is said that caste system is created by God based on qualities and deeds, it means not qualities and deeds of the present birth whereas it means qualities and deeds of previous birth.

Raghavendra Rao: Yes, that is obvious. If you feel it is "present birth," then explain why Arjuna, who had performed great austerities, and who was uninterested in the kingdom, was still coaxed into fighting the war. Why was he not then and there promoted to Brāhmin status based on his current guṇa and karma?

In fact, if current guṇa and karma (and not birth) determine one's varṇa, then how does one determine what one's sva-dharmas are?

In the West, there is an organization called ISKCON which initiated large numbers of Westerners as Brāhmins citing their view that they had become so based on "guṇa and karma" of their present birth. Then many of them became degraded and committed all kinds of inauspicious acts. So.... were they ever Brāhmins, or were they not, based on their present birth guṇa and karma. And if someone can mistakenly

think them to Brāhmins when they were not, then what are the implications for anyone else claiming they can designate who is and is not a Brāhmin?]

Swami replied:-

1) Arjuna was a warrior from the beginning and never preached spiritual knowledge to anybody at any time to become Brahmana. He came to the war and dropped from it seeing close relatives like Bhishma (Grandfather) etc. He did not say that he is dropping from the war based on the spiritual knowledge. Hence, he is a Kshatriya by qualities and deeds. ***Once the caste is fixed by qualities and deeds, one shall not deviate from his duties of his caste fixed by qualities and this is Svadharma (Svadharme nidhanam... Gita) or the duty of the caste fixed by qualities already.*** Krishna also says that the nature (qualities) will make him to fight (*prakrutistvaam niyokhyati*) and not his Kshatriya caste by birth. There are no past deeds based on qualities that decide his caste to be Brahmana.

2) ***If the people based on their present qualities and deeds are given the Brahmana caste and if they are degraded, they are no more Brahmanas.*** Are you sure that everybody born in Brahmana caste by birth is not degraded? As per you, the soul according to good qualities in the previous birth is only born in Brahmana-caste. If so, why such soul born as Brahmana by birth is also degraded? We will call any upgraded soul as Brahmana and degraded soul as Shudra irrespective of his birth. Then, you need not brood over that a Brahmana decided by qualities is degraded. If he is degraded, he goes to the lower caste since our caste system is purely based on the qualities and deeds present in this moment.

[Swami: Objection to his version is: In the Gita, it is said that caste system is created by God based on qualities and deeds of the soul. It is not mentioned whether the qualities and deeds are of this birth or of previous birth.]

Raghavendra Rao: The Chāndogya Upaniṣad I quoted earlier explicitly mentions the qualities and deeds of the previous birth. Surely your guru agrees that the Gītā should be interpreted in a way that makes it consistent with śruti.]

Swami replied:- If you are consistent of your side only that the caste is by birth, I am also consistent to say you that Shruti does not specify the caste in which the soul is born (by its previous qualities), is surely by birth only. ***'By birth' is not specified in Shruti.*** It can be the caste by qualities and in fact, it is, based on various arguments already given by Me in the previous reply.

[Swami: Suppose, your version is correct, in such case, the quality of spiritual preaching of a soul must always bring it to the caste of Brahmanas (by birth) only. Then, every member of the Brahmana family (by birth) must have been spiritual

preacher only (The meaning of the word 'Brahmana' is that the person leading the society towards God through spiritual preaching- *Brahma nayati iti*). But, we are not finding this in the world. There are several Brahmanas, who are not interested in spiritual preaching and are interested in other professions with corresponding qualities.

Raghavendra Rao: This argument bears no weight. Of course a person born a Brāhmin should take up Brāhmin profession. This is why Uddālaka tells his son to study Veda:

श्वेतकेतुर्हारुणेय आस तँ ह पितोवाच श्वेतकेतो
वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य
ब्रह्मबन्धुरिव भवतीति ॥ छ.उ. ६.१.१ ॥

"Om. Once upon a time there was one Śvetaketu, the grandson of Aruṇa. His father said to him, 'O Śvetaketu, live the life of a Brahmachārin. Dear boy, there never is anyone in our family who does not study and is only nominally a Brāhmaṇa.'" (Chāndogya Upaniṣad 6.1.1.) [translated by Swami Swahananda]

If birth does not designate one as a Brāhmin, then how did the father know to tell him to study?]

When a Brāhmin does not perform his prescribed duties, he isn't demoted to some other varṇa. See the example of Ajāmila in Bhāgavatam sixth skandha. Or, you can look at the examples of Drona and Aśvatthāma, who were Brāhmins even though they took up arms and behaved like kṣatriyas. If your guru is right, then why doesn't Mahābhārata describe them as kṣatriyas? The fact of the matter is, a person's varṇa is based on his birth and the actions he performs are judged according to the standard that is expected of him based on his birth-varṇa. So, if he does not perform his prescribed duties, he incurs sin. See the Viṣṇu Purāṇa I quoted earlier which shows how, based on this fact, women and śūdras are actually at an advantage in Kali-Yuga.]

Swami replied:-

1) When a caste is fixed by qualities and deeds, in such caste also, naturally, the father is interested to pass on the duties of his caste (decided by qualities) to his issue (son or daughter). When a father encourages his son to learn the talents of his caste (decided by qualities), it is not a proof for the caste existing by birth. A teacher will naturally encourage his son to become teacher so that he will pass on his teaching talents to his son. If the son learns teaching talents and becomes teacher, we say that the son became teacher by his talented qualities received from his father and you can't say that he became a teacher because he was just a son of a teacher. Even if the father-teacher tries to make his son as teacher, the son may not become teacher due to lack of interest in teaching profession. The son may become a farmer and belongs to farmers' community. ***There is no rule that the son of a teacher must become teacher and to become***

teacher is his duty. If you say that women and Shudras have advantage in Kali Yuga, it means that they were in disadvantage in previous ages and the sin comes to you for avoiding advantage to them. However, don't bother about the sin since the sin is unreal because you have not actually taken away the advantage from them. Your version of Upanayanam and Gayatri is not real due to your rigid Ruudhi in absence of yoga. You have taken away the unreal advantage from them and they were in real advantage following our version through yoga. All of them sang songs on God (Gayatri) and became close to God (upanayanam). You have left the real meaning of these words and stuck to a false rigid version forced by rigid ancestors. You are always in the disadvantage whereas females and shudras are always in advantage by following the real meaning of these words. ***It is said that if you try to spoil others, you will be spoiled.***

2) If the path of Shudras and females is more advantageous, why don't you follow the same path without clinging to your traditional path, which has lesser advantage as per your words only! Ajaamila was the son of a Brahmana, which means that his father was Brahmana by his qualities. Ajaamila is Brahmana by birth (this means that Ajaamila is born to a Brahmana by qualities). The Veda (***Brahmabandhuriva...***) calls people like Ajaamila as Brahma bandhu (means that he is related as son to Brahmana by qualities) and not a real Brahmana. Drona was also Brahma bandhu since he was the son of sage Bharadwaaja, who was a Brahmana by qualities. ***Killing Drona was not told as sin coming by murdering Brahmana (Brahmahatyaa paapam).*** Ashvatthaama was also Brahma bandhu since his grandfather was a real Brahmana by qualities. This nomenclature is given by the Veda.

[Swami: But, if the souls having qualities in the previous birth are always given the birth in corresponding castes (by birth) only, we also find spiritual preachers born in other castes like 'Sūta', a low-caste, who was made the president of sacrifice by all the sages due to his special knowledge of the Vedas.

Raghavendra Rao: Please provide śāstric pramāṇa for this. If you are talking about the story from the Śatapatha Brāhmaṇa, I can tell you that this example does not support your argument, because the individual in question who was a śūdra, was not promoted to the status of a Brāhmaṇa.]

Swami replied:- The story of Sūta is in the Bhagavatam, which is very famous since the Bhagavatam is known to every devotee. What is the story from Satapatha Brahmana that you want to give to oppose this? Please be clear.

[Swami: You tell that Shankara, as a commentator also supported caste by birth only, Shankara also told that one may be a Brahmana or Chandaala by birth, but, if he

is having spiritual knowledge, he must be treated as spiritual preacher or Guru (Chandaalostu satu dvijostu Gururityeshaa...).

Raghavendra Rao: I don't know where he said that, since you gave no explicit reference. However the fact remains that he NEVER said that such a person becomes a Brāhmin. Thus, you have not actually proven your argument.

It is a fact that Śaṅkarācārya wrote in his Vedānta-sūtra commentary that śūdras are not eligible to study the Vedas. In fact, all major commentators have taken that position. So far, I have not seen any convincing evidence or argument to the contrary. Saying that someone can be spiritually advanced despite low-birth (a possibility which śāstras and orthodox commentators all agree upon) is not the same thing as saying he becomes a Brāhmin, can get upanāyaṇam, and can study Veda.]

Swami replied:- The Manishapanchakam of Shri Shankara is very famous in our Hindu tradition. Guru means preacher of spiritual knowledge to remove the ignorance and Brahmana means the spiritual preacher leading all people to God. Guru means removal of ignorance and Brahmana means leading all to God through preaching of spiritual knowledge. Both the words mean one and the same. We are calling somebody as Brahmana through the meaning of this word (Yoga). You are fixing this word on a person, who is born as Brahmana in a chain of caste decided by birth only irrespective of the qualities (Ruudhi). Again, you say that Upanayanam means putting three threads and repeating a hymn written in Gayatri meter (Ruudhi). We say that Upanayanam means becoming close to God (*Upa samiipam Brahmano niiyate anena iti*) through Gayatri meaning singing devotional songs on God (*Gayantam traayate iti*) and our version is based on yoga. If your version is valid, why a saint throwing away the cross belt and stopping recitation of Gayatri hymn is regarded to be highest by all castes of Hinduism? Why such a saint is treated as highest ripened in knowledge? Mandanamishra insisted on cross belt whereas Shankara insisted upon spiritual knowledge. Shudras by qualities can be prevented from the Vedic scripture since they are worried (*Shochati iti Shuudrah*) more about materialism and spoils the interest of devotees on God. Here, again, Shudra means the person opposing the spiritual knowledge and not by birth. Sūta was a low-caste and due to his special knowledge of the Vedas, he was selected as president (Brahma) of the sacrifice performed by sages. *Shankara also said in the commentary on first Brahma Sutra that the required four qualities have no relevance with caste.* Ramanuja climbed the wall of temple and announced the holy mantra to all castes and when His guru told that He will go to hell, He told that He is prepared to go to hell.

[**Swami:** Your intension is that the soul in the previous birth having spiritual knowledge is born in 1st category only.

Raghavendra Rao: No, that is a strawman argument. The point is, one gets a birth based on the kind of consciousness one has developed from his previous life. If he has an excess of sattva, he is more like to get a Brāhmin birth, and so on. This means only that he has a sātṭvik consciousness at birth, NOT that he keeps it throughout his life. To cultivate sattva one has to follow the prescribed duties, or else the consciousness becomes more rājāsic or tamāsic and will lead to a lower birth in the next life.

Ajāmila was a Brāhmin despite all the sinful activities he performed, but his status was based on birth. He did not enjoy any respect as a Brāhmin because of his degraded nature, but that does not mean he became a śūdra. The text nowhere states that he became śūdra or mlechha or lower.]

Swami replied:- We agree that Ajaamila became degraded and still he is to be considered as Brahmana by birth (Brahma bandhu) since throughout his birth, he remains as the son of a real Brahmana by qualities. As soon as he is degraded, he is called as Chandaala by deeds (*Janma Braahmanah, Karma chandaalah*). Once he is degraded, he is no more Brahmana by qualities and deeds and can't be called as Brahmana by practice (*karma braahmanah*). Four categories result:- 1) Brahmana by birth and by practice (*Janma Braahmanah, Karma Braahmanah*) 2) Brahmana by birth and Chandaala by practice (*Janma Braahmanah, Karma Chandaalah*) 3) Chandaala by birth and by practice (*Janma chandaalah, karma chandaalah*) and 4) Chandaala by birth and Brahmana by practice (*Janma chandaalah Karma Braahmanah*). I think, you will not oppose this since it is a fair classification based on facts and no fact can be opposed blindly because the adjectives like Janma (birth) and karma (practice) are accepted truths. But, My friend! Remember one point that if Ajaamila's father was also a chandaala by qualities, Ajaamila becomes chandaala by qualities and chandaala by birth also. However, if you say that the original sage of the chain (Gotra) of forefathers of Ajaamila was a real Brahmana by qualities, we will allow this also, by saying that Ajaamila is chandaala by qualities and Brahmana by birth referring to the original sage (Gotra). In this way, even if all forefathers of Ajaamila up to the original sage were chandaalas by qualities, we will say that Ajaamila and his forefathers were chandaalas by qualities and Brahmanas by birth referring to the original sage of that dynasty. But, tell Me, My dear friend! What is that you have achieved by this? Do you think that the good qualities of the original sage are coming down through the genes? No. ***Science says that genes transfer only certain mannerisms and not the qualities!*** I am sorry to disappoint you like this. Mannerisms have no value at all.

[**Swami:** Regarding Satya Kaama Jaabaala:- Satya Kaama is decided as Brahmana by the preacher based on his quality observed, which is speaking truth. This directly

supports our argument that the caste is decided by qualities in the case where there is doubt of birth

Raghavendra Rao: No it doesn't. You are misinterpreting the mantra - all of the Vedānta commentators disagree with you. Satyakāma was determined to be Brāhmin by birth because his guru could perceive that elevated lineage by the way he spoke the truth. Saying that speaking truth makes you a Brāhmin is wrong. Many other non-Brāhmins were renowned for speaking truth - Yudiṣṭhira, Rāma, etc - none of them were described as Brāhmins. Moreover, guru Hāridrumāta Gautama asked Satyakāma for his gotra - that is a hereditary designation, and if upanāyaṇam is meant for everyone, then it makes no sense to ask for gotra, and even less sense for not knowing the gotra to be any kind of issue.]

Swami replied:- What is the use of finding Gotra, which speaks about the original sage from whom the dynasty came down when his qualities cannot come in to dynasty through genes? The genes of the dynasty will never transfer the qualities from sage to the members of that dynasty. If the Gotra can help us in inferring certain hidden good qualities in Satyakaama, which were passed down from the sage, it can be of some useful information. When there is no connection between the Gotra and qualities, why so much strain is taken in finding out his Gotra? Still if you are searching for Satyakaama to be called as Brahmana by birth with reference to the original sage, we have no objection, which is the most useless information since qualities are not transferred by the genes of the sage in his dynasty. Satyakaama is already found as Brahmana by qualities like truth in speech and based on this, he can be called as real Brahmana.

[**Swami:** Your opponent said that everybody knows that the Brahmana (by birth) speaks truth only.

Raghavendra Rao: I never said this. This is a strawman argument. I said that it was the way he spoke the truth that allowed Gautama to determine his lineage. All Vedānta commentators quote this episode to support their view that śūdras cannot study the Vedas. It seems to have escaped your notice that Gautama was asking him his gotra to determine his eligibility for such study. That contradicts your theory that upanāyaṇam is meant for everyone.]

Swami replied:- If the Shuudra is by qualities, certainly, he shall not be allowed to enter the study of the Veda because he opposes the spiritual knowledge since the meaning of the word shuudra is anybody, who is worried about materialism only. Such person will spoil the interest of devotees on the Veda and hence, devotees must be far from him. But, remember that such shuudra is not by birth and is by qualities and deeds only. However, if you take a shuudra by birth, who is interested in spiritual knowledge by qualities, it will be greatest sin if you object him to study the Veda. What is the meaning of the Veda? It means only knowledge (*Vidul-*

Jnaane). What do you mean by the word Adhyayana or study? The verb Ayana means knowledge and the prefix Adhi means fixed in knowledge. Study doesn't mean blind recitation of the Veda without knowing its meaning. Hence, it is said that the Veda shall be studied and known (**Adhyetavyo jneyashcha**). The Veda means knowledge. Adhyayana means knowledge. Jneya means knowledge. **Thrice stress is given on knowledge and not on mere recitation or the language in which the knowledge exists**. Hence, the Veda means the knowledge of a Vedic statement and not mere the Vedic statement in Sanskrit language irrespective of its meaning. For example, let us take a Vedic statement “*Satyam vada dharmam chara*”. **Do you mean that prohibition from the Vedic study means that the above statement shall not be recited as it is in Sanskrit or the meaning of the above statement shall not be known?** The meaning of the above statement is “*speak truth and do justice*”. When anybody knows this meaning even in other language like English, he has studied the Veda since the concept (knowledge) spoken by the Veda is known by which the concept can be practiced in life. **If a shuudra by birth knows this meaning in his own language and practices it, he has really studied the Veda**. A Brahmana by birth, not knowing this meaning due to blind recitation or even knowing this meaning doesn't practice this in life, has not really studied the Veda. Practice (Aachaara) means knowledge as said by Shankara (**Gatyarthaanaam dhaatuunaam jnaanaarthakatvaat**). When the knowledge of the above Vedic statement is said even in other language, such statement in other language is also the Veda since the Veda means the knowledge of the concept and not mere language. You may recite the same statement written in Vedic meter called as Veda. You read the same meaning in other verse written in worldly meter in the same Sanskrit language by the name Smruti (**Puraanoktam**) to which a shuudra by birth is eligible as per your blind tradition also. When the meaning is exactly same, even though languages are different, we call both Shruti and Smruti as one and same. **What is that you are achieving by prohibiting shuudra by birth to simply a language?** Is it logical? Is it justified? You think by your consciousness with open mind! The prohibition of shuudra to the Veda means prohibition of an opponent opposing the knowledge of the Veda. Such opponent is shuudra by qualities and not by birth.

[Swami: Advice to your opponent:- Your opponent is advised not to use comments based on ego. The comments like ‘have you read the Gita?’ can be avoided, which are unnecessary, if you stick to the logic of your arguments strictly

Raghavendra Rao: I disagree. It's a fair question to pose to someone who claims he has understood what the text is saying. And i note that you never bothered to answer it, which I find telling.]

Swami replied:- I once again repeat that I have answered every bit of your question with lot of patience without losing temper anywhere. *Temper generates such unnecessary personal remarks, which are not connected to the point of subject.* Shankara told that the first quality required to study the Brahma Sutras dealing with the Veda (*Upanishats*) is patience without losing temper (*shamadamaadi saadhana shadguna sampattih*). If you are rigid in your own fixed way without opening your mind to the other side, even God can't help you and this is said by sages (*evam mamaanubhava iti vaktaram nahi indropi shaknoti nivaarayitum*). I understood your rigid mentality and tried to speak truth in your own language also since I love you also. In fact, I am more concerned about you.

[**Swami:** A person, not having strength on his side only uses such unnecessary comments to discourage opponent. The result of the logical debate itself will decide who has read the Gita and who has not read the Gita and who has understood the Gita and who has not understood the Gita.

Raghavendra Rao: Based on our discussion to date, my impression is that you have very superficial knowledge of what the Gītā and Upaniṣads are saying. Which just goes back to the point that, instead of arguing on Facebook about something you obviously know nothing about, wouldn't your time be better spent reading these texts for what they are actually saying, instead of reading into them what you want them to say?

Jithendra Pandey: Raghavendra rao, do you know Vedas more than Swami Dayanand did? Or more than Swami Vivekananda did?

Raghavendra Rao: Arguing based on the spiritual superiority of your guru or acharya is sentimental. Vedas are the main pramāṇa and if someone says something that is against Vedas, we don't give him a pass merely because he wears saffron robes and has "Swami" in his name.

You can choose to do that if you want. It's the guru's responsibility to know the Vedas. It's not my responsibility to accept an incorrect interpretation of the Vedas merely because the person giving it insists on being accepted as a guru. A proper guru will not contradict the Vedas at all.

Kindly enlighten us with Your knowledge blessings. A Dust particle in Your creation, Hrushikesh]

Swami replied:- This is called as EXTRA! Did I ever say that you must follow My argument since My name is Swami and since I wear saffron cloths? The mediator (Jithendra Pandey) simply introduced Swami Dayaananda and Swami Vivekaananda, who spoke about the same subject in Hinduism. You shall ask him about their points of view on this subject

for further discussion with open mind. He did not mention My name and mentioned only the names of above two scholars. Without commenting on them, you have unnecessarily attacked Me! There are several names containing the word Swami like Rama Swamy, Krishna Swamy, Subrahmanya Swamy, etc. There are several beggars wearing saffron cloth for filling their stomachs as said by Shankara (*udaranimittam...*). Shall I also accept your logic with faithful devotion since your name is that of the great devotee Raghavendra Swamy, who also unfortunately possesses the word 'Swamy'? When the temper comes, ignorance predominates as said by the Gita (*Krodhaat bhavati sammohah*). You think that you are alone the scholar of the Vedas! A scholar told that he alone is scholar (*Ahameva Panditah...*). After ripening of knowledge, he told that he is also a scholar (*Ahamapi panditah...*). All of us are accepting the same Veda as authority. We have different interpretations on the same Vedic statement. There are several commentaries on the same Vedic statement. A deep logical discussion must be done to know which interpretation is correct and which interpretation is wrong. You say that you follow the Veda only, which means that we are not following the Veda and that we are against Veda! We also follow the same Veda and we are not contradicting the original Veda since we are contradicting only an interpretation, which is proved wrong in impartial and emotionless discussion, which is based on a single aim of finding out the true interpretation of the Veda. My friend! Don't be fast in retorting others. Take some time and think patiently about the other side also. If you realize that other side is correct, you are benefited by knowing the truth and not the other side at all, which already knows the truth. Wish you good spiritual path. — **Datta Swami**

3. Is space God?

[Shri Hrushikesh Asked: Dear Swamiji, One of the spiritual aspirant Mr. Basudeba Mishra requested You to answer the following questions. He has read Your discourse on unimaginable God and asked the following questions.

a) Is space God? What is infinity?

b) Can we not touch smoke through our body? Even we feel air due to touch with our body. Then how can stream of the smoke be infinite? By your logic, fire should be infinite because all smoke are not associated with fire, and hence we cannot touch it making it unimaginable. Thus, according to you, smoke should be infinite and fire should also be infinite.

c) If the universe is expanding, why is it not evident in local scales of the solar system or even the Galaxy? How do we see galactic mergers? How do you explain galactic blue shift? What is dark energy? All these show that the universe is not expanding, but spinning around a central axis. How do you explain it?

d) What is space? How is space generated?

e) How do You define a miracle? Are they subject to the laws of physics? If not what law governs them? What is the proof thereof? If space is unimaginable, how do you know about its boundaries? If we can know its boundaries, how can it be unimaginable?

The bending of space (spacetime curvature), if true, how do you explain the fact that only the space between the apple and the Earth bends bringing the apple to the ground and the branch underneath the apple or a bird flying in between are not affected by it?

I request You to kindly enlighten us. Hrushikesh, A dust particle in Your creation]

Swami replied:-

- a)Space is imaginable and God is unimaginable. No imaginable item can be the unimaginable God. Space is subtle energy created by God as per the Veda. Infinite means the unimaginable boundary of world. Infinite doesn't mean that the boundary of the world doesn't exist at all. It exists, but, is not known by a person in reference. Infinity means existence of unknowable boundary and doesn't mean non-existence of boundary.
- b)I have given a simile for space and God by smoke and fire. A simile is in one aspect only and need not be in all aspects. If you follow the track of imaginable space (smoke), you will reach its unimaginable generator-God (fire). By this simile, fire need not be unimaginable.
- c)Expansion of universe doesn't mean expansion of the same universe already existing, in which case the density of the universe or space gets diminished leading to certain problems, which are not experienced by us. Expansion means addition of new parts of universe created by God so that the density of the already existing universe is not disturbed. All the items mentioned by you like merge of galaxies, existence of dark energy are the items of already existing universe and have no participation in expansion of universe.
- d)*As I told, space is subtle energy and not nothing existing relatively with reference to God and not with reference to matter and energy.* If matter and energy disappear, space (subtle energy) can exist empty of matter and energy and not empty of itself. If space disappears, matter and energy must disappear since both these exist relatively with reference to space or subtle energy. The gross (detectable) energy and matter are forms of subtle energy only. Hence, space is not geometrical (Einstein said that space is geometrical following the language of science and as founder of theory of relativity, he knows that space is something, which bends along the boundary of an item). Imaginable space is generated from unimaginable God and the link between unimaginable and imaginable

items is not known in the worldly logic, in which, we find only links between imaginable causes and imaginable products only. This link is, hence, unimaginable and hence, the process of generation of space from God is unimaginable.

e) Miracle is unimaginable event expressed from the unimaginable source called as unimaginable God, which is clearly seen by us in this world, if we have open mind to observe the perception.

Space is imaginable and finite. Since we are unable to reach the boundary (especially in view of its constant expansion by addition of new creations of space or universe constantly) we say that the boundary of infinite space is unimaginable in view of our relative reference and not in view of absolute reference of God (*since God is omniscient, the boundary of the universe must be known to Him*). The expansion of space or universe is not absolute concept, but is only a relative concept in view that the space is expanding so that we can never touch its boundary where unimaginable God exists. Hence, space is relatively infinite (in our reference) and is absolutely finite (in the reference of God).

f) Space bends along the boundary of an object. The object has also space in it and hence, the bending of space doesn't affect the absolute nature of the space. The matter and awareness are modifications of space and every item (bird or branch of tree) is totally made of space (subtle energy) only. Apple falls on the ground based on the gravitational force.

4. Authority of spiritual knowledge

[Shri Hrushikesh Asked: Dear Swami, To one of Your discourses on Veda and concept of Human incarnation shared on the Facebook group Sanathana Dharma.

Jossy Thomman has the following questions. He says The very attitude of authority of Veda is the darker than darkness of ignorance of ego, the illusion of the I consciousness. There is no authority in Vedas and Upanishad. The very meaning of Vedas is ending the knowledge. Authority means knowledge.

The very authority and knowledge is the cause of ignorance of the ego the I consciousness. In Vedas and Upanishad there is no concept of God, but the moment you bring the idea of God the very understanding of Upanishad and Vedas ended up in the human limitation and created the idea of God and me the separation and duality begins; result is the mental conflict and suffering. That is how the organised religion and belief of Hinduism become the unconscious movement of the mental prayers, rituals and worships. Great sages who lived in the forest shared their wisdom of understanding to the younger generation. They never talked about God, but they were taught and shared consciousness, awareness, and aliveness. Their understanding rooted in the Brahma the cosmic intelligence of the ultimate reality. Once Gita was taken over by Hinduism, and Hindus, it become the collective unconsciousness of the

humanity, and that is why as long as one create the image of Hindu one can never transform the ego to the cosmic intelligence of the ultimate reality.

How can authority and knowledge can go beyond the mind? beyond the ego?

Regards, Hrushikesh, A Particle of Dust in your creation]

Swami replied:- I am glad that you have agreed in Brahma, the root cosmic intelligence, which we call as God. First of all, tell Me frankly that you are with open mind to find out the spiritual truth irrespective of the names of religions like Hinduism, Christianity etc. If you are not biased to any specific religion and cling to the basic spiritual knowledge existing in all religions, I can talk freely with you.

To decide any point in worldly matters or spiritual knowledge, enquiry through discussions, called as the stage of knowledge, is essential. Even now, we both are in that stage only. End of the knowledge comes only when correct decision is arrived at. The consciousness of I is essential as the basis to receive knowledge and to do anything. This is the basic ego and is not the pride, which is its over projection. Pride is wrong, but, basic ego is not wrong. High temperature is dangerous, but, normal temperature is essential basis of the life.

You seem to be more concentrated on the life in the world (Pravrutti) than development of personal relationship with God (Nivrutti). Exactly, God also wants the same. ***You can lead a peaceful and logical life if the society is disciplined without sin.*** For this discipline, the concept of existence of unimaginable God is very essential because everybody should be cautious about the unimaginable ways of unimaginable God to punish every sin even if one escapes the law of land through corruption and tricks. If the concept of God is deleted, the society will end in chaos and in such state, you will not be so peaceful to ask Me this question leisurely. Nivrutti is discouraged by God. God comes down as incarnation only to protect Pravrutti. Even the miracles exhibited by God through clear perception are also meant for the establishment of existence of unimaginable God by whom alone peace can be really restored.

5. Tackling arguments on Vedas and mantras.

[Shri Hrushikesh Asked: Dear Swami, Mr. Vikash has responded to the discourse about the analysis of the veda in the following way. He argues that there is less time in Kaliyuga and it is why vedas are written and mantras are given. In satyug treta and dwapar yugas people used to live long.. long very long. Some thousands years and they have whole time to learn everything from basics but not now. That is why geeta is being said by lord krishna at the end of dwapar yug. How to tackle this argument.

Please read the his opinion on the analysis in his words below

Writer seem to be half knowledged and just want to publish it..He was perhaps in a hurry ... He somewhere mentioned that you can see the scene where lord krishna tells geeta by mouth. Is he referring TV Serial Mahabharata for supporting his facts. Is he somehow a TV fan trying to prove things based on serials? So he talks about vedas authenticity basically. It is same like someone asking people to use fan , motors, exhaust fan, cooler etc only then if they only understand the principle of electromagnetism. But my friend some are from commerce and some from arts and some science students don't study in class. It doesn't mean that they can't use fans. They can. And if you want to learn before using it then your age is very less ..It is why vedas are written and mantras are given. In satyug treta and dwapar yugas people used to live long.. long very long. Some thousands years and they have whole time to learn everything from basics but not now. That is why geeta is being said by lord krishna at the end of dwapar yug .

I request You to enlighten us with Your sweet words.

Regards, Hrushikesh, A Particle of Dust in Your creation]

Swami replied:- You are talking unnecessary things based on a simple point told by Me that Krishna spoke the Gita through His mouth. Anybody speaks through mouth only and not through anus! What is the big point you have condemned? If you oppose this point by saying that I have seen T.V. Serials and want to publish my half knowledge, every reader will laugh at you saying that you shall go to a psychiatrist. You are simply mad, pointing out a big mistake in My saying that I have said that Krishna spoke the Gita through His mouth. *You are making big sounds due to your little knowledge* (at least, half knowledge is better than little knowledge) *like a pot having little water in it (Alpo ghato ghoshamupaiati nuunam)*. I said this point because for the people who are seeing the scene of Krishna speaking to Arjuna, it may appear as if one human being is speaking through his mouth to another human being. By seeing the speech from the mouth of Krishna, one may think that the invisible-unimaginable God is not speaking whereas Krishna alone is speaking. Krishna is the external medium with whom God merged and God is speaking through the mouth of Krishna. This fact can't be realized since we observe Krishna as the speaker speaking through His mouth. The soul of Krishna only speaks through the mouth of Krishna. Here, God merged with the soul of Krishna and is speaking through the mouth of Krishna. Hence, the speech is called as the Bhagavat Gita and not Krishna Gita. Without understanding the concept, you are speaking like a mad child! Not only child, but also, mad!

You said that fan can be used without knowing about electromagnetism. I doubt about your knowledge in the electromagnetism also since you speak about Mantras through which you can attain fresh air fast without any fan also. I am sure that some cheat has washed your brain

through such false concept of Mantra to earn from you. Your pocket must have been empty by now like yourself! Please take care of your financial position since your vigour shows that you will be looted completely in short time. Mantra means that statement, which is repeated by you without any force or attraction to some ambition (*Mananaat traayate iti mantrah...*). If you utter again and again a poem or song on God that attracts your mind through presentation of divine personality of God without any ambition for fruit from God, such repeated poem or song is Mantra. God is pleased when you praise Him through such mantra. *Anybody having little commonsense is eligible to study spiritual knowledge and education in commerce etc., is not required.* Your comparison with fan is wrong. It is not like a fan that can be used by anybody by putting on its switch. The subject is to enquire deeply regarding the right path to reach God. Scholars are showing different paths, condemning each other. We have to discuss carefully about the correct path to please God. You can give another suitable example for this subject, which is that which school should be preferred for admitting your child. Different people are advising different schools and you have to analyse different advises and select the really best school. I am sure that you have no time since some cheat may advise you that if you recite a mantra for 100 times given by him after offering him Rs.100, without wasting time in analysis, you will go to some school and that will be really the best school due to the effect of Mantra! This will spoil the future of the child. I am very much concerned about you not only in the spiritual life but also in worldly life. God bless you by giving patience to find out true direction. – **Datta Swami**

Chapter 23

June 17, 2018 Evening

O Learned and Devoted Servants of God,**1. How does God help His devotees?**

[Shri Anil asked:- Padanamaskaram Swami: Kindly elaborate on the following divine knowledge. "When one approaches Me, I immediately open his file and seriously plan about permanent solutions about his eternal future. I start negotiations with his lenders and enemies to bring a compromise so that he will be freed from all bonds forever." At Your feet, Anil]

Swami replied:- When you become strong devotee of God surrendering to His feet completely with full faith, God becomes serious to examine all your file so that He can find out some compromise between the rigid cycle of theory of deeds (which is based on His own divine constitution) and the possibility of your uplift. This is very critical occasion faced by God so that His actions (which are constantly observed by divine sages) have to be justified as well as have to extend help to you. The compromise brought from the deity of justice is that He suffers a major lot of punishment for your sake and a minor lot is allotted to you (which is proportional to your imperfections). Immediately, you start suffering a little of your punishments, which are magnified by you as full punishments. Immediately you think that your devotion to God brought difficulties whereas a sinner is free of difficulties. The sinner is having a lot of pending punishments as his balance, which is not touched by God (since it will attack the soul in the proper scheduled times). *All this background is unknown to the soul and is fully known to God (Taanyaham Veda... Gita).*

2. Please explain the significance of the following miracles by Jesus.

[Kindly please answer the following questions:

1 Alcohol addicts sometimes quotes the following incident in the bible to support their drinking habit. Kindly enlighten on this.

Jesus Changes Water Into Wine

2 On the third day a wedding took place at Cana in Galilee. Jesus' mother was there, 2 and Jesus and his disciples had also been invited to the wedding. 3 When the wine was gone, Jesus' mother said to him, "They have no more wine."

4 "Woman, why do you involve me?" Jesus replied. "My hour has not yet come."

5 His mother said to the servants, "Do whatever he tells you."

6 Nearby stood six stone water jars, the kind used by the Jews for ceremonial washing, each holding from twenty to thirty gallons.

7 Jesus said to the servants, "Fill the jars with water"; so they filled them to the brim.

8 Then he told them, "Now draw some out and take it to the master of the banquet."

They did so, 9 and the master of the banquet tasted the water that had been turned into wine. He did not realize where it had come from, though the servants who had drawn the water knew. Then he called the bridegroom aside 10 and said, "Everyone brings out the choice wine first and then the cheaper wine after the guests have had too much to drink; but you have saved the best till now."

11 What Jesus did here in Cana of Galilee was the first of the signs through which he revealed his glory; and his disciples believed in him.]

Swami replied:- Here, the miracle done by Jesus is important and not the point whether it is wine or coffee or some other drink. The drink suitable to the culture of that time is generated from the conversion of water. This conversion is the unimaginable miracle. Alcohol exists even in vegetarian food. When the flour-paste is kept for some time, it generates alcohol by fermentation. Alcohol taken in excess makes the human being to lose balance and do sins. In this miracle, the unimaginable and impossible conversion of water into wine indicates the unimaginable God existing in the human incarnation, called as Jesus. This establishes existence of unimaginable God, who punishes the sin in unimaginable ways even if the sinner escapes the punishment from the law of land through tricks. This is very essential basis of control of sin at the root level itself because controlling agencies like courts, police etc., fail without this spiritual basis. God came in the form of Jesus for this purpose only.

3. What is the significance of raising of Jesus after 3 days?

[Jesus mentions several times in the bible that He will be killed and will raise again after 3 days. What is the significance of raising again here means? Even an ordinary person when die, his soul will go to upperworld leaving the body here. Kindly enlighten.]

Swami replied:- The dead body of Jesus was kept in a closed cave and the people returning after three days could not find the dead body in the cave. Jesus did several miracles since He was possessed by God. Can't He do this miracle? He raised even a dead body. Having observed so many miracles during the lifetime of Jesus, this doubt has no meaning at all. Even when an ordinary human being died, he was made alive by Jesus. It means that even though his soul left this gross body, entered energetic body and

went to the upper world, the omnipotent God called him back giving him further longevity on this earth.

4. Please explain the meaning of the following parables mentioned in the Bible.

[Please enlighten on the following parable mentioned in the bible:

The Parable of the Shrewd Manager

16 Jesus told his disciples: “There was a rich man whose manager was accused of wasting his possessions. 2 So he called him in and asked him, ‘What is this I hear about you? Give an account of your management, because you cannot be manager any longer.’

3 “The manager said to himself, ‘What shall I do now? My master is taking away my job. I’m not strong enough to dig, and I’m ashamed to beg— 4 I know what I’ll do so that, when I lose my job here, people will welcome me into their houses.’

5 “So he called in each one of his master’s debtors. He asked the first, ‘How much do you owe my master?’

6 “‘Nine hundred gallons[a] of olive oil,’ he replied. “The manager told him, ‘Take your bill, sit down quickly, and make it four hundred and fifty.’

7 “Then he asked the second, ‘And how much do you owe?’

“‘A thousand bushels[b] of wheat,’ he replied.

“He told him, ‘Take your bill and make it eight hundred.’

8 “The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. 9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

10 “Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. 11 So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? 12 And if you have not been trustworthy with someone else’s property, who will give you property of your own?

13 “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.”

14 The Pharisees, who loved money, heard all this and were sneering at Jesus. 15 He said to them, “You are the ones who justify yourselves in the eyes of others, but God knows your hearts. What people value highly is detestable in God’s sight.

16 “The Law and the Prophets were proclaimed until John. Since that time, the good news of the kingdom of God is being preached, and everyone is forcing their way into it. 17 It is easier for heaven and earth to disappear than for the least stroke of a pen to drop out of the Law.

At Your holy feet, Anil, Anil Antony]

Swami replied:- Jesus is talking about Pravrutti (worldly life) and Nivrutti (spiritual life). If one fails in the Pravrutti, there is no entry into

Nivrutti. Money is the master in Pravrutti since even God is worshipped for getting money only. God is the master in Nivrutti since even money is sacrificed for the sake of God's work. The projection of the soul in the eyes of others is not valid since the omniscient God knows everything hidden even in the minute nerve of the human being. In fact, even in Pravrutti, God is the ultimate Boss and not the money. The intelligence shown by the manager is useless since God takes the decision that reflects through the rich man as said above. The manager thinks that he can fool the rich man through his intellectual corruption. The manager thinks that he is dealing with the rich man, but, actually he is dealing with the omniscient and omnipotent God. All the souls are just play dolls in His hand. ***If one tries to swindle the property of others, his property will be swindled by God.*** The first hymn of the first Veda says the same “*don't swindle others' properties (Maa grudhah kasyasvit dhanam)*”. This entire world is His property (***Iishaavaasyam***) and you are swindling the property of God through corruption. The law dealing with the worldly matters is also under the purview of God only. If you are cheating the law of Pravrutti through tricks and corruption, God will become more serious than His seriousness in final dissolution of creation in which this entire earth and heaven disappear. In destruction of the world, there is no cheating except harshness. ***Cheating is worse than the terrible harshness shown in the final destruction of the world.*** Cheating your master, who trusts you, is the worst sin whether the cheated amount is small or huge. We do all such sins in the worldly affairs thinking that God is out of the world, who can be pleased by our devotion separately. You can't please God separately after displeasing Him in the worldly affairs (Pravrutti). The same God is Boss in Pravrutti as well as in Nivrutti. If you fail in Pravrutti, you can forget about Nivrutti. The best example for this is:- A girl joined an office and loved the head of the office aspiring to marry him. Marriage with him is Nivrutti. Working as a clerk in the office following the rules and regulations of the office, which are set-up by the head, is Pravrutti. If the girl is found corrupt in the office, the basic first impression (Pravrutti) itself is lost. Can such girl think of marrying the head (Nivrutti) at any time? This example gives perfect impression about both Pravrutti and Nivrutti.

Chapter 24

June 22, 2018

O Learned and Devoted Servants of God,**1. When will Lord Krishna come again to control injustice?**

[Nin Blog parigogoi923@gmail.com asked:- There is much suffering here in this world nowadays???? Lord Krishna said that he will return when there will be much inhumanity, cruelty n violence??? Where is the supreme deity now?]

Swami replied:- God said in the Gita that He will be coming to the earth in every Yuga (*Yuge Yuge...* Gita). Yuga means a human generation. Yuga also means a year and also a very big span of generations. Both are extreme ends like flood and draught. *The middle path is to take the span of a generation.* When God comes in every human generation, partiality of God to certain generations only can be avoided.

God comes in every generation to control the minds of people through spiritual knowledge. Krishna did lot of destruction of evil people through wars. The next such incarnation to destroy evil people is Kalki only. Still, lot of time is there for Kalki to come. Before Kalki and after Krishna, Buddha came as incarnation in the middle span of time. Both Krishna and Kalki are connected to destruction of evil people and in between Buddha with peace and preaching appeared. This means that till Kalki comes, God will be coming down with peace and love to preach spiritual knowledge only. Only spiritual knowledge can bring permanent reformation. Destruction or punishment brings only temporary reformation through fear. What to do and when to do is well known to God. Our estimations regarding the divine program can't be perfect since we are not omniscient.

2. Authority of the Veda

[Shri Hrushikesh Pudipeddi asked: Dear Swami, Mr. Willis Fisher asked a question on the face book group Sadguru for the discourse given you on Authority of the Veda.

Willis Fisher: Sir, why does God write for so many religions? And why thousands of years ago and not now?

Following is the Discourse given by you after reading this Mr. Fisher asked the above question...

Swami: Some conservatives of Hinduism say that they will follow only whatever is said in the Veda since it is the scripture by revealed by God to sages. Since the

author is God, the Veda is Apaurusheya (human being is not the author). Buddha said that the Veda is Paurusheya (human being is the author). Both are correct versions since God is the actual author whereas the sage appears to be author of each part (Suuktam) of the Veda. God (Bhagavaan) said the Gita through Krishna and Krishna spoke it through His mouth as anybody can see the scene. Insertions and deletions are almost impossible since the Veda was preserved by recitation from one generation to the other generation due to absence of perfect writing technology. Now, the Veda is printed and doesn't have the danger of additions and deletions. We agree that the Veda is told by God and additions and deletions are absent in it. We also agree that the Veda is the final authority. But, why should you fear about the analysis of the concepts of the Veda? Since the concept in the Veda is said by God, certainly, it will pass through the test of analysis since God will never say anything, which is not logical. The analysis is essential so that people of other religions also will regard the Veda as authority since the concept of the Veda is perfectly logical. Let other religions feel that we are not taking the Veda as authority simply based on blind belief without analysing it. If the analysis is done and the entire Veda is found to be correct, fear of additions and deletions is also removed. When you are sure that your gold is purest, why to fear for the acid test? Different concepts are built-up by different commentators while the same statement of the Veda (Upanishat) was discussed. We have to do the critical analysis to find out which interpretation is correct. Hence, objecting the analysis of the Veda is not correct in any angle. Even the Gita is the Veda since it is told by God. The same God Krishna, in the end of the Gita, told that Arjuna shall analyse whatever is told in the Gita before taking decision (Vimrushyaitadasheshena...). Even the Veda says that the saying of the Veda shall be analysed before deciding its concept (Vedaanta vijnaana sunishchitaarthaah). I request You to Enlighten us with Your sweet words.]

Swami replied:- The word 'Veda' simply means Knowledge as per its root word (*Vidul-Jnaane*). ***Knowledge has no adjectives like old, new, specific language etc.*** Spiritual knowledge in any language of any religion, whether it is old or new is the Veda provided it is thoroughly discussed with perfect deep analysis to prove it as quite logical since the statement of God through any human being is always logical and justified. God is eternal and can speak through any human being in the past or present or future. God is not like a human being, which existed sometime in the past or exists sometime in the present. If the author of the Veda is a human being, we can say that since such human being existed in past and hence, his preaching was old. Since God is beyond time, the Veda is also beyond time. It means God said through human being in the past, is saying through a human being in the present and will say through human being in the future. Human being is the medium of God. The religions may differ as the various cultures and languages differ. But, the basic spiritual knowledge is one and the same present in all religions. Same God writes same spiritual

knowledge in different languages following different cultures. The basic subject does not change at all. You must surpass all these adjectives like old or new or specific language or specific religion. Then only, God will be pleased with you and bless you to understand Him without the influence of any bad serpent like misinterpretation.

Chapter 25

PROBLEM IS ABOUT CINEMA AFTER DEATH**O Learned and Devoted Servants of God,**

[June 23, 2018] **Shri Hrushikesh asked:**

1. How will God react to a devotee approached for help when it is not possible as per karma chakra?

[Mr. Jossy Thomman has commented on the facebook group Sanathana Dharma each one teach one for the answer given by You to the question “When a devotee approaches God for help and if the sheet of deeds of that devotee does not allow the help, what is the result?”

Mr. Jossy Thomman: You are back to your unconscious conditioned reaction. You get caught in the stupid traditional mind that has created superstition and ideas, and you go on repeating like a parrot. There is no deeper understanding of Vedas an Upanishad that never mentioned a God or I consciousness in the first place. In Upanishad, and Vedas they only talked about aliveness ,and conscious awareness. They were never afraid of death and death is their one and only understanding. They have understood there is no aliveness without dying every moment and movement. All your ideas comes from Hinduism ,out of fear of death that started the idea of God and, devotee and idea has created that there is a God sitting up above judging every action of every Tom, Dick and Harry and idea comes only through salvation. There begins the mental preyer, rituals and worship. You have lost (Dharma) responsibility by depending on your unconscious movement of chattering mind, and lost the stillness and silence of the crystal clear clarity of the soul. So your action or karma become the idea of dependency of a God that is go on creating the bondage of karma or bad karma. When your dharma or responsibility become the reaction of bad karma that is how the pendulum and vicious circle of ego the I consciousness strengthen and crystallised in every single Hindus without realising the prison they were creating themselves. So my friend be a dumb cattle driven to the slaughter house of death, or have the courage and guts to see the truth and false. Even if you can't, teach and encourage your children to discover the truth that is already covered in the heart of every human beings. Somehow we have to break the chain of karmic reactions.

I request You to enlighten us with Your sweet words. Dust particle in Your creation, Hrushikesh]

Swami replied:- The problem is not about the inevitable death, but, about the second part of cinema after death. Death is just momentary. I have not seen this second part before death since it comes only after death, if at all, it exists. You have also not shown to Me about the absence of this

second part after death since you can't show Me the situation after death while I am alive. We are not sure about the second part after death, while we are alive in this life. ***There is 50:50 probability for your philosophy and the philosophy of all religions (not Hinduism alone).*** Every religion speaks about God and the second part after death. If this second part after death is only a poetry of some people, such philosophy would not have flourished from so many generations. Apart from this theoretical invention, the practical part of its proof is very much available in terms of miracles of God appearing in this world. The souls, who performed miracles, are telling clearly about God. The performer of unimaginable miracle can alone be the authority about the existence of unimaginable God. Genuine miracles are observed and are also experienced by a very large majority of humanity. You can't simply do away with genuine miracles experienced by this vast majority of human beings, just by calling it as magic. This is the reason why ***the followers of atheism are always in extreme minority since the beginning of this creation.***

Even in the absence of miracles, the ratio of your philosophy to spiritual knowledge is 50:50 because there is no perception-proof on both sides. In such case, we have to take the side of lesser risk. Believing the spiritual knowledge, if we live and after death even though the spiritual knowledge is false, there is no damage to us. If we follow your philosophy and if the spiritual knowledge is true, we are terribly damaged! Hence, it is better to follow the spiritual knowledge than your philosophy even on equating both due to absence of proof.

Absence of proof as said above is only an assumption. Actually, there is hundred percent proof for the spiritual knowledge in the form of genuine miracles. You don't have such perception-proof for your philosophy to prove that whatever is told by the spiritual knowledge is wrong. What I mean by this is— you can't take me all around the space till its boundary to show me that hell and heaven are absent and also you can't take me after death to show that whatever is told by spiritual knowledge is false. In this light of situation, the ratio of spiritual knowledge to your philosophy becomes 100:0 since ***theory with practical proof is perfect truth as per science also.***

Don't worry that all the theists are believing in God with full faith in their real heart. Majority of theists believes God and spiritual knowledge based on above probability ratio and miracles seen and experienced in their lives on praying God. ***A true theist, still, exists on this earth whose faith on God doesn't depend on the proof of miracles.***

Chapter 26

EGO DANGEROUS NOT ONLY IN SPIRITUAL LIFE BUT ALSO IN WORLDLY LIFE

June 24, 2018

O Learned and Devoted Servants of God,

1. How can authority and knowledge can go beyond the mind?

[Shri Hrushikesh asked: Dear Swami, To one of Your discourses on Veda and concept of Human incarnation shared on the Facebook group Sanathana Dharma. Jossy Thomman has the following questions.

How can authority and knowledge can go beyond the mind? beyond the ego?

He (Jossy Thomman) says “The very attitude of authority of Veda is the darker than darkness of ignorance of ego ,the illusion of the I consciousness. There is no authority in Vedas and Upanishad. The very meaning of Vedas is ending the knowledge . Authority means knowledge. The very authority and knowledge is the cause of ignorance of the ego the I consciousness. In Vedas and Upanishad there is no concept of God, but the moment you bring the idea of God the very understanding of Upanishad and Vedas ended up in the human limitation and created the idea of God and me the separation and duality begins ;result is the mental conflict and suffering . That is how the organised religion and belief of Hinduism become the unconscious movement of the mental prayers, rituals and worships. Great sages who lived in the forest shared their wisdom of understanding to the younger generation .They never talked about God, but they were taught and shared consciousness, awareness, and aliveness. Their understanding rooted in the Brahma the cosmic intelligence of the ultimate reality. Once Gita was taken over by Hinduism, and Hindus ,it become the collective unconsciousness of the humanity ,and that is why as long as one create the image of Hindu one can never transform the ego to the cosmic intelligence of the ultimate reality”.

Regards, Hrushikesh, A Particle of Dust in Your creation.]

Swami replied:- Why are you criticizing Hinduism alone? In Christianity, Islam and other several religions also, the concept of God is present. In Christianity, the human incarnation, Jesus, exists telling that He is the truth and light. *The ‘I consciousness’ is also essential basis for the devotion and service to God.* It is like the required normal temperature of the body. High temperature is like ego. Temperature below normal level is also dangerous because if you think that you do not exist, the idea of loving and serving God disappears. You should not disappear, but, should exist basically. You should not feel your growth even if you grow really and this

is controlling ego. ***Ego is dangerous not only in spiritual life, but also in worldly life.*** You are true that sages concentrated on Brahman or unimaginable God treated as cosmic intelligence. If the basic 'I' overgrows, ego results and this ego obstructs devotion and service to God. This ego opposes human incarnation and the Gita is mainly based on the concept of contemporary human incarnation. ***I don't know why you say that the Gita is taken by Hinduism.*** You shall say that the Gita is taken by the concept of human incarnation, which is nothing but the Brahman identifying Himself with a selected devoted human being for His expression to devotees. There is no trace of difference between cosmic intelligence and human incarnation since ***the same cosmic intelligence descended down for the sake of its clear expression to devotees.*** Since the concept of human incarnation exists in Christianity also, the Gita is taken by all religions.

The cosmic intelligence can never be imagined by you. Devotion involving prayers and worships is very good path since devotees enjoy the love of God like ants enjoying the sugar. A devotee said that he would like to enjoy the God-sugar becoming an ant. He didn't like to become sugar to be bitten by ant-devotees. Even the monism experienced by the human being-component is lesser level than the dualism in which the love of God is experienced and enjoyed. If you can't enjoy such devotion, please keep away from it and don't criticize it. A fox, which could not catch grapes by jumping, returned saying that it is foolish to eat grapes, which are always sour!

Chapter 27

June 24, 2018 Evening

O Learned and Devoted Servants of God,**1. Please give Your reply to the objections by a person in Facebook group on Your discourse.**

[Shri Hrushikesh asked: Dear Swami, Mr. Robert Holt has objected on the face book group “nondual screen” after reading Your discourse on Family bonds.

Robert Holt: “No next birth as there is anyone to have it. No God interviewing anyone for there is no one. Upon realization of no self there can be permanent peace. Not understanding this can lead to permanent misery. Except the one experiencing the so called misery is not real so neither is the misery. Only the real is real and the real is nothing so nothing is permanent because nothing ever happened.

Following is the Discourse given by You after reading this Mr. Robert Holt has commented.

Swami: Family bonds are temporary since they are limited only to the present human birth. That which is temporary is always unreal. The temporary bonds neither existed in the previous birth nor will they exist in the future birth. Anything that did not exist before and will not exist later, is indeed temporary and such a thing does not exist (in reality) during the present. Such a thing is said to be totally unreal. For example, the bond (relationship) between two actors in a drama neither exists before the drama nor exists after the drama and therefore, does not exist even during the drama. That which is real is always permanent; existing in the past, present and future. For example, the employer-employee relationship between the producer of the drama and the actors is always real during the drama, before the drama and after the drama.

Thus the bond with God, who is the Producer of this world, is always permanent and real. This logical analysis brings about a permanent detachment and a realization that remains alive forever. Therefore such analytical knowledge, which is very clear and satisfies the intellect, maintains the detachment forever. Deep analytical knowledge of the scriptures is required for all westerners and for all the Indians who are being exploited by tradition and the misinterpretations of some selfish preachers.

The body is like a seat in the train and you, the soul, are the passenger. The family members are like just bench-mates in the same train. For the comfort of yourself and your bench-mates, if you trouble other passengers in the train, it is corruption. Life is just a matter of a short one-hour train journey. Your bench-mates will get down at their respective destinations and will not remember you thereafter. Even you will have to leave your seat and move on.

After death, you have to leave your family members, who will not recognize you in their next birth. After getting down from the train of this life, you have to face the

interview with God. There he will decide if you are to be granted permanent happiness or permanent misery. Therefore, you must concentrate on the preparation for this grand interview even during your journey through this life. Do not worry about the comforts of your own seat and that of your bench-mates. You will have to leave your own seats and all the bench-mates behind anyway. The bonds with your bench-mates (family members) are temporary and unreal. Shankara says that whatever is temporary must be unreal. The bond, which did not exist before and will not exist in future, does not exist even in the present time. Such spiritual realization is a must for getting a permanent control over corruption.

I request You to enlighten us with Your sweet words. A dust particle in creation, Hrushikesh]

Swami replied:- The language in which your opinion is expressed is totally obscure. However, I tried to understand something by reading several times. What I followed is represented below:- There is no rebirth. There is no God and no soul. Someone exists, who experiences misery. Nothing is real and permanent.

Regarding rebirth, there are several cases reported, which are proved as genuine in the entire world. You must go through such report. You say that nothing is real and at the same time, you say that someone exists, who experiences misery. This is self-contradiction. Do you want to say that everything is unreal just like the Maadhyamika branch of Nagarjuna in Buddhism? *In such case, Shankara asked for the necessity of existence of soul that experiences this world as unreal.* If the soul is also unreal, there is no basis for experiencing the unreal nature of the world. *If the unreal nature of the world is not experienced by the existing soul, how can you say that the unreality exists at all?* I don't know whether you mean this or not.

Regarding the 50:50 probability ratio of this atheism and spiritual knowledge and regarding 0:100 probability ratio due to the perception-proof of miracles supporting spiritual knowledge, I have already given answer, which is presented below. If you like, you may read it.

Chapter 28

June 26, 2018

O Learned and Devoted Servants of God,**1. Why do Christianity and Islam never agree on Vedas whereas Sanatana Dharma agrees with all scriptures?**

[Shri Hrushikesh asked: Dear Swami, Mr. Jflagb after reading the discourse on the Karma and Karma Yoga on the face group "Sadguru" has asked the following question.

Jflagb: Why Christianity and Islam never agree on Vedas whereas Sanatana Dharma agrees with all scriptures from every religion?]

Swami replied:- Even in Hinduism, there are mad conservatives and such conservatives exist in every religion. The percentage of conservatives may vary from one religion to the other. Christians in USA have appreciated Swami Vivekananda and several Muslims appreciated Shirdi Sai Baba. Every religion must understand that the basic spiritual knowledge is one and the same. Certain religious customs and cultural practices may differ from one religion existing in one country to the other religion existing in another country. *These differences are external only and the internal essence is the spiritual knowledge, which is the same in every religion.* If a person belonging to one religion scolds another religion, such person shall understand that he is indirectly scolding the heart of his own religion. *When there is only one earth with one humanity, how can there be several Gods?* Each religion says that its God alone created this earth with humanity. Unfortunately, there are no several earths having different humanities. There is only one earth with one humanity. Hence, the logical conclusion is that there is only one God in different forms and names due to different religions. The same actor may appear in different roles, but, the basic actor is one and the same. Similarly, same God exists in different roles with different forms and cultures in all religions. Similarly, same subject of spiritual knowledge exists in different languages as different scriptures. The spiritual knowledge is one and the same. If you crossover language, name and form, you can certainly find the divine unity in all religions. This is very important step to bring peace in this world and all of us shall try for it sincerely.

Chapter 29

ORIGINAL CASTE SYSTEM OF GOD

June 27, 2018

O Learned and Devoted Servants of God,

Shri Anil asked:- What is the situation of caste system in the beginning of this creation?

Swami replied:- God said in the Gita that He created four castes based on qualities and deeds and that He is responsible for the caste system and that He is also not responsible for the caste system (*Chaaturvarnyam mayaa srushtam, gunakarmavibhaagashah, tasya kartaarapi maam, vidhyakartaaramavyayam...*). The total verse shall be understood carefully with the help of shrewd analysis. There are three points:- i) Caste system is created by God based on qualities and deeds only. ii) God is responsible for the caste system decided by qualities and deeds in the beginning of creation. iii) But, later on, He was not responsible for the caste system. Based on these three points, the concept must be built-up.

In the beginning of creation, God created four castes based on qualities and deeds. This means that in the beginning God created four types of souls assigning them their individual duties. On performing these duties, corresponding qualities also are developed in these four types of souls. For example, a Brahmana type of soul was doing propagation of spiritual knowledge and devotion to lead all the souls towards God (*Brahma nayati iti Braahmanah*). *By this duty, the quality of awareness and alertness of intelligence is developed.* The issues of Brahmana were also trained by his elders in the same duty and the issues were also doing this duty very well. Here lies the important point. This may look that the issue of Brahmana must be also Brahmana by birth itself since the qualities of Brahmana must have been passed to his issue. This is the wrong concept developed showing that caste is by birth only. It is not so. The issue of Brahmana also became Brahmana not by being the issue of Brahmana, but, became Brahmana due to the training given by his father and other ancestors. This truth is misunderstood and misinterpreted as the concept that the issue of a Brahmana shall be Brahmana since the qualities are transferred through blood. The genes don't transfer the qualities, which can transfer only certain mannerisms. If you take the first generation of caste system, it is created by God in the sense that certain specific duties coming

under the name of a caste were assigned to a type of soul and by this the caste system is created by God. But, *the qualities related to a caste are not created by God, which are only learnt by the souls while performing their specific duties*. This establishes the following points:-

- 1) The caste system originally created by God was only assigning specific duties to specific souls.
- 2) *The qualities (talents) related to the castes were not given by God*, which were imbibed by the specific soul in performing those specific duties.
- 3) The qualities imbibed in performing specific duties are not transferred from the soul to its issue.
- 4) The same qualities are seen in the issue of a specific type of soul only due to the training given by its ancestors, which didn't come through the blood of ancestors.
- 5) This whole system appeared in wrong way that the issue of a Brahmana shall be Brahmana because the qualities of father will be transferred to his issue through blood. The actual truth here is that the qualities of the issue of a Brahmana appeared due to the training given by his ancestors and surrounding atmosphere.
- 6) A quality enters the human soul from the surrounding atmosphere only and not from blood.

God said that He is the establisher of the caste system in the beginning by assigning specific duties of a caste to a specific soul (*Braahmanosya mukhamaasiit... Veda*). In this situation only God is the creator of caste system in the sense that He assigned certain duties to certain souls in the beginning. Later on, the issues imbibing the qualities and professional talents through training from ancestors and from surrounding atmosphere appeared as if they have attained these qualities through blood.

But, an issue may not have interest in that specific profession and may be interested in some other profession. In such case, such issue will not get the caste of its father, but, gets the caste of the profession in which it is interested. In this situation, *God says that He is not the establisher of the caste system since any soul can get any caste by taking intense interest in such profession and get its related qualities*. Vishwaamitra born as Kshatriya became Brahmana by the qualities and deeds imbibed from the atmosphere. Similarly, Parashuraama born as Brahmana became Kshatriya.

This finally means that the caste system is not by birth, but, by qualities only. Shri Rama and Shri Krishna are Brahmanas by qualities and Ravana and Ajaamila are not Brahmanas due to absence of the specific

qualities. A Brahmana born to a Brahmana can become Brahmana by the qualities imbibed in the atmosphere of his family. But, a Brahmana born to a Brahmana can't become Brahmana simply by birth without the related qualities and deeds. Such Brahmana by birth (means born to a Brahmana by qualities) is called as Brahmabandhu (means related to Brahmana by birth) and can't be called as real Brahmana.

You shall not say that the issue of a Brahmana by birth is Brahmana whether the issue possesses the qualities of Brahmana or not. We shall not also say that the issue of a Brahmana by qualities shall not become Brahmana whether it possesses the qualities or not. Both these are negative extremes. The real point is that anybody having the qualities of Brahmana alone is Brahmana. When the qualities of Brahmana caste are absent, a person born to a real Brahmana can't be Brahmana simply by birth. This is perfectly logical and completely justified concept.

The very first sentence of the verse is that the caste system is simply based on qualities and deeds and this system was created by God. This first sentence is the soul of the concept presented in the beginning itself. In the next sentence of the verse, the above concept is not contradicted at all. The second sentence only says that God is the creator and not creator of the caste system. This mutual contradiction can be solved by taking the two possibilities separately. **First Possibility**:- God created the caste system (*Tasya kartaaramapi...*). This applies to the beginning situation of the creation when there is no caste system and simply four souls are created as per the Veda. Each soul is assigned specific duty of a caste. Here, these four souls are not different in qualities because all the four souls are born to the same God. Hence, all these four souls have the same qualities. God created four types of duties coming under four headlines of castes. This creation means that God created theoretically the caste system. Remember that the souls were not differently created. God only created the system of castes and did not create four souls belonging to different castes because all the four souls came from the same God. These four souls do not have previous births so that you can assume some difference in their qualities. The created four souls have human bodies with blood. You may argue that the issues of these four souls belong to the same castes of their fathers. This is not possible because qualities are not transferred through blood. Hence, even if you argue that the first four souls created by God have different qualities induced by God (because Brahmana is born from face having intelligence originally), you cannot achieve anything since the blood of four souls can't transfer those qualities to the issues respectively. Hence, the qualities are induced in to the issues only by the training given by forefathers. Even the

original souls attained the qualities relevant to their castes while doing their duties. A teacher gains teaching talent while he is teaching and the experience of the profession alone induces its related qualities. This possibility is more correct since the first four souls were not having previous births. Even if you say that God induced four different qualities in to four souls by which the four souls did their professions very well, we don't have any objection to this opinion, but, there is no trace of use of this opinion since the blood of the four souls do not transfer the qualities in to their issues. **Second Possibility:-** Second possibility is that God is not creator of the caste system (*Viddhyakartaaramavyayam...*). This applies to the situation of the world after the creation. This indicates the running system of classification of castes after the creation. This means that God is not interfering with the caste system because the caste system is simply based on qualities and deeds only. *This means that a Brahmana by birth having qualities of Brahmana becomes Brahmana and a Brahmana by birth not having qualities of Brahmana is no more a Brahmana.*

In this way, God is creator of caste system in the beginning of creation only and not after the creation since the qualities and deeds naturally decide the caste in which God is not involved. This interpretation gives the concept, which is properly correlated. *'Caste system by birth' created by foolish tape-recorder priests has brought split in Hinduism.* This is time to bring out the concept perfectly to unite Hinduism. *Unless we unite one religion, how can we unite different religions?* Retaining superiority complex by birth without qualities and deeds is illogical, unjust and foolish.

Chapter 30

July 02, 2018

O Learned and Devoted Servants of God,**1. Right interpretation of quotes from Manu Smruti.**

[Shri Hrushikesh asked: Mr. Nan Herson after reading your discourse on Women suppression in Hinduism. On the group Tantra on 27 June has requested you to give the right interpretation of the following quotes from Manu smruti. Here are some of the 'celebrated' derogatory comments about women in the Manusmriti:

1. "Swabhav ev narinam" – 2/213. It is the nature of women to seduce men in this world; for that reason the wise are never unguarded in the company of females.

2. "Avidvam samlam....." – 2/214. Women, true to their class character, are capable of leading astray men in this world, not only a fool but even a learned and wise man. Both become slaves of desire.

3. "Matra swastra" – 2/215. Wise people should avoid sitting alone with one's mother, daughter or sister. Since carnal desire is always strong, it can lead to temptation.

4. "Naudwahay....." – 3/8. One should not marry women who has have reddish hair, redundant parts of the body [such as six fingers], one who is often sick, one without hair or having excessive hair and one who has red eyes.

5. "Nraksh vraksh" – 3/9. One should not marry women whose names are similar to constellations, trees, rivers, those from a low caste, mountains, birds, snakes, slaves or those whose names inspires terror.

6. "Yasto na bhavet" – 3/10. Wise men should not marry women who do not have a brother and whose parents are not socially well known.

7. "Uchayangh....." – 3/11. Wise men should marry only women who are free from bodily defects, with beautiful names, grace/gait like an elephant, moderate hair on the head and body, soft limbs and small teeth.

8. "Shudr-aiv bharya....." – 3/12. Brahman men can marry Brahman, Kshatriya, Vaish and even Shudra women but Shudra men can marry only Shudra women.

9. "Na Brahman kshatriya.." – 3/14. Although Brahman, Kshatriya and Vaish men have been allowed inter-caste marriages, even in distress they should not marry Shudra women.]

Swami replied:- As I am repeatedly telling that even primary scripture (Veda) shall not be accepted blindly because there is always a possibility of insertions even in the Veda, which is passed on from one generation to another, what to speak a secondary scripture like Manusmriti, which is not passed on from one generation to the other by recitation? All these points mentioned by you are related to worldly life and not to spiritual

life. Whether the life of a human being is based on spiritual line or worldly line, the wrong insertions always lead to wrong path. The sages were very close to Manu himself. In such case, how excellent female Vedic scholars like Gargi, Maitreyi etc., were so highly respected? If these verses are not insertions done in the latter time, the immediate generations of sages, who followed the Manusmriti in very strict manner should have shown these wrong verses in their practice. Such insertions were done by blind egoistic male human beings only at a latter period. Manusmriti said that a female should be under the control of father in the childhood, under the control of the husband in youth, under the control of son in old age and hence, shall not be given freedom (*Na Strii Swatantryamarhati*). This verse is misinterpreted as that the female shall be under house arrest without freedom. This is wrong interpretation. The real interpretation is that a female shall not move independently without male escort since she is always wearing gold ornaments. If somebody attacks, she can't fight, being physically weak and tender. Of course, exceptions are there, who can fight by themselves. This concept belongs to general majority of females. Whenever a controversial concept appears in the scripture, first we shall try to give a right interpretation for the same verse based on benefit of doubt (This mean that we approach positively in the beginning that this is a genuine verse and then try to interpret it in right direction.). ***If right interpretation is not possible in any angle, be sure, such verse is an insertion done by ignorant or over intelligent-egoistic-selfish people.*** Such statement shall be rejected, be it from the Veda or the Manusmriti. Here, we are not rejecting the real Veda and the real Manusmriti. We are only rejecting the wrong insertions in the scriptures. The verse showing foolish concepts like that a female shall not have the name of a hill etc., itself indicates the climax of ignorance in very clear way as can be understood by a small child also! The name of Goddess Parvati means that she is the child of a hill. Another name of the same Goddess is Hymavati, which is the name of Himalaya hill!

2. Is female foeticide mentioned in Atharva Veda?

[Shri Hrushikesh asked: Mr. Rahul Sharma has responded after reading your discourse on Women suppression in Hinduism. I request you kindly enlighten us if there was a mention about female foeticide in Athrava Veda as Rahul has quoted.

Rahul Sharma: Our Hindu Holy Books and culture endorses female Foeticide as essential rituals, Let me expose this that our pundits and gurus and right winged groups are hiding many facts and history to mask our religion from getting criticised, Here's some truth about Female Foeticide from our holy books: 1. Atharva Veda.6.2.3: "Let a female child be born somewhere else; here, let a male child be born." Here we

can clearly see that female fetus/child were deliberately murdered at the time of birth there are various other records that show this including our pre colonial culture involving this.]

Swami replied:- Killing the child, which may be male or female is said to be very serious sin by both the Veda and other secondary scriptures (*Bhruunahatyaam vaa...* Veda). This authority is quoted in a very important topic of the Veda, called as Trisuparnam. If somebody says that he wishes to get a son and further wishes that the birth of a female shall take place in other place, why are you taking the possibility of killing a female child in the womb? You can take this context to a special case in which a person may be having only female children and is aspiring for a male child. He is also wishing the birth of a female in another place where the individual is having only male issues without a female issue. *Why don't you take the interpretations in good sense?* Even if you quote a Vedic statement clearly telling to kill a female child, we will reject such Vedic statement as insertion by some atheists to create hatred on the holy Veda. The Veda is said by God through sages and hence, can't contain such unjust and illogical concept. God is omniscient and will never say any illogical or unjust statement. He is certainly beyond the logic, which doesn't mean that He is on the side of wrong logic.

3. Can we remember our past births?

[Shri Hrushikesh asked: Ms. Devani Seth asked a question on the Facebook group Sanathana Dharma each one teach one after reading on of your discourses on Karma and Karma Yoga. 22June 2018

Devani Seth: 1. But question is how many of us remembered our past life???

2. Body has brain, DNA RNA stuff which is responsible for our memories n information?

3. How soul can store it??

4. Then come to birth process m all from a tiny sperm how can we qualify soul here further I was developed in my mother's womb that too alive so again how can soul be qualified??

5. I don't understand the process of soul??

6. Why can't we see soul anywhere??

I request You to enlighten us with Your words. I prostrate to Your feet for all the love You show to us, all the hard work that You put in our spiritual progress. No words can show the gratitude to Your concern for us.]

Swami replied:- In 'The Hindu' English newspaper, long back, I have read one full page showing the information of certain human beings in their childhood, revealing their past births in detail, which were found exactly correct. This concept has full perception-evidence regarding these

certain human beings revealing their past births. The evidence shows that the concept is true and we may not be able to explain to you perfectly regarding the mechanism of this concept because some unimaginable technology due to will of God may be involved in this. Every human being is not showing this event so that it becomes possible to discover the technology based on imaginable lines of science. The science tells us that when the ovum of the female is fertilized by a sperm, the human being is developed, which is delivered as a child after some stipulated time. If you confine to this process only, memory of rebirth can't be understood. ***This process is joined with another unimaginable mechanism in which the individual soul from the upper worlds reaches a specific food grain through rain, enters a specific destined sperm (when this grain is taken in the food by the husband) and enters the ovum of his wife.*** The fertilized ovum results after the union of sperm with the released ovum. The entry of individual soul along with its bundle of informations or thoughts is beyond the scientific-imaginable mechanism. If you confine to only scientific mechanism and say that the fertilized ovum develops body along with brain and nervous system, the memory of previous birth is impossible. In the scientific mechanism, the brain and nervous system developed in the body of the child gets memories only after the delivery. Whatever is grasped by the senses of the child after delivery only becomes the memory. In the above miraculous event, the child speaks about its past birth in a very far place with full details. These details were found to be exactly correct on verification. ***As per the scripture, the individual soul enters the sperm even before the fertilization of the ovum.*** This entry of the individual soul in the sperm is unimaginable-miraculous event. Hence this process of fertilization is partly imaginable and partly unimaginable process. This entry of individual soul in to sperm is well explained in the Brahma Sutras. The rebirth of the individual soul is told in the Gita also (***Mriyate janmane punaha***). ***We can't say that something doesn't exist because it is not understood by us.*** We understand the imaginable side from the biological science. This imaginable event has another side of unimaginable mechanism by which a specific sperm is charged by the individual soul. It (sperm) unites with the ovum released and fertilizes it. You can't reject this unimaginable side since the unimaginable event (memory of past birth) clearly exists. ***Immediately after death, the reduction in the weight of the dead body indicating the weight of the individual soul that escaped from the body is exactly noted by the scientists.*** Therefore, there is no other way than to accept the mechanism given by the scripture regarding the unimaginable side of this biological process unless you disprove the

memory of the past birth. Till you disprove this mechanism, you have to accept the hypothesis even though the process of verification is absent since the memory of the past birth is clearly existing in some cases. Once the memory of past birth is established based on such miraculous event, you can accept the entry of individual soul in all the cases. You can't say that individual souls entered the specific sperms of these exceptional souls only. Such logic is not valid when a better logic exists. The individual souls entered all the sperms in all the cases. The memory of the past birth doesn't exist in every soul because God disconnected the link in all as said by the Veda (*Paraanchi Khaani vyatrunat...*). This disconnected link is restored in certain special cases by God so that the proof of the memory of past birth can be restored. If you insist that certain cases only exist in which only the entry of individual souls exists, there is no use for you since you are accepting the concept in few cases at least. The existence and non-existence of the concept is the present context and not the total or partial existence of the concept.

Chapter 31

July 08, 2018

O Learned and Devoted Servants of God,**1. Will a brahmana by qualities born in a Brahmana family where he gets congenial atmosphere?**

[Shri Anil Antony asked:- Padanamaskaram Swami; Regarding caste I have few queries

a) A soul after millions of births will have a certain solidified quality. In such case taking birth in a Brahmana family or any other caste out of 4 castes, it will make that soul either brahmana or other castes respectively? I meant to say that a brahmana by birth (due to his qualities attained in past birth) will born in a Brahmana family itself where he gets congenial atmosphere?

b) All 4 castes are equal as they have classified based on profession? So a sudra is equivalent to Brahmana etc? Only 5th (untouchables) caste is inferior?]

Swami Replied:- One thing is very clear that a group of qualities come under a single headline called as Brahmana etc. This classification was done by God Himself and there is nothing wrong up to this point. It is just a classification like all the elements are classified into various groups having similar properties in the periodic table. The first group is called as ‘alkaline’ elements and the second group is called as ‘alkaline earth’ elements. A group of elements have similar properties. *The first group called as Brahmana group is based on preaching spiritual knowledge to the entire society to lead all of them towards God so that everybody is blessed by the divine grace of God.* This duty is highly precious and divine in view of this spiritual side. Kshatriyas have the quality of fighting the war against injustice. Vysyas are based on the quality of business involving transport of all required items to every place. Shudras are based on the quality of doing agriculture. Shudra means the person, who is always worried about materialistic progress (*shochati iti*). Brahmana is to guide the people towards God (*Brahma nayati iti*). The qualities prescribed under the headline Brahmana are very holy since they are directed towards God and are considered as good qualities. The other three qualities are not bad, but are directed towards materialistic progress and not towards spiritual progress. Hence, qualities of the souls make the souls to come under the four castes. The souls without bodies possessing the qualities are already classified into four castes or groups. *When the soul takes birth on this earth, the soul gets simply an external body, which has nothing to do with*

the qualities of the soul. The caste is decided by the qualities of the soul and not by the birth of the body. The body may be born in any caste. ***The caste of the soul based on its inherent qualities decides the caste of the human being, which is a soul with the body.*** Soul has no birth and death whereas the body has birth and death. The caste is not related to the body and hence, the place of the birth of the body is not at all related to the caste. Only the qualities of the soul decide the caste irrespective of the birth of its body. The superiority of Brahmana caste (don't misunderstand that Brahmana is by birth of the body) is due to the fact that a Brahmana is directed towards God and also tries to direct other people towards God. You have to accept such superiority provided you are a theist agreeing that God is far greater than this world. You understand the simple basic fact that caste system is based on various souls having different qualities. The deeds expressed through bodies are according to the qualities of inner souls only. Hence, caste system is simply based on the different groups of qualities and deeds and this is the classification done by God. ***These souls having different qualities are classified into the four castes even though these souls are in energetic bodies in the upper world.*** Whenever I mention the word caste, you must not misunderstand Me that the word caste mentioned by Me belongs to the birth of the body of the soul in a specific caste. ***Whatever may be the place of birth of the body of the soul, the soul gets the caste based on its qualities only. The caste system is not external related to the bodies, but it is internal related to the qualities of souls.***

There is no untouchable fifth caste mentioned in the Veda or the Gita. The sinners of all the four castes were boycotted by the human beings and this punishment is only for the reformation of the soul and not for revenge. An undisciplined student is boycotted from the school or college and such punishment is for his early reformation and not for permanent vengeance. If the soul is reformed from its sins, it shall be admitted back into the caste based on its inner qualities. ***The son/daughter of the boycotted student is also not boycotted from the institution.*** Similarly, the issue of untouchable can't be untouchable. Untouchability is not a caste but only a temporary punishment for the sake of reformation. Any human being from any caste can become untouchable by doing several sins. Shankara fell on the feet of untouchable accepting Him as His preacher. Ramanuja gave the holy hymn of God Narayana to the so-called untouchables. If you understand the basic intention, you will not misunderstand this concept. This was the basic intention of the ancient sages. But, in the middle age, blind reciting priests have misunderstood and misinterpreted this concept. ***The present revolution from the untouchables is based on such misinterpretation only.***

THE MAIN CONCLUSION IS THAT THE CASTE IS BASED ON THE QUALITIES OF THE INTERNAL SOUL ONLY AND IS NOT BASED ON THE BIRTH OF THE EXTERNAL BODY OF THE SOUL.

2. Can there be two unimaginables?

[A person asked how to justify the statement that there cannot be two unimaginables?]

Swami Replied:- *If there are two unimaginable items, how can you distinguish them when their boundaries are unimaginable?* Two imaginable items with their imaginable boundaries can only be recognized as two items. You can't say that an unimaginable person having an unimaginable cap on his head is hunting an unimaginable deer in an unimaginable forest! You can only say that an imaginable hunter having an imaginable cap is hunting imaginable deer in an imaginable forest.

3. How to overcome depression?

[Many people wanted to know the solution to overcome depression?]

Swami Replied:- Absence of spiritual knowledge is the main reason for suffering with tensions. *Of course, tensions are attacking the soul as punishments of their sins.* If the soul gets reformed by realization, repentance and by non-repetition of sin from today onwards, I surely tell all of you that such reformed soul will not face any tension in future since its pending punishments of sins get cancelled by God. Punishment in the form of tension is only for reformation of the soul and if the reformation is attained, there is no need of punishment anymore. *Even a devotee is blessed by God to attain this reformation and get relieved from the miseries, which cause depressions.*

4. How can a soul having qualities of Brahmana take birth in a caste of Chandaala?

[Shri Kishore Ram asked:- Sometimes we find a soul having qualities of Brahmana is born in a caste of chandaala (by qualities) and not by birth. This violates the rule that a soul having certain group of qualities will be born in the caste having such qualities only for its encouragement.]

Swami Replied:- Such an exceptional case takes place when a soul having the qualities of Brahmana does a sin and the fruit of the sin is its birth (its birth means the birth of its body) in a caste having different qualities. **Such a stray example serves another purpose also, which is:-** If you say that all the souls are born in series (grandfather-father-son-grandson etc.) in a caste having the qualities of Brahmana only, it leads to say that all the members of the Brahmana caste always have the qualities of Brahmana only. In such case, you may establish that the caste is by birth

and not by qualities since both these concepts (birth and quality) are superimposed on each other so that the real point (that the caste is by quality and not by birth) is not isolated. You will say that a Brahmana is always born to Brahmana only and hence, the caste is not by qualities, but by birth only. Such stray example disproves your concept as wrong. Now the main point is that whether you call such a soul having the qualities of Brahmana born in the caste of chandaala as Brahmana or chandaala? If you say that since such person is born to chandaala, such person must be a chandaala only, we oppose this as wrong concept. Even though such soul is born as an issue of a chandaala, such soul is Brahmana only by virtue of its inner qualities of the soul. Similarly, a chandaala soul may be born in Brahmana caste due to some of its merit. In this case, the soul born is of chandaala caste only due to its inherent chandaala qualities. Our concept is very simple and straight, which is that the caste is based on the inner qualities of a soul and not based on the place of birth of its body.

Chapter 32

July 13, 2018

O Learned and Devoted Servants of God,**1. Should there be some definition of God?**

[Shri Anil Antony asked:- Padanamaskaram Swami; A Muslim devotee ' Saleem Mughal' in Quora forum raised the following points after going through one of your discourse. Kindly give your response.

Now the question is raised here, according to normal peoples in this universe has lot of God/Lord than who we can know who is the real lord from all of them? Should be there some definition of God. Before to go on definition of God I want to give one example first.

We have one human and one object suppose Table. If someone ask, who is Human and what is the table? Then how we can explain him? Before to give answer of this Question we should have knowledge about main attributes of both.

Human & Table attributes: Human has free will. Table has no free will.

Every human has mother and father. Table has now mother and father.

Human has two legs, two hands, two eys. Etc. Table has legs but no hands, eyes etc. Without food/water human cannot live. Table not required food.

Mean that Human has different shape and different attributes than Table. God/Lord/Bhagwan Attribute according to major religion:

Hinduism, Islam, Christians, Judaism

God is one

Hinduism - Ekkam ivdityam. (upanishad. Chap-6, Section-2, Verse-1)

God is only one without the second

Islam - Qul huwallahu Ahad. (chap – 112, verse – 1 to 4)

Say, he is Allah one and only.

Judaism – (The bible, Deut 6:4)

“Hear, o Israel: The lord our God is one Lord”

God is absolute:

Hinduism-Yo maamjamnandi chavetti lokmaheshwaram, Asammudha samtyershu sarvpapaih pramuchyate, (Bhagavad Gita, Chap-6, verse-3)

Almighty God in the supreme Lord of all the worlds, if one will believe in this fact, his sins will be forgive.

Islam- Allah hussamad, (Quran)

Allah, the Eternal, absolute.

God Have no father no Mother:

Hinduism - Na casya kasuj janita na cadhipah.

“Of him there are neither parents nor Lord”

Islam – Lamyalid wa lamyulad.

He begets not, nor is he begotten. (no father no mother)

Judaism – “I, even I, am the lord; and beside me there is no savior.” (bible 43:11)

No one like God:

Islam - Wa lamyakullahu kufuwan Ahad.

“And there is none like unto him”.

Hinduism - Na tasya prastima asti (Upanishad chapter 4:19)

There is no Likeness of him

Judaism - I am God, and there is none else, I am God, and there is none like me”

Hinduism-*Yo maamjamnandi chavetti lokmaheshwaram, Asammudha samtyershu sarvpapaih pramuchyate,* (Bhagavad Gita, Chap-6, verse-3)

Almighty God in the supreme Lord of all the worlds, if one will believe in this fact, his sins will be forgive.

I can quote many others verses. In all religion God is one.]

Swami replied:- You have given good correlation. God is unimaginable since He is beyond space. He mediates with the medium of awareness and energy to become energetic incarnation, called as Father of heaven or Datta. The Father of heaven enters the human medium of awareness, inert energy and matter to become human incarnation. *Due to His unimaginable power, He remains as unimaginable God and remains as energetic and human incarnations simultaneously so that different religions are satisfied.* Being unimaginable, no direct definition can be given to the absolute God. *As the first energetic incarnation, He can be defined as the creator, ruler and destroyer of the world in the appropriate times.*

2. Analyze the scripture before accepting it.

[Mr. Clint Cayson (His original question was: Why is it God did not change the Bible for the better?), in quora forum replied in response to Swami’s knowledge on analyzing every bit of scripture logically before accepting it. He also commented on the parable used by Swami of currency note printed by Reserve bank. Kindly give Your reply.

Scripture: I understand the value of human intelligence. But, as Christians believed God is an all-knowing, all-knowledgeable, and all-powerful and yet He can’t give direct explanations to his creation? If God knows everything but failed to “enlighten” every human being what is he exactly good for? However, we cannot examine or ask people who “wrote” the scriptures because they are gone. Then, people will just have to rely on their own “analytical” minds to understand the scriptures and most of them got it wrong. Then, I’ll go back to the same question.

Reserve Bank: The argument is sensitively close. Here’s what I understand about this. Correct me if I’m wrong. Banks and Banknotes exist. Businesses have been using this for years and they are testable to be valuable and there are undervalued notes as

well. But they exist because people made them. We can't test god's genuine self, we can't demonstrate god's existence, and we can't even ask his/her gender. But, to be honest. There is this thought that a false equivalency is at play in here.]

Swami replied:- As you said, the omnipotent God can eliminate the people adulterating the scripture by directly appearing to human beings. He is doing the same by appearing as human incarnation. People are adulterating the scripture with some selfish motives. *It is the responsibility of the human being to analyze the scripture and find out the illogical and unjust portions, which are not said by God.* God has given very sharp intelligence to the human beings. If the intelligence is not used, it will corrode due to lack of work. God does not want us to follow Him like inert robots because certain insertions are introduced in the scripture in His name. God allowed the insertions so that we will use our intelligence and analyze to eliminate those insertions. Even the Veda says that we shall analyze the Vedic statements before coming to conclusions. *Such exercise of intelligence on the subject gives perfect satisfaction in believing the truth.* Arjuna got confirmation that Krishna is God through cosmic vision and was fully ready to do whatever Krishna says. Still, at the end of the Gita, Krishna said that Arjuna must use his intelligence and analyze the entire Gita before following it.

3. Is it true that the atheistic countries are more disciplined?

[An atheist quoted part of the Swami's divine message on Quora forum and given arguments as given below. Kindly give Your replies to him. Mainly he say that there are atheistic countries which are more disciplined and flourished than that of theistic countries.

Quote from Swami's discourse: Social justice cannot be maintained if the existence of God is not accepted.

Scott Berry: That's a nice assertion you've got there. It would be a shame if something happened to it — like looking at countries with high rates of atheism and low rates and comparing the rates of social justice.

Quote from Swami's discourse: Atheist, claiming self-discipline even without concept of God, is only example of just hypocrisy, hypocrisy only. If there is an opportunity to escape the legal punishment, atheists are the first to do sin since control other than human law does not exist at all in their view. Once the existence of God is established, Nivrutti stands from that point itself. Hence, the medicine is only Nivrutti (plus sign) and Pravrutti is the central neutral food (zero sign). The wrong knowledge of atheism is like poison (negative sign). You must note that both medicine and poison are chemicals only and look alike. Atheism is only creation of opportunity to do sin in a talented way to escape legal punishments in the world. Therefore, the job of the propagator of spiritual knowledge starts only with the introduction of the concept of existence of unimaginable God to punish any sin.

Scott Berry: “I don’t want to look at social justice rates at countries in the real world. Let’s talk about something else.” You had indicated that social justice can’t be maintained without belief in God. I noted that real-world data doesn’t indicate that this is true. So now you want to talk about non-real-world theory that you think sounds reasonable, but, again, isn’t borne out by what we see in the real world.

What I did say, or have implied:

1. In the past, when people have made statements that something was supernaturally caused, they’ve been wrong over and over.
2. I don’t see any good reason to believe that things are supernatural this time around without good evidence.
3. I haven’t seen any good evidence, just assertion.
4. Your original point, that you can’t have social justice without accepting God, is clearly wrong.

Quote from Swami's discourse: In developing the children to lead justified life in future, the concept of God and spiritual knowledge is the basic foundation.

Scott Berry: You can have that as your foundation, but it leads you to incorrect conclusions. So you end up with people who say that it’s very important that you not work on Saturday, because it’s a sin. Other people think that’s silly: it’s Sunday that you can’t work on, because that’s a sin. And you might think both of them are silly, but their basis for calling something a sin is just as valid as your own. But if you instead have an actual real-world basis to your morality, like “You wouldn’t like that if someone did it to you, so don’t do it to them,” it works out better for all concerned.

Quote from Swami's discourse: If one can escape the punishment here by cheating law of court, what is the harm if ethics are violated?

Scott Berry: Trying to imply that atheists would be evil if they thought they could get away with it is offensive and flies in the face of what we see in the real world.

Quote from Swami's discourse: If unimaginable God, unimaginable hell and unimaginable procedure of punishment from God are absent, there is no fear at all to do any sin provided one can escape punishment by cheating courts here

Scott Berry: You’re selling yourself short, and failing to understand religions more generally. In Christianity, for instance, it’s a pretty mainstream view that if you believe in Jesus as a savior, all your sins will be forgiven. Why don’t you go start a thread on Christianity saying how worried you are that if they don’t think that they’ll be punished for their sins, they can’t be moral?]

Swami replied:- *Believing in the existence of God doesn’t mean that you have to believe everything told in the scripture without analysis.* There is always possibility of pollution of scripture. Work on Saturday need not be taken as the word of God. I am stressing on the basic point of existence of unimaginable God, who will punish a sinner in unimaginable ways even if he escapes the Law here. If this fear doesn’t exist, naturally, the question comes to the mind of anybody that why shall not I do the sin

and enjoy here if I can escape the punishment here through tricks or bribe. You may be an honest person in not doing the sin even without the concept of God. ***But, you can't promise that everybody will be like you.*** Moreover, even the theist gets the above question in his mind and will be provoked to do the sin. I don't find any loss if the sin is done and if you escape the punishment here, in case God doesn't exist. After all, what is the loss in such choice of accepting God? You told that atheistic countries are more disciplined. Such statistics is very difficult for analysis of precision. External discipline may not indicate internal peace also. Somebody may be a secret sinner suffering secretly appearing disciplined externally. However, if such imaginary country exists without sin in spite of no belief in God, such country must be appreciated. ***In such case, let the people not bother about God and God will also not equally bother about such country.*** God is not fond of projecting Himself for the sake of fame like a devilish human being. All His efforts are only to control the sin and see peace maintained in the society and if such aim is achieved without His efforts, He will be very happy with such country. But, when there is more possibility for a thing to happen, there is more chance for that thing to happen. When there is less possibility for a thing to happen, there is less chance for that thing to happen. This is universal law and you can't play with this concept like playing with football to this and that side as you like. ***Moreover, the concept of unimaginable God is proven by genuine miracles shown by human incarnations in this world.*** You are closing your eyes and drinking the milk thinking that nobody is seeing you! You can't play with such universal concept in individual level, which will end in chaos of this world.

It is not correct to say that God will cancel the sins if somebody worships Him. ***The result of worship expected by Him is reformation of the soul, which is not to repeat the sin practically.*** Without reformation, never the pending sin gets cancelled. Devotion to God may help in the earlier achievement of reformation, but not cancelation of sins directly by devotion. We never said that the world is unreal in view of the soul. It is only unreal to the absolute unimaginable God. It becomes real even to the unimaginable God when He is mediated. Hence, speaking about non-reality of the world in our view is wrong and irrelevant.

4. How do I get direction in my life?

[A person want direction in his life. His query is given below:

Dear Friends I am once gain posting almost similar topic which I posted earlier. I changed my job and job location from Mumbai to New Delhi and in regret of that decision I went into depression. In spite of all attempt I am unable to stop regretting

which may kill me. My family will suffer. They are already suffering as I am almost in sad mood all the time. Due to this I am not able to adjust in new job and new location. Regretting is my general habit which have come in vikral roop now (big way now). I am unable to understand what should I do? Small Small things bothers me a lot. Mumbai has good climate but Delhi is very hot and very cold this also bothers me. It I will continue this way I may become mad. All of you are requested to guide me what to do. pl. do't get annoyed with this post again. By Sanjay Kumar on speakingtree.in]

Swami replied:- First, you must stop your tension realizing that tension will not only be useless in solving the problem, but also is harmful since it removes your energy that is required in the effort to solve your problem. This advice was given by Lakshmana to Rama, who was under tension when Sita was stolen by Ravana. Lakshmana is the incarnation of Adishesha, whose another incarnation is Patanjali, the author of Yoga dealing with control of mind. Hence, this advice is very much valid and shall be accepted like the first-aid-box. The permanent solution is always that you should have strong faith in God and improve your devotion to God so that He will help you in the solution of the problem.

5. Is Aadishakti different from Datta, the first energetic incarnation?

[In "GOPIKAA GIITIKAAVALI", You mentioned the following: "Primordial power is called as Aadishakti or the first created subtle energy or Muula Prakruti that transformed into this entire creation." "Parabrahman or unimaginable God merged with Datta, the first energetic incarnation." This means that first created subtle energy is Aadishakti, then how It is different from Datta the first energetic incarnation? (i.e., in Datta already Aadishakti exists?)

In bible newtestament, John Chapter 1: 1-5 following is given:

1 In the beginning was the Word, and the Word was with God, and the Word was God.

2 He was with God in the beginning.

3 Through him all things were made; without him nothing was made that has been made.

4 In him was life, and that life was the light of all mankind.

5 The light shines in the darkness, and the darkness has not overcome it.

Can there be any co-relation between the above bible verses, with first energetic incarnation (Datta) /primordial power (if at all they can be co-related)? Kindly enlighten us.]

Swami replied:- You may have some cash with you and there may be some cash in the bank. Does this mean that both these amounts of cash shall be one and the same and does this mean that yourself and bank are one and the same? The energy of the body of the first incarnation is only a part of cosmic energy and it is the same as the cosmic energy in qualitative sense and not in quantitative sense. The unimaginable God present in the

first energetic incarnation created further cosmic energy, which is qualitatively the same as that of the energetic body of Datta, but, different in quantitative sense. ***The quantity of energy of the energetic body of Datta is very less compared to the quantity of cosmic energy.*** But, the little energy of the energetic body of Datta is omnipotent since the unimaginable God merged with Datta. Adishakti is the entire cosmic energy, but, the Gopika is created by the same unimaginable God representing this entire cosmic energy. Every human being is a mini-representative model of Adishakti only like Gopika since the body and the soul are modification of the cosmic energy only. The energetic body of Datta is having relative awareness (created by the modification of inert energy) with which the unimaginable awareness or unimaginable God is merged. The awareness in the body of representative model of Adishakti (Gopika or any human being) is also relative without unimaginable awareness, which is the soul. The difference between Gopika and ordinary soul is that Gopika is the real devotee of God and has the full grace of God on her. Such a real devotee of God becomes the master of God and hence, is praised as the divine Adishakti. The explanation of your statements is given below:-

- 1) The God referred here is the first energetic incarnation through which the unimaginable God created the world and hence, the world is associated with Him. The world is made of inert energy and the body of God is also made of inert energy and hence, God (in the sense of same energy of His body) is the same world, which is the inert energy.
- 2) He (the unimaginable God) was with the first energetic incarnation in the beginning of creation of the world.
- 3) The creator referred here is the first energetic incarnation of the unimaginable God, which is totally identified with the unimaginable God due to His total merge. Such mediated God is the absolute creator, ruler and ultimate destroyer of the world.
- 4) This light refers to the awareness that exists in the mankind.
- 5) The darkness means the inert world in which the light like awareness (soul) shines being the top most item of creation called as Paraaprakruti. ***The inert objects are used in a limited way by the awareness having freedom.*** This awareness is also under the control of God only and to prove this, the awareness is unable to control the entire inert world since the entire inert world is controlled by God only. The above light can be also taken as the unimaginable God (which is the unimaginable awareness merged with the relative awareness of a devoted soul in incarnation) present in human incarnation like Jesus, who controlled all the portions of inert world,

which can't be controlled by ordinary soul. Krishna is such human incarnation like Jesus.

6. Does God create new parts of universe to keep density of universe constant?

Referring the following part of Your divine knowledge;

"Expansion of universe doesn't mean expansion of the same universe already existing, in which case the density of the universe or space gets diminished leading to certain problems, which are not experienced by us. Expansion means addition of new parts of universe created by God so that the density of the already existing universe is not disturbed. All the items mentioned by you like merge of galaxies, existence of dark energy are the items of already existing universe and have no participation in expansion of universe."

Is it mean that God is continuously creating new parts of universe to keep density of already existing universe which is constantly expanding?

Swami replied:- *The expansion of universe is said in the sense of our inability to reach the boundary of the universe so that we can't touch the unimaginable God, who is beyond our imagination.* God has already created such huge universe so that we can never touch the boundary of the universe. The expansion of universe taking place constantly in the view of continuous creation of cosmic energy is a hypothetical situation of the concept in which we are assumed reaching the boundary of universe and God is creating further cosmic energy so that the universe is constantly expanding to make us unable to reach its boundary. This constant creation is said in such hypothetical situation so that the density of the present universe is maintained and the problem of stretching the distance between items is avoided. The universe is infinite in the sense of the capability of the knowledge of the soul to know its boundary, but, in view of God, the boundary is already known to Him since He is omniscient. If science says that the universe is expanding even in the real situation by creating cosmic energy (to avoid the above defects in expansion of existing universe itself), we are not bothered about this concept, but, we can say that the universe is expanding without the purpose as mentioned above (Purpose is the expansion of universe if the human being is ready to touch the boundary of the universe.).

Chapter 33

July 14, 2018

O Learned and Devoted Servants of God,**1. Please enlighten us to progress in spiritual life.**

[Shri Hrushikesh asked:- Mr. Andreas Lechthaler on the face book group Beyond the sense and mind reading on of your discourses on Karma and Karma Yoga asked the following. 22June 2018

Andreas Lechthaler: But all happens without asking. So I don't need to analyze its details.

I request you to enlighten us with your words. I prostrate to your feet for all the love you show to us, all the hard work that you put in our spiritual progress. No words can show the gratitude to your concern for us.]

Swami replied:- There are two lines of approach to God in this concept:-

- 1) Since God gives the boon if we don't aspire for any fruit in return, we don't aspire for any fruit in return for our service and sacrifice. In this line, God keeps silent because your aspiration for the fruit is the basis for your lack of aspiration for fruit. You are disappointed for the silence of God after sometime.
- 2) If you are really not aspiring for any fruit in return, you will continue to serve God without any aspiration of fruit in return. Here, even if God keeps silent, you are not disappointed at all.

2. Karma and Karma Yoga of Arjuna.

[Shri Hrushikesh asked:- Dear Swami, Ms. Iio Magyar from Germany after reading the discourse on the Karma and Karma Yoga on the face group "Sadguru" has responded in the following way. She says that she has received this discourse in the right time. I request You to enlighten us. A dust particle in Your creation, Hrushikesh

Ilo Magyar "My dear friend Rushee Var, this is exactly my task NOW! I am Inanna/Jnana Hubert, my husband, is Krishna/Messiah. This is my task, just now.

In the end phase: Arjuna, the ordinary What happened in the case of Arjuna? Arjuna refused to fight and get back his kingdom. What is the meaning of this? Arjuna did not want to perform svakaryam (self-centered work). Lord Krishna advised Arjuna to fight the war not for the sake of Svakarma but for the sake of participating in the Lord's work, which was the destruction of injustice. So Arjuna did not participate in the war as svakaryam (karma), but fully participated in the war as Swami karyam (karma yoga). So far it was good. But there is one important point here. Arjuna had not refused to do his karma (fight the war for selfish desire) due to his devotion for

the Lord. Had he left the war due to pure and extreme devotion for the Lord, it would have been good. Had Arjuna left the war due to true detachment from his kingdom (wealth), it would also have been good. But Arjuna refused to fight because of his blind attraction to family bonds. That is why the Lord advised Arjuna to first look upon the war as karma itself. The Lord wanted Arjuna to realize that the war was his duty as a warrior and was in fact beneficial for him even from the selfish point of view. Refusing to fight this war would not only mean a personal loss of kingdom, wealth and power for Arjuna and his family, but would also bring eternal ill fame to him. Arjuna did not have as much love for the Lord as Radha had for the Lord. Hanuman, who was also a warrior, had that much love. Therefore, Hanuman never had such doubts. Arjuna did not consider the war as karma yoga (the work of the Lord); in fact, this thought never even entered his mind. Therefore, the Lord first taught him karma, then taught Bhakti (devotion) through Jnana (knowledge), and then taught jnana yoga (knowledge of God) after the purification of mind through Bhakti. Lord Krishna revealed Himself as God in jnana yoga and finally advised him to participate in the war as the work of God—karma yoga. The essence of the Bhagavad Gita can be told in one sentence: Kill Duryodhana not for the sake of your kingdom, but as a servant participating in God's mission to destroy injustice.

I'll have to kill the devil, what I always said, and knew. I am Vach I have ALL avatars included, also Phytia, Delhi oracle, ALL! I was at the very beginning. And it was boring. I created my beloved children. Created Samsara, as well as truth, for they'll be able to be godlike, in Nirvana. Enjoying love.”]

Swami replied:- Arjuna was sage ‘Nara’ and Krishna was sage ‘Narayana’ (sage Datta as human incarnation). *Sage Nara was greatest devotee of sage Narayana.* Sage Nara is equivalent to God Narayana and hence, Krishna told that He is Arjuna (*Paandavaanam... Gita*). *A great devotee is the second address of God as said by Naarada Bhakti Sutra (Tanmayaah...)* since the first address of God is incarnation. If the devotee is in climax of devotion, the second becomes first and first becomes second! Such Arjuna is acting in the role of an ordinary human being to which the Gita is told. If you take Arjuna as the role, Krishna told that He is Arjuna in the sense of encouraging an ignorant devotee. If you see the role of Arjuna as an ordinary human being, he is also reluctant to contemporary human incarnation due to ego and jealousy. Hence, Arjuna asked Krishna in the Gita that He was recently born and how He could tell yoga to Sun in the beginning of creation. The ordinary human being believes in the energetic incarnation and never in the human incarnation. He did lot of penance for God Shiva, the energetic incarnation, who appeared as human being (hunter) and Arjuna fought with the hunter. An ordinary human devotee believes God as energetic incarnation but not as human incarnation. Hence, Krishna told that He is God in human body

(*Manushiim tanum...*). Then only, the devotee hears what the human incarnation says. ***An ordinary human being does not judge the human form of God by His knowledge, but, by miracles only.*** Hence, cosmic vision was shown by God Krishna. The main theme of the Gita is right knowledge to give right direction to Arjuna. Arjuna has enough devotion to God and enough sacrifice. He sacrificed the kingdom also for the sake of his grandfather by whom he was grown up in the absence of his father. Arjuna came to war to get his justified share of kingdom (wealth) and dropped from the war due to fascination to family bonds. Bond with wealth was a reason for his fight and bond with family was the reason for dropping from the war and this establishes him as an ordinary soul of Pravrutti without Nivrutti. He neither came to fight for God nor left the war for the sake of God. Then, Krishna preached the true spiritual knowledge through the Gita and showed in cosmic vision that He is killing the unjust opposite side telling that He will kill them even if Arjuna is absent. By this, He practically showed that the war is His work and told that even if Arjuna doesn't fight to kill them, He will kill them. He told that if Arjuna participates in God's work, he will be uplifted and proved (by giving cosmic vision) that God's work will be done even if the devotee doesn't participate in it. ***All this shows that the need of the hour at any time for the incarnation is to deliver right knowledge that gives right direction. Every time devotion, sacrifice and service to God are already existing, but, in wrong direction.*** Krishna said that even though He taught this right knowledge in the beginning, it was lost. This means that God comes in human form and gives right knowledge, but, very shortly it is lost due to misinterpretations of selfish people. Again God comes to restore the right knowledge and this results in frequent appearance of human incarnations.

Chapter 34

SWAMI'S REPLY TO A RIGID PERSONJuly 14, 2018 2nd Message**O Learned and Devoted Servants of God,**

[Shri Hrushikesh asked:- Dear Swami, As asked by You, I have shared the answer with Mr.Raghavendra Rao on Caste system given by You for questions asked by Anil sir. Following is the reply from him after reading.

Raghavendra Rao: I stuck to the point about varṇa system and you ignored all the evidence and knocked down strawmen.

Now let's talk about your guru's duplicity. He claims to be a paripurna avatar. Where is his evidence for such a bold claim?

Raghavendra Rao: Your guru is not an avatar, period. If he can't be honest about who he is, then he can't be trusted to be honest about what our religion is.]

Swami replied:- I accept my defeat to change your concept since it is said that a rigid fellow is stronger than even the mighty king! I never claimed that I am the incarnation of God Dattatreya. My disciples called me so. As per your commandment given to me, I shall inform all my disciples not to call me as the human incarnation of God Datta. Salutations to your rigidity.

Chapter 35

DESERVINGNESS OF RECEIVER IMPORTANT TO PREACH SPIRITUAL KNOWLEDGE

July 15, 2018

O Learned and Devoted Servants of God,

Shri Hrushikesh (On Phone):- How nice You explained the entire logic behind caste system! But, my friend is rigid on his own old argument only. Now, he has entered into a new topic of human incarnation!

Swami replied:- A student memorized the definition of Newton's laws of motion only. If you ask any other law in science, he repeats the same definition and you are dumb stuck with surprise. The student says "See. By my reply, the other side became silent!" Do you think that any further reply to such student has any use? You will say to him "yes. You are correct" and then leave from that place thinking that further conversation with him will lead to your admission into a mental hospital! Hence, the saying resulted that a rigid person is stronger than mighty king. I like to modify this saying by saying that a rigid person is stronger than even Almighty.

The deservingness of receiver is important for preaching spiritual knowledge (Jnaana Adhikaarii). In the absence of such deservingness, even though the preacher is God and the preached knowledge is excellent, there will be no use. Even if you throw good seeds (concepts of true knowledge) on a rock (rigid fellow), even though the cloud rains (grace of God), there is no trace of use. Hence, even God fails in such case and God Himself said in the Gita that one should not move such rigid people having little knowledge and the rest filled with the rigidity of ignorance (*taanakrutsnavido mandaan...*). God Krishna tried to convince Kauravaas, but, could He succeed? They tried to tie Him with rope. He did justice through war, but, Gaandhaari (mother of Kauravaas) gave Him curse that He will be killed along with His family! Shankara tried to convince Abhinava Gupta (Shaakteya), but, he killed Shankara through black magic! Swami Dayaananda tried to convince people on caste and gender, but, blind traditional people killed Him by poisoning food! Jesus tried to preach true spiritual knowledge, but, egoistic and jealousy people crucified Him! **Hence, people undeserving to digest the spiritual knowledge will never**

change and permanent hell is the only leftover solution for them as said in the Gita (Taanaham dvishatah...).

Your friend talked about protection of religion. Before its protection, you must identify the real portion of religion established by God and ancient sages. There was a recent middle period in which the blind tape recorder-priests have introduced certain ignorant concepts as tradition. Their ignorance is well understood, which is due to lack of study of the meaning of the scripture. Such ignorant concepts got mixed with the true religion. ***The Ganga river even after mixing with Yamuna river is called as Ganga river only till she joins the sea!*** Hence, before protecting the religion, you have to isolate these blind ignorant traditions and make the religion pure. In doing such filtration, you have to base on a simple concept that God will not speak the concepts, which are unjust and illogical.

There is a Sanskrit verse, which says “all old is not gold and all latest is not the best”. You have to examine both old and new through sharp analysis and find out the truth. You have to accept that truth whether it is old or latest. A rigid fool follows only either old or new blindly without analysis (***Puraanamityeva na saadhu sarvam, na chaapi sarvam nava mityavadyam, santah pariikshyaanyatarat bhajante, muudhah parpratyayaneyabuddhih***). There is another Sanskrit verse which says that a rigid fool drinks only salt water from a well neglecting the sweet drinking water even though available, saying that the well was dug by his father! (***Taatasya kuupoyamiti bruvaanaah, kshaaram jalam kaapurushaah pibanti***). This adulteration of religion is present in all the world religions and quarrels are coming only due to these impurities mixed as wrong insertions. If you filter all the world religions from these inserted impurities, you will be astonished to find the same one true religion that is collected as the filtrate in the filtration of every religion!

Especially, Hinduism is contaminated with this caste-gender system like a healthy person effected by cancer, which led to splits and its weakness. Why this difference of caste and gender exist by the birth of the body with which especially the qualities of the individual soul are not at all connected? Birth and death belong to the body only and not to the soul and qualities exist in the soul only and not in the body. ***Body does the work or deed (karma) as per the quality (guna) of the soul only.*** In such case, the quality of the soul is the final authority. ***The soul having good qualities is sent to a family having good souls for its encouragement and such family is again decided by the similar qualities only and not by mere birth.*** In these concepts, the body and its birth- place are not important. The contents of the letter are important and not the outer postal cover. If you say rigidly

that qualities are transferred from one generation to the other (which is against the theory of genes) by saying that God transfers the qualities to the next generation by His unimaginable power, then, why persons having different qualities are seen in the so called fixed caste? Gender is worst since the difference is created between two issues born to the same parents in the same caste! In such case, how can you find great female Vedic scholars in the Vedic age?

Coming to the topic of human incarnation raised by your friend, the main characteristic (proof) of human incarnation of God is excellent spiritual knowledge (*Prajnaanam*) because it is this knowledge only that gives right direction to the devotion and practical sacrifice and service. If right direction is not there, both devotion and practice go in the opposite wrong direction. ***It is for this purpose, God incarnates in human form on this earth frequently because His preached knowledge gets contaminated every time with bacteria by wrong interpretations.*** When the cooked food is spoiled after some time, the mother cooks food again and serves it to her family members. Love and miracles are also associated secondary characteristics of God in the sense that they are also found elsewhere. Knowledge supported by love and miracles is the main proof to recognize the human incarnation since the actual need for any human being is to get right direction through true spiritual knowledge either in worldly life or in spiritual life. The human incarnation is having two components mixed homogeneously to result in a single phase. The first component is 'Sat' or God, who is charging the second component called as the human being-medium, which is 'Guru' or human being or *tyat*. Such human incarnation coming for the main purpose of preaching the true spiritual knowledge is called as Sadguru. Sages accepted Krishna as Sadguru thorough the Gita. Scholars accepted Shankara, Ramaanuja and Madhva as Sadgurus through their commentaries only. Jesus was accepted as Sadguru by wise western scholars through His Bible. Mohammad was accepted as Sadguru by elite Muslims through His Quran. Buddha was accepted as Sadguru through His four preachings by learned Buddhists and so on.

Chapter 36

July 17, 2018

O Learned and Devoted Servants of God,**1. Can we say first created human being is 'Datta'?**

Shri Anil asked:- Can we say that the first created human being is 'Datta' or 'Father of Heaven' (before the merge of unimaginable God) instead of saying Adam and Eve or other equivalent human beings mentioned in other scriptures?

Swami replied:- *Datta or Father of heaven is first energetic being and not human being.* After merge with unimaginable God, the first energetic being became Father of heaven or Datta. Adam and Eve are the first set of human beings created by God Datta or Father of heaven, who told Adam and Eve not to touch a specific fruit. The Father of heaven tested the human couple for its faith in Him.

2. Can we treat the Mulaprakruti as 'Adi parashakti'?

[Mulaprakruti is mentioned as first created item even before the creation of 'Datta' or 'Father of Heaven'. Can we treat this Mulaprakruti as 'Adi parashakti'? In such case Adiparashakti came first even before 'Datta' or 'Father of Heaven'.]

Swami replied:- Adiparaashakti is the Mulaprakruti created by unimaginable God as the first item of creation, but, the unimaginable God didn't merge with Adiparaashakti. He merged only with the first energetic being to become Datta or Father of heaven. Adi=first, Paraa=best and Shakti= power or energy. This word can be used in different items based on its applied meaning.

- 1) The first created subtle energy is first and best energy and hence, can be called as Adiparaashakti.
- 2) The first created energetic being before the merge of unimaginable God can be also called by this word because the first energetic being contains both awareness and inert energy. *The word 'paraa' is fixed in awareness because awareness is the best created item.* This first energetic being is first (Adi), contains awareness (paraa) and contains inert energy (Shakti) also.
- 3) The first energetic being after merging with unimaginable God becomes God Datta or father of heaven, who is masculine form. God Datta is beyond gender and can appear as male Father, called as Eshwara and simultaneously as female Mother, called as Adiparaashakti.

- 4) Adiparaashakti can even mean the unimaginable God. Adi = it is the first item before the generation of second item. Paraa= it is beyond the imaginable domain. Shakti = the unimaginable power. We should not be confused with the words provided we are clear about the concept, which is beyond the words. It is said that if you are caught in the forest of words, you will not come out (*Shabdajala mahaaranyam...*).

This concept is only to show that the Father of heaven is beyond gender and also beyond any specific form. This means that the Father of heaven (Datta) appears as Hiranyagarbha or Narayana or Sadashiva or Adiparaashakti or any form of ultimate God of any religion. The unimaginable God is beyond gender and beyond any specific form looking in the form and gender as desired by the devotees. By this, the Father of heaven gets universality of all world religions and all sub-religions in a religion (like various divine forms of sub-religions of which Shakteya is one sub-religion in Hinduism). Shankara brought unity in all the sub-religions like Shaiva, Vaishnava, Shaakteya, Gaanapatya, Skaanda and Saura having Shiva, Vishnu, Adiparaashakti, Ganapati, Skanda and Surya as the main deities in Hinduism. ***He brought unity in all the divine forms due to presence of same unimaginable God in all those forms.*** In fact, all these forms appear simultaneously as different forms of the same form, called as the first energetic incarnation, due to the unimaginable power of unimaginable God (Parabrahman) merged with the first energetic incarnation. It is just like the same photo of one form of God looking as different form of God by seeing in a different angle!

If you take Adiparaashakti as energetic being (not merged with unimaginable God), She represents also the creation as product form. If you take her in the causal form, She can be the non-mediated unimaginable God directly or God Datta looking as Divine female form, which is mediated unimaginable God. If you take her in product form, she is the creation. In this way, Vedanta-line speaking about God Datta resulting from Parabrahman (unimaginable God) and the Shakteya-line speaking about Adiparaashakti are not at all different. In both the forms, the same unimaginable God exists. Hence, whenever you use the word Adiparaashakti, you shall be cautious about your intention i.e., whether you like to mean the cause of the creation or the creation (product) itself.

3. What is the meaning of 'nothing of energy' in this context means?

[Referring to the following portion in 'SHRI DATTA GURU BHAGAVAT GITA']

'If space is nothing, energy is nothing and hence, matter and awareness must be also nothing since both are modifications of energy only. Such state of nothing of energy exists in the very beginning when unimaginable God alone existed in the absolute state (Paramaarthadashaa).'

What is the meaning of 'nothing of energy' here means. If energy exists in the very beginning when unimaginable God alone existed then contradiction comes. At Your divine feet, Anil]

Swami replied:- There is no contradiction if you take the meaning of the word 'beginning' , which is in two ways:-

- i) It means the state in which unimaginable God alone existed before the creation of subtle energy or Mulaprakruti and
- ii) It means the state in which unimaginable God exists along with the created subtle energy by Him and then creation of first energetic being and then merging with first energetic being to become Datta and then the final state in which Datta is ready to create further world.

Hence, beginning means either the time in which unimaginable God alone existed before creation of subtle energy or the time in which unimaginable God existed as mediated God or Datta before the creation of further creation. To say in short, first only unimaginable God existed. Then, the unimaginable God created space or subtle energy. Then, the unimaginable God created first energetic being with which He merged and became Datta. Then, Datta created further creation.

'*If energy is nothing*'- is hypothetical way of argument and not real statement. Since Einstein said that space is nothing and didn't treat space as subtle energy (something), we are opposing it by saying that if you say that space is nothing, then the modifications of space like matter and awareness also become nothing, in which case energy, matter and awareness become nothing so that the creation itself becomes nothing. However, this nothing of creation is also possible in the absolute state in which the unimaginable God alone existed. On the other hand, we treat that space is subtle energy, the first creation of God, from which Datta came out and entire world is manifested by Datta using further subtle energy created by Him.

Chapter 37

July 22, 2018

O Learned and Devoted Servants of God,**1. If Jesus is God, why did He fear of dying?**

[Shri Anil asked:- Padanamaskaram Swami A person in quora forum asked the following:

'If Jesus is Almighty God, why did He fear dying and was so stressed that He sweated blood the night before?' Kindly give Your answer to it.

At Your Lotus Feet, anil]

Swami replied:- Jesus is a human incarnation of the Father of heaven in whom the unimaginable God is existing in merged state. The human incarnation is a single face resulting by the merge of two components:-

- 1) The God component and
- 2) The human being component.

When current enters the metallic wire, the properties of wire (like the colour of metal, leanness as wire etc.,) are not at all disturbed. ***The wire attains the property of current as additional property, which is giving shock when touched.*** This new property of the current attained by the wire also does not disturb the normal properties of the wire. Jesus, a devoted human being, is selected by God to undergo the suffering of sins of deserving devotees of God. It is the love of God to undergo suffering for the punishments of His beloved devotees standing in climax of devotion. Emmanuel is the word that means God came down to save His people and not to save all the people. ***The interpretation that God came to save all the people is not correct, but, it is useful to convert everybody into devotee of God through sympathy by saying so as per the Arthavaada*** (Arthavaada is a lie used to do some good work and such lie is not wrong.). Hence, the soul, called as Jesus, was selected by God for this purpose because of its divine virtues like kindness, patience etc. The soul was also willing to do this work of God and hence, such good soul is selected by God. But, when this good soul is associated with a human body, the soul develops some sort of attachment to the body due to the virtue of friendship. This association became naturally strong in the case of Jesus, in course of a long time of life for more than 30 years. Due to this long association, the soul is

superimposed on the body due to excess of love to the body. You can find such superimposition in strong love of a boy and girl since each one feels that he/she is the same as the other partner! This is the nature of human soul even though it is merged with the God, who is non-interfering with the personal qualities of the soul. If you go to the house of your friend and stay for a few days for your personal work in that city, you will mind your work without interfering with discussions between your friend and his wife! Due to this freedom of soul, the association of body imparts tremendous love on the soul to such extent, in which the soul feels that it is the body. ***By this, the suffering of body is experienced by the soul.*** The expected suffering of the punishments of the devoted souls by Him was viewed by Jesus as tremendous one. Hence, He suffered a lot to say that He sweated blood. ***Sweating blood explains the intensity of suffering as a figure speech and need not be taken as reality.*** The next day suffering is going to be so high that even Jesus prayed to avoid the punishment, if possible. But, He immediately remembered His acceptance already given to God and told God that let the punishment take place since it is the will of God. Even after crucifixion, He cried with thirst based on the human nature and questioned God for leaving Him so. Actually God didn't leave Him, who is also equally experiencing that suffering being merged with Jesus through the Father of heaven. Due to this homogenous and perfect merge only, we call the human incarnation itself as the ultimate God. ***In fact, God is appearing through the human form and is the master of the soul as well as the human body.*** God takes the place of the soul and the soul is degraded to the level (phase) of the body. Hence, the ultimate suffering is experienced by the ultimate God through Father of heaven and Jesus. Even then, the media of unimaginable God (Father of heaven as first energetic body and Jesus as human body) also undergoes suffering in the service of God. Jesus, Father of heaven and the ultimate unimaginable God are three, who underwent the suffering and this is the meaning of the statement of Jesus, who told that He will resurrect the body in three days. This is also the meaning of the word Aatreya in the name Dattaatreya. Aatreya means not three, but, one since all the three merged perfectly to become one.

Every human soul tries to become God seeing the status and fame of human incarnation having miraculous powers. If the actual suffering of the human incarnation for the sake of its devotees is realized, people will run away from such monism with fastest speed! ***Hence, in reality, it***

is not the fruit of the effort of the soul, but, it is the duty assigned to the servant by God. Once, a devotee came to Shri Satya Sai Baba and asked Him to transfer His state to him. Immediately, Baba agreed and gave His state to the devotee, by keeping His hand on the head of the devotee. Then, the devotee heard thousands of cries asking Baba for help in the difficulties. Even by hearing so many cries, the devotee felt as if his head is breaking into million pieces! *The poor devotee doesn't know the later state in which the devotee becomes God through human incarnation and undergoes the suffering of all those, who cried for help!!* Had he known this subsequent fact also, he would have become mad. This is the reason why Paramahansa said that He would like to be an ant biting the sugar and not to be the sugar itself to be bitten by the devotee-ants!

2. How can we say God is 'Prajnaanaghanah' when God is unimaginable?

[Referencing to the statement 'The Veda says that God is condensed knowledge (Prajnaanaghanah)' and since it is applied to mediated God (Father of Heaven or Datta), how the special knowledge or Prajnaanam can be condensed since the awareness of God is unimaginable? Is that the merge of unimaginable God in first created energetic form is meant by this statement? Condensation can be applied to the body of 'Datta' or His relative awareness, but whether it can be applied to the special knowledge of unimaginable God being condensed. Kindly clarify the meaning of condensed knowledge here.]

Swami replied:- The word '*Prajnaanaghanah*' means condensed or solidified knowledge. Actually, this is a figure of speech only. When we see a profound scholar of a subject, we say that that scholar is personified subject. This doesn't mean that the subject or knowledge is the awareness (as the basic material of knowledge), condensed to become soul and body. Of course, the scientific process in such a way is possible since awareness is a form of inert energy and inert energy condensed is matter. We can say that the awareness is directly the soul and on condensation becomes materialized body also as per the scientific process. In such case, every human being (human body as well as human soul) can be called as condensed awareness. But, we are calling a specific human being only, who is the scholar in a specific subject as condensed or personified specific subject. Hence, such scientific process to say that any human being or energetic being is a condensed form of awareness, can't be applied to this specific case of the profound scholar. The main reason for this hurdle in application is

that the word '**Prajnaanam**' does not mean mere awareness, but, means exceptional spiritual knowledge for which the basic material is awareness. You can call a specifically designed golden chain as gold in loose sense. If there is no difference between lump of gold and golden chain, instead of the golden jewel, you can purchase a lump of gold itself! Hence, *Prajnaanam* means exceptional spiritual knowledge. The prefix '*Pra*' means exceptional and the word '*Jnaanam*' means spiritual knowledge (*Satyam Jnaanam... Veda*). You can't call even the knowledge as awareness. ***Knowledge is not mere awareness that is seen in even animals, but, the spiritual knowledge that finds out the truth by analysis.*** Other subjects as analysis of creation can be called as knowledge that help the spiritual knowledge, which finds out ultimate truth. Awareness means mere non-inert nervous energy without any thought as found in the last minutes of death without any thought. The word awareness is separately indicated by the word 'chit' or 'chaitanyam'. If knowledge and awareness are one and the same, how a person having awareness without knowledge, is scolded as ignorant or ajnaani or a person without knowledge?

But, you may argue that Shankara told that both Jnaanam and Prajnaanam mean awareness only so that every soul is God having excellent knowledge. What you said is correct, but, you must recognize the context of the atmosphere in which He told like that to twist the true concept for the practical purpose of developing the receivers to the next higher step. He is dealing with atheists, who are not having excellent spiritual knowledge and they don't agree that God having excellent spiritual knowledge exists separately. The task of Shankara was to convert them into theists accepting the existence of God. For this, He told that God is every soul and since soul exists, God must exist. In this process of this special program, He has to tell so and you should not take this as His real intension. The reason is that ***mere awareness is found even in a tiny creature and if you say that it is God having excellent spiritual knowledge, such creature is not exhibiting such talent.*** If both preacher and student are the same God, how Shankara had four students to learn knowledge from Him, when they themselves have the same knowledge of Shankara, being the same God?

3. Can we see God with naked eyes?

[A muslim devotee 'Mohamed Ameen' gives the following argument regarding seeing God with naked eye in quora forum.

Eyes can not bear the vision of God. He tells us in the Quran:

“Vision cannot grasp Him, but His Grasp is over all vision.” (Quran 6:103)

Moses, to whom God spoke and gave great miracles, was chosen by God to be His Prophet. It is said that he thought that, since God used to speak to him, he might be able to actually see God. The story is in the Quran, where God tells us what happened:

“And when Moses arrived at Our appointed time and his Lord spoke to him, he said, ‘My Lord, show me (Yourself) that I may look at You.’ (God) said, ‘You will not see Me, but look at the mountain; if it should remain in place, then you will see Me.’ But when his Lord appeared to the mountain, He rendered it level, and Moses fell unconscious. And when he awoke, he said, ‘Exalted are You! I have repented to You, and I am the first of the believers.’”

(Quran 7:143) God made it clear that no-one, including the great prophet Moses, can bear the sight of the divine, for God is too great to be grasped by human eyes in this life. According to the Quran, Moses realized his request was in error; therefore, he sought forgiveness from God for having asked.

Please give Your reply.]

Swami replied:- The energetic body of God is very intensive with energy having very high frequency so that these materialized human eyes can't grasp the divine vision of the mediated God. *Not only the eyes, but also the human being will be turned to ash if the vision of the first energetic incarnation takes place!* You must always remember that the actual ultimate God is unimaginable, not grasped even by the imagination of brain of not only human beings but also of the divine angels. The question of vision of God comes only when such unimaginable God is mediated by the energetic body having intensity beyond the range of grasping power of human eyes. When Arjuna asked for the vision of the first energetic incarnation in the original state, called as Yogeshwara, the Lord told that He will give the new divine eyes or capability of sight to see such vision. Then, the Lord showed the divine vision of the first energetic incarnation having energy with very high intensity so that Arjuna says that the energy is equal to the energy of thousand Suns appearing at the same time (*Divi Suurya sahasrasya... Gita*)! In the case of Moses, God did miracle through which the existence of God is proved through inference in which perception of the miracle exists. This means that any genuine miracle proves the existence of God. *This will avoid the necessity of vision of God.* Any devotee can realize the existence of God through such inference even without perception. *This miracle covers a large range of devotees to believe the existence of God not by perception of mediated God but through the miracle performed by God by inference.*

I have explained the experiences of Arjuna and Moses here. The experience of this Dattaswami before God Datta merged with Him was that God Datta was seen by Him in energetic form having the intensity of energy that can be grasped by the human eyes. This means that the omnipotent God can reduce the intensity of His energetic body to the grasping range of human eyes. God can do anything and He chooses the way He likes. After the merge with God Datta (the first energetic incarnation), Dattaswami couldn't see God Datta any more. He was very much aspiring to see God Datta as seen previously. One day, a lady was possessed by God Datta, who came to His house and was giving correct advises to the devotees for their problems and the prophecy was found to be correct in every case. It was proved beyond doubt that God Datta possessed her and was speaking through her throat. Since even minute details of the problem of every devotee was spoken by her! Then, Dattaswami prostrated to her praying for the vision of God Datta as given previously. The lady laughed at the desire of Dattaswami and Dattaswami thought that God Datta was laughing since Dattaswami was not deserving for it any more. After laughing for some time, the lady told that if Dattaswami wants to see God Datta, Dattaswami should see His face in a mirror! Dattaswami grasped the concept of monism with God Datta through her reply and kept silent. The merge of God Datta with Him was done in the temple of Shrishailam as Dattaswami saw it clearly with His eyes. Then, Dattaswami realized His ignorance in expressing such desire to God Datta.

4. What happens to the soul after death?

[Shri PVNM Sharma asked:- One of My friends sent me a message in which a scholar explained to him about the time of death in which the soul leaves the body and enters the body again and again trying to move the body. The soul remains at the height of 12 feet above the body till the funeral is over. On 12th day, it leaves this earth and enters the abode of souls. I am posing this information before you to hear your comments on this.]

Swami replied:- All these details of the departed soul are given in the Brahma Sutras. All these details are useless from the point of the main issue concerned. The departed soul leaves this earth through the energetic body and goes to the upper worlds like hell and heaven to experience the fruits of its deeds done on the earth for temporary reformation so that the soul taking rebirth on this earth is mild in doing sins quickly for a long time till the sinful ideas enter the soul and remain in it strongly. How to escape from the hell? This is the most important

point on which the soul shall concentrate. A person is going to attend the interview to get a job by which he can live happily in this world settled in his life. The details of this point come in the spiritual knowledge and collecting the correct details from true spiritual knowledge is the most important aspect. Instead of doing this preparation work for the interview, if the candidate is concentrating on the details of the facts of the compartment of the train in which he has to travel to the next city for interview, is it appreciable? Whether the soul is at 10 feet or 12 feet or 14 feet height, it is immaterial. Just above this surface of earth, called as Martyaloka, lies the sub-world of departed souls, called as Pretaloka, in which God enquires about the soul regarding its further journey to hell or to heaven or to the abode of God. Above Pretaloka lies the sub-world, called as Narakaloka or hell to which sinners are sent. Above the Narkaloka, lies the sub-world, called as Pitruloka to which neutral people (not doing sins or good deeds) are sent. These four sub-worlds are called as Bhuuloka. Above this world Bhuuloka lies the second world, called as Bhuvarloka to which people doing social service for fame are sent. Above this, the third world is Suvarloka or heaven to which people doing good works are sent. Above this, three worlds (Maharloka, Janaloka and Tapoloka) exist related to people following the path of devotion and service to God. The final uppermost seventh world is Brahma Loka or abode of God to which the true devotees are sent. On 10th day, the judgment is given about the further fate of the departed soul by God (The scripture says that the soul is not called as preta after 10th day – *Itah param pretashabdo naasti.*). Accordingly, the soul takes up further journey to the upper worlds. The most important aspect is not the details of the journey of the soul to the upper worlds, but, it is about the result of enquiry done by God and the final judgment that is to come regarding the further fate of the departed soul. The judgment is very clear even before its announcement, which can be easily inferred from the deeds done by the soul on this earth. Hence, the future judgment expected is very clear to any soul if a real self-analysis is done. Avoiding the sins that lead to hell and doing good deeds to the society that lead to heaven is the good path to be followed by every soul and this is Pravritti. Some souls are personally interested in God and this is Nivritti. Some true devotees place the abode of God in the place of heaven and do spiritual propagation about Pravritti as well as Nivritti and such souls participating in the service of God are directed to the abode of God irrespective of their files of deeds. These points are

most important, which are like the points of the subject of interview and a wise person neglects about the details of his train journey to the place of interview.



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