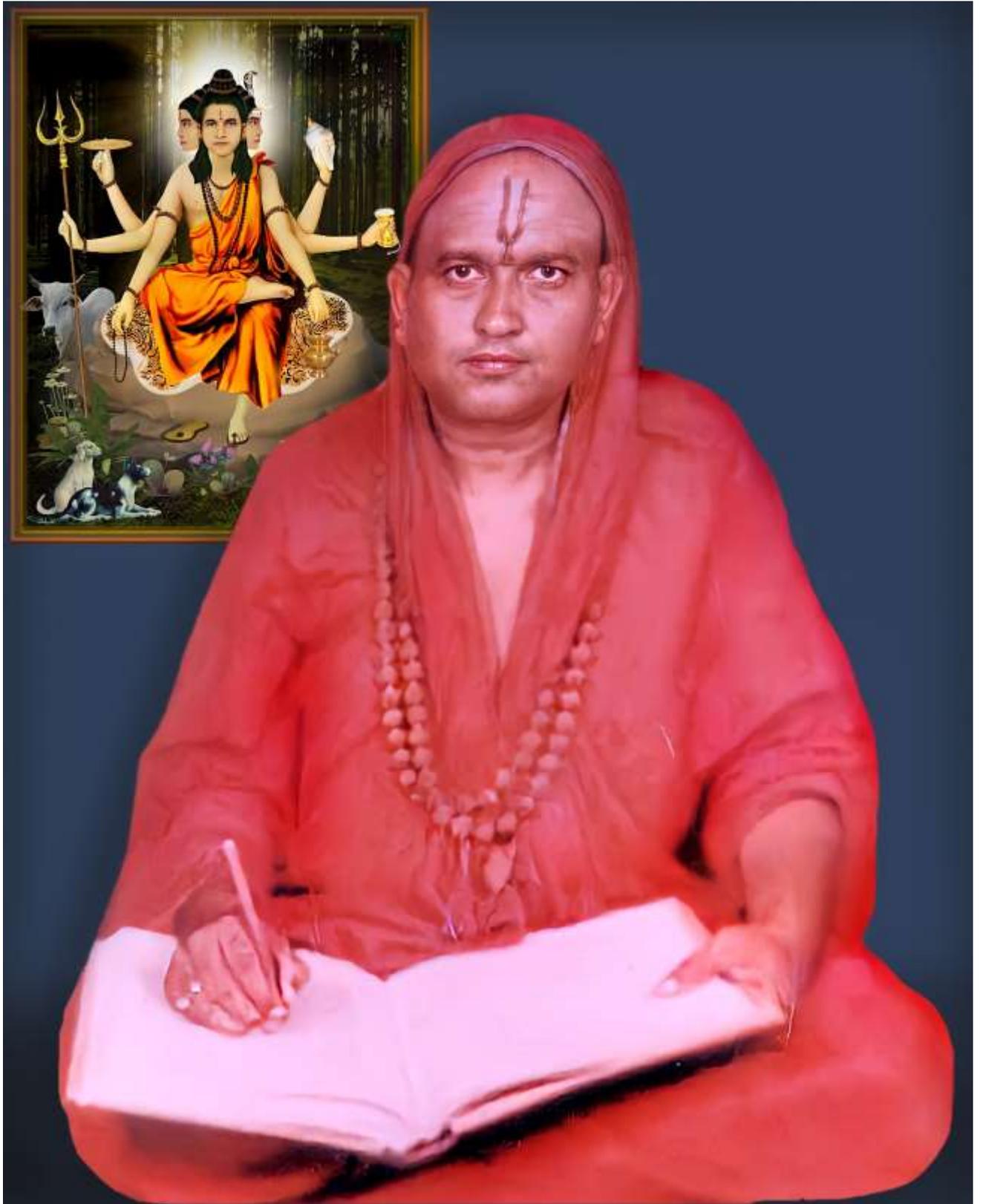


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 24]



(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 23, 2018]

O Learned and Devoted Servants of God,**1. Why did Jesus not save John the Baptist from beheading?**

[Shri Anil asked: Padanamaskaram Swami, one person asked the following question in quora forum. Why did Jesus not save John the Baptist from beheading? Please give Your answers. At Your Lotus Feet, Anil]

Swami Replied:- God gave freedom to every soul to do whatever good it feels. God helped the souls by preaching which is good and which is bad through holy scriptures, holy devotees and holy incarnations. *Freedom means freedom in all directions, which has no trace of force on the mind of any soul in this creation either here or in the upper worlds.* God always preaches every soul to bring realisation of the truth and to reform the soul. Only through knowledge induced into the mind of the soul, the soul is expected to realise and reform itself through which only the soul can be saved. *It is only the force of knowledge that can be induced in to the mind of the sinner without any physical force or miraculous power.* The king tries to reform the sinner through physical force in the form of punishment, but, such reformation is only temporary. Even the horrible punishments in the hell can't reform the soul permanently since eternal reformation can never be attained through punishments. *In spite of such defect in the punishment, still, it is used to reform the soul temporarily.* Only the spiritual knowledge of God in human form can bring eternal reformation in a soul. Generally, the cloud rains everywhere and makes the seed present in the fertile soil to grow up in to a plant. But, a seed fallen on the rocky soil can't give rise to a plant immediately in spite of any amount of the rain. Such devilish or demonic souls are like the rocks present here and there on this earth. The God-cloud will not use His miraculous power to change the rocky soil in to fertile soil since God never interferes with the soul to use any type of force. Since Judas was like a rocky soil in the association of Jesus, hearing His continuous preaching, he realized, confessed his sin and punished himself. The priests of the church were not hearing at all the preaching of Jesus and never got reformed like real rocks. Judas was like the soil having some rocky nature and hence, the germination of the seed was late. Apart from the divine force of spiritual knowledge, the receiving nature of the mind is also important. There are

some good souls like good soils with full receiving nature, which get reformation immediately on hearing the spiritual knowledge preached by human incarnation of God. There are some average souls like rocky soils, which are reformed after taking some time like Judas. Both these types of souls are reformed and saved. But, there are certain souls (like the priests, who crucified Jesus), which have no hope of reformation like real rocks and these souls are condemned forever. Such worst souls are punished forever in the liquid fire of the hell. Such punishment is forever because such souls will never get reformed. Such souls are kept aloof from the mankind in the lives of wild animals, worms etc., (*Tānaḥaṃ dviṣataḥ...*—Gītā). The trails made by God are only confined to good soils and rocky soils only. The moment the soul is reformed, it is saved forever.

Regarding John (John, the disciple of Jesus is a different person), who baptised Jesus was a good fertile soil with good seeds, but, could not hear the preaching of Jesus. This John received the grace-rain from the cloud-God in his generation and was already saved. Hence, he recognized Jesus as human incarnation of God. Every soul hearing the knowledge of God in human form need not be reformed totally, which is based on the fertility of the mind-soil. He might have been killed by a king, which may be the punishment for his some unknown (to us) sin and such death is not related to his spiritual life. Being the Baptist for Jesus, we can't be sure of his full reformation by which only all the pending punishments get cancelled. We are not aware of the total case history of John to decide that he is fully reformed. Only the omniscient God knows the full truth. The death punishment given by the king may be the divine test from God for his faith. Even Jesus was also given death punishment. Does it mean that the saviour Jesus is not saved? There will be so many divine factors in the background, which are not understood by us. We should not be hasty to draw fast conclusions since we are ignorant of the total background of the soul. ***The nature of death does not decide the quality of the spiritual life of the soul.*** The natures of deaths of several human incarnations were very horrible and the reason for that is that ***the human incarnation takes up the punishments of the sins of its dear devotees even in the last minutes of life.***

Chapter 2

[December 26, 2018]

O Learned and Devoted Servants of God,

Dr. Nikhil asked: (Ref.: Answers to the two questions asked by Dr. Nikhil with reference to the recent message given to the question asked by Shri Anil)

1. Could You kindly clarify how souls can said to be completely free in this world and the upper worlds?

[Question 1: Padanamaskarams Swamiji! I feel that that only God is completely free; not souls. The freedom of the soul is always restricted by several internal and external factors on earth. So, it cannot be called as total freedom or the freedom to act in all directions. The restrictions by the internal and external factors put tremendous force on the person's mind and influence the person's decision. The choices before a person are largely determined by these various forcing factors. Hence, in spite of knowing and wanting to do the right thing, a person may often be forced by the internal or external factors to do the wrong thing. Duryodhana's statement from the Prapanna Gita (Pandava Gita) clearly brings out this internal force acting on a person's mind "jānāmi dharmam na ca me pravṛttiḥ jānāmi pāpam na ca me nivṛttiḥ || 57||". Arjuna also says something similar in the Gita "Atha kena prayukto'yaṁ pāpam carati pūruṣaḥ". Lord Krishna answers "Kama eṣa, krodha eṣa rajoguṇa samudbhavaḥ". In other words, Lord Krishna points out at the internal factors which force the mind of a person in choosing an action. Similarly, there are strong external factors too. They might be related to the influence of other people such as other people forcing a person to do something. They may also be related to external situations such as poverty or life-threatening situations, which force a person to act in a certain manner. So, I feel that the human being is never free to decide. The so-called freedom or free-will of human beings, is a highly constrained freedom at best.

In any case, there is at least some relative freedom for those souls on earth who have got a human birth. But in the upper worlds, especially in hell, there is absolutely no freedom. Their freedom is taken away and souls must suffer. So, there is only physical force and zero freedom in hell. Also, animals and plants on earth are completely pre-programmed and have hardly any freedom. God clearly uses physical force on souls, to punish them in hell and sometimes on earth too for the intense sins. Could You kindly clarify how souls can said to be completely free in this world and the upper worlds and that God never uses any force?]

Swami Replied:- The word freedom referred by Me does not mean the absolute freedom possessed by God in human form as said in the Veda (*Āpnoti svārājyam*). Such absolute freedom is only with God and no soul

can even imagine it. The present freedom controlled by several factors as referred by you here is relative with respect to the earlier state of souls in Kruta age. The factors controlling the freedom of the soul are common to the soul in all ages and have nothing to do with the little freedom given by God. These factors referred by you are certainly decreasing even the little freedom, but, these factors were selected by us, the souls only and not created by God to decrease the freedom of the soul already given by God. These factors were selected by us in the atmosphere of full freedom of selection of any factor and the given advises by God through scriptures, devotees and incarnations regarding such negative factors decreasing the sanctioned divine freedom. **God did not want not to give freedom to select the negative factors, but, gave the freedom to select the negative factors also if we like while His strong advises not to select such factors are repeatedly blown in to our ears!** If this freedom was not given, the stage will be the same earlier state of strong discipline of Kruta age only. Even in this strong discipline that curtails the negative factors, freedom was already given to us to choose any positive factor. To explain this more clearly, in the strict discipline of Kruta age, we are advised to eat any good fruit, but, we are forcibly restricted from all the poisonous fruits. When the freedom was given to us, who were bored with such discipline, freedom was given to us even to eat any poisonous fruit if we like, but, repeated advises were given to us not to eat any poisonous fruit and to eat only any good fruit. Certainly, this given freedom provoked us to eat the poisonous fruit, but, such freedom was desired by us only and even though such freedom to select negative factors was given, the repeated advises not to select any negative factor given to us by God exist as the antidote to neutralize the blame given to God by us in getting such freedom. **On one side, we are blaming God for giving such freedom and on other side we are criticizing God for not giving such freedom!** The best balance was shown by God by giving such freedom with simultaneous strong warning about such freedom. Still, we blame God! In such case, we shall suggest the better way than what He did.

Immediately, the question that shoots up from us is that why God created negative or bad fruits and He should have created only good fruits.

Can there be good without the relative bad? Can there be day without night? ***The recognition of positive can be done only in the presence of negative.*** Leave the creation of God for some time. Are we preparing our meals without hot dishes? Are we producing cinemas with only pleasant scenes without tragic scenes? Are we conducting games with the concept of success only without defeat of one party playing? If such creation was

done, we will criticize God for doing such meaningless creation! Hence, the creation started with a theoretical plan of Sattvam (good), Rajas and Tamas (bad) qualities just like the cinema starts to be produced after fixing the basic theoretical story. ***Kruta age was just like childhood of the souls.*** The parents take forcible care regarding the child in protecting it from bad factors. As the child grows becoming young and adult, the soul of the child aspires full freedom and the parents limit themselves in giving repeated good advises only without force. Similarly, God did the same as the parents do with respect to their children. Some children listen to their parents and enjoy peace and happiness whereas some children don't listen to their parents and end in problems. In such case, do you blame the parents or the grown-up children? While we blame God, we are exactly blaming the parents for not controlling their grown-up children using force! If all the children in this entire world are not listening to their parents even after becoming adults, at least, there is a possibility to think to blame the fundamental system. If all the students in a class fail without single pass, we can think of the possibility of doubting some defect in the teacher. There are several children, who listen to their parents even after becoming adults and there are several students in the class room, who pass the examination with distinction. **Even in this worst Kali age, there are several good devotees, who surrender to God totally following His divine scriptures properly explained through His devoted messengers and His incarnations.** There may be a chance with the human parents and human teachers to be defective and wrong, sometimes, but, the omniscient God can be never defective or wrong. Even such God is not advising us to follow His advices blindly without logical analysis, which is the last word of God Krishna told to the soul Arjuna (*Vimṛśyaitadaśeṣeṇa* - Gītā). God gave us very strong intelligence also to analyze anything as good or bad. God clearly preaches us again and again regarding the fruits of good deeds and fruits of bad deeds separately.

Once again, coming to our starting point, ***in Kruta age, the souls were acting, speaking and even thinking as per the direction of God only given through divine scriptures like babies in the hands of parents.*** Such disciplined state and further freedom given by God are only referred here. Lack of full divine freedom existed every time in the soul throughout all the four ages. The souls were just like robots working as per the information induced by the scientist (God) without any self freedom to the full extent. In such case, the total responsibility of thought, speech and action were on God only. The souls were very much bored with such perfect and total discipline just like the child on growth becomes reluctant to the strictly

forced practical discipline of the parents. ***Neither the souls wanted the absolute freedom of God nor did God give His absolute freedom to the souls.*** The freedom has a little confined sense of few limits only. When God asked Adam and Eve not to eat a specific fruit, both were following the order of God strictly like robots. Both these beginning types of souls (male and female categories) were bored by such strict discipline of God. God understood the feeling of boredom and gave freedom to think, to speak and to do whatever they liked. God strengthened the facility of intelligence that discusses and arrives at correct conclusions. The earlier part of it is mind that starts the internal debate (*Saṅkalpa vikalpātmakam manah*). **When the logical analysis starts, it is called intelligence.** The result of logical analysis is right conclusion (*Adhyavasāyātmikā Buddhiḥ*). The mind and intelligence were without much work in Kruta age. God gave freedom to mind and intelligence to work hard. Mind is not that much important since it starts the basic doubt needed for analysis. **Intelligence is very important, which may do wrong analysis to end in wrong conclusion or may do right analysis to end in right conclusion.** Intelligence is the driver and the individual soul is the owner of the vehicle as said in the Veda. Safe journey or accident is in the hands of driver only. Hence, God started His preaching (the Gītā) with Buddhi yoga or Sāṅkhya Yoga related to analysis by sharp intelligence. A father seeing his issues bored by the stay in the house recognizes the state of the boredom of issues and proposes an outdoor picnic to entertain the issues by providing a change. The father gives careful precautions to be followed during outdoor stay. Similarly, **God gave freedom along with several careful precautions through the scriptures.** He also explains the precautions through His devotees and personal incarnations. Hence, God has not even a trace of responsibility of the actions of the souls.

We are talking about the force used by God on their thoughts, speeches and actions in Kruta age on this earth or *Karma loka* or *Martya loka* in which only the concept of the above said little freedom is possible. The upper worlds are called '*Bhoga lokas*' in which the soul is destined to enjoy the fruits of its actions without a trace of freedom to alter the fruit. Hence, we need not touch the upper worlds in which even a trace of possibility for a trace of freedom is also absent. In this Karma loka or earth in Kruta age, every human being was eating certain restricted food only that helps the soul to think, speak and do good only. The state of the soul was like the hospitalization of a patient, who is restricted to eat the prescribed food only. Food is said to influence the physical state of body and the thinking state of mind (*Annānurūpām tanurūpabuddhim, Kāryam*

nidānāddhi guṇānadhīte). After getting freedom from God, today, a human being can eat any type of food, can speak and do anything, if necessary, with secrecy also! But, the scriptures, the preachers and the final human incarnations exist giving the information with full clarifications about merit and sin. **Ignorance can't be projected for excuse.** Freedom with precautions can be enjoyed simultaneously. By precaution, you are avoiding all the sins. By freedom you can do any type of merit since there are a variety of merits available for implementation as per the limits of the category of merits. Sweet (merit) is said to be good food (Sāttvika āhāra) and the freedom is that you can select any type of sweet for good physical and mental health. By precaution, you must avoid all varieties of hot dishes (sins). **There are several saints eating sweet food in limited quantities avoiding hot dishes totally.** Majority like us select hot dishes also and such selection is based on the extension of freedom by God to us. Will you not criticize God if such extended freedom is not given to us? Doing merits only with the aspiration for heavenly enjoyment should be also cautioned like eating more sweets results in diabetes. Avoiding sins and doing merits must be associated with the real devotion to God (medicine) from the beginning to avoid the disease. We must clearly note that the forces (qualities) generated by the foods fall on our responsibility only since we have the freedom to select good food with the help of intelligence and scripture (last chapter of the Gītā) and we have further freedom to select any type of good food we like. This brings full freedom within certain limits. **Similarly, the association with good people and bad people is to be analyzed.** We have freedom to select any bad association (bad food) also, but, using the divine precautions and our intelligence with right analysis, we can select good association (good food) only and we have full freedom to select any type of good association. In Kruta age, freedom to select any good association only was there, but, there was no trace of freedom to select bad association. Later on, when the freedom was given by God, even the freedom to select bad association was granted by which some souls are spoiled, for which, God can't be blamed because He always preaches us all about good and bad without any partiality.

The verse quoted by you means that Duryodhana saying that even though both justice and injustice were known to him from his preachers, he is not able to do justice and avoid injustice in Pravrutti. This represents the state of the soul in Dvāpara age after getting freedom from God. Due to bad associations chosen by him due to the extended freedom, even though the 'Āvaraṇa' or theoretical ignorance has gone (by preachers), the 'Vikṣepa' or practical ignorance has not gone (by bad associates). In this case, you

cannot excuse him since he has received correct theoretical knowledge from the preachers. Due to forces resulting from bad associations selected by him only in a state of full freedom, he has come to wrong path to do injustice. This half of this verse was frank in admitting the truth of his bad fate chosen by himself only. The second half of the verse shows cunning nature of this bad fellow, who says that he will act as per the order of God sitting in his heart (*Tvayā Hṛṣīkeśa! Hṛdisthitena, Yathā niyukto'smi tathā karomi*). He addressed God as 'Hṛṣīkeśa' meaning the Lord of senses of his body (*Hṛṣīkāṇām indriyāṇām Īśah*). The Lord of senses is the individual soul as owner of the body-chariot, intelligence being the driver, senses of body being horses and mind being the control belt of horses as said in the Veda. A controlled soul by God in Kruta age can be addressed as God, who can be treated as the controller of the senses of body (Hṛṣīkeśa) since all the above mentioned items (owner, driver, horses, controlling belt of horses and chariot) are under the full control of God only in Kruta age. But, after kruta age, the situation of the normal human being is that the intelligence controls the whole fate of the soul. Right knowledge with right analysis resulting in right path can alone save the soul and God is out of scope of this due to given extended freedom by Him to the soul. Duryodhana is clever villain in addressing God as the Lord of his senses so that the total blame of his injustice is thrown on God! The two halves of this verse give a very strong hybrid misinterpretation, which is generally given by almost everyone in this Kali age. ***The main point is that one shall not blame God in giving extended freedom in the unfortunate situation of bad forces acting on a soul, which were selected by the soul itself.*** The truth here is that full freedom (in limited sense) is given by God and the selection of all these forces is done by the soul itself and hence, the soul should not blame the forces also, which are clearly known to the soul regarding their inevitable effects. Knowing that fire burns the finger, one is putting the finger in the fire and blaming the fire, God and the factors influencing him in the given full free atmosphere as the causes for the burning! When the truth (that fire burns) is well known to him and the factors inducing bad force are also selected by him, he has to blame himself for the burning! Does a grown-up adult blame his parents in not controlling him by force to prevent him while putting his finger in the fire?

In spite of the acquirement of bad qualities, God showed the good sides of sins along with bad sides of merits also by preaching a special talent (Yoga) in the Gītā (*Yogaḥ karmasu kauśalam*). This means that if you attain intellectual (Buddhi) talent (Yoga) through sharp analysis, you can turn the sin into merit by using the good side of the sin. Even if you

possess the quality of anger, it can be used in condemning the injustice and in controlling your children and students from going to wrong path. Even if you possess sexual lust, it can be used in legal bond to generate issues. Even if you are greedy due to selfishness, you can use it in controlling yourself to donate an undeserving receiver. These three are mainly stressed in the Gītā as the main gates to hell. You need not remove your bad quality acquired from several births, which is precipitated in yourself as huge hill since it is impossible. You can divert it to its good side and get rid of its fascinated entry into your mind because *any quality is exhausted by its corresponding deed*. God also warns you to be careful by the attraction of merit, which has bad side also. If you donate to a deserving receiver aspiring for some more good fruit, it is the bad side of the merit. If you donate the good receiver without aspiration for any fruit in return, this will help you to have the same attitude when you worship God. Even after generating issues, if you have intensive lust towards the legal bond, it is the bad side of merit in Kruta age. *Sages controlled their sexual life after generating issues and such state was called as Vānaprastha āśrama in which the wife is looked as own sister and the husband is looked as own brother!* Of course, the justice or merit is slightly changing without entering in to sin as the age changes in view of the then existing atmosphere. As a last resort, in this Kali age, we can say that avoiding illegal sex is the highest merit and intensive sex with legal bond up to death also need not be considered as sin! Keeping peaceful and silent towards a horrible sin in spite of the ability to control it is the bad side of the merit called peace and silence (as in the case of Bhīṣma and Droṇa keeping silent while Draupadi was insulted by attempt of de-clothing her). In this way, God has shown the talented line of Yoga even for the souls caught up by the forces of bad sides of good qualities! Can any human being having a minimum trace of humanity blame still God?

2. Do Your following sentences refer to John the Baptist or John the disciple?

[Swami: John the Baptist, was like good fertile soil with good seeds, but he could not hear the preaching of Jesus. This John had received the rain of God's grace in his generation and was already saved. That is why he was able to recognize Jesus as a Human Incarnation of God.

Question 2: Do these two sentences refer to John the Baptist or John the disciple? If they refer to John the disciple there is no problem.

If they refer to John the Baptist, then there is a contradiction. Before Jesus arrived, how can it be said that the Baptist had received the grace of God? The grace of God is basically the divine knowledge preached by the Incarnation. But the Baptist

never learned divine knowledge from Jesus. Then naturally, it is not possible that the Baptist was saved. If the Baptist was already saved, he must be fully-reformed. If he was fully-reformed, how could there be an un-cancelled pending punishment for him? The Baptist was not an Incarnation to bear the suffering of devotees upon himself, like Jesus. This means that he must have been punished for his own sin. It means that he was not fully reformed and saved.]

Swami Replied:- John, the Baptizer of Jesus was another contemporary human incarnation like sage Vyaasa, who was another human incarnation along with Krishna. The births of all these human incarnations were miraculous. Sage Vyaasa was born as a boy straight as soon as sage Paraashara met with Satyavati (unmarried girl). John was also born to a very old barren lady and Jesus was born to an unmarried girl. While Krishna was born, Lord Vishnu (energetic incarnation) appeared. After the birth of Krishna and Jesus, malefic kings killed several children in search of both. Both did several miracles. Both preached wonderful spiritual knowledge called the Gita and the Bible respectively. When John was to be born, the divine angel told His father that God is sending this messenger to preach about the concept of reformation of the soul for which Baptism was an external symbol. Like sage Vyaasa, John also lived in a forest. John was very bold due to His strong confidence on God and hence, criticized a king for doing a sin. His idea was that the king will repent and withdraw from the sin, which was illegal sex. For this, He was jailed by the king. The king was also not willing to cut His head since he recognized Him as a divine messenger. But, the king was trapped to do such horrible sin in the case of a divine preacher. Even in the case of Jesus, the Judge, who enquired Him couldn't find any fault with Jesus, but, was trapped by the plot of the priests of church in allowing crucifixion. As Jesus suffered the sins of His devotees through crucifixion, John also suffered the sins of His devotees through such horrible punishment. ***Every divine messenger is the incarnation of God only.*** The difference between the actual incarnation like Krishna, Jesus etc., and divine messengers like Vyaasa, Madhva, John etc., is only that God merges with the soul in the incarnation and is very closely associated with the soul in the divine messenger. **Shankara and Jesus told that they are God (*Śivaḥ kevalo'ham, I am the truth and light*) since the merged God is speaking through them even though their human being components were not liking to speak like that.** No devoted soul be it incarnation or messenger aspires monism with God and God only merges with a specific soul and speaks about His identity suppressing the desire of the devoted soul acting as His medium. Balaraama was the incarnation of Adishesha, who is very close servant of God, but, was kept

in the list of incarnations of God like a conferred IAS officer. There is no trace of difference between messenger (dualism of Madhva), son of God (Special monism of Ramanuja) and incarnation of God (perfect monism of Shankara). These three states are expressed by the incarnation of God also based on the stage of ego and jealousy of the disciples. ***Even the divine messenger saves His disciples by undergoing the punishment of their sins.*** The incarnation is a homogeneous mixture of gold (God) and copper (soul). The messenger is a copper rod welded with a gold rod. In both cases, if the gold is heated, the copper also becomes hot. In both cases, the human being component suffers for the sake of the will of God. In the concept, the gold is invisible (in fact, unimaginable) and the heating process of gold can be expressed through the visible copper only so that the concept is given the proof of perception. ***Here, very important point is that God suffers the punishments of His real devotees only and not the punishments of the entire humanity.*** Emmanuel means the sufferer of the sins of His real devotees only.

Chapter 3

SERVE GOD WITHOUT ASPIRING FOR ANY FRUIT

[December 31, 2018]

O Learned and Devoted Servants of God,

Shri Kishore Ram asked (through Shri PVNM Sharma):- It is very difficult to be without aspiration for any fruit in return from God while doing service to Him.

Swami Replied:- The point here is not to achieve such state of lack of aspiration for any fruit in return by putting efforts, but, to attain such state in a natural way without any trace of effort. If you take our state of real love to our issues, such state of real love to our issues (which is practical service and practical sacrifice without aspiration for any fruit in return) is existing in us in a natural way and not in artificial way achieved by efforts. If we are not achieving such state in natural way without any trace of effort in the case of God, our love to God is not the natural and real love that is existing in us is towards our issues. In such case, we shall not tell lies in our prayers to God that God is beyond all our worldly bonds and God is higher than anybody and anything! We can't trap omniscient God by telling lies. We can trap any human being by telling lies. We shall not also say that it is impossible to show such love to God without aspiration for any fruit in return. The word 'impossible' is an utter lie since we are showing such love to our issues. Will anyone believe that I can lift the hill in Mumbai, but not in Delhi? If it is impossible, I can't lift the hill in any place. Hence, we shall frankly admit that we have real love to our issues, but, not to God. Our unreal love to God is based on the aspiration of fruit in return, which is either prostitution-devotion or business-devotion. In the former devotion, we try to achieve practical boons from God for our theoretical devotion exchanged. In the latter devotion, we try to achieve practical boons from God for our practical devotion exchanged. One should not say that even our devotion to our issues is based on the aspiration for fruit in return since we aspire for the services from our issues in our old age. This is not true. *If the issues refuse to serve us in our old age, we will neither change the will written in favour of our issues nor will keep silent if they require some urgent service from us at any time.* We may scold them for their ungratefulness, but, we will not change our attitude towards them in the case of our sacrifice and service to them at any time!

We fear about the loss of our energy in service and our wealth in sacrifice expecting the possibility of God to keep silent in our difficulties even if our service and sacrifice done to God were without any aspiration for any fruit in return from Him! This is the exact point of our slip. We are having confidence on our issues, who are human beings, but, we don't have a trace of confidence on the omnipotent God. Our issues are human beings with little potency, but, God is omnipotent. ***When the omnipotent God is expected to keep silent for your practical love shown to Him, you are treating God as ungrateful with lowest grade of character!*** Sometimes, we find our issues becoming ungrateful to us even though they are competent to render service in our old age due to absence of real love to us to be reciprocated at least. The reason for such ungratefulness is their ignorance, which diverted their real love to other blind bonds. **The souls are ignorant sometimes and sometimes incapable in rendering services to us in reciprocation.** But, the omniscient and omnipotent God has no reason to keep silent towards us in our difficulties without any valid reason. Difficulties reform the soul and improve devotion to God. **His help or silence is real help only.** Unless we are reformed, we will be continuously rotating in the chain of sins and punishments.

We shall establish our relationship with God based on real love, which does not follow the balance sheet of accounts of credit and debit based on businesses devotion. The real love is not based on any account and such real love is eternal. When Draupadi cried for the help during the attempted effort for de-clothing her from the opposite side in the court, God Krishna supplied saris to her without any account. Once, when His finger was cut, Draupadi tore her sari and used the piece of cloth for His bandage. If the account is maintained, even after adding lot of interest, the piece of cloth would become one sari at the maximum! The son gives his salary to the hand of his mother or the husband gives the same to the hand of his wife. The mother or wife looks for all the comforts needed by the son or husband respectively without the balance sheet of accounts of salary and comforts. There is no aspiration for any fruit from the other side on the part of any side. Such real love shall be established by us with God. The mother or wife is not omnipotent and may not be capable of providing all the comforts needed by us. Both are ignorant and may not be able to understand our requirement also every time. But, God is omnipotent and omniscient. Sometimes, if we find that such omnipotent and omniscient God is keeping silent, we must realize that there must be some very important valid reason that is in the interest of our better welfare only. In this real love, which is not based on the balance sheet of accounts, our love

should be really real. What I mean is that our love shall be real both inside and outside. One devotee tried with such way of real love and did service and sacrifice without aspiration for any fruit in return. When this devotee got difficulties, God kept silent. This devotee asked God that he expected a countless love from God in return to reciprocate his countless love to God! His question to God shows that his love to God is real on the external side only and unreal internally! We must have real faith in God because He is omniscient to know our requirements even without our asking and that He is omnipotent to meet any of our requirements unlike the human souls. *We are blind and foolish and hence we are behaving in reverse way with respect to God and with respect to these worldly bonds.*

Chapter 4

WORLDLY WORK AND GOD'S WORK

[January 06, 2019]

O Learned and Devoted Servants of God,

Shri Hrushikesh asked (through Shri PVNM Sharma):- One of my friends said “we have to do the worldly work for our families also and we can't dedicate totally to the work of God”. Please provide answer for this comment.

Swami Replied:- If this doubt of your friend is correct, the correct version of the Gita should have been in the following manner:-

Krishna:- O Arjuna! Leave this worldly work of fight for the property and propagate My spiritual knowledge in this world by becoming a saint.

Arjuna:- How can I withdraw from this war? I need property earned by My father for the sake of my family. If I dedicate myself to your work only, is it not injustice done to my family?

In fact, the real version of the Gita is reverse. Arjuna wanted to withdraw from the war, which is his worldly duty. Krishna forced Arjuna to do the worldly duty, which is essential in Pravritti (worldly life). Krishna did not say that Arjuna shall withdraw from the fight for the property and shall dedicate himself for the work of God in this world. In fact, Arjuna tried to withdraw from the war not for the sake of spiritual work or Nivritti. Arjuna tried to withdraw from the war for property based on his blind love for his grandfather, teacher and other relatives, who were either doers of injustice (like Duśśāsana), indirect doers of injustice (like Duryodhana), promoters (like Shakuni & Karna) and supporters (like Bhishma and Drona, who kept silent in the court while attempt to undress Draupadi was going on). Arjuna is ready to withdraw from the justified fight for the property based on blind fascination to elders and relatives and not based on spiritual effort or God's work. **Even if Arjuna tells that he would like to withdraw from the war based on spiritual work, Krishna would have objected Arjuna.** If Arjuna wanted to withdraw from the war based on his will for spiritual work, he would have done it even before coming to the field of war. After coming to the field of war and after looking all his respectable elders and beloved relatives as one unit, his blind fascination

for the worldly bonds (without analysing their defects) was kindled leading to his withdrawal from the war!

Your friend made God as a person requesting for the help from human beings for his work as if God alone can't do His work and needs the help from these human souls! This doubt came due to his ignorance of the omnipotence of God. In fact, God never asked anybody to help in His work. Even if He advised the devotees to participate in His work of propagation of spiritual knowledge in this world, it is only for the spiritual welfare of the devotees only since propagation concentrates the concepts by revision leading to reformation of the propagating soul itself. God is providing an opportunity to only certain blessed souls to participate in His work so that such blessed souls are lifted up in the spiritual level, which is permanent, following the soul in every birth. ***Pravrutti is the work related to the worldly bonds confined to this birth only.*** In fact, God never advised the soul to proceed to Nivrutti, which establishes a personal strong bond with God. Nivrutti is the line discovered by the devoted souls only and not the line introduced by God. In fact, God discourages the line of Nivrutti by creating several hard hurdles as acid tests! The only line introduced and encouraged by God is Pravrutti only, which is protection of justice and rejection of injustice in the worldly life. His entire concentration is on Pravrutti only, who introduced worldly and heavenly benefits for doing justice and punishments for doing sins here as well as there. Only for this purpose, God comes down to this world as incarnations. In such situation, how can anybody blame God for His support to Nivrutti at the cost of Pravrutti?

In fact, God created this world with all the souls, gave commandments to the souls to follow Pravrutti in strict sense (by following justice and rejecting injustice in the worldly life) and kept Himself aloof from this imaginable domain (world) by limiting Himself to His unimaginable domain only. It is just like the parents stay aloof from their children after settling them in their lives and after giving proper instructions to lead a happy life through discipline. Had these souls followed the instructions of God and maintained the balance of society perfectly, God would have never visited this creation, feeling happy on looking these happy souls. This point answers the question of atheists, who say that why God shall be thought over in this worldly life. Their question is perfectly correct if the souls are happy following the discipline to maintain the balance of the society. The old parents staying aloof from the children are not interested to visit the houses of their children if they are leading a happy life through discipline. When the issues deviate from discipline and enter

into problems making havoc in the society, the parents rush to their houses to set right everything in proper way. They have come to the houses of their issues for this emergent purpose only and not for food or for any service from the issues. The human parents are ignorant and not omnipotent and hence, may visit the houses of their issues for service and other financial help from the issues. But, God is omnipotent and doesn't require any help either through service (Karmasamnyāsa) or through financial sacrifice (Karmaphalatyāga). If the issues are doing the above both even though the parents don't need both (provided the parents are strong to do their works and well off financially), the issues do both these service and sacrifice as a proof of their theoretical love on the parents and not for the requirement of the parents. In the case of God, such strong and rich parents are taken as the simile since God also doesn't require such service and sacrifice from the issues in real sense. Exploiting this point, the clever issues don't render service or sacrifice to such parents forgetting that the service and sacrifice are not for the need but, for the proof of their real love to God or such strong and rich parents!

The above doubt asked by your friend represents the situation in which an issue is commenting to the old and poor parents staying in its house for inevitable service and sacrifice from the issue. The comment is "if I serve you only always, how can I look after my family, which is also my bound duty?" But, the issue is under illusion since the parents are very strong and rich also, who actually from the beginning are supporting the issue financially and are rendering service to the issue and its family whenever there is need. Whatever service and sacrifice were rendered by the issue to the strong and rich parents was not based on their need, but, based on the practical proof of real love possessed by the issue towards parents. In such case, the above statement of the issue is done based on illusion and ignorance only. ***Whatever the service and sacrifice rendered by the real devotee towards God is not based on the need of God, but, is based on the practical proof of the real theoretical devotion of the devotee to the omnipotent God, who supported and is always supporting the devotee in all angles!***

Of course, the devotee can express the practical proof of his theoretical devotion either through service (sacrifice of energy through work) and sacrifice of fruit of work (sacrifice of matter earned through work) as per his convenience of his capability (Yathāśakti) and as per his depth of devotion (Yathābhakti). Since matter and energy are inter-convertible, both service and sacrifice are equal forms only. Service is convenient for a saint and service along with sacrifice is convenient for a

house holder. The basic important point is that there is no need, no force and no intension of cheating the devotee on the side of God at any time and the total service and sacrifice must be voluntary with full freedom from the side of devotee only.

A false devotee is he, who tries to escape from practical service and sacrifice exploiting the concept that omnipotent God is not in real need of any service or sacrifice from a petty human being. A true devotee is he, who performs practical service and sacrifice along with pure theoretical devotion also to completely surrender both theory and practice to God proving theory by the proof of practical. A false incarnation is a dignified beggar cheating the devotees by saying that the devotee must do practical service and sacrifice to it based on the spiritual welfare of the devotee only and not based on its need. A true incarnation never aspires anything from the devotee since there is absolutely no need, but, accepts the service and sacrifice of the devotee in the interest of the real uplift of the devotee in spiritual line. ***The best match is the association of true devotee with true incarnation and false devotee with false incarnation.*** When the true devotee meets true incarnation, the devotee is benefited. When the false devotee meets with false incarnation, the false incarnation is taught a good lesson. Let us see the results of cross associations: When the false devotee meets true incarnation, the false devotee is only harmed with loss since there is no loss to the true incarnation at any time. When the true devotee meets the false incarnation, the true devotee is cheated if the devotee has no capacity of proper analysis in recognising true incarnation. ***The incarnations test devotees and devotee also must test the incarnations.*** Tests based on sharp analysis of intelligence are needed on both sides. The customer tests the gold jewel before purchasing from the shop. The shop owner also tests the currency given by the customer to see whether it is of genuine notes or fake notes. Krishna told the first concept of the Gita as the 'Buddhi Yoga' (sharp analysis by intelligence) and the last concept is also the same to be used in testing the incarnation, which is that the devotee must analyse the knowledge of the incarnation and then only accept it without blind acceptance (*Vimṛśyaitadaśeṣeṇa...*).

How to confirm the true incarnation? Generally, people confirm it through miracles, which are useful to solve their worldly problems confined to this birth only. They realise their blunder only in the last minutes of their death, when there is no time for rectification. Miracles are seen in devils also since the devils get miraculous powers from God through rigid penance. Miracles increase selfishness (that opposes divine grace), which are useful in this birth only and spoil the spiritual line of devotees that

extends throughout all the further births. Miracles are useful to deal scientific atheists and atheistic scientists (adamant pure atheists and silent pure scientists need not be dealt at all). Hence, miracles are useful to the devotee in the present birth only to solve the worldly problems increasing the selfishness. Eating sweets serves the purpose of temporary pacification of hunger, but, increases diabetes! The best identification of incarnation is told as the true spiritual knowledge helping both worldly life (Pravrutti) and spiritual life (Nivrutti) as told by the Veda and the Gita (*Satyam jñānāmanantam Brahma, jñānītvāmaiva...*). Why the true spiritual knowledge is given such total importance? The reason is that it helps in giving right direction to the soul for its temporary welfare in Pravrutti as well as permanent welfare in Nivrutti. The true spiritual knowledge diverts your strong fascination to worldly bonds (that provokes you to do the sin) towards God saving you from doing sins and subsequent punishments here as well as there. This is the contribution of spiritual knowledge to your worldly life. The same true spiritual knowledge develops further and further, in course of time, to make you to become close and very close to God gradually by which you are becoming not only the human incarnation (goal of monism), but also, the master of God (goal of dualism). Of course, both these fruits are given by God to those devotees only, who do not aspire for any fruit! ***Hence, attachment to God is the essential starting point to succeed in Pravrutti as well as in Nivrutti.*** It is the railway ticket purchased up to Delhi (Nivrutti), which helps you to drop in an intermediate station (Pravrutti) also due to facility of break of journey. If you purchase the ticket (knowledge and both theoretical and practical devotions) up to the abode of God (Brahma loka), you can break your journey for a very short time in the intermediate heaven (Svarga Loka). But, if you purchase the ticket (good social service) only up to intermediate station, you can stay for some more long time in the heaven, but, you will have to return to this earth after the period is over. If you take the attachment to God as Nivrutti (because attachment to God involves simultaneous detachment from worldly bonds), Nivrutti is essential from the starting point of Pravrutti itself in partial quantity, which becomes full quantity in the latter stage of Nivrutti. Both partial and full attachments to God can be called as Nivrutti.

Chapter 5

REFORMATION CANCELS PENDING PUNISHMENTS

[January 09, 2019]

O Learned and Devoted Servants of God,

Shri Kishore Ram asked:- Is there an authority from the scripture regarding cancelation of pending punishments by reformation especially in this kali age? Some of my friends are asking for scriptural authority.

Swami Replied:- This concept is based on the logic and hence, this concept exists in any age because logic of the concept is beyond time. The logic is that by reformation the soul passes through realization, repentance and finally non-repetition of sin in practice. What is the aim of punishment for sin? It is not revenge as tit for tat! It is only to create fear in the mind of the soul so that the sin is not repeated again. *But, punishment being without spiritual knowledge can't bring realization except fear.* In the absence of realization, there is no question of repentance and non-repetition of sin in practice. Of course, due to fear there will be temporary non-repetition of sin. Since the non-repetition of sin is most important being the final practical step, punishments are introduced here as well as there in the hell so that the non-repetition of sin is affective for some time at least. The soul is not much attracted to the sin as soon as it returns from the hell and takes a new birth here. As it (its body) grows, it picks up information from the surroundings and based on the quality of the information, it proceeds in that line of quality. *Generally, the soul picks up such qualitative line congenial to its inherent qualities only.* Hence, in general, the soul continues in its own inherent line unless it comes across the true spiritual knowledge radiated by the human incarnation of God. Such spiritual knowledge may bring total or partial reformation based on the intensity of the inherent qualitative line of the soul. To bring the reformation quickly, simultaneous usage of fear through punishments and realization through spiritual knowledge is essential like simultaneous treatment with antibiotics and B-complex tablets so that the weakness introduced by antibiotics is neutralized by the B-complex tablets. The simultaneous exposure to spiritual knowledge and punishment for the sin is very essential because the spiritual knowledge brings not only some strength to the soul removing the weakness introduced by punishment, but also, brings the permanent reformation gradually. This is the background of the divine system of God

in treating the souls using the pending punishments simultaneously along with the propagation of spiritual knowledge through incarnations. Now, the main point is the cancelation of pending punishments on attaining total reformation. This cancelation is perfectly justified by logic since the aim of punishment is also to bring reformation only specially to bring the final step, which is non-repetition of sin in practice. ***When the reformation is attained permanently through the spiritual knowledge, what is the use of using the punishments again to bring temporary reformation?*** Since the aim of punishment is not to revenge against the sin, but, to bring reformation only, the pending punishments are useless in the implementation and hence, get cancelled. Actually, the file of pending punishments is kept in cold storage in the hell so that the file again becomes active if the reformed soul becomes active again in doing the sins thinking that its file is already destroyed!

My aim in explaining the logic behind the concept as above is to say that the logic in this concept is the strongest scriptural authority and no separate theoretical scriptural quotation is needed. If the above said strong logic is absent in a concept, such concept quoted by even the scripture must be rejected treating it as some foreign insertion in the scripture and such insertion is a wrong concept. If you treat the insertion also as genuine part of scripture and feel bad for doing such rejection, it is very bad. It is said that the finger bitten by a serpent shall be cut off immediately without blind fascination towards your finger since otherwise, the poison will spread all over the body and will kill you (*Aṅgulīvoragakṣatā*). From this, you must understand that even if the wrong part of the scripture is genuine part of the genuine scripture, it must be rejected leaving blind fascination to the scripture. Logical analysis is greater than the scripture. Please don't think that I am criticizing the divine scripture by lowering its value. I had to tell you like this because your blind fascination to the scripture setting aside the logical analysis must be condemned. In fact, I am not criticizing the divine scripture since the wrong part is not the genuine part of the genuine scripture. It is only an insertion done by an ignorant fellow with the idea to make you think that his wrong insertion is correct since the divine scripture quotes it. Such a fellow is exploiting the divinity of the divine scripture. You must know one basic point, which is that will God, the author of divine scripture speaks such illogical wrong concepts? Definitely not. This one point makes the logical analysis to occupy higher place than the scripture since such logical analysis proves what is spoken by God and what is inserted by ignorant or wrong people in the scripture. Revealing all this background is to give

stress on the point that a concept supported by sharp logical analysis itself is the scripture even if it is not found in the divine scripture, which had the possibility of insertions. However, this concept of reformation is genuine and has authority of the divine scripture. The Veda says that a specific soul is got rid of all its pending punishments (*Apahata pāpmā*) and the past done sin can't bind such soul (*Na karma lipyate nare*) etc. The Gita said by God directly reveals this concept more clearly that the realization attained by the spiritual knowledge-fire burns all the past done actions along with their fruits (*Jñānāgniḥ sarvakarmāṇi bhasmasāt kurute...*). The Gita praises the spiritual knowledge as the boat to cross the sin-river (*sarvaṃ jñānaplavenaiva vṛjinam santariṣyasi*). Shankara tells here that all the pending punishments are cancelled except the present running punishment (Prārabdham). The reason for His statement is that the total perfect reformation is impossible based on the strong human tendency. For this reason only, the file of pending punishments is not burnt to ash, but, is kept in cold storage only, which is almost equal to burning of the file to ash. However, if a blessed soul attains perfect total reformation, the omnipotent God burns the file of pending punishments including the present running punishment. If the reformation is really real on the side of the soul, nothing is impossible on the side of the omnipotent God!

This reformation resulting in cancelation of the pending punishments is true in every age or in all times. This concept has become most significant in this Kali age since now the sinners are the majority of humanity. In Pongal festival, the customers to purchase new cloths are many in number and hence, the special rebate in the sales is announced as a special Pongal bumper offer! The shop keeper never undergoes loss in the sales due to such special Pongal offer and this fact shall never be forgotten by any customer! Based on this, this concept is announced by God Datta as a special bumper offer in this Kali age.

This type of propagation of spiritual knowledge, which is answering a single question containing a single concept with full clarification in all sides is the best in this Kali age in view of low standards of spiritual knowledge of majority of humanity. A single concept preached with full clarity brings full satisfaction to any soul of any standard. This is one extreme end. The other extreme end is to mention many concepts without any clarification. The middle path is many concepts with brief clarifications of any concept. The first extreme end is the Gita, in which God answered every question of Arjuna with full clarity. The second extreme end is the Upanishads, which give many concepts briefly without any clarification. The middle path is the Upanishads with brief commentaries by the divine preachers.

The Gita is told in the fag end of Dvaapara age and it is meant for Kali age only. Divine preachers wrote commentaries on the Upanishads in Kali age. The Gita serves the purpose of preaching major humanity and the Upanishads with commentaries are useful for the scholastic minority in Kali age. However, the Gita covers the entire humanity because even the scholars are advised to read the Gita since the Upanishads with commentaries giving brief clarifications may be, sometimes, misunderstood by even scholars. From this point of view, full clarification is needed for every human being in Kali age.

Chapter 6

CONCEPT OF HUMAN INCARNATION OF GOD

[January 10, 2019]

O Learned and Devoted Servants of God,

Shri Shashi Kopparthi asked:- How to connect & experience You Swami. In this age of kali, to choose a guru is very difficult. As You said many gurus like Satya Sai did miracles to attract people & then impart spiritual knowledge. I was looking for guru who can guide me, can I get some miracles experiences from a guru like You to accept as my guru? By, Shashi Kopparthi

Swami replied:- I am just a human being like you without any trace of capability to do any miracle. Due to selection by God Datta, I happened to be the human being-component of His human incarnation for the purpose of doing the welfare to the world of devotees by spreading the true spiritual knowledge. The essential qualification to become the human being-component of human incarnation is that one should not aspire for such selection to attain monism with God. This is the qualification required for the entry of God Datta into any human being. After becoming human incarnation, the second required qualification to maintain the entered God throughout life period is that one should not become egoistic by the praise of surrounding devotees of such human incarnation. If the human being-component becomes egoistic, God Datta will quit such human incarnation and the human being-component will be leftover as mere human being as in the case of Parashurama.

The human being-component shall not object to the praise of surrounding devotees externally. It shall object such praise internally only to save itself from the entry of ego due to praise. The reason for this is that the devotee of human incarnation shall remain in the firm concept that the human incarnation is God (Monism or Advaita). If the devotee enters dualism or Dvaita to feel that the human incarnation is not God, the devotee is lost and hence, in the interest of the spiritual welfare of devotee, the human incarnation has to keep silent on hearing the praise from the devotee except to keep a smile on the face! If the human devotee enters the dualism, there will be terrible loss for the devotee. Similarly, if the human being-component of the incarnation enters monism, the human being-component is lost since God quits it. This is very difficult reversible equilibrium between human being-component in human incarnation and its sincere

devotee. Due to such horrible situation, Shri Paramahansa told that He would like to be an ant (devotee) to enjoy the sugar (God) and not to become sugar being bitten by ants along with the above said horrible difficulty!

The owner of an institution selects an employee, who is already trained in his required work. If such trained candidate is not available, then only, he will think of selecting an untrained candidate and give the training for the required work. If an experienced candidate is available, the owner will not waste time in giving training to the inexperienced candidate. Similarly, if a devotee suitable for the divine program is available, God selects such devotee to become human incarnation for doing such specific program. I had lot of interest in the spiritual knowledge from childhood, perhaps, due to some strong connection with the spiritual knowledge in my previous births. I feel that God Datta selected Me even when I was in the womb of My mother because I heard (after My birth and growth) My mother speaking that she used to see temples, mosques, churches and Buddhistic temples etc., in the dream everyday during her pregnancy while I was in the womb and this is an indication of My future divine program of Universal Spirituality. Another supporting miracle was that without studying Sanskrit from anybody, I became a deep scholar in Sanskrit scriptures and a poet in Sanskrit telling poetry in Sanskrit spontaneously. I wrote about 100 books in Sanskrit on the correlation of the commentaries of the three divine preachers (Shankara, Ramanuja and Madhva) by the age of 16 years! I was doing My job as a Professor of Chemistry in a reputed Engineering College in Vijayawada for My livelihood and dedicated all My leisure time for God's work by propagating My books to Sanskrit scholars, who were very very few in number. One day, I performed a special worship to Lord Shiva asking Him to give Me poverty and all difficulties so that I can raise fast in spiritual line in spite of my heavy world responsibilities of My large family. The kindest Lord sanctioned My prayer immediately! Later on, God Datta appeared as Shri Satya Sai (contemporary human incarnation) and asked Me to do the full time propagation of spiritual knowledge promising Me that He will take care of all My worldly problems. I left the job and entered this full time program. Later on, God Datta appeared to Me in the holy place called Shrishailam and merged in Me. Just before the merge, He conducted a severe test asking Me to jump from the top of the hill since I was singing a song composed by Me, which means that I will surrender My life also for Him if He asks for it. I jumped down at once, but, I was caught by Him at once. I am telling My background briefly to reveal that I am just a human being like you to have

the chance of becoming human incarnation if God selects. Every soul is an ordinary human being only including the human being-component of the human incarnation and any human being has the chance to become human incarnation based on purely the will of omniscient and omnipotent God only. The human incarnation is not greater than the greatest devotee. In the incarnation, God Datta and the selected devoted soul merge perfectly (Monism) like gold (invisible God) and copper (visible human being-component) whereas in the case of the greatest devotee invisible God is closely associated with the visible human devotee like the gold rod welded with the copper rod (Dualism).

The excellent true spiritual knowledge radiated from the human incarnation is from the invisible God-component only but not from the visible human being-component. Similarly, miracles are also exhibited from the invisible God-component only and not from the visible human being-component at all. Your request for a miracle is received by God Datta and if He feels that it will help your spiritual progress, I am confident that your request will be accepted by Him. I am just a postman between God Datta and yourself. If the miracle has no use, He will keep silent to your request. When I started the propagation of spiritual knowledge, several miracles were shown by God Datta through me for about 2 to 3 years as the initial pick up for overcoming the starting trouble. But, slowly, I found that the devotion of devotees shown on me was only to exploit the divine miraculous powers for solutions of their worldly problems, which increase their selfishness that opposes the divine grace on them. I made a special prayer to God Datta to stop the miracles since the initial pick up was done and prayed Him to do the miracles in the case of real devotees only to help their spiritual progress.

One day, a devotee (Smt. K. Padmaram) from Ramachandraapuram phoned to Me that I am not showing any miracle to her directly and requested Me to show a miracle in Vijayawada (I was staying in Vijayawada) to somebody at once and let that somebody phone to her to reveal the divine experience. I scolded her on the phone regarding the foolish attraction for miracles and said that even demons and devilish souls exhibit miracles attained from God through rigid penance. I told her that the true spiritual knowledge alone is the identity mark of God since true knowledge alone gives the right direction to the soul in both worldly and spiritual lines. I didn't know that God Datta accepted her request. As soon as I came outside the house and was walking in the front space of the house, a neighbour (Smt. Rama, who arrived from Singapore) not knowing Me at all found a rotating wheel of radiation behind My head and was

shocked horribly. After some time, on My instruction, she phoned to My devotee and told her about her divine experience. Surprisingly, in the same time, a lady devotee possessed by a deity called Shri Lakshmi in My native place called the daughter of My sister (Smt. Bhargavi) and told her that her uncle (Myself) showed the divine wheel of radiation called Vishnuchakra behind His head in Vijayawada. She immediately phoned Me asking the reason for not showing such miracles to even My close relative like herself. I replied her that even I could not see that wheel since it was behind My head and as I rotated My face to the back direction to see it, the back of My head came to the opposite direction of My face!

Chapter 7

**TRUE DEVOTION TO GOD RESULTS WITH FAITH IN
FUNDAMENTAL DUALISM**

[January 20, 2019]

O Learned and Devoted Servants of God,

[Dr. Nikhil asked:- Padanamaskarams Swamiji, I had a dream about You which was highly symbolic but am unable to understand its meaning. I feel that You were giving me some deep message through it.

In the dream, You visited our home in Coimbatore. It was a joyous occasion and surprisingly, You were in Your early fifties! Devi and Arsha took You to the balcony and were showing You something. You suggested that we could plant something in the open space to the northeast of the house and make arrangements for watering the plants. I was initially reluctant since it would take up too much time and I wanted to use all my spare time for Your work. But I agreed since it was Your wish.

Then You pointed to a stream flowing behind my house. There is actually a stream behind my house, except that it is always dry. The stream in the dream, however, had plenty of water. We all went to the stream and took a boat ride in it. We headed upstream and reached the origin of the stream which was a circular pool which had springs of water underneath. The plants around it had withered and dried. The spring-water was not very good either. You asked what happened to all the good plants and I replied it was due to a recent policy of the university.

I got off on the left bank of the stream, near its origin, to explore a suitable place for all of us to spend some time. I realized that the place on the stream-bank where I had got off was part of a beautiful school campus. It was probably a holiday and so there was nobody around except a few essential personnel. But I soon realized that I was trespassing there. I wanted to get out of it but there were tall grilled fences and gates. I somehow managed to enter a building but could not find a way out. I also realized that by then You and the others had started moving downstream in the boat. I wanted to quickly come out of the campus, onto the road that ran parallel to the stream and then join You further downstream. But I was trapped.

Finally, I found a way to the main gate of the campus which had a security office. I did not want to create a disturbance for trespassing on the property unintentionally but I also needed to ask for directions to the road so that I could catch up with You. So, I decided to boldly approach the main gate as if I were a visitor who had come there for some official work and was now leaving the campus. Just then I realized that I was barefoot. Since I had got off from the boat, I was not wearing any footwear. I was hoping that the security officer at the gate would not notice it. Luckily, he did not notice it and he gave me directions to the road.

I walked hurriedly and reached a shopping area. I was tired and was looking around for something to eat. Just then someone told me that just next to where I was, there was something like a temple or an ISKON center, where I could get something. As I approached it, they dropped a packet of food and a packet containing the Gita from a window above. They said that it is their usual practice to support spiritual people with both food and spiritual knowledge.

I do not remember what happened next in the dream since I might have woken up. Although the dream began with Your visit to my home in Coimbatore, the school campus where I was trapped and the place where I got the food packet, seemed somewhat like USA. During the dream, I was in a lot of emotional turmoil.

I feel the dream carried a lot of meaning and was related to my life. I would be grateful if You could kindly reveal its meaning. Your servant, Nikhil]

Swami replied:- Dreams come in two ways:- i) Some strong feelings of this birth or previous births coming from the subconscious state appear in the dream, which are worldly matters. ii) God uses the dream, sometimes, in the case of some devotees to give a message useful for spiritual life. Your dream belongs to the second type, in which, generally symbolic language is used. I represent the God Datta appearing in your dream (just a representation only and nothing else). The age about 50 years indicates the matured state of a preacher in giving his message. The age 50 years indicates the junction state of earlier worldly life and latter spiritual life representing the balance between Pravrutti and Nivrutti.

The north east corner (called Eeshaanya) represents the abode of God Shiva, who is the source of the spiritual knowledge (*Jñānam Maheśvarāt ichhet*). This corner is the place of source of water as per Astrology (Vāstu Śāstra) and a well is always dug in this corner only. Water represents knowledge, which washes away the dirt-ignorance. Drawing water from this corner indicates learning the spiritual knowledge from the human form of God. The plants represent the human beings grown-up to certain stage in the spiritual line after growing from seeds. Their interest for true spiritual knowledge is the quest of plants for the water. ***Propagating spiritual knowledge is the essence in advising the supply of water to the plants.***

The stream behind your house represents absence of true knowledge-water and hence, it was always dried. Behind the house means your past life in this birth. You have seen such a stream filled with bad water, which is wrong knowledge. Wrong knowledge is also absence of true knowledge. Hence, a dry stream with full of bad water represents the ignorance (lack of good water), which is equal to a dry stream having no good water or having no true knowledge. The source of such stream is a pool having several underneath streams, which indicates a whirl pool of illusions. **Several**

streams of bad water indicate several wrong preachers preaching wrong knowledge. The proof of the bad water is that the plants nearby the pool were not flourishing at all and this indicates that the devotees spoiled by wrong preachers are never flourishing in the spiritual line. This represents the present state of the world. You commented that such situation was due to wrong policy of the University. The University here means the highest level of knowledge, which is felt as the monism of soul with God. **This misconstrued concept of monism (that the soul is already God) is responsible for the badness of the water-knowledge.** Hence, you were asked by God to go and check-up the situation. You went to the basic level of the University, which is the campus of the school representing the basic concept of perfect dualism with God.

After finding this bad state of the world spoiled by the preachers, you went to the school of preaching the spiritual knowledge to rectify the situation on the instruction of God Datta only. The school without proper personnel represents the system of preaching without proper guides. However, such defective system is protected by grills and gates, which represent the blind traditions without analysis in the line of monism of Shankara. They were so powerful that you were trapped by those traditions for some time and finding you gripped by such school of preaching, the divine guide left you for some time so that you yourself will come out in due course of time. The school represents the dualism descended from monism, which means that these devotees in the dualism are basically believing monism only and the apparent dualism is only for purification of mind in order to achieve monism only. Such dualism adopted by the Advaita philosophers is not true devotion since basically they are firm that they are already God. Since you were also trapped by such monism, you lost your chappals without your knowledge, which protect you in every step in the spiritual line. The two chappals were true belief in dualism with God and total surrender with devotion. You were sent to rectify this defect and you yourself were caught by this false monism that made you to lose your protection (chappals) in every step. Your original intension to select the school campus for the spiritual debate was good since the school campus represents the basic true dualism of soul with God. God left you since you were trapped by the false monism, which is unimaginable attraction for any soul to become God just by knowing that you are God! Even though, fundamentally, you were a perfect dualist as long as you were with God like your family members, since you left God on the order of God only to rectify the false dualism with hidden monism, you were trapped by the attraction to monism. The temple of Krishna speaks that monism is true in

the case of a selected devotee by God, but, it should not be generalized to every soul. You recognized the concept of human incarnation and got rid off worldly miseries as well as spiritual ignorance and both these are represented by the food and the Gita offered to you.

The food packet given to you and the school campus represent your life in USA. The temple of Krishna represents your transformation in to a true dualistic devotee without a trace of aspiration for monism. This present state makes you perfectly fit for the perfect monism whenever there is a necessity for the divine work to be done through you by God. This entire dream represents your present life shown to you by God Datta for your spiritual welfare and is an indication of the infinite grace of the kindest Lord God Dattatreya on you. Now, you have become perfectly fit to carry on the divine work of God Datta and this is the final essence of your dream to be taken in positive sense only.

These Advaitins speak about fundamental monism on one side and speak about true devotion to God (worshipped for attaining the purity of mind as advised by Shankara) on the other side! ***How can the true devotion to God result without the faith in the fundamental dualism?*** In fact, monism with God is the full ego of school level by which the ignorant atheists are attracted just like the ignorant children are attracted by offering chocolates to them to come to school. In this level, conversion of atheists in to theists is the effort for immediate higher level. The school teacher may be the greatest professor, but, nothing more than this can be done in this level. Shankara may be the greatest spiritual preacher, but, nothing more than this can be done or can be achieved in this level. The next stage is the special monism of Ramanuja in which the soul is reduced from the full ego of monism to partial ego of being part of God and this stage is the intermediate level of college. The final stage is the dualism of Madhva in which the soul is reduced to almost zero ego (the similarity of God and soul being awareness is a trace of ego, which is negligible) representing the final level of PG course in the University. In the same University, the higher level than PG course is the level of Research as established by Datta Swami in which even this trace of ego is removed since there is no comparison between the imaginable created soul and the unimaginable creator God. The greatness lies in the invented highest research level and it does not lie in Datta Swami, to whom God Datta only exposed that highest level.

I appreciate you for expressing the hypocrisy felt by you in your dream regarding the chappals and regarding acting as official visitor in the school! Such frankness in exposing one's own defects is the first step in real spiritual uplift. Generally, ego obstructs such exposure of defects,

which encourages only exposure of merits. I know very much that you never possess hypocrisy or ego. But, you are appearing as if you possess both for the sake of the welfare of spiritual devotees standing as their representative like Arjuna. Arjuna asked questions in the Gita for the sake of devotees in this world and not for the sake of himself. Such role is set up by the Director, God Datta, in this world-film produced for the welfare of spiritual devotees. You have acted well in your role and I have also acted well in My role in answering you. In the level of actors, you are far greater and more valuable than Me for God Datta.

Chapter 8
ASTROLOGY AND VAASTU SHAASTRA

[January 24, 2019]

O Learned and Devoted Servants of God,

Dr. Nikhil asked:- People generally treat astrology as the subject related to reading horoscopes prepared based on the date of birth and time. Similarly, Vaastu shaastra is treated as the subject dealing with the architecture. Is there a relationship between astrology and vaastu shaastra?

Swami replied:- Astrology (Jyautiṣa Śāstra) is the subject dealing with bright planets and starts since 'Jyotiḥ' means bright light. Astrology is said to be of five parts (pañcāṅga). One classification is Tithi, Vāra, Nakśatra, Yoga and Karaṇa, which can be seen in the prepared calendar called pañcāṅga. Another important classification of astrology is:- 1) Jātaka (horoscope prepared based on date of birth, time of birth and place of birth), 2) Gocāra (horoscope built up from the name of the individual applied to the running planetary system), 3) Muhūrta (auspicious time calculated), 4) Vāstu (architecture) and 5) Parihāra (worship to God and charity to poor for pacifying bad effects rising from the above four parts).

Astrology is a mixture of astronomy (imaginable domain) and subject of deities of planets and stars (unimaginable domain). Eclipse of Sun and Moon is imaginable astronomical point whereas the execution of fruits of good and bad deeds is a point of unimaginable subject. Vāstu is also a mixture of architecture (imaginable domain) and effects of stars and planets involved in its subject. Vāstu says that there shall be a beam after 12 feet (*Dvādaśapade parighā*) and this is an aspect of strength of the structure in civil engineering of architecture. Vāstu says that the star calculated as the remainder by multiplying the carpet area in square yards of any room with 8 and dividing the obtained previous value by 27 (*bham aṣṭa bhaiaḥ*) by Navavarga Gaṇita shall be good and fixation of door in the position of a good planet and such points are based on the unimaginable domain, which deal with deities of stars and planets (Jyotiḥ). Hence, Vāstu is a part of astrology only. Pārāśarī, Jaimini Sūtras, Kālāmṛtam etc., are the scriptures of astrology. A climax devotee of God need not bother about these stars and planets since God is the ultimate controller of the deities of planets and stars. Even the spiritual knowledge, which is the subject of God can be called as astrology (Jyotiṣa Śāstram) since God is said to be the ultimate

brightest light that illuminates these stars and planets and gives power to their deities as said in the Veda (*Param jyotirupasampadya..., tasya bhāsā sarvamidaṃ vibhāti*).

Chapter 9

[January 25, 2019]

O Learned and Devoted Servants of God,

Shri Kishore Ram asked:- Padanamaskaram Swamiji, one of my friend requested You to answer the below questions,

1. Angels like Indra consumed 'Surapanam' (Alcohol) and why is it prohibited for us (humans)? What is Amrutapanam?

Swami replied:- Angels are energetic bodies without any trace of matter. They are made of Rajas (inert energy existing as subtle particles or dust) and Sattvam (awareness) and almost without Tamas or matter (ignorance). Hence, materialistic food is not possible in the case of angels. Hence, there is no point of drinking alcohol (liquid state of matter) in the case of angels, which is confined to human beings only. Alcohol is well established for its serious effect on health and hence, is prohibited. Angels take direct energy as food from the cosmic energy. **Energy is immortal and hence, the energetic bodies of angels are immortal.** The reason for immortality is this cosmic energy, which is called as 'Amṛtam' meaning immortality. **The space is compared as the ocean and the gross energy obtained from such space is told as Amrutam.** The generation of gross energy with reduced frequency is the evolution of the essence called Amṛtam by churning ocean. The inertia of the energy is told as 'Mandara hill' used for churning. Sattvam on one side and Tamas on the other side are depicted as the angels on one side and demons on the other side participating in the churning. The middle is Rajas or energy or Amṛtam. The harming radiation of the energy is the horrible poison called 'Hālāhalam', which was reduced by God and this is the drinking of the poison by God Shiva. The whole program is based by God and this is represented as God Vishnu to become the base as tortoise in the churning. Like this, the inner meaning is to be understood in the symbolic language expressed as the story. Sages used to offer the filtered juice of a plant called 'Somalatā' (*somaḥ pavitramatyeti rebhan* - Veda) to angels in their rituals (Pavitram means filter) and this is not the direct drinking of the juice by angels. Moreover, **the juice of somalatā is green tea only and not the alcohol.** Drinking alcohol is one of the five serious sins (*pañcamahāpātakas*), which is prohibited even for human beings and not to speak of angels.

2. Angel Indra made lot of mistakes as mentioned in Puranas. On what basis was he made or elected as king of Angels?

Swami replied:- Angels do not have ignorance due to absence of Tamas, but, have the ignorance generated by Rajas, which is the source of ego. In the Veda, there is a story that angels became proud due to ego on defeating demons in the war. A king is always more egoistic than any citizen and hence, Indra is naturally more egoistic than any angel. *Angels are certainly better than human beings having double ignorance due to both Rajas and Tamas.* In human beings, all the three qualities exist. Demons have Tamas in predomination. Anywhere, all the three qualities co-exist and hence, even in angels Tamas exists as a negligible trace with inert energy and such trace of Tamas is nothing but the inertia of energy, which is the rest mass of photon of inert energy. Predominance makes the soul to be called as the possessor of such predominant quality. Hence, angels are having Sattvam or knowledge as predominant quality. Human beings have Rajas as predominant quality. Demons have Tamas as predominant quality. Demons have materialized bodies with predominant Tamas, which is very strong condensed matter. Both angels and demons are not visible to human beings due to the will of God, which has unimaginable power. Angels lie above the earth and demons lie below the earth.

Shri Anil asked: Padanamaskaram Swami, Suraj Advaita in quora forum asked the following doubts, he wanted to clarify these doubts from Swami. Kindly give Your reply. At Your divine feet, anil

3. Why is Islam causing problem everywhere and why is Quran negatively written?

[Ask them (Swami) why Islam is problem everywhere and why Quran is so negatively written. And what are the things that I should propagate from Your channels? I have read most of Your articles and I liked them. Where can I find all Your articles? Also ask them (Swami) why in Islam they are allowed to eat meat and in our Sanatan religion we should not eat meat. If meat eating is sin then why are Muslims allowed to eat Meat? Is Islam devil's religion?]

Swami replied:- Sin is sin to every human being and no divine scripture allows sin to be followed by any human being. When the sin is inevitable and can't be changed by any human being in a set of human beings of any religion or region, the divine scripture neglects it in preaching and concentrates on the control of other sins at least. Even in Hinduism, non-vegetarian food exists in the case of several sects of human beings. You can't blame Muslims alone for non-vegetarian food since non-vegetarians exist in almost all religions. There are several good and bad

qualities in every religion. **You should not blame any specific religion for the non-vegetarian food, which is found in almost all religions.** Even in Buddhism, which is famous for non-violence, non-vegetarian food existed even in the time of Buddha. **Except the Jainism-religion, non-vegetarian food existed in every religion of the world.** Eating non-vegetarian food is a sin because it involves the killing of animals and birds, which is the source of non-vegetarian food. There is no sin in eating the non-vegetarian food if the killing is absent. Hence, eating non-vegetarian food obtained from naturally dead bodies is not considered as sin. Kaapaalikas in Hinduism eat the meat of naturally dead living beings and this can't be counted as sin. Hence, eating vegetarian or non-vegetarian food is not a direct sin, but, eating non-vegetarian food becomes indirect sin since the meat is obtained by killing living beings only.

We shall not provoke quarrels by finding mistakes in other religions since mistakes are common in all the religions in one or different form. This fanatic behaviour must be avoided to bring peace in this world. We see an atom of goodness in us as a mountain and a mountain of badness in us is seen as an atom. The reverse of this is done in the case of others since we see an atom of badness in others as mountain and mountain of goodness in others is seen as an atom! This behaviour results in quarrels. We must behave in reverse way of this trend. We must see an atom of badness in us as a mountain and a mountain of goodness in us must be seen as an atom. Similarly, we must see an atom of goodness in others as a mountain and a mountain of badness in others must be seen as an atom. By such behaviour, we can avoid quarrels not only with our co-religions but also with our co-human beings. This root behaviour can bring peace in our family, in our city, in our state, in our country and finally in this entire world. If any human being is trying to bring peace in this world, God will like such human being to the greatest extent because God wants peaceful running of this world created and maintained by Him. **Anybody violating this main aim of God becomes the victim of His powerful anger.**

In Hinduism, killing animals is done in a ritual called Yajna. The Veda clearly says (*Manyuh paśuh*) that the animal to be killed is the rigid foolishness (which makes the human being to follow blind traditions without analysis) and a symbolic representation of this concept is suggested in which an animal made of flour of useless non-germinating grains (*Piṣṭapaśuh*) is made and cut with knife. Such practice of cutting the flour-animal exists in the sacrifice done with knowledge, which is called as Ishti. People have misinterpreted this concept by placing the actual animal in the place of flour made animal since such people are interested in non-

vegetarian food. Such people will not stop killing the animals for food even if the Veda orders. For such people, the Veda introduced the concept of offering the meat to God after killing the animal so that the killer is introduced to the concept of existence of God thereby reminding the sinner regarding the punishment of such sin in unimaginable way to be given by the unimaginable God. In this procedure the Veda describes the killing of animal in the sacrifice in detail as a co-incidental incident, which is inevitable. This does not mean that the Veda is ordering you to kill the animal because you will kill the animal even if the Veda orders not to kill the animal. Hence, the description of killing the animal in the Veda does not aim in killing the animal, but, aims at the procedure of offering the meat to God after killing the animal. In this context, killing animal is mentioned by the Veda due to inevitable incidental co-incident. By this, the blind followers of rituals (Pūrvamīmāṃsakas) take this incidental description of killing the animal as the order given by the Veda! In this context, Shankara told that the Veda is only reminding the incidental procedure of killing, which you will do anyway and this is not the order of the Veda so that you can throw the blame of doing this sin on the Veda (*Jñāpakam na tu kārakam*)! Similarly, the Q'ran is reminding the incidental procedure of killing the animal in describing the procedure (Bismillah) to offer the animal to God Allah for the non-vegetarians, who will kill the animals for food even if the Q'ran orders not to do so. By this, you should not blame the Q'ran as the supporting scripture of killing the animals. In such case, you will have to blame equally our Veda also! **The intension of the scripture is to follow the rigid ignorance of people killing animals for food for some time and then to control the sin by introducing God as the punisher of sins.** The same God told both the Veda and the Q'ran and hence, the concepts of the divine scriptures will not be different. By knowing this analysis, every human being in this world must develop the universal spirituality related to one God and join the universal religion simultaneously while staying in one's own religion.

4. Is Islamic way of praying wrong for a Hindu devotee?

Shri Hrushikesh asked: Dear Swami, one of my friend from Malaysia has a question about dharma.

[I was born into Hindu family. I have been following Islamic mode of prayer and everyone says I have left my dharma. Don't mention my name because I don't want my name to be read by others. Ask Guruji if I have done wrong because my husband says a woman should follow her husband's dharma and if she can't...she need not pray and all she has to do is serve him and he is her God and she needs no other prayer. My

husband insists that following Islamic mode of prayer is wrong when its not his dharma.

Also most of my Hindu friends have quit being my friends even those whom I have stood by as witnesses during a criminal court case. All feel that they can't connect to me anymore. They say if i want them back i have to give up my Islamic mode of prayer. Some people totally behaving with me as if I am a jihadi. One said I bear every sin of killing done by terrorist.

I am still the same person. I don't hate Hinduism. Its just that I like the simplicity of Islam. My philosophical part of me is still Vedanta. Surely I am looking at Islam through my vedantin mind. I don't call myself a Muslim. For me the term Muslim is not a religion. Its meaning just means one who surrenders.

Guruji please answer the questions below eagerly waiting for Your answer.

1. Guruji if in a personal journey do opinions of others matter?

2. Guruji am I wrong? Because my husband said a wife can't leave dharma of husband so he said I can't pray Islamic way. Is my husband right in saying this? My calling is Islam. I follow my heart..is it wrong?

At Your Lotus feet, Ananyous] Your servant, Hrushikesh

Swami replied:- Certainly you are not wrong and certainly all others, who say that you are wrong are wrong. There is no trace of doubt in this declaration. You have not changed your religion by following certain modes of prayer belonging to other religion. Any mode of prayer of any religion is correct and good. You are not criticizing the modes of worship of Hinduism. If you do so, you can be also called as wrong. Not only the mode of worship, one can pray any form of God of any religion based on his/ her personal liking. **The form of God of any religion is one and the same since the only one God exists in every divine form of every religion.** When this is the truth of even the form of God of every religion, what to speak of the mode of prayer of any religion? You can adopt any mode of prayer of any religion if you like it and this is the basic right of universal spirituality of the universal religion established by God Datta through this Datta Swami. Shri Ramakrishna Paramahansa experienced the unity of all religions by practicing every religion for some time. Shankara established the unity of all sub-religions in Hinduism in the same way. Shri Shirdi Sai Baba and Shri Satya Sai Baba also established this unity of world religions. Any religion will lead anybody to the same God and hence, change of religion is the biggest foolishness of any devotee to God. When all roads are leading to the same centre, is it not the biggest foolishness to cross your road horizontally to reach the same centre by another parallel road? *The good day is very near to this world, which will bring tremendous unity in all religions.* You said that you are following the

philosophy of Hinduism. *In the spiritual knowledge or philosophy no name of any religion can stand since knowledge is always universal.*

Even the parents, who do full sacrifice of service (in the childhood) and fruit of their work (through will in the end) for their children, save some wealth for their future old age believing that they will live fully after becoming old also. If they sacrifice the total wealth to the issues, some issues (if bad) may not take care of them in their future old age. Sometimes, the issues may be good, but, may be incapable to serve the parents due to their misfortune. But, God is not bad and extremely good and also is never incapable, but, omnipotent. **But, issues are seen with eyes and God is not seen with eyes.** There is insecurity from the seen issues and there is full confidence in the unseen God. The ignorant souls believe only perception and do karma yoga or the proof for the real love (which is both sacrifice of service and sacrifice of fruit of work) to the seen children, but not to unseen God! The real devotees believe God through inference (belief in unseen unimaginable God by observing His seen unimaginable miracles). Inference includes perception also since the miracles are perceived. This trend of human beings is the climax of blind ignorance, which is beyond both perception and inference and is based on solidified worldly fascination only!

5. Why did the souls get the thought of boredom in Kruta age?

[Smt. Bindiya Chaudhary asked: Reading the recent discourse, the following questions have arisen in my mind and confusing me.

Swamiji is saying: As such souls can never have absolute God-like freedom in any of the four ages. In the Kṛta Age, the souls were like robots working as programmed by God. They did not have the full freedom to act as they chose. So, God took the total responsibility for their thoughts, words, and deeds. After a long time, the souls were very bored with that perfect and total discipline.

Now, I am thinking that if in Kṛta Age God had full power of souls and controlled everything including their thoughts then how can souls have the thought of boredom? It means that God only implanted the thought of boredom as well. Or was it that God was actually bored and wanted to let souls be free? What is the purpose of first unleashing a dog and then trying to bring him back in the house on his own will?

Shat shat pranam to Swamiji who is the almighty God Himself and is helping us souls to elevate in the spiritual path by His enlightening discourses. Any amount of love and devotion to Him is insufficient and I am thankful to Him from deep within. Thank You Swamiji.]

Swami replied:- In the clarification of your doubt, we must understand carefully the comparison of human being with robot. If God did not give the freedom to the human beings, there is no trace of any

difference between the human being and robot. For some time, let us think that God did not give any freedom to any human being, which is the true state of Kruta age. In this kruta age, the human being is exactly resembling with the robot in the basic point that both human being and robot are behaving based on the information grasped by both the human being and robot. The slight difference in this state also is that the human being is grasping the information from the external world directly whereas the robot is grasping the information from the chip inserted into it by the scientist. The scientist again draws the information from the external world only and thus the basic difference disappears in the final stage. In the human being no scientist inserted any chip of information except that the chip in human being is filled with the information grasped by the human being directly from the external world whereas the robot always follows its information-chip only introduced by the scientist. Leaving this point, the human being without freedom in Kruta age is exactly the robot only.

As the time passed on, the human being felt bored whereas the robot never feels bored by the continuous mechanical work of the behaviour based on the information-chip existing in both. This is again another differential point between the human being and robot. A robot plays the chess game following the intellectual steps, which were introduced by the scientist in its chip in the form of various possibilities of steps played in the chess game. A human being is also exactly like the robot in playing the chess game in Kruta age. Based on these similar points, we stated that the human being in Kruta age was just a robot. Based on the majority of similar points, we stated that the human being in Kruta age is a robot (metaphor) instead of saying that the human being is like a robot (similarity). The person is like a lion and this is simile. The person is a lion and this is metaphor. In both simile and metaphor difference exists. ***In simile, difference is much and in metaphor, the difference is little.***

When God gave freedom to the human being after Kruta age, the human being differs more from the robot. The robot continues to play the chess game based on the information of its chip whereas the free human being does not play in this fixed policy of playing the game based on its information-chip. The freedom made the human being to feel free to follow its information-chip or not to follow the chip. This point of freedom brings a distant difference between the free human being and robot, which is not getting freedom at anytime. Due to such freedom given by God, the free human being is to be blamed and not the God. The robot is not having the opportunity of freedom at any time and if the state of human being continued like this robot, God or the scientist is responsible for the

behaviour of the human being or robot respectively. This freedom given by God is not to be blamed because even in the existence of such freedom, some human beings are following their information-chips like the robots. All the human beings are not deviating from this policy of behaving as per the information chip. Had all the human beings deviated, the freedom and its giver are to be blamed. The freedom shows some human beings deviating and some other human beings not deviating. Hence, you can't file a damage suit against God on this point of freedom. If the point of freedom is universal resulting in the unified behaviour of deviation, your case gets support from your advocate. Since there is no uniform behavior, your case can't be supported by arguments. In such case, your damage suit will be disposed with no costs!

[Shri Guna Darsana asked: Om sai ram. Jay guru datta i have finished translate the books of divine discourse of Swami volume 1 to indonesian. I need blessing of Swami, so i can do more with this translating. I am verry glad if Swami can advice me for propagate it to serve Swami mission. Swami, Please Bless me, thanks You, jau guru datta, omsai ram]

Swami replied:- You are doing very good work, which is liked by God and God is giving blessings to you through this Datta Swami.

[Shri Sathyamoorthy Renganathan asked: Residential disciple at Ashram. Pranams. May Adiyen know if I shall have a golden opportunity to be with You in Ashram serving You please in a favourable climate like June or July 2019 being a senior citizen living in Tamilnadu ji. By, Sathyamoorthy Renganathan]

Swami Replied:- I am very happy about your proposal. Let us do the service of God, the creator, without being attracted by the creation only without remembering its creator. The beauty of creation shall remind us about the beauty of creator.

6. Why should we use right hand for good things?

[Smt. Lakshmi Lavanya asked: Why should we use right hand for good things? I am left handed. I am facing many obstacles in using left hand. I want to know logic behind it. While worshiping god, while crossing door, i unknowingly use my left hand and left leg, is it really wrong? By, K Lakshmi Lavanya]

Swami Replied:- These points are very simple and negligible before the spiritual knowledge, devotion and service to God.

[Shri Sreenivas asked: prayer & healing request dear Swamiji, paada praanam, my wife's father Mr. Sriman Narayana aged 69 yrs is suffering from liver cirrhosis due to which has gone weak, lost weight, not fluently speaking, indigestion, Swamiji by

Your healing power touch all the organs & heal him completely. Swamiji with Your grace & compassion heal him. paada praanam, sreenivas, By, Sreenivas]

Swami replied:- Pray Lord Subrahmanya and He will help you.

7. Since death can occur any time, what is the point in saving for retirement?

[Shri Hrushikesh asked: Dear Swami, I have a question about the Karma phala tyaaga and karma samnyasa. I have heard the statement "Nityam sannihito mrutyuh". Death always faces us and can occur any time. In that case what is the point in saving for retirement? Why can't we donate the saved income to God? Esavashya upanishad also says that even the earned income should be used for the basic needs and rest should be given to God. Saving one's earned income is also considered to be a theft. I request You to kindly enlighten us how to apply this in our lives. Your Servant, Hrushikesh]

Swami replied:- What you said is correct and noble. This concept is like the sky up to which everybody can't jump. Only very few blessed souls can reach such concept preached by the Eshavaasya Upanishad. When our life is not certain, we have to see both sides, which are that we may have long life or may have very short life. We have to take care about both the sides. **After taking care about the probability of our long life, we can serve and sacrifice the extra for God's work.** Only very few exceptional devotees do not care about this probability and surrender everything to God. Such exceptional devotion is not possible with the case of everybody. Even the normal devotion (surrendering the extra to God after taking full care about the probability of our full life) is not seen in many devotees, how to think of such exceptional devotion, which needs the full practical faith in God? The Eshavaasya Upanishad speaks about the normal devotion applicable to the majority of the humanity involving both care for the full life in future and sacrifice to God (*Tena tyktena bhun̄jīthāḥ*). While earning, sinful money shall be avoided at any cost since the sinful money brings problems in the care for future life (*mā gṛdhaḥ*...) even though such sinful money can be digested by the God's work. **However, this does not mean that one should go on earning the sinful money for the sake of God's work.** This point applies to the sinful money already earned. Such sinful money destroys the generations and hence, shall be donated for God's work, which includes helping the poor. Mere social service is good, but, not the best. **The best is to do God's work in which social service is a part.**

8. How according to You Islam is the greatest religion?

[Dr. V Jaganmohan asked: Would you please enlighten us on: 1) How according to You Islam is the greatest religion? 2) Did You refer by Islam the ideology as developed on the teachings of the Koran, Hadis, and Mohammed? 3) How is Islam greater than any other religion? Thinking you, Sincerely, DrVJ, 9246804692]

Swami replied:- You must be knowing that we do some special worships to God, which are called Vratams like Satyanārāyaṇa Swami Vratam, Varalakṣmī Vratam, Nandikeśvara Vratam, Maṅgala Gourī Vratam etc., in our Hindu religion. You must have observed that a common verse is read in each worship, which means that this worship is the best of all worships (*vratānām uttamaṃ vratam*). How this is possible when the superlative degree must be used to one only in a group. You can say that this student is the best in the class. You can't say that every student in the class is the best. This is your underlying doubt in your question. The answer for this reasonable doubt is that first you must know that God is the greatest as said in the Veda (*Na tat samah*) and in the Gita (*Mattah parataram...*). All the above worships are dealing with the same greatest unimaginable God existing in different divine forms. ***From this point of view of the greatest God, every worship becomes greatest.*** Similarly, all religions are different roads leading to the central greatest God and hence, every religion is the greatest.

We shall get rid of the fanatic behaviour to our religion, which in excess leads to look other religions as inferior to our religion. Every religion says that God alone created this earth and humanity on it. If Gods are different due to different religions, there should have been different earths. But, unfortunately, only one earth exists and hence, we are forced to believe the existence of one God only! The God of other religion created us also and the God of our religion created them also since there is one God and there is one created earth only! The external names and forms of the same God differ as per the different religions, but, the internal God is only one. ***If you disrespect the form and name of the God of other religion, you are disrespecting the God of your religion only.*** Can you respect a person in one dress and disrespect the same person in other dress?

Chapter 10

SIGNIFICANCE OF THE THREE HINDU HOLY EPICS

[January 26, 2019]

O Learned and Devoted Servants of God,

Smt. Bh. Kumari asked:- Swami! Can You please explain the significance of the three holy epics called Raamaayanam, Mahaabhaaratam and Bhaagavatam in the Hindu religion?

Swami replied:- There are three stages in the spiritual development of any human being in this world:- 1) Dushpravrutti in which the soul is completely effected by the six vices and supports always injustice and such soul is severely punished by God here as well as there in the hell. This soul is fascinated towards illegal unjust bonds neglecting or even harming the legal justified bonds. 2) Pravrutti in which the soul is completely affected by good qualities and supports always justice. Such soul is blessed by God with happiness here and happiness in the heaven there. This soul rejects the illegal unjust bonds and has the proper limited fascination towards legally justified bonds. 3) Nivrutti in which the soul is completely filled with the real love to God and becomes beyond injustice and justice. This soul rejects all the worldly bonds (both legal and illegal) and is totally fascinated to the single bond (*Ekabhaktirviśiṣyate*— Gītā) to God. In this stage, all the worldly bonds are dropped naturally by the effect of divine bond to God and there is no trace of force in this detachment. Nivrutti means total detachment since all the worldly bonds are totally dropped in this stage. If a person is leaving his legal wife and is attracted towards a prostitute, it is the downward journey of the soul from Pravrutti to Dushpravrutti. If a person is leaving his legal wife and is attracted towards God, it is the upward journey of the soul from Pravrutti to Nivrutti. The former journey (from Dushpravrutti to Pravrutti) is indicated by the Rāmāyaṇam and the Mahābhāratam. The latter journey (from Pravrutti to Nivrutti) is indicated by the Bhagavatam. The Bhagavat Gita speaks about both these journeys in forward and backward directions and hence, is recognized as the total authority for ethical (Pravrutti) as well as spiritual (Nivrutti) knowledge. Nivrutti does not mean dropping of all the bonds since mind can't exist without any bond. Nivrutti means dropping of all the worldly bonds by the development of single bond to God. If the mind is forced not to have any bond, it becomes impossible for the soul made of awareness. Such a stage

having no bond at all indicates a stone only and the Advaita philosophers put lot of efforts to attain this unnatural forced state. They try to drop all the worldly bonds feeling that the world is unreal and illusory. If all the worldly bonds are dropped in natural way by the strong bond with God, such state is correct. ***These Advaitins do not have bond with God because they feel that they are already God and bond with self (God) is meaningless!*** They neither have bond with God nor have bond with world. This is a forced state of mind and such state is not viable for a long time. The Advaita philosopher called Totāpuri criticized Shri Paramahansa for His inability to reach such forced state of monism. But, later on, Totāpuri developed severe stomach-ache and tried to commit suicide in which also he failed! Then, the universal mother appeared to him preaching him the devotion of Paramahansa to God based on the fundamental dualism. Hence, in all these three states, the soul exists in dualism only with God and can't reach the state of God in which this world becomes unreal. Therefore, Nivrutti doesn't mean dropping of all bonds, but, means dropping of all worldly bonds due to the formation of very strong bond with God based on the fundamental dualism, which is always the angle of any soul. The fundamental monism is always the angle of absolute God.

Dushpravrutti deals with the fascination towards illegal sex (Kāma), illegal anger (Krodha) and illegal greediness (Lobha), which are the three main gates to hell as said in the Gita. Naturally, Pravrutti means rejecting the above three vices and adopting the opposite good qualities, which are legal sex, legal anger and legal greediness. Excess fascination (Moha) to illegal worldly bonds comes under Dushpravrutti and limited fascination to legal worldly bonds comes under Pravrutti because excess fascination to legal worldly bonds is also a danger, which provokes the soul to commit sins. The fascination to legal worldly bonds can be reduced by developing fascination to the bond with God. The fascination to illegal worldly bonds can be completely eliminated by the fear for hell associated with faith in God. ***Faith in God, fear for hell and development of devotion to God will help the soul to rise from the first stage (Dushpravrutti) to the third stage (Nivrutti) by passing through the second stage (Pravrutti).*** Moha (fascination) to worldly bonds, Mada (ego) developed by worldly achievements and Mātsarya (jealousy) developed towards co-human beings get automatically associated with Kāma (illegal sex), Krodha (illegal anger) and Lobha (illegal greediness) and hence, these three are only stressed in the Gita.

In the Rāmāyaṇam the illegal sex of Ravana is condemned and the legal sex of Rama with His wife is appreciated. Ravana was having illegal

anger towards Rama even though the entire fault lies with his sister called Surpanakha, who tried to kill Sita being rejected by Rama for illegal sex. Ravana was highly greedy to rob the wealth of the angels whereas Rama refused even the kingdom for the sake of His father. Rama is counted as an ideal human being only and not as God. The fascination of Ravana towards beautiful ladies, his ego due to his materialistic achievements and his jealousy towards Rama are also condemned. Rama is not having excess of fascination to Sita and hence, left her again as an ideal king. Rama never showed ego even if He is God. Even though sages praised Him as God, He replied that He is just a human being named as Rama born to Dasharatha. Rama was never jealous towards Ravana having golden city called Lanka. Rama was against illegal sex even though Shurpanakha appearing as a very beautiful lady was forcing Rama for the illegal sex. He always confined Himself to Sita and did not marry again even after leaving Sita. Rama was against the illegal anger and followed the justified anger only by condemning sage Jaabaali and Vaali for their unjust arguments. Rama was never greedy since He left the entire kingdom as per the promise given to His father. Rama is the embodiment of all good qualities without trace of any bad quality whereas Ravana is embodiment of all bad qualities without trace of any good quality. The results of Dushpravritti of Ravana and Pravritti of Rama were clearly shown to them here itself during their lifetimes.

In both the Rāmāyaṇam and the Mahābhāratam terrible wars took place indicating the practical field of anger. The anger of Ravana and Duryodhana was unjust and hence, both were destroyed. The anger of Rama and Dharmaraja was justified and hence, both won the war. The Rāmāyaṇam stands mainly for condemning illegal sex of Ravana and the Mahābhāratam stands mainly for condemning the illegal greediness of Duryodhana. Rama refused illegal sex by rejecting Surpanakha and by advising Ravana to return Sita on the first day of war after defeating Ravana. Dharmaraja refused illegal greediness for the share of Duryodhana by trying to resist the war through every possible way and begged for at least five villages in the place of his half share of the kingdom. Duryodhana tried to undress Draupadi and invited her to sit on his lap and this shows his like for illegal sex. Duryodhana was having lot of fascination for the share of Dharmaraja whereas Dharmaraja never aspired for the share of Duryodhana. Duryodhana was highly egoistic in insulting his own defeated (in the illegal game) brothers as bonded servants whereas Dharmaraja was never egoistic. Even when Duryodhana was captured by a Gandharva, Dharmaraja relieved him and sent him without insulting him even by a

single bad word. Duryodhana was jealous about the wealth and fame of Dharmaraja whereas Dharmaraja was never jealous towards Duryodhana. Thus, both the Rāmāyaṇam and the Mahābhāratam show the first journey from Dushpravrutti to Pravrutti preaching the soul that it should always reject injustice and follow justice.

The Bhāgavatam shows the second journey from Pravrutti to Nivrutti. Prahlaada refused his father (a legal bond) for the sake of God and accepted God beyond even the justified legal bonds. Gopikaas showed the climax point of Nivrutti by rejecting all the worldly bonds for the sake of God. Among the worldly bonds, there are three strongest bonds called as Eshanas, which are the bonds for wealth, issue and life partner. God tested Gopikas in all these three bonds by stealing butter (wealth) preserved for their issues (both bonds for wealth and issues are tested) and by dancing with Gopikas (their bonds with their life partners were tested).

One important point in all these three epics in the context of the first journey (from Dushpravrutti to Pravrutti) and second journey (from Pravrutti to Nivrutti) is the focus on contemporary human incarnation of God. God Rama was focused in the first journey and God Krishna was focused in the second journey. In spite of this focus, Rama was also involved in Nivrutti by testing Lakshmana and Hanuman for their fascination to Him in competition with their worldly bonds, especially Rama appearing as fascinated towards worldly bonds! Rama was enjoying with Sita in the hut while Lakshmana was doing the duty of a watchman leaving his wife. Hanuman was used in the service of searching Rama's wife while Hanuman remained unmarried for the service of Rama! Similarly, Krishna was also involved in Pravrutti by helping Pandavas in the war for their justified share of property in the Mahābhāratam. But, the main focus of Rama was on the journey of the soul from Dushpravrutti to Pravrutti in the Rāmāyaṇam and the main focus of Krishna was on the journey of the soul from Pravrutti to Nivrutti in the Bhāgavatam. The most important essence of both Pravrutti and Nivrutti is recognition of the contemporary human incarnation of God (Rama and Krishna), which alone is relevant to the humanity on this earth.

Chapter 11

[February 17, 2019]

O Learned and Devoted Servants of God,**1. What is the way for following type of unfortunate souls?**

[Shri Anil asked:- 1. A person known to me is suffering with cancer. How to console that person?

2. In the case of mentally retarded people, they don't have the path towards God for praying Him for their cure. What is the way for such unfortunate souls?]

Swami replied:- Any illness can be cured by the omnipotent God. But, God is omniscient also. The sin is excused if there is real reformation in the soul, which is practically proved by the non-repetition of the sin. *The omniscient God must be thoroughly convinced about the reformation of the soul.* One can deceive a person by acting the reformation through so many artificial actions like weeping, crying, singing etc. All these methods are useless before God since He can't be convinced by false actions and false words of repentance. If there is real reformation in the soul, all these dramatic actions are not necessary for God. The real reformation of the soul is immediately recognised by God and the sins are excused because there is no need of punishment after attaining real reformation. *If God is convinced, such soul must have been really reformed and such soul only doesn't repeat the sins.*

A mentally retarded patient is a condemned soul in the view of God, which means that God is not having any trace of hope about the reformation of such soul. Such soul undergoes punishment throughout the life. Such long endless suffering may sometimes reform the soul unconsciously. The reformation is possible in such soul, which is in the form of aversion developed to such punishment. This strongly impressed aversion to punishment may resist the sins done in the next birth in which the soul is having a normal life. Hence, such continuous development of aversion towards suffering is not waste in view of the next normal birth. Sometimes, the kith and kin of such soul may do sincere prayers to God by which the soul attains a better healthy state so that the soul is able to undergo the reformation. The omniscient God knows very well the souls having a scope of reformation. If there is no hope of reformation, the soul will be born as an animal, which is mentally retarded like a mad dog. All these administration details about God are unnecessary to us because God is the

best judge and the best administrator to do the best help to the soul in the most proper way. If the administrator is a human being, we have to study all the details of its administration because a human being may err and in such case, we can suggest a better way. The constitution prepared by human beings gets amended frequently because of this possible error. But, in the divine constitution, there will be never a trace of possibility of even a trace of error. Hence, let us not break our head on these issues, which are administered in the highest meritorious way. God is not only omnipotent and omniscient, but also is the infinite ocean of kindness as the divine Father of all these souls. Hence, He must have chosen the kindest possible way to save any soul. All of us are brothers and sisters to all our neighbour souls and God is the Father of all the souls (*Aham bījapradah pitā* - Gītā). A father has always higher kindness on the issue than its brothers and sisters. From all these angles, it is far far better to concentrate on our reformation. This is very very important point related to every soul in this world. Recognising our own defects and self-reformation is the best path of concentration for any soul because the Divine Father is taking the best care about each soul. Even the punishments given by God here as well as in the hell indicate His anxiety to reform the sinful soul. Hell is the reflection of His highest kindness only for helping the souls to get reformed. Hell is not the reflection of His anger and revenge. If we understand this very subtle clue point, we will be very peaceful about things taking place in this world. No error is taking place in the divine administration. Everything taking place in this world is the most perfect way of His wonderful administration and no soul can even dream better than what is taking place. Ignorance of the background, ignorance of the best talents of God and ignorance of the highest kindness of God towards the souls make us to misunderstand God and divert us from the path of self-purification. We are worried about things, which are not to be worried at all. People were worried about Jesus when He was carrying on the cross. He told them not to worry about Him, Who is under the supervision of the kindest God, but, to worry about themselves and their children. He might have suffered for a few hours, but He is going to sit forever on the right lap of the Divine Father! These people, who were worried about Him, may live here with happiness for a little time, but, they are going to be thrown into the liquid fire forever along with their future generations! Hence, who is to be worried? The spectators or Jesus? A person may finish the punishment of sin here and may get a wonderful divine birth in the immediate future. A person, who is wasting time in sympathising this victim, may be thrown into the liquid fire forever!

Hence, self-concentration is always advised as better than this unnecessary concentration on God's administration in this world.

Shri Hrushikesh asked:-

3. Even though You speak about Universal spirituality, Your website-photos etc. show You more as a Hindu only. How is this?

Swami replied:- Universal spirituality or Universal religion is like the Central Government and a specific religion followed by a soul is like the State Government functioning in India. The citizen belongs to both the Governments simultaneously. This means that you can be registered under the Universal religion while remaining in your religion. *Universal religion pervades all the religions in the world.* This finally means that you can follow your own religion without changing yourself into other religion and you have to learn from the Universal religion that you shall not criticize other religions because the same God in different forms of different cultures spoke the same spiritual knowledge in different languages. *Merits introduced by God and defects introduced by the followers exist in every religion.* You have to select the specific merits of all religions. Spiritual knowledge (Jñāna yoga) is the merit of Hinduism. Emotional devotion (Bhakti yoga) to God is the merit of Islam. Service and sacrifice of fruit of work (Karma yoga) is the merit of Christianity. Devotion to God without aspiration for any worldly desire is the merit of Buddhism. Non-violence towards any soul is the merit of Jainism. Sharp analysis of any concept without blind belief is the merit of Science. You must pickup the merits from all religions while making your spiritual journey towards God. The Universal religion is meant for establishment of peace and harmony in this world. Universal Spirituality is not a specific religion to be listed in the religions of the world. Since I am born as Hindu, I follow My religion while realising that all other religions are the simultaneous paths from all corners leading to the same central God. Secularism means to use the same medicine (spiritual knowledge) from any one of these six bottles (religions like Hinduism etc.) while realizing that the same medicine is present in all the six bottles. But, today, the false secularism is not to use the medicine from any bottle while simply saying that all the six bottles contain the same medicine!

4. Among the forms of God, why are You stressing on the form of God Datta only?

Swami replied:- Datta means the Unimaginable God becoming mediated by the first energetic form to be given to the vision of the souls and hence, doesn't represent any specific religion. Datta means simply the

Unimaginable God given to the souls for vision. The specialities of this form that attracted Me are:-

- i) The Veda says that God is one (*Ekameva advitīyaṃ Brahma...*). Datta is also one form or person only.
- ii) The Veda says that God performs all the three duties and by this God is not three bits or God is not three forms (*yato vā imāni...*). The same God Datta shows three faces doing creation, maintenance and destruction of the world. These three faces are represented as three separate forms or persons called as Brahma, Vishnu and Shiva. Infact, the same God Datta looks as three different forms viewed in three angles just like a photo is seen as two photos viewed in opposite angles. This power is unimaginable called as maayaa. Any Incarnation, be it Energetic or Human of any religion is a specific form of God Datta looked in a specific angle.
- iii) The Veda says that God does miracles (*Satya kāmaha...*). All the incarnations of God Datta are famous in doing miracles.
- iv) The Veda says that God is the embodiment of love (*Raso vai saha...*), which means that all incarnations of God Datta are famous in transforming the punishments of His devotees to Him and suffers for them.
- v) The Veda says that God is the embodiment of Spiritual knowledge (*Satyaṃ Jñānam anantaṃ Brahma, Prajñānaṃ Brahma*). God Datta is very very famous as preacher of the Spiritual knowledge (Guru Datta).

The simplicity, beauty and special divine shining of the personality of God Datta always attracted, is attracting and will attract My mind. God Datta doesn't differ in any way from the Unimaginable God that merged with Him. He is called as Hiranya Garbha, Narayana, Sadā Shiva and Father of Heaven.

5. All this Earth belongs to God only. Are these boundary disputes justified?

Swami replied:- The concepts of Pravrutti shall not be confused with the concepts of Nivrutti. Let us assume that Duryodhana is speaking to Dharma Raja like this - "My dear brother! All this World is the property of God since the Veda says '*Īśāvāsyamidam sarvam*'. Why do you bother about your share and my share in this Kingdom of God? How does it matter whether I rule this Kingdom or you rule?" Will Dharma Raja leave his share and go back to forest? In fact, Dhruatarāṣṭra played this trick on Dharma Raja while sending message through Sanjaya. Dhruatarāṣṭra told

through Sanjaya that let the bad fellow Duryodhana enjoy the Kingdom and let good Dharma Raja go to forest for doing penance for God! God Krishna didn't allow this exploitation of the concepts of Nivrutti in the field of Pravrutti. This exploitation is very common. One kills the other saying that everything happens due to the will of God only and hence, his crime must be treated as God's will! You should kill him back after saying that this back killing is also the will of God. Unity in the humanity is expected in the level of absence of such clever exploitations. The soldiers protect the border of the Nation following Pravrutti in absence of such exploitations like that all the earth belongs to God etc.

Chapter 12

[February 23, 2019]

O Learned and Devoted Servants of God,**1. Why the wounded Jesus on cross prayed God to excuse the offenders since they are ignorant?**

[A question by Shri Anil]

Swami Replied:- 1) Such remark means that you should have tolerance even to your bitter enemies. This is very important basic concept in the context of Universal Spirituality. Generally, some followers of some religion criticize our religion in a bitter way and to such extent that we are unable to control ourselves and retort back in more bitter manner. This enrages others to become more bitter than us and the quarrel continues endlessly to end sometimes in physical fights. *As our enemy becomes more and more bitter, we have to become more and more cool and calm to retort the basic points of the opponent without any external bitterness.* Emotions are momentary and subside in very short time. If emotions are the answers, there are no answers for any question asked by the opponent. Tolerance and cool atmosphere is essential in arguments. *It is far better to carry on the arguments in spiritual knowledge through writings than through oral arguments.* In oral discussions haste answers are to be given and sometimes unintentional improper words slip from tongue, which create a different picture other than the original intention resulting in misunderstandings. In olden days, writing technology was very much underdeveloped and was very difficult. Hence, the oral arguments were more in the field of Spiritual Knowledge resulting in improper presentation leading to misunderstandings. But, today the writing technology improved very well and one can answer the argument coming from the opponent with cool and balanced mind in leisure using proper words carefully to express the intention carefully and fully.

Jesus wanted to bring reformation in the hearts of those ignorant priests, who made the crucifixion of Jesus to be implemented. After hearing this remark from Jesus, at least the hearts of a few priests were moved to make analysis of what they have done. This remark of Jesus was a door for the reformation of the soul, which was his main target. Such approach can bring real reformation even in the stony heart. Even the punishment given by the liquid fire forever may bring some temporary reformation through

fear. But, the goodness and kindness based on extreme tolerance and peace as adopted by Jesus is able to bring a permanent reformation even in the cruel heart. This is the most powerful way of bringing realization, repentance and non-repetition of sin, which are the three steps of permanent reformation of soul. ***Preaching Spiritual Knowledge is the preliminary step whereas practicing it to be an ideal for the followers is the final step.*** When harshness and cruelty were in climax, God used this path of kindness like using a stream of water for washing dirt. First, He burnt the harsh and hard impurities in to ash through the fire of Spiritual knowledge and then washed the ash with the stream of water-kindness. God is omniscient and hence, knows the proper ways to tackle the specific situations in specific times.

2. Why the women alone were given the pains of delivering a child?

Swami Replied:- 2) God is omniscient and knows what to be given to whom and not to be given to whom. When we are analysing such issues, our doubt about the Divine administration of God is reflecting. If we have firm faith in God, we must have more firm faith in His capable Divine administration also. Such faith will not result in any doubt in the administration of God. Before answering this question, I must tell you that sex between male and female is essential for the pregnancy to result. **As soon as we utter the word sex between male and female, several treat this subject as shameful and vulgar.** Unless this false opinion is cleared, I shall not enter into the answer to be given for this doubt. Sex or kāma is one of the four great subjects (Puruṣārthas), which are dharma (following justice), artha (earning money for livelihood), kāma (doing sex for generating legitimate issues) and mokṣa (release from worldly stress by attachment to God). The aim of the sex between male and female is the extension of human generations so that the worldly activity doesn't end with a single generation. This world with its dynamic human activities is created for the entertainment of God as said in the Veda (*Ekākī na ramate*). Hence, stopping the extension of human generations in the future by withdrawing from sex is anti-divine activity by which the Divine entertainment is stopped. This generation of issues is considered to be the service to God and hence, the sex is depicted on the walls of several ancient temples. There is no vulgarity and sin in sex as long as the sex is legitimate and hence, the Veda encouraged the generation of issues (*prajā tantum...*). The legitimate sex for the generation of issues is praised by God as holy as Himself (*Dharmāvīruddhaḥ...– Gītā*). ***The unholiness and vulgarity in sex comes only when it is illegitimate.*** Keeping the holy legitimate sex as the

pious subject with the main aim of extension of human race in the entertainment service of God, I am answering your doubt in the line of pious and holy sex done for achieving the legitimate pregnancy- to make the legitimate wife to become pregnant for generation of issues, repeated activity of sex is needed in view of several hindering gynaecological factors. In such repeated sexual activity, the male is doing the work whereas the female is not doing any work at all! Don't you think that this is the part of injustice on the side of males? Don't you think that by giving delivery pains to women, this injustice done to males is compensated by God? Sometimes, the repeated sexual activity of male doesn't give pregnancy to the women. In such case, the women is not undergoing any delivery pain where as the male has undergone several pains due to work done in the repeated sexual activity. In such special case, don't you think that the male is undergoing permanent injustice? Therefore, there is perfect balance in the humanity as total irrespective of favour to any gender in the administration of God in which equity and justice are always maintained. Are you not surprised to see the equity and justice of God even in such silly (as thought by people) subjects of life? Hence, we shall never doubt the equity and justice in the administration of God and such confirmation of faith in God will remove even the budding of such doubts on the capability of God. ***If you criticize the administration of God, you are indirectly criticizing God, which will spoil the purity of your devotion to God.*** It is always better to concentrate on the devotion to God than allowing our curved brains in developing such useless doubts on the administration of God. Such doubts arise in our minds since we didn't develop the pre-confirmed faith on God. Ofcourse, you have asked this doubt for the benefit of the ignorant people to get clarified about the impartial administration of God, which is always irrespective of religion, region, caste, age and gender. This angle possessed by you is right. But, some people want to criticize God by trying to point out some unjust aspects of the creation administered by God. I am here by criticizing such people, who think themselves as more clever critics than God.

Chapter 13

HOW TO OVERCOME THE NERVOUSNESS OF EXAMS?

[March 09, 2019]

O Learned and Devoted Servants of God,

Ms. Aarshaa (D/o Dr. Nikhil & Smt. Devi) asked:- Tomorrow my examinations start. How to overcome the nervousness?

Swami replied:- You must think that God Datta is with you always like your bodyguard to fight with the attacking nervousness to protect you from it. The nervousness will be defeated by God Datta and it will run away. This is your close relationship with God. If still, you find the nervousness attacking you, you become closer to God by thinking that God is in you. This will certainly throw away the nervousness because no thief can attack the house of the police officer. If you still find the attack of nervousness, you become closest to God by thinking that you are God. Now, the nervousness has to run away from some distance itself because *there is no worldly force that can attack the omnipotent God*. The first step is dualism (Dvaita) of Madhva. The second step is non-separable monism (Viśiṣṭa Advaita) of Ramanuja in which the soul is like a non-separable limb of God (Śeṣa-Śeṣi Sambandha). The third step is monism (Advaita) of Shankara, in which both God and soul merge with each other giving no trace of place to dualism. These three steps can be used by the devotees of the God for good purpose.

The nervousness consumes the energy (available for work) of the student to such extent that there is no trace of energy leftover for the brain to work. As per the first law of Thermodynamics, the energy supplied to the system is used in raising the internal energy (nervousness) and in doing the work. If all the energy supplied through food is used in the raise of nervousness only, there is no energy left for the work. The situation will be like the computer having stored information without current to display the stored information on the screen. When the energy is exhausted in nervousness, there is no energy leftover to display the stored answer in the brain for writing it on the answer script. The devoted student prepared well for the examinations and the answer is totally stored in the brain of the student. There is no deficiency in his/her effort in doing the duty to study and to store the answer in the brain. *The student is not lacking the answer, but, is lacking the energy necessary to display the answer from the brain*

since all the energy was consumed by nervousness. The punishment of some sin is attacking the student in the form of nervousness even though the duty was performed sincerely. The fruits of intensive good and bad deeds attack the soul here itself (*Atyutkataih pāpapunaih ihaiva phalamaśnute*). Fruits of normal deeds are received in heaven and hell there after death. However, if the soul is highly devoted to God, God will provide some chance to get reformation of the soul. **Settlement in life is essential before reformation.** Getting good education is a prerequisite for settlement in life and passing examinations is the land mark of education. The souls, who are not concerned about God, will be attacked by such fruits of intensive deeds. One should not blame God in this context because God is impartial in implementing the established rules of constitution regarding the cycle of deeds (*karma cakra*). The devotion to God is also a deed and such deed must have the fruit as per the rule of deeds. Hence, such help rendered by God to a devotee is not out of the justified divine administration.

These three steps were preached by Jesus also through three statements:- 1) I am in the light. 2) The light is in Me and 3) I am the light. The first statement says that the divine preacher is a messenger of God. The second statement says that the divine preacher is the son of God. The third statement says that the divine messenger is God or the divine Father Himself (I am the truth–Jesus). The human incarnation belongs to the third statement (Shankara). A higher devotee belongs to the second statement (Ramanuja). A high devotee belongs to the first statement (Madhva). There is a special stage regarding the highest devotee, who is higher than even the human incarnation because God becomes the servant of such highest devotee!

The above said three steps can be used by any devotee to do a good deed, but should not be used to do sin through exploitation. The Advaita philosophers claim that they are already God! Of course, such claim is not a sin. When the child of a police officer holding a stick in its hand says that it is the police officer, the father (police officer) smiles with happiness only and does not become angry with it. If the child beats a real thief with the stick, the father becomes very happy saying that his child will certainly become a police officer in future. If the child beats an innocent person with the stick, its father becomes angry, takes away the stick and slaps the child saying that his child will never become a police officer in future, but, will become a thief! Hence, monism for doing good deeds is recommendable. Monism without doing any deed is enjoyable fun for God. Shankara told that the world is relatively true and by this He encouraged the souls to do

good deeds through the concept of monism. When this relative truth of the world is misunderstood as non-existence, Shankara kept silent allowing such concept of non-existence of world to persist, which resulted in the conclusion of non-existence of world. The idea behind this silence of Shankara was that at least the follower of monism will neither do good deed nor bad deed since any deed in the non-existent world is also non-existent like the action done in the dream. He allowed the concept of monism to do good deeds and allowed the concept of non-existence of world to resist the soul at least from doing bad deeds by becoming totally inactive in this non-existent world. He warned the misusers of concept of monism by saying that the punishment received for the sin must be also treated as non-existent! He ran away seeing an elephant rushing towards Him by saying that not only the elephant is non-existent, but also, His running (*Yathā gajomithyā...*). On the whole, Shankara preached that the world is non-existent to the real absolute God and is existent to every relatively existent soul. It is not non-existent to the soul and is not existent to God and hence different from both existence (Sat) and non-existence (Asat) to be called as Mithyā (*Sadasat vilakṣaṇā*).

Therefore, one can use these three steps for doing good deeds for which God is pleased. God will be furious only when these three steps are used to do sins through exploitation. Hence, once you use these three steps by ascending from first (dualism) to third (monism) step, you must descend down in reverse way from third to first step. There is no harm in continuing in the first step. It is, in fact, better to continue in the first step always. Even though an ordinary soul is far from God, it is better to think that God is close with it watching it's every deed. Every devotee shall think that he/ she is always close to God since this results in the fact that God is always close to him/her watching every deed done by him/her.

Some devotees ascend only and never descend down and this is very dangerous since the soul may commit sins in such continuing state of third (monism) step. The Gita says that ascending is done for the sake of some action (*Āruruḥṣoḥ...*) and descending is done for the sake of peace (*Yogārūḍhasya...*). Even the human incarnation ascended to the third step has to come down to lower steps in view of the increased percentage of ego and jealousy of surrounding devotees. Due to this fear only, Prophet Mohammad confined always to the first (dualism) step only claiming Himself always as a messenger of God. ***In this first step also there is place for spiritual effort because God is far from the soul and by the spiritual effort, the soul can become close to God.*** Some don't like even this closeness to God because of the inconvenience to do a sin in presence of

the close God! To prevent this close God, some negated the very existence of God and some placed God beyond this world! To avoid these two attempts, some have developed the concept that God is omnipresent. This omnipresence of God serves the purpose of closeness to God, but, the extrapolated danger is that the omnipresent God is in the sinner also! In such case, it means that God is doing the sin! The middle golden path between these two extreme ends (that God is always beyond this creation and that God is physically omnipresent in this creation) is that God is beyond this creation, but, enters this creation whenever and wherever there is a justified necessity. The omnipresence of God is not to be taken in physical presence of God everywhere, but, can be taken in the effective sense. This means that God is not present everywhere in physical sense, but, is present everywhere in effective sense since He knows and controls everything in this creation.

Chapter 14

[March 10, 2019]

O Learned and Devoted Servants of God,**1. Is atman a neural activity or not? Please comment on this Swami.**

[Shri Bharath Krishna asked: Namahshivaya Shri Datta Swami. I am Bharath from Amrita Vishwa Vidyapeetham. I tried to know about mahatmas and in every story I heard that even if they are affected by deadly diseases, their smiles never fade. It is said that all of them were able to do it because they have realized that they are not the body but the atman.

You told that Atman (Jeevatma) is also inert because it is controlled by Parabrahman. You also told that Atman is just the flow of energy in neurons all over our body (I understood like this). Now I got a doubt because if a person is met with an accident and loses one of the limbs then all the neurons in that part are lost. By this I have to conclude that some part of the Atman is removed. But in the Bhagavad Gita You told like this

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

Weapons cannot shred the soul, nor can fire burn it. Water cannot wet it, nor can the wind dry it. By all these thoughts I have this doubt that atman can't be just the neural activity. Please comment on this Swami. Padabhivandanam Shri Datta Swami.]

Swami replied:- When a limb is cut from the body in an accident, the nervous energy in that cut limb disappears at once. *Had the nervous energy been existing in the cut limb, you can say that atman is cut.* When you cut a rope, the cut small rope remains as rope even after separating from the main rope. In fact, the limb is cut, which has immediately lost the activity of nervous energy in it. The cut limb does not feel pain whereas the cut major body having nervous energy feels pain. Pain is the neuron-activity. This atman is a special work form of inert energy only in a specific functioning nervous system. Matter can be cut and energy can't be cut. All the characteristics of energy are described in these verses. You can't cut heat, light etc. Only the bearer of it can be cut. When the limb is cut, the nervous energy is withdrawn from the limb and is confined to the major body. This is not cutting the nervous energy, but, this is only cutting of the limb or possessor of energy from the major body. The energy can be generated and can disappear also when it is in the form of work. The basic inert energy is without birth and death as per the law of conservation. When

you admit that Atman is the awareness, you have admitted scientifically that Atman is a work form of inert energy in the functioning nervous system. ***The work is transfer of information from the senses to the brain.*** This explanation clearly proves that awareness is work form of inert energy only. Awareness is essentially treated as basic inert energy and all the characteristics of inert energy are applied to the awareness just like all the properties of gold are implied to the golden jewel also. When the scientific explanation is so elaborate about the very nature of awareness, such example of accident can't bother this very established nature of awareness. The example of accident is misunderstood because as soon as the limb is cut, the awareness doesn't exist in the limb. In deep sleep, it is said that Atman is leftover and such atman is only the inert energy leftover in the gross body because in deep sleep awareness doesn't exist due to non-functioning nervous system. Atman is said to be inert also (***Sthānuḥ... Gītā***). This Atman is not God, but, is only a part of creation and hence, you need not worry about its eternity. This Atman as the basic inert energy has top most importance in the items of creation since it is the basic material of creation and even the basic material of awareness. Awareness in the form of thoughts is Jiiva whereas the essential material of awareness, which is the basic inert energy, is called as Atman. The pure awareness can be also taken as Atman, which is almost like inert energy without any thought except one simple thought, which is awareness of self. The pure awareness and inert energy are almost one and the same and can be called as Atman. The same awareness becoming a complex of thoughts is the individual soul. Due to lack of scientific knowledge, the awareness was thought to be the creator or God.

Chapter 15

[March 11, 2019]

O Learned and Devoted Servants of God,**1. When father of Devas and asuras is same, how could the devas have energetic bodies and the asuras have material bodies?****[Dr. Nikhil asked:**

Swami: Angels have sattvam or knowledge as the predominant quality. Human beings have rajas as the predominant quality. Demons have Tamas as predominant quality.

Dr. Nikhil: The underlying presumption appears to be that the body has an effect on the mental qualities. Angels have a body of energy along with awareness, but no matter. So, it might be alright to say that their mental quality is predominantly sattvam since the absence of matter (tamas) in their bodies allows the full expression of sattvam.

But to say that humans are predominantly rajasic in their mental quality and that demons are predominantly tamasic, seems odd. Humans have very little energy (power) and demons have tremendous power. So, they should be said to be rajasic and we should be said to be tamasic. We have bodies made out of matter. Our intelligence is dull (low sattvam) and our energy is extremely limited (low rajas). So, we should be predominantly tamasic.

The goodness (sattvam) present in humans might be intermediate (between angels and demons), but clearly, in terms of both rajas, the demons have more of it. Perhaps there is a need to distinguish between the absolute 'quantity' of each of the three qualities and the 'relative proportions' of each of the three qualities as present in the three types of souls. In any case, it seems to be quite confusing. Could You please clarify?

Swami: Due to the predominance of tamas, they have material bodies made of highly condensed matter.

Dr. Nikhil: If demons have bodies made out of highly condensed matter how can they interact with angels, which have non-material bodies. Demons and angels have had many wars as per the Puranas. War or any substantial interaction should be possible only between beings of the same kind.

On the other hand, if the asuras are assumed to be energetic beings like the devas, then how could they come and harass humans, who are material beings? Many accounts from the puranas seem to suggest that the asuras might be energetic beings like the devas since they have many miraculous powers, such as appearing or disappearing, growing or shrinking in size, which are generally not possible with material bodies.

Swami: Due to the predominance of tamas, they have material bodies made of highly condensed matter.

Dr. Nikhil: You have said that the Martya loka, which is part of the Bhu loka, is the only material world. All the lokas above and below it are (non-material) energetic worlds. Elsewhere, You have also stated that human beings and animals on earth are the only material bodies that souls can take. Astronomers have found numerous planets, which might have earth-like conditions that are suitable for supporting life as we know it. They even feel hopeful that in the near future, we might be able to communicate with intelligent life forms on other planets. But You had said that no other planet has souls in material bodies as on earth (Martya Loka).

In this discourse, You are saying that the Asuras have bodies made out of highly condensed matter. They are supposed to occupy the lower worlds (Atala, Vitala, ...Pātāla). So, by inference, their lokas made out of matter+energy.

As per one pauranic story, the devas and asuras are the progeny of the same father, Kashyapa from different mothers. Then how could the devas have energetic bodies and the asuras have material bodies?

Could You kindly resolve the contradiction?]

Swami replied:- The Gita says “*Ūrdhvam gacchanti sattvsthāḥ...*”, which means that the upper world is of predominant Sattvam, the middle world is of predominant Rajas and the lower world is of predominant Tamas. Sattvam is awareness, Rajas is inert energy and Tamas is matter. Sattvam means knowledge, Rajas means activity and Tamas means ignorance. The middle world is Martya loka containing human beings. In the upper world angels stay whereas in the lower world demons stay. Actually, the bodies of angels are made of inert energy and hence, shall be Raajasic. But, angels are more Saattvic than humans. Since the awareness is also a work form of energy only, awareness or nervous energy is predominant. Predominance need not be by quantity alone and can be by quality also. In angels made of energetic bodies, the predominance of the quality of Sattvam is taken to say that *angels are more powerful by their divine knowledge*. The inert energy present in the body of an angel may be quantitatively lesser, but, due to excess miraculous power associated with it, angels are said to be more powerful. The word ‘more powerful’ does not mean that the angels have more amount of inert energy in their bodies compared to humans. It means that the inert energy of the bodies of angels is associated with more valuable miraculous power. The quantity of inert energy of the body of a human being is higher than the quantity of inert energy of the body of an angel. But, the quality of inert energy of the angel is greater than the quality of the inert energy of the human being because the former is associated with more divine miraculous power. In this way, the inert energy of human being is quantitatively more than the inert energy

of angel. Hence, relatively the human being is more Rajasic than the angel. If you take awareness, it is more in the case of angel than the human being due to association of miraculous power granted by God. Hence, relatively the angel is more Sāttvic (qualitatively) than the human being.

If you take demons of the lower world, the quantity of matter is more in the body of a demon compared to the body of human being. Hence, the demons are more taamasic than the human beings. Of course, the demons in the lower world are not visible to the human eye due to the will of God. Due to the same will of God, the angels in the upper world are also not visible to the human eye. The free inert energy is more in the body of human being than the body of a demon. The activity of the body of human being is more than the activity of the body of demon. The inactivity and laziness, which are the properties of tamas, are more in demon than the human being. The kinetic energy is more in human being whereas the same is in lesser quantity in demon. Hence, human being is more raajasic than the demon. Demon can be said more powerful than human being due to the greater mass of the body. Of course, demons also acquire miraculous powers from God to change their forms and can be called as more powerful than humans in the sense of more powerful miraculous energy associated with the demons. The word 'more powerful' means the existence of miraculous power with the demons compared to angels and humans, which decides the victory in the war. The word 'powerful' has both sides of meaning. One side is to say that the quantity of inert energy is more in the sense of using energy as alternative word for power. The other side is to say that the miraculous power is more powerful than any quantity of inert energy. The interaction of miraculous power brings the final understanding. If one goes based on the inert energy, inert matter and awareness only, total understanding is affected. Even though the father (Kashyapa) is same, the mothers are different in their qualities and in their possessed grace of God. Angels never did penance to attain supernatural miraculous powers whereas demons always did lot of penance to attain the same supernatural powers. ***The good qualities of angels brought miraculous powers from God without any effort. The bad qualities of demons brought miraculous powers from God by lot of effort.*** The mixed qualities of human beings bring these miraculous powers by efforts to some extent.

Angels:- Sattvam or knowledge is predominant in angels due to association of God's grace and such divine knowledge is qualitatively greater than the knowledge of human beings and demons. They are not involved in the illusion of worldly activities with ambition for fruit (Rajas) much. Ego, greediness, ambition and worldly activity are the characteristics

of Rajas. Tamas (matter) is almost nil, which is the rest mass of photon of the inert energy of the body. All the three qualities exist anywhere and only their proportions differ. Since the body is made of inert energy, the characteristics of Rajas exist in slight quantity. Once angels became proud due to victory in the war and were rectified by God. Even though their bodies were made of inert energy, it is more in human bodies quantitatively. Angels are more powerful than humans and demons due to higher quality in the energy due to association of divine grace with body as well as knowledge. Since both body and knowledge are made of inert energy and awareness respectively, both body and mind mix easily. However, knowledge is the main part of the angel resulting in the highest supreme level of sattvam.

Humans:- Sattvam is lesser than angels due to absence of God's grace. All the knowledge is related to worldly activities only, which are done with ambition and greediness. Hence, Sattvam in humans is of lower quality than angels. Even though inert energy in the body of human is quantitatively greater than that of the angel, it is not associated with God's grace that gives miraculous powers. Hence, even the Rajas is qualitatively lower than that of angels. In the sense of good quality of Rajas, angels are more powerful than humans. In the sense of quantity of Rajas, humans are more Rajasic than angels. However, the inherent qualities of Rajas are more in human since the inherent qualities (like worldly activity etc.) are always related to the quantity of Rajas. The human body is made of matter also and hence, the inherent qualities of Tamas are also more in humans.

Demons:- Matter of Tamas is lot in the body and the inherent qualities of Tamas like laziness, ignorance, sleep etc., are also very much in demons. The body is not much active because of lesser quantity of inert energy working as kinetic energy involved in the movements of the limbs of body. Due to higher quantity of kinetic energy in the body, the humans are more Rajasic than demons. Involvement in multiple worldly activities is lesser in the case of demons compared to humans due to lesser kinetic energy in demons. The Rajasic activities in demons are mild due to the influence of predominant Tamas.

The life in the other planets is not yet, a concluded subject. Even if the life exists, whether it is expressed fully as human beings is another doubt having no trace of practical proof.

Chapter 16

[March 12, 2019]

O Learned and Devoted Servants of God,**1. If the truth is not known, how can it set us free?**

Shri Anil asked: Padanamaskaram Swami, Following questions were asked by people in qoura forum. Kindly give Your answers.

In Bible Jesus said the truth will set you free. On this one person commended like this: If the truth will set you free but no one knows the truth, how is this possible?

Swami replied:- Truth means the fact in a subject. It also means an item, which is really existing. One must have the knowledge of both to uplift the soul. The true item is God. God is unimaginable, but, gets mediated for the sake of souls. *Recognizing the mediated God itself is the recognition of true goal.* For this, one must have the capacity of logical analysis to find out the truth. After finding the true goal, one must know that he/she is not the goal. Then, the true knowledge of the soul is attained. After this one must know the true path to please God, which is real love without aspiration for any fruit in return. The true goal, the truth about the soul and the true path to reach the goal must be known and this is the knowledge of three fold (triputī) truth with the help of which only the spiritual effort becomes successful.

2. Why didn't Shirdi Baba from India fight for independence despite said to be very powerful like the god?

Swami replied:- Did Lord Krishna fight directly in the war to uplift the justice? He was sole responsible for the victory of the war. Several human beings fought for independence, but, couldn't succeed and in fact, they were killed. Mahatma Gandhi got the freedom without fight by the blessings of God. Baba told Bal Gangaadhar Tilak that independence will come soon and there is some time leftover for it. The Gita says that a wise person finds action in inaction (*akarmani ca karma yah...*). Inaction exists in our actions and action exists in the inaction of God-men.

3. Can Prarabdham also can be forgivable in practice to get full relief?

Swami replied:- Prarabdham means the cause for the present birth. It finishes as soon as the soul is born in this world. God is omniscient and omnipotent. He knows everything about what is to be forgiven and what is not to be forgiven. He is omnipotent and can forgive anything and nobody can question Him since He is the super most authority. But, He will never misuse this unique power since He is omniscient.

4. Swami Kindly enlighten on the following parable in the bible:

[The Parable of the Workers

1For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. 2He agreed to pay them a denarius for the day and sent them into his vineyard.

3About the third hour he went out and saw others standing in the marketplace doing nothing. 4'You also go into my vineyard,' he said, 'and I will pay you whatever is right.' 5So they went. He went out again about the sixth hour and the ninth hour and did the same thing.

6About the eleventh hour he went out and found still others standing around. 'Why have you been standing here all day long doing nothing?' he asked.

7'Because no one has hired us,' they answered.

So he told them, 'You also go into my vineyard.'

8When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, starting with the last ones hired and moving on to the first.'

9The workers who were hired about the eleventh hour came and each received a denarius. 10)So when the original workers came, they assumed they would receive more. But each of them also received a denarius.

11On receiving their pay, they began to grumble against the landowner. 12'These men who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden and the scorching heat of the day.'

13But he answered one of them, 'Friend, I am not being unfair to you. Did you not agree with me on one denarius? 14Take your pay and go. I want to give this last man the same as I gave you. 15Do I not have the right to do as I please with what is mine? Or are you envious because I am generous?'

16So the last will be first, and the first will be last." at Your Lotus feet, anil]

Swami replied:- The first worker entered in to the contract with aspiration for fruit from the owner. Since the fruit was specific, he entered the field to work. The last worker entered the field to work

agreeing to anything to be given by the owner. The last worker was not having aspiration for fruit due to absence of any prior contract. The last worker would accept any amount even if it is smallest and very negligible, which can be treated as nothing. This shows the lack of aspiration for the fruit in return. The owner stands for God and first worker stands for the devotee serving God with full aspiration for fruit. The last worker stands for a devotee serving God irrespective of the fruit in return. The last worker did not ask for the specific salary to be given and worked for any amount irrespective of its quantum. This last worker represents the devotee having real love to God. The first worker represents the business devotion in which there is a fixed prior contract of exchange in the business. The last worker represents devotion without any account in the exchange. The last worker entered the field to do the work to help the owner to finish the work by that evening. He was seeing the requirement of the owner only and not the quantum of work. He would have worked even for more time if the work did not finish. The owner reciprocated in the same way fulfilling the requirement of the worker. Both the workers need the same amount to run their families for the next day. The owner saw the requirement of the last worker to be equal to the requirement of the first worker. Regarding the first worker, there is no concept of requirement without account since there was prefixed account of contract. These two workers represent the business devotion in which all of us are present and the real devotion (based on the requirement but not on the account) respectively and when we, the first, become the last, the spiritual effort is fulfilled.

5. Are the number of souls in the universe constant?

[Shri Bhargav asked: hello Swamiji, Are the new souls being generated (that is soul being born for the first time as human being or as an animal or insect or birds for the first time) or the number of souls constant because some say there is no such things as first karma or first universe it is beginning-less regards, bhargav p patel]

Swami replied:- The souls are approximately constant in number. You should not formulate the concept seeing the trend of population of the human beings on earth. Souls exist in various worlds of the universe and the times of stay of souls in various worlds differ from one case to the other based on the intensity of their deeds. You have to count all types of living beings like human beings, animals, birds, insects, worms etc., existing in this world while studying the account of population of souls in this world. If God wishes, He can create a new soul to appear in

a situation immediately. As soon as the purpose is over, such soul disappears.

6. Isn't it wonderful to teach Spiritual Knowledge in the Jails for reformation?

[Ms. Laxmi Thrylokya asked:- If Reformation is the reason for punishment, isn't it wonderful to start teaching Spiritual Knowledge in the Jails of the Country?]

Swami replied:- You are exactly correct since you have understood well the concept of reformation. There are some attempts in this line taking place.

7. Does the bribe to God hold any value? Is it ok to do so?

[Smt. Bindiya Chaudhry asked: Shat Shat Pranam to dear Swamiji Sometimes when we humans are in trouble or have a disease or extreme stress we tend to offer God bribe...for eg. we say Hey God please cure me and I will not eat non-veg for 40 days or Hey God if You help me through this problem I will give donation of 1000rs in Your temple or Hey God please help me find my jewellery and I will distribute food to 11 poor people and so on. My question is that does this bribe hold any value and is it ok to do so? Also, what if the particular problem gets solved and we do not perform what we promised, will God get angry and punish us? If we are unable to fulfil any promise to God and ask for forgiveness will he still be upset with us. The human mind experiences what is known as a fear and doubt in mind that if I don't fulfil what I promised God will get angry and punish either by ruining health or work or anything. Is there any base to this fear? Hey almighty Lord Dattatreya Himself the almighty Swamiji, please enlighten my ignorant human mind. Thank You.]

Swami replied:- The Gita says that all beginnings are always covered by defects like the fire lit in the beginning state is covered by black smoke (*Sarvārambhā hi...*). God excuses those defects in view of the beginning stage of spiritual journey. God follows those defects also for some time till the human being rises from the beginning state. The strong bull running with lot of force is controlled by the human being after running along with it for some distance only. People fallen in mud pond are lifted by the helper and the helper also gets mud on his body, which is inevitable. ***Hence, God accepts the bribe from you and becomes angry if you break the word given regarding the bribe.*** Even though bribe is a bigger sin, within that, you have committed another big sin of breaking the word. The total result is biggest sin (bigger + big = biggest). If you keep up the word, such quality is good and reduces the bigger sin (giving bribe) to big sin. The cause of the anger of God is that you have committed another big sin within the bigger sin and you are

going down only. If you keep up your word, it is a good quality that pulls down the bigger sin to the level of big sin. This means that the soul is going in the upward direction even though the upward distance travelled is not much. Hence, relatively the latter is better than the former! ***Even the rowdies and gundas follow the word given in doing sins and why not normal human beings?***

There are two types of devotions. The first is ‘prostitution devotion’ (Veśyābhakti) in which the devotee asks practical boons from God in exchange of theoretical devotion. The devotee says that he will recite Hanumān Cālīsā for 108 times if God gives him profit in the business. Recitation of the prayer is theoretical whereas the profit in business is practical. The prostitute also snatches money from the customer by speaking sweet words and singing sweet songs on him. This is the worst type of devotion, which is just cheating the God through intelligence! The second type of devotion is ‘business devotion’ (Vaiśya bhakti) in which some sacrifice of material is offered for getting materialistic profit in higher quantity. A business man gives you material in equal quantity only for your exchange of equal money. The devotee says that if one lack profit is given by God, 10% of the profit will be offered to God! In this business devotion also there is lot of cheating. But, this business devotion is far better than prostitution devotion, which is like telling the shopkeeper to give an item from his shop for praising him through a song or a poem! Entering in to business devotion and breaking word in it is worse than the prostitution devotion in which word is not broken! We will succeed in these lower types of devotion if we keep the highest ‘issue devotion’ as our goal, in which we are devoted to our children to sacrifice service and fruit of work (property) without aspiring anything in return from God. ***One should be sincere even in doing the sin and such sinner is better than the sinner doing cheating in doing that sin also!***

Chapter 17

[April 11, 2019]

O Learned and Devoted Servants of God,

[Shri Bharath asked: Padanamaskaram Swamiji! I am Bharath from Amrita School of Engineering. My question is related to Pravrutti. Swamiji, I am going to finish MTech in two months and I have to find a Job. It has always been my desire to work in Aerospace Industry. By Your grace I have confidence in myself that I will be able to become good engineer. But the problem is I don't want to work for that industry anymore. Actually I have lost my desire to work as an engineer itself because nowadays engineering is mostly used for increasing the comforts for humans which leads to unsustainable world. I believe it is ok if somebody wants to innovate something provided it is used only when it is needed. All the companies who sell anything see only if their customers has the money to buy or not. They don't bother if they really need it or not. For example if a person want to buy a car just for the sake of prestige he is very well allowed to buy if he has money but he actually doesn't need it at all. Nikhil sir told me that you wouldn't travel in AC coaches even when You can buy tickets to travel in AC coaches. You only prefer to travel in Sleeper coaches. From this it is very clear that we shouldn't try to live a luxurious life. But we watch a movie also in a AC theatre! All these ideas of mine lead to following questions.]

1. Is it ok to work for such companies who are responsible for unsustainable world?

Swami replied:- If you don't work, somebody else will work in your place in the view of present unemployment. This will not serve any purpose. If you want to achieve this aim, propagate the related spiritual knowledge of this point and impress on the minds of the people. The problem is that nobody is worried about the welfare of the society ignoring that he or she is a member of the society only. This crucial point must be stressed to exploit for good purpose because every soul is inherently selfish. The environmental science is already doing this job. This is purely a point of science in Pravrutti.

2. Should we stop doing engineering as the necessary technology for even living a luxurious life has already been developed?

We humans already have necessary technology for even living a luxurious life. So should we stop doing engineering? If not, how we can use engineering to create a better world? Is the space exploration really necessary for humans?

Swami replied:- Again, this point is about change in the society and not change in an individual alone since this is not Nivrutti, which is purely personal. Hence, propagation of the concept is the only way. Space exploration is a trial for studying the items of space in view of scientific research. There is no use of this in Nivrutti because the scriptures say that the upper worlds are not seen by the human beings by the will of God. Hence, the spatial research belongs to Pravrutti only. Science does not bother about God and is confined to the present life only based on rationalism confined to physical knowledge only. Even though several genuine miracles are happening in this world, science does not worry about these. The atheists attempt to examine these miracles like scientists, but, differ from the silent scientists by their rigid negation only in the end of their research on miracles. Unless miracles are accepted, scientists and atheists do not believe the unimaginable God. A scientist may become the believer in God, but never an atheist. For believers in God, miracles are not necessary, who follow the advanced knowledge of Nivrutti.

3. What is known as interest and passion?

Like me many youngsters have different kinds of passions. Please tell me what is known as interest and passion. Should we have any limitations while developing our interests?

Swami replied:- Attraction to an item is interest, which on intensification becomes passion. If the fruit of the attraction is for the welfare of the soul, passion does more benefit. If the fruit is to harm the soul, even the interest must be avoided.

4. What are reasons for laziness and how to overcome it?

[Since I lost interest in engineering I have become very lazy and I have wasted and also wasting a lot of precious time. When I try to analyze reasons for my laziness I found its not only loss of interest but also something else. Please tell me what are the different reasons for which a person becomes lazy and how to overcome it?]

Swami replied:- Laziness is the most dangerous disease because it not only spoils the mental health, but also the physical health. Even if you stop the mental work, you shall never stop the physical work, which is at least the physical exercises. The body must have perfect health and you must give top most priority to this point. A sound mind always exists in a sound body only. A sound mind can only understand the real spiritual knowledge, which is helpful for the welfare of the soul forever.

5. Should the students listen to their parents?

[Many students are forced by their parents to study something or to do something even if they are not interested in it. I have seen students committing suicide because they were asked to do something which they never liked and terribly failed. In such case should that student listen to their parents? In my case though I was not interested in doing MTech I still listened to my father and as a result I have got this divine knowledge from you. You gave me Nikhil sir as my teacher who helped me understand this knowledge by patiently answering all my questions. So by listening to my father though I don't like to something good happen to me. Kindly answer the above questions which will help me a lot in my life Swamiji.]

Swami replied:- Parents are always wiser than the issues because parents have more worldly knowledge than the issues. Worldly knowledge is also a fundamental necessity. Suppose, you are planning to show a devotional drama to the public to develop their devotion to God. For your drama, the basic stage is essential and hence, you must have all the knowledge of the stage also. If you are very rich and if you are interested in spiritual knowledge, it is good because you are concentrating on the welfare of the soul, which is certainly far far more important than the welfare of the body. But, if you are poor, you shall concentrate on the welfare of the body as the first step. Even if you are a middle class person, you shall concentrate on the welfare of the body in the first step in view of the steep fall of the value of money. Hence, even if you don't have interest in a subject, you have to develop interest in that subject, which is helpful to your profession. The subject, which is more professional must be selected in view of the demand of employment and you must develop interest in it. Even if it is a forced marriage, one must develop interest in the wife. You have married her in view of some inevitable circumstances. If the circumstances are not inevitable, you could have married a girl whom you loved very much. Similarly, in view of the inevitable support of the basic stage, you have to study the subject in which you have no natural interest. After entering in to the subject, you must show your climax interest and should not withdraw from that subject saying that you have no natural interest in it. It will be just like saying to your wife that you don't love her because you have married her by force under inevitable circumstances! It is really the injustice. Till you are settled, you must continue your interest in that subject and in the profession related to that subject. When you are established in profession, you can deal with the subject of your interest. Please don't extend this concept to the simile by saying that you will

develop interest in your lover after the marriage also! Concept has limited applications to the simile.

6. What all are the ways to be happy in life? By, Nivedhan

[A question by Shri Nivedhan]

Swami replied:- You must see the other side of the coin that in which way the happiness continues forever. If you take the worldly pleasures, the happiness is not continuous and moreover is resulting in unhappiness only. Temporary happiness resulting in sorrow at the end is not desirable. The Gita says that such happiness, which comes after some unhappiness in the stage of efforts is always eternal (*Yattadagre viṣamiva...*). You must see the need of happiness after death just like you take care about the happiness in the old age and seeing for happiness for a temporary period of this life is not wise. If you concentrate on God, you will be happy now, will be happy in the old age and will be happy after death also. The best way for the eternal happiness is only God and His related spiritual knowledge and devotion. You can realize this perfectly if you study the spiritual knowledge completely. You must be very careful about the ways for temporary happiness and the ways for permanent happiness. You must be very very careful about your aim that whether you are searching for temporary happiness or permanent happiness.

7. I request You to kindly tell me directly what to do in my life.

[Ms. Laxmi Thrylokya asked: Padanamaskaram Swamiji I'm happy to get Your blessings in choosing my career. Career is one thing I love the most in life for which I invested time, money and energy since childhood. Everything else used to be in second priority. Making huge money and earning good name were the prime goals of my life. Now, after meeting Amma (Mata Amritanandamayi Devi) and reading Your discourses, I realized that I was running in wrong direction because right goal is the God. I feel blessed to have learnt the truth but a lot of tension has developed in my mind. I had to go through a series of bad dreams and sad emotions for some time. I want to continue this spiritual journey no matter what. Please forgive me for everything and give me situations to learn and grow. I'm not sure if my intellect can draw correct lesson from the incident I have gone through. Kindly tell me how to learn a lesson from incidents in life. I also want to know if every incident in life is a lesson or just some are lessons.

My serious confusion right now is about the possibility of pursuing and progressing in the spiritual journey after taking up a career in Civil Services. I want to stand for justice and exercise honesty in duty. I want to make efforts in changing the Indian education system. I want to do many more things but now I'm

scared that I may get lost in the Spiritual path doing such things. Even if I get into Civil Services, I may commit sins with wrong decisions due to limited knowledge and lack of overall background. Humans have limited intellect. Please tell me what is the eligibility for humans to perform administrative role in the society as Civil Servants or Politicians. Anyhow, we know that only God is deserving to receive our selfless service. Every human in society is selfish and cannot protect me anyways. My goal of life must be to please God and I want to progress in Spiritual path fastly.

I request you to Kindly tell me directly what to do with my life. Your answer might give me pain right now but I feel that is better than wasting time in going wrong way and repenting later. Please navigate me in right direction. Thank you. - Laxmi Thrylokya]

Swami replied:- Please read the answer given by Me to Question No. 5 of Shri Bharath mentioned above.

Chapter 18

EMOTION LEADS TO HASTY ACTION**Patient Analysis Leads To Correct Action****O Learned and Devoted Servants of God,**

[April 13, 2019 Shri Rama Navami Day] Rama and Krishna are the full incarnations of God on this earth. But, the difference is that Rama told that He is only a human being and not God (*Ātmānaṃ mānuṣaṃ manye...*) whereas Krishna told that He is God at several places in the Gita. These days are worse than those days of Rama and Krishna. Hence, Shirdi Sai Baba always followed the path of Rama by saying constantly that He is the servant of God (*Allah Malik*). Krishna also told that He is God only in the Gita while speaking to Arjuna only. This means that the general policy of human incarnation is to follow Rama only everywhere even though Krishna is followed in special contexts. Following Krishna may be also modified in view of these worst days of Kali age by saying that God is in Him instead of saying that He is God even while speaking on such special occasions. Such statement will speak about the speciality (since God is in Him and not in every human being) within limits. Speaking that one is God is beyond the limits of human absorption, which may lead to danger (as in the case of Jesus), even though such statement (*I am the truth...*) is perfectly true. Emission from one side is not important whereas the absorption on the other side is most important. One special human being on becoming human incarnation saying that He is God (light) is the monism of Shankara, in which we shall not forget that every human being is not God. The same human incarnation saying that He is only an ordinary human being and not God, standing in God (light) like any other ordinary human being (all the world is in God and hence, every human being is in God) is the dualism of Madhva, in which we shall understand that every human being is not necessarily not God. In between these two extremities lies the middle golden path, the special monism (Monism due to non isolation of God and soul, but, basically true dualism that God and soul are different) of Ramanuja and here the same human incarnation says that God (light) is in Him, in which we shall note that danger is avoided by mixing monism and dualism in equal extents.

Because of the policy followed by Rama, almost all devotees misunderstood Rama as a human being only. Even Sita misunderstood Rama and not to speak of other devotees. Rama told Sita not to follow Him to the forest in view of the wild animals in the forest. Sita replied Him by saying “Are You not male to protect me? You are actually a female in the dress of a male. Without knowing this truth, my father gave me to You in marriage (*striyaṃ puruṣa vighrahaṃ...*)!” Here, Sita appears as the most ignorant soul, but, the fact is that she is acting in the role of an ignorant soul unable to understand the future tragedy in the forest. ***By this, she is preaching ignorant souls, who will fall in difficulties on neglecting the words of human incarnation misunderstood as human being.*** Rama also acted like an ignorant human being preaching the result of blind fascination. On seeing the golden deer, Sita asked Rama to capture it for her. Rama acted like a fascinated human being towards sweet wife and ran after the deer even though younger Lakshmana warned seriously. ***This means that we should analyze the statements of even younger people and shall not neglect them.*** The result of such fascination is a big tragedy only as seen. When Lakshmana refused to go to protect Rama, the emotional Sita scolded him with unimaginable words like that Lakshmana followed her to the forest with hidden idea to marry her on the demise of Rama! This again preaches us that we are always captured by the climax of emotion in one direction only without doing a trace of analysis in the opposite direction and end in horrible tragedy. Unless we learn what Ramayana is teaching us for our present practical life, enjoying the story of Rama is just like enjoying a social cinema for entertainment! Even great people like Rama and Sita committed emotional slips, not to speak of ordinary human beings — is the message here. This means that however much one may be great, it is very difficult to overcome the emotional mistakes and hence, emotion must be always replaced by analysis.

Vali used vulgar language against Rama on hitting him hiding behind a tree due to the same emotion without analyzing his own sin. He asked Rama that how He was born to such a pious soul like Dasharatha (*katham Daśarathena tvam jātaḥ?...*). Vali thought that Rama killed him because Sugriva promised Rama to help Him in searching Sita. This is again emotionally misunderstanding Rama as an ordinary human politician interested to do anything for selfish benefit! Vali was punished by Rama for his sins and Rama explained this. Even here,

Rama told that it is His duty to punish any sinner on this earth since His Central Government (*Sārvabhauma*) extends all over the earth. In fact, He is God to punish any soul in this world, but, He did not reveal this truth in His answer.

As said by Bhartruhari (*Paraguṇaparamāṇūn Parvatīkr̥tya...*). Quarrels come with others because:- i) you see a hill of your defect as a trace and see a trace of defect in others as hill and ii) You see a trace of your goodness as hill and see the hill of goodness in others as trace. Quarrels will never come with others if you follow the following points:- i) If you see your trace of defect as hill and see a hill of defect in others as trace and ii) If you see your hill of goodness as a trace and see a trace of goodness in others as hill. If you see the case of Vali and Sugriva brothers, Vali thought emotionally that his brother Sugriva closed the cave to snatch his kingdom and wife, but, did not analyze the truth patiently (Vali went in to a cave to fight with a demon asking Sugriva to stand outside the cave. After long time, the blood came out of the cave smelt like the blood of a monkey. Sugriva thought that Vali was killed, closed the cave with big stone, came to the kingdom, became the king and married Tara, the wife of Vali as per their rule that the wife of killed brother becomes the wife of the other alive brother. Vali killed the demon, came out of the cave, became very furious with Sugriva, threw him away and married Ruma, the wife of Sugriva by force.). Vali did not hear Sugriva explaining the facts due to pitch of emotion and became sinner to be punished by God Rama. ***Emotion kills the wisdom and raises ego to very high level, in which the soul does not accept its sin that hurts the ego.*** The soul does not change due to this high ego only. God does not punish the soul because the kindest Divine Father gives some time to His children to change. If there is no change, the divine punishment is inevitable.

We misunderstand Rama for sending Sita to forest based on false allegation from a washer man. We criticize that Rama gave importance to the post of impartial king and not to the truth of Sita. Actually, it is not so if we understand Rama as God and not as mere king. Rama told that He left Sita in view of administration of Kingdom because He was always hiding His divinity. Rama punished Sita for her allegations against Lakshmana in the forest. Lakshmana was such a pure soul that he could not identify any jewel of Sita except the anklets, which were seen by him everyday while saluting the feet of Sita (*Nityam pādābhivandanāt*)! God will tolerate scolding Him, but not scolding His

devotee. By creating exactly similar allegation, God punished Sita because Sita committed intensive sin, which shall receive punishment here itself. Sita was also emotional in entering the earth in the end. Rama only asked her to prove her chastity before the people of Ayodhya as she proved in Lanka by entering fire. Had she proved like that, she would have lived with her husband and children for a long time. In all these incidents, Sita acted like an ignorant and emotional lady to preach that emotion without analysis is very dangerous in life. When a divine personality like Sita is overcome by emotion, any great person becomes careful about emotion. Ravana was also emotional on seeing the cut nose of his sister and did not analyze the true version of the incident. When Rama and Lakshmana refused the illegal love of his sister, she ran towards Sita to kill her. Then only, her nose was cut by Lakshmana, who should have, in fact, killed her for her atrocity. The emotion of Rama and Sita was apparent only to warn the human beings against emotion. The emotion of Vali and Ravana was inherent leading to their destruction. ***Emotion leads to hasty action whereas patient analysis leads to correct action.*** This truth is preached by the story of Rama to the society.

Chapter 19

**SPIRITUAL MEETING ON SHRI RAMA NAVAMI DAY
EVENING****O Learned and Devoted Servants of God,**

[April 13, 2019 Evening Spiritual Meeting (Satsanga) on Shri Rama Navami day] Satsanga with Swami happened today in which several devotees participated.

Shri Veena Datta:- What is the difference between Astrology and Devotion to God?

Swami:- Astrology gives a list of bad effects when a bad planet comes into picture through its period (Daśā). From this list, which specific effect happens to a specific person can be told only by the grace of God obtained through devotion. For example, when Saturn comes into the present period, a list of bad effects are told by Astrology, which are theft, paralysis, accident etc. Suppose two persons have approached you with the same effect of Saturn. You say to one person that theft will happen, but, the person may get paralysis. The person will say that you have failed in your prediction. To another person having the same effect of Saturn, you may say that he will be attacked by paralysis. Theft happens in his house and he is not attacked by paralysis. He will say that you failed in your prediction. Both these effected persons may even say that Astrology itself is wrong. Hence, based on astrology you can never predict a specific effect to a specific person. You can say that some bad effect or good effect will happen based on astrology. The specific effect can be predicted by you provided you have the grace of God on you through your devotion. Prediction of specific effect to a specific person is called as purity of word (Vākśuddhi), which can be obtained by the grace of God only. Hence, astrology shall be associated with worship of God. MBBS means study of medicine as well as surgery side by side. If you go to a surgeon complaining about your headache, which can be cured by one tablet of pain killer to be suggested by expert in medicine, the surgeon will say that your head must be operated to find out the reason! If you get the grace of God through your devotion, there is no need of studying the Astrological scriptures.

When a human being gets the period of bad or good planet, the period (Daśā) is sub-divided by the sub periods (Antar daśā) of all the nine planets again. This sub-period is again sub-divided by sub-periods (vidaśā) of nine planets again. Like this the sub-division goes on resulting in the recycling of all the nine planets (some are good and some are bad for a specific born zodiac) again and again. This means that the long span of time of a bad or good planet is again and again subdivided by all the bad and good nine planets. *This is the arrangement of God with alternating good and bad fruits of deeds in every little span of time also so that long unbearable pain and long boring happiness are avoided for any soul.* By such alternating sweet and hot dishes of meals, the lives can be enjoyed by the children, which is the aim of the divine Father. In this re-arrangement of the deeds of the souls in to cycles (karmacakra) even if the soul did continuous sins or continuous merits in a specified span of time, the fruits of both good and bad deeds are re-arranged so that every bad fruit is followed by a good fruit. When we force God through our worships to remove misery and give happiness, God postpones miseries to future with increasing interest and gives us our own future good fruits with reduced values by preponed withdrawals. Due to this reason, we find some lives filled with misery only without happiness in spite of their devotion to God. The total sum of the periods of nine planets is 120 years since the average life in older generations was 120 years (Puruṣāyusaṃ). Whatever may be the life span, this re-arrangement is not effected since the nine planets get recycled continuously. What I mean is that even if the average life of a human being in future becomes one hour, this re-arrangement is not affected. This re-arrangement applies even to the souls present in the bodies of worms living for one hour only. Astrology is only an associated part of the spiritual knowledge since the nine planets are the executive forces of God, who is the author of the constitution standing as the basis of the divine administration.

Shri Ajay:- Please enlighten us about Human Incarnation and its devotees.

Swami:- Shri Paramahansa told that He would like to be an ant (Devotee) than to be sugar (Human Incarnation) even though He is the Human Incarnation. The ant eats sugar and enjoys. The sugar is eaten without any enjoyment. Lack of enjoyment is inertness and hence inert sugar is correctly selected in this simile. Based on this basic concept, a devotee shall never aspire to become Human Incarnation. The devotee is forced by God to become Human Incarnation in His

work of special divine program for the welfare of this world. An ordinary human being likes a devotee more than the Human Incarnation because devotee is exactly similar to it whereas the Human Incarnation is different from it by some speciality. Any human being does not like the other human being having some different speciality due to natural ego and jealousy. Miracles need not be the speciality of Human Incarnation alone because even a devotee can perform the miracles by the grace of God. In fact, even a demon can perform miracles by the grace of God obtained through rigid penance. ***The basic cause for the repulsion with Human Incarnation is that the Human Incarnation is considered as God whereas a devotee is never considered as God.*** In fact, a true devotee never likes to become God unless he is forced to act in the role of God. In a cinema an actor played in the role of God getting one Lakh remuneration. In the same cinema, another actor played in the role of the devotee and is paid 10 lakhs as remuneration. Hence, the role does not bring value whereas the capacity of acting brings the value. Therefore, the devotion to God of the human being-medium brings important value and not the role in which the human medium is acting. The devotee must follow the path of monism of Shankara in believing the Human Incarnation as God. The devotee must be careful in not applying this concept to himself! Hence, monism is good for the devotee to get good result. The Human being-component must believe in the dualism of Madhva thinking that he is not God, but, the servant of God only acting in the role of God in the service of God. This dualism gives good result for the human being-component of the Human Incarnation. Arjuna doubted Krishna as God by asking that how He could preach Sun in the beginning of creation since Krishna was born recently. Parashurama thought that he is God and got insulted by Rama, who never thought that He is God. Krishna also never said that He is God except to Arjuna while preaching the Gita. If the devotee is deserving to absorb the monism of Human Incarnation, the Human Incarnation may declare the truth. If the devotee is in the middle level, the Human Incarnation must keep silent with a smile even though the same devotee is praising (through the tip of the tongue) that the Human Incarnation is God. If the devotee is not having faith in the Human Incarnation, the Human Incarnation must say that He is only an ordinary human being. The Human Incarnation being God knows

the actual stage of the devotee and behaves suitable to such stage irrespective of the oral expression of the devotee.

Shri Phani:- How do You correlate the ‘Vivarta Vāda’ of Shankara with the ‘Pariṇāma Vāda’ of Ramanuja?

Swami:- ‘Vivarta’ is apparent modification whereas ‘Pariṇāma’ is core modification. Water appearing as wave is example for first and milk modifying as curd is example of second. In fact, scholars call the second only as modification and in the first the word ‘modification’ is not at all used. Standstill water is appearing as wave since it is associated with some kinetic energy and we can use the word ‘modification’ in the case of first also. Of course, if we say that water as wave also remains as the same water without any change in any of its qualities, we must say that modification means change in the qualities as we see in the case of milk becoming curd. Even in this example, association of unseen bacteria become responsible for the change of qualities. With this deep scientific background, we can differentiate apparent and real modifications.

The basic point in this topic is that the above explained concepts deal with items of imaginable domain and their relationships and this discussion is to be called as science in which there is no unimaginable item. Of course, we can’t discuss about the unimaginable domain since it is beyond logic. *The present topic is creation of world from unimaginable God, which deals with the relationship between unimaginable entity (God) and imaginable entity (world).* We can discuss the relationship between two imaginable items and we can’t discuss the relationship between two unimaginable items because any number of unimaginable items become only one entity and the word ‘relationship’ can stand between two items only. Now, the question comes about the discussion between one unimaginable item and another imaginable item. In understanding the relationship between two items, knowledge of both the items is essential. You can’t say that this lotus flower is produced from unimaginable source. Lotus flower is understood, but, the source is not understood. Hence, we can’t understand the process of production of this lotus flower from that unimaginable source. *Such relationship between unimaginable and imaginable items also becomes unimaginable.* Vivarta or Parinaama is the concept of relationship existing between imaginable items like water and wave, milk and curd etc. These relationships can’t help to understand the relationship between unimaginable God and

imaginable world. Logic is based on the study of items and relationships between items existing in the imaginable domain (world) only. When you, an imaginable item existing in the world can't cross the boundaries of the world, how can you take this imaginable world in one hand and take unimaginable God in another hand to study the relationship between both? To keep the entire imaginable world in one hand, first, you have to stand out of the boundaries of world and this is impossible!

Gaudapaada says that the world is not born (Ajāti vāda) at all from God, which is non-existent to the core. Soul is a part of the world and Gaudapaada is a soul and this means that he is also not born at all! He is correct with respect to unimaginable God before creating this world. Raamaanuja says that the world is existent to the core and is born from God. He is correct because he is a part of the world as a soul. For a soul, the world is equally existent and equally real. The imaginable world is born from unimaginable God, world is different from God and hence, the real modification (Pariṇāma) is allowed. But, in the case of Pariṇāma in worldly examples, association of a second item (like bacteria for the milk to become curd) is essential. But, the only single unimaginable God created this imaginable world without the association of any second item (***Ekamevādvitīyaṃ Brahma***— Veda, ***Mattaḥ parataram kiñcit nānyadasti***— Gītā). The product (world) is real and different from cause (God) and in this view point Pariṇāma is acceptable. But, in the view of the cause, which is single without second item, this is not acceptable. In order to make Pariṇāma acceptable in the stage of cause also, you have to say that God is really modified into the real and different world even though there was no associated item, which was possible to Him due to His unimaginable nature (Power). This means that in the case of God, Pariṇāma is really possible due to His unimaginable nature and not due to worldly logic. This results to say that Pariṇāma in the case of unimaginable God is unimaginable. All this argument applies to the Vivarta of Shankara also because in this case also association of a second item (kinetic energy in the case of water to become wave) is essential. Without associated kinetic energy, the stand still water can't become a wave. Even though the qualities of water in standstill water and water wave are not different, we can say that the water wave is different from stand still water in its form and shape. Since the product is different from cause, we can call this also as modification. Since the difference is only in one quality (form and

shape, which is physical only and not chemical) such modification is very weak and can be called as apparent. Hence, whether it is Pariṇāma of Ramanuja or Vivarta of Shankara, the process of generation of imaginary world from unimaginable God is unimaginable only.

When the creator as well as the process of creation is unimaginable, there is no certainty of the product (world) with respect to the unimaginable creator. The product-world was non-existent to God before creation (Ajāti) and existed after creation either in very strong state (Pariṇāma) or in very weak state (Vivarta) as per the requirement of God in His entertainment. Very weak state means existence only like a thought. Such very weak state can be treated as negligible existence, which can be assumed as almost non-existence. Existence is called as Sattā whereas non-existence is called as Asattā. ***Negligible existence or almost non-existence is called as Mithyā.*** All these three states are possible for the world as per the requirement of God.

The created world by God is very strongly existent and different from God for the sake of His entertainment and hence, in this context, the world follows Pariṇāma of Raamaanuja, which is unimaginable and not the worldly pariṇāma. A non-existent and non-different creation can't give entertainment to anybody, in which case, we have to accept that God is incompetent-imaginable human being only. God as human incarnation in this world is entertained by this real and different world just like any human being is entertained with this real and different world.

The created world by God is very weakly existent and different from God for the sake of His entertainment during His performance of miracles and hence, in this context, the world follows Vivarta of Shankara, which is unimaginable and not the worldly Vivarta. An equally existent and different creation can't be changed by God through miracle to give surprise to any devotee for establishing the unimaginable nature of God, in which case, we have to accept that God is incompetent-imaginable human being only. God as human incarnation in this world is entertained by this very weakly real and different world. The word 'Mithyā' can be applied even in the philosophy of Raamaanuja by saying that the world is real for soul and unreal for unimaginable God (before creation) and hence, can't be decided as real or unreal keeping both angles (of soul and God)

together. Mithyā is defined in this way by Shankara for broad application (*sadasadvilakṣaṇā*).

Neither Pariṇāma nor Vivarta can be applied to a non-born and non-existent world from the unimaginable God before the first creation of this imaginable world. In the subsequent creations after dissolutions, this state of Gaudapaada can't be told because in all these subsequent dissolutions and creations, the world goes from exhibited gross state to non-exhibited subtle state (*Avyaktam*) only.

In this way, all the three Philosophies can be correlated in the topic of God and His creation. The philosophy of Madhva in this topic is exactly similar to that of Raamaanuja except a few differences (God is only the intellectual cause and not material cause of the world even though God has full control on the world; the material cause of the world called as Prakruti exists separately from God as an independent entity along with God etc.).

One need not doubt that while one human incarnation is doing miracle by treating the world as very weak in one place in the world, another human incarnation is entertained with very strong—how this contradiction between the views of two human incarnations exists because the world is either strongly existing or weakly existing in one time? Or, do we reconcile this contradiction by treating a part of world as strongly existing or another part is weakly existing in the same time. For the unimaginable God, anything is possible and hence, we need not take the option of partly strong existence and partly weak existence. Both contradicting concepts can co-exist for the same unimaginable God present in two human incarnations. The unimaginable God identifies with the medium and both contradicting desires are fulfilled in the same time. The false serpent on the rope can appear as real serpent (as in the case of the spectator influenced by illusion) and can also appear simultaneously to the same God as false imaginary serpent (as in the case of the spectator imagining a false serpent on the true rope). Both these options are possible for the unimaginable God, who is the absolute truth whereas world is non-existent, but, relative truth appearing strongly or weakly. The world can't be another absolute truth, which can be neither generated nor dissolved nor changed during its existence. The world is non-existent to the absolutely existing unimaginable God in the fundamental sense and this concept is opposite to the soul since world is fully existing to it since it is a tiny part of the world. This non-existent world may appear strongly or weakly as per the desire of the

unimaginable God. In both cases, the world is non-existent before unimaginable God in fundamental sense.

Chapter 20

[April 28, 2019]

O Learned and Devoted Servants of God,**1. How to get rid of selfishness?**

[A question by Shri Balaji]

Swami replied:- If self is forgotten, selfishness also disappears from your mind. Self is indicated by 'I'. The Christian religion says that crossing 'I' horizontally (means negating 'I') is the indicated concept of the cross. When 'I' is crossed, selfishness also gets crossed. When can we forget this 'I'? When you are seeing a cinema, you forget 'I' even though mosquitoes are biting you and blood bugs present on your seat are sucking your blood! This means that 'I' is forgotten by a strong attraction. ***The strong and permanent attraction can result only when you are attracted by the personality of God and there can be no equal attraction.*** The personality means divine qualities of God and beauty is only initial temporary attraction since beauty disappears in old age, which is external only. Hanuman and Shirdi Sai Baba are not beautiful externally. Therefore, the absolute unimaginable God is out of the scope of attraction. Only energetic and materialised Human incarnations called as mediated God can be the subject of attraction. The contemporary Human incarnation is the best, but, is always slipped due to ego and jealousy of human beings towards common medium, which is the Human form of God present before your eyes. Hence, statues and photos of energetic incarnations and past Human incarnations serve a great extent of the purpose by developing at least the theoretical devotion, which is the source of practical devotion in future whenever the contemporary Human incarnation is identified. The climax facility of the contemporary Human incarnation is that you can serve the God directly with practical devotion so that you can have the climax of satisfaction.

This attraction to God is so powerful that you forget the self or 'I' and subsequently the selfishness disappears. Constant devotion brings the eradication of selfishness for all the times. Gopikas are the best examples for such constant devotion towards God Krishna, their contemporary Human incarnation. Raamaanuja gave this concept of theoretical devotion to God. Before Raamaanuja, Shankara gave the concept of Spiritual knowledge, which is the generator of theoretical devotion. Unless you have

full details (knowledge) of an item, you can't develop the attraction towards that item. After Raamaanuja, Madhva stands representing the practical devotion, which is service to God along with sacrifice. Service (Karmasaṁnyāsa) and sacrifice (Karmaphalatyāga) together are called as practice or Karmayoga. The practical devotion is the proof for theoretical devotion and the theoretical devotion is the mother of the practical devotion. The practical devotion alone brings the fruit. Practical devotion is like Mango plant that gives the fruit, the spiritual knowledge is like water needed for the life of the plant and the theoretical devotion is like the manure needed for the growth of the Plant. All the three are equally important standing like grandmother, mother and daughter in line. The grandmother is highly respectable and the mother is all in all. The daughter is quite young and strong to get pregnancy to deliver a child. When you know all the details of Mumbai city, the first step or the spiritual knowledge is completed. Then, develops lot of attraction to reach Mumbai city and this is the second step or devotion. This attraction makes you to go to Railway station (Karmasaṁnyāsa) and purchase the ticket for Mumbai (Karmaphalatāga), which is the third step or Karmayoga. After this, you must have patience till you reach Mumbai city and no effort is present on your side except to sit and lie down on your reserved seat in the sleeper coach. As soon as the ticket is purchased, you should not be hasty to see Mumbai city immediately. Patience (kṣamā) is very important everywhere. ***Patience shows that you have realised the value of the fruit*** and this is well explained by Shri Ramakrishna Paramahansa. Narada was flying towards the city of God. A sage doing penance asked Narada to find out from God about the time of his salvation. A mad devotee dancing under Banayan tree singing songs on God also asked Narada for the same. Narada returned replying that the Sage will get salvation after four births. The sage replied "Is there so much delay?". Narada said to the mad devotee that he will get salvation after millions of births. The devotee was surprised to say "Is it so early?". At once, the voice of God came from the Sky that the devotee is getting salvation immediately! The sage underestimated the value of salvation whereas the devotee estimated the same value correctly.

Chapter 21

SOLUTIONS TO FAMILY PROBLEMS**Divine Administration Rectifies Everything Provided
You Have Patience**

[May 05, 2019]

O Learned and Devoted Servants of God,

Shri Balaji asked:- One of my friends is telling me that he is not having mental peace due to quarrels between his parents and in-laws. Can You kindly give some advises regarding peace in the affairs of the family-circles and broadly in the society?

Swami replied:-

- 1) Don't scold or even re-scold anybody, which will increase the quarrel. Shri Shirdi Sai Baba told "the scolded must thank the scolder because the scolder is cleaning by eating the sins of scolded like the pig (Baba showed a pig and told that the scolder is equal to that pig, which cleans by eating the excreted matter)". Shri Satya Sai Baba told "if you keep silent to the scoldings of scolder, the scoldings return to the scolder like the unaccepted registered letters sent back to the sender". This is very important primary step to bring peace by silence. You are leaving the law in to the hands of omniscient God, who can alone know the truth of the case and punish the sinner in appropriate time and place.
- 2) Every human being must know that every human being has both merits and defects. Only angels have total merits and only demons have total faults. Human beings are in between angels and demons having both merits and faults as said in the Gita (*Aniṣṭamiṣṭam miśram ca...*). ***A human being may exhibit merit in one context and fault in another context.*** Taking one context, you can't decide that a human being is totally meritorious or totally faulty. Our observation about a human being is only partial because we are unable to study a human being throughout all the time of his life. Moreover, a human being may be externally something and internally something else. Hence, we are unable to know any human being in and out. Hence, we are erroneous to say that a specific human being is good or bad. You should not conclude that a specific human being is 100% good or 100% bad. ***The enquiry in to the incident must be impartial without the influence of caste,***

gender, blood relationship etc., and such impartial enquiry is possible only to the omniscient God.

- 3) In any quarrel, contribution of both is essential since unless both hands clap, sound is not produced. You must be very very careful in forming your impression on anybody based on the report given by some body. Without hearing the explanation from the other side, you shall never be influenced by the report from one side only. You shall keep your mind always neutral till you hear the counter from the other side. Then, you shall use your sharp intelligence to analyse and find out the truth for which you must pray God to help in arriving at the truth. The Veda says that one shall be impartial till both sides are heard (*Alūkṣā dharmakamāḥ...*). Keeping yourself in the neutral impartial state till you hear the other side is called as the balance of mind and then only you will be called as 'Sthitaprajña' (*Sthirabuddhirasammūḍho... Gītā*).
- 4) The basic cause for a quarrel is the basic attitude present with every human being, which is that he/she is 100% correct whereas he/she of other side is 100% bad. Bhartruhari said that this attitude must be reversed to avoid quarrels. As per him (*Paraguṇa paramāṇūn parvatīkr̥tya...*). The quarrels come when i) you see your trace of merit as hill and see your hill of fault as trace and ii) you see the hill of merit as trace in others and see a trace of fault as hill in others. Quarrels will not come when i) you see your hill of merit as a trace and see your trace of fault as hill and ii) you see the trace of merit as hill in others and see a hill of fault as trace in others. Unless we change our attitudes in this way and fix constantly in our brain, peace is not possible.
- 5) Ego, provoking words and threatening statements must be totally avoided by which even a beggar will not bend and you will end in total loss only. You must know that even a beggar is protected by God. Peace, kindness and love shall be always expressed towards anybody by which even a demon will change and you will end in total benefit only. You must know that even a demon has the possibility of change. Whether it is total loss or total benefit, the other side will also equally share with you. ***Can the loss to others be a trace of your benefit? Certainly, a trace of benefit caused to others by you will become a hill of benefit for you in due course of time.*** Dharmaraja was terribly cheated and insulted by Duryodhana. But, Dharmaraja wanted to avoid the war and was prepared for just five villages in the place of half share of the kingdom. Due to ego of Duryodhana, war took place and a hill of loss was caused to Duryodhana. But, an equal hill of loss also happened to Dharmaraaja because all the sons of Pandavas were killed. In view of

this possibility of damage to both sides, Dharmaraja wanted to avoid the war at any cost. But, Draupadi was very rigid for the war with full revenge. Revenge shall not be in our hands and should be left to God only. You can give one slap to the other for the one slap given by him to you, but, if you leave to God, God will give 100 slaps to him! Jesus told “**Revenge is Mine**”. A human being can’t punish other human being for faults since only a faultless human being can punish the other. A faultless human being is impossible to exist. The omniscient God knows every human being fully (not only in this life but also in all the past lives regarding his/her deeds) and knows a human being externally as well as internally and hence, can judge any human being perfectly. Hence, God alone is eligible to decide and implement the punishment in the case of any human being. When a prostitute was to be punished by the public, Jesus told that the first punishing person shall be he/she, who has not done any sin! We don’t know any person fully because we are not with him/her all the time of all his/her life and we know him/her externally only and nothing internally present in him/her. **Our knowledge is neither full nor deep.** The administration of God is always perfect and no injustice will ever happen. **There may be some delay in punishing the sinner because God gives some time for rectification.** If you keep silent in this time, God will compensate your loss. If you want to revenge, you will also be punished by God without any compensation! Had Draupadi kept silent about the revenge, God could have destroyed the unchanged Kauravas and the children of Draupadi could have been saved from the death. Draupadi became childless because of her continuous burning attitude of revenge only. She is also not 100% correct since had she not laughed at Duryodhana (while he fell in Mayasabhā), Duryodhana might have not got the idea of revenge towards Draupadi. But, Duryodhana was sinful since the magnitude of his revenge was in climax for a small sin of Draupadi and hence, Duryodhana was severely punished by God. Even Dharmaraja was punished by God to go to forest for 12 years because Dharmaraja should not have accepted the gambling, which is a prohibited sin as per the ethical scripture.

- 6) The analysis and method of arriving at correct conclusions is similar in both Pravrutti (worldly life) and Nivrutti (spiritual life). Rigid fools with ego (demons) know what is correct in neither Pravrutti nor in Nivrutti (*Pravṛttiṃ ca Nivṛttiṃ ca, Janā na vidurāsurāḥ - Gītā*). Such people are always dominated by rajas (ego) and tamas (ignorance). **Due to ego, they neither hear others and due to ignorance, nor know by**

themselves. Even God can't convince such people. Still more dangerous are those, who pretend to sleep and actually are not sleeping! However, one shall concentrate on Nivrutti, which follows the soul forever in all the births and leads the soul to the eternal goal. This Pravrutti shall not disturb the soul travelling in the main line of Nivrutti (***Vimūḍho Brahmanah pathi***— Gītā). The problems of the hostel-administration shall not disturb the main line of education of the student studying in an educational institution. If you have the talent and capacity to handle both, it is good. But, if your capacity is limited, confine to the main line since everything gets rectified in the divine administration of God provided you have little patience understanding your limited and superficial knowledge.

Chapter 22

**DIVINE KNOWLEDGE WITHOUT ANY DOUBT ONLY IS
FIRE****Soul Can Wish To Enjoy World Like God**

[May 05, 2019 Evening]

O Learned and Devoted Servants of God,

Shri Durga Prasad (Bombay) asked:- Can a transformed soul (as per Gita-Jnanagnih sarva karmani) will be able to enjoy both misery and happiness equally (Samattvam yoga uchyate)? Can we really reconcile these two statements?

Swami replied:- *Anything is possible by the grace of God, which is not possible by mere effort of the soul.* God becomes the soul in human incarnation and enjoys both happy and tragic incidents equally (Yoga) just like one enjoys both sweet and hot dishes in meals. While eating hot chilly dish, the tongue vibrates, weeping sounds come out of throat and tears flow down on the cheeks. These are only the external indications called as external weeping, which is the natural process of eating the hot dish. By this, you should not think that one shall be weeping internally also. A person weeping externally may also weep internally or may even enjoy internally just like the person eating hot dish in meals. During his eating the hot dish, you will think that the eater is weeping internally also by looking the external indications. You will be astonished to hear the eater saying at the end of eating that he has enjoyed the dish! While he was enjoying the dish through external weeping, you were thinking about him during the same time that he is weeping internally. When Vasudeva died, Krishna wept very much. Sage Narada took Krishna aside and asked Krishna the reason for His weeping! Krishna said that the relatives will misunderstand Him if He doesn't weep so! Hence, we must differentiate external weeping from the internal enjoyment.

In the case of souls, generally, external weeping indicates internal weeping also, unless the soul is blessed by God. But, God blesses the soul, which tries for it (Yoga only and not to become God, the possessor of Yoga) and not the soul, which does not try at all. God told in the Gita that His devotees will cross the illusion or Maayaa by His grace (*Māyāmetāṃ taranti te*) and also told that for all the ordinary souls it is impossible to cross the illusion (*Mama māyā duratyayā*). Unless the soul reaches the

state of God by the grace of God either directly as in the case of human incarnation or indirectly as in the case of a climax devotee, the basic enjoyment of both comedy and tragedy is impossible for any soul. The soul can enjoy both comedy and tragedy equally in a cinema because it knows perfectly that the cinema is not true. God can enjoy the world since the world is not true to Him as cinema is not true to us. The soul is a tiny part of the world and can't feel that the world is non-existent. Such feeling can come to the soul by the grace of omnipotent God only. God created the world for His entertainment as we go to see the cinema for entertainment. The world is non-existent to God and hence, God is creating, ruling and destroying the world. ***An equally existing absolute truth can't be created or controlled or destroyed by another absolute truth.*** Miracle is impossible if both God and world are equally absolute truths. Miracle means God doing any change in the world and this is not possible if both are absolute truths. A human incarnation or a climax devotee can do a miracle because such selected soul is doing the miracle by the will of God. We are opposing the advaita philosophers (who say that soul is already God) in saying that the will of God is the only factor to turn a soul in to God (human incarnation) or to make the climax devotee to perform a miracle and such state can't be attained by any effort of the soul like repeatedly thinking that the soul is God. In fact, the aspiration to attain such state is a disqualification by itself. If this point is well understood, the monism becomes perfect and it is important to note that in view of this point every soul is neither God nor becomes God by its effort (even though every soul has the possibility to become God if God wishes so). Trying to enjoy both comedy and tragedy equally (***Samatvam yoga ucyate***) like God enjoying the world is not sin, but, to think that the soul is already God is the climax of ambition. When a servant is eating meals sitting by the side of his master, there is no sin if the servant wishes to enjoy the meals just like the master enjoys the meals. The whole problem comes only when the servant thinks that he is equal to the master. The soul can wish to enjoy this world just like God and God also wishes that the servant shall enjoy the world like Him. But, the servant-soul is never God, who is the creator, controller and destroyer of this world as said in the Brahma Sutras (***Jagadvyāpāravarjyam...***). This verse on yoga is purely confined to the state of God enjoying this world, which can be attained by the soul by the grace of God. This verse on yoga has nothing to do with the second verse that says cancellation of pending sins on realization of true spiritual knowledge-fire.

The verse “*Jñānāgniḥ sarva karmāṇi...*” speaks about the cancellation of pending sins in the case of a reformed soul. The first step of reformation is realization through spiritual knowledge. Once such spiritual knowledge is attained, the subsequent repentance and non-repetition of sin are spontaneously natural steps and hence, once the true spiritual knowledge is attained, the cancellation of pending sins is a natural spontaneous subsequent step. Hence, the spiritual knowledge is linked directly to the cancellation of pending sins. But, *the spiritual knowledge must be true without any doubt and then only such spiritual knowledge can be claimed as fire (Jñānāgni)*. This verse has nothing to do with the internal enjoyment of both comedy and tragedy by God or a blessed soul as mentioned above.

Chapter 23

[May 06, 2019]

O Learned and Devoted Servants of God,**1. I try to change the mode of logic such that the existence of God doesn't become inconvenient to people. Is this alright?**

[Dr. Nikhil asked:- Some people are saying that they don't believe in the existence of God since they feel inconvenient about the existence of God. I am trying to change the mode of logic in such a way that the existence of God doesn't become inconvenient to them. Is it alright?]

Swami replied:- Shankara did the same thing to change atheist into a theist. Such twisted logic {i) You are God, ii) You exist and hence, iii) God exists} was necessary for Him to change atheism in to theism and this was essential in that time because almost all the people were atheists (either Pūrvamīmāṃsakas or Buddhists). After converting the atheists into theists, He slowly introduced the concept of devotion to God by saying that one can become God only through the devotion to God. By such advanced step, Shankara told that the soul is not God in practical sense and hence, created fear for God through which fear for sin is established. While saying on one side that one is God and becomes God in due course of time, on the other side Shankara told that the soul is not God temporarily and hence, must fear for the punishing God and sin causing the punishment.

The basic concept is one and the same whether the time is past or present. If one accepts the existence of omniscient and omnipotent God, doing sin becomes very much inconvenient because the omniscient God can't be misled like the judge of the worldly court and the punishment is inevitable since God is omnipotent. ***This inconvenience to do the sin is the basic reason for denying the existence of omniscient and omnipotent God.*** These atheists cleverly say that sin need not be committed even if the existence of God is not accepted. ***If you are not in favour of committing the sin, what is harm to you in accepting the existence of God?*** You are highly elevated soul and you will not do the sin even if you don't believe the existence of God. But, all the other ordinary souls are not of your high level and do sins if the fear for God is absent. All this is only the hypocrisy of atheist, who wants to do the sin secretly to escape the law of land through tricks and corruption. If he believes the existence of unimaginable God, who can punish the sinner through unimaginable ways, the atheist will

not try to escape the sin because punishment is inevitable in the hands of God even if he escapes the punishment from the law of the land.

God is very much concerned about the discipline of this world, which was created by Him for His entertainment as said in the Veda. God becomes very much pleased with the preacher of Pravrutti (worldly life of the soul) because His day-to-day administration is helped by such preacher. Preaching Pravrutti helps all the souls existing in the world whereas preaching Nivrutti helps very few deserving souls only. ***Pravrutti is the aim of God and hence, God rewards heavily the preachers of Pravrutti.*** Nivrutti is not the aim of God and is the aim of a very few extraordinary souls and hence, God obstructs Nivrutti by creating several severe tests in the path of Nivrutti. If the atheist is converted into theist, the actual purpose is not served unless the atheist is controlled from doing the sin. If you say that the cinema is very bad story and hence, the cinema need not be seen, the actual purpose in preventing a student from seeing the cinema is not served. The actual purpose to prevent the student from seeing the cinema is that the student will spend that time in studying the class books. If the student is prevented from seeing the cinema, but, is not studying the class books, what is the success in preventing the student from seeing the cinema? Hence, Shankara did not stop by saying that soul is already God, but, continued His concept further by saying that the soul is not God for the time being and must worship the God like a servant till the soul becomes God. In this time of worship to God, soul is different from God (worship can't result without dualism between God and soul) and hence, is punishable by God for the sins done. All the talents of logic are fruitful only if you prevent the person from doing sins and not in making the person simply believe in the existence of God. Of course, control from sin becomes very easy if the soul accepts the existence of unimaginable God. God told in the Gita that the purpose of His incarnation on the earth is to establish justice by condemning injustice or sin (*Dharmasamsthāpanārthāya...*). Almost all the worldly spiritual scriptures concentrate on Pravrutti only, which show that how much importance is given by God to this Pravrutti. Pravrutti is the basic stage of Nivrutti also and hence, the line of Nivrutti also starts with the emphasis on Pravrutti only.

2. Is it not sin to change the spiritual preacher as people say?

[A question by Kum. M. Meenakshi]

Swami replied:- The spiritual preacher is identified as the personification of correct spiritual concepts and is not identified by simply

the physical personification. Sai Baba, Akkalkot Maharaj and Shri Ramakrishna Paramahansa were the human incarnations of the same God Datta existing in the same time in different places in different physical forms. The spiritual concepts preached by them were one and the same. If you change Sai Baba and go to Akkalkot Maharaj, it is not change of spiritual preacher. Then, if you change Akkalkot Maharaj and go to Paramahansa, it is also not change of spiritual preacher. The reason is that the same concepts are preached by all the three human incarnations simultaneously. Even a disciple of anyone of these three is preaching the same spiritual concepts and if you become the follower of such disciple, you have not changed the spiritual preacher because the disciple is explaining the same spiritual concepts with different new examples. All these four happen to be a single spiritual preacher only.

If you are going to a fifth new spiritual preacher preaching new spiritual concepts, which are sweet for you, but not in the spiritual welfare of your soul, you have changed the spiritual preacher and such change is a sin because your soul is going to enter the sin. Your inner consciousness speaks to you about the correct spiritual knowledge that convinces you from inside though you are not liking it. God always speaks to you through your inner consciousness. ***Welfare is always in truth and truth is always bitter.*** Fall is always in twisted lies and lies always sweet. The fifth spiritual preacher aspires some benefit from you and hence, is speaking sweet lies to you so that you are attracted to him and pay some temporary offering to him by which the preacher is benefited. A true spiritual preacher speaks bitter truth only since he is based on God, who will pay him permanent offering million times more valuable. Sometimes, preachers know the truth, but, still preach false sweet lies for the sake of momentary benefits from the people. They do not have faith in God, who is going to reward them heavily for preaching the bitter true spiritual knowledge of God.

Chapter 24

[May 07, 2019]

O Learned and Devoted Servants of God,**1. Are we born on this earth to enjoy our deeds here or are the fruits of bad deeds to be undergone in hell?**

Kum. A V N Kishori asked:- It is said that we are reborn on this earth to enjoy our deeds (karma). But, it is also said that we undergo the fruits of bad deeds in hell. Are these both statements not contradicting each other? What is the importance of 19 in numerology?

Swami replied:- Your last question in numerology has no connection with your main spiritual question. Your last question is like the black spot present on the white Moon! However, I am answering this question also since you have asked Me first time. **Numerology followed now was not in our ancient astrological scriptures.** The numerology based on astrology is different from the present system of numerology. The number 19 is related to Saturn, who is very powerful planet in materialism as well as in spiritual knowledge. Shani is said to be the initiator of spiritual knowledge (*Jñānakāraka*). In another way, 19 represents Moon also because $1+9=10$ is related to Moon or mind. Control of mind through spiritual knowledge and detachment of mind from the well-established surrounding materialism can be drawn as the significance of number 19. If you are totally dedicated to God, all these details are unnecessary.

Coming to your main spiritual question, hell and heaven exist as separate upper worlds in which the sins and merits are enjoyed respectively after death for a stipulated period of time before returning to earth to take up a fresh birth. The life period on this earth is separate from the life period led by the soul in the hell and heaven. The places are also separate since earth is separate place from the hell and heaven. The place and time are different so that none is disturbed by the other. Earth is meant for doing the deeds with freedom and hence, is called as the world of actions (Karmaloka). The hell and heaven are called as the worlds of enjoyment of fruits (Bhogalokas) without any freedom. While doing actions on the earth, enjoyment of fruits shall not interfere to disturb the deeds. Similarly, while enjoying the fruits in the upper worlds, the deeds shall not disturb the enjoyment. Hence, both deed and its fruit are separated in place and time so that there is no mutual interference with each other. This is the general rule

with some exceptions. The fruits of very intensive deeds are enjoyed on the earth itself. The major and overall exception is that God can draw any fruit from the cycle of the soul and pass on it to the soul in view of His activity of reformation of the soul. The soul is the disciple and God is the spiritual preacher and hence, the soul is always closely attended by God in the work of reformation of the soul. Separation of time and place for the sake of deed and fruit is not a hard and fast rule in view of the super most authority as well as super most knowledge of God.

Every soul on this earth is made of three qualities called Sattvam (knowledge, softness and devotion to God), Rajas (ego, greediness and activity) and Tamas (ignorance, rigid worldly enjoyment and inactivity). Each soul has its specific ratio of these three qualities with slight variations (approximately fixed). These three qualities are very intensive on this earth. Let us take an example of a soul having ratio 60:25:15 in kgs since the qualities are having heavy intensities. When this soul goes to heaven (due to Sattvam) and hell (due to Rajas and Tamas), the enjoyment of fruits in these upper worlds does not change the ratio, but, reduces the intensities of the three qualities. The soul returning to this earth from heaven and hell has the same ratio (60:25:15) but, the intensities are very much reduced and hence, the same ratio is in grams and not in kgs. The punishments in hell reduce the intensities of Rajas and Tamas and the enjoyment in heaven reduces the intensity of Sattvam (desire for happiness). This ratio of the soul coming to earth is called Samchita. In this ratio, the predominant quality is Sattvam that gives a congenial birth to the soul in the family of scholars of spiritual knowledge and this predominant quality causing this birth (60% Sattvam) is called Praarabdha. As the soul lives on this earth, this ratio is intensified (from grams to Kgs) and may sometimes change to a large extent also. The new ratio may be 80:15:5, which means that Sattvam increased a lot due to coming across a divine spiritual preacher. These added and deleted qualities to change the ratio to a greater extent is called Aagaami. **There is full freedom on this earth to change the ratio and hence, it is said that even angels are anxious to take human birth on this earth!** If the soul misuses and wastes such valuable time of human birth in these petty worldly matters, such a soul must be given the rare title *'the most unfortunate soul'*.

2. What is the reason for treating Shrimat Bhaagavatam as the highest spiritual scripture?

[A question by Dr. Annapurna]

Swami replied:-

- 1) God Krishna (kartā or doer) is said to be the highest incarnation exposing all the 16 divine lights (Kalās) and is called ‘Paripuurnatama Avatāra’. This scripture says that Lord Krishna alone is the most complete incarnation of God (*paripūrṇatamaḥ Sākṣāt, Śrī Kṛṣṇo nānya eva hi*).
- 2) Gopikas (karma or object) are the **highest** sages among the souls, who did immense penance through millions of births for attaining God.
- 3) Gopikas attained the **highest** world called Goloka (phalam or fruit), which is said to be even above the abode of God called Vaikuntha. God created this 15th uppermost world above His abode so that the feet-dust of Gopikas falls on Him continuously. On this earth also, God Krishna applied the feet dust of Gopikas to get rid of His headache.
- 4) The activity (kriyā or effort) between the **highest** subject Krishna and the **highest** object Gopikas to give **highest** fruit called Goloka must be also the **highest**. What is such activity that took place between all these three highest items? The activity was stealing butter and dancing with Gopikas secretly in the midnight! This activity is the highest sin and hence, is treated as the lowest. How this lowest activity can fit itself among these three highest items? Lack of proper analysis is the reason to think this highest activity as the lowest. This activity is related to salvation, which means liberation from worldly bonds. What are the **highest** or strongest worldly bonds, the liberation from which must be the **highest** salvation? The three **highest** worldly bonds called as Eshanas are i) Attachment to wealth (Dhaneṣaṇā) ii) Attachment to issues (Putreṣaṇā) and iii) Attachment to life-partner (Dāreṣaṇā). God tested the sages born as Gopikas in these three strongest or highest worldly bonds. He stole the butter, which is the test for attachment to wealth. Butter was their wealth, which was sold in Madhura city for procuring house provisons. A portion of butter was stored in earthen vessels as the food for their issues. By stealing the butter, both attachments to wealth and issues were tested by God. The failed Gopikas went to His mother and complained about His theft of butter. The successful Gopikas were not only happy about the theft, but also, gave extra butter to Krishna secretly while going to Madhura city. The third strongest worldly bond was tested by dancing with Gopikas, who left their husbands and families for the sake of Krishna. Hence, this theft and

secret dance are not the lowest sins, but, the highest tests for the detachment from the three strongest worldly bonds in order to give the highest salvation, which is the liberation from the three highest worldly bonds. God Krishna performed this secret dance not with the view of lust, but with the view of examinership only just like a male doctor concentrated on the delivery of the child by a pregnant lady with the view of just medical treatment only. Once the examination is over, Krishna neither returned to Brundavanam in His entire life nor repeated this examination elsewhere in the life since eligible candidates for such examination were not available at any place. Had there been lust in Krishna, either He would have returned sometime to Brundavanam or repeated the same elsewhere also in His life.

Therefore, the Shrimat Bhagavatam is treated as the **highest** spiritual scripture and proper understanding of this scripture is considered to be the acid test of the spiritual knowledge of scholars (*Vidyāvatāṃ Bhāgavate parīkṣā*).

Chapter 25

[May 23, 2019]

O Learned and Devoted Servants of God,**1. How did You know that soul want something?**

Shri Hrushikesh Pudipeddi asked: Dear Swami, I request You to answer the following question asked by Your devotee on the forum screen after reading Your discourse on Advaita. How did u know that soul wants something? Is that cravings are of soul? How did u know about soul? Please explain?

Swami replied:- Individual soul is the correct term to be used for the soul. Soul is inert energy that is required to generate awareness (individual soul) in the functioning nervous system and the inert energy forms the basic essential material of awareness. This awareness takes different forms called as pulses (Sphoṭa) and a bundle of these pulses is the individual soul. If anything is craved by something, that something must be the awareness or the individual soul only. **Non-aware inert items like stones can't even think and not to speak of craving.** Individual soul is loosely called as soul just like a bundle (individual soul) of jewels (thoughts) is called gold (awareness). This is a very basic point of commonsense and does not involve much logical analysis. Anything that has awareness (individual soul or loosely called as soul) can only think and even crave because an inert item having no awareness or soul can't even think. It is such a very very simple concept, which is known even to a just born baby! **We recognize the soul through the existence of the process of thinking and absence of thinking shows non-existence of soul.**

2. Can God avoid terrorist attacks happening in worship places so that He will not be blamed?

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

Question: Recently terrorists attacks happened in worship places where many people died who gathered for worship. Some people are questioning why it happens in worship place, can God make it happen in other places so that God will not be blamed as sleeping when people are dying in worship places? At Your Divine Feet

Swami replied:- The time and place of punishment is decided by God Himself. God Himself, is punishing the sinners by killing them. Krishna killed and got killed several sinners. Prophet Mohammad killed several sinners, who were creating violence by propagating multiplicity of God.

Even God is killed by sinners! Jesus, Shankara, Dayaananda Sarasvati etc., were killed so. All these incidents have their own inner backgrounds. When God is not present in a statue or any symbol that represents God, how can you distinguish temples, churches etc., from the other outside places? The body of the human incarnation itself is a temple. While speaking about the resurrection of church in three days, He meant His body as the church. Every Tam, Dick and Harry attacks the administration of God as faulty without understanding the truths hidden in the background. It is our faith that God exists in the statutes and other symbols representing God and this is not reality as said by the Veda (*Na Tasya Pratimā...*) and scriptures of other religions. However, this concept must be kept in minds only by the realized people and should not be expressed to disturb the spiritual progress of a common human being. The ordinary soul believes that the representative model itself is God and develops devotion to God. Any assumption is not wrong provided good progress can be achieved based on such assumption. God is always holy irrespective of even very close unholy external atmosphere. By such incidents God did not become unholy at all. The devotees assembled there need not be holy and may be sinners. By this incident, the message given by God is that He will not interfere in the divine administration at any place, at any time and in any atmosphere. If the sinner is to be punished exactly at a time, the punishment will be implemented by God at any place, be it just before Him! If the devotees assembled there are holy without any sin, they will not be punished even if they are very far from such holy place. This shows the impartial and totally detached administration of God. If the son of a Judge is criminal staying in his father's house, a correct judge will phone to police to come to his house and arrest his own son. The judge does not see him as his son, but, as a criminal only. ***Similarly, God will not give any importance to His devotee existing even in His holy place and will call the terrorists to come and kill His own devotee even in His own place.*** The devotion will not cancel the fruit of the sin. Both fruits are given separately. If a student is to receive the gold medal on a specific day and on the same day, if he is arrested by police for a crime, the student shall not say that he shall be released by police for which he may say that he will forego the medal! Will the police relieve him from arrest taking his gold medal as bribe? The duty minded police will accompany the student to receive his gold medal and bring back the student to the custody. ***Hence, it is foolishness to think that the worship to God will relieve the soul from the punishment of sins.*** Such foolish lies are propagated by the selfish priests to earn money from people through worships! The only way to get rid off not only the punishment of a sin, but

also all the other pending punishments of similar sins is realization by knowledge, repentance by devotion and non-repetition of the sin by practice. ***Do you think that the devotion of the devotees standing near the holy representative model of God has brought this realization, repentance and practical non-repetition of the sin?*** If these three are attained by a devotee, even if the devotee is standing near terrorist, the devotee will not be harmed at all. Hence, the point is not about a holy or unholy place since the point is about the holiness or unholiness of the devotee.

Chapter 26

IS THE SUFFERANCE OF DEVOTEE'S FAMILY MEMBERS JUSTIFIED?

[May 25, 2019]

O Learned and Devoted Servants of God,

Shri Hrushikesh asked:- While the devoted soul is dedicated to God in service and sacrifice, the family members of the devotee suffer. Is it justified on the part of the devotee?

Swami replied: **Certainly it is not justified because it is over justified.** Shankara, being only one son left His old aged mother, not co-operated by her relatives and living in a hut far from the village. If you see these circumstances, you will say that this is not injustice, but over injustice! The old mother suffered a lot without any attendant in such fag end of the old age. But, just before death, she had the vision of Lord Krishna and after death she was given total salvation by God. The suffering in the old age is temporary, but, the salvation achieved by her was permanent bliss. Shankara left the house for the sake of God's work and His mother got salvation because of her sacrifice of son for the sake of God's work. You shall not say that His mother is a realized soul and hence, did not suffer. The fact is not so. The fact is that she was very much fascinated to her beautiful son and always wanted that her son shall be married and shall stay with her till her end. She was not co-operating with God's work due to her very strong fascination to her son. She was forced by Shankara to sacrifice Him for the sake of God's work in the world. Shankara created a crocodile that caught His leg and requested His mother that it will leave Him if she accepts Him to become the saint for the sake of God's work. *Is there such crocodile anywhere in the world that realizes the spiritual concepts?* Hence, to speak frankly, He cheated His innocent old mother for the sake of service to God. Such cheating in the case of God is not sin at all. Had He stayed with His mother in the old age, He would have done some temporary service to her, which is nothing before the eternal salvation given to her. Had He attended His mother, she might have got some temporary happiness. Since He attended the service of God by leaving her for the sake of God, the mother got unimaginable divine fruit of eternal salvation. Who has done the real service to the mother? *Nobody in this world has done so much service to mother as done by Shankara.*

Similarly, Gopikas cheated their families in giving butter secretly to Krishna and in dancing with Krishna in the midnight while their families were in deep sleep. ***All those families were given salvation since they were relatives of Gopikas.*** Vishnu Datta gave food to God Dattatreya in the annual ceremony of his father and all his ancestors got salvation for that service. If one neglects the family for the sake of an illegal worldly bond, it is sin that gives the horrible hell. But, in the place of illegal worldly bond if God is placed, it is unimaginable merit that gives eternal divine fruit not only to the devotee, but also to the family that suffered due to such sacrifice.

Sage Narada, who is the author of the Bhakti Sutram on the subject of devotion, wrote one aphorism (Sutram) “***Jāravacca***”, which means that a devotee must be dedicated to God just like a sinner is attached to an illegal bond like a prostitute. Here, the devotee is compared to the sinner and God is compared to the illegal prostitute. Both these comparisons are not acceptable and hence, become non-applicable parts of the simile. The only applicable part is attachment to the illegal bond leaving all the legal bonds also. A simile that applies in one part only is called one part-simile (***ekabhāgopamā***). Since there can't be more powerful simile than such bad simile, the simile is allowed leaving the non-applicable parts and concentrating on the applicable part only. If the family co-operates with the divine effort of the devotee, it is the best fortune since the family will not suffer and moreover will be happy to participate in such divine service. Both Vidura and his wife were strong devotees of Krishna in doing service to Krishna when He visited their house. Hence, the devotee must first start his propagation of spiritual knowledge and devotion in his family, relatives and friends. ***But, one shall not go on wasting time in preaching his circle for a long time because such service of propagation may benefit some other deserving receivers in the world.*** Will you go on making efforts to bring awareness in your inert house since it is your house? You can make efforts to bring awareness in a sleeping outside person. In such case, what is to be done with the family, which suffers due to ignorance and sometimes even may obstruct your spiritual efforts? In such case, you must serve God secretly (***Ātmānaṃ rahasi sthitaḥ***— Gītā) and your service must be top secret (***Rahasyaṃ hyetaduttamam***—Gītā). Gopikas are the best examples in such case. You must not sympathise your family for its suffering because such suffering is based on ignorance only. Moreover, you must be extremely happy that your family is going to get eternal salvation without doing any spiritual effort for it!

The point here is not your concern about the suffering of your family due to your spiritual efforts, but, the hidden main point is that you are unable to detach from your family. You know very well about this actual reason, which is your defect. Generally, people colour their defects with merits! Here, the defect is your strong fascination to your family and the colouring merit is your sympathy about the suffering of other souls. Your family is suffering due to your several other defects, but, you are not sympathising your family on such occasions! If your point is about your kind heart in melting towards the suffering of other souls, why are you not sympathising the suffering of several souls in the world other than your family? This blind fascination to your family can be diluted slowly in course of time due to repeated spiritual efforts and detachment from worldly bonds (*Abhyāseṇa tu Kaunteya, Vairāgyeṇa ca gr̥hyate*—Gītā). What is the way to get detachment from these worldly bonds? You can never be detached from these worldly bonds by hating them. If you go on hating coffee, can you get detachment from coffee? If you taste the divine nectar, coffee will drop away naturally without any effort. Similarly, if you develop fascination to God, the worldly bonds will drop away naturally. Gopikas got salvation from the worldly bonds not by hating those bonds, but, by developing the bond with Krishna more and more. Shankara did not leave her mother by hating her, but, left due to His over fascination to God. Buddha left His wife, wealth and son not due to hatred towards them, but, due to over attachment to God. Prahlada never had even a trace of hatred towards his father, but, kept silent while his father was violently killed by God due to his unimaginable devotion to God.

You must not criticize Me for telling the truth, which is so bitter. The point is that one shall know the truth at least once. The knowledge of truth is always very strong because truth has such immense power. Once it enters your brain, it will not leave your soul as it is the strong concept (samskāra). It will follow your soul forever and liberate you even after millions of births. ***If the knowledge of truth is not known at all, there is no chance of your salvation forever.*** Hence, Shankara told that true knowledge alone can give salvation (*Jñānādeva tu kaivalyam*). Once the true knowledge is received, the generation of devotion followed by service and sacrifice of fruit of work are natural subsequent consequences.

Chapter 27

[May 26, 2019]

O Learned and Devoted Servants of God,**1. How to get rid off selfishness forever?**

[Shri Kishore Ram asked: We have said that when 'I' is crossed the selfishness being related to self or 'I' also vanishes. You said that 'I' vanishes whenever one is attracted to God. This brings a temporary relief from the selfishness. How to get rid off selfishness forever?]

Swami replied: As long as 'I' exists, selfishness also exists just like the property of heat exists as long as the fire exists. The root source of selfishness is 'I' only. *This means that one has to try to keep himself/herself in the attraction of God always so that selfishness can be relieved forever.* The doubt comes that if a devotee is always immersed in God, how the worldly duties can be performed? For this, God gave the answer in the Gita that in the case of such devotee, who is always immersed in God, God Himself takes the worldly responsibilities as well as the spiritual responsibilities (*Teṣāṃ satatayuktānām... Yogakṣemaṃ vahāmyaham*). For such devotee, God is everything and hence, his mind will not be attracted to any other thing and if such God is in human form like Krishna, the attraction will be convenient and also really real because such attraction is having practical proof as said in the Gita (*Vāsudevaḥ sarvamiti...*). If the devotee selects unimaginable God, even the theoretical attraction becomes impossible resulting in total inconvenience as said in the Gita (*Avyaktā hi gatirduḥkham*). If God is concentrated in the form of a photo or a statue or any other representative symbol, the attraction suffers due to lack of practical proof and since the service and sacrifice of the devotee is not really enjoyed directly by God, satisfaction of the devotee is also not full. If the goal is human form, not only the service and sacrifice of devotee have full practical proof, but also, if the devotion is really real, the devotee gets full satisfaction. Sages are considered to be the top most devotees in the creation and are given higher place than even angels. Such sages realized the existence of absolute unimaginable God (Parabrahman) through well debated spiritual knowledge for millions of births, but could not properly concentrate on such original form of God even for theoretical meditation! The sages also tried to concentrate on energetic forms, but, such energetic forms were appearing for a very short span of time only. Finally, they

approached Rama, the human form of God after lot of theoretical debates and discussions for many births. Rama told that He will examine them in the next birth to give certificate for total salvation.

‘I’ stands for the basic ego, which is also necessary to continue in the attraction of God. If the self is totally forgotten, the difference (dualism) between the attracted (soul) and attracting (God) items disappears and if this happens, the very attraction (devotion) disappears. ***The dualistic devotees enjoy very much in the devotion to such extent so that they condemn even the concept of monism between God and soul.*** Their point is correct as far as the devotee is concerned because no devotee shall ever aspire for the monism with God. The dualistic devotees are seeing only one side of the picture (side of devotee only) and not seeing the other side of God. If God Himself desires to give monism fruit to a devotee so that God can come down to this world in human form for the sake of welfare of this world, how can you contradict it by saying that monism is impossible? Even in such human incarnations, the monism is expressed on certain required occasions only and not always. If God in human form expresses monism continuously, He will not be able to mix with devotees to keep them in stable and normal ground state so that they can ask spiritual questions without any excitation. If you are under the continuous impression that the human incarnation is God, you will be in continuous excited state that blocks your mind to ask any doubt. Krishna expressed that He is God only on the occasion of preaching the Gita to Arjuna.

Hence, crossing the basic ‘I’ is impossible even by death since the basic ‘I’ continues as long as the soul exists. This basic ‘I’ is associated with Rajas and Tamas and becomes mad with ego and ignorance. The cancellation of ‘I’ means cancellation of ego. ***Basic ego or ‘I’ and the perverted ego are different.*** It is this perverted ego that has to be cancelled. The perversion of basic ego comes due to ignorance that makes one to think that he is this physical body only. If one identifies the basic ego with this physical body, all worldly bonds appears leading the soul to pervasion in many ways. The basic ego is like the seed, the stem that arises from this seed is the ignorance to identify ‘I’ with the body (basic ignorance or avidyaa) and the branches that are generated from the stem are the worldly bonds. This analysis is given by Shankara, which helps the detachment from the worldly bonds-branches (my) based on basic ignorance-stem (‘I’) as seen in His commentary (***Ahaṃ mameti naisargiko'yam lokavyavahārah***). This certainly helps the detachment from the worldly bonds and shall be considered as helper, but attraction (devotion) to God based on the total knowledge of His divine personality has two advantages:-

i) It completely brings detachment so that sometimes even the basic 'I' disappears resulting in perfect monism of God (*Ekamevādvitīyaṃ Brahma*). ii) The detachment from worldly bonds through self-analysis brings only the detachment from the world and not the attachment to God, which alone is useful. The self-analysis given by Shankara is also helpful to the devotion and He Himself said that devotion to God is the highest effective effort (*Mokṣa sādhanasāmagryāṃ, Bhaktireva garīyasī*). In this context of efforts to be done only, knowledge (self-analysis) stands as side helper, but, in the context of over all picture, knowledge (total spiritual knowledge) stands as very important basis of all the efforts. *One is developing attraction to God only based on the knowledge of the personality of God.* This theoretical knowledge of God generates theoretical emotional devotion, which generates practical devotion (service and sacrifice of fruit of work) as the proof of theoretical devotion. Hence, knowledge (Jñānayoga) based devotion (Bhaktiyoga) - based practice (Karmayoga) alone is the path to please God and these three gradual steps were stressed by Shankara, Ramanuja and Madhva, who came one after the other in the same sequential order of time.

Chapter 28

[June 07, 2019]

O Learned and Devoted Servants of God,**1. I feel that I am incompetent to do God's work. Please advise.**

[A question by Shri Phani]

Swami replied:- Doctor gives antibiotic tablet to cure fever. But, this medicine has side effects by bringing constipation due to hyper acidity and weakness since medicine damages living tissues while killing bacteria. Hence, along with antibiotic, Gelusil for acidity and B-complex for weakness are also given to the patient. Antibiotic will not work for acidity and Gelusil will not work for fever. Similarly, feeling incompetent works to eradicate ego. But, such feeling has side effect, which downs enthusiasm to work for God. For this side effect, another medicine must also be given, which is to praise self. Krishna condemned Arjuna to cure ego-disease (*yadahañkāramāśritya...*) and simultaneously praised Arjuna as Himself (*Pāñḍavānām Dhanañjayaḥ... mā śucaḥ sampadam...*) to encourage him to fight bravely.

Theoretical knowledge (saṁnyasa or sāmkhya) generates theoretical inspiration or devotion. This theoretical phase is one path. The second path is practical service with sacrifice of fruit of work (yoga or karma yoga). Arjuna was confused that both these paths are alternative and hence, one can reach the same goal by one of these two paths since Krishna told “same goal is reached by both (*yat sāñkhyaiaḥ..., saṁnyāsaḥ karmayogaśca...*). Several are in this confusion only. But, the fact is that God clarified this confusion by saying that both are one path only (*ekaṁ sāñkhyaṁ ca yogaṁ ca...*). This means that both these paths are not alternative lines leading to the same point, but, are two lines joined together to form a single line. It is a single line having first part and second part. Knowledge generates devotion in the first part and devotion generates practice in the second part. Shankara (knowledge) and Raamaanuja (devotion) are first part and Madhva (practical service with sacrifice) is the second part. The three came in the same sequence. People confuse that one can reach the same goal either through pure theoretical phase or pure practical phase. Hence, a pure theoretical scholar thinks that he will reach straight the goal. A pure devotee also thinks that he will reach straight the goal. A rich man thinks that he will reach straight the goal through sacrifice of wealth

(karmaphalatyāga) and a healthy man thinks that he can reach straight the goal through mechanical service (karmasaṁnyāsa). Practice (karmayoga) involving karmasaṁnyāsa and karmaphalatyāga is the certificate of qualification (service) and experience (sacrifice) to be enclosed as proof with the application for a post and the application is theoretical phase involving knowledge and devotion. Both application and proof-certificates are essential for interview, the test given by God to give job, the fruit. ***The devotee must feel that service to God itself as the fruit.*** There can't be another fruit for the fruit. You can't claim salary for doing the work done in drawing your salary! Practice is the mango plant, which alone gives the fruit directly. Knowledge is the water and devotion is the manure. Without water the plant will die, but, even hundred tanks of water can't give even a fruit without plant. Without manure the plant will not grow, but, even hundred bags of manure can't give even a fruit without plant. The plant alone without water and manure can't also give a fruit. All the three are essential and form a single path to attain the goal-fruit.

With your incompetence felt by you, destroy your ego, which will help you not to have the ego of doer. Then, God will enter you to do the work and you will gain immense confidence given by Him that you are God and in fact, you have become God as He entered you and merged with you to do the work. When Krishna said that He is Arjuna, it is a fact. When He quits you after the work, again, come back to your state of incompetence to live in world without ego. Hence, you feel that you are God to do your own work (God's work) and such feeling is not false because God enters and merges with you to do that work. Such feeling is not ego, which really helps your confidence. ***But when you do some good work only, such feeling becomes true and not when you do a bad work.*** Like this, you have to use proper medicine in proper time to cure a specific problem.

Chapter 29

[June 09, 2019]

O Learned and Devoted Servants of God,**1. How to control wavering mind and frequent anger?**

[A question by Shri Phani]

Swami replied:- When you are absorbed in something due to intensive attraction, all the negative qualities of mind naturally disappear without any effort. The attraction must be deep (absorption, the bulk phenomenon) but shall not be superficial (adsorption, the surface phenomenon). The wife behaves as she likes when the husband is attracted to her. If the husband is attracted to some other lady, the wife will become silent without showing any extra negative quality. Similarly, if you are attracted to the worldly bonds, which are congenial to mind (because mind always likes worldly affairs), the mind will dance and you have to supply music suitable to it! In such case, mind, which is wavering or dancing, becomes angry when its desired item is not achieved. This is told in the Gita, which says that if you are constantly thinking about worldly affairs related with worldly bonds only, attraction, desire for enjoyment, anger due to problems in achieving them, intensive fascination, weakness of brain, loss of analysis and finally total destruction result subsequently (*Dhyāyato viṣayān...*). *If your mind is fixed in divine personality of God due to attraction (devotion) generated by spiritual knowledge, the mind becomes silent and its aspirations for world naturally subside.* All your mentioned problems disappear without any effort. Without this more powerful side attraction, the main attraction will never disappear. Prahlada never became angry towards horrible punishments or even when his father was killed by God. Gopikas also did not become angry even though their life partners and in-laws were scolding them for dancing with Krishna and giving butter to Krishna secretly. In all these cases, their minds were strongly absorbed in the unimaginable divine personality of God. *Gopikas and Hanuman stand in the top place because the personality of God was contemporary before their eyes.* Practical devotion is meaningful in such visible alive human incarnation. *The Bhāgavatam and the Rāmayaṇam are important based on this crucial concept only.*

Chapter 30

[June 11, 2019]

O Learned and Devoted Servants of God,**1. How did Gopikas, who were uneducated, recognize the human incarnation?**

Shri PVNM Sharma asked:- Gopikaas were totally uneducated villagers. How did they recognize the human incarnation, the recognition of which is very difficult even for great scholars?

Swami replied:- *Ego and fascination to worldly bonds are the main obstructions to recognize human incarnation.* A male human incarnation is repelled by males due to their gender ego. Gopikaas are females. Scholars have ego of knowledge and repel the human incarnation preaching spiritual knowledge and not to speak of repelling uneducated illiterates. Gopikaas are uneducated and illiterate. People born in upper castes reject even the human incarnation born in the same caste and not to speak of repelling the lower caste and this is ego of caste (based on the ignorant theory that caste is by birth). Gopikaas were born in lower caste. These sages, since the beginning of Tretāyuga age of time in which God Datta appeared as human incarnation born to sage Atri, rejected sage Dattatreya unable to treat Him as God and treated Him as their preacher (Guru) only. The causes for repulsion apart from common human form were common gender (male), common scholastic knowledge (all sages were highly learned) and common caste (Brāhmaṇa).

Gopikas were sages for millions of births having these three types of ego for a very long time even though their worldly fascinations were in minimum level as per the mode of life of sages. These sages worshipped only energetic incarnations through penance. Anybody will worship God Vishnu, the energetic incarnation through severe penance, but, will not do penance for Krishna, who is very much available in Dvārakā city. Doing sacrifice (Yajña), doing penance etc., were totally concentrated on energetic incarnations only. Some of them concentrated on the unimaginable God, who cannot be even imagined and not to speak of worship. Such sages were mainly involving in spiritual debates and discussions about God in the peaceful atmosphere of forests. Finally, they realized that human incarnation alone is relevant for

humanity and energetic incarnation is relevant for upper worlds in which only energetic beings live. This is the spiritual arrangement of God for the sake of souls. If a human being neglects human incarnation and worships energetic incarnations only, it is going against the divine administration that makes proper arrangements. ***To discourage such irrelevant worship of energetic forms, lot of difficulty is shown in such irrelevant worship.*** Unless one does severe penance for very long time, the energetic incarnation will not appear. Even if it appears, it appears only for a few minutes and disappears immediately. The repulsion towards human incarnation is due to the natural repulsion between common media, which are the common human bodies on the earth. The same repulsion between common media exists in the upper world also in to which the soul after death enters with energetic body. Hence, this problem of repulsion between common media exists everywhere including angels, which are energetic beings living in the upper worlds where the energetic being repels the energetic incarnation. This general repulsion increases further if there are some more special common factors like same caste, same gender, same scholarly talent etc. Hence, these sages were born in lower caste, with different gender and as uneducated so that the repulsion is reduced much even though the general repulsion of same human body is inevitable.

These long living (due to spiritual power) sages realized the importance of human incarnation by the end of Treta age and found Rama as their contemporary human incarnation of God. The main purpose of Rama going to forest for a long time is to visit these sages and get their service through hospitality. The sages recognized God in human form and praised Rama as God. Rama came to preach the path of Pravrutti (in which justice is top most goal), which is the initial part of the divine path. Unless the initial part of the path (Pravrutti) is travelled, the soul can't enter the latter part of the path (Nivrutti). For this, the essential requirement is that Rama shall behave totally as a normal ideal human being only (*Ādarśa mānuṣāvatāra*). Hence, He replied them by saying that He is an ordinary human being called Rama, the son of king Dasharatha. This is a test also for the sages to see whether they perfectly recognize God in human form or not. Such reply of Rama could not mask the recognition capacity of the sages and they said "You are God, our ultimate husband and we wish to become females by our spiritual power to embrace You as our husband". Rama refused this since He was behaving as an ideal human being and this is against to the path of

Pravrutti. He told them that He will give such chance in the next birth, when He comes as Kṛṣṇāvatāra to behave like God (Līlāmānuṣāvatāra) for the same sages present in the latter part of path called Nivrutti. Krishna was sure that Gopikaas had full recognition due to the strong fascination to God coming from previous births. Even then, He helped Gopikas by exhibiting series of miracles from birth itself so that the ignorance achieved in that uneducated birth covering the previous strong divine fascination may be removed. In spite of such strong previous fascination supported by miracles of Krishna, some Gopikas failed in the test and only a few Gopikas passed the test and could reach the top most upper world called Goloka.

The devotion is of several types in which some treat God as Father (Prahlaada, Kuśa and Lava, Pradyumna etc.) or son (Daśaratha, Vāsudeva etc.), some treat God as elder (Lakṣmaṇa, Draupadī etc.) or younger (Balarāma etc.,) brother, some treat God as husband (Sītā, Rukmiṇī etc.,) or darling (Gopikaas etc.) as per the way of personal liking of devotees. All Gopikaas did not worship Krishna as darling, but, some worshipped Krishna in other bonds also. All did not pass in the test of Krishna especially in the bond with money or wealth (which was butter only) and complained to Yashoda about Krishna as thief of their saved wealth! All these bonds are normal worldly bonds only. For a soul in Pravrutti, all these worldly bonds are God, but, for a soul in Nivrutti, God is all these worldly bonds. The word Maatrudeva used in the Veda (*Mātr̥devo bhava*) is taken in one angle (*matā ca devaśca*—karmadhāraya Samāsa) in pravrutti meaning that mother is God whereas the same word is taken in another angle in the Nivrutti meaning that God is mother (*Devo mātā yasya saḥ*—Bahuvrīhi Samāsa) in which the second word is more important. Anjaneya took this word in the first angle because His boss represents Pravrutti and fought with Rama for the sake of mother. Anjaneya rectified this mistake in the next incarnation as Shankara since both Anjaneya and Shankara were the incarnations of same God Shiva. Shankara, embodiment of Nivrutti, left His mother for the sake of God because mother was not God whereas God was mother for Him. Similarly, Prahāda left his father for the sake of God since God was his father. Buddha left wife (dāreṣaṇā), son (putreṣaṇā) and wealth (dhanēṣaṇā) for the sake of God. These three are the strongest worldly bonds (eṣaṇās) and *Gopikas were tested for their capacity to sacrifice these three strongest worldly bonds for the sake of God that too while God is in repelling common human form!* The test

of Gopikas excelled the sacrifice of Buddha also because Buddha was male, rich king and with lesser affection to son. Gopikas were females having lot of inconvenience to leave life partners and with top most affection to issues! Lord Krishna stole their saved butter kept for feeding their children and in this way dhaneṣaṇā and putreṣaṇā were tested in combined way. In fact, some Gopikas took butter secretly (to avoid conflict with family) and gave to Krishna in the path while going to Madhurā city! This is not theft because plenty of butter is available in His house! Similarly, dāreṣaṇā (the bonds with their life partners) was tested by secret dance in Brundaavanam. All these tests indicate their detachment from worldly bonds. ***Ego is called Ahankāra and attachment to worldly bonds is called Mamakāra.*** Both these are very strong obstructions in Nivrutti or spiritual path. In the ego, Aham (I) and in the fascination, Mama (my) are the basic roots as referred by Shankara (***Ahaṃ mama iti...***).

All Gopikas could recognize Krishna as God based on their fascination (saṃskāra) to God that ran for millions of previous births. Still, some failed in the tests due to their very strong worldly fascinations or due to doubtful recognition about God Krishna due to the strong ignorance of this birth. The Gita says that after several births only, the true knowledge that God in human form is relevant to humanity comes and such a fortunate soul surrenders practically to the contemporary human form of God (***Bahūnāṃ janmanāmante, jñānavān māṃ prapadyate***). The true knowledge referred in this verse is that the son of Vasudeva is the ultimate God (***Vāsudevaḥ sarvamiti***). Throughout the Gita Krishna emphasised again and again that He should be directly served, which means only that human form of God is the ultimate goal in spiritual path. Jesus also told that He alone is the path to reach His father (God) and that He and His Father are one and the same (I am the truth and I am the light). Gopikaas recognized Krishna immediately after His birth and this point was told by sage Narada in his scripture (***māhātmyajñāna...***).

Chapter 31

[June 12, 2019]

O Learned and Devoted Servants of God,**1. Will the bond between married Gopikas and Krishna affect path of justice in the world?**

Shri PVNM Sharma asked:- The darling bond between married Gopikas and Krishna may spoil Pravrutti path of world in which it is said that such unjust sin is punished in hell.

Swami replied:- Krishna Himself told that ordinary people will follow the activity of great person (*Yadyadācarati... Gītā*) and He Himself told that illegal sex and greediness are greatest sins (*kāmaḥ Krodhaḥ tathā lobhaḥ... Gītā*). Hence, illegal sex and theft are biggest sins. Krishna is the greatest person because He is the God incarnated in human medium. Then, how did He steal butter from other houses while lot of butter was in His house? *In emergency (aaptadharmā), one can steal and save his life from hunger death.* That is not the case to be justified here. He also danced with married Gopikaas secretly in Brundavanam and was involved in illegal sex (*Suratanātha... Bhāgavatam*). Both these sins can't be justified in view of the world likely to be spoiled by the sinful activity of such greatest personality!

Krishna is God and this point is well known to Gopikaas due to very strong mentality (saṃskāra) of God in previous millions of births. There is no doubt in this. However, the sages were born as uneducated to live in uneducated village atmosphere. Whatever is the strong mentality ran through several previous births, such mentality (Prārabdha) gives birth in its congenial atmosphere so that the soul continues with its strong mentality. But, sages had very strong spiritual mentality in the previous births and should have born as sages only in the next birth. How did they born in uneducated atmosphere against the rule of Praarabdha? It was the will of God to give such birth to them since they got rid of the three types of ego (caste, gender and education). Due to the will of God associated with the theory of deeds, they were born as illiterate women in lower caste (as per the wrong theory that caste is by birth). The effect of present birth is also very strong and hence, they were strongly ignorant also. Ignorant people believe in miracle as deciding factor of Godly nature. Knowledge is not considered because such people are ignorant and can't recognize the

value of knowledge. Based on their ignorance, Krishna showed a chain of miracles to impress on the minds of ignorant Gopikaas regarding His divine nature. Based on both reasons (i. Very strong spiritual mentality coming from previous births and ii. Miracles exhibited by Krishna based on the ignorance of present birth) Gopikaas certainly identified Krishna as God. One may slip in identification of human incarnation due to defective analysis coming from previous births or from the present birth. In the case of Gopikaas, slip is not possible in view of above clarification. Hence, we expect that all Gopikaas to succeed in both these tests, which are i) testing fascination to wealth and issues by stealing butter saved for their children and ii) testing fascination to life-partners by dancing with them secretly. But, all Gopikas did not pass both these tests and only a few could pass. ***This means that even though the souls clearly identified God, the souls failed in the test because they have more strong fascination to worldly bonds than to God.*** The soul can't escape here by saying that it failed in the test because it was unable to clearly identify God. A student justifies his failure in the examination by saying that suddenly the question paper became invisible due to some sudden illness of eyes! The case of Gopikas is not such case since they know Krishna very well that He is God as declared by sage Narada in his Bhakti Sutras. Gopikas, who failed in the first test of stealing butter (by Krishna), which was saved for their children, went to His mother to complain about the theft of butter. Gopikas, who passed in this test, opened doors for Krishna to enter and some of them even took the saved extra butter (for their children) in a separate pot to be given to Krishna in the path towards Mathurā while they were going to sell butter in Mathura city. Such Gopikaas passed the test to give more importance to God than to wealth and issues. Regarding the second test, several Gopikas did not come to Brundavanam to dance secretly with Krishna because either their fascination towards life-partners was more than God or even though their fascination to God is more than their life-partners, they felt that cheating the life-partner is greatest sin for which they feared to go to hell. Such Gopikas, who feared for sin and hell voted to justice against God. Dharmaraja also voted for justice against God refusing the advice given by Krishna to tell a lie in the war. All such Gopikas and Dharmaraja, who failed in the test of God, went up to heaven only to return to normal human births after some time. But, Gopikas, who passed the test, went up to Goloka, which was above the abode of God called Brahmaloaka. The soul must vote for justice against injustice in Pravrutti and in Nivrutti and it will certainly vote to God against even justice (***Sarvadharmān parityajya... Gītā***).

One must understand the Bhāgavatam very carefully. In Nivrutti, the devotee votes for God against even justice. But, a cheat will vote for a soul against even justice and this is the misinterpretation of the Bhāgavatam by imitating Krishna to steal the wealth of others and to involve in illegal sex thinking that he is God exploiting the misinterpretation of advaita given by Shankara. Shankara told that He is God and the followers also felt that they are God since every soul is God. When Shankara drank wine, every follower imitated the same thinking that he is also God. Next day, Shankara drank molten lead and asked the followers also to drink the same. The followers fell on His feet and Shankara told that He alone is the incarnation of God (*Śivaḥ kevalo'ham*) and not other souls. If you want to steal the wealth of others and want to involve in illegal sex, come on, lift a hill like Krishna or at least lift a very big stone. You need not lift it by your finger like Krishna, but, you can lift by both your hands. You need not lift it immediately like Krishna, you can lift it by practicing weight lifting for several years. ***This test of God by miracles is the first phase that can be used to filter false incarnations.*** If the soul is a demon having that miraculous power, the demon can be filtered by testing His knowledge and love, which is the second filtration. Krishna did not do only miracles, but also, preached the wonderful Gita and helped Draupadi for which He had to take a horrible curse on Him that His entire dynasty will be destroyed. God is said by the Veda to be identified by His excellent knowledge (*Prajñānam Brahma*), marvelous love (*Raso vai saḥ*) towards devotees and miracles (*Satyakāmaḥ*). Of course, knowledge is the first best identification because it helps the soul to go in right direction whereas the last miracles alone can be done by demons also. Miracles mislead the devotee to solve selfish problems. Miracle is last third because of its defects like increasing selfishness, attraction to fame etc., in devotees. All the incarnations of God (Datta) possessed these three. They preached excellent spiritual knowledge. They showed wonderful love on their real devotees by transferring the sins of devotees on to themselves and suffered. ***All showed miracles in the proper context only, which is that a devotee must be really deserving showing hope for reformation if helped by a miracle.*** Only demons perform miracles for exhibition and propagation of their fame. Krishna did not perform many miracles after leaving Brundavanam.

There are several points of argument that Krishna had lust neither for wealth nor for the opposite gender.

- i) The sages themselves expressed their desire to become females and embrace God Rama. Such desire was from the side of devotees only and not from the side of God.
- ii) Gopikas, who were sages in previous births, themselves requested Krishna that they will dance with Him in the beginning of Moon-season (Śarat Rtu). Krishna tried to protect pravrutti by saying that it is sin for which they have to go to hell. Gopikas were prepared to go to hell for the sake of dancing with Krishna. They also threatened Krishna that they will jump into Yamuna River if Krishna refuses them. They have crossed every worldly bond and every type of fear for the sake of union with Krishna. You can't isolate illegal sex alone since they sacrificed everything and everybody for the sake of Krishna. All their worldly bonds were fully cut and only one bond remained with God Krishna.
- iii) Krishna was not at all having any trace of desire for illegal sex. Had He got such desire, after leaving Brundavanam, He would have returned for the sake of Gopikaas, but, He never came back. After leaving Brundavanam, He never showed any illegal lust for the sake of any girl anywhere at any time in His entire life. Had He been with illegal lust, either He would have repeated this elsewhere also or He would have returned for the sake of Gopikas. Except in Brundavanam, there was no such candidate to be tested in these three strong worldly bonds and hence, such activity of test was not conducted by Him anywhere after leaving Brundavanam.
- iv) Even though 16008 girls loved Him, He married them legally only and did not involve in illegal sex with anyone of them. His personality was wonderful in all aspects including charm and beauty. He was never attracted by anybody and in fact, reverse is true.
- v) Sage Narada told that the devotee must be bonded with God like a soul bonded with illegal darling (*Jāravat ca*). This does not mean that the sage is appreciating illegal sex. It only means that the bond shall be very strong like an illegal bond between two lovers. Here, the simile shall be confined to only one aspect, which is the strength of the bond. The simile shall not be extended to any other point except this one point of comparison. A simile is there saying that the fame of a very great person is spreading like sin in this Kali age! Here, the simile is confined to only the point of fast spreading and shall not be extended outside in any direction. This shall not mean that the sin is very pure like the fame.
- vi) Krishna was the highest incarnation (Paripūrṇatama) in the sense that He expressed all His possessed hidden powers (knowledge through the Gita, love to Gopikaas and other miracles). *Sages born as Gopikas were souls*

of highest order, who could curse even angels. The fruit given by Krishna to the successful sages was Goloka, the highest, being higher than the abode of God, called Brahmaloaka. ***Theft and dance must be also highest devotion since it is by sacrifice of the three strongest (highest) worldly bonds for the sake of God.*** The attraction of Gopikaas to God is highest by which all the other worldly bonds were detached as a natural sequence without any effort. When all the worldly bonds are naturally dropped due to such top most attraction to God, you cannot isolate the sacrifice of any specific bond and say that it is unjust. A prostitute may sacrifice bond with her life partner, but, such sacrifice is not total detachment from all the worldly bonds because bond with money exists very much and moreover the sacrifice of this specific bond is not for the sake of God but, for another soul only and hence, can't be compared with Gopikaas. This is the test in Nivrutti in which the devotee votes for God even against justice for which the same devotee voted against injustice previously in Pravrutti. The sages in previous births severely condemned theft and illegal sex in Pravrutti.

Chapter 32

[June 23, 2019]

O Learned and Devoted Servants of God,**1. Is a pregnant woman a two-soul system?**

[Smt. Bindiya: When does a soul enter the baby who is in mother's womb? Does it enter after the birth or before the birth? If soul enters before birth, it means two souls exist in single body of mother. How does the baby's soul affect mother's soul?]

Swami replied:- Some say that the soul of baby enters mother's womb in third month and some say in fifth month through food grains. Sage Vyāsa in the Brahma Sūtras says that the soul enters through food grains into the sperm of the male and enters the womb as soon as fertilization of ovum takes place by the sperm. The baby soul comes down to the earth covered by energetic body and enters the body (or primary mass of the body). The soul has always its own body while staying in the body of the mother. The soul of the baby has its own qualities (saṃskāras), which may be changed in the external atmosphere after birth. *The genes of mother and father may induce certain physical mannerisms only and not the qualities.* Qualities are either from previous births of the soul or from the external atmosphere in which the child grows or comes in contact.

2. After knowing the truth about human incarnation of God, should I continue the representative worship of God?

[Ms. Laxmi Thrylokya: If one has prayed to God that he/she will give one's hair to God at a revered temple after successfully overcoming a certain situation, then can they skip the donation of hair in that temple and instead donate it to any cancer foundation with inner devotion to God?]

Ms. Laxmi Thrylokya: After knowing the truth that God resides in the human incarnation, is doing puja everyday at home compulsory?]

Swami replied:- Donation to some useful purpose of poor or effected people in need is always a better idea. It is more valid than to donate to a temple in which direct use may not be there. *One can continue the worship of representative models of God to increase theoretical devotion without wastage of food materials.* Increase in theoretical devotion will make you to become a better devotee of the human incarnation of God, which is identified by you.

3. Kindly explain about Sanchita, Prarabdha and Agami Karma.

[Shri Manikantha: Can You explain the sanchita, prarabdha and agami karmas more elaborately?]

Swami replied:- All the three types are based on the constant ratio of Sattvam (good quality of knowledge), Rajas (bad quality of ego) and Tamas (bad quality of ignorance and rigidity). When the soul reaches the upper worlds for enjoying the fruits of good and bad deeds, the fruits are in this constant ratio only. Let us say that 60kgs:30kgs:10kgs of Sattvam, Rajas and Tamas is the constant ratio of qualities of the soul and this ratio is called Samchita, which means the ratio of the qualities of the soul on arriving in the upper worlds. After enjoyment of fruits in the upper worlds, the same constant ratio is reduced in intensities to become 60gms:30gms:10gms and as per this constant ratio, the soul is born in a suitable atmosphere. This constant ratio reduced in intensities giving a fresh birth on this earth is called Prārabdham. After birth here, the soul again does the activities in the same ratio of qualities and the ratio again is constant with increased intensities (60kgs:30kgs:10kgs). In all these three types of deeds, the same ratio is maintained and the difference is only in the intensities or in the place of the soul. The ratio of Sañcita and Āgāmi is one and the same in intensities also, but, differs in the place. Sañcita is the ratio when the soul arrives in the upper world. Āgāmi is the ratio when the soul is in the end of its life on this earth. Prārabdham is the same constant ratio with reduced intensities when the soul arrives on this earth for rebirth. This constant ratio can change in the life lead on this earth due to fortunate association of the human incarnation of God from which the true spiritual knowledge is learnt and digested.

4. Did God create all Lokas, human beings and animals at the same time?

[Shri Bharath Krishna: Were all the fourteen lokas created simultaneously or were they created in the later time like Goloka, according to need? Did animals and humans come into existence at the same time?

During the initial days of creation, assuming that all human beings had the knowledge given by God, there must have been no necessity of hell and heaven. After the Gopikas passed the test of God, they were given a newly created Goloka. Now, animals are supposed to be condemned souls among human souls. They can be condemned only after doing sins. During the initial days of creation, nobody was allowed to do sins. Hence, there shouldn't be any animal existing at that time.]

Swami replied:- The fundamental point is that there is a subtle difference between human being and robot since the former has some little marginal freedom. Hence, even in the beginning of creation, the human

beings shall not be treated exactly as robots working as per the introduced information. There is very little marginal freedom in the beginning or precisely to say in the first phase (Kṛta Yuga) of the first cycle of this very long creation. Every cycle constitutes the four ages (Kṛta, Tretā, Dvāpara and Kali). Since the second cycle starts after the fourth age of first cycle, there is no problem of appearance of animals, which already existed in the latter ages of the first cycle. Between two cycles, there is a gap (Pralaya) in which all the souls exist in subtle (*Avyaktam*) forms along with their inherent qualities fixed in a specific ratio in each individual soul. Your question pertains to the first age of first cycle only regarding the animals.

Animal is the meaning of the word Pashu, but, another meaning for the same word is a human being also. Pashupati means Lord of these souls and hence, every soul is called as Pashu. The physical form of animal is not important but, the qualities of animal are considered. An animal like cow has good qualities whereas a human being like Duryodhana has bad qualities. Lion is the vehicle of Goddess Parvati with all good qualities and its cruelty is confined to kill demons only whereas a lion in the forest kills anybody. There are several animals like cows, goats, horses etc., which are not wild and hence, not the sinners. They are very soft due to Sattvam and possess ignorance due to Tamas. There is no wild nature, which is due to anger or Rajas. The Veda says the creation of these soft animals in the beginning stage. Cows were created (*Gāvoha jajñire...*), horses were created (*Tasmādaśvāḥ...*), goats were created (*Tasmāt jātā ajāvaḥ...*) and other animals having two rows of teeth were created (*Ye kecobhayādataḥ...*). These animals are having the basic ignorance (Tamas) and softness (Sattvam). Sattvam is doing good work and not doing bad work. Rajas is doing bad work. Tamas is neither doing good work nor doing bad work due to ignorance. Combination of Sattvam and Tamas is not bad. Such combination does some good works and does not do some other good works due to partial ignorance. Not doing a good work is not that much sin. Doing bad work is serious sin. Bad work (Rajas) leads to hell. Good work (Sattvam) leads to heaven. Ignorance without good or bad work leads to the middle abode of departed neutral souls (Moon or Pitṛloka). The marginal freedom in the earlier time of first age of first cycle allowed some ignorance (Tamas) also along with good qualities (Sattvam). This ignorance mixed with Sattvam is reason for the birth of soft natured animals as described in the Veda. In the latter time of the first age of first cycle itself, this marginal freedom gradually increased giving rise to Rajas or bad qualities leading to sins. Rajas and Tamas mixed gave birth to wild animals and demons. Sages and soft natured animals belong to earlier

time whereas demons and wild natured animals belong to latter time of first age (Kṛta) of first cycle. Gradually, as the other three ages proceeded in the first cycle, Rajas and Tamas increased much and Sattvam diminished a lot. You can find demons and wild animals in the latter part of time of Kṛta age itself, in which 1 to 6 of famous ten incarnations (Matsya to Paraśurāma) resulted to punish sinners or demons. In these six incarnations, wild animals were also indicated by Varāha and Narasiṃha incarnations. It is not the question of human beings or animals. There are wise animals (four legged human beings) and ignorant human beings (two legged animals) in this creation. We need not worry about the external physical form of the soul. ***It is the question of good and bad qualities of the soul that decides whether a soul is a human being or animal.*** As time proceeded in the creation, good qualities changed into bad qualities. Actually, there is no specific good or bad quality. The good and bad are based on the direction of the quality and its applied situation. Anger on students and children to keep them in discipline is a good quality. Kindness with love shown on a bad person is bad quality. Any quality without selfishness directed towards God is divine whereas any quality even with sacrifice directed towards self is undivine. Isolated Sattvam or Rajas or Tamas does not exist at all. Every quality of these three exists always in association with other two qualities. We call pure Sattvam, when it is 99% with which 1% Rajas and Tamas co-exist. ***The preacher has to kindle and raise the percentage of Sattvam downing the percentage of Rajas and Tamas.*** Hence, every human being is eligible to receive the spiritual knowledge. The preacher has to adopt a suitable mode of presentation of knowledge as per the receptive mood of the disciple. To preach atheists for converting them in to theists, Shankara became atheist in the beginning by saying that the soul itself is God and that there is no God other than the soul. By this, He made them to say that God exists because soul exists!

After answering your question I like to give an important advice to you and to other similar people through you. Suppose you have met God Krishna, who is the author of the greatest spiritual scripture called the Gita. Will you ask Him “O God! Please tell me whether Shankara belonged to sixth century or seventh century”. Will such question be useful to you in the present state? You shall ask Him “O God! Please tell me what shall I do to please you there by I can uplift my soul towards divinity?” The former question is not at all useful to your spiritual progress or even to your materialistic life in this world. Shankara calls such questions as grinding the already well ground fine powder (***Piṣṭapeṣaṇameva bhavati***). The world is created by God, which has various forms of living beings and inert items.

What is the use of analyzing the process of creation to know whether human being came from animal or animal came from human being. This is the subject of science, which is not related to the useful spiritual knowledge to us. ***We shall worry about the technique of liberation from non-divine phase to reach the divine phase so that we can make our present limited human life perfectly meaningful.***

5. How does karma cycle maintain justice when even innocent infants get abused?

[Smt. Bindiya asked:- How can we say that the karma cycle maintains justice when even innocent infants get abused? Recently, it was reported that a two year old girl was raped. It is impossible for that child to commit any sin. Yet the child was subjected to suffering. Do such incidents not indicate the failure of the divine administration in maintaining justice? If the child suffered as a result of her sin of the past birth, why was she not punished in hell? Punishing her on Earth when she is undoubtedly innocent in this birth, unnecessarily causes people to doubt God's Divine administration.]

Swami replied:- I told many times that our observations are always limited lacking the knowledge of total background. When we see a criminal punished by hanging him to death, we pity the criminal and feel bad for the jailor implementing such horrible punishment. The criminal also acts as very very innocent before the hanging and makes us to become emotional to sympathise the criminal and criticize the administration established by the constitution. Had you seen such criminal doing crimes in the past, you might have killed him then and there itself. ***It is not a strict rule that all the sins must be punished in the hell only.*** There is a separate jail in which the criminals decided by court are kept. This does not mean that there is no prison like lockup room in police station in which a criminal can be held for a day based on the decision of the police officer before presenting the case to the court. There are certain sins, which can be punished in the next birth only. The animal cut by the butcher thinks at last that the butcher must be born as animal and that it must be born as butcher in the next birth and the first two letters of this statement mean meat called ‘māṃsaḥ’ (***Mām saḥ yathā...***). This punishment requires the next birth. Intensive sins and merits give fruits here itself in this birth itself as early as possible. Sometimes, God withdraws the punishment setup in the future births, now itself, in the need of an urgent step in the process of reformation of soul. It is just like the doctor suddenly changing the medicine that is prescribed in the schedule depending on the stage of patient. The baby looks innocent to your eyes, but, has inner sub-conscious state of remembering the previous sins and the suffering in the punishment is for a temporary realization only. This

does not mean that every sin committed in this world before our eyes has necessarily a past background of some past birth so that we have to support the sinner for his crime through the angle of good administration of God. When a sin happened, it may have some past background justifying the sin as a retort of the past crime done from the other side. If a sin is of that type, the sinner escapes the punishment in spite of hectic efforts. Seeing such example of unknown background of retort, we immediately criticize God as the bad administrator and even go the extent to say that there is no God. Every crime need not be a retort type only. When all our efforts fail to punish the sinner, we have to come to such conclusion. Apart from this type of retort sins, we have the other type of fresh sins done without any past background from previous birth. After all, this retort-type crime was also a fresh sin in the previous birth. ***The fresh sin will be punished by God even without any effort from your side.*** Of course, another problem in this line is that God gives some time for realization, repentance and non-repetition of the sin in the path of reformation of the soul. ***For giving such gap of time to your enemy, He will compensate your loss because He is omnipotent.*** If you become emotional in this gap and criticize your enemy and God, your compensation will be withdrawn and you will be unnecessarily punished for your impatient reaction. Always believe God as excellent administrator, have patience remembering that revenge to sin pertains to the administration of God and don't take law in to your hands directly or provoke others to punish your enemy.

Your husband is an advocate and argues on behalf of his clients. I think, he is your client and hence, you are arguing on his behalf so that you are the advocate of an advocate!

6. How is the eating of egg a sin?

[Shri Durga Prasad asked: My son asked, how eating of egg is sin, when there is no life in it and, awareness or life is generated only when hatching process is started.]

Swami replied:- You have gone outside of your house for playing and you are not seen in the house. Even though, you are not seen in the house, your mother is preparing food for you because you will come to house shortly. If you are not seen in the house, such absence is only temporary and it also means your existence elsewhere, which is not experienced by the eyes of the people staying in the house. When you appeared in the house after sometime and seen by your people, do they say that you did not exist at all when they did not see you before that time? Existence is different and visibility is different. Existent can be invisible or visible. Invisible in a span of time does not mean non-existent. The

awareness existed in the fertilized egg, which is not seen by you, but, existed in the fertilized egg. You are seeing the child after hatching and you think that awareness appeared when the child appeared. The soul enters (with its own specific energetic body) the egg as soon as it is fertilized. There is a type of egg called vegetarian egg, which is without fertilization and hence, without soul or awareness. Eating such egg is like eating meat without killing the animal. There is no sin in eating the meat, which is not different from any vegetable having the same ingredients like proteins, vitamins and minerals etc., which are inert materials only. The whole sin lies in killing the zoological living being for its meat to be used as food. Even if you say that the awareness is in dormant state in the egg, killing is not justified because the future life on this earth granted by God is taken away by you for the sake of your food even though you have alternative arrangement of vegetarian food having the same quality provided by God. Plants have only mechanical respiration but, do not have nervous system for the generation of awareness. Mechanical respiration itself is called life (Prāṇamaya Kośa), which is not the real meaning of life and such real meaning of life is in zoological examples only and not in Botanical examples like plants. Awareness generated by nervous system (Manomaya Kośa) is the real meaning of life, which is helped by the oxygen supplied by respiration. Mere supply of oxygen is not the real phase of life without the functioning nervous system.

7. Krishna did not return after leaving Brundaavanam. Is it justified?

Shri PVNM Sharma asked:- You told that Krishna left Brundaavanam at the age of 18 yrs. and never returned back. Even to see Yashoda, His mother, who loved Him more than her life. Is this not injustice?

Swami replied:- The enjoyment given to mother Yashoda by the child is prominent in its childhood only, which may be a short time, but, more valuable. The enjoyment given to mother Devaki by the grown-up Krishna is very little even though the span of time is very long. One gram of gold is equal to one ton of iron. In this way, God has done equal justice to both mothers Yashoda and Devaki. Never doubt the administration of God. *His administration itself is justice and not vice-versa.* Such unshakable faith in God is the fundamental step. Sometimes, due to your limited information and due to limited potency of your logic, you may misunderstand justice as injustice and vice-versa. If you are fixed with the opinion that whatever God does is justice, you will be never a victim of such misunderstanding. After all, the ultimate aim of justice is only to please God. His pleasure is due to justice and His anger is due to injustice.

He is like a detecting instrument of justice and injustice. Krishna asked Dharma Raja to tell a lie in the context of killing Drona. Dharma Raja refused to tell the lie in the way liked by Krishna. Due to this, he went to hell and Krishna, who provoked him to tell lie went to His upper most abode called Brahma Loka. A good saint followed by robbers went in to a bush to hide himself from the robbers while a sage observed it. The robbers came and asked the sage about the saint. The sage thinking that speaking lie is sin, told the truth seen by him. The robbers went into the bush, killed the saint, robbed his money and went away. For telling this truth, the sage went to hell. ***Protecting good people is a higher level of justice than telling a lie.*** Telling a lie in harming good people is sin. ***No quality is good or bad by itself and any quality becomes good or bad by its direction.***

Chapter 33

DIVINE SATSANGA ON 24-06-2019**O Learned and Devoted Servants of God,**

[June 24, 2019 **Divine Message By Swami**] (Some devotees like Shri Balaji, Shri Hrushikesh, Shri Kishore Ram, Kum. Purnima etc., came today and Swami gave the following message to all of them, who were very much inspired. The message given by Swami is briefly presented here.)

The divine preacher (Sat Guru) is God Datta (***Guruh Sākṣāt Parabrahma***) and the same Sadguru is said to be God Brahma, God Vishnu and God Shiva (***Guruh Brahmā...***). In any divine preacher, who is the incarnation of God Datta, all the three divine preachers (Shankara or God Shiva, Ramanuja or God Vishnu and Madhva or God Brahma) exist in correlation with each other and the preaching of such incarnation of God Datta involves correlation of philosophies of these three divine preachers. In every ritual during ancient days everybody worshipped all these three divine preachers in the name of ‘Matatraya Tāmbūlam’ by reciting the Vedic hymn, which says that these divine preachers are those three forms of God (***Trīṇi Trīṇi vai Devāḥ...***). After sometime, this step of the ritual disappeared because devotees were divided between these three divine forms of God. Each set of devotees is polarized to a specific form of God only neglecting the other two forms completely. Each set is following the philosophy of a specific divine preacher only and fell down to such low level to abuse the philosophies of the other two divine preachers. The devotees of ancient generations realized the importance of all the three divine preachers as the three subsequent spiritual steps. Shankara stressed on theoretical spiritual knowledge (Jñāna Yoga). Ramanuja stressed on emotional devotion (Bhakti Yoga). Madhva stressed on practical devotion (Karma Yoga) as a proof of the theoretical emotional devotion. ***Knowledge generates devotion and devotion generates practical proof.*** The practical proof involves sacrifice of service-work (Karmasamnyāsa) and sacrifice of fruit of work (Karmaphala tyāga). On hearing all the details (Jñāna) of Mumbai city, one will be attracted (Bhakti) to go to that city. Hearing the details and developing attraction based on such hearing are theoretical phases only. This attraction develops practical implementation of travelling towards that city (sacrifice of work) after purchasing the necessary ticket for the journey (sacrifice of fruit of work). The practical Karma Yoga alone

gives the ultimate fruit, but, without Jnaana Yoga and Bhakti Yoga, Karma Yoga is incompetent to give the divine fruit. Even the generation of practice depends on the theoretical knowledge and devotion only. Practice is like the mango plant. Knowledge is like water. Devotion is like the manure. All the three are essential to get mango fruit. One fellow says that he has hundred tanks of water and can get mango fruit easily with water. Another fellow says that he has hundred bags of fertilizer with the help of which, he says that he can get mango fruit! Third fellow says that he can get mango fruit since he has hundred mango plants. None of these three can get the fruit. Any number of water tanks or any number of manure bags can't yield even a single mango fruit. Any number of mango plants can't yield a mango fruit without water since all the plants die without water. Any number of mango plants along with water can't yield a mango fruit since all the plants can't grow in to trees without manure. The present followers of these three individual preachers must realize the correlation of these three, which is the Agricultural Engineering. These divine preachers came in the same order of sequence. First, knowledge is required and hence, Shankara came. Next, the devotion (attraction) generated by knowledge is required and hence, Ramanuja came. Finally, the practice as proof of devotion is required and hence, Madhva came. These three divine preachers and their divine forms are one and the same God Datta, who is the unimaginable God given (Datta) to this world for worship and right direction through preaching.

Theory and practice are equally important. Theory is the mother of practice. ***Without knowing the true knowledge, you can't select the correct spiritual preacher.*** Without theoretical devotion mere practical devotion is invalid. Mere theory without practice is also useless. The Veda says that both theoretical phase (Asambhūti Upāsanā) and practical phase (Sambhūti Upāsanā) are essential in the worship to God. Mere theoretical worship aspiring practical boons from God is Prostitution devotion (Veśyā Bhakti) since a Prostitute talks cleverly (Jñāna) singing love songs (Bhakti) to snatch money from the customers (practical boons). A better devotion than this is business devotion (Vaiśya Bhakti) in which business is done by exchanging practical devotion for practical boons. The best is child devotion (Apatya Bhakti) in which total practical devotion is done without aspiring any fruit in return. The total sacrifice is valid and has the climax value. ***God Datta does not see the extent of your sacrifice, but, sees the percentage of that sacrifice in the total extent possessed by you.*** A beggar donating one coin is appreciated by Jesus because it was a total sacrifice. Even if hundreds of coins were donated by rich people, Jesus did not appreciate them. This means that rich people can't purchase the grace of

God like the poor people. Sacrifice of fruit of work is stressed everywhere in the Gita. The same sacrifice is told to be the single path to God by the Veda (*Dhanena ekena tyāgena...*). Sage Vashishta asked Rama to sacrifice some fruit of work as offering before preaching spiritual knowledge. ***Datta never sees what you have given to Him and He sees what more is remaining in your pocket.*** The ticket for the termination is given by Him if you pay one coin and no more coin remains in your pocket. Even if you give hundred coins and if some hundreds of coins remain in your pocket, He gives ticket to the next immediate station only! This removes the misunderstanding created stressing on sacrifice of fruit of work. Karmasamnyāsa or sacrifice of work shows the word samnyāsa meaning sainthood indicating that this is confined to saints, who do not possess any fruit of work. For others, sacrifice of work and fruit of work are the essential proof for the theoretical love to God. Work is energy and fruit of work is matter. Matter is condensed form of energy and has more value. An employee sacrifices energy (work) to the employer and the employer sacrifices matter (money) to the employee for his work done. Though this exchange equalizes both of them, employee only respects employer and not vice-versa. Matter given by employer is more respected than energy given by the employee. If fruit of work is present with employer, any number of employees are available. The employee may be ready to sacrifice energy but, to get employment is very difficult. This shall not mean that you can purchase God by money alone without theoretical devotion. When you are giving Dakṣiṇā (Money offering), you shall give it with knowledge, shyness and fear as said in the Veda. Knowledge means identifying the correct deserving person. If the receiver is undeserving, it is not simply wastage of your money, but, it is purchasing the punishment of sinful donation. Donation is a double edged knife, one edge is donating to deserving receiver and other edge is donating to undeserving receiver. Former is merit and latter is sin. It is better to keep silent instead of doing the sin. We are always hasty in donation neglecting the deservingness of receiver and caring for only place and time. “Today is Śivarātri and this place is Kāśī city and I must donate to somebody before today ends”— This is our hasty psychology and if our donation goes to undeserving fellow, you have purchased the sin instead of purchasing merit. Of course, you shall not do all this analysis in donating to a beggar since it is emergent (Āpat Dharma). Instead of such hasty decision to purchase sin, preserve your money and donate the accumulated money to a deserving person only latter on. ***When Krishna donated to Sudāma, it was neither a festival day nor the place was Kashi city.*** Krishna did so much emotional donation to him,

so that had Rukmini not objected, all the wealth of Krishna would have gone to Sudāma. Sudāma was a pitiable begger (He became very poor due to the sin of stealing the allotted part of food from Krishna in the childhood.) and Krishna could have donated a little, which is sufficient for his livelihood. But, Krishna gave immense wealth to him and the reason is that Sudāma is very much deserving more than a begger. Sudāma had correct spiritual knowledge because he recognized Krishna (even though a classmate) as contemporary human incarnation of God and was always chanting His name. Sudāma never aspired anything from Krishna (even though his wife forced) and returned without asking anything from Krishna. Both these (correct spiritual knowledge and non-aspiration of anything from anybody) are the qualifications of deservingness as mentioned by the Veda. The Veda says that the deserving receiver must satisfy two conditions:- i) He must have the true spiritual knowledge to preach the right direction to the world. ii) He must not have any aspiration for any fruit in return from anybody (*Śrotriyasya cākāmahatasya...Veda*). When you are offering dakṣiṇā to Sadguru, you must have full knowledge about Him and must show full devotion to Him (while doing service to Him also). The receiver is God Vāmana and the donor is the demon Bali. The donation shall not have trace of ego on the part of donor since all the wealth of donor was granted by the grace of receiver only. Hence, in the process of donation, fear and shyness must be present instead of ego. Ego, jealousy, greediness etc., are the qualities of wrong knowledge, which can be washed out by the bath with knowledge fire (*Jñānāgni*). Bath with water removes only external dirt whereas this bath with fire (knowledge) removes internal dirt. Any psychological bad quality can't be removed by external physical actions like fasting, going around the statue, taking cold water bath in the early morning etc. A diamond can be cut by another diamond. Wrong knowledge based wrong qualities can be cut by true knowledge based true concepts only. At least, you hear the true knowledge, which will make a strong impression (saṃskāra) on your soul that continues for all future births so that in some future birth, you will implement it. If true knowledge is not heard, there is no chance of your uplift in any future birth. Hence, theory is the most important primary effort. Mere practice without theory does not give any result. I heard from a devotee that a false human incarnation is offering salvation for Rs. 50,000/-. A rich man will easily throw that amount and continue with his own cheating business without thinking anything about God to get the final salvation. I told that such a rich man gets immediate salvation from his saved Rs. 50, 000/- because that money bringing problems, on sacrifice gives peaceful happiness, which

itself is the salvation! Without knowledge and proper analysis, both theoretical and practical devotions are the two legs used for walking by a blind person. Due to lack of right direction given by true knowledge, the blind person will go in a wrong path to fall in a well.

God said in the Gita that He will approach you in the same way in which you approached Him (*Ye yathā Mām...*). If your worship is only in theoretical phase, the fruits given by Him are also in the same phase. If you praise Him as the great God, He will praise you back that you are a great devotee. ***This is love for love in return.*** If you analyze Him deeply and keep silent in theoretical and practical devotion, He will also analyze you and reveal your personality through very sharp analysis. ***This is knowledge for knowledge in return.*** He will give you more sharpness to your brain for your deep analysis about Him. He will give you more sweet tone if you sing songs in His praise. If you are sacrificing work and fruit of work for Him, He will also bless you doing your work and giving you a lot of wealth. But, while sacrificing and serving God, you must also sacrifice the theoretical devotion to Him. If God is a beggar begging you for materialistic benefits here, you can exhibit lot of practical devotion without caring for the theoretical devotion. But, He is not in need of anything practically from you. A beggar, who is in need of your offering of money will not mind even if you insult him while donating money to him. Even if you exhibit ego during donation, the beggar will not mind it since he is in need of your help. But, Sadguru, the human incarnation of God is not at all in need of anything from anybody. He is only testing the proof of your theoretical devotion (love) and such proof is your practical devotion. In fact, what you possess is His property only and it is given to you by Him due to His grace on you. He is standing as receiver to test your real love through practical devotion. A grandfather brought a packet of biscuits for his grandson and gave it to him without his knowledge by giving it to the mother of the boy secretly. The boy is unaware of this. Now, the grandfather tests the real love of his grandson on him by asking a bit of biscuit while eaten by him. This does not mean that the grandfather is in need of that bit of biscuit from his grandson. If a beggar asks for the same, the beggar is in real need of it. This must be remembered well. King Bali gave donation to God Vāmana while knowing that Vāmana is the incarnation of God. He gave the donation with all humility even after knowing that God has come to punish him through such donation. This shows his pure theoretical devotion associated with the practical donation. God was very much pleased with him and became his gatekeeper!

A king does a sacrifice (Yajña) and gets the total result of that sacrifice because he is the person to spend entirely for that sacrifice. The priests, who have shown theoretical devotion to God by reciting prayers, do not get even a trace of its practical result. Only the king gets the practical result, who worshipped God practically along with theoretical devotion. The priests were paid for their service by the king. Even if the priest worshipped theoretically without taking anything from the king, the priest will not get any share from the practical fruit. His theoretical devotion will be paid by God through sanctioning a theoretical fruit like development of theoretical knowledge and theoretical devotion. The theoretical phase of knowledge and devotion is like an application for the post (grace of God) without the associated certificates of qualification and experience of work (karmaphalatyāga and karmasamnyāsa). Hence, theory without practice is like such application without enclosed certificates and hence, will not be considered. If one sends only certificates without application, the certificates will be thrown in to waste box and the applicant is considered as a mad fellow. Swami Vivekananda wept for the poverty in India in spite of such excellent spiritual knowledge and such excellent devotion to God. The answer for this is that practical devotion is weak in India. In the West, practical devotion is more and hence, they are blessed with much materialistic development. The Veda says that God is just reflection of the devotee (*Rūpaṃ Rūpaṃ pratirūpo babhūva*). Both theory and practical associated together form the complete real devotion like scented gold. Any form of God is immaterial and any devotee is also immaterial. The relationship between these two is the devotion, which decides the value of the fruit. The initial stage of relationship between God and devotee is certainly based on business only, but, it should result in real relationship in course of time. Any system is initially defective like the kindled fire in the beginning is surrounded by black smoke. After sometime, the fire will burn with brightness. The attraction to the fruit through business bond is not wrong in the initial stage. It becomes wrong only when the initial stage continues forever. Two partners doing a joint business became life partners in due course of time. In the initial stage, every person is very careful in calculating his or her share of profit in the business. But, later on, when both became life partners, such calculation will be absent and each feels the total profit as his or her share only. As per the need, the help will be extended by the other. Draupadī gave a piece of her saree to Krishna as bandage when His finger was wounded. That piece of cloth was need of Krishna. When Draupadī was attempted to be made naked, Krishna gave infinite number of saris to her, which was her need. Such is the real bond

between devotee and God. The Gita says that sacrifice of fruit of work is the final step (*karmaphala tyāgaḥ, tyāgat śāntiranantaram*). The employee sacrificing energy (work) regards the employer sacrificing fruit of work to the employee in return and this is not vice-versa. Lot of energy condensed becomes small matter ($E=mc^2$) and hence, sacrifice of fruit of work (money or matter) is greater than sacrifice of work (energy). We are also seeing in the world that the climax of real love exists in the sacrifice of fruit of work only. Actually, theoretical love is greater than practical sacrifice because theory is related to greater awareness than inert practice. But, the proof of reality of theory is practice. God is not in need of your practical sacrifice at all. He tests you in practical sacrifice only for the proof of reality of theoretical love. Hence, you must express theoretical love (with attention, respect, full faith, fear and shyness as said in the Veda) also while doing practical sacrifice to Him because you must remember always that He is not a beggar (even though looks like a beggar to test the extent of reality in your theoretical devotion) for your practical sacrifice. In fact, He is the donor of your energy (work) and fruit of work also.

Regarding sacrifice of fruit of work, the Veda says about simple sacrifice of wealth (or money) whereas the Gita says about sacrifice of fruit earned by doing hard work. The Gita (milk of cow) sharpened the Veda (cow). The wealth might have been from ancestors with which the bond is not very strong whereas the bond with hard earned wealth is very strong. Krishna stole butter from houses of Gopikaas since it is the fruit of their hard work. If the bond with God is strongest, all the strengths of other worldly bonds shall be defeated before such strongest bond. Hence, the background of stealing butter is to be understood as the main test done by God in the case of sages (Gopikaas), which is a combined test of the strength of the bond with hard earned wealth and their issues (because the butter was stored for feeding their issues). There are three strongest worldly bonds, called Eṣaṇās (money, issues and lifepartner). Out of which the prior two bonds were tested by stealing butter. The third bond was tested by dancing with them in Brundavanam. These two activities (stealing and dancing) of God Krishna have to be understood deeply as the tests of the three strongest worldly bonds to grant them salvation, which is nothing but liberation from worldly bonds due to attachment to God. In the absence of the attachment to God, these two activities become very serious sins.

Chapter 34

[July 13, 2019]

O Learned and Devoted Servants of God,**1. I am doing the death rituals of my father. Please give some message on these rituals.**

[A question by Shri Surya]

Swami replied:- You have to do these rituals even though several times I have preached the true background of these death rituals. The reason is that you have to follow the forcible stream of ignorant people when you can't change them. You have to follow the majority even if it is wrong. Lok Sabha (Parliament) passes a bill when Rajya Sabha approves it. The former contains members irrespective of intelligence and the latter contains members with intelligence and education. The former is like king and latter is like the wise minister. Similarly, the majority should always take the opinion of intellectual preacher (Sadguru) before adopting any tradition.

The wrong concept in these rituals is that the food eaten by the priest will reach the departed soul. The departed soul (nervous energy) is embedded in a body made of inert energy. The food is matter and the eater is also in a materialized body. Matter is suitable food to this materialized human being whereas energy is suitable food to the energetic being. Angels take food from the rays of Sun whereas the departed souls take food from the rays of Moon as said in scriptures. Sage Cārvāka mocked at this concept by saying that one should keep his father in the upstairs and give food to somebody else in the ground floor so that the food shall reach the father staying in the upper floor! Even though the sage is an atheist, he should be appreciated for his systematic and scientific logic in this point. Then, why is this point established in the ancient tradition by sages? Actually, when you give food, cloth and money offering (dakṣiṇā) to a deserving priest, Apūrvam (generator of fruit of merit) is generated, which helps not only the departed soul existing in energetic body after death but also helps the performer of the ritual. But, the priest must be deserving for your donation and this is the most essential point. If the priest is undeserving, instead of fruit of merit, fruit of sin is generated! ***The entire ritual depends on the deservingness of the priest only and not on the place of donation or***

not on the time (like the date of death). If the receiver is undeserving, instead of help, trouble will appear for the departed soul as well as for the performer. The Veda said two requisites for the deservingness of the receiver:- 1) the receiver must be well known in the spiritual knowledge (*Śrotriya*) and 2) the receiver must not aspire anything in return from anybody for his propagation of the Vedic knowledge in the ritual (*Akāmahatasya*). This means that the priest reciting the Veda in the ritual without knowing its meaning and without preaching the Vedic spiritual knowledge is undeserving. Moreover, the present priest is demanding money for his wrong performance of the ritual! Neither he knows the knowledge of the recited Veda for its propagation nor is he performing the ritual without aspiring anything in return. In both ways, the priest is undeserving. Non-performance of such ritual is better than wrong performance because non-activity is better than doing sin. In ancient times, almost everybody was deserving and hence, this problem never arose. At present, almost everybody is undeserving and hence, this problem is in climax. When the food offered to a deserving priest also is not reaching the departed soul, why is this lie propagated that if you offer food to a deserving materialized human being here, it will reach the departed energetic being there? The performer of the ritual is totally fooled by such lie since he performs the ritual with worry for his departed parents, who would otherwise suffer with hunger if the ritual is not performed. This lie is not created by priests for fooling the people supporting themselves so that they can be benefited. Such a lie is created by the sages so that a greedy person also will perform the ritual and donate to a deserving receiver forced by this lie. Such performance of ritual is not harming anybody because the donation to a deserving receiver will help not only the departed soul but also the performer. Any lie doing good is not wrong, which is called 'Arthavāda' (means a lie told for some good purpose. Artha=for the sake of good purpose, Vāda=told lie). Mother says a lie to the child that if it eats the food totally, Moon will come down! The mother is not sinful for telling such lie. Speaking truth is a sin in some occasions. A saint with his money was hiding in a bush, which was observed by a sage and the following thieves asked the sage about the saint. The sage believes that telling a lie is always sin and hence, told the thieves that the saint is hiding in the bush. The thieves went to the bush, killed the saint and robbed his money. The sage went to hell for telling truth and for not telling a lie! Shankara also told a lie that every ordinary soul is God, but, such lie

helped atheist to believe in the existence of God because he is sure that he exists! Here, telling lie helped the atheist to become theist and progress further. ***Helping good people is higher justice whereas telling truth is lower justice.*** This lie that the food fed to a priest reaches the departed hungry soul is not a sin as long as the priest is deserving. Even though the sin in not feeding a deserving priest is avoided, if the priest is undeserving, a new sin arises! Both, donating undeserving and not donating deserving are sins as told by Vidura in the Mahābhārata. Hence, the priest must be transformed and this can be done only by the performer of the ritual, who is the customer-God! The customer-God must insist the priest to preach the knowledge of the Veda recited by him. This is the only forcible way to bring a change in the priest. The priest must convince that there is no need of blind recitation of the Veda since the Veda is already well printed and preserved. The priest must be advised not to waste time in blind recitation of the Veda and must use the same time for studying the knowledge preached by the Veda. The Gita says that the rituals must be performed after full analysis and correct knowledge only (*Jñātvā kurvāta karmāṇi*). If a deserving priest is not available, you can postpone the ritual to some latter date on which the deserving priest is available. You can't find fault with such valid postponement since you are postponing the ritual for a mechanical space phenomenon like eclipse. People are hasty to do donation giving importance to place and time. They think that today is Śivarātri festival and we are in Vāraṇāsi and hence, let us do some hasty donation to somebody whether deserving or undeserving. Lord Krishna did only one donation in His entire life, which is giving infinite wealth to Sudāma and the time of such donation was not any festival and the place was not any holy city like Vāraṇāsi. Sudāma was most deserving having the true Vedic knowledge by reciting always the name of Krishna, his contemporary human incarnation and did not neglect Krishna as just his classmate. Sudāma never aspired anything from Krishna in spite of his severe poverty and offered a little parched rice (karmaphala tyāga) brought on loan!

2. People say that the departed soul will be around here itself for ten days. How far is this true?

Swami replied:- As soon as death occurs, the soul with its energetic body leaves this earth (Martya loka or Karma loka, the first sub-world of the first world) and enters in to the second sub-world (of the first world Bhūloka), called Pretaloka in which the soul is enquired

about its qualities and deeds for ten days. After these ten days, the soul leaves Pretaloka as said “*Itaḥ param preta śabdo nāsti*” and the priest throws away the stone representing the soul. The soul enters the hell (the third sub-world called Narakaloka) for enjoying the fruits of sins or the moon (the fourth sub-world called Pitṛloka) for its neutral deeds. The soul may enter the second world called Bhuvanloka for its service to public without aspiring any fruit in return. The soul may enter the third world called heaven or Suvarloka for its merits. Pretaloka is very very near to Martya loka and hence, the soul in Pretaloka is not far from Martyaloka in which the soul led all its just finished worldly life. Due to very closeness of Pretaloka with Martyaloka, the soul in Pretaloka is considered to be almost present in Martyaloka itself and based on this, people say that the soul is near to this earth for ten days. Actually, the soul is not in Martyaloka as soon as death takes place and enters the second sub-world, called Pretaloka to be enquired for ten days.

3. What is the meaning of ‘dahana janita tapopashamanaartham...’ shloka?

In the present day, when son performs the ritual, it is read in the shlokas that ‘dahana janita tapopashamanaartham...’. Please give clarification on this?

Swami replied:- The identification of the soul with the body (Adhyāsa) ran for a long time in this Martyaloka and the immediate span of time led in Pretaloka is with this same Adhyāsa (superimposition of soul on its body) that continues still in Pretaloka. When the body is destroyed, the soul is hurt with pain due to this continuing superimposition. This superimposition continuing in Pretaloka also helps the soul to recognize the deeds done by its body as the deeds done by itself. Hence, the pain of burning (or other method of destruction) its body is certainly attacking the soul and the prayer done by the priest certainly pacifies it provided the priest and the performer of ritual know the meaning of the prayer done for that purpose. Blind recitation of the prayer without its meaning does not create any feeling in the mind of the praying person. When there is no feeling, God will not respond to the blind recitation of prayer and hence, the pacification of pain of the soul does not take place. Even if the ritual is done, it becomes useless when the meaning of the prayer generating devotional feeling in the heart of the praying person is absent due to blind recitation. At this juncture, the reformation of the priest is very very essential. If the priest explains the meaning of the prayer, the performer will have sincere devotional feeling in his heart, which pleases the God to help the departed soul.



Shri Datta Swami
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