

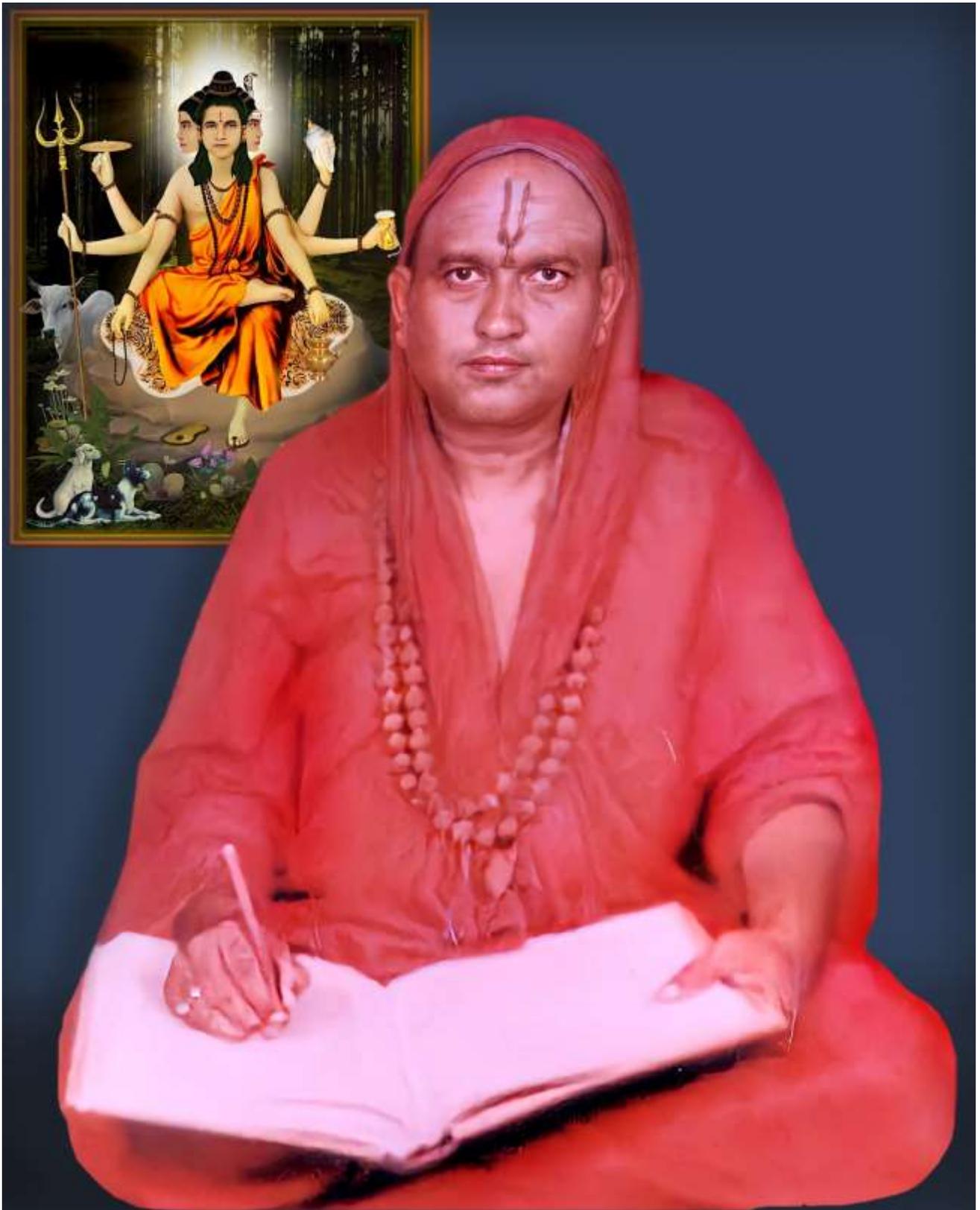
SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 27]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI

Shri Datta Swami



(Photo of His Holiness Shri Datta Swami)

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Chapter 1

O Learned and Devoted Servants of God,

[March 09, 2020] **Shri Phani asked:-**

1. All the devotees may not have the talent to preach Your spiritual knowledge. Does this mean that they are not useful in God's service?

Swami replied:- 1) Every human being is blessed with a talent and such talent can be used in God's service and all these different services are registered as God's service only. In your bank account, somebody donated Rs.100/-. Some other person donated 10 dollars and these 10 dollars are also converted in to rupees and will be added to your account in rupees only. At the outset, you may think that Rs.100/- are greater than 10 dollars because 100 is greater than 10. But, when the 10 dollars are converted in rupees, it will be roughly about Rs. 750/-, which are greater than Rs.100/- in value. One shall not overestimate the value of propagation of spiritual knowledge (either preparation of spiritual knowledge or catering the prepared spiritual knowledge to devotees in the world) and underestimate the other types of services that help the propagation of spiritual knowledge. Somebody has plenty of money and may donate some money for the propagation work. Somebody has talent of management and may help the propagation by correlating various enquiries done by him. For example, we were printing books containing the divine spiritual knowledge given by God Datta through this Datta Swami. But, the problem of distribution of the printed books has become very serious. If some devotee takes deep interest and work on it sincerely and arrange the program of distribution of the printed books through a good distributor by explaining to him regarding this God's service, I consider that such service is greater than the service rendered by this Datta Swami, who prepared this excellent spiritual knowledge given by God Datta. Suppose, there is a function in the palace of the king. Somebody purchased the food materials to be used for cooking by spending from his pocket (karmaphala tyaaga). Is this not the greatest service since bond with money is greatest among all the worldly bonds? The Veda itself says that the grace of God can be attained only by practical sacrifice of your money (*Dhanena tyagena ekena...*) and the Gita further says that if the sacrificed money is your hard earned money,

God will be pleased more (*karmajam...phalam tyaktvaa...*). Do you think that cooking the food from the purchased food materials itself is the greatest service? Don't have a doubt that why the king shall not purchase the food materials? The king wants to see the real servant, who can sacrifice his fruit of work for the function based on love for king. Similarly, God is infinitely richest and can arrange the expenses for the program of propagation. Then, where is the place for a devotee to express his love for God in practical way? In the same function of king, somebody worked hard in catering the cooked food materials by constantly moving from one place to the other. Is this service (Karmasamnyaasa) not greater than the service of cook, who is sitting in the kitchen and is preparing the cooked food from the purchased and supplied food materials? All types of services are very essential in projecting the program of propagation of spiritual knowledge of God. Cook is least, caterer is greater than cook and the person who purchased the food materials is greater (or greatest) than the caterer. This means that the devotees, who propagate this spiritual knowledge, are greater than this Datta Swami and those, who do other services especially financial support, are greatest.

When a rich king performs a divine sacrifice (Yajna), several sages are assembled in reciting the Vedic hymns revealing their inner meanings in such sacrifice. Do you know that the entire fruit of the Yajna goes to that rich king only, who spent for the performance of Yajna? The sage might have recited the Vedic hymns in wonderful way and might have explained the meanings of the hymns in marvellous way. But, the sage has taken materialistic offering from the king and hence, he can't share the practical divine fruit of Yajna. Let us assume that the sage has not taken any materialistic offering from the king. Even then, his service is theoretical only and not practical. Such a sage will be blessed by God with more intelligence to interpret and give more deep meanings of the hymns. Theoretical fruit for theoretical service and practical fruit for practical service is the policy of God as announced in the Gita (*ye yathaa maam prapadyante...*). One may think that the participants of a seminar are greatest and the host of seminar is of very low level. This is totally wrong in the spiritual field. The host of seminar is greatest and others, who participated in the practical service of the arrangements of seminar without taking any remuneration are greater since both these are participants of practical sacrifice of fruit of work and sacrifice of practical service respectively! Both these people will be

rewarded with practical fruits since both these sacrificed without aspiring anything back. The scholars participated in the seminar are great and will be rewarded with theoretical fruits like certificates of appreciation. Hence, the value of the service is decided by omniscient God in its true basic colour and not in its external assumed and superimposed false colour as per the view of human beings. In the simile, the cook has his own importance because unless the food prepared has excellent taste, the function will not be finally successful. But, in this concept that is compared with the above comparison, the difference is that this Datta Swami prepared this excellent knowledge-food not by virtue of His talent, but, prepared this knowledge-food as per the running instructions given by God Datta staying within Himself and hence, the real cook is also God Datta only. This Datta Swami is a big zero and He is getting the credit because of the value of numerical digit standing before the big zero! In the number 10, the value of the 0 is due to the number 1 standing before 0. If you keep God before you, giving credit to Him, you will get that credit because God always wants to give His credit to His devotee. If you keep God behind you, hiding Him taking the credit by standing in front, you will have no credit. 1 standing before 0 gives value to 0 (in 10) and 1 standing behind 0 will not give any value to 0 (in 01). This is what is said that the first will become last and last will become first.

2. Do the Vedic accents (Svara) has the potency to give fruits?

[In the recent discussion, one devotee was arguing that sound energy also can break a glass item. It is said that a person reading a Vedic hymn with its accents could break a glass item proving that the sound of Veda has power! Does it not mean that the Vedic accents (Svara) has the potency to give fruits to the priests reciting Veda?]

Swami replied:- At the outset, let Me comment on the experiment mentioned by you. Let us take the person, who broke the glass by reciting the Vedic hymn. Is he a devoted theist or an atheistic scientist? 1) If he is a devoted theist, the devotion to God existing in him might have brought the grace of God on to him, which might have broken the glass. In such case, the experiment proves the unimaginable power of God only and not the power of the Vedic accent. 2) If you are sure that the glass is broken by the power of the Vedic accent only, you should repeat the same experiment with an atheist after giving him training in uttering the Vedic hymn with correct accents. In this repeated experiment also, if the glass is broken, this means that the glass is

broken by the power of sound energy in specified frequency (as per the accent), then, it is clear that this is an experiment showing the power of inert sound in certain frequency and not related to the unimaginable power of the accent of Veda. In such case, this is the concept of science and there is no need of mentioning any supernatural and unimaginable divine power of the accent of the Veda or even of God (since God is not mentioned by you and you are mentioning about the power of the accent of the Veda only irrespective of God).

I submit the above analysis to your devoted friend and request him to see that the experiment is performed in the above mentioned two possibilities and then only come to a conclusion about the power of the Vedic accent. In the first experiment, there is a confusion that whether the power to break the glass is with devotion or with the sound energy of the accent in certain frequency. In order to clarify this doubt, the second experiment is to be conducted. In the second experiment, if the glass is not broken, certainly the power is with the devotion that brings the grace of God to perform any miracle.

I am sure that the miracle (unimaginable event) is always associated with the unimaginable power of unimaginable God only. God has absolute unimaginable awareness (due to absence of inert energy and nervous system in which the inert energy is transformed into a specific work form called relative imaginable awareness). A scientific phenomenon may be associated with non-inert awareness or inert energy and matter. **A miracle is always associated with unimaginable awareness only, which gives the perception-proof for the existence of the unimaginable God.**

Kumarilabhatta also performed an event to prove the authority of the Veda. Authority means true support for a concept to be proved true. The Veda is the ultimate authority and this is a concept with reference to its meaning and not with reference to its sound energy. He jumped from the top of a hill saying that if the Veda is true authority, the Veda will save his life. He was saved and this event made several kings, who became atheists by the influence of misinterpreting Buddhists, to turn into theists believing in the existence of God as established by the Veda (in fact, the original Buddhism is theistic only since Buddha was the 9th of 10 incarnations of God). I request everybody not to misinterpret the proof of the Veda (that says that God exists) given by Kumarilabhatta as the proof of the power of the sound energy of the accent of the Veda!

3. What is the reason for the God to take such a long time for creation?

[In discussions, one of my friends asked reason for the God to take such a long time for creation that proceeded through evolution in various stages having very long gap between any two successive stages.]

Swami replied:- There is an important concept in the spiritual knowledge of Hinduism. As per this religion and its scriptures, the time scale of God Brahma, the creator, gradually shrinks so that time for the span of a second of Brahma is equal to the time taken by millions of years on this earth for human beings. Einstein says that the length of an object with very high speed shrinks and gets reduced! According to him, time is only the gap distance between two incidents taking place in this universe. The two incidents are bound by the three dimensions of space and space is only geometrical and a relative item of creation existing between the existing two objects A and B. **If the two objects are destroyed, the distance between these two objects also gets destroyed.** The destruction of space between A and B is not experienced by us because of the existence of space between two other objects C and D existing beyond the above mentioned disappeared two objects. In such a relative space, time is another relative dimension and hence, we take the four dimensional space-time model for the definition of any incident in this world. An accident can be defined as the incident that has taken place in the spot of space having the three co-ordinates that are defined and this picture shows the relative fourth dimension, time, which gives the exact time in terms of distance in which the accident took place. This entire world defined by the four dimensional relative space-time model can easily accommodate such wonderful concepts like change of length with speed, change of span of time with change of space etc. Relativity is the concept Shankara indicated by the word Mithyaa, which is very clear to us as if it is absolutely existent even though it is non-existent resulting in its indefinable nature called 'Anirvachaniiyataa khyaati' or maayaa. Explain this concept of Shankara in the light of concepts of Einstein to your friend and he will be surely convinced. Such unimaginable concepts are also called as miracles.

Chapter 2

O Learned and Devoted Servants of God,

[March 10, 2020] **Shri Anil asked:** Padanamaskaram Swami

1. Please enlighten us on the following verses of Bible.

[In Mathew 16 the following is given where Jesus become very angry and rebuked Peter and even called him satan. 21) From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. 22) Peter took Him aside and began to rebuke Him, saying, "God forbid it, Lord! This shall never happen to You." 23) But He turned and said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's." Please enlighten us on these.]

Swami replied:- There is difference between the interests of God and man. **Man is interested in God to get some type of benefit from God whereas God is interested in man to uplift him in the spiritual progress without aspiring anything from man.** Peter is opposing crucifixion in which God is interested because it will melt the hearts of future generations to understand the unimaginable and selfless love of God towards men. Hence, Jesus rebuked Peter for showing interest on the human medium of God called as Jesus, which means that Peter is not showing interest on the interest of God. Even Jesus is not bothered about the crucifixion of His body since crucifixion is interest of God. But, Peter is showing interest on the body of Jesus and not showing interest on God existing in Jesus.

2. Kindly give Your explanation on the following verses of Bible.

[Mark 10:28-30 28) Peter began to say to Jesus "Look, we have left everything and followed You." 29 "Truly I tell you," said Jesus, "no one who has left home or brothers or sisters or mother or father or children or fields for My sake and for the gospel. 30 will fail to receive a hundredfold in the present age—houses and brothers and sisters and mothers and children and fields, along with persecutions—and to receive eternal life in the age to come. While explaining the meaning of the above verses a father of the church could not explain and co-relate the word 'persecutions' with rest of the sentences. Kindly give Your explanation on the above verses. at Your Lotus Feet, -anil]

Swami replied:- Persecution is ill-treatment given by the worldly bonds to a soul when there is no need of the soul for the worldly bonds.

The love from any worldly bond is based on selfishness only as said in the Veda (*Aatmanah kaamaaya...*). The love from God is without any selfishness because God is not in need from any soul for anything. The persecution from any worldly bond is natural because love in human beings is based on selfishness only. The love of a soul towards another soul is always unreal because such love is purely based on selfishness. The love from any other soul is also based on its own selfishness and the whole story of love in the world is just mutual cheating because the external expressed love creates an illusion that it is selfless love! But, the biggest tragedy is that the love to God, who is not selfish at all, is also based on selfishness only even though the soul thoroughly knows that God is not at all selfish due to His omnipotence. God is always a reflection of the soul (*Pratiruupo babhuuva – Veda*). **If one has spent from his wealth for the sake of God with an aspiration of some fruit in return, God also gives back that wealth in many fold while fulfilling his aspiration (if it is justified), but, will never give Himself to the devotee since the love of devotee is not selfless.** If the same sacrifice is done without any aspiration, God will give Himself to the devotee and such a devotee will become human incarnation in some time.

Chapter 3
IS THE SOUL GOD?

O Learned and Devoted Servants of God,

[March 11, 2020] **Shri PVTM Sharma asked:-** Most of the people say that the soul is God and that God is the soul present in every human being. What is the truth?

Swami replied:- There are two extreme ends. One end is Shankara, who said that the soul is God and God exists in every zoological living being (living being other than plants) having awareness. The other end is Maharshi Dayaananda and Prophet Mohammad, who said that God is formless and will never exist in any form and this means that God is not in any inert or non-inert (awareness) object. Both these ends are not correct and the truth lies in the middle golden path of Aristotle. Does this mean that Shankara, Maharshi Dayaananda and Prophet Mohammad are wrong? Not at all. I only said the truth and never said that these three are wrong. These three are human incarnations of God (Sadgurus), who are not mere scholars. Mere scholars do not bother about the progress of the disciple, but, bother only about the truth of the concept to be told to the disciple. Even if the disciple is spoiled by that truth due to his inefficiency to absorb the truth of higher level, these scholars are not bothered at all. **They simply preach the ultimate truth and leave the disciple to his fate.** A Sadguru or human incarnation is not only the scholar of divine knowledge but also a person with high commonsense and thinks about the welfare and immediate further progress of the disciple. In such effort, Sadguru has the guts to say a lie if such lie is helpful for the immediate practical progress of the disciple. This does not mean that Sadguru doesn't know that it is a lie. It also does not mean that Sadguru does not know the truth at all! Sadguru knows the truth, but, modifies the truth to such extent so that it becomes helpful for the immediate practical progress of the disciple. What is the use of preaching the ultimate truth, if it is going to spoil devotee due to his inefficiency in absorbing such ultimate truth?

When Shankara came, this land was full of atheists. If the preacher says that God exists other than atheist, he will scold the preacher as a

bloody fool! The atheist can never be converted into theist throughout his life. Hence, telling the ultimate truth to the atheist is of no use. Hence, Shankara told that the soul existing in every zoological living being (having relative awareness) is God. The atheist has no objection to this because his ego is not hurt at all. Since the atheist himself is God and since he exists as per his knowledge, he will say very easily that God exists. The atheist is converted into theist in this way by Shankara.

When Maharshi Dayaananda came, every human being was feeling that he is God and this was due to the previous preaching of Shankara. Everybody is blind with ego feeling that he is the ultimate God. The background of the preaching of Shankara was completely neglected and was forgotten because the knowledge of such background will spoil their ambition and will hurt their ego! People were doing several mistakes in the worship of God. Hence, Maharshi brought the theory that no zoological living being including human being is God because God is all pervading and formless. He did not reveal the ultimate truth that the ultimate God is unimaginable because worship to God becomes impossible if God is beyond imagination. God is neither in inert items (like statues and photos) nor in the human beings according to Maharshi. By this, the ego disappeared and the worship to God became universal irrespective of caste, creed, religion, region and gender. Spiritual betterment developing unity came in Hinduism avoiding the differences due to caste and gender. In this way, the concept was useful to the then existing humanity. **Immediate practical welfare is very important for any Sadguru.**

Prophet Mohammad came after the crucifixion of Jesus. The human incarnation was killed due to ego and jealousy, which can't tolerate even a greater human being and not to speak of greatest human being or the contemporary human incarnation. The level of the receivers is not at all matured to understand the concept of human incarnation. Just like Maharshi, He established the concept of formless God and condemned the concept of human incarnation for the welfare of human beings only. Killing human incarnation is the greatest sin (as done in the case of Jesus) and the Prophet tried to save the humanity from such serious sin by rejecting the very possibility of a human incarnation.

These three Sadgurus know the ultimate truth very well. But, as per the circumstances, all the three modified the ultimate truth to render immediate spiritual progress to the then existing humanity. A patient developed serious headache with an illusion that a chameleon entered in

to his head through his year. All the doctors, who are mere scholars of the truth denied his concept and he was never cured. A doctor, who is like Sadguru, agreed to the concept of such patient and made him to sit on a chair. From the back side, the doctor came with a chameleon hidden in the hand and throw it away keeping his hand very near to the ear of the patient. The patient was immediately cured from his disease since the disease was only psychological.

The middle ultimate truth is that only one or two human beings become contemporary human incarnations in every human generation. Neither everybody is God nor nobody is God. Both these are extreme ends used by the human incarnations for the sake of welfare of humanity. The preachers of these two extreme concepts were also human incarnations, who kept the immediate practical progress of devotees as their top most aspiration. In this field of the middle truth, the ego and jealousy of all the human beings becomes very serious hurdle. In the fields of both these extreme ends, such problem is totally absent. If everybody is God and if nobody is God, the ego of anybody is not hurt at all. Both these fields are safest since everybody can grasp the concept very conveniently. The concept of this middle field is very much inconvenient to anybody. Even in this middle field of ultimate truth, there is a concept, which can dilute this problem. God can enter any human being to help a devotee, who is in need of the help from God. **If a devotee is captured by a group of criminals and if the devotee prays God to help him, God need not come as the contemporary human incarnation because the devotee in danger can't wait till the contemporary human incarnation takes birth and grows in this world.** The need is spontaneous and urgent. In such case, God will enter and merge with a strong person going on that way to come to the devotee and protect the devotee from those criminals. This is said as that God can come in any human form (*Daivam maanusharuupena*). This means that every human being has the opportunity to become God for a very short period of time and such human incarnation is instantaneous (*naimittika avataara*). A permanent contemporary human incarnation is called *Nitya avataara*. But, the ego and jealousy of human beings are not pacified with the opportunity of becoming instantaneous contemporary human incarnation. Every human being has inherent ambition to become permanent human incarnation. This brings the problem to the same original position.

In this middle spiritual field of available one or two contemporary permanent human incarnations, again there is another problem. These permanent human incarnations are of five types:- 1) Kalaavataara in which only a ray of power of God is expressed, 2) Amshaavataara in which only a considerable part of the power of God is expressed, 3) Aavashaavataara in which the power of God is expressed to the required extent only when the actual requirement comes after which God leaves the human medium, 4) Puurnaavataara in which $3/4^{\text{th}}$ power of God is expressed and 5) Paripuurnaaavataara in which all the power of God is expressed. **The important point in this classification is that the absolute unimaginable God exists equally in all these types of incarnations and hence, the possessed power of God is one and the same.** The difference is only in the expressed power, which is as per the need of the requirement of a program. The basic reason is that God existing in all these types of incarnations is not having the tendency to project and show all His power to public for the advertisement of His greatness! Such a tendency exists in a demon only having little acquired power from God. A pot having little water makes lot of sounds regarding the existence of little water. A pot fully filled with water does not make any sound about the existence of full water. Lack of knowledge of this concept makes devotees to misunderstand real difference between these incarnations by thinking that the possessed power itself is different.

In the same middle spiritual field of ultimate truth, the contemporary human incarnation behaves in different ways with different grades of devotees. When the surrounding devotees are full of ego and jealousy, the incarnation preaches dualism of Madhva claiming itself as an obedient servant (messenger) of God. If the surrounding devotees have 50% ego and jealousy, the incarnation says that it is a part of God (son of God). If the surrounding devotees have 0% ego and jealousy, the incarnation says that it is the God Himself (Monism). A devotee present constantly with the incarnation gets confused with these three types of expressions of the incarnation! The incarnation knows the internal composition of the soul of the devotee approaching it. Many a time, the approaching devotee does not know the composition of his own soul and becomes a sudden victim of ego and jealousy! **The expressions of incarnation are always towards the pacification of the fire of ego and jealousy in the devotees.** More the fire of ego and jealousy in a devotee, more will be the lowering of the status of the

incarnation. If you don't record the compositions of souls of various levels of devotees and if you record only the statements of incarnations in different times, these statements appear to contradict each other and give us confusion with a dilemma that whether the incarnation is total God (monism of Shankara) or part of God (qualified monism of Ramanuja) or a messenger of God (dualism of Madhva). **The context of the atmosphere of the surrounding devotees must be mentioned along with the statement of incarnation made in that context to avoid complication of confusion!**

Dr. Nikhil asked: I am assuming that the instantaneous Incarnations (*naimittika avatāras*) mentioned by You are the same as the temporary Incarnations (*āveśa avatāras*). In that case, there would be four types of permanent Incarnations and one type of temporary Incarnation. Is this correct?

Swami replied: Both *Āveśa Avatāras* and *Nimitta Avatāras* (*Naimittika Avatāras*) are temporary, but there is a slight difference between them. Paraśurāma was an *Āveśa Avatāra* in whom God stayed for a long time for the destruction of the evil kings. In the *Nimitta Avatāra* too, God stays in the person temporarily, but the duration of the stay is very short. When a devotee is surrounded by criminals, God enters some strong person nearby, just to fight with the criminals and protect the devotee. He leaves immediately thereafter. In the *āveśa* Incarnation, God stays for a very long time in that person since the nature of the divine work to be accomplished through that person takes a long time. In the case of the *nimitta* Incarnation, the stay of God in the strong person nearby to protect the devotee is only confined just to that short time. Hence, the name of Paraśurāma, the *āveśa* Incarnation, stands in the list of the ten famous Incarnations, whereas the number of *nimitta* Incarnations being very huge is not recorded. *Nimitta* Incarnations appear in countless places, in countless incidents in this world.

Chapter 4

O Learned and Devoted Servants of God,

[March 12, 2020] **Tinku K asked:** Jai Guru Datta, namasakaram guruji, please explain my following doubts.

1. What is shaktipatham?

[1. What is the importance and scientific reason behind the Shani Trayodashi. It will give results only on the evening abhisheka for Lord Shiva. I read Sripada Srivallabha Charitamrutham. This pooja is one of the reasons for birth of Sripada Sri Vallabha Swami.

2. In Sripada Srivallabha Charitamrutham, Swami said His maternal grand father did shaktipatham from surya mandal to Srishaila Mallikarjuna Swami. a. What is shaktipatham? b. Explain sun generates its energy by nuclear fusion?]

Swami replied:- Shakti here does not mean inert energy generated in the planet Sun. It only means the unimaginable power of unimaginable God given to the deity called Surya.

3. Lord Shiva is in vairagya always. But guruji You said He is aiswarya pradayakudu. How its possible?

Swami replied:- Lord Shiva means God, who is detached to any worldly bond including wealth because bond with wealth is strongest worldly bond. Anybody can donate anything from which He is detached (Vairagya). If one is attached to anything he will not donate it to you. Hence, the answer is in your question itself.

4. Please explain why Lord Shiva became Radha Devi?

[In conversation between Lord Datta and Datta Swami guruji, in that Lord Datta said that "Duravasa Rishi (incarnation of Lord Shiva) became Radha devi". Please explain why Lord Shiva became Radha Devi?]

Swami replied:- God Shiva is of Tamas quality, which is rigid firmness. Radha is very famous for her rigid love to God Krishna. In the final stage of spiritual efforts, firm decision and rigidity are necessary to practically act in the service and sacrifice.

5. What is the meaning of Sri Lalitha Tripura Sundari Devi?

[Lord Datta is Sri Lalitha Tripura Sundari Devi and His 16 years divine form is Sri Bala Tripura Sundari Devi.

a. What is Sri Chakram?

b. What is meaning of name Sri Lalitha Tripura Sundari Devi?

c. Please explain scientific reason behind worship of Sri Chakram and Sri Lalitha Tripura Sundari Devi?]

Swami replied:- The name of Lalita Sundari means that God is always beautiful by His divine qualities and this beauty is internal beauty. Shri Chakram means the attachment to money and wealth, which is most powerful hurdle in spiritual journey. Sacrifice of fruit of work as emphasised in the Gita is based on the sacrifice of money and wealth for God. The connection between internal beauty or divine qualities and practical sacrifice of hard earned wealth is the relationship between Sundari Devi and Shri Chakram.

6. Does everyone worship Tulasi mata because she is a great devotee of Lord Narayana?

[Why Tulasi mata plant is kept in front of big door (east side) in the house. Is every one worshipping Tulasi mata because she is a great devotee of Lord Narayana?]

Swami replied:- Tulasi is a great devotee of God. Worship of devotee is considered to be more important than worship of God. A devotee is the second address of God whereas His first address is the contemporary human incarnation. Devotee is more important than incarnation. In the incarnation, God and devotee become equal since God merges with the devotee fully. In the case of a devotee, God becomes the servant of the devotee.

Shri Manikanta asked:

7. How can I control my negative thoughts?

[Padanamaskaram Swami, I am trying to come out of controlling the negative thoughts when I am in a situation but I am not sure whatever analysis I am doing. It is somehow leading to that side, please give me guidance Swami. At Your divine lotus feet, By Manikanta]

Swami replied:- **If you resist and if you are worried about something, that something will attack you every time.** If you take care of a guest, such guest will come to you again and again. If you don't care about the guest in the first visit itself, such guest will never come to you again. Don't link the spiritual knowledge with such thoughts, which are based on the concepts present consciousness (present birth), sub-consciousness (previous birth) and unconsciousness states (all the past births). **These thoughts are not at all connected to the spiritual knowledge or to the devotion to God.** When you are doing worship to God, a dog may go by your side. The God is not connected to the dog because DOG is reverse word of GOD!

Chapter 5

O Learned and Devoted Servants of God,

[March 21, 2020] **Shri Anil asked:**

1. How to console the harmed person even though it is the case of retaliation?

[Padanamaskaram Swamiji! With regard to Your recent message, I am presenting a case as follows for Your kind advice: Person A, harms person B. Suppose this case is the retaliation case in which A is harming B now in return of previous action of B to A in the previous birth. How to console B after the incident in which B do not believe in previous birth and B may also think why B's relatives are keeping mum and not taking action against A even though A has harmed B in front of them? The relatives might have not taken any action against A as per the advice thinking that it is a case of retaliation. -At Your Divine Feet, Anil]

Swami replied: In the case of retaliation, the circumstances will be in such a fashion so that you can't retort your opponent. Even the relatives of yourself or your opponent will keep silent due to misunderstanding. From the practical circumstances you have to develop the theory in deciding whether the case is of retaliation or of fresh nature. In such case, there is no other way to pacify your revenge that arose due to your misunderstanding about the case. Such a situation results when you mistake a case of retaliation for the case of fresh nature. In such case only surrender to God is advised. Due to this, your nature of revenge will be pacified to a great extent since you will be hoping that God will punish your opponent some day or the other in future. At least, this is the first aid treatment for your revenge wound. When nothing happens even after a long time, you will think that either God is nonexistent or even if exists, God might have been soaped by the opponent's worships. If you know this concept in the background, you will finally understand that the case is not fresh, but it is a case of retaliation only.

2. What is the karma behind Corona Virus?

[A devotees' question: Guruji is giving highest knowledge. Jai Guru Datta. Could You please ask Guruji my question? What is Karma behind Corona Virus? Why it is spreading to countries? In Mahabharata, the karma is the people who supported both the group's? Now why world is bearing the karma, people are far

away from each other and no relationship with among people? And please beg Lord Datta (Datta Swami) to protect world from Corona virus.]

Swami replied: Were there no deaths before in which the corona virus was absent? If we delete this corona virus, will deaths stop? Is it not a meaningless question? **When the time of death comes, there are one crore ways to implement the death.** This does not mean that you should not take scientific precautions about this virus. You must always concentrate on your effort in any issue. Our level is not such high level of devotion in which we can be protected by God irrespective of our practical efforts. There are hardly one or two devotees, who can be protected from the death by God. Even in those rare cases, the devotees are not willing to avoid death. Only God interferes and protects them from death because there is balance of Divine work to be done by them in this world. Hence, our level is low level of devotion in which we can't have 100% belief in God. According to our low level only, we will act. **We will take care of all precautions even if God appears before us and promises that He will protect us.** When God disappeared after saying so, we will immediately think that whether the appearance of God is not an illusion of eye? Hence, God also preaches as per our level only. In the Gita, God told that we have to put effort up to 80% and depend on God up to 20% only (*Daivamchaivaatrapanchamam...-Gita*). Does this mean that God is expressing His inability to protect 100%? No. Not at all. God has the ability to protect you 100% even without any scientific-practical effort. But, your nature cannot reach that level of belief. At the maximum, your level of belief can't be more than 20%. Hence, God preaches within the limits of your capability only because there is no use of preaching above the level of your limits of devotion. Several people phoned and asked this question and I have put the above mentioned first three questions to them. However, I told everybody that one shall recite the following prayer:-

Dattatreya bhavaaneva, bhavaanevagamama.

(O Lord Dattatreya! Only You, only You are My path.)

3. How Bhagvaan secures and protects dharma in this world?

Swami replied: In this question the word 'How' is obscure. Does it mean the procedure of cooking the food or the instruments used for cooking or the materials used? I will take the sense for the procedure and answer this. God is unimaginable and there is no possibility of even imagining God. Hence, a direct proof of perception is not possible because the giver of the punishment is beyond our imagination. He

merges with the corresponding human beings and sees that the criminal is punished. He will merge with police and see that the case is investigated in proper direction and then see the criminal caught. Then, God will merge with the judge and see that a suitable punishment is given to the criminal. Then, finally, God merges with the jailer and see that the criminal doesn't escape the jail or even get hanged till death. This process of merging with any required human being to carry on the process of punishing injustice and protecting justice is the procedure, which is the sense of the word 'How' and is called the type of incarnation under the headline 'Aveshaavataara'. Even if the criminal tries to escape the punishment, the wheels of justice protected by God will grind surely even though they may move slowly.

[Swami attended the house of Shri. K. Pavan Kumar and gave the spiritual discussion (Satsanga), the details of which are given below.]

Smt. Priya (wife of Pavan) asked:

4. Why justified fruit is not coming even though I worked with climax of sincerity?

Swami replied: You can't blame God or planets for this situation. Neither the judge is to be blamed nor the police department that arrested you. You have to blame your own crime committed by you previously which made the judge—God and police—Planets to act in such way to give you pain. Some people are very clever to say that the present bad fruit is due to the past sin done in the past birth pretending as if that they have not done any sin in this birth! Even Sita said so to Lakshmana when she was left by Rama in the forest. Actually, she did the greatest sin in the present birth itself by blaming Lakshmana assassinating his character in the forest previously. This sin is the reason for such punishment because the same nature of assassination of character exists in both the sin and its fruit. Prayers to God and planets will postpone the punishment to a latter date and this is also a good relief because the reformation may be achieved after sometime by which the cancellation of all sins is achieved. Reformation means realization of the sin (Jnana Yoga), repentance about the sin (Bhakti Yoga) and non-repetition of the sin again in the future (Karma Yoga). In the absence of permanent reformation through Jnana Yoga, a temporary reformation through punishment is relatively better since something is better than nothing. In the absence of devotion, temporary control of the sin through fear of punishment is relatively better and inevitable.

Chapter 6

O Learned and Devoted Servants of God,

[March 21, 2020 Evening] Swami attended the house of Shri. K. Pavan Kumar and gave the spiritual discussion (Satsanga), the details of which are given below. Kum. Sarada Snehitha asked the following question:

1. You told that Shankara left His mother, Prahlada left his father and Buddha left His kingdom, son and wife for the sake of God. Is it justified to leave these justified worldly bonds?

Swami replied: Exactly we agree with your point as far as Pravrutti or worldly life is concerned. All these are justified worldly bonds within the boundaries of the worldly life. This means that you shall vote for these justified worldly bonds with respect to unjust worldly bonds. You must give top priority to your mother, your father, your life partner (wife or husband), your son, your daughter, your property etc. If you neglect your life partner for the sake of an illegal bond with another human being, it is failure of Pravrutti, which is called Dushpravrutti or the lowest level. Pravrutti, the middle level must be voted against Dushpravrutti. But, in the highest level called Nirvrutti, God must be voted against even these justified worldly bonds. This is exactly told by God in His final words that the soul must sacrifice even the justified worldly bonds for the sake of God and that no sin comes to the soul due to that (*Sarvadharmaanparityajya...* - Gita). This means that the highest justice is to vote for God against both legal as well as illegal worldly bonds. This test is called Datta Pariiksha. The devotee has already rejected the unjust illegal bonds for the sake of legal justified bonds. Hence God said that one must leave even these justified worldly bonds and vote for Him only. God assured that leaving justice for the sake of God is not injustice. Leaving justice for the sake of unjust illegal bonds is only injustice and sin. **For this test of God Datta, the soul must be a householder and not a saint.** A saint is sitting outside the examination hall without entering into examination hall to write the test. Such a person can't be given a pass in the test and can't be given the subsequent degree. The sages have passed through millions of births previously in which they were saints for several births. But, finally God

conducted the final test to the sages while they were born as Gopikas or the householders. **You can declare a person to be bending towards God while the other worldly bonds exist and drag the soul to the opposite side.** In the absence of worldly bonds, sticking only to the bond of God as a saint, where is the test? You are already sitting apart from the fire and say that you are not burnt, is there greatness at all? If you are sitting in the fire and show that you are not burnt by the fire that is the greatness and the pass in the test.

The God's test is always practical and not theoretical. He will not ask you to recite the 5th verse of 10th chapter in the Gita. He will not ask you to sing a specific song in the Samaveda to test the sweetness of your voice. The former is theoretical knowledge or Jnana Yoga and the latter is theoretical devotion or Bhakti Yoga. **His test is only in Karma Yoga, which is the practical philosophy.** This Karma Yoga consists of Karma Samnyasa (doing only service) and Karmaphalatyaga (doing the sacrifice of hard earned fruit by hard work). The former only is for Saints whereas both the former and the latter are for the householders. Of course, all the three are equally important, but, you must know that the mere Jnana Yoga or mere Bhakti Yoga or mere both will not give the fruit. Only the Karma Yoga gives the fruit. Jnana Yoga is water and Bhakti Yoga is fertilizer. Karma Yoga is the mango plant that alone gives the fruit. Without water the plant dies and without fertilizer the plant can't grow into a tree to give the fruit. Shankara, Ramanuja and Madhva came in sequence and preached these three respectively. Their sequence shows that Jnana Yoga generates Bhakti Yoga and finally Karma Yoga results to give the fruit.

All of you are the devotees of Shri Satya Sai Baba. His first attempt of preaching was projected while He was in the early school education. He wrote a drama of four scenes. The name of the play is 'Will you practice what you say?' (**Cheppindi Chestaara**). In the first scene, a preacher preaches public saying that one must help a beggar. When he goes to his house, a beggar comes and his son tries to give a handful lump of food grains. The preacher objects his son to do that. His son reminds his father saying that his father preached just sometime back that the beggar shall be helped. The father immediately says 'Will anybody practice what he preaches?' The other three scenes run on the same theme. Baba projected the entire essence of His future Divine program of preaching by this play. In the title, there are two parts. One is what is told and the other is what is practiced. The first part is both

theoretical Jnana Yoga and theoretical Bhakti Yoga. The second part is Karma Yoga. His stress is on practice because Karma Yoga, the mango plant, alone can give the fruit and not mere Jnana Yoga (water) or mere Bhakti Yoga (fertilizer) or both together.

Here one doubt may come since the preacher is not practicing what he preached, we need not practice at all what he preached! Suppose you are a smoker and the doctor gave medicines to control your smoking. If you say that since the doctor himself is a smoker, you need not use the medicines prescribed by him. This is the climax of your foolishness. If the doctor is the smoker, he will suffer with his spoiled lungs. On this reason if you reject the medicines you will also suffer. Hence, you shall not worry about the practice of the preacher. Sometimes, the preacher may be the incarnation of God like Shirdi Sai Baba doing smoking. His lungs will not be affected at all and His smoking is to test the faith of conservatives in Him. Hence, you shall bother about the preaching of the preacher, which is to be practiced by you for a good result.

People say that philosophy or spiritual knowledge called Brahma Vidya or Vedanta Shastra is the most difficult subject to understand. This is totally twisted falsehood. **These people try to say that since the spiritual knowledge is very difficult to understand, they were unable to practice it.** It is an intellectual excuse to cover their inability to practice. In fact, spiritual knowledge is the simplest concept to understand. **All the difficulty is only in the inability to practice such simple concept.** Swami Vivekananda once wept facing the sky saying that why people in India are suffering with poverty in spite of such excellent spiritual knowledge and marvelous devotion. The answer for that question is that Indians are top most preachers and top most singers but are zero in practicing the spiritual knowledge. In the western countries, their knowledge and devotion are very less compared to India. But, their practice is wonderful. God said in the Gita that He will approach you in the same path in which you approach Him (*Ye yathamaam... – Gita*).

Chapter 7

O Learned and Devoted Servants of God,

[March 21, 2020 Evening 2nd Message] Shri Kishore Ram, Shri Karthik and Shri Nitin joined Satsanga in the house of Shri Pavan in the evening and asked the following questions.

Shri Kishore Ram asked:

1. Will you please explain ‘Vishwam Vishnuh’?

Swami replied: Vishwam means worldly knowledge. Vishnuh means spiritual knowledge. You can build all the concepts of spiritual knowledge with the help of worldly knowledge. This means that every concept of the spiritual knowledge is found in the worldly knowledge. Not only this, the knowledge of God, which is beyond the world is also known when you reject the entire worldly knowledge. This means that you should be aware of every item of this world and must have the scientific knowledge of every worldly item. Then only you can reject every worldly item saying that this is not God, this is not God... etc. (*Neti neti* – Veda). **Science is the final authority in the case of worldly knowledge.** Science is nothing but the ancient logic, which also analyses every worldly item. Science is superior to ancient logic because ancient logic is only theoretical whereas science adds practical proof also through experiments. Some scholars of ancient logic thought that awareness is God. Science proved that awareness is not God because it is only a specific work form of inert energy functioning in a specific working nervous system. Now, we can reject awareness as God with the help of science because God is unimaginable and beyond world.

The most important concept of spiritual knowledge is that you shall pray and serve God without aspiring any fruit in return. This concept can be very easily understood from the worldly knowledge. If you are serving your father due to your love on your father and not for his property, your father will be extremely pleased with you and will also give you his entire property to you. When you aspire something from your father and link your service to that fruit, your father will be unhappy and will see you as a cheap fellow. Due to this bad impression, he may reduce even your share of the property. **Hence, repeatedly**

aspiring and repeatedly begging for a desired fruit brings negative results only.

In this world, the bond with parents is said to be highest because they render service (karma samnyasa) to the issue from its childhood and also write the will of their entire property (karma phalatyaaga) to the same issue only. This is practical love, which alone is true. But, when their son neglects his parents, being involved deeply with his wife, the parents become jealous and scold the son. Hence, even such true parental love is impure because of their aspiration of fruit in return. They expected the son to serve them in their old age and hence this is only business love (Vaishya bhakti). Of course, they don't change their will, but scold the son to a terrible extent, which proves that their love also is not purest without aspiration for any return. **Of course, among the worldly bonds this bond contains least dirt, which does not mean that it is purest.** Even this highest worldly bond is defeated before the bond with God. The reason is that God loves you without aspiring anything in return from you since He doesn't need anything from anyone. The Veda says that every worldly bond is selfish because any bonded soul loves you for its own happiness and not for your happiness (*Aatmanah kaamaaya...*— Veda). Hence, when God competes, any worldly bond must be rejected and God must be only voted. Hence, Shankara left His mother. Prahlada left his father. Buddha left His wife, son and kingdom. All these three left all the three strongest worldly bonds or eshanas (money, issues and life partner) for the sake of God. This excellent concept is again based on the concepts of worldly knowledge only. In this way, every bit of the world has a concept that is useful for this spiritual knowledge. This is the essence of saying that world is God. This does not actually mean that this world is actually God. It only means that the knowledge of God is completely based on worldly knowledge only. It is the same old wine in the new bottle.

Shri Karthik asked:

2. How to achieve aspiration free service?

[Whenever we attempt to follow Your knowledge and do service without any aspiration for fruit, we are discouraged because immediately we get trapped by the desire for the fruit in return. This results us not to make any effort further. How to overcome this?]

Swami replied: There are three types of people. The lowest type never start any work fearing its failure in future. The middle type start, do the work to some extent and then stop it due to its failure. The

highest type of people start the work and then finally stop with the success in it even though one hundred hurdles come in the path. You have ascended from the low type to the middle type. Now you have to ascend from middle to high type. God has given human birth as the last chance irrespective of its file as per which the soul has to be born as a dog or rat or an insect etc., but not as a human being. This human birth is the last grace of God on the soul. The next human birth is impossible unless the soul at least starts the spiritual effort. If no effort is even started, human rebirth is surely impossible (*Manushyatvam mumukshutvam..., Jantunaam narajanma durlabhamidam...* - Shankara). If you are in the chain of continuous efforts irrespective of success and failure, God will certainly give you any number of human rebirths. **If you don't start the effort or if you start and stop the effort due to failure, you need not dream even the next human rebirth.** Lord Krishna emphasized this point in the beginning of the Gita itself that one should continue with the work irrespective of its success or failure and its profit or loss (*Samekrutvaa laabhaalaabhau jayaajayau*).

Shri Nitin asked:

3. Elders say certain instructions and ask us to follow those instructions without any analysis. Is this acceptable?

Swami replied: This is not correct in anyway. Even God Krishna asked Arjuna not to follow blindly whatever He told, but, follow it after thorough analysis only (*Vimrushyaitadasheshena...*). If the shopkeeper is sure that the gold sold by him is 24 carats genuine, he will ask the purchaser to test his gold in anyway and then only purchase it because he is confident of the genuine purity of the gold he is selling. A merchant, who knows that his gold is not genuine says that his shop has an established name of the brand and hence the gold need not be tested at all! Similarly, if the knowledge is true to its basic core, the preacher will say that the disciple must analyze it thoroughly and then only it should be accepted for practice. A preacher, who himself knows that the knowledge is false will say that the knowledge is preached by God and shall not be analyzed to insult God. He wants you to follow it without analysis because he is sure that if it is analyzed it will be proved false. Hence, the concept is important and not the author of the concept. If the concept is proved to be perfect truth by sharp logical analysis, the author of such concept is certainly God even though some human being spoke it. God spoke that concept through that human being. All the three

Divine preachers (Shankara, Ramanuja and Madhva) quoted the Veda only during the analysis of concept. They never told that we shall accept it since it is told by the Veda. They first concluded that the concept is quite logical and then told that the same concept is spoken by the Veda. Shankara never gave the name of the author or any scripture to be the authority in His four pre-requisite qualities for spiritual knowledge. He only gave the sharp analysis as required quality that differentiates truth from falsehood (*Sadasat vivekah...*). Even the secondary scriptures like Puranas (Smriti) are adulterated with several insertions of verses done in due course of time. Hence, it is told that if Smriti is supported by the primary scripture (Veda), then only the Smriti has authority (*Shruti Smriti virodhetu shrutireva gariiyasii...*). If this is the fate of even Smriti, what to speak of the authority of elders, who are often mentioned by ignorant people? We shall not give any weightage to any statement unless and until it is thoroughly analyzed by very sharp scientific analysis. Only God is above science, but this doesn't mean that God says illogical things. Some fraud people always exploit the name of God to bring value to their false concepts.

Chapter 8

O Learned and Devoted Servants of God,

[March 31, 2020]

1. Please guide whether I have to wear sacred thread or not.

[Shri Arunkumar asked: Dear swamiji, My humble pranams. I have a doubt regarding sacred thread. I am a veera shaiva shiva acharya jangam by birth. But in my caste there is no sacred thread, but one group says they follow vedas and the other not. In kedarnath our caste does the puja to Lord shiva. My question is I don't know whether I have to wear sacred thread or not. I born in 30-03-1990, 1.00pm, at tiruppur. Now I am following the vaishnava marga since no one in my family does linga puja. I struggled a lot in my life and now I am useless and meaningless. I got nothing and now I am deeply frustrated. I have lost my life. And samskar. Swamiji, will You be able to talk to me once please. 9500641007. harishva.90s@gmail.com I need some higher power to bring me up. Please help me once. By, Arunkumar M A]

Swami replied:- Whether you have the sacred thread or not and whether you follow the path of devotion to Shiva or Vishnu, finally it is one and the same provided you are deeply involved in the devotion to God, who is both Vishnu and Shiva. If you follow the tradition of your family, it will be just convenient to you. If you are following a different tradition or path, it will be just inconvenient to you to some extent because of long continuous practice of a specific tradition and a specific path. My personal phone number is 9603311454.

2. How to resolve the family problems?

[Ms. Tanuja asked: Padanamskaram Swamiji, Kindly help in the situation. How to resolve our family problems when quarrelling and in what way children/parent can suggest/tell to their parents/children when they are feeling unsatisfied or disturbances with their siblings/partner. By, Tanuja]

Swami replied:- Belief in God and fear for punishment to be given by God for breaking justified traditions of elders and also justice in general alone will bring perfect discipline in any soul, whether it is father or son or husband or wife etc. If this foundation is established well, the rest discipline-building will be very strong in any family. The youngsters need not fear for elders, but shall fear to the omniscient and omnipotent God, who will certainly punish ignorance and foolish rigidity in not following any justified tradition established by God.

Devotion to God based on fear for punishment of sin is always the safest path to bring any discipline in the family.

3. How is time defined in terms of distance (or space)?

[Dr. Nikhil asked:

Swami: This picture also includes the fourth relative dimension, time, which gives the exact time in terms of distance at which the accident took place.

Based on Your above statement, I have got the following question. This part is not clear. How is time defined in terms of distance (or space)? As per special relativity, space-time is one continuum and there is no concept of simultaneity. But it does not mean literally that time is defined in terms of space or length.]

Swami replied: We hear elder people in villages saying to youngsters “Why are you not rising from the bed? The time is now two full hands of sunrise.” What is the meaning of two full hands (“*Baaredu Poddu Ekkindi*” in Telugu) of sunrise? It means that the sun is at the height of two full hands from the point of sunrise, which is about 10 a.m. Here the time is translated in terms of distance. **After all, the time is nothing but the distance travelled by the rotation of earth on its own axis and the rotation of earth around the sun.** One rotation of the earth around its own axis is 24 hours. One rotation of the earth around the sun is 360 days (each zodiac is 30° and 12 zodiacs make 360° so that in one year Sun transits all 12 zodiacs). In the absence of space, no other thing in the creation exists. Hence, everything exists relatively with reference to the absolute existence of three dimensional space only. Of course, the absolute existence of the space also exists relatively with reference to the ultimate absolute existence of God since the Veda says that space is generated from God (*Atmana Aakashaha Sambhuutah*) since God is unimaginable (which means that disappearance of three dimensional space is unimaginable) and everything other than God is imaginable and relatively existent. In this way, when all the creation, which is imaginable and relatively existent with respect to the three dimensional space, we can translate anything as relatively existent (Maayaa or Mithyaa) in terms of this three dimensional space because anyway, our mind and intelligence can't touch the unimaginable phase of God crossing the boundary of imaginable creation. As per the essence of theory of relativity, the existence of the relative product depends on the absolute existence of its cause and hence, the product can be translated in terms of the existence of the cause. In the chain of such imaginable absolute cause-relative products, the ultimate cause can be only this three dimensional space. Ancient logic (Tarka Shaastra) said

that sound (Shabda) and volume (Parimaana, which is the result of multiplication of the three dimensions of space) are the characteristics of space. But, science (modern logic) clearly proved that sound is not characteristic of space and that only volume (three dimensions) is the characteristic of space. Science proved that sound is the characteristic of the collisions between tiny particles of air and has nothing to do with the space. One must not confuse that space is also necessary for the propagation of sound energy. In such argument, space is said to be necessary for everything and not for mere sound because sound can't propagate in pure space. With this correction, we can say that everything can be translated in terms of the three dimensional space and especially it is very convenient to translate time in terms of the three dimensions of space since time is absolutely based on the dimensions of space only. Because of this reason, in the chain of production of the items of creation like space, air, fire energy, fluid water, solid earth, plants and awareness—time is not mentioned as a specific item that appears with individual existence, even though such individual existence is finally proved as relative existence of space only. This clearly proves that time has no independent-individual-appearing existence like other items of the creation.

Chapter 9

O Learned and Devoted Servants of God,

[April 09, 2020] **Shri Phani asked:-**

1. How to overcome such calamities as all the world is facing now due to the present horrible virus?

Swami Replied:- A king passed a rule in his kingdom to be followed by the citizens. The citizens shall follow the rule because otherwise they will be punished. Some citizens have violated the rule and are punished by the court (Dharmaasanam) present in the kingdom. Now, suppose these criminals praise the King with lot of prayers, will the king cancel the punishment using his Superpower? The other citizens, who followed his rule, are not punished even though they are not praising the king. **Hence, the main point here is to follow the rule of the king, which has nothing to do with the praise of the king.** If you replace the king by God and replace the kingdom by this entire world, you will get straight answer to your question. God has expressed the constitution (Dharma Shaastra) through ancient sages and every soul is expected to follow the divine constitution prescribed by God. The divine constitution says to do certain things (merits) and not to do certain things (sins). If the merit is not done, there is no benefit like going to heaven. But, if the sin is done, there is punishment like going to hell or undergo the punishment of hell in this world itself if the sin is very intensive (*Atyutkataih paapa punyaih, ihaiva phalamashnute*). Hence, the present calamity is due to the intensive sins done by the human souls in this world. Doing merit and not doing sin is called Pravritti (Worldly life) and praising God is Nivritti (Spiritual Life). Nivritti will not defend Pravritti. Hence, prayers to God will not stop this calamity. Pravritti is independent field with which Nivritti never interferes. Even if a soul is an atheist, if Pravritti is strictly followed by such atheistic soul, punishments of sins like the present calamity can be avoided. This is the minimum and maximum expectation of God from any soul be it theist or atheist. If the people of a country can do the prayer to God in the following manner even without referring to God, this calamity can be avoided in that country. The prayer is **“Let me propagate about doing merits and not doing sins extensively in this**

society. By this, this concept not only is digested in my mind due to repeated propagation of ethical knowledge, but also, this concept gets digested in the minds of the audience. This brings reformation in me and also reformation in the society around me. At least, the intensity of the sin is reduced. At least, a sincere trial will be made by all the souls including me to reduce the intensity of the sin". Even atheistic countries can follow this concept because there is no reference to God. But, the atheists shall accept the inevitable force of punishment of sin by the nature itself. The main three sins mentioned in the Gita are:- 1) Illegal Sex with unjust worldly bonds, 2) Improper anger to a good person (and not showing proper anger to a bad person) and 3) Irrational greediness to a deserving receiver (and irrational charity to undeserving receiver including corruption) as said "***Kaamah krodhah tathaa lobhah***". The electric sword (Vidyut Khadga) given by God Shiva to the hands of the final incarnation called God Kalki will destroy almost all the souls with such unimaginable speed, which is million times greater than the speed of the present virus!

2. Please explain the significance of the incarnations of God called "Raama" and "Krishna".

Swami Replied:- There is a saying of elders "Old age has come and therefore, think about Rama and Krishna"! Therefore, these two names have some special significance. Raama is called "***Maayaa Maanusha Vighraha***", which means the human incarnation of God that hides its divinity so that every human soul feels that Raama is an ideal human being only and not God. Maayaa means hiding the truth in such strong way so that no soul can find out the truth with its effort. For example, matter is hidden energy. You may know theoretically that energy is appearing as matter. This is the stage of removal of theoretical ignorance (Ajnaana Aavarana). But, no soul can practically realise and experience matter as energy and this is practical ignorance (Ajnaana Vikshepa). The soul can remove its Avidya (weak ignorance) but can never cross Maayaa (very powerful ignorance created by God). A rope appears as serpent in twilight to a human being. This is an example of avidya, which can be crossed by the human being with the help of a torch light. In both, the common concept is that the truth is hidden and falsehood is expressed. When sages in the forest praised Raama as God, Raama refused their faith saying that He is only a human being, called Raama, who is the son of King Dasharatha (***Aatmaanam maanusham manye, Raamam Dasharathaatmajam***). Krishna is called "***Leelaa***

Maanusha Vighraha”, which means that He expresses His divinity through miracles proving that He is God. From the time of Raama (Tretaayuga) to the time of Krishna (End of Dvaapara Yuga) the standards of the human souls have fallen to a great extent. The souls in the time of Raama recognised Him as God even though Raama did not perform miracles. In the time of Krishna, the standard of the souls is so low that even if Krishna did several miracles, the souls did not believe Him as God due to their self ego and jealousy to co-human beings. People called Krishna as a magician and called His miracles as magic.

End of Dvaapara Yuga means that almost Kali Yuga started. With the end of Krishna, Kali Yuga actually entered. The psychology of the human souls in Kali Yuga is amazing. If the miracles are useful to solve their personal problems, such miracles are genuine and such person (even though he is a demon) performing the miracles is incarnation of God! If the miracles are not useful to them, they say that such person (even though He is the incarnation of God) is a magician or a black-magician and not even a trace of God! Every human incarnation of God follows this dual nature of Raama and Krishna. It hides its divinity before undeserving people having ego and jealousy in climax, preaching about external God and itself behaving as a small devotee. If the devotees deserve without a trace of ego and jealousy, the incarnation expresses its full divinity. Even though the devotee is undeserving due to ego and jealousy, if the devotee deserves being sincerely involved in spiritual efforts, the incarnation helps the devotee through His divine power, but, attributes the miracle to the grace of external God. The incarnation says that It has prayed God and God helped the devotee through the miracle. This is intermediate state of the incarnation, which acts partially like Raama (in hiding His performance of miracle) and acts partially as Krishna (in expressing Its power of devotion to God).

Chapter 10

O Learned and Devoted Servants of God,

[April 07, 2020]

1. Can we treat the continuum as cause and effect?

[Shri Anil asked: Padanamaskaram Swami! Kindly give Your answers to the following questions, At Your Lotus Feet -anil

1) असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम्।

अपरस्परसम्भूतं किमन्यत्कामहैतुकम्॥16.8॥

The above verses were said by God Krishna in Gita. He was stating whatever believed by an atheist about the production life in this world. Therefore from the point of the atheist that statement is fully correct. It means that if the God Krishna is replaced by an atheist, the atheist will say the same sentence only.

If I say, 'the theists believe that God exist'. From the point of theist the above statement is the truth and that is what a theist believes.

Likewise in the statement "Aparaspara-sambhūtām, kimanyat kāma haitukam" the atheist treat the formation of life in this world is by union of couple as a mechanical process in a continuous manner. Atheist never accepts cause and effect and his theory will always treat this process as continuum only. Thus God Krishna really stated the fact whatever actually believed by an atheist. Also as per the Panini grammar (as mentioned by You) the word 'Aparaspara' is applied to continuum process only.

My point is that the statement said by God Krishna refers to the continuum only (stating whatever is believed by atheists) in which there is no cause and effect concept. However from the boundaries of the given statement (as believed by the atheist), if we break the process by considering food as the starting point of the awareness (which is accepted by the atheist), then can we treat this continuum as cause and effect (food as cause and awareness as effect)? In that case atleast food becomes the cause even though God is not accepted by the atheists. Please clarify. Also there are cases in which union of couple do not produce the children. How atheists answer this?]

Swami Replied:- You are putting the above question to an atheist and I am not an atheist to answer your question. Here the couple is referred as the cause and the child in the form of awareness is referred as effect. One specific couple is cause and their child grown up into an adult along with his wife becomes the next cause to generate the grandchild as the next effect. The effect in the first step becomes another cause and thus we can say this as a chain of different causes (different

couples) with different effects (different children). Even if you take food as the cause of awareness, the food eaten by the first couple is different from the food eaten by the second couple. In this chain of different causes with different effects, the cause-effect chain is continuously repeated and hence, cause-effect chain can exist in a continuous process. The scholar arguing is of the opinion that cause-effect chain can't exist in a continuous process, which is wrong.

2. Do Your statement means sinful activity is promoted?

[Swami: It is also said that a south-facing property is beneficial for people who regularly kill animals and are involved in the meat business (Kirātānām dakṣiṇā).

Referring to the above portion of knowledge regarding vastu mentioned by You in the recent message please clarify: This sentence implies that a person involved in regularly killing of animals and are involved in the meat business is encouraged and flourish by staying in south facing house as supported by the saying of sages as per vastu? It means that the sinful activity is promoted? Kindly clarify.]

Swami replied:- The point of sin and merit is not involved in Vaastu, which deals only with profit and loss. Souls of this level are not connected with spiritual knowledge. The connection between profit and South face for a butcher is unimaginable, which paves a way towards the faith in Unimaginable God. Vaastu is not a physical science in which worldly logic is perfectly applicable. It deals with the unimaginable powers of the planets in doing administration of deeds and fruits of souls. A butcher killing the animals to do business with meat is benefited with the South face because God Yama, the lord of the hell, is situated in South. Facing to South means that this butcher will go to hell because the profit will promote the sin of killing animals. Of course, this sin is also shared by the people consuming the meat as food because demand based supply is the main basis of any business.

3. In Your below message, what is the meaning of 'support'?

[Swami: 'One important point must be noted because some say that the horoscope of the wife supports the husband. This is correct if the wife is unemployed and is dependent on the husband. But if the wife pursues her own profession, her horoscope is limited to herself alone. Similarly, the horoscope of a newborn child affects the parents. But as the child grows and develops its own life path, its horoscope ceases to have an effect on the parents.'

In Your above message, what is the meaning of 'support'? Is it the financial support derived by wife and newborn child?]

Swami replied:- Support means increasing strength in any positive aspect like wealth, health, fame etc.

4. In the spiritual effort, which is more important, uplifting others or concentrating on self-purification?

Swami replied:- When one preaches spiritual knowledge to others, it is a double edged knife cutting both sides. Due to continuous preaching, the concepts are well digested in the mind of the preacher, which lead to the purification of the soul. This will naturally lead to the purification of other souls hearing the knowledge of the preacher. By this, God will be highly pleased with the preacher, who is helping His created world to run on smooth lines. In this way, propagation of spiritual knowledge is a three-dimensional work yielding three good results.

5. How to attain mental peace during attending the worldly duties?

Swami replied:- If you are detached from the fruit of your work (duty), you will not attain any disturbance of mind. If you are attached to the fruit, the anxiety or tension will be rising continuously, which consumes part of your energy making you weak. Of course, you are expected not even to aspire any fruit for doing God's work. This is limited to God's work only and shall not be applied to the worldly work. If you follow this concept in worldly works also, your employer will exploit you by getting work from you without paying anything to you. Hence, you shall do the worldly work aspiring for its justified fruit. **Aspiration for fruit does not mean continuous attachment to the fruit in every minute.** By such continuous attachment to fruit, tension will generate making you weak since tension consumes a lot of your energy. As per the first law of thermodynamics ($Q=E+W$), Energy is consumed by the work done by you and also by the tension (raise of your internal energy, E) due to which energy available for the work (Q) becomes lesser and lesser as the tension (E) becomes more and more. By this the work done (W) by you fails due to which the fruit is not at all attained by you. **Hence, in doing worldly duties, you must have aspiration for the fruit of work, but not continuous aspiration for the fruit.** While joining your job, your appointment order tells you about your salary to be drawn by you in the end of the month. On the last day of the month, you verify whether the said salary is given to you or not. This is simple aspiration for fruit. This shall not mean that you go on thinking about your salary only throughout the day of the whole

month! By such constant thinking about your salary, your tension will rise making you weak resulting in the failure of you in your duty. The employer will send you out at the end of the first month itself (sometimes even without paying the salary of the first month also blaming you that you have not done the assigned work properly). In the Gita, everywhere, it is emphasised that you shall work without aspiration for any fruit. This is in the context of God's work only and not the ordinary worldly work. In the Gita, everywhere God says that you shall do His work (*Mat karma paramo bhava*) with all sincerity. God is not like the worldly employer, who likes to cheat you by getting work from you without payment to you. If you aspire for fruit, God will give you the fruit equal to your work only. If you do His work without any aspiration for fruit and due to love to Him, He will pay million times more than what is to be paid in a justified way!

Chapter 11

O Learned and Devoted Servants of God,

[April 15, 2020]

1. Please give Your comment on my vision in meditation.

[Shri Martin Evind asked: Dear Sri Datta Swami, Pranams, Some years ago I was sitting in meditation and I had a powerful experience. Suddenly I was looking at a large Indian classical painting on a wall. The painting was of a residential compound in India. A wall surrounded the compound with buildings. Then the painting opened up and became actual reality and I was inside the painting. There was a man lying on the ground with people surrounding him. I was about 15 feet away. One of the men turned to to me and said come help us he needs help. Then I was at the feet of the man lying on the ground. I wanted to do something for him but I did not know what to do for the man, and the people there were looking to me to do something. suddenly for some reason I felt the Man was Lord Rama or Lakshmana. Not knowing how to help I knelt at his feet and it came to me to chant Om Sri Ram Jai Ram Jai Jai Ram. I chanted several times then suddenly the scene changed and I was looking up at a tall man with the dress and Crown who was broadly smiling down at me, and His footwear or Padukas descended down from above to my head. After the meditation I was stunned and had to think and process this experience. This was a vision in meditation not a dream. I am grateful that You would comment. Pranams Martin Evind, USA]

Swami Replied:- Dreams and visions (day dreams) are of two types:- 1) Messages given by God and 2) Our strong thoughts experienced by us in this world in the present life or in the previous lives. We have to analyse the dreams or visions so that we can find out whether God has created that to give us a message or some strongly impressed worldly thoughts are appearing before us. If I analyse your vision, it looks like a divine message given by God to you. The vision is headed by Raama, who is a human incarnation. The human incarnation appears only when the ego and jealousy of the soul vanished completely. Otherwise, only energetic incarnation (Divine energetic form of God) appears. Lakshmana served Raama and was considered to be in the highest place of God's service. The idea of Lakshmana is also given to your mind by God Raama only. Hence, the conclusion is that God is inviting you to do God's work, which is the propagation of spiritual knowledge in this world so that both Pravrutti (worldly life) and Nivrutti (spiritual life) of the people get betterment. Today, even Pravrutti is in

lot of danger because everywhere injustice is prevailing over justice. When Pravrutti itself is in danger, we can't aspire any development in Nivrutti. **The present calamity of the new virus is also due to increased sin in this world so that every good soul is feeling very difficult to even live in this world.** Raama stands for pure Pravrutti only because Raama is the incarnation of God to stand as an ideal for human being in his family life as well as in his social life. God also said in the Gita that He incarnates to establish justice (Pravrutti) and did not refer to Nivrutti (*Dharma samsthaapanaarthaaya...*) at all.

Tinku K asked:

2. Is egg a vegetarian food or a non-vegetarian food?

[Most of the doctors saying eat egg because it contains proteins. Some of people are saying egg is not non-vegetarian it is vegetarian only. Guruji please say whether it is vegetarian food or non-vegetarian food.]

Swami Replied:- Protiens are available in plenty in pulses and vegetables. There are two types of eggs. The first type gives rise to birth of a chick. Such egg is certainly non-vegetarian. The second type does not give birth to chick and hence, can be treated as vegetarian like the milk of cow.

3. Is Sri Sathya Sai Baba childhood drama "cheppindi chestara", the real meaning of Sri Satyanarayana Swamy vratham?

[One scholar said Gandhiji followed satyavrata like Satya Harishchandra. You explained in one topic Sri Sathya Sai Baba did drama in His childhood days about satya (Truth) two categories "cheppindi chestara" a) what you say, b) what you do. Is it Sri Sathya Sai Baba childhood drama "cheppindi chestara" the real meaning of Sri Satyanarayana Swamy vratham?]

Swami Replied:- Vratam is worship of God. The word Satyannaaraayana means actually the source or embodiment of True knowledge (*Satyasya Naarasya Jnanasya ayanam yah*). It actually means the divine preacher preaching you the true spiritual knowledge. Naaraayana or Vishnu stands for the quality Sattvam, which represents knowledge (*Sattvaat sanjaayate Jnanam*). Sattvam is white in colour. Hence, God Naaraayana worshipped in this vratam is described as white in colour (*Shuklavarnam chaturbhujam*). But, that Naaraayana is blue in colour and tamas quality is black/blue. Hence, Naaraayana in white colour is the original true Naaraayana as described there. God Shiva is the source of Tamas and hence, God Shiva must be blue/black in colour originally. But God Shiva is always described with white colour. This means God Vishnu and God Shiva exchanged their colours. Tamas

represents ignorance and cruelty, which are needed by God Shiva in destroying the world without any discrimination. But, God Shiva has no work till the end of this world. God Shiva is in meditation and requires Sattvam and hence, attracted the colour of God Vishnu on to him. God Vishnu requires certain cruelty in His administration in dealing with the sinners (*Kaalosmi lokakshayakrut...*- Gita) and hence, attracted the colour of God Shiva. Therefore, blue Shiva became white and white Naaraayana became black.

In the worldly knowledge (Pravrutti) also, truth is not always the highest. Nonviolence is the highest. Hurting good people, parents, elders etc., is the highest sin. Even in spiritual knowledge, the immediate development to the next higher step of the disciple is highest and not preaching the ultimate truth.

4. How did Devaki and Vasudeva live in the jail for so many years?

[Gurudeva! In this Corona virus quarantine situation, living in the home past 14 days without going to outside, I am feeling like I am in the jail. Please explain story of Devaki and Vasudev, living in a jail for years, parents for who were waiting for their children. How they lived in the jail for so many years? It will be inspiration for so many people.]

Swami Replied:- Vasudeva and Devaki were blessed by God to live in the jail because both had no touch with the external world and attained lonely living, which is very much suitable for the meditation to God. Shri Aurobindo lived in jail for a long time in writing the divine book called “Divine Life”. He had also the vision of God Krishna in the jail like Devaki and Vasudeva. Detachment from the worldly bonds is forced so that attachment to God can be improved very well.

Chapter 12

O Learned and Devoted Servants of God,

[April 16, 2020]

1. Seeking Your divine blessings for a successful sadhana that I am struggling with.

[Shri Vamsi asked: Parama Pujya Swamivaru, It was too tempting when I read that my email would be answered by Yourself. I could not hold myself from sending this email. I am a spiritual aspirant following the path of Kriya Yoga of Paramahansa Yogananda Swamiji. It is a great privilege to be born in the same time as Yourself and to be writing to You like this. I just wanted to convey deepest regards and respects to You and seek Your divine blessings for a successful sadhana that I am currently struggling with. Jai Gurudeva. With most sincere and humble respects, and sashtanga namaskarams at Your lotus feet, Vamsi, Hyderabad.]

Swami Replied:- Can you send Me the details of your understanding about Kriya Yoga? Kriya Yoga is nothing but practical service done in God's work. Kriya is an alternative word to the word Karma. In Kriya Yoga or Karma Yoga, there are two sub divisions. One is sacrifice of service (Karma Samnyaasa) and the other part is sacrifice of fruit of work (Karma Phala Tyaaga). For saints only, the first part is related and for others, both the sub-divisions apply. Mere Karma Yoga is not sufficient because God does not require any help from anybody. It is only the opportunity given by God and this Karma yoga proves whether your theoretical devotion to God is real or not. Without theoretical knowledge (Jnana Yoga) and its subsequent devotion (Bhakti Yoga), the Karma Yoga will not be generated at all. Even while doing Karma Yoga, you must do it with full theoretical devotion in mind also. Similarly, while doing Karma Yoga you must have full details of God (Jnana Yoga), otherwise, you will certainly err since you are unaware of the attitudes of God. Therefore, Kriya Yoga means to do practical service along with practical sacrifice maintaining full theoretical devotion in mind after learning the full psychology of God through spiritual knowledge.

2. What should I do to gain more emotional balance?

[Shri Mittapalli Bharath asked: My name is Mittapalli Bharath, I have numerous questions but there are no answers for it. In my whole education life I

didn't see a guru who can find out a uniqueness in me. I want a guru who can find out a specialness in me and I searched for him but I didn't get. Finally, I read and listen Bhagavad Gita daily then only I found my Guru, he is Lord Krishna who helped me find out my inner thoughts. Why in our education system talent is based on their examination marks? Why can't I expect in our system teachers can found uniqueness in children? Every one has their own talent but why all of them need to prove themselves before only one system? Why our education system is not teaching how to live without fear? Why our education system is not teaching how to live happily? Why our education system is not teaching how to live with righteousness?

Nowadays, I'm not able to control my mind, Right now I am a engineering student and I'm honestly telling I won't like doing job and I want to go to politics right now but I didn't have enough money and I didn't have my parents support. How to control my thoughts and emotions? If I see any problem in society I can't able to sit calmly and watching the scene. Is there any thing else I can do? 22 years of bookish knowledge won't helpful for me to join this politics, I believe more than that I need emotional balance of every situation how I can handle. To gain more emotional balance what should I do?]

Swami Replied:- First of all, you must be able to build-up the foundation of your worldly life and this worldly life is the house built on it. The spiritual knowledge will be the first upstairs built on the ground house. You must complete your professional education, search for a job and then marry a girl selected by you with the guidance of your parents. Now, you have the foundation and the Ground house to live with happiness and peace of mind, which provides the balance of life. While leading with your family life, you shall build the upstairs in course of time, which is the spiritual level. Suddenly, you can't jump to the first stair without the ground house and its foundation to be present hidden in the earth. Your foundation is successful completion of education and your ground house is selection of a job and to have a suitable life partner to help you basically in all your efforts. I and you are not Adi Shankara, the incarnation of God, born to set right the society. Shankara entered into the first stair without ground house and its foundation since He is the incarnation of God. By the age of 8 years, He completed all the branches of knowledge and took Samnyaasa. By the age of 16th year, He completed writing commentaries on the three divine scriptures of Hinduism. After 16th year, He moved all over the country for another 16 years in establishing the correct spiritual knowledge and left the body while He was 32 years! Is this possible for us? We are only souls and may have some special talents. But, by such talents we are not becoming

incarnations of God like Krishna and Shankara. Therefore, we shall follow the normal routine path as followed by all the individual souls and enter into God's work as far as possible.

Politics is very much polluted and is highly uncertain field. If you are very rich and if you are able to support your family and children without any difficulty, you can enter into politics to set right the society. To keep the society on correct line, spiritual knowledge is very essential. Due to lack of spiritual knowledge only, these politicians are proceeding on wrong line like corruption. Hence, establishing the true spiritual knowledge will set right the society through which only all souls can become perfect. The main essence of the Gita is that Krishna is establishing the existence of God for the sake of establishing justice (*Dharma samsthaapanarthaaya...*) through spiritual knowledge. If a soul believes in the existence of God and believes in the unimaginable omnipotence of God that punishes any sinner, the society will always run on perfect track.

3. Please give the clarification on following astrological point.

[Tinku K asked: Jai gurudatta Guruji, I read a topic in the online said by X astrologer. "Not a right time to do Astrology, as the whole world is suffering. But here are some points. On 5th November Jupiter entered sagittarius and ketu was already there, Ketu represent Virus/Epidemics and Jupiter is expansion. From Sagittarius, Jupiter aspected Gemini where Rahu is already present, Rahu also represents Epidemics. Gemini is communication/hands. On 29th march jupiter will go to Capricorn, leaving ketu for a while, and Mars will enter Capricorn on 22nd March, where saturn is already there. In Capricorn Mars will be exalted and Jupiter will be debilitated." But Guruji I read in other place, Jupiter is Dhana karaka and his aspects gives good result and he is in his own house. Then why he said this statement "Ketu represents Virus/Epidemics and Jupiter expansion."]

Swami Replied:- You shall put this doubt to the astrologer, who gave this prediction. How many times such combinations of Ketu, Shani and Guru did not happen previously? Rahu and Ketu are derived from a demon and are always responsible for such virus. Shani is the son of God Sun, who is praised to be the Sadguru of spiritual knowledge in the Veda (*Tat Savituh...*). Shani belongs to the race of angels. Shani is also the deity of knowledge (Jnana kaaraka). When Shani gives problems, the main background is only to set right the souls on the correct line of spiritual knowledge. The difficulties given by Rahu and Ketu are always based on wrong path and the difficulties given by Shani are always for right path to lead the soul towards the devotion to God. Sometimes,

tedious suffering of the soul is needed for the reformation and such cases are dealt by Rahu and Ketu because, both are demons and have lot of pleasure in seeing the suffering of other souls. A case, which can be easily reformed is dealt by Shani, Shani being a good angel. Of course, Shani is the brother of Yama and hence, presides over the death. **Due to Rahu and Ketu, the human being will be suffering with all infections and diseases in the hospital without death.** But, if Shani is with Rahu or Ketu, the death will come as early as possible to relieve the soul from suffering. Jupiter is the embodiment of Sadguru and hence will never harm anybody at any time. Jupiter is the most auspicious planet. One thing is very important to note in astrology. **Sins are increasing very much and such increased sinful situation is represented by the evil planets.** Evil planets are not responsible for the sinful situation. Human mind is responsible for this sinful situation, which in turn is responsible for such horrible viral danger. The planet is not responsible for the sin and thus is not responsible for this viral situation. **The planet represents the situation and is not responsible for the situation.** The Jailer executes the death sentence based on the judgement and not on his free will. Similarly the planets are executing the fruits of the deeds of all these souls and the souls are not doing the deeds due to planets.

Chapter 13

O Learned and Devoted Servants of God,

[April 19, 2020]

1. Is there concept of Hell or Heaven in Sanatan?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, following is a comment made by a person about hell and heaven in a Facebook discussion forum. Kindly enlighten us more on this. -Durgaprasad

Facebook post: My Opinion. Is there concept of Hell or Heaven in Sanatan?? No, we have not any concept of hell or heaven. None of our scriptures suggest about this. Because after you die, your soul will leave the body, and concept of hell or heaven is for Soul. Now read our Bhagwad Gita 1) Chapter-2, Text 22 As a person puts on new garments, giving up old ones, similarly, the soul accepts new material bodies, giving up the old and useless ones. And most importan: 2) Chapter-2 Text 23, The soul can never be cut into pieces by any weapon, nor can he be burnt by fire, nor moistened by water, nor withered by the wind. Now think about this, If Soul can't feel any pain, or any pleasure then what is difference of Hell or Heaven for Soul. Both are same, this is meaningless for Soul, if you believe Bhagwad Gita. What is Your Opinion after You read this?]

Swami Replied:- Soul (Aatman) is inert energy whereas individual soul (Jiiva) is the awareness. Gold is the soul and Golden chain is the individual soul. All the description given in the second chapter of the Gītā is related to soul and not to the individual soul. Individual soul is work form of energy whereas soul is the basic inert energy. Inert energy does not have pain or happiness because it is not awareness. You are quoting the Giita and hell and heaven are mentioned in the Giita:- 1) Hell– The Giita speaks about the three main gates of hell (*Trividham narakasyedam...*). 2) Heaven – the Gītā says that when merit exhausts, the individual soul will return to the earth (*Tetam bhuktvaa swargalokam...*). The individual soul leaves this old body and takes up a new body. But, between these two stages there is a lot of story related to hell and heaven. The verse in the Gītā does not mean that as soon as the old body is left, the new body will be taken immediately. One has left the school and joins the college. This does not mean that he leaves the school on the evening of the day and joins college in the morning of the next day. In between these two steps, there is a long summer vacation.

2. Can You please explain about theoretical and practical ignorance?

[Dr. KV Prasad asked (On Phone):- I have read Your explanation about Maaya and Avidya. Can You please explain more about theoretical and practical ignorance in the light of these two?]

Swami Replied (On Phone):- Maayaa is totally related to God (*Maayaavachchinna Ishvarah*) and Avidya is totally related to the individual soul (*Avidyaavachchinno Jivah*). In both, truth is hidden and falsehood is experienced. In both, theoretical ignorance (*Ajnaana aavaranam*) and practical ignorance (*Ajnaana vikshepah*) exist. In both, the theoretical ignorance can be removed through knowledge and analysis. In the case of Maayaa, the practical ignorance is never removed due to the divine power of Maayaa. In Avidyaa also, practical ignorance exists for a little time and gets vanished after the end of theoretical ignorance. A rope is viewed as serpent. On putting torch light, the snake disappears and the rope appears. This is called as removal of theoretical ignorance. Even after the rope is seen, the fear about the serpent persists for a little time and then disappears permanently. The practical ignorance persists for some time even after the rope appears in the case of Avidyaa. Energy appearing as matter is an example of Maayaa. Even if you see the atoms in the powerful microscope realising that the sub-atomic particles are waves of energy only (theoretical ignorance is removed) your experience regarding the matter will not disappear throughout your life and even in the next lives! Therefore, Maayaa is the divine power of God whereas Avidyaa is just like a shadow, which is the ignorance of true knowledge.

Chapter 14

O Learned and Devoted Servants of God,

[April 21, 2020]

1. Guruji, please explain about dharma in the following context.

[Tinku K asked: Jai gurudatta, in olden days everyone was used to get marry below 12-15 years (I listened), so they participated in legitimate sex and satisfied. but now a days everyone is getting married between 28-35. participation with illegitimate life partner is adharma. now in the 5 senses, sense of vision and sense of sound where ever we see in films, friends and internet all have much effect on leading to lust and sex and as westren culture be open to everything its ok to maintain multiple love affairs and having illegitimate sex. In olden days the people didnt have all these problems, they satisfied with legimate partner. There is no suppression for them related to sex. Now so much suppression of sex is there. once You said forcefully releasing sperm (mastubaration). But gurudeva both suppressions 1. illegitimate sex, 2. Mastubaration will casue diseases which leads to problem to Pravritti as You said maintaining good health to body is part of pravrutti. Guruji please explain about Dharma part of it.]

Swami replied:- In the olden days, marriage was done with the main aim of getting children by which the departed ancestors (*Pitru Devataas*) get pleased. Generation of children is also God's mission of extending the human race from one generation to the other. The aim of marriage was only generation of children to extend the human race for the next generation so that there will be continuous stage of human beings for God's human incarnation. Marriage is viewed as sacred ritual and generation of children is viewed as holy sacrifice (Yajna). This is clearly told by the Veda (*Prajaatantum Maa vyavatchetsih*), which means that God is ordering you not to break the chain of issues by avoiding marriage. Marriage does not hinder spiritual life. Gopikaas, who reached the highest Goloka, were householders only. Hanuman was not married and His departed ancestors told Him that He will not get salvation unless He is married. Due to this, Hanuman married Suvarchala, the daughter of Sun. In fact, your love on God is tested only when you are married and get children. If you are not married and don't get children, your bond with God is usually undisturbed. When disturbance exists, if you can maintain your bond with God without any disturbance, then only you have passed the examination of God. If you

sit in the fire and show that you are not burnt, that is passing examination. If you are not sitting in the fire and show that you are not burnt, is it examination? People will laugh at you for your foolishness! If marriage is done, it brings balance of mind and stability of life. Your life partner will cooperate with you in all your spiritual efforts. This promise is done during marriage (*Dharmecha Arthecha Kaamecha Mokshecha naati charaami*). Sex is also created by God so that it will help in the generation of children. Sense for sex shall not be viewed as low and bad, which is a biological need, created by God for the extension of human race. Sense of sex is the warning bell given by nature to extend the human race. In the olden days, marriage took place in early age because in old generations, the physical health was tremendously excellent. The finger-ring of Raama is of the size of present golden bangle (*Shri Satya Sai Baba removed the sand on the sea shore pulling out a golden bangle and He told that the bangle was the finger-ring of Raama!*). Raama, aged 12 years, married Siita at her age of 6 years! After marriage, Rama and Sita came to Ayodhya immediately and had a married life for 12 years before going to forest. We are surprised to say that this is illegal child marriage! Now people are married between 25-35 years as you said. The health of 25-35 years age of the present generation was the health of people of 6-12 years of old generations. Hence, it is not the question of age. **It is the question of the physical health of the body developing sense for sex.** The sense for sex is developed in various people at various ages based on their hormonal activity. This activity, of course, depends on the surrounding external factors of culture also. As soon as the sense for sex was developed, marriage was performed in the old generations. Sense of sex is not developed in two cases:- 1) If the person is impotent and 2) if the person is completely absorbed in God without any other thought for any biological need like hunger, thirst, sleep, sense of sex etc. Shankara, Dhruva etc., were absorbed in God like that in childhood, but when Dhruva became young, he got married and got children, which is also the holy service to God only. If the marriage is done when the sense of sex is created, the present cinemas etc., can't show any illegal effect, which may intensify the legal sex only. The sense of sex is certainly not created in childhood, which is created only when youth comes based on the hormonal biology. **Age is not related to this sense of sex, but the physical health is related to this.** As generations are moving one after the other, the longevity of the human being is also getting gradually

reduced. The normal longevity of ancient generations was 120 years called as Purushaayusha (*Purushaayusha jeevinyo, niraatankaa niriitayah*).

Adi Shankara, Raama and Krishna are the three incarnations of God. Adi Shankara did not marry because He came to establish spiritual knowledge before His age of 32 years. He was not involved in any worldly activity except spiritual knowledge. This is one extreme end. Krishna came to show His miraculous power, which is far far beyond any human being. He married 16108 girls and generated ten sons and one daughter through each wife! Can anyone dream this? This is another extreme end. In between these two, Raama stands as an ideal example for every human being by having one marriage and getting two sons. Hence, Raama is called as the human incarnation for an ideal human being (*Aadarsha Maanushaavataara*). Hence, Raama is to be followed by every human being, who had legitimate sex with His legitimate wife only. Raama always behaved like an ordinary human being only without showing any extraordinary miracle. He always told that He is a human being only (*Aatmaanam maanusham manye - Raamaayanam*).

In the Yoga Vaasishtham, Sage Vasishtha told that the surrounding atmosphere will certainly influence the mind and mind is related to matter or body. Mind is energy and body is matter and both are inter convertible. **Hence, the influence of the cinemas on the mind of a student is inevitable, which results in the effect of hormones.** Hence, in the ancient system the period of learning of a student (Brahmacharya) was done in forest under the guidance of sages so that the soul is far from such pleasures. **Detachment from the world while staying in pleasures is possible only for human incarnation of God.** This system shall be followed always and during the period of learning at least sex provoking cinemas must be avoided. There is a classification of cinemas as U (Universal) and A (Adults). But, even in U pictures and even in devotional pictures (Dance of heavenly prostitute in the court of Indra or a king is shown!) the scenes provoking sense of sex are exhibited. Once the learning is over and once a job is attained (Of Course, if rich, job need not be done.), one shall marry and enter the second stage of life (Gruhastha Aashrama). This classification of aashramaas need not depend on the age. But shall depend on the maturity of psychology. Generally, learning in childhood; marriage in young age, retirement to forests along with wife after 60 for learning spiritual knowledge (If it is not learnt in childhood.) and finally sainthood in propagating spiritual

knowledge are called as the four gradual aashramaas (*Shaishavebhyasta vidyaanaam, yauvane vishayaishinaam, vaardhake munivrittinaam, yogenaante tanutyajaam*). In the present time, this verse shall be modified as “*Shaishavebhyasta bhogaanaam, yauvane vyanasanaishinaam, vaardhake bakavrittinaam, rogenaamte tanutyajaam*”, which means that pleasures are enjoyed in childhood, vices are practiced in youth, cheating like crane is done in old age and finally ending with diseases! Hence, cinemas should be strictly avoided in childhood and in old age. Whether it is eastern or western culture, the ethical values of maintaining justice are one and the same. Justice will not differ with the culture. Justice is the basic construction and culture is only superficial decoration of walls of the construction. Leakage of sperm (either naturally or by force) takes place only when the mind is affected by the thoughts of sex. In such period, generally, the human being gets married and such defects do not take place. **According to our ethical scriptures, such defects are also considered as sins because the leakage of sperm should take place in the effort of producing children only.** The procedure of repentance (Praayashchittam) of such sin is mentioned as sacrifice called Gardabheshti, in which worship to God is done to kill the donkey–nature of the soul (*Manyuh pashuh-Veda*). Fools performed this sacrifice by killing a donkey!

Chapter 15

O Learned and Devoted Servants of God,

[April 23, 2020]

1. What can a couple do when there is barely any compatibility between them?

[Smt. Priyanka asked: Padanamaskaram Swami. I have a question regarding staying married when a couple feels the marriage is already broken. Should the couple stay married for the sake of children even though there is no trust, barely any respect towards each other, no healthy means of resolving conflicts, spouse's lack of ambition, laziness, inconsistency, lies and broken promises? Sometimes staying in a relation can cause more harm than good to children and separating/divorcing one's partner causes harm to children emotionally as well. What can a couple do when there is barely any compatibility between them? Is it considered selfish and a sin in the eyes of God to leave one's spouse and cause so much disturbance to children for our own peace? Will look forward for Your Divine advice. At Your feet, Priyanka]

Swami Replied:- After perfect study and analysis of the qualities of the life partner only, one shall perform the marriage. One must enquire about the nature of the candidate from his/her relatives, friends etc. Generally, the qualities and attitudes can be easily known before getting married. If minor deviations are known after marriage, adjustment can be also done and the reformation of the life partner is possible. A human being is a mixture of good and bad qualities. These qualities are also expressed on different occasions and not constantly. Only angels have all good qualities and only demons have all bad qualities. Both angels and demons exist in human beings. Angels need not reform and demons can't reform themselves due to ego and not due to ignorance. Demons know that their qualities are bad, but do not try to change due to ego. Hence, in human beings both angels and demons exist so that we are unable to see angels and demons separately on this earth. Animals show bad qualities and are unable to change their bad qualities due to their solid ignorance. Animals are separately seen other than the human beings. **If a human being is unable to change its bad qualities, it is no more a human being.** Angels never err and demons can never change their bad qualities even if they recognise their bad qualities. A human being is that soul, which errs and gets reformed.

Hence, God excuses animals but not the demons existing in human form. **There cannot be animal in human form because every human being is able to know its faults.** Only a demon can exist in human beings and not an animal and for this reason animals are separately seen whereas demons are not separately seen.

When one goes for homeo medicine, all the symptoms up to very minute detail are asked for selecting the exact suitable medicine. Similarly, a detailed account of the qualities and attitudes of 'the would be' life partner can be asked before selecting the exact suitable life partner. If the life partner, later on, behaves in a different way, one can question the life partner even before elders. If this is not done, there is no basis to point out any negative remark after marriage. Generally, clashes come due to ego. Overestimation of self and under estimation of other selves is the inherent ego that gets projected unconsciously resulting in sudden and unexpected quarrels. The husband thinks that he is a lion and that his wife is a female deer! The wife thinks that she is a tiger and that her husband is a male deer! This attitude of inequality results in easy misunderstandings. **Change of the behaviour is more important than change of a life partner.** In the marriage, the couple promises on God that it will live together and will not separate in doing justified worships of God (Dharma), in financial matters (Artha), in sexual affairs (Kaama) and in efforts for Salvation (Moksha). If the couple quarrels, the children also get spoiled. Generally, children bind the parents to develop adjustment. If both the life partners wish to separate strongly, separation can be achieved after a long and thorough discussion in the presence of their parents and other elders. Even the court delays the divorce for one year giving at least three counselings, attempting to unite the couple. Destruction of anything is very easy and is the core foolishness. Construction of anything is very difficult taking a long time. Miira separated from her husband and Ramanuja separated from His wife for the sake of God and this is not a sin because the bond with God is the highest, which is more holy than any worldly bond. Hence, except this one case, other worldly reasons are not justified. Hence, prevention is always better than cure. A thorough and deep study of the qualities of 'the would be' life partner shall be done in the form of a written format before marriage or at least during marriage and not after marriage. The self ego that generally brings the quarrels can be eradicated through spiritual knowledge and devotion to God. Catching leaves after burning the hands is of no use.

Chapter 16

O Learned and Devoted Servants of God,

[April 24, 2020]

1. Guruji, could You please suggest us how to improve immune system?

[Tinku K asked: Jai Guru Datta Guru Ji, recently about coronavirus I listen that some experts are saying, if person have antibodies and good immune system, for that person chance of coronavirus effect is very less. Guruji could You please suggest us how to improve immune system and antibodies through the food suggested by Ayurveda?]

Swami Replied:- Whatever was suggested in Ayurveda is the same that is suggested in the modern science in which all the food materials are perfectly analysed. Sugar patients shall avoid carbohydrates and stout people shall avoid fats. While selecting the food, you must select that which is amicable to your health (*hitam*), that which does not contain bacteria (*hutam*) and that which is not in excess amount (*mitam*). As soon as the food is cooked, you shall eat it so that bacterialisation of food is avoided (*Yaatayaamam...* - *Giita*). You shall also control your movements along with the food for good health that develops immunity (*Yuktaahaara vihaarasya...* - *Giita*).

2. Shri Phani asked: What is meant by Aadhibhautika, Aadhidaivika and Aadhyaatmika?

Swami Replied:- In the *Giita*, it is told that *Adhibhuuta* is non-eternal aspect (*Adhibhuutam ksharo bhaavah*), *adhidaiva* is the Lord *Iishwara* (*Purushashchaadhi daivatam*) and *Adhyaatma* is the natural tendency of the soul (*Swabhaavodhyaatmamuchyate*). This means that *Adhibhuuta* is the entire lot of concepts of science that are followed by the items of creation. *Adhidaiva* means the administration of the Lord, who is the first energetic incarnation of unimaginable God (*Parabrahman*). *Adhyaatma* means the inherent attitude of the soul by which the spiritual line is setup. If you go out and drench in rain, you will catch cold and if you take umbrella, you will be saved. This is *Aadhibhautika* which is the problem from items created by God. The present problem of virus is *Aadhidaivika* that has come due to the will of God to punish the sinners and at present this is inevitable without any

remedy. If a soul thinks that it is God, it is the attitude of such soul travelling in wrong path. All these three overlap with each other. The second one, which is Adhidaiva is very powerful and controls the other two.

3. Why did the 3 acharyas propagate different philosophies?

Shri BN Sastry asked: When Shankara, Ramanuja and Madhwa are the incarnations of the same God Dattatreya, why they propagated different philosophies?

Swami Replied:- Even though the three preachers are one and the same God Dattatreya, the difference in their philosophies is due to the difference in the levels of the receivers present in their corresponding times. The atmosphere in which Shankara incarnated was full of atheists (Buddhists and Puurva Miimaamsakaas). The atheist will not bend even very very little if you say that God exists other than himself. Shankara told him that he is already God and since he exists, God exists. Now the atheist told by his mouth that God exists (since he is God and since he exists). When the atheist questioned Shankara that why divine powers are not with him if he is already God. Shankara replied that by knowing that his Soul is God, he was rid of theoretical ignorance (Ajnaana aavarana) only and the practical influence of ignorance (Ajnaana vikshepa) continues, which can be removed only if his mind is purified by the worship of God. Based on this, the atheist not only became theist but also became devotee to God! But, yet, his mental concept that he is already God is not removed. Then Raamanuja came and told that the soul is not God but a part of God only. The atheist converted into theist and then converted into devotee has already come to half the distance and thought that it would be better to walk forward the rest half to become at least part of God instead of going back to the original zero. The atheist was with 100% ego when he met Shankara. This atheist became theist and then devotee to God with 50% ego when he met Raamanuja. The devotee continued with the worship to God, became possessor of 0% ego and Madhwa met him saying that practical worship (Service or Seva) shall be done to get the full grace of God. Since the ego completely vanished already, the devotee became beloved servant of God in propagating the spiritual knowledge of God in the society. Now, at this final third level, God was very much pleased and merged with the servant so that this atheist turned to theist turned to devotee turned to servant became the human incarnation of God, which was the fruit propagated by Shankara in the beginning. Had Shankara told all this

procedure in the beginning itself, the egoistic theist will not listen to it, who will be adamant to pass through all this procedure. A gradual preaching was done by God Dattatreya by coming in three divine preacher forms in three steps regarding the procedure based on the then existing psychology of the soul so that whatever was told in the beginning was proved to be true in the final end.

Chapter 17

O Learned and Devoted Servants of God,

[April 25, 2020] **Smt. Latha asked:**

1. Please explain me about the following two dreams.

[Namaskaram Swamiji, this is Latha, already i spoke to You once. Today morning also I called You. Two things happened in these 3 days. I'm not able to understand, I request You to clear my confusion. 3 days before early morning I saw a person wearing white dress, I felt like Saibaba telling me lots of money is going to pour from nairuthu that is south east if i'm correct. Next usually I won't sleep in day time but yesterday I was feeling sleepy so when I started sleeping at morning 10 o'clock after few minutes I'm not able to breathe but I saw something coming out of my body & floating in air beside my body and I'm not able to breathe or move then I dont know how I started sleeping but went to deep sleep. please explain me for these two things, Namashivaya]

Swami Replied:- Don't give much importance to dreams, which are generally our thoughts of subconscious state materialising as dreams. If the dreams are divine so that God gives some message to you, you will see God and receive His valuable message. In spiritual line, mostly the dreams have no significance. You can forget what all you experienced.

Shri Nyoman Guna asked:

2. Can I know what is the message of Swami who appeared in my dream?

[My salutation on lotus feet of Lord Datta, Shri Swamiji, Swami, some weeks ago, Swami appear in my dream, Swami smile and sang a song. Could i know what the messages in the dream, that Swami want to give to me? Swami, my life is pull of problems, health, ekonomi and the other hand i also want to serve Swami until my last life. Please forgive me for all my sin. Great thank to Swamiji for coming in my dream. With love, Nyoman guna]

Swami Replied:- Lord Datta will always bless you for your sincerity to Him.

Chapter 18 WHAT IS ŚABDA BRAHMAN?

O Learned and Devoted Servants of God,

[April 26, 2020]

[Dr. Nikhil asked: Padanamaskarams Swamiji, Last night, during the satsang, an interesting topic came up related to the idea of the Veda being the manifestation of Śabda Brahman—God in the form of sound. The concept of Śabda Brahman is found in the Veda and the Gita (śabda-brahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati—Maitra. Up.6.22; Śabda-brahmāti vartate—Gita VI.44). A concept similar to Śabda Brahman i.e. God in the form of sound (Word); is also seen in the Bible, where it is said “In the beginning was the Word, and the Word was with God, and the Word was God.—John 1.1”

Given below are some of my thoughts on this topic. I request You to kindly correct me wherever I am wrong and enlighten me with a comprehensive correlation of this theory with Your philosophy.

The Pūrva Mīmāṃsaka View

The Pūrva Mīmāṃsaka priests who insist on the recitation of the Veda with proper accents believe that the syllables and the words of the Veda recited in the exact accents are equivalent to items within creation. This is because, creation itself is a manifestation of the Śabda Brahman, originating in the primordial sound OM. As a result, merely the sound of those words in the Vedic mantras is sufficient to obtain those items, whether one understands it or not. This belief of the Pūrva Mīmāṃsaka priests is somewhat like the modern idea of a password. One’s understanding or lack of understanding of the meaning of the password is immaterial. What matters is accuracy. The password has to be entered exactly. Even making a single letter capital or small, will not have the same effect. Another example is from the story of Ali Baba and the Forty Thieves, when the cave would open only on saying out the password, which was, “Open Sesame”. If you were to say some other words such as, “Open the door”, it would not open. Yet another example is that of legal or official documents. If an application is not prepared in the proper format on the prescribed form, using the exact legal terminology, it is invalid and it will not yield the result. Even an illiterate person who understands nothing, can hire a lawyer who will use the exact terminology and prepare the document. The application will be accepted even though the client understands nothing. The theory of the Pūrva Mīmāṃsaka priests is similar. The priest uses the exact Vedic mantras and performs the prescribed rituals on behalf of the householder, who does not understand anything. Yet the householder will still get the results of the rituals.

What is Śabda Brahman?

I feel it is necessary to correlate this theory of Śabda Brahman with Your divine knowledge by properly interpreting terms in a manner that does not conflict with the Veda or science. The starting point should be properly interpreting the terms śabda and Śabda Brahman. Śabda or 'the Word' can be taken in the sense of the knowledge contained in the words or in the sound of the words. Alternatively, it can also be taken in the sense of the sound vibrations or any vibrations (spandana). Based on these two broad senses of the word śabda, we can make the following interpretations of the term Śabda Brahman.

1. Śabda Brahman - Greatest Knowledge: We can take śabdato mean knowledge and Brahman to mean 'the greatest'. Then Śabda Brahman would mean the greatest knowledge or the knowledge of the Greatest (Parabrahman, God). The Veda contains the knowledge of God, who is the Greatest. So, the Veda contains the greatest knowledge and hence, is the Śabda Brahman.

2. Śabda Brahman - Knowledge Given by God: One could also say that Veda is the Śabda Brahman since it is the śabda (word, knowledge) given by the Brahman (Parabrahman). It means that, in a metaphorical sense, it is God in the form of words; i.e. Parabrahman has, as if, entered into the Veda (Śabda). In other words, the Veda can be considered to be a medium of God. This interpretation is related to the mahā vākya "Prajñānam Brahma", or "Satyaṃ jñānaṃ... Brahma", where the special true knowledge itself is said to be God. It actually means that the possessor or giver of such special knowledge is God.

3. Śabda Brahman - Creation: In this sense, śabda can be taken to mean sound vibration or any vibration (spandana, sphoṭa), in general. Ancient logicians could not distinguish between sound vibrations and electromagnetic radiation, which also has a wave nature. Sound vibrations can be considered to be analogous to electromagnetic radiation or even to the quanta of space (Śabdaguṇaka ākāśaḥ). Awareness too, which is a work form of energy, is composed of nervous impulses, and it can be said to be vibrations. The word śabda is also used in the sense of awareness (Ikṣatarnāśabdam—Brahma Sūtras). Matter too, has atoms and molecules that are constantly vibrating. So, all of creation, which is space, energy, matter and awareness can be said to be composed of different kinds of vibrations. All these different types of vibrations taken together can be generically called śabda. This entire creation is thus made of śabda. All items within creation, which are vibratory in nature can also be described in words since they are imaginable. They can be represented by words (śabda, vāk) or given a name (nāma). This creation, which is vibratory in nature (śabda) can itself be called Brahman in the sense that creation is great. Creation is thus, Śabda Brahman—the Great Vibratory Creation.

4. Śabda Brahman - Mediated God: The mediated God (Saguṇa Brahman) is God who has come into creation (śabda). He is present in a medium (saguṇa) which is composed of vibratory components of creation namely awareness, energy

and matter. He is the Parabrahman embodied in a medium of śabda. The Parabrahman is beyond creation, matter, energy, space and time. He can be said to be Aśabdām, in the sense of being beyond the vibratory components of creation; not in the sense of lacking awareness (Na sām̐khya parikalpitamacetanaṃ pradhānaṃ jagataḥ kāraṇaṃ śakyaṃ — Śāṅkara, Brahma Sūtra Bhāṣya). Naturally, Parabrahman cannot be described in words since He is not imaginable (Yatovāco...—Veda).

Four Stages of Voice

Also, relevant in this context, are the four stages of voice (vāṇī) namely parā, paśyanti, madhyamā, vaikharī. I feel, parāvāṇīis the intuition given by God to a sage or prophet who preaches God's message to mankind. If this is true, parā could mean 'higher' since that the 'voice' or 'knowledge' is coming from God. Parā could also mean that the voice is coming from a source 'other' than the individual. Paśyanti, means 'seeing' and it refers to the perceptible expression of that intuition in the form of mental thoughts. Madhyamā means the intention to speak certain words or the act of composing words from the thoughts. Vaikharī means speaking out the words using the throat and tongue. For ordinary individuals, the parā component is usually absent and most of the speaking only involves paśyanti, madhyamā and vaikharī. Your servant, Nikhil]

Swami Replied:- Sound is a form of inert energy without any trace of awareness. It is an inert item of creation and has nothing to do with the Creator, who is the unimaginable God. The unimaginable God or Parabrahman has awareness (means not inert) and such awareness is purely unimaginable since its background has neither matter (materialised nervous system) nor inert energy i.e., transformed into a specific work form called awareness in the functioning nervous system. Since before the creation, God existed as absolute unimaginable awareness without matter or energy, we can't think about the existence of the awareness of human beings, which is imaginable and relative that is generated due to the presence of inert energy and materialised nervous system. We say that a stone has no awareness due to the absence of materialised nervous system. Similarly, God shall not have awareness due to the absence of materialised nervous system. But, God has awareness and hence, we say that such awareness is unimaginable. We can't say that the sound, which is a form of inert energy, has such unimaginable awareness. Such inert sound also can't generate even relative awareness in a place due to its special effect because no sound in any frequency uttered can raise a dead person.

If you deduct the separate item standing as awareness from your entire story, is there imaginable or unimaginable awareness anywhere?

Unimaginable awareness is the sole characteristic of unimaginable God only. Imaginable awareness is the characteristic of item that has materialised nervous system. The unimaginable God is not available in the creation and hence, we shall exclude Him and keep separately in a distinguished position, which is beyond the imaginable creation. The leftover sound energy has no relative awareness due to the absence of nervous system. Sound energy can produce some specific effects as we see in the case of ultrasonic techniques. But, there also, some agency with awareness is needed to perform the experiment. You may say that some ultrasonic sound was accidentally generated and produced the same effect and in such scene there is no agent with awareness. Due to breakage of electric wires by heavy wind, the electricity leaked may kill a person and here, you may say that there is no agent to make this effect and you may further argue that the sound itself has the power to do such effect without any agent having awareness. We perfectly agree to this and conclude that a specific inert power can do the same effect whether there is an agent or not. This is pure physical science that is true irrespective of any alive agent. Hence, I suggested sometime back that an atheist shall learn a Vedic hymn with its accent and utter it to break a glass prism. Even a tape recorder shall be able to do the same instead of an atheist. If this experiment becomes successful, I agree that such sound energy of the Vedic hymn has such inherent effect irrespective of any alive agent. Then, it is an inevitable concept of sound energy in that frequency as explained by physics and such breakage of prism is not a miracle, but a clear concept of science only. If a theist devoted to God alone utters the same Vedic hymn and if the prism breaks (and if the prism does not break by the same Vedic hymn uttered by an atheist or by a tape recorder), I say that such effect is not due to the sound energy uttered with such specific frequency, but is a miraculous action performed by that devotee due to the grace of God. To prove this concept, *anvaya* (application of a specific concept to a specific atmosphere) (Yat bhaave tat bhaavah) and *vyatireka* (non-application of the same specific concept to the same place having no such specific atmosphere) (Yadabhaave tadabhaavah) shall be applied. If sound energy has miraculous effect, it is pure science (anvaya of first concept). If the agent blessed by God performs this miracle (application of other concept to other atmosphere), which is associated with opposite experiment (an atheist or a tape recorder was unable to produce the same effect uttering the same sound) called Vyatireka happens, it is clearly

proved that God having unimaginable awareness is producing such effect (*Satyakaamah...- Veda*) and a tape recorder having neither unimaginable awareness or imaginable awareness is unable to produce such effect. Whatever may be the twist of logic; truth is truth and false is false. **Truth is that God with unimaginable awareness alone can do a miracle and anything other than God, whether inert or non-inert (relative imaginable soul without devotion to God) can't do a miracle, which is beyond the laws of science.**

A specific sound can be treated as God in the sense of representative model, which means that a flag is treated as a specific nation thereby indicating that the specific flag represents the nation and neither the flag is nation nor the nation is the flag nor the nation is in the flag (Actually the flag is in the nation!). Gita says that creation is in God and God is not in creation (*Natvaham teshu te mayi...*). One can take the holy sound of the Veda as a representative model (Pratiika) of God. Such faith is the faith on God and not the faith on the sound. That faith on God can generate the miracle. But, such faith needs the existence of an agent of imaginable relative awareness because faith can appear in non-inert items only and not in the inert items. The scripture is valid provided it is interpreted in right direction. For such right direction logical or scientific analysis is necessary, which should be devoid of blind fascination towards one's own religion and one's own scripture. **Ignorant people think that opposing the scripture interpreted in wrong way is opposing the scripture itself.** This is not correct. This means that we are opposing the wrong interpretation of the scripture and not the original scripture. In representative worship, something is superimposed on some other worldly thing to develop faith based on assumption and this doesn't mean that the assumption is true. The word of God can be called as God, which means that the word shall be honoured as God is honoured. The explanation of metaphor is always the explanation of simily. You can call a member of Lion's club as Lion. This does not mean that the member is actual Lion brought from the forest! The member is assumed as the daring Lion, who does social service with full courage and daringness. If you think that such member is actually the forest lion, I have no objection if you think that the sound energy of the Vedic hymn itself is God. **Shabdabrahma means that the word told by God is greatest, which does not mean that the sound of the word is greatest!** It only means that the knowledge of the

word of God is greatest. Since such knowledge is generated by God, finally it means that God is the Greatest.

The creation is of two types:- 1) Non-inert awareness and 2) Inert matter and energy. Wherever there is relative imaginable awareness, inert matter and energy co-exist. But wherever there is inert matter and inert energy, awareness need not be present there. While God enters and merges with a medium, such medium must have inert matter and energy along with non-inert awareness. God does not enter the medium made of inert matter and energy only. The inert matter and inert energy can be made as representative model for meditating upon God. But, mere inert matter and inert energy can't become the medium of God through direct entrance. If God enters and exists in mere inert matter and inert energy, the Sankhya philosophy saying that mere inert matter and energy (called as Pradhaanam) could have been accepted as the Creator and then the Brahmasuutra (*Ikshateh naashabdham*) need not be told. Since God does not enter and exist in mere inert matter and energy, the Pradhaanam is rejected to be the cause of the creation. God is said to be the awareness and such awareness is also not this relative awareness (having inert matter and inert energy as generation background), but such awareness is absolute unimaginable awareness without any generation background. Relative imaginable awareness is like coffee that essentially needs a separate cup as the container to contain the coffee. Absolute unimaginable awareness (called unimaginable God) does not need any separate container because It Itself is the container as well as the contained due to its unimaginable nature. Since unimaginable absolute awareness can be also called as awareness (a general word used), people have mistaken to think that inert matter and energy is not God thereby thinking that awareness (means relative awareness) is God. In fact, this awareness told in the Brahmasuutra is absolute unimaginable awareness and not relative imaginable awareness (soul). Hence, God is beyond the creation, which is soul and inert matter and inert energy. For such unimaginable God (absolute unimaginable awareness), inert matter and inert energy along with relative awareness (like energetic being or human being) can be the medium, but, mere inert matter and inert energy can't be the medium. This is to say that God does not exist in mere inert matter or in mere inert energy (or both together) without awareness existing in it. An energetic being is a mixture of inert energy and relative awareness (soul) and a human being is a mixture of inert energy, inert matter and relative awareness (soul).

God can enter both beings since relative awareness exists in both. But, God does not enter mere inert matter or mere inert energy or mere mixture of both these without the relative awareness existing in the medium.

Hence, mere inert matter and mere inert energy or mere mixture of both these (without the relative imaginable awareness called individual soul) can be treated by anybody as the representative model of God, but not as mediated God. The sunlight is inert. The globe of sun is inert. The deity of the sun globe is energetic being with relative awareness and hence, God can enter the deity of Sun to become the energetic incarnation so that we call the deity as Surya Naaraayana, who means the deity Surya merged with Naaraayana (the first energetic incarnation). The Veda says that neither the sun-globe nor the sunlight is God since God does not exist in both (*Nedam tat yadidamupaasate*). The power of the deity (*Bhargah*) mentioned in the case of Surya Naaraayana is the unimaginable power of unimaginable God (merged with the deity) and not this physical inert sunlight. The fate of the sound of the Veda is also like the light of the sun, which has neither relative awareness nor the unimaginable awareness (God). The knowledge is conveyed through words (sound energy) to a being with awareness by God having unimaginable awareness. The meaning contained by a sound is not the knowledge because knowledge requires basic awareness, which is not present in the sound. Meaning is different from knowledge. Meaning becomes knowledge only when it enters the awareness of the receiving being. Hence, both word and meaning are inert only till both enter the awareness of the receiving disciple. This meaning through sound is a communication between two beings having awareness. Once the meaning is communicated to the receiving disciple and once the meaning is turned into knowledge in the mind of the receiver, the sound perishes just like one leaves the cart having horse once the destination is reached.

Let us examine the propagation of word as sound and its knowledge with the help of more sharp logical analysis. Raama told Krishna to bring a pot. The word pot uttered by Raama travelled in the space through the medium of colliding air particles and reached the awareness of Krishna. The word pot travelled as simply a single item, which is the sound energy and no second item is associated with the inert sound energy. Let us see the awareness of Krishna. One of the faculty of awareness of Krishna is chittam, which collects the external

information and stores it as a memory (*Chiti samjnane smaranecha*). The chittam of Krishna is like a dictionary with a pulse of pot-word and another associated pulse, which is the information about the pot. The travelled word is received by the chittam of Krishna, which exactly coincides with the pulse (sphota) of pot-word. Immediately the associated pulse of information about the pot is realised. Already in the childhood itself, elders have developed the relationship between the pot-word and information about the meaning of the word pot. Hence, as soon as the pot-word is heard, the information about the pot strikes the mind of Krishna. If this dictionary is not printed in the chittam of Krishna already, the word pot can't bring the information or knowledge about the pot. If the same word is uttered in another language, which is not known to Krishna, Krishna doesn't get the knowledge of the pot due to the absence of such link of the new word representing the same item in the chittam of Krishna. Therefore, the word pot is travelling as mere inert sound energy only and there is no second item like meaning or knowledge also along with the pot-word travelling as sound. In such case, how can we bring any second item like meaning or knowledge or divinity of God etc., to be associated with the pot-word?

The communication of knowledge can be done by uttering the related sounds of words. The knowledge can be also communicated through reading books with eyes and hear there is no need of sound energy also. Knowledge can be communicated by the power of unimaginable God even without any method of communication due to His omniscient omnipotence, but this does not come under the present discussion of communication of knowledge through words in the form of sound energy. The unimaginable God or Parabrahman communicated the Veda to the first energetic incarnation, called Naaraayana or Hiranyagarbha or Iishvara or Datta without any sound because the unimaginable God merged with Naaraayana by which Naaraayana became the unimaginable God Himself due to perfect total merge. This Naaraayana is called Parabrahman due to this merge. Such Naaraayana merged with another energetic form called four headed Brahma and this Brahma is also Parabrahman or Naaraayana due to the merge. Communication of the Veda from Naaraayana to Brahma through merge is pictorially told as that Naaraayana gave the Vedas to Brahma. Since there is no difference between Brahma and Naaraayana, Brahma is also told as the author of the four Vedas. Actually, in these two merges there is no need of formal communication. Now, Brahma recited the four

Vedas by four heads and Sages heard these Vedas. The Sage, who heard and recollected a portion of the Veda is called as Rushi or author of that Vedic portion based on which the Vedas are said to be composed by Sages and hence, the Vedas are called as Paurusheyaas (composed by Sages) by Buddha. The Vedas are also said to be Apaurusheyaas (not composed by energetic or human beings but are composed by God). The Veda is called as Shruti, which means that which is heard directly from Brahma. Here (from Brahma to Sages) the first communication process through words in the form of sound has started. Then, the Sages communicated the same Veda to Sages further and further through priests generation by generation through the same process of uttering words and hearing through ears. Now we are hearing the same Veda composed by Brahma (strictly speaking Parabrahman present in Brahma through Datta because Parabrahman merged with Datta or Naaraayana and Naaraayana merged with Brahma) from the words uttered by present priests. The sound we are hearing is not that of Brahma, but, we are hearing only the knowledge communicated through the Veda by Brahma from the voice of the present priests. We can also grasp the knowledge of the Veda by reading the printed books of the Veda with our eyes without necessity of any sound. Had the Sages tape recorded the voice of Brahma, at least, we can give some importance to that divine voice. Hence, knowledge of Brahma (or Parabrahman) is only received by us and not the voice of Brahma directly. In such case, there is no necessity to give importance to the sound of words uttered by priests. We must give full importance to the knowledge communicated by Brahma to us. Even when Brahma communicated the Veda to Sages through His voice, there also, there is no second item associated with that sound because the intention of Brahma is only to communicate His knowledge to the humanity through the Sages and not to communicate the sweetness of His voice.

The unimaginable awareness (unimaginable God) will not enter mere inert matter and inert energy because such entry will be unnatural and creates excitation in the devotees. Suppose, a statue starts moving and talking due to the entry of unimaginable God (existing in the form of first energetic incarnation), the devotees will be very much excited to ask their doubts for clarification. If the unimaginable God enters in a human being and answers the doubts of the devotees, the devotees will not be excited at all because they think that the relative awareness existing in the human being can answer the doubts. The devotees will

not recognize the hidden unimaginable awareness or God merged with the relative awareness or soul of the human being that resulted as human incarnation. By this, no excitation exists in devotees and the devotees will clarify all their doubts in a free natural state. God wants to mix with the devotees in a friendly manner without giving any excitation. Therefore, there is no chance of entry of God in to mere inert sound energy. Hence, the argument of Purvamimaamsakaas that the Vedic word in the form of sound energy itself is God (*Shabdamaatradevataa*) is absurd.

We shall correlate all the branches of theism like Advaita, Vishishtadvaita, Dvaita etc., but we can't correlate atheism with theism. Puurvamimaamsakaas are pure atheists saying clearly that God does not exist (*Devo na kashchit bhuvanasya bhartaa*). These are the misled followers of Sage Jaimini, who is the theistic disciple of Sage Vyaasa (who is the founder of Uttaramiimsa or theism). Jaimini simply stressed on the performance of sacrifice (80% of the Veda is about performance of sacrifice only), which is the practical devotion (by giving food and offering of money as guru dakshina). Apart from theoretical knowledge and theoretical devotion, this is a major part of service to God, which does not mean that God does not exist. Jaimini is theist, but his followers are atheists like Buddha is theist whereas Buddhists are atheists. Hence, assumption of making the Vedic sound as possessor of relative awareness or God (unimaginable awareness) does not come under the angle of correlation of theistic philosophies.

Chapter 19

O Learned and Devoted Servants of God,

[April 27, 2020]

1. Is it true that love is also biologically induced by some hormones or something?

[Shri Bharat Krishna asked: Namaskaram Swami, I have few questions for which I would like to know answers. I don't know if these are important questions, so, I am asking all of them. If you feel that knowing answers to any of my following questions is not useful or necessary to me, please ignore such questions.

Swamy, there are many ways a Human enjoys his life. We enjoy love. We also enjoy pride based on ego for possessing certain special talents, enjoy due to playing games, eating delicious food etc. Apart from these, there are other kinds of enjoyments we have like consuming alcohol, smoking, taking drugs, watching porn, eating Non-Vegetarian food etc. I know these are bad qualities but definitely they give intense enjoyment. All these are on one side and only give limited temporary enjoyment but the enjoyment in loving God is totally different and gives permanent happiness and enjoyment. Science says that love is also based on Human biology only. As far as I know love is based on some inner feeling based on our awareness (knowledge) and it is a very healthy feeling. Now here comes my questions.

1) Is it correct that love is also biologically induced by some hormones or something? Is everything we feel is completely based on biological changes? If both are based on biological changes in body, how come enjoyment based on love (for GOD) is permanent and continuous but enjoyment based on other things are very limited and always followed by some pain? Even love for ordinary Human being is limited.]

Swami Replied:- The love is a feeling, which is a vibration of mind. Mind and body are inter-related with each other. Hence, a feeling received from outside generates a biological change of hormonal reaction. The biology getting hormonal changes also introduces feelings into the mind with the help of the knowledge of external atmosphere. It is true that hormonal change is not permanent and hence, worldly mind is also not eternal. Here, the eternal and permanent item is the object, which is God. Since human being is not eternal, such love to human being is also not eternal. Since God is eternal such divine love is always eternal.

2. Why is Your love always in "hidden" form?

[Why God made only love as a permanent and healthy feeling but not other things which I mentioned as bad qualities. If we ignore the fact that these bad qualities are harmful to our health, what do we miss in this life by completely relying on them for enjoyment? A person who never experienced love will never be able to know its value and put effort in learning spiritual knowledge to develop such divine love know? Why always Your love is in "hidden" form? Every human being is experiencing Your love but they don't know that it is from You.]

Swami Replied:- Fools concentrate only on one angle, which is the enjoyment. But, wise people look the other angle of health also. If you are caught by the enjoyment only, you are addicted to it, which means that the enjoyment is controlling you to destroy you by creating problems of health in you. Enjoyment shall be under your control so that the awareness about health problems shall be able to control the continuous enjoyment.

Smoking, drinking, seeing pictures continuously without a gap will bring the horrible death immediately. Hence, you must control your enjoyment so that you can enjoy in a controlled manner. Smoking and drinking even for little time are poisonous to health. Love to worldly objects is called as love whereas the same love to God is called Devotion (*Yaa nah priitih viruupaaksha, vishayeshvanapaayinii...*). The love to a human incarnation of God is also mixed with the retarding factor like ego based jealousy.

3. Why is it that it takes very less time to love an ordinary human being but a long time to love God?

Swami Replied:- The nature of God is not only sweet love towards you but also harsh view of your welfare. The harsh view about your welfare brings repulsion in you along with attraction due to sweet love. In human love, the harshness is hidden and only the sweet love is exposed. Hence, you will be attracted to a human being quickly than to be attracted by God.

4. Will we receive punishment for adharmic actions done out of compulsion?

[I have learned from Your knowledge that our love for GOD will liberate us from all the worldly bonds and help us remove all the bad qualities also. We fear to do any Adharmic action almost spontaneously after learning knowledge given by You. However "Fear" is not sufficient enough to inspire us to live a Dharmic life, only "Love" for God can truly help us live a Dharmic life. But it takes a lot of time to develop the emotion of pure love towards God. In such case until love for God is

developed we continue to have certain bad qualities and do adharmic actions at least a little. We do such things unwillingly out of compulsion although we know that we are committing sins. In such case will we receive punishment for such adharmic actions done out of compulsion?]

Swami Replied:- Fear will create immediate action in any soul and love takes a long time especially when love is mixed with the harsh view of welfare. Fear for punishment is the first aid kit. Love to God to control the sin is a long time Ayurvedic treatment. Both fear and love side by side work very well like the external ointment (fear) and internal medicine (love)-treatment.

5. Why is my spiritual effort not intense enough?

[Swamiji, for example if I get seriously ill I will voluntarily choose to stay in ICU and cure myself. I sacrifice a lot of pleasures during that time I spend in ICU but I don't even think that I am actually sacrificing because it is for my own good, it is necessary. Now the question is, after learning a little bit of spiritual knowledge from You it is quite clear that my illness is selfishness. When I do Sadhana in the form of service to You to remove my selfishness and develop devotion, somehow it slips my mind that I am actually doing that work for my own good, to cure the illness of selfishness. Whenever I forget that, I find myself involved in worldly enjoyments. Why is it so? Why is my effort not intense enough?

Swami, I have been thinking for a very long time as to how to ask these questions in a better way. I have tried my level best. If I have asked anything wrong please kindly forgive me and ignore such question Swami. Padabi Vandanam Swamiji]

Swami Replied:- When the food is cooked and is eaten immediately, the food is fresh without any bacterial infection. But, when the food cools for a long time, the bacteria from the atmosphere infect the food and cause illness to the body. Similarly, in the early stage of service to God, the selfishness-bacteria do not infect your devotion to God. But, as the time proceeds, the selfishness hidden infects your devotion and you will recognise it through your spiritual illness. In course of time, through realisation done frequently, the problems will be avoided and you will reach a stage of perfect devotion. **You shall not be hasty in attaining the highest stage immediately as soon as you start your spiritual efforts.** Generally, the perfect realisation comes after millions of births as told in the Gita (*Bahunaam Janmanaamante...*).

Chapter 20

O Learned and Devoted Servants of God,

[April 29, 2020] **Dr. Nikhil asked:** Padanamaskarams Swamiji, Your book on Upanayanam, indeed provides excellent insights. However, some of the points are not acceptable to leftists, who strongly argue for social equality. They generally have no sympathy for any attempt to prove the greatness of the Vedic culture. Given below are some questions that arose from my own conversations with some leftists some views expressed by some public speakers. I apologize for the fact that some of the arguments are a bit confrontational, in spite of my moderating it considerably. Their actual arguments are far harsher. I bring these questions to You in the hope that the universal divine knowledge and the universal divine love of God for mankind should be seen clearly by all. Your servant, Nikhil

1. Why should the caste of one's birth be given any consideration at all in deciding one's profession or lifestyle today?

[You have explained that the ancient Vedic society was organized in a fair manner in the form of the caste system and that the system got corrupted only in the middle ages. But that is hardly relevant in the present context. The caste-segregated and gender-segregated Hindu society of the past does not exist anymore. Today, men and women born in all castes are found in all fields and professions. Practically, there is no evidence that people born in a certain caste or gender alone are capable of pursuing a certain profession. Any such claim is quite unscientific and backward. Today, men and women from the lower castes are shining in every field including research, engineering, sports, medicine, military, politics, space exploration and even spirituality. They are in no way inferior or less capable than the so-called higher castes. The constitutions of most progressive and democratic countries in the world, including that of India, guarantee a certain minimum set of individual rights to every citizen. Thanks to the present democratic system, we are not at the mercy of some ignorant and biased religious leaders anymore. So, how caste and the related profession was decided in the ancient past is irrelevant to us today.

Today, what is relevant is knowing how an individual can choose his or her profession. Can a person born in a so-called lower caste not become an officer in the military (kshatriya) or a politician (kshatriya), or start his or her own business (vaishya) or even become a preacher (brahmana)? The fact is that people are already doing all this. No permission from any biased religious authorities is

necessary for them and no orthodox religious restrictions are capable of stopping them anymore. But what is necessary today is for religious leaders to be honest and frank enough to accept the defect of their religious traditions. But acceptance alone is not sufficient. They should further condemn the injustice done in the name of their religion, to millions of people, over innumerable generations by discriminating on the basis of caste, gender, race and so on. They should equally encourage people born in any caste to choose their professions on the basis of their qualities and capabilities. They should encourage eligible people born in lower castes to become preachers.

In Your book, You seem to have avoided making a clear and strong statement in this regard. In fact, You have clearly not supported anyone from a lower caste wanting to become a preacher. You have claimed that people from lower castes want to become priests due to their interest in earning money. That might be true in some cases, but not in all cases. However, is the average son of a brahmin, today, not interested in money too? Yet, how come no one questions his right to become a priest? If a man or woman from a lower caste has better spiritual knowledge, is more devoted than the average brahmin of today, why should he or she not be allowed to become a priest? By sincerely learning and preaching spiritual knowledge, his or her interest in money can gradually reduce, due to God's grace. On the other hand, no such progress might take place in the uninterested and undevoted brahmin who is only working as a priest for money. Besides, a certain minimum interest in earning money is also required in present times. Society is so selfish that they will not support the sincerely devoted person. In fact, the devotee's own parents will not support the devotee! So, having a moderate interest in earning money should not be considered as a disqualification.

What is the harm in boldly and clearly stating that the ancient caste system is simply not relevant to the society of today? Trying to prove that it was fair and useful in olden times is simply not relevant today. If the caste system is allowed to continue in present times, it will do more damage than good since people will invariably misuse it for their own selfish ends, as they have been doing in centuries past. In present times, the caste system should be totally demolished or at least ignored. All that people should be concerned with is a person's eligibility in terms of qualities and capabilities to perform the required jobs. In fact, this is the universal truth, which was the original basis of the ancient caste system. If a person is found to be suitable for a certain profession on the basis of this universal eligibility criterion, no consideration whatsoever should be given to other factors such as gender, religion, caste, parents' occupation etc.]

Swami Replied:- You are too hasty with meaningless speed to understand the points, which were projected by Me. I only told the reason for the people to think that the son of a person expertise in a certain profession with high talents was also a future citizen to become an expert with the same professional talents. The son of a Brahmin was

thought to be a Brahmin only because it was wrongly thought that the son is also developing the same professional talents, because the talents hidden in the blood of a Brahmin are transferred to his son. Based on this, a theory was developed that a Brahmin must have an essential prerequisite that he shall be born to a Brahmin only since all the Brahminic qualities present in a Brahmin's blood can come to his issue only. This theory was believed by everybody so that because it was wrongly thought that certainly the issue of a Brahmin was only showing all the talents of the profession of Brahmana caste. I analysed the actual reason for the issue of a Brahmin to show all the Brahminic qualities and established that the issue of the Brahmin is not showing the Brahminic talents because of the blood that was running from generation to generation in that caste, but because of the training and atmosphere of the Brahmin parents and Brahmin relatives that surround the issue of the Brahmin in childhood. When the child sees and grows in an atmosphere of people having Brahminic talents and grows in it only, that child naturally develops lot of interest in the Brahminic profession and in the Brahminic talents only. This is quite natural. Similarly a child born in the family of Kshatriyaas will be very much interested in learning the fights with sword, bow and arrow. For the same reason, an issue born in Brahmin family is not showing any interest in the fights because such fighting atmosphere of Kshatriyaas is not around it from its childhood. I have given the exact reason for the son of a Brahmin to become a Brahmin (due to influence of surrounding Brahminic atmosphere from childhood onwards) and discarded the reason that the issue of a Brahmin is becoming Brahmin since the Brahminic blood is flowing in such specific caste of Brahmins only. You are criticising the reason discarded by Me and this is the lack of precision of your analysis. You are also criticising the exact reason found by Me (that the issue of a Brahmin is becoming Brahmin because of the surrounding Brahminic atmosphere from its childhood) and this is not correct.

Even today, when it is clearly understood and universally accepted that one caste can't own one set of qualities only to deny those qualities to appear in other castes, the interest on a specific set of qualities is developed from the atmosphere in which the issue is placed from its childhood is perfectly true. A child born to a couple working as lawyers and if close relatives of the child are also lawyers, the child will naturally develop interest in legal line only. Even after completing the education in law course, the candidate is recommended to be in the

atmosphere of law profession in association of a senior lawyer to develop and strengthen the practical talents of that profession. If the senior lawyer guiding the junior lawyer (working as assistant) happens to be the biological father of the junior lawyer, certainly due to the tremendous natural influence of fascination to issues, the senior lawyer will transfer all his hidden talents to his son without any reservation to such extent so that we will feel that the junior lawyer has attained all those talents through the blood of the father! Today, we have a separate college for law education. In the olden days, such separate institutions like engineering college, oriental college, college of commerce, college of agriculture etc., were not existing separately even to learn theoretical subject of a profession. In the ancient days, the son of a Brahmin was learning both the theoretical subject and practical professional talents in that line straight from his father and relatives only. Hence, this point that the professional talents are learnt from the surrounding atmosphere only is very very clear in the ancient days based on which people misunderstood to think that the blood carrying on specific qualities is running from generation to generation in a specific caste was the real reason. Even today, some people say that the genes are carrying all those qualities from one generation to another generation in a caste! Genes carry only certain mannerisms, but not the qualities. The qualities of an individual soul are always based on the earned qualities by an individual soul from the surrounding atmosphere in the past chain of births. Whatever theory is opposed by you is also opposed by Me. But, at any time, the point that the surrounding atmosphere will influence the soul to develop interest on the qualities of such atmosphere is always a very powerful truth. Hence, one shall be careful in selecting the association of friends because the atmosphere of association will certainly enter the brain and spoil or develop the soul based on bad or good atmosphere.

Also, you have opposed Me by saying that I have told that some people of castes other than Brahmins are interested in the profession of Brahmins for the sake of earning in that profession and commented that all are not like that. I precisely agree to your comment, but I can say that many are like that only. I traced the background history of caste system from the beginning of the creation for such unfortunate development. I said that all the souls created by God in the beginning were one and the same with full freedom for selection of a profession. Some people, who were not interested much in materialism and very much interested in spiritual line only, selected the profession of preaching the society in

spiritual knowledge so that all people will follow the justice due to fear or love (or both) to God so that the society will run peacefully with self-control. In the ancient days, in this line, materialism was totally absent. The people in this line shall not aspire for any materialistic earnings and shall live on the fallen grains of crops (Uncha Vrutti). Only very few people, who were really interested in the spiritual knowledge alone came to this line and people of this line were called Brahmins based on the qualities and deeds of such divine spiritual line. In the ancient days or even in the present days, caste system by itself is not wrong, which was made by God Himself (*Chaatur Varnyam Mayaa Srushtam - Giita*). There is nothing wrong to classify the fruits like mangoes, oranges, bananas, apples etc. The wrong comes only when you say that mango is the highest and apple is lowest. There is nothing like greater or lesser in the caste system. They were simply different. Of course, Brahmins were respected by other castes because they were trying to lead the entire society towards God and justice to be followed, without worried about even their livelihood. This way of psychology of life in this line made even God to love this caste (*Bhagavaan Braahmana Priyah-* Skaanda Puraana). Be careful, don't misunderstand Me again on this point. I told that a caste called Brahmins was respected by the entire society and was loved even by God, but I did not say that the son of a Brahmin must be a Brahmin. I say that caste system originally was also established by God based on qualities and deeds only related with inherent interests (*Guna karma vibhaagashah - Giita*). If this twist is not carefully understood, misunderstanding will come easily leading to split in Hinduism. That caste is respected because that profession is highly respectable and a person born in that caste need not be respected because of his birth irrespective of his qualities and deeds. In the ancient days, very very few people only opted this line of Braahmana caste due to absence of materialism in their psychology due to immense interest in spiritual line. **For this reason, the caste of Brahmins was always small from the beginning.** Today, some other castes are also following this profession of Braahmana caste not because of their real interest in spiritual line, but because of their ego and jealousy towards the greatness of this profession wrongly attributed to a specific caste based on birth. **In course of time, this profession developed materialism also to such ugly level that doing this profession demands specific fees based on the lines of business!** Since materialism is developed in this profession, people of other castes have also become very much

interested in this line. What I mean is that today the so called Brahmin priests (irrespective of their birth) are either attracted by materialism developed in this pure divine line or due to ego based jealousy to a specific caste called Brahmins by wrongly deciding that Brahmins mean the people, who are born to Brahmins only irrespective of their qualities and deeds. **I criticise the fall of such divine profession to this level so that even the people born in that caste are not following that profession since they are attracted more to other professions, which are strong in materialism.** Finally, I request you to follow the sense of every point projected by Me with very careful sensitivity of the subtle context of the subtle background projected by Me everywhere in this subject.

The ancient Brahmins (Sages) were always concentrating on spiritual line only without thinking about anything regarding material line. They were responsible for the code and conduct of the entire humanity. Such ancient Brahmins were rewarded by God through kings by donation of plenty of lands of villages as gifts (called Agrahaarams). God always blessed them in every aspect. But today, these Brahmins have fallen to a very low level by performing the rituals without knowing the meaning of a single word in the Veda. When the standard has fallen to this horrible level in which the Brahmin priests were just behaving like tape recorders without explanation of the Veda, the material level of the present priests is so pathetic that Brahmins became the poorest people of the society, which shows that God is not liking to be their patron. **When they performed their duties in promoting the spiritual knowledge and devotion of public through performing rituals, God Himself became the patron of these priests.** These ancient Brahmins were having full faith on God regarding the patronage of God in their maintenance and hence, their materialistic position was also highest. When they have fallen in their faith to God regarding the support from God and started believing the human beings for the materialistic support, they have fallen to the poorest level. If the human being runs after the shadow (money), the shadow will run before him without being caught. If the human being turns away from the shadow and walks towards Sun (God), the materialistic wealth will run after him like a dog!

I have examined the caste system in the ancient times, which was very perfect based on the policy of God that caste shall be decided by qualities and deeds and not by birth. This was the time when the

meaning of the Veda was clearly understood by all Sages in the right direction unlike the present tape recorder priests not knowing any single word in the Veda. Today, the time is a better one in which we feel that the present is developed than the past. If this is so, our present system shall be free of the past mistakes. This is the benefit of studying history by which we can understand the past mistakes and past merits so that we can understand the present merits and defects. By this, we can reject the past mistakes and invite past merits. At the same time, we must reject the present mistakes without leaving the present merits. It is told that all old is not gold and that all latest is not the best and we have to analyse both independently so that we can avoid defects of both past and present and follow the merits of both past and present (*Puraanamityeva na saadhu sarvam...*). We agreed very well that the caste system by birth is wrong defect and the caste system based on qualities and deeds is merit. Hence, today, this defect of caste by birth and this merit of caste by qualities must be followed everywhere. But, today the defect of following the caste by birth is stronger than the past! If we observe the system of voting to elect a proper representative in the government or if we see the selection committee selecting a candidate for job based on merit, are we convinced that this defect (which is the selection based on caste by birth) is absent? Do we see the merit, which is the favour given to qualities and deeds? Hence, the rediscovery of past history is necessary for the present to get rid of defects and follow the merits in practice. In the past, never appreciation was given to any defect. If a person born in Brahmana caste is not having those holy qualities and holy deeds, the Veda clearly stated that such a person is not Brahmana, but a Brahmabandhu (Brahmabandhu means related to the caste of Brahmins by birth only.). Brahmabandhu is only the residential address of a person, which says that the person is born and related to the caste of Brahmins only. The present situation is that we have rejected defects and followed merits in framing laws only and practically the individual is not changed at all.

- The main theme of this book called Upanayanam is to bring universality of this concept irrespective of caste, gender, region, religion etc. Upanayanam means becoming close to God. First, one shall become close to God in theoretical phase, which is studying spiritual knowledge and then praising the Lord with devotion. Any soul created by God can study about the personality and behaviour of God through spiritual knowledge and thus, Upanayanam is the

universal concept, which is not this mere putting the holy thread on the body of the child. The way to become close to God is praising God with devotion (Bhakti Yoga) that is achieved after the study of personality of God (Jnaana Yoga).

- The Gaayatrii hymn says that one shall approach the divine preacher to gain the spiritual knowledge and the divine preacher preaches it with the help of enlightening the intelligence through the logical analysis. This verse is called Gaayatrii because this verse is in the Vedic meter called Gaayatrii. Hence, there is no deity called Gaayatrii and the deity is the first mediated God, who is the first energetic incarnation of unimaginable God (*Gaayatrii chandah, paramaatmaa svaruupam, Savitaa devataa*). Paramaatmaa means the unimaginable God. Savitaa means the first energetic incarnation called Brahmaa, who is the creator of this world. The three threads indicate the three qualities, which are 1) Sattvam, the relative awareness or soul. 2) Rajas, the inert energy, which is like dust having quantised particle nature and 3) Tamas, the inert matter. These three form the body of any human being. Here, the divine preacher, who is the human incarnation of God, is suggested for approach. Neither the unimaginable God can be approached (not even imagined) nor the first energetic incarnation (who can't be seen easily without a very long severe penance) can be approached, but the human incarnation (who is the human being in which the first energetic incarnation merged by unimaginable God is merged) alone can be approached for spiritual knowledge. Even a preacher, who follows the divine preacher everywhere without self-poetry can also be considered as divine preacher. After achieving the spiritual knowledge, one must praise God (Human incarnation) with songs instead of prose and poetry. Poetry (Rug Veda) is better than Prose (Yajurveda) and Song (Saama Veda) is better than poetry also. Gaayatrii (*Gaayantam traayate iti*) means a song (Gaayatrii) of praise of Lord by which God becomes very close to the soul (Upanayanam). In this way, the main essence of this book is that any human being in the world can become close to God by studying spiritual knowledge and by singing the praise of God. In this way, the universality of this ritual is established so that foolish ideas like caste by birth etc., should not be given weight. A person called Romaharshana born in low caste of Suutas (drivers of chariots) was selected as President of a holy sacrifice in Naimisha forest by all the

Sages. Romaharshana was also called Bhurishravaah, which was the name given to him by quality (Gauna naama) because he heard a lot of spiritual knowledge from Sage Vyasa (*karnaabhyaam bhuuri vishruvam*). Even the human incarnation like Balaraama became angry to kill him since he did not stand and salute (even though all sages stood and saluted Balaraama) when Balaraama arrived there. Actually the president of holy sacrifice shall not leave his seat and shall not salute to anybody. But, Balaraama realised His mistake since sages told Him that He committed a sin of killing a real Brahmana (by qualities and deeds) and gave life back to Romaharshana along with a boon that his son (called Ugrashravaah, which name means that he heard and grasped the spiritual knowledge with climax seriousness) will also become a real Brahmana and this story is in the Bhaagavatam. Raavana, the grandson of God Brahma was not considered as a Brahmana due to his bad qualities and bad deeds. Shabari, born in scheduled caste was given salvation whereas the same salvation was denied to other Sages by God Raama. This shows that the past was right and wrong interpretations came from the beginning of this Kaliyuga (since 5000 years) only in which the Brahmins became tape recorder priests without putting effort to know the real meaning of the Veda. In ancient days, caste system (based on quality and deeds) existed, but truth and justice existed simultaneously due to strong awareness about God. Today, the caste system by birth exists in practice and the caste system by qualities and deeds exists only in theoretical phase. If one wants to be in the good looks of God, he/she must follow truth and justice in theory as well as practice regarding both pravritti (wordly life) and nivritti (spiritual life).

[May 02, 2020]

2. How can You say that all souls born in a certain caste attained expertise in the corresponding occupation due to parental training?

[You have said that the children of brahmins gained expertise in their profession due to the training of their parents. But how can all the children of a person have the same qualities and develop the same expertise of the parent? The training by the parents in the occupation is only one factor contributing to one's expertise in the profession. The person's inherent capabilities and qualities are equally or more important. How can all the children born in a certain caste get expertise in the corresponding occupation? Such a phenomenon is most unnatural. How can all fruits of a tree be the same size? How can all students in a

class be experts in mathematics? Diversity is almost like a law of nature. Or do You claim that God particularly ensures that only souls with the qualities of a brahmin are born in brahmin families? Such a claim would be very problematic because it would automatically justify the determination of caste by birth. Based on practical evidence, we see that there is some probability of souls of matching qualities being born in a family, but there is also some probability of souls of different qualities being born in a family. One has to accept that only some of the children of a brahmin might possess the qualities of a brahmin, assuming that in the olden days people used to have many children. At least one child of that brahmin may possess other qualities. The same logic applies to other castes. This means that, in every generation, significant numbers of people would need to change their caste or follow a profession different from their caste. A fair and just society should recognize this basic need. Further, such a society should give full freedom to interested people to change their caste (occupation), as required. It should not try to suppress their inherent qualities and force them into a profession and way of life that they are not suited for. An even more advanced society should have a formal mechanism to enable people to change their caste (and profession). Our present society has such a mechanism. It is called the educational system. All children pass through this system and, based on their eligibility, they can choose any profession and the corresponding way of life. It is not a perfect system and has many defects, but it is certainly a step in the right direction.

Whether such a mechanism existed in Vedic times is highly doubtful. The ancient Gurukulas provided education, but they did not facilitate a change in a person's caste. Whether any freedom at all existed to change one's caste is itself doubtful. The unavailability of sufficient examples of people who managed to pursue a profession other than the one determined by their caste are extremely rare. In the thousands of years of the Vedic civilization, there are only a handful of cases such as that of Bhurishrava and Vishwamitra. Based on the natural diversity in the qualities of children born in the same family, one expects a considerable percentage of the population wanting to change their caste, in every generation. Even if we put that percentage as low as 1 %, it still amounts to hundreds of thousands of cases in every generation. But the Vedic society can only offer a handful of cases! It only proves that changing one's caste was strongly discouraged, if not prohibited. It means that those rare cases were the exception rather than the rule, proving that the Vedic culture was not as open and liberal, as it is made out to be. Instead, it most probably was very rigid and conservative. In that culture, the rights and preferences of individuals did not matter much over religious and traditional customs and suppression was a way of life.

Whatever the case might be, there is no benefit in proving whether the Vedic culture was fair or unfair; ideal or non-ideal. What matters is the stand taken by religion towards the rights of individuals today.

Every individual, in every generation, without any bias, must have the freedom to choose his or her lifestyle and profession, as long as the person stays within ethical boundaries. Just because my father or some unknown ancestor of mine chose to become a cobbler or a carpenter, I cannot be disqualified from being a businessman, soldier, politician or a preacher. My eligibility, in terms of my own physical, intellectual, emotional and spiritual qualities and capabilities alone should matter.]

Swami Replied:- The caste system is based on qualities (Guna) and deeds (Karma). Professional talents are included in qualities and professional deeds are included in deeds. Quality does not mean only professional talent (which is called Vrutti Guna and not Karma Guna) and deed (Karma) does not mean professional deed (Vrutti) only. The words ‘qualities’ and ‘deeds’ are in much broader sense, which include good qualities like speaking truth, following justice, to be charitable etc., and bad qualities like telling lies, following injustice, to be greedy even to deserving receiver etc. Similarly, deeds mean good deeds like worshipping God, doing justified deeds etc., and also bad deeds like helping bad people, doing violence to good people etc. If the human being has mere talent of the profession and does professional work, it is not sufficient for the human personality. **Every human being must have good qualities apart from professional talents and must do good deeds apart from professional works.** Every human being must exhibit good behaviour in its job also and must do justice even in its profession like helping good people and not taking bribe in doing the professional duties etc. The character, code and conduct also come under qualities and deeds.

The Brahmana is said to be the head or face. The Kshatriya is said to be the two hands. The Vyshya is said to be the two thighs and the Shudra is said to be the two feet (*Braahmanosya Mukham...- Veda*). The head contains brain to analyse every issue with logical analysis and to communicate the right information to all the parts of the body. This means that a real Brahmana (based on qualities and deeds and not by birth) should be always in contact with the entire society so that the correct spiritual knowledge can be propagated to the entire society based on the existence of unimaginable God protecting the justice and punishing the injustice so that the entire society runs on peace and stability. The two hands are always involved in important works like protecting justice and fighting against injustice as done by Kshatriyas. The thighs are responsible for a peaceful and stable sitting and this work is done by Vyshyas, who distribute the food grains and other items to

the entire society through business. The Shudras represent the two feet involved in walking (or dynamism) in doing work constantly to produce food grains through agriculture, which is the basic service for the existence of life of human beings. The Vyshyas and Shudras represent the lower part of the body needed for the lower worldly life called Pravrutti. The Brahmanas and Kshatriyas represent the upper part of body needed for the higher spiritual life called Nivrutti. The hands are very close to the head, which means that the rulers must be always closely associated with divine preachers, called Sages so that no injustice can happen in the society that disturbs the peaceful running of the society. If the injustice is not to happen, there shall be fear about the punishment given by unimaginable God for the sin through unimaginable ways so that no sinner can escape the punishment. Love to God or devotion shall be also spread so that the souls avoid injustice due to love to God since God becomes angry if injustice is done. Nivrutti is far higher than Pravrutti and very few people only can follow and succeed in Nivrutti in which the soul becomes closest to God. For Nivrutti also, spiritual guidance is necessary, which is to know the greatness of personality and the exact true qualities or true behaviour of God. The correct path for both Pravrutti and Nivrutti is informed by the head or real Braahmana. If the Braahmana is performing the ritual without explaining the spiritual knowledge and without increasing devotion through prayers to be understood by the public, the entire society or body goes in wrong path. Sage Vashishta was the head giving guidance to the kings of Raghu dynasty.

The interest in a line of profession or in doing good works comes certainly from the surrounding atmosphere only. The association with a set of people makes any soul to develop interest in a specific professional line and also to develop good or bad character. There may be sub-divisions within the same basic professional life. If two children are grown in the community of lawyers, one may develop interest in the law of civil cases and the other may develop interest in the law of criminal cases. But, none of these two will develop interest in joining the military or doing business or doing agriculture. If the surrounding atmosphere of elders happen to be a mixture of good and bad people, one son may become good and the other son may become bad. Today, a pure family-atmosphere is not possible. In such mixed atmosphere, the child having good qualities in the previous births will become attracted to good people of the family-atmosphere and the bad child having bad

qualities in the previous births will be attracted to bad people to become a strong bad person. If the atmosphere is totally good, the good child will become more good and the bad child also becomes at least weakly bad. The family may contain mixed professions, in which case the children will develop interests in various professions. The association is the most important factor to imbibe the related interest and the atmosphere may be in the family or outside. Every soul is not sticking to own family only, but moves all round the society to come in contact with various families having different atmospheres. In any case, the contact (Sanga) is the root source factor.

The qualities are attained by any soul in any birth due to the surrounding atmosphere only. Attraction to a specific quality is called the interest and this attraction depends upon the previous psychology (Samskaara or Vaasanaa) of the soul that was developed in the past births. When the atmosphere of the family is already with variation-what I mean to say is that a family may contain some as teachers, some employed in police, some doing business and some doing agriculture, the multiple atmosphere is surrounding the child and based on the previous psychology (that is running with the soul from previous births), the child develops interest in a specific line. Shankara tells that the association with good spiritual people will lead to the salvation (*Satsangatve... Jeevanmuktih*). If the real Brahmana (by qualities and deeds and not by birth) is doing his duty perfectly, which is to preach the entire society regarding Pravritti and Nivruuti, the entire society will be running on perfect lines. If the head is spoiled, in no time the entire body will be spoiled with several diseases. In the ancient days, a family is always with pure atmosphere so that the children of that family developed interest in a specific line of that family only. By this some families developed their children in a specific line and some other families developed their children in another specific line. When the father and relatives develop their children, the training will be in the climax of perfection because the fascination to own issues is the strongest worldly bond. Today a specific family contains mixed atmosphere and their children develop interests in various lines. On the whole, the number of children proceeding in a specific line is one and the same whether it was past or it is present! This point is not important in the view of disturbance to society. The propagation of spiritual knowledge in the society so that it reaches every soul employed in any line of profession is the main reason of absence of disturbance of the

peace of the society. This means that today, it has become very hard to see a real Braahmana and almost all Braahmanas (by birth) have become the relatives of Braahmanas (Brahmabandhus) only. **The education system and the government are not encouraging the activity of head, which are always encouraging the activities of hands, thighs and feet only.** Can these limbs work in a perfect way if the head is neglected? Unless the existence of omniscient, omnipotent and unimaginable God is established by the real Braahmanas, the society will crumble into pieces in a very short period. **Since a full time Braahmana is not seen today, every soul must become a part time real Braahmana by doing the propagation of spiritual knowledge in the society.** Even in the ancient days, the ethical scripture says that a person of any caste can do the profession of other caste in the case of times of emergency for livelihood. Hence, which soul is doing which profession is not important at all. The fear for sin and love for merit to establish justice shall become the behaviour of every soul through this part time propagation done by majority of souls, called divine servants of God. In the body, the nervous system spreads to all the parts in the form of minute nerves to carry on the information (Spiritual Knowledge) from the head. Similarly, every soul in the society shall try to become minute nerve to spread the spiritual knowledge to every soul of the society. This part time work of propagation of spiritual knowledge will not only help the others but also the soul doing that work since the propagated concepts are very much digested in the person doing propagation. By this work, which is a double edged sword, helping own self and other selves, God becomes closest to bless the soul doing God's work. Every part of the body contains minute blood vessels also apart from the nerves. This means that every soul of the society is having the knowledge of professional lines (blood vessels). Mere blood vessels (Professional lines) are not sufficient since nerves (Spiritual knowledge) are also essential to every soul. Just like every soul develops its own mother tongue from the childhood onwards, every soul must develop the spiritual knowledge from the childhood and this system existed in ancient days in the education policy so that every citizen has inherently built up resistance towards sin resulting in no need of controlling agencies like courts, making the ruling very very simple! Hence, there was no disturbance in the ancient society, but there is lot of disturbance in the present society everywhere because the professional education can't give the spiritual education.

[May 05, 2020]

3. Why have You avoided strongly condemning the injustice done in the name of religion?

[You have said that no injustice was done to women or to the so-called lower castes by denying the upanayanam ritual to them. That particular ritual was a training which was relevant only to those who had chosen the profession of a spiritual preacher. The real upanayanam of nearing God through devotional songs was always open to all, irrespective of gender or caste.

This claim might be fine in itself. However, it seems to turn a blind eye to the colossal injustice that was done against women and lower castes in Hindu society over countless generations, apart from the issue of upanayanam. The issue of upanayanam, is probably the most insignificant. Apart from it, unspeakable injustice was done to women, widows, lower castes and untouchables. It included denying food and water to untouchables, enslaving of lower castes, denying them the right to education, property ownership, and due remuneration for their work, burning of widows alive, shaving the heads and physically and sexually abusing widows and other helpless women, female infanticide, and so on. The list is truly endless. Much of this injustice was done on the basis of religion and religious traditions. It was sanctioned and even enforced by religious leaders. How can one deny that the fact that orthodox brahmins, who were the religious leaders of society, had unjust intentions? They wanted to retain power in their hands and maintain supremacy. They wanted women and the lower castes to be their slaves.

It is true that the genuine religion given by God neither promotes nor supports such injustice. But if today's religious leaders merely say that religion has nothing to do with that injustice, it is highly unfair and irresponsible. Not condemning injustice is also injustice! When those having religious authority keep silent or avoid the topic of this injustice, it becomes an even greater injustice. The crimes and sins against innocents were committed in the name of religion by people whom religion had placed in a privileged and powerful position. If they abused their power and privilege and committed injustice, they should be strongly criticized and punished for their sins. Basic honesty demands that the enlightened and justice-loving religious leaders, who have religious authority today, should at least declare those unjust religious leaders as sinners and criminals, even if punishing them is not possible for them. Where punishing them is possible, they should support those who are taking legal action against them.]

Swami Replied:- In the past time, few sins were done and in the present time, those few sins are identified and got rectified. By this, you are scolding the past with such loud voice. After rectification of few sins, at present, uncountable sins are being done and you are telling in mild voice that the present is proceeding in right direction even though some mistakes are happening! You have mocked and scolded the past

bull cart and say that you have a fast running car at present. The past bull cart was going slowly in the right direction whereas your present car is running very fast in the wrong direction! What about horrible sins taking place now like gang rape, blast of terrorism, corruption at every level of the administration etc.? These three represent the main three gates of hell as said in the *Giita (Kaamah Krodhah tathaa Lobhah...)*. In the past, such horrible forms of the three main gates of hell were never even heard!

We agreed that these few sins happened in the past and we never supported these sins in any way. The word past has two phases. One is recent past, called as older time of the priests acting as blind tape recorders reciting the Veda without knowing the meaning of even one word in it and the other phase is long back past, called as oldest time of Sages in which all the Vedas were thoroughly studied and discussed with full logical analysis. These few sins happened in the older past and not in the oldest past. The older past started after Kaliyuga, which started just after the exit of the divine world preacher, Lord Krishna, who is the author of the greatest scripture, called the *Srimad Bhagavad Giita*. Let us examine these few sins in the oldest and older past times, which are raised by you:-

1) Practice of Sati:- This is called as Saha-gamanam, which means that the wife or husband loving her husband or his wife dies with heart attack as soon as the death of the life partner is observed or even heard. Padmaavati died as soon as she heard the false news of the death of her husband, Jayadeva. King Aja (father of Dasharatha) died with heart attack within few days of the death of his wife, Indumati. **The word Saha means to die immediately and travel along with the life partner to the upper world.** This was the real status in the oldest time. But, in the older time, it has degraded to self-immolation by jumping into the funeral fire of the dead life partner. Then, it further degraded to force the life partner into the funeral. This further degraded into throwing wife only into the funeral fire and not the husband. We accept this as certainly a sin and killing the girl or lady after gang rape of the present time is far far serious than this! You are using all your strength to scold only the past sin and treat the present sin as insignificant. You are throwing this arrow on Me in reverse direction before I point out this!

2) Treating women as slaves:- This is the climax of exaggeration. No woman was treated as a slave as told in some foreign countries. In

the oldest time, the women were worshipped by men and it was told that God will be pleased in such place of women-worship (*Yatra naaryastu puujyante, Ramante tatra devataah*). Great woman-Vedic scholars like Maitreyii, Gaargi etc., were praised in the Vedas. The woman was always tender with weak personality and is always to be protected by the male father, husband and son in childhood, youth and old age respectively. The women wear always gold jewels and if they go outside alone, there will be fear from male thieves to them and hence, she shall not go alone without the escort of male father or husband or son (*Pitaa rakshati kaumaare...na strii swaatantryamarhati*). Here the word swaatantryam means that she shall not go alone. This word is misinterpreted as if she has no independence and is to be under house arrest! The girl has equal right in the property since the word Putra means both son and daughter (*Manuh putrebhyo daayamadaat-* Veda). However, if one issue (son or daughter) is financially weak compared to other issues, that weak issue (or weak issues) can be given more property under the rule of Aapaddharma, which prevails over the general rule, Dharma. The widow (Vidhavaa) is given freedom by the ethical scripture to marry again instead of secret prostitution (in equal status of the man losing his life partner, called Vidhura) in five contexts, if the life partner:- a) is dead, b) becomes saint, c) happens to be impotent, d) is lost somewhere and doesn't return at all and e) becomes diseased due to loose character (*Mrute pravrajite kliibe, nashte cha patite patau, panchatsvaapatsu naariinaam, patiranyo vidhiyate*). However, remarriage of the widow or widower depends upon the will of the soul and shall not be forced.

3) Low castes and untouchable:- There were four castes standing in the place of head, hands, thighs and feet as described in the Veda. Among these four parts of the body, which is great and which is low? Of course, the entire society respected the head and hands involved in ruling the society on justified lines. The head gives the entire knowledge in right direction and the hands implement the perfect plans in the administration. The president of the country is like the king (hands) and is very much respected by the society. The Prime Minister of the country is like the head planning all the justified programmes and is also very much respected by the society. In a state of the country also, the Governor and Chief Minister are respected by the society. Do you mean that the President, Prime Minister, Governor and Chief Minister are great and other officers including public are low? The respect based on

recognition of greatness is not forced one, but is naturally coming from the hearts of others. This pattern is one and the same in past and at present. You are twisting the same concept of past in bad angle and blaming the past with words like suppression etc. The concept of untouchable in the oldest time was meaningful. The worst sinners of all the four castes were boycotted by the society as untouchables just like debarring the worst students from an institution. This was done for their reformation only and not with any vengeance. God created only four castes and did not create five castes (*Chaatur varnyam mayaa srushtam-* Giita). In such case, from where this fifth untouchable caste came? In the older time, this concept was twisted in wrong angle by the tape recorder priests according to whom the son of untouchable is also untouchable. Is the son of a debarred father (in the time of his student hood) also shall be debarred from the school? Due to this bad angle, the Hinduism is terribly split and lost the strength of unity. Shabari, hunter sacrificing eyes to God Shiva etc., belonged to scheduled castes, but were given unique salvation and their photos are in the worship rooms of every Hindu (even so called Braahmanaas by birth) irrespective of his/her caste! Raavana was a Braahmana, but was condemned as demon. Raama was not a Braahmana, but the feet of the statue of Raama are washed by all castes of Hinduism including the so called Braahmanas also! Where is the unjust atrocity of the caste system in the oldest time? We agree and condemn the atrocities of caste system in the older time, in which the tape recorder priests did not care to study the Vedas and understand the essence of the Vedas.

Which religious head told that the sin shall not be punished? There may be some variations in deciding, which is sin and which is not sin. This state is present even now due to which the constitution is often amended. *Atheists are always very hasty and emotional and first they must learn patience to hear others with calm and cool mind.* Whether it is religious head or atheist, the sinner may escape human judge but can't escape divine judge (God). The human judge gives lot of time for the criminal also to hear his logical argument. God doesn't need this because He is omniscient and is ready with the judgement and punishment as soon as the crime is over. But God also gives lot of time to the sinner to reform himself/herself. You said that Upanayanam (holy thread marriage) is insignificant. I humbly beg to fully differ with you. This is the most important life of the entire history of humanity. Upanayanam means to become close to God. Before that the existence

of omniscient, omnipotent and unimaginable God is to be accepted. Then, energetic and human incarnations must be also accepted through which God enters the upper worlds and this human world respectively. The spiritual knowledge must be learnt from the human incarnation (called Sadguru or Jagadguru). Such knowledge shows:-1) Dushpravrutti, in which sins are done and justice is violated by neglecting justified worldly bonds due to fascination to unjust worldly bonds. 2) Pravrutti, in which sins are avoided, merits with justice are done, legal and justified worldly bonds (like parents, life partner and children) are patronised with controlled fascination so that no over fascination develops leading to do sins and 3) Nivrutti, in which the fascination to all the justified worldly bonds is dropped (the fascination to unjust worldly bonds was already dropped when the soul climbs from Dushpravrutti to Pravrutti and hence, need not be mentioned again so that the Giita says to leave justified bonds i.e., *Sarva Dharmaan parityajya...*) due to the tremendous fascination to the divine personality of God (Bhakti Yoga) that is known through detailed spiritual knowledge (Jnaana Yoga). One may doubt that what is the use of Nivrutti? Is it not sufficient if Dushpravrutti and Pravrutti are known? If the soul leaves Dushpravrutti and follows Pravrutti by voting for justice against the injustice, God is pleased and becomes close to such soul. Is this not enough, if Nivrutti is totally rejected? These doubts can be answered in the following way:- 1) If Nivrutti is absent, God becomes absent and nobody cares for justice. People will think that what is the loss even if sin is done and if we can escape from the punishment of the sin by managing the courts? The sin can be controlled if every soul recognises the existence of unimaginable God giving punishment through unimaginable ways even if one escapes the punishment from the law of the land. Leaving Dushpravrutti and following Pravrutti can be done only when the existence of unimaginable God is accepted. The human incarnation performs unimaginable miracles because the unimaginable God is inferred from the unimaginable miracles only. Of course, miracles alone shall not be taken because miracles are done by demons, ghosts and black magicians also. Miracles associated with excellent divine knowledge and excellent divine love to devotees form the procedure of identification of human incarnation. 2) Nivrutti shall be fully explained so that very few souls interested in Nivrutti can be also guided so that all the humanity is covered. 3) The majority of the humanity is relevant to the following of Pravrutti leaving Dushpravrutti.

For them also, if Nivrutti is explained very well as the path having highest fruit (*Nivruttistu Mahaaphalaa*), people are always attracted to the highest goal (Nivrutti) so that at least Pravrutti is attained. If the goal is total drop of all the worldly bonds (unjust and justified also) due to attachment to God, at least over fascination to justified or unjust worldly bonds, which will lead to sins, will be at least dropped. If the aim is to attain 100/100 marks, the efforts put to achieve such highest goal will at least make one to achieve the pass marks (40/100).

Bhagavaan Shri Satya Sai Baba, the latest human incarnation of God Dattatreya propagated always about Truth, Justice, Peace and Love as the four pillars of His divine spiritual knowledge. The caste of Braahmanas or brain represents identification of truth by logical analysis and the face (mouth) represents the propagation of true spiritual knowledge through speeches. Mouth is just below the brain indicating that after studying the true spiritual knowledge, you must propagate it by preaching. Hands representing the caste of Kshatriyas are very close to head, which means that whatever is studied and preached shall be implemented practically with work done by hands. Hands must fight against injustice for protecting justice. The thighs representing the caste of Vyshyas indicates stable and peaceful sitting or settlement of society by distribution of basic items everywhere in the society. The feet represent the fourth caste, called Shuudras involved in walking or running of the society indicating dynamism, which is involved in the social service with love to produce food for all, which is the basic essential item of life. Shri Baba always starts His speech with a spontaneous poem (Rug Veda), then gives a long speech in prose about spiritual knowledge (Yajur Veda) and finally ends the speech by singing devotional songs with His divine sweet voice (Saama Veda). The final attraction is in the devotional song, which is called Gaayatrii, the universal technique of attracting God. Mantra means repetition of chorus in the song (*Mananaat Traayate iti*) and this makes the universal Gaayatrii Mantra. This technique was invented by Sage Vishvaamitra, meaning that the Sage is the friend of entire universe (*Vishvaamitra Rushih*). The word Vishvaamitra can have another meaning that the Sage is enemy to universe (Vishva+Amitra). The second meaning is established by these tape recorder priests by 1) misinterpreting that a poem written in Gaayatrii meter is Gaayatrii Mantra. 2) Confining this false Gaayatrii Mantra to the three prior castes only and 3) Denying it to all females and the fourth caste. Maharshi Dayaananda immediately

reformed this by extending this ritual to all the human beings. This is only an immediate first aid remedy. People may question that this remedy is useful to them, but, may question that how the injustice done to their forefathers by denying this ritual to them can be rectified? This question is answered by Datta Swami that only false assumed Gaayatrii Mantra stands in this ritual whereas the actual ritual in which the actual Gaayatrii Mantra is introduced is the initiation of real Gaayatrii Mantra to any human child, which is to train it in most melodious prayer songs of God in the childhood itself. To speak the truth, those conserved fellows fell in the pit dug by them because what they chant is not the real Gaayatrii Mantra whereas others singing songs on God are really benefited by following the real Gaayatrii Mantra!

Upanayanam (becoming close, closer and closest to God) is the essence of the entire spiritual knowledge. By leaving dushpravrutti or injustice or sin, one becomes close to God. By following pravrutti, which is to support justice and to do meritorious deeds, one becomes closer to God. By practising Nivrutti in final stage by rising above dushpravrutti (illegitimate worldly bonds) and pravrutti (legitimate worldly bonds) to have only one eternal bond with God, one becomes closest to God. The feet and thighs standing for pravrutti are the lower parts whereas hands and face standing for nivrutti are the upper parts. The words like lower and higher are used from the point of height from the ground and not from the point of importance. The lower foundation is more important than the upper built house because the house can't stand at all without its foundation. Hence, the caste system based on qualities and deeds shall not create splits in Hindu religion or in any other religion.

Hence, instead of discussion about the merits and demerits of past and present, let us identify the merits of both past and present and leave the defects of both past and present so that we can avoid the horrible sinful situation of the present through the propagation of divine spiritual knowledge. Two persons were quarrelling for a fruit basket and in their quarrel the fruits have already fallen in the drainage. The quarrel was still continuing between them, who did not look at the fruits fallen in the drainage. The quarrel is between the past-present basket and already the fruits, which are the practical steps to be taken to spread the spiritual knowledge to every soul is missing in the quarrel!

Chapter 21

SPIRITUAL PROGRESS OF SENIOR CITIZENS**O Learned and Devoted Servants of God,**

[May 06, 2020] **Dr. Nikhil asked:**

PadanamaskaramsSwamiji, A large number of senior citizens today have sufficient time and energy to work on their spiritual growth. They have already fulfilled their family responsibilities. Most of them have some retirement savings in addition to their grown up children to look after them. Apart from some health issues, they are sufficiently strong and healthy to dedicate themselves to the spiritual path of learning spiritual knowledge, developing devotion and even practically serving and sacrificing as much as their health and finances permit. It is disturbing and sad to see that an increasing number of senior citizens are not considering spiritual activity as an important, if not the only activity during retirement. The majority of retired people fall in the three categories described below. I request You to please give Your valuable advice and a set of clear guidelines that each of them can follow so that the time they have is best utilized for their spiritual progress. Your servant, Nikhil

1. What is Your advice for the retired people who are mainly attached to their own enjoyment and lifestyle without much attachment to either their children or God?

[With nuclear families on the rise in India and worldwide, an increasing number of retired people, nowadays, are quite detached from their children and their families. This is very common in well-to-do families, where the retired people have enough savings and need not depend on their children at least financially. These people have worked hard, succeeded in their careers, and attained a good position in society. Many have also fulfilled all their family responsibilities such as taking care of their parents and raising children. Upon retirement, they feel they are entitled to some well-deserved enjoyment. They want to make up for the sacrifices that they had to make in the earlier part of their lives. So, they spend their retirement enjoying the benefits of their social position and all that money can buy. They spend their time and money in parties, dinners, get-togethers, college reunions and visiting foreign countries and tourist places in the country.

Such people do not genuinely care for their children. Their relationship with their children is governed by ego and the benefit that they can get from the relationship. If their children are successful, they gladly boast about their children's achievements in their social circle. They essentially use their children to further improve their own social image. If their children are not very successful,

these people do not mind using their money, power, and status to control their children. They feel that with the power of their money, they can manipulate their children into taking care of them when their health begins to fail later on. They might transfer their property and wealth to their children finally, but it is certainly not because they care very much for their children. If there was a way by which they could have taken the money along with them or put it to some other use which would benefit them, they would have happily done it, instead of passing it to their surviving children. Such people are essentially selfish materialists. When they barely care about their own children, devotion to God is out of the question. Whether they openly accept it or not, for all practical purposes they are atheists. What is the fate of such people? How can they turn towards the true spiritual path? What can the friends and family members of such people do to turn them to the spiritual path?]

Swami Replied:- Actually, the tradition is that old people, who retire from their profession were expected to concentrate on learning and propagation of spiritual knowledge by entering Vaanaprastha and Samnyaasa ashramaas. In the first Brahmacharya ashrama, they learn professional education needed for the job to earn livelihood for the entire human life. After retirement, as you said, these people have enough money for living and for treatment of the illness expected to attack in the old age. The second phase is Gruhastha ashrama in which they have finished responsibilities of children and justified enjoyments that are under their control. Enjoyment without discipline and control becomes over enjoyment that will certainly destroy the human being even in youth, in which the body generally is strong. When the old age comes, even this controlled enjoyment must become very less because the body is not strong in the old age. Old age is like the month of March for a student having examinations in the month of April. Even though the student attends some enjoyments in the academic year, the student shall become serious about studies from March month onwards by dropping all the enjoyments so that the student can pass the examinations in April. Similarly, in the old age, the human being must concentrate on the spiritual life since death is very near and after death the soul will be examined by God in Preta Loka for ten days regarding its deeds and its reformation. **God also helps the souls by making this old age unfit to worldly enjoyments so that the soul will forcibly withdraw itself from the worldly pleasures and will concentrate on the spiritual life needed to pass the examination or enquiry of the soul to be conducted by God very shortly after death.** There are certain students, who don't bother about the pass in the final

examination and continue to enjoy without any seriousness even in the months of March and April. There is no use of preaching such careless students and careless old people. Such students continue in the college by entering the same class again and again throughout their life. Similarly, such old people will fall in the births of animals and insects in this world again and again till this creation continues. Such careless old people must be advised at least about the fifty-fifty probability concept of existence of God and hell after death since nobody travelled the entire cosmic space and proved the absence of God in hell in this infinite space.

The care for God is their care for their own souls only and such old people immersed in worldly affairs or aspiration for enjoyments are condemned by Shankara as ripened fools (*Muudhamati*) in His Bhaja Govindam prayer (**Tadapi na munchatyaashaapindam...**), saying that even such old person does not leave the ambition for world. **If there is seriousness and care for spiritual line, such soul alone gets spiritual knowledge whatever may be the age of the body** (*Shraddhaavaan Labhate Jnaanam-* Giita). Such wise human being becomes old even in the childhood (*Vruddhatvam jarasaa vinaa*) as we see Shankara completing the entire education and entering into Samnyaasa aashrama at the age of 8 years! Old age is “*better late than never*”. In Vaanaprastha aashrama, the person is expected to study the spiritual knowledge along with his wife, who shall be looked by him as sister. After studying the spiritual knowledge deeply from the divine Sadguru, he is expected to enter Samnyaasa aashrama to propagate this spiritual knowledge in this world. He need not leave his wife even in Samnyaasa aashrama because she is also in the same spiritual line. Sureshvara Aachaarya (previously called Mandana Mishra) was accompanied by his wife called Ubhaya Bharati after taking Samnyaasa aashrama, who was in the same spiritual work. Wife is not hinderance at all for the God’s work since both promised to co-operate together even for salvation (*Mokshecha naati charaami*).

[May 07, 2020]

2. What is Your advice for the retired people who are mainly attached to their children and family, without any attachment to God?

[These people are strongly attached to their children and their family. Many middle-class people, who have struggled all their lives to support their family and have retired with meagre savings, belong to this category. They take a lot of

interest in all minute details and happenings in the family, the lives of their children and grandchildren. They care more for their family and children than themselves. They are not too much interested in their own comforts or luxuries since sacrifice for their family has become a way of life for them. They tend to lead a simple life. They go through considerable inconvenience for the sake of their family. They have taken full care of their parents during their parents' old age and now they willingly submit themselves to the care of their children.

They often have a significant dependence on their children, possibly even financially. Yet, they spend even their limited pension amounts on their family out of both attachment and obligation. They might even willingly lend some money to their children in their times of need. They endure even rudeness or ill-treatment from their children and their daughters-in-law without much complaint. Ego has very little place in their relationship with their children. They are utterly and thoroughly convinced that all their wealth and inheritance must be passed on to their children alone. They never have any second thoughts about it. They blindly love their children. They have almost no interest in God or spirituality. As a matter of social habit, they might visit temples or celebrate certain festivals, but for all practical purposes, they are either atheists or borderline theists. How can these people be turned to the spiritual path? How can they learn to love God as blindly as they love their children?]

Swami replied:- Shri Raamakrishna Paramahansa was in Samnyaasa aashrama from birth to death and did not leave His wife till the end. King Janaka did not leave his family or even ruling the kingdom till his end and he was considered as a liberated soul as mentioned in the Giita (*Karmanaivahi Samsiddhim, Aasthita Janakaadayah*). King Janaka was selected by Sage Vyaasa for examining His son, called Shuka in the progress of spiritual line! Hence, age, marriage and stay in family are not at all considered as obstructions for spiritual line. The duty of a saint is propagation of true spiritual knowledge to the world and since family is also a part of the world, one need not leave the house and family and go to forest to become a saint. The Giita says that merely by taking Samnyaasa (Sainthood), one is not attaining salvation (*Na cha samnyasanaadeva siddhim samadhigachhati*). All these four ashramas are related to the inner mental maturity and not related to the external place and saffron clothes as criticised by Shankara (*Kaashaayaambara bahukruta veshah*). Two friends were going to Kaashi for spiritual line. On the way, one friend was attracted by a prostitute and stayed with her. The other friend went to Kaashi and was worshipping the divine Shiva Lingam with pure Gangaa water. The friend with the prostitute was always thinking about God Shiva and the friend in Kaashi was always thinking about the

enjoyment of prostitute. The friend in Kaashi went to hell and the friend with prostitute reached God! **The general human psychology is that which is very close will not attract your mind and that which is very far always attracts your mind and this is said in the Veda (*Parokshapriyaa ivahi devaah pratyakshadvishah*).** One sitting in forest will think about home and one sitting in home thinks about the forest. One with saints thinks about family and one with family thinks about saints. The mind of a person staying with wife and children will be always attracted to God and the mind of a person sitting in penance in forest is always attracted to his wife and children. This is one side of the concept. The other side is that one shall be away from the family to think about God and this is told in the Yoga Vaasishtham. Both these opposing statements must be co-related. It is always better to stay with wife and children in the home due to which the health is also perfectly maintained (which is very essential for God's work) and leave the house for sometime in the day to approach the spiritual atmosphere of Sadguru for gaining right direction in spiritual knowledge. For an ordinary human being, this is the best solution. Even while staying with the family, one need not develop over fascination to family if the spiritual knowledge is properly digested through propagation. **The attraction to God need not be estimated by the presence or absence of the soul in the family.** The attraction to God depends upon the right direction of the spiritual knowledge attained in depth from the divine preacher selected by the person. Such people referred by you in this question are better than the people, who are spoiled in Dushpravrtti by attaching themselves to illegitimate worldly bonds and neglecting the legitimate worldly bonds. At least, such person will not go to hell if not to God. Such people pray God for the welfare of their family members only. At least, they are introduced to God even though the path is not correct. These people have climbed the first step, called Pravrtti leaving the ground Dushpravrtti. The second step is to reduce the worldly fascinations to some extent at least and to learn and propagate spiritual knowledge, which is God's work and this work must be done without aspiration for any fruit in return. The third final step is Nivrtti to develop full attraction to the personality of God by which the worldly fascination drops itself without any effort. God does not want the drop of your worldly fascination by forcible effort and the drop shall be spontaneous and natural based on the strong attraction to God. Detachment from worldly bonds is not a pre-requisite for getting the

attraction to God. Of course, an initial forced detachment from the world is necessary (as told in the Yoga Vaasishtam) to allot some time for the study of divine personality of God through spiritual knowledge.

[May 10, 2020]

3. What is Your advice for the retired people who are interested in spirituality but are unable to overcome the attachment to their children?

[These people lead simple lives and claim to be interested in spirituality. Some even follow a Guru and attend the discourses (satsangs) conducted by the Guru or by some devotees. Others at least watch some discourses given by Gurus on the television or read spiritual books. Most such people follow some spiritual practices such as meditation, performing some rituals or singing devotional songs. But these retired people often live with their children's families or at least partly depend on their children. Due to the close association and dependence on their children, they are usually strongly attached to their children. In fact, the attachment to their children is far greater than their commitment to the spiritual path. The spiritual activities that they do often get reduced to mechanical rituals, which they perform without thinking or without any enthusiasm. They partly perform the spiritual activities out of the fear that if they miss the activities, something bad might happen to their families or their health. After somehow completing the daily quota of spiritual activities, they feel free to finally spend the rest of the day with their children, grandchildren and others. Some such people look forward to attending public discourses (satsangs) only because it gives them an opportunity to socialize with other people and beat boredom. All-in-all, their interest in spirituality is only superficial. Their real interest lies in the families of their children. Occasionally, they might get a few flashes of interest in spirituality but that is soon drowned in the flood of family matters and their own inevitable health problems.

The main problem is that these retired people do not appreciate the central and crucial position of spiritual knowledge in the field of spirituality. They feel that knowledge is an optional item in the field of spirituality and that meditation or some other activities are the main items. In many cases, the Gurus or even Sadgurus have emphasized different things such as repetition of the mantra (japa), meditation and so on, more than knowledge. So, even if we inform them of the value and the essential requirement of spiritual knowledge, they do not accept it, quoting the teachings of their Guru. They grossly lack a proper inquiry into spiritual knowledge and its analysis. Even if they read some knowledge, they avoid discussion.

They are extremely reluctant to bring out any questions that they might have and seek answers by discussing with other devotees, especially when the devotees are not followers of their Guru. One reason for this is ego. They do not

want to accept before others that they do not know something and are seeking answers. This is especially true when other devotees are younger than they are. People like Devahūti are extremely rare. She was able to overcome her ego of age and parenthood and learn divine knowledge from her son, sage Kapila, who was an Incarnation. Another reason why these retired devotees do not discuss with other devotees is the fear that their pet ideas might be challenged by others and they might be forced to give up or change some things that they are strongly attached to. Perhaps, these devotees might openly ask their questions directly to their Guru, but the opportunities of personally meeting or contacting the Guru are extremely rare in most cases.

So, finally, hardly any questions get answered, their knowledge hardly grows, and time runs out before they have made any significant spiritual progress. I feel that if such people (1) accept the critical role of knowledge in the spiritual path, (2) specifically read Your divine knowledge and (3) enter into frequent discussions to have their questions answered, it might even be possible for them to attain liberation in a single birth like king Parīkṣit from the Bhāgavatam. If not, then with Your grace, they can at least get a highly favorable human rebirth where they can make rapid spiritual progress.]

Swami Replied:- A retired person has almost finished his entire dynamic and energetic life, which is very capable of attaining the goal through serious spiritual effort. Not only is the time over, but also their core of active energy. Now you can't expect much change and much effort in them. If tomorrow is the examination, even if the student just becomes serious of preparation for examination, what is the use? But, there is still full hope for their spiritual development because God sees the development with reference to the existing circumstances and not the circumstances of the past time. This is the speciality of spiritual line. **Even in the old age, if one is reformed, all the pending sins of the soul are cancelled by God.** In the existing circumstances, what best can be done by a person is counted by God. When a beggar gave one coin whereas other rich people were giving thousands of coins as offering to God, God declared that the donation of the beggar is highest! One need not be discouraged about the past. Past is past (*Gatam Gatam*). Present is yours in the hand of which the future exists (*Kartavyam bhaavichintanam*). When you start some effort, you shall feel that you are just born at that time. If one broods over the past, there is absolutely no use for one's present and moreover by brooding, the strength goes down and even the present is spoiled. Especially, in spiritual line, one need not brood over the past at all when God doesn't mind your past. If one is fully reformed even on the day of death, I assuredly tell all of you

that God will cancel all his/her pending punishments of sins and gives human rebirth for further spiritual effort. If the reformation is not true, the next human rebirth gets spoiled. God is omniscient and gives another chance of human rebirth if He knows that your reformation is true. One can cheat another human being by expressing artificial reformation, but, God knows everything that is present in your most minute hair like nerves also!

We must also analyse the external atmosphere in which these old people have passed their lives. The external atmosphere is very very important for the interest to be developed for any soul. I concentrate the old people of Hindu religion. The first point is that Hindus believe that the soul will get plenty of rebirths. This is true, but, every rebirth need not be a human rebirth. Hinduism says that human rebirth is very rare (*Jantuunaam nara-janma durlabhamidam* - Shankara). Other religions say that human rebirth is impossible and this human birth is the final chance given to the soul. As a result, you can find some difference in the old Hindus and old people of other religions regarding their seriousness about spiritual line. You will certainly find the difference in the seriousness of these two sects of old people. The Hindu old people must be told that rebirth is not at all the point, but, human rebirth is the point. Omniscient God gives human rebirth to the soul, which is having a real hope for reformation. One must know that continuous rebirths of a soul as animal or insect or worm is the continuous hell in this world. Hell does not exist only as upper sub-world, but also exists in this world. Hence, this concept of rebirth is one and the same in all the religions.

Another facility existing in other religions is that every soul belonging to other religions passes through several rituals conducted on different occasions of the human life. Even the Hindu soul also passes through different rituals on different occasions of life. On these occasions, whether the person is in childhood or youth or old age, the person takes leave from job on that day of the ritual function. The person is forced to attend the ritual function. One may attend spiritual speeches of liberated preachers or not, the person surely attends these ritual functions done in the home. Hence, these ritual functions are the best occasions in the entire life of anybody to learn the spiritual knowledge hearing from the preacher-priests. The priest is purohita and if the same purohita is also a divine preacher, He is called as Brahman. In the case of other religions, the scripture is in their mother tongue so that even if the scripture is simply recited, some knowledge (even

though not very deep knowledge) certainly is communicated to the minds to develop interest in the subject. Moreover, most of these preacher-priests of other religions explain the deep knowledge of the recited scripture. Knowledge makes anybody to become devotee of God at least temporarily. Now the devotees are made to sing good songs on God with emotion (devotion) imbibed from the speech at least for a small span of time. But, what is happening in Hinduism? The priest is simply a priest only and not scholar to understand and explain the deep meaning as a preacher. Moreover, the scripture is in Sanskrit language, which is not known to anybody in the function including the priest! The Hindu person performing or attending the ritual neither understands the scripture read in unknown Sanskrit language nor understands with the help of the priest, who can't translate even a single word of the scripture! Either the Hindu shall learn Sanskrit language or the scripture shall be translated into mother tongue or at least the preacher shall translate and explain the scripture recited by him. The person attending Hindu ritual functions remains as namesake devotee without any trace of spiritual knowledge. Unless the meaning of the spiritual scripture is known, feeling or devotion can't be developed. It is said that God is bothered about your feeling only and not the language unknown to you. This namesake devotion of Hindu exists because, the person is firm that if the ritual is performed or attended, all the worldly problems are removed and all the worldly benefits will be achieved. Such devotion is not real devotion to God and such devotion is always weak. **This is the reason that why you find Hindu devotees are mild whereas the devotees of other religions are very active and serious.**

Hence, the Hindu old person has already developed a firm psychology fully settled in head that a priest shall be invited and some worship of ritual must be performed so that the rest life of old age will be also happy without any problem. The Hindu based on this traditional psychology simply pays a little to the priest for this purpose and in fact, even this little is sheer waste. The Hindu old person knows that after death also, some amount will be paid to the priest by his/her issues or relatives and the death rituals along with annual rituals will be performed so that he/she will certainly go to heaven avoiding the hell! Can we blame our Hindu old people for this tragedy? Death is not the tragedy, which is inevitable to every soul. **This blind tradition established by our tape recorder-priests is the real biggest tragedy!** Hence, all of us shall reform our religion because we and all our people

are put to eternal loss! We must propagate the true spiritual knowledge and reform our religion so that all our people also get the real benefit of spiritual line. We shall not go for false prestige when the loss is horrible! This topic is within us just like a defect in a family is discussed without any reservation within the family closing the doors of the house.

The difference between old Hindu people and old people of other religions is very much reduced in an unexpected manner because one factor is very common to all the old people. All the old people have long experience of immersion in the ocean of worldly bonds. Every soul is engulfed in the multi-dimensional net of fascinations to worldly bonds only and very little effect of the two extra facilities of other religions (1: Scripture is in Mother tongue and 2: Seriousness created due to the absence of human rebirth) results in bringing the old people of all religions to almost the same level! Due to this, every old person has long experience of remembering God only for solutions of worldly problems and for worldly benefits only to lead the last phase of life in praying God for the benefit of their grand children! From the beginning of the birth of any soul, the tradition in every religion is to encourage the soul to become the devotee of God for the sake of solutions of worldly problems and for worldly benefits only. The soul in every religion is soaked in this tradition for millions and millions of previous births. If you preach suddenly that such devotion is not real and the devotion without aspiration for any fruit in return alone is real, we have to doubt about the extent of its effect on the rocky psychology of the soul established during several past births. The mind may be influenced by the preaching of such real devotion for some small span of time just like the tail of the dog bound by a stick stands straight as long as the stick binds it! Of course, this point is at large, but not without exceptions. In fact, we find people developing interest to spiritual knowledge and devotion without aspiration for any fruit in return irrespective of caste, gender, religion, region and age. Such people are caught in the most powerful pure multi-dimensional net of real love to God without the influence of any worldly bond. Such souls can be found here and there like precious diamonds. Very young people are visible having such really advanced stage of spiritual level especially in the line of practical philosophy, which is very very difficult even for very old sages! If you count their efforts in spiritual line in all their previous births, they have a very long period of spiritual progress (*Yogabhrashtobhijaayate* - Giita). **They have forgotten the spiritual knowledge due to change of the**

body in the next birth. For them, one time preaching is sufficient and they progress immediately with unimaginable speed in the real spiritual knowledge and most valuable practical sacrifice and service. Even if you preach this concept of real devotion to an old man for 100 times, there may not be even a trace of effect. Sage Shuka, who is very young, surpassed his father, very very old Sage Vyasa, in practical philosophy. This does not mean that all the old people are to be condemned. This only means that the spiritual level of a soul is irrespective of any external factor like caste, gender, religion, region, age, education etc. The conclusion is that the old age observed in the body of a soul in this birth need not necessarily indicate the maturity of its spiritual progress and the young age observed in the body of a soul in this life need not necessarily indicate the immaturity or lack of its spiritual progress.

Coming to the topic of old people in general, belonging to all religions in this world, the old people are generally much fascinated to their families because throughout their previous long life period, they were fascinated so. Moreover, fascination to the legitimate worldly bonds (wife, children, parents etc.) is not a sin. Fascination to illegitimate worldly bonds neglecting legitimate worldly bonds is the sin putting the soul in the lowest level, called Dushpravrutti. This fascination to the family is the middle Pravrutti that is justified with reference to the lower level of Dushpravrutti. Love to parents is justified because they gave birth to you and you are grown up by their sacrifice only. Love to wife is also justified because she attends all the needs of her husband with utmost care till she dies or till her husband dies. Love to children is also justified because they serve you in your old age with natural love irrespective of the value of property you give to them. **Pravrutti is neither low nor high and it is a respectable line of Aristotle's middle golden path.** A person loving the legitimate worldly bonds need not be criticised if the person is unable to rise to the upper Nivrutti level. Of course, the Veda says (*Aatamanah kaamaaya...*) that there is no real love in the worldly bonds because all are polluted with selfishness and in Nivrutti only, the love of God to the devotee is pure without any selfishness since there is no need for the omnipotent God to love others for the sake of selfishness. **God does not want you to hate your worldly bonds by your effort with force.** God is pleased only when your worldly bonds are dropped naturally without any effort. The worldly bonds shall drop out naturally even if you put lot of effort to retain them! That is the true love to God, which is only liked by Him. To

understand this, let us take a worldly example, which can stand as a simile to some extent. A boy loves a girl and the girl also loves a boy. The love is so natural and so serious that both the boy and girl do not bend to their opposing parents, who gave birth and grown up them with lot of sacrifice and hard work. The boy and girl try to defeat their mutual love often thinking about the love of their parents, but, utterly fail due to the strong attraction of their mutual love. This is happening in the world almost everywhere. Such love shall develop with God, which naturally defeats the love of all worldly bonds. The love between boy and girl is not simply physical attraction because if it is only the physical attraction, any alternative boy or girl, who is more beautiful can serve the purpose. The love between the boy and girl is the love between the attractions of their permanent personalities of qualities and not mere physical attraction, which disappears as soon as the youth is finished. Their love is also not based on the personal benefits that can be achieved with the help of each other. Similarly, the love to God shall be the eternal love of the divine personality of God known from the spiritual knowledge in detail and in depth so that such divine love lacks aspiration for any fruit in return.

Hence, the old people must attend the spiritual speeches of the divine preachers so that true spiritual knowledge can be known based on which devotion to God can be developed, which is both theoretical and practical, since they are free because of the end of their responsibilities and the end of their professions, which are inevitable for livelihood. Most of the old people, generally, follow this trend, the only unfortunate thing is that they are in the wrong lines of spiritual knowledge, by which, God is certainly not pleased with them. Just after retirement, Vaanaprastha aashrama starts in which they shall learn the true spiritual knowledge from a Sadguru and propagate it in the later part of the old age, which is Samnyaasa aashrama to please God. Any person irrespective of age and aashrama can do the duties of both these aashrams to please God and they can stay with their families, which will not hinder the internal spiritual progress and which is also good for their external physical health. A true Samnyaasi or saint (*Jneyassa nitya samnyaasii...* Giita) is he or she doing the propagation of true spiritual knowledge irrespective of age and aashrama to uplift this world created by God, which is very much dear personal property of God.

Chapter 22

O Learned and Devoted Servants of God,

[May 11, 2020]

1. The present day dressing of girls is provoking the boys, which leads to crimes. Please answer.

[Tinku K asked: జై గురుదత్త గురూజీ, నేను ఈ మధ్య లో బాగా వింటున్న విషయం ఏమిటంటే వస్త్రధారణ (డ్రెస్సింగ్). మన సనాతన ధర్మంలో పూర్వకాలంలో, పురుషులు గోసి ధరించేవారు మరియు స్త్రీలు చీరను గోచి లాగా కాట్టుకునేవారు వస్త్రధారణ వేరే రకంగా ఉంది. ఈ కాలంలో అందరూ జీన్స్ పాయింటు టీషర్ట్స్, నైట్ పాయింటు దర్శిస్తున్నారు. అందరూ ఏ చెబుతున్నారంటే మన పూర్వ కాలంలో దుస్తులు ధరించడం వల్ల శరీరానికి సౌలభ్యంగా మరియు ఆరోగ్యకరంగా ఉండేది.ముఖ్యంగా ఇప్పటి స్త్రీల వస్త్రధారణ గురించి ఏమంటున్నారంటే, అమ్మాయిలు జీన్స్ పాయింటు టీషర్ట్స్, నైట్ పాయింటు మరియు ధరించకూడదు అని. వాళ్లు అలాంటి డ్రెస్సులు వేసుకోవడం వల్లనే , అబ్బాయిలు వాళ్లతో పిచ్చిపిచ్చిగా ప్రవర్తిస్తున్నాడు అని. గురుదేవా అమ్మాయిలు జీన్స్ పాయింట్, టీ షర్టులు, నైట్ ప్యాంట్లు వేసుకోవడం తప్ప? ప్లీజ్ దయచేసిగా ప్రశ్నకు సమాధానం తెలుపగలరు.

1) People say that the old traditional dress for both men and women was good for health and the present dress is not good for health. The present dress of girls is provoking to boys, which leads to crimes. Please answer.]

Swami Replied:- This gross body itself is a dress for the soul (*Vaasaamsijirnaani... Giita*). If you see the ancient dress of ladies, a piece of cloth was only tied surrounding the breast without jacket and such dress was also provoking. This external factor of dress has no importance by itself. Even today, Muslim ladies cover the entire face and body and does it mean that there is no sex-crime in Islam religion? Everything depends on the maturity of mind and on the control of senses that can be achieved through spiritual knowledge and devotion to God. However, provoking by external atmosphere is true to some extent and we shall appreciate tradition of Islam in this point, which is continuing even today.

2. Why does the marriage not happen for few people?

[Mrs. Lakshmi asked: Dear Sir, I have question regarding marriage in the modern age. Why does the marriage not happen for few ppl and how does this impact their purpose in life. Thank You in advance. By, Lakshmi]

Swami Replied:- People do not understand the divine background of marriage and feel that marriage is only worldly affair, which has no connection with spiritual line. Marriage has very important connection with spiritual line. The Veda says that marriage shall be done (*Prajaatantum maa vyavachchetsih...*) so that the next generation can be created and this creation continues forever as the stage for the entry for human incarnation of God. If Dasharatha is unmarried can we see God Raama? If Devaki and Vasudeva are not married, can we see God Krishna? If parents of Shankara remained unmarried, can we see the shining spiritual star called Shankara? If one is married, he may give rise to Raama or Krishna or Shankara. The departed ancestors (Pitru Devataas) curse unmarried person of their family and will be very much pleased if a person in their dynasty gets married to get children to please the departed ancestors. Even the divine bachelor, Hanumaan got married with Suvarchala based on this justified reason. Moreover, one can be happy in the old age due to the presence of wife and children, who will serve him in the old age, being younger to him. This tradition was set-up by the highest spiritual souls, called Sages. If a person is sure that he is the human incarnation of God like Shankara to be involved in propagation of true spiritual knowledge in this world, such case is exceptional and can be exempted. Even God Shiva, whose incarnation is Shankara, got married not once but twice!

3. Does Goseva showers blessings from all Gods and Godesses?

[Shri Yogendra asked: I want to see Shri Dattaswami. Pranam! Shri Dattaswami. Some people say Goseva doesn't give you spiritual progress. Some say that Goseva showers you blessings from all Gods and Godesses? What is the truth? By, Yogendra]

Swami Replied:- In animals, cow represents the most non-violent soft natured animal. It represents all the soft natured animals. One shall serve all soft natured animals and birds. Similarly, in human beings a Braahmana (not by birth but by qualities and deeds) is very much soft natured because he is always involved in preaching about justice and about its protector, called God. Hence, no human being involved in God's work shall be killed since he is very pious. He represents all soft natured divine human beings. One should not kill a Braahmana or a cow, which means that one should not kill any soft natured good human being or a soft natured non-human being (birds, animals etc.). God Raama killed Raavana, who was a Braahmana by birth (can be rightly, called as Brahma Bandhu, which means that he is related to the caste of

Braahmanas by birth and not by qualities and deeds). Balaraama, who was also treated as the divine incarnation of God (counted in the ten divine incarnations of God) killed Suuta, who was Braahmana by qualities and deeds, but not by birth, repented for His mistake and gave back life to Suuta again.

Shri Balaji: Namaste Swami, A friend (Shri Surendra) forwarded the following question. Kindly clarify on the topic. Sincerely, Balaji

4. Why have not God added a feeling of "One God" in-built within the humans?

[Following question is there in my mind for a long time. I tried searching on my own but could not get a satisfactory answer. Religions have been the biggest reason of Human genocide/killing for thousands of years (Even more for sure). As we know, God only created the whole world and of course humans too with all the sukshma bhavas (like mercy, love, hate, anger, greed, jealousy etc). Please clarify why God has not added an additional feeling/bhava of "One God" in-built within humans? This could address the biggest problem facing mankind today'.]

Swami Replied:- You agreed that God created mercy and love, but, why many people are not following mercy and love not to kill the other living being at least other soft natured and good living beings? The soft natured animals and birds are killed for food (even though God created plenty of Vegetable food) even though such animals and birds are not harming the killer in any way. Hence, God created the Oneness of God as the first good quality, which is called Yoga (*Samatvam yoga uchyate* - Giita). Shankara propogated the Oneness of God in Hinduism. Swami Vivekaananda propogated Oneness of God in all universal religions. Hence, this concept was not only created by God, but also was well propogated by God in this world.

5. Even when avatar is present on the earth, why is Adharma increasing?

[As we know and it's stated in Bhagavat Geeta also. Whenever sin increases in world, Bhagwan takes Avatars to balance it and then once Avatars work is done Bhagwan goes back to his Abode. Bhagwan Parashuram Avtar is said that he will be in Earth until Kaliyug hence never went back to Vaikuntha. So the question is: when Bhagwan Parashuram's avatar is already present on the earth then why Adharma is increasing and why another Avatars are needed. Likewise, Hanuman ji also is a Chiranjeevi & present in the world, then how and why Adharma taking it's place.']

Swami replied:- Even if we assume that Parashuraama and Hanumaan are absent in this world, God is present in this world

everywhere, which is true in the effective sense though not in physical sense. Whether God is present as Parashuraama and Hanumaan in physical sense or not, it is immaterial. God knows every bit of the creation (Omniscient) and can control every bit of the creation (omnipotent). God is certainly punishing the sinners in the proper time. He is not delaying His judgement due to the long procedure needed to know the truth like the present courts because He is omniscient. **As soon as the crime is over, in the next fraction of second, He is ready with the correct judgement and there is no need of witness, advocates and arguments.** When a soul is enquired for ten days after death, all the sins are already recorded (while the crime was taking place) in the form of running film and such system is called Chitragupta, which means that the witness is protected in the form of film show (*Chitrena gopayati saakshyam iti Chitraguptah*). Hence, in the enquiry of the soul in the Pretaloka for ten days, no witness, no arguments and no lawyer are needed. As the enquiry goes on, the recorded film show of the sins of the soul will be running before the eyes of the soul existing in subtle body. **The whole delay in the court of God is due to a long span of time given for the soul by God for reformation through realisation and repentance finally followed by non-repetition of the sin.** When Draupadi was attempted to be made unclothed by Kauravaas in the court, God Krishna protected her immediately by giving unlimited cloths, but did not punish Kauravaas immediately. God gave 13 years time for Kauravaas and saw whether they can realise and rectify their sin. Had they realised and got reformed, they could have given the half kingdom (or at least five villages) to Paandavaas and could have saved themselves. **The loss of a good victim is always compensated by God immediately.** The victim need not be ferocious for revenge since he is already compensated. He need not worry about the delay in punishment. If the victim is not compensated, it means that the victim harmed the criminal in the previous birth and such case is a case of retort in this birth taking place as per the judgement of God. Hence, My friend! Why shall you worry that injustice is happening in this world? Due to the lack of knowledge of the total background, you are becoming emotional. A criminal killed several innocent and good people, which you have not seen by your eyes previously. You are just seeing the hanging scene of the criminal by the jailer and you are sympathising the criminal abusing the jailer! The jailer is killing him based on the judgement given by the judge. Similarly, somebody is harming the other based on the judgement

of God. If you argue that you have not done any crime to your criminal enemy, it is not correct because you have the knowledge of present birth only. If really had you not harmed your enemy in the previous births, certainly you will be compensated by God immediately and your enemy will be also certainly punished by God in due course of time if your enemy did not reform himself in the given opportunity by God. You should not worry about this delay because even if the enemy is punished immediately, your loss is not compensated in any way except that your revengeful feeling is suppressed. **But, what is the use of such suppression of the feeling if your loss is not properly compensated?** Hence, the delay in punishment shall not be misunderstood as victory of injustice. The judges gave punishment to the criminals after seven years in the case of gang rape of Nirbhayaa and are you criticising this as victory of injustice? **The delay is common in both the courts of God and human judge. But the reason of the delay in the human court is due to long procedure needed to find the truth whereas the delay in the court of God is due to patience of God giving proper time to the criminal for reformation.** Once your loss is well compensated, you have no right to criticise God for His delay in punishing the sinner.

Chapter 23

O Learned and Devoted Servants of God,

[May 14, 2020]

1. What is cancer?

[Shri Bhagath asked: Pada namaskaram to guruji, A) in olden days is cancer disease there? if it is there what treatment patients used to get?

B) i read in some websites foriegn people who got cancer and cured by some procedures like they used to watch comedy movies then laugh and always be happy, is it possible to curing of cancer by being happy and mainting peace of mind (by didnt think about cancer)? but now days doctors used to cancer patients by radio and kemo therapy which costs around 5 - 10 lakhs.

C) is it cancer main reason of a mental problem by excessive tension and pressure which effects on body (as you said in pravrutthi the people are resopnsile)?

D) some Yoga preacher are saying Food habits like

1. Green chillies, 2. Oil deep fry foods, 3. Masalas causes cancer?

E) instead of using green chillies, Red chillies powder contains thiamine which is good for health.

F) doctors are saying that Pickles also not good for health. Then why it is included in our ancient to people food?]

Swami replied:- Cancer was referred in ancient Indian literature. The information about the food materials you raised is available clearly in science related to food and nutrition and medicines. Pickles mentioned in ancient tradition need not be these preserved pickles in jars, which are harmful. Pickles can be freshly prepared every time while preparing food items for meals.

Sin is the root source of any worldly problem like problem in health, wealth etc. When the root cause exists, other external causes are only superficial and temporary. For a plant or tree to be alive, water should be poured at its root and this is called root cause. Without doing this, if you pour water on branches, leaves, flowers and fruits, there is no use even though the plant or tree appears fresh for a little time since the water can enter through root only. One need not do good meritorious works, but, one should at least avoid the bad sins so that even if benefit does not exist, at least damage will not take place. Smoking, drinking and drugs shall be avoided, which are more dangerous than black cobras to kill the human being.

Sages advised five principles for good health:- 1) “**Hitabhuk hutabhuk mitabhuk**” means that one shall take the food that suits to his health (which is non-allergic), that which is just cooked and that which is in limited quantity. 2) “**Katipaya pada chankramanah**” means that one shall walk more time as far as possible. 3) “**Vaama shayanah**” means that one shall lie down in such a way that the left side of the body is downward so that some vital organs present on the right side can be free from pressure of weight. 4) “**Anibaddha muutrapuriishah**” means that one shall be relieved from urination and excretion as early as possible without postponement and 5) “**Striishu yo jaagarti**” means that one shall have sexual life in a controlled manner.

If one avoids sins, he raises above Dushpravrutti and if one does meritorious deeds always protecting justice, one will succeed in Pravrutti. If one raises beyond these two levels and becomes fully devoted to God, he will become successful in Nivrutti. These three stages are becoming close, closer and closest to God respectively.

Shri Bhagath asked: Pada namaskaamulu to guruji,

2. I read one story, in that they said at the end of the death one should remember the Lord like Krishna or Rama.

[A Preacher who is traveling to Kashi with his disciples. as his death time is near he asked his discples where am I now , they said we are at scheduled caste area of Kashi. After listening it he died. Later he born as a scheduled caste person. he remembered his previous janma, he visited to the king. He explained about his details to king and said while hanging the sinners, we will pray name of Lord Krishna or Rama (at the end of prisoners death) so the sinners will get moksham. is it true one will get moksham by just listening or rembering god name once?]

Swami replied:- These statements are called Arthavaadaas, which are certainly lies, but are not wrong because they can be used to give encouragement to the soul to become devotee to God at least in the old age or at least before death. This is based on “**Better late than never**”. **You shall not drop from any good work thinking that it is late.** If you are late to the class, doesn’t matter since you will learn at least something from the teacher even in the last minutes of the class. Thinking that you are late, if you abscond totally from the class, you will lose even that little knowledge to be heard from the teacher. In order to achieve such positive results, such exaggerated statements are used, which are good and beneficial to the soul even though they are lies.

3. How to give fame to Parabrahman like Parushuram avatar?

[If I did a small thing in Pravrutti, I feel I did it because of me only it is happened. If I am not there, my family can't not run properly. How to give karmaphalam keerthi (fame) to Parabrahmam (ultimate God) like Parushuram avatar? How to practise it?]

Swami Replied:- Ego makes the soul to feel that it is the doer even though the creditable work was done by God (*Ahamkaara vimuudhaatmaa... Giita*). When this is the state, can the soul feel that whatever is done by it is also done by God? When one cannot make a high jump above 10 feet, how can you expect that the same person can make a high jump to touch the sky? In fact the energy-cause for every work taking place in this creation is only God because God is the source of both imaginable and unimaginable powers. But the fruit of the work reaches the soul because the soul is the director of the work. **God is the producer of this world-cinema whereas the soul is the director of the same.** God is like the horse that can take you to any place under your direction. The fruit received by you from that place depends fully on you because under your direction only you have reached that place (*Abadhnan purusham pashum- Veda*). One will develop this attitude of giving total credit to God on hearing, thinking and digesting the true spiritual knowledge delivered by Sadguru (the contemporary human incarnation) or Guru following the true spiritual knowledge already established by Sadguru without mixing any self-poetry in it.

4. If I am talking about faults others did, do I get portion of their Sin?

[a. There is a story about prostitute and devotee. The devotee used to count how many number of people came to prostitute through by putting the stones beside and he used to scold her like anything about the signage is doing, but she did not say anything in return. After death of both prostitute and devotee, devotee went to naraka hell and prostitute went to heaven.

b. In a kingdom, king donated food to priests but some people died because of one eagle caught a snake and it went through the bowls of food then portion of poison of snake gone in food vessels (but no knows it). Lord Yama Dharmraj and Chitrakupta are talking about this situation upon whom the sin will be put? Then person X said in the kingdom, knowingly king killed the people. Then Lord Yama Dharmraj said to Chitrakupta to write the sin on X's account. Please explain above doubts guruji.]

Swami Replied:- This means that one shall not be hasty in deciding the sinner through inefficient and insufficient analysis of limited intelligence. The prostitute might be doing the sin for the sake of

basic needs of life. In such case, it can't be counted as sin in case no other alternative way was available to her to maintain her life. Moreover, one human being can't declare another human being as sinner because every human being is a sinner doing sins of different types. The person doing one type of sin feels that it is not the sin whereas the same person feels that the other person doing a different type of sin is only sinner. There are varieties of sweets and any sweet will cause the same disease, called diabetes. A person who has not done any type of sin alone can decide what is a sin and such unique person can be only God or the constitution written by God (Ethical Scripture). But, scriptures were often polluted with insertions and deletions and hence, very sharp and deep logical analysis must be done in interpreting the scripture and in finding out the insertion. If the real picture established by sharp analysis is not found in the scripture, it might have been deleted. This story says that one shall analyse his/her own defects for rectification and without doing this, one shall not try to find out faults in others.

5. Why had the ancient Hindu saints taken Surapaan (consume alcohol)?

[In reply to our topic "Drinking Wine is One of Five Horrible Sins", Amdavadi asked: If so, why all ancient saints of Hindu religion were doing Surapaan (consume alcohol)? Or may be You will even deny that?]

Swami Replied:- It is not the point whether some concept existed in ancient scriptures or not. The point is that whether the concept is right or wrong based on sharp scientific analysis. **Old is not fully gold and latest is not fully best since both contain both good and bad mixed.** In the sacrifice, the flesh of killed animal is eaten as remains of God's eaten food (Prasaada). Does this mean that killing the innocent and soft natured animal is not a sin? Even if the sacrifice is not done, people will take the non-vegetarian food by killing the animal. It is unavoidable. The Veda only says that one shall offer the food to God before eating it whether the food is vegetarian or non-vegetarian. This little modification will not cause any inconvenience to anybody. The merit of this offering to God is that in course of time, people will study about the knowledge of God and realise that God will certainly punish the sinner. By this, the sin will be gradually reduced and finally can be avoided. **Drinking alcohol is also a sin because alcohol damages the liver leading to premature death.** Killing self (suicide) in this way is also a sin because God has given this human life for any soul to achieve Nivrutti by

passing through Pravrutti. Now, the main point is that one shall not say that he has killed the animal since the Veda told to kill the animal in the sacrifice. Puurvamiimsaka says that killing the animal is not a sin! This is the greatest twist of a bad lawyer. Even if the Veda does not say to kill the animal, anyway, one is going to kill the animal and eat its flesh. The Veda simply said to kill the animal (which means “after killing the animal”) and then offer its flesh to God and eat it. By this, one cannot argue that, had the Veda not told to kill the animal, he would have not killed the animal. Shankara says that the Veda is following your uncontrollable attitude and then is suggesting something better in it and this does not mean that the Veda is asking you to follow your attitude even if it is not correct (*Shaastram jnaapakam na tu kaarakam*). The Veda said that the food is to be derived from plants (*Oshadhiibhyo annam*). The Veda also says that it is not the animal to be actually killed in the sacrifice but it is the animal-nature of the soul that is to be killed (*Manyuh pashuh*). The Veda also says that ghee shall not be burnt in fire in the sacrifice but it is the desire for fruit from God is to be burnt (*Kaama aajyam*). With the help of the other Vedic statements you have to derive the actual sense of any Vedic statement.

Chapter 24

O Learned and Devoted Servants of God,

[May 15, 2020]

1. Swami, can I get Your darsan even in my dream?

[Shri Guna Darsana asked: Dear surya, in my heart and my mind I think just about Swami (Shri Dattaswami), Shri Satya Sai Baba and Shri Shirdi. Even Shri Bhagawan Satya Sai has shown me the truth about Shri Dattaswami. So I am on path of Swami. Now my question is:

1. Can I use this mantra (Om Parabrahma Samaarambhaam, Shri Dattatreya Madhyamaam, Shri Satya Sai Paryantaam, Vande Guru Paramparaam)- for worship Swami, Satya Sai and Shirdi Sai together. for very long time I never see You, Swami. So could I get Your darsan even in my dream only. Im sorry, I do this, because I miss You Swami. Thank You. Jay Guru Datta, Shri Datta, Prabu Datta]

Swami Replied:- Scholars say that there is unseen third eye of knowledge on the forehead of every human being and this represents the unimaginable God or Parabrahman. The right eye of God is said to be sun, who is the embodiment of inert energy indicating the first energetic incarnation (God Dattatreya). The left eye of God is said to be moon, who represents cooling that stands for condensation (on cooling, water vapour is condensed to water and water is condensed to ice). Matter is said to be condensed energy and hence, moon represents matter. This is materialisation representing the latest human incarnation of God Dattatreya, called Shri Satya Sai. Datta Swami is the most truthful and most sincere disciple of God in these three states (Unimaginable, first energetic incarnation and latest human incarnation). God exists as unimaginable God, who is expressed as energetic and human incarnations. The first energetic incarnation merged with Datta Swami on the holy hill, called Shrishailam and His true spiritual knowledge is radiated from Datta Swami based on the order given by His latest human incarnation. The unseen third eye stands for the most subtle awareness or knowledge as God Brahma. The right eye representing energy in wave form stands for God Shiva (Shivalingam is in the form of wave.). The left eye represents matter standing for God Vishnu. Sage Bhrugu told that God Brahma being the most subtle form of energy (awareness) can't be worshipped; God Shiva is to be worshipped in the form of wave of energy (lingam) and God Vishnu is to be worshipped in the form of

materialised statue. Goddess Sarasvati stands for knowledge, Goddess Parvati stands for energy and Goddess Lakshmi stands for materialised wealth. These three are the different powers of God Brahma, God Shiva and God Vishnu. All this is the background explanation of the above Sanskrit verse read by Me as prayer everyday.

God Datta gave several divine visions through Datta Swami to several devotees on various occasions appearing as all energetic incarnations and all past human incarnations. Datta Swami assuredly tells all of you that those who listen and digest this true spiritual knowledge and propagate it in this world for inter-religious harmony and peace shall be blessed to become liberated divine souls in future. God Datta will certainly fulfil the wishes of His deserving devotees.

Chapter 25

O Learned and Devoted Servants of God,

[May 17, 2020]

1. We request You to kindly explain the symbolic meaning of the following incident and advise us on what we should do.

[Shri Nikhil asked (Request clarification about a disturbing incident): Padanamaskarams Swamiji, we would like Your clarification about a disturbing incident that happened near our house recently.

Due to Your grace, we live on a clean and peaceful campus located next to a forest. We have been granted a life of solitude, where we can meditate upon and serve the Sadguru, as instructed by Lord Śaṅkara (ekānte sukhamāsyatām, paratare cetaḥ samādhīyatām--Sādhanā Pañcakam). We hardly have any social interactions. I at least have some basic interaction at my workplace and Arsha at her school, but Devi has none.

Other than the two of us, her only companions are the peacocks, which come every morning for bhikṣā. They call out to her relentlessly until she gives them something to eat. During the breeding season, they dance in our backyard and after the season, they shed their feathers, which Devi enjoys collecting. The peacocks and their feathers remind us of Lord Krishna and make us feel that we are in Vrindavan. They remind us of our eternal connection with the Lord, even though we might be physically far.

On Sunday morning, we woke up to the sound of flapping of wings in our backyard, where peacocks usually gather in the morning, demanding food from Devi. I initially thought that some peacock must be dancing as usual since it is their breeding season now. But the flapping sound seemed odd. When we saw through the window, a peahen was digging the soil and flapping her wings and many peacocks and peahens were surrounding her and watching. They seemed confused and worried. In a short while, her flapping stopped. We thought initially that she might be laying eggs and that she might now have laid her eggs. But seeing her motionless, we thought she might have died. Then Devi saw something odd. A python had coiled around her neck and, in fact, her neck could not even be seen. The peahen was dead and the peacocks and peahens around were confused and distressed. Perhaps, they had never seen a python before. They were not panicking the way they usually do when they see a big snake. The python might have smelled that our backyard was frequented by peacocks and animals such as wild boar and so might have lain there in wait to grab a meal. When people gathered at the site, the python escaped, leaving the dead peahen, which was later buried by the university workers. The overall incident was very disturbing.

Certainly, there is nothing new about a predator killing its prey in a forest. The fact that the peacocks had gathered in our backyard for courtship and to get food from us when the python made its kill, was disturbing along with the fact that we could not save it. It reminded me of the famous verse that spontaneously came out of sage Valmiki's mouth on seeing a crane being shot dead by a hunter on the banks of the Tamasā river.

mā niṣāda pratiṣṭhāṃ tvamagamaḥ śaśvatīḥ samāḥ |
yatkrauñca mithunāt ekamavadhīḥ kāmamohitam || 1.2.15

That verse was the birth of the great epic Ramayana, and the verse even contained the essence of the Ramayana (kāvya artha sūcanaṃ kaścin ādyāmeva nirūpyate).

Here the situation is certainly different. The bird was not killed by any person but by a wild python, which cannot even be blamed for trying to get its food. Neither are we like the great sage Valmiki. But the incident seemed strongly symbolic of something deeper.

Both the python and the peacock were wild animals, which seems to be symbolic of worldly matters. In a way, the incident was a reflection of the present coronavirus pandemic which has held humanity in its strong grip. The python can represent sin and the peacock can represent humanity. The python of sin has gripped mankind and will certainly destroy it, if it is not rescued quickly. The incident can also be interpreted at the individual level, where each one of us is being strangled by our sinful nature. Although we failed to rescue the poor bird, the whole of humanity cannot be allowed to perish. Fortunately, since God has incarnated on earth to rescue humanity, humanity will certainly not perish. But humanity will have to follow the guidance of God-in-human form. We request You to kindly explain the symbolic meaning of this incident and advise us on what we should do. Your servants, Nikhil and Devi]

Swami Replied:- Your interpretation of the incident is perfectly correct. The peahen represents the deity of justice (Dharmadevata). The python represents Satan (Kalipurusha) that is responsible for the sins of humanity. Python does not exist separately as an independent item in the creation since it is nothing but the six vices existing in the human beings as bad qualities. When the sinful quality of humanity is a lean snake, the peahen is famous in killing the snake. But, when this bad quality becomes strong and huge, the same poisonous snake can be called as Python. Python killing the peahen indicates killing of the deity of justice by Satan. Peahen is divine whereas the python is anti-divine being the embodiment of poisonous sin. **The punishment that is given to humanity whenever the sin becomes huge is divine and can't be compared to the sinful python.** The punishment is given to sinful human beings only and not to ethical and divine human beings. The

entire humanity can't be compared to the divine peahen. Only the sinful humanity is engulfed by the divine punishment. When the entire humanity becomes sinful, which happens by the end of Kali age, the python can be compared to the divine punishment given by God. We can think that the peahen also is a wild bird living in the forest. With this adjective word (wild) the bad human beings can be compared to the wild peahen. This aspect of the punishment of sinful human beings shall be propagated by us to introduce fear against the sin in the humanity, which will act as first aid treatment for the wounded deity of justice. **For this purpose, basic existence of God must be established defeating the foolish and rigid logic of atheists and by uniting all believers of theism.** Spiritual knowledge, which develops devotion towards the divine personality of God, shall be also propagated like the final treatment with medicines. Fear and devotion can be used for the health of the deity of justice.

In the above verse, one meaning is that God Rama (hunter) shall live for a long time [the word Maanishaada means the husband of Goddess Lakshmi, who is God Narayana becoming God Rama, the human incarnation]. Another meaning is that the hunter (sinful Ravana) shall not live for a long time [the same word Maa Nishaadaa means the hunter, Raavana, who separated Rama and Sita shall not (Maa) live for a long time]. As per the context, the meaning of the concept shall be taken. In the first three ages (Kruta, Tretaa and Dvaaparaa), the powerful Peahen (justice) could win over the weak sin (lean serpent). In this Kali age, injustice is compared to strong and huge serpent (Python), which could kill the Peahen compared to weakened justice. If strong Python is taken for divine and justified punishment, the Peahen shall be taken as wild bird representing sinful portion of humanity in this Kali age. If the Python in the weak state (lean sepent) represents the weak sin, the strong Peahen represents strong justice in the earlier three ages. The simile shall be twisted as per the concept since concept is important.

Chapter 26

O Learned and Devoted Servants of God,

[May 19, 2020]

1. I have a question about reflecting our personal emotions appropriately towards God/human incarnation of God.

[Smt. Priyanka asked: Padanamaskaram Swami. I think You had mentioned earlier that a devotee can use any dominant emotion in them such as anger, love, jealousy, ego, guilt etc towards God and still reach God because God created all emotions and as long as they are used towards God, it is not a sin. There was probably also a mention where the contemporary human incarnation reflects the same emotion back to a devotee, even though God is beyond all emotions. What I mean is, if someone is having a brotherly feeling towards the contemporary human incarnation, does God also always reciprocate that brotherly emotion towards the devotee?

Swami, I am not sure if I have understood this well. I believe that whether a devotee expresses anything at all or not, God knows everything about them and what feelings they are having/what they are thinking. Sometimes, a devotee may feel shy to express some things or uncomfortable in the presence of others around them. They may hide all the emotions within them forever and never say anything out of society's fear or fear of disrespecting God unknowingly and commit a sin. Can You please explain if it is alright for a devotee to hide all their feelings? In that case, is it also that God also stays mum towards that devotee because he/she is not expressive?]

Swami replied:- There are three instruments (Trikaranaas) created by God in the body:- 1) Mind, 2) Word and 3) Action. In mind, the feeling or love is created. The love created in mind is in unexpressed state. It is expressed through words and actions. Since human beings are not having the power of knowing the love, expression through words is necessary. But, God is omniscient and hence, has the power to know the love existing in mind. Does this mean that the love shall be expressed through words between the human beings only, which need not be expressed in words before God? If this is so, what is the necessity of scriptures mentioning so many prayers to God through which the love to God is expressed in words? The various prayers indicate that there is special happiness created when the love is expressed through words. **Knowing the unexpressed love in the mind is not sufficient because the expressed love has its own special taste.**

If words are there for the expression of love, what is the necessity of the action through which also love is expressed? The love expressed through words may be real or false. We can cheat a human being through false love expressed in words so that the human being hearing our words may feel that our expressed love is true. **Whether the expressed love is true or not, it can be known only through action.** Many friends adopt this method of expressing false love through words and the reality of the love can be proved only when the stage of action comes. If the love is expressed through action, words are not necessary because expression of love through action has two advantages:- 1) The unexpressed mental love is expressed through action and 2) The love expressed through action proves that the love is true and not false. However, expression through words has its own taste. **If the mental love is expressed through words and further is also expressed through action, the love is proved to be true love and expressed in words also with a special taste.** When Siita wanted to enter into earth in the end, she told the following statement “If my love towards Raama existing in my mind, in my words and in my actions is true love, let this earth give me the way to merge with her (*Vaak manah karmabhih patyau, vyabhichaaro yathaa na me...*)”. Siita is the best devotee of God Raama and her statement reveals that the devotion shall exist in mind, word and action.

Action is of two parts:- 1) Service (Karma Samnyaasa) and 2) Sacrifice (Karmaphala Tyaaga). When Paandavaas were doing Raajasuuya sacrifice, Draupadi (their wife) was also sitting there wearing a very valuable silk sari. God Krishna was also in the function and His wife, Rukmini was also wearing a valuable sari, which is not, of course, as valuable as the sari of Draupadi. Krishna was eating a sugar cane and suddenly His finger was cut. Both Rukmini and Draupadi were ready to put a bandage immediately on the cut finger of Krishna. Hence, both are equal as far as the attitude of service (putting bandage on the finger) to Krishna is concerned. Rukmini ran here and there searching for a piece of cloth to be used for the sake of bandage to the wound. But, Draupadi immediately tore her sari on one end and immediately served Krishna in putting the urgent bandage. Sacrifice of jewels and saris is very difficult for family ladies as all of us know very well. Draupadi excelled Rukmini in sacrifice even though both are equal in the attitude of service.

Service is called Karma Samnyaasa, which indicates that this alone can be done by Samnyaasii (Saint) because a saint is not capable of doing any sacrifice since he himself lives on begging. A householder must do Karmaphala Tyaaga (sacrifice) also along with the service. Both these (and at least one i.e., service by Saints) must be done depending upon the capability. The sacrifice is judged based on the circumstances of the devotee and not judged based on the magnitude of the sacrifice. A beggar donating one coin is highly appreciated by God than the donation of thousands of coins by a rich person. Both Rukmini and Draupadi are fond of their valuable saris. Draupadi could surpass her fascination to her sari whereas Rukmini could not surpass her fascination to her sari. Hence, Krishna fulfilled the wish of Draupadi in destroying all Kauravaas even at the cost of the curse given by Gaandhaari (mother of Kauravaas) that the entire dynasty of Krishna shall be destroyed as her sons were destroyed by Krishna.

Draupadi treated Krishna as her brother whereas Rukmini is the wife of Krishna. Generally, the bond between husband and wife stands stronger than the bond with parents, brothers and sisters as we are seeing in the worldly life. The bond between husband and wife is romantic whereas other bonds are non-romantic. But, in this example reverse is proved. Hence, it is not the form of bond with God that is much important, but it is the weight of true love present in a bond that is important. A horse is more valuable than a donkey just like a romantic matrimonial bond is stronger than a brotherly bond as we expected in the above case of Krishna. We find candy horses and candy donkeys while we purchase sweets. Can you get one kg of candy donkeys instead of hundred grams of candy horses for the same amount of money because horse is more valuable than donkey? Not at all. The reason is that the form of the sweet is not important, but the weight of sweets is important in deciding the value! The characteristics of true love are service and sacrifice without any selfishness. False love is confined to mere mind and words only, which cannot extend into the final stage of action. The Veda says that all the worldly bonds are based on selfishness only (*Aatmanah kaamaaya...*). One loves the other in the world for the sake of one's own happiness only and not for the happiness of the other. This is the worldly life or Pravrutti. The same Pravrutti type of bond is extended to God also by the majority of humanity. **When the tap of any worldly bond is opened like the water pipe in summer, only false love comes out like air, but not a drop of true love like water!**

Husband-wife and brother-sister are justified legitimate bonds of Pravrutti and the same bonds were maintained with God by Rukmini and Draupadi respectively. Rukmini was defeated by Draupadi in the aspect of sacrifice, which is the essence of real love. Even though the bond of Rukmini with God is expected to be stronger, the bond of Draupadi with God became stronger due to weight of real love in the angle of sacrifice. If you take the case of Raadha, her bond with God is far far low compared to the bond of Rukmini with God. Raadha was married to Ayanaghosha, but she had the illegitimate bond with Krishna and such bond belongs to Dushpravrutti. She never touched Ayanaghosha and married Krishna secretly through love marriage (Gaandharava Vivaaha), which was presided by God Brahma! Raadha is the incarnation of Sage Durvaasa and the sage is the incarnation of God Shiva! All gopikaas were in the same illegitimate line of Raadha. With such worst sinful condemned bond that is expected to lead the soul to horrible hell, Raadha defeated Rukmini again on the same basis of weight of real love to God. Once Raadha came to Dwaarakaa and Rukmini gave hot milk to Raadha and Raadha drank it. Rukmini was drinking the same hot milk every day. On that day specially when Raadha visited Rukmini, God Krishna became red hot in colour saying that He became red due to the hot milk drunk by Raadha, which proves that He is in the heart of Raadha. This also proved that He is not in the heart of Rukmini even though the same hot milk was drunk by her every day. The bond of Rukmini is legitimate and justified whereas the bond of Raadha is in the climax of sin. Rukmini reached the abode of God (Vaikuntha Loka) as Shri Mahaa Lakshmi to press the feet of God. But, Raadha was given a special world, called Goloka above the abode of God for which she became the queen and her feet-dust is falling on the head of the God constantly! This is the greatest shock for any spiritual devotee to find such highest fruit for such worst bond. This is the climax of spiritual knowledge and hence, it is said that the real test for any spiritual scholar is his understanding of the Shrimadbhaagavatam (*Vidyaavataam bhaagavate pariikshaa*). Leaving the legitimate bond for the sake of an illegitimate bond is the greatest sin in Pravrutti in which all members are only human beings without God. God is so sacred that any bond with Him becomes holy just like both sandalwood and poisonous plant become sacred ash when burnt in fire. This is the speciality from the side of God. The speciality from the side of devotee (Raadha) is that the devotee dropped all worldly bonds naturally without

any effort immersed in the real love with God. All Gopikaas were Sages only, who did severe penance in several millions of births previously to get the divine love of God. When all worldly bonds were automatically dropped due to the most powerful love with God, drop of one legitimate bond can't be questioned. All illegitimate and legitimate bonds get dropped (*Sarvadharmaan... - Giita*) in the love with God, which is not possible in the love with any human being. There is nothing else in the mind of Raadha (or Gopikaas) except the love with Krishna (*Ekabhaktih vishishyate - Giita*). In such extreme case, you cannot ask why such and such legitimate worldly bond is absent because no worldly bond (legitimate or illegitimate) exists except the bond with God. In the case of a characterless lady, who leaves her legitimate husband going with another human being, such stage can't be found! All her worldly bonds exist intact and only one legitimate worldly bond is replaced by another illegitimate worldly bond and hence, she is going to the most severe hell. **The personality of God is so wonderful, so unimaginable, so divine, so sacred, so selfless and so powerful that you can't compare this with the personality of any human being with which the characterless lady is going.** Due to total surrender (*Tameva Sharanam gachchaa, sarva bhaavena...- Giita*) of the entire soul to God, there is no context of sin and merit in such state of madness to God. Madness is the last stage in Nivrutti and the next stage is only death in the ten stages of devotion (*Unnmaado maranam tatah*). Such climax state of devotion shall not be mistaken to the lowest state of sin coming from such illegitimate worldly bond. The cases of Draupadi and Rukmini are within the boundaries of Pravritti mixed with lot of nivrutti because both treated Krishna as God while maintaining legitimate worldly bonds with God through considerable selfless service and sacrifice. This is the middle mixed state of Pravritti and Nivrutti. The lower to this is Pravritti mixed with a trace of nivrutti, which is to stick with justified worldly bonds only and here God is worshipped which is done for the welfare of selfish worldly bonds only without any selfless service and sacrifice. Below this Pravritti without Nivrutti, exists in which all concentration is on self and selfish worldly bonds only without even thinking about God. Below this exists the Dushpravritti level in which justified bonds are neglected due to fascination to injustice and illegitimate bonds. Above all these levels exists on the top most plane the pure Nivrutti that mentions the devotion of Raadha.

What is the reason for the failure of Rukmini before Draupadi and Radha in the love to God? The reason is the constant association of Rukmini with God in human form. The Veda says that the psychology of a soul (even an angel) is to like which is far and dislike which is closely associated (*Paroksha priyaa iva hi...*). Both Draupadi and Radha were not having such constant co-living with God Krishna. Another additional factor is repulsion between the common human media. Any human being will neglect the co-human being due to constantly observed common properties like hunger, thirst, sleep, sex, illness, inevitable death etc., of the human medium of God. The current passing through the wire (medium) does not affect the properties of wire like thin leanness etc. Similarly, God will not affect the properties of the human medium. The repulsion between common human media of God and the soul due to ego and jealousy of the soul is so much that the soul becomes peaceful only on insulting the human form of God (*Avajaananti maam... - Gita*). Souls like the unapproachable-unimaginable state of God and not the formfull state of God and especially, the human form of God for the above said reasons.

All the items in the creation including souls are relatively real only and not at all absolutely real. Hence, worldly bonds between souls and among souls with other worldly items are not absolutely real. The bonds of the souls with God alone become real since God is absolute reality. The bond with God alone continues forever throughout all the births. These worldly bonds confined to this birth only are temporary and hence, unreal. The Veda (*naastyakrutah krutena...*), the Gita (*aadaavante cha...*) and Shankara say that anything temporary is not real. Once, in a spiritual debate the queen of King Janaka asked the sages about her bond with King Janaka in the previous birth. Sages hesitated for sometime but since the queen insisted, the sages told that she was the mother of King Janaka in the previous birth! Later on, Sage Ashtavakra also told the same point to King Janaka. In old cinema, the hero and heroine act as husband and wife. In the latest cinema, same hero and heroine act in the roles of son and mother! You can't say that these bonds are temporary confined to the cinema shooting only. These are unreal since the bonds are unreal even during the time of cinema shooting as per the above said Veda, Gita and Shankara. All these actors are colleagues only acting in different roles in various cinemas. Their bond with producer-director of every cinema (assuming that there is only one producer-director for all cinemas) is real and permanent as the

paying master-paid servant. God is the single producer-director of the lives of all the souls. The bond between God and every soul is master-servant (sevyā-sevaka sambandha) as mentioned by Madhva.

Hanumaan (Raamaayanam) and Raadha (Bhaagavatam) are the two breakers of record of devotion to God and both occupy the same place in the heart of God. Both the devotees are one only. Hanumaan is the incarnation of God Shiva. Raadha is also incarnation of God Shiva (because she is the incarnation of Sage Duurvaasa and this sage is the incarnation of God Shiva). Hanumaan was tested in service (Karma Samnyaasa) by Raama and Raadha along with Gopikaas was tested in sacrifice (Karma Phala Tyaaga). Both these are the two sides of practical devotion called Karma Yoga. God also gave the same proof in the case of both these devotees. Hanumaan tore His chest to show the place of God in His heart. Similarly, when Raadha drank the hot milk, God became red hot proving that He exists in the heart of Raadha. In both cases, same type of test giving same type of proof was shown since both the devotees are one only.

Chapter 27

O Learned and Devoted Servants of God,

[June 02, 2020]

1. How can a Sat Chit Ananda become bored and need the second item for enjoyment?

[Shri Hrushikesh Pudipeddi asked: Dear Swami, A Spiritual aspirant from the social media has raised a concern about the contradiction between the statements "Etasmad ekaki na ramate; sa dvitiam aicchat;" and Sat Chit Ananda. These two lines are contradicting each other about the nature of God. Because one statement says He was alone and bored so He created the creation for His enjoyment and the other statement says that He has never-ending Ananda. How can a Sat Chit Ananda become bored and need the second item for enjoyment? Below are the comments he passed about his confusion on this topic.

"He could not enjoy because he is alone this is something very inappropriate to him he is one who had sat chit ananda and never ending ananda. as per vedas. why you are lowering to him with the above words "He could not enjoy because he was only one" for one person's enjoying it was created? this idea itself some missing thats my intention? this idea itself some missing thats my intention. just take it positively i am also trying to find it just treat this conversion as satsang."]

Swami replied:- Generally, people think that a very high quantity of happiness is called Aananda. But, this opinion is not correct. In the Veda, different quantities of Aananda like Maanushaananda, Indraananda etc., were mentioned and all these various quantities of happiness are indicated by the same word "Aananda". The happiness with a specified quantitative range is called Maanushaananda, which alone can be withstood by a human being. Above this range, the human being will get heart attack and will die. Hence, as human being one cannot attain and maintain happiness above this range of Maanushaananda as mentioned in the Aanandavalli of the Taittiriya Upanishad. Hence, Brahmaananda or the happiness of God, which is the highest range can be maintained by God only and not by any other divine soul like even Indra, Bruhaspati etc. If it is so that Brahmaananda alone can be called as Aananda, it alone should have been mentioned as Aananda and other lower quantities of happiness should not have been mentioned by the same word Aananda. But, the Veda says that all different quantitative ranges of happiness are Aananda or bliss only.

This clearly proves that Aananda is not related to the quantity of happiness.

Aananda means to possess the happiness within the permitted range without any break (*Aasamantaat nandati iti Aanandah*). The happiness without any break is called Aananda, which has nothing to do with any quantity of happiness. The Veda clearly says that God was alone in the beginning without any second item (*Sadeva Soumya..., Ekameva...*) and hence, was bored (*Na ramate...*). The Veda further says that since God was bored with loneliness, He created the second item for entertainment and to get rid of boredom (*Sa dvitiiyamaichhat*). The objection is that God was already with maximum quantity of happiness (Brahmaananda) and therefore, why shall He get bored? **A human being alone may be bored since it is not already having the maximum happiness within the permitted human range.** When such human being enters a group of other human beings, the boredom may be removed. But, God is in the climax of happiness already and more happiness than what is possessed by Him does not exist at all even elsewhere. In such case, two states (one state with less happiness having boredom and other state having more happiness due to removal of boredom) are not possible with God. This state of boredom is clearly before creation only since the Veda says that He created second item to remove His boredom. All this is the strength of the question.

The Veda has taken God with boredom before creating this world. But, you say that God is already with infinite bliss before creation itself. For the Veda and for you, there must be some authority (Pramaanam) to arrive at such conclusions about God before creation. What is the authority for you to say that God was with bliss even before creation? It cannot be the Veda because the Veda is expressing a different situation of boredom before creation. God, before creation is unimaginable and you alone without the Veda can't say that God was with bliss even before creation. Before creation, the unimaginable God is certainly beyond this concept of imaginable creation, in which only both happiness and boredom co-exist. Happiness and boredom are imaginable concepts of imaginable creation. If God is happy even before the creation, what is the procedure adopted by you to detect unimaginable God with immense happiness called Bliss. You yourself did not exist before creation and there was no way and means for you (even if you existed) to detect the happiness of unimaginable God before creation. Neither detector other than God (any human being) nor

detecting means to test God regarding His nature, which must be other than God, existed before creation. Hence, God before creation shall be simply concluded as just unimaginable God only, who is totally different from this entire imaginable creation. Except this one point, you can't draw any other conclusion about God before creation. **But, the Veda is inferring the situation of boredom of God before creation because no other better inference is possible for the creation of this world by God.** The Veda follows the human psychology in explaining the spiritual knowledge since the knowledge is to be followed by human beings. If He is already with bliss and still created this world, there is no reasonable purpose for this creation. If anybody does anything without reason, such person should be called mad. The omniscient God can never be mad. We are inferring the prior situation of God with boredom with the help of the inference that can be derived by observing the creation created by Him. On the other hand, you are deciding God with bliss before creation directly with the help of perception, which is totally impossible since before creation the second item namely perceiving observer or means of perception do not exist. You can't use any other means of knowledge as authority in absence of creation because creation itself did not exist in that beginning state. Observer and means of knowledge can exist only after creation and not before creation. We are also saying that God is with bliss (*Raso vai sah...*- Veda) while situated in the world after creation only based on the inference that God must have been bored since He was alone before creation and hence, He created this world for His entertainment to get rid of such boredom. Based on the worldly inference, which exists after creation of world only, our way of approach is justified whereas your way of approach without the basis of any means of knowledge is not only not justified but also impossible due to absence of any possibility of any means of knowledge before creation. You have to stand in the unimaginable state of God to draw conclusion about the bliss of unimaginable God and you can't draw the same conclusion after the creation through inference. If you conclude that world is created because God is with bliss, it becomes a meaningless statement because anybody will not do anything if everything was with full of satisfaction and full happiness!

Assuming that God was with bliss even before creation (because we can't directly decide anything about unimaginable God before creation and in such case, any situation can be assumed), still, boredom in a different style (continuous happiness is also a special type of

boredom) is possible. This can be understood with the example of a king, who is with full happiness with all available facilities and luxuries. Still, the fully satisfied king without a trace of any need gets bored and goes for hunting a deer in the forest. The kitchen of the king contains lot of flesh of hunted deer supplied by hunters for his grand meals. He is not going for hunting since his kitchen lacks the flesh of the deer. Such boredom of a king having full satisfaction in all angles is said to be boredom in a new style. It is just time pass for the king and there is no trace of any need in it to run after the deer in a horrible forest with many dangers of life. In this way, Sage Vyaasa answered this question in His Brahmasuutra (*Lokavattu Liilaakaivalyam*) and Shankara gave the example of hunting of a king while writing commentary on this Suutra.

Aananda is derived from nine modes of situations (Navarasa) in which even grief (Karunaarasa) is one mode. This means that happiness does not mean absence of grief. **The very basis of our understanding happiness is to be rejuvenated.** God created this world with all the nine modes of rasa or interest in which tragedy is also one part. Shakespeare wrote several tragedies by which people were very much entertained. An epic contains all these nine modes to give the full enjoyment or happiness to audience.

What is the main climax of God's enjoyment in creating this world? **That is the enjoyment of pure love of the devotee for God, which is possible only when this creation exists and it is not possible if God alone exists.** How many emotional scenes of devotees exist in this world in which the devotees sacrifice even their climax for the sake of love to God and in return, God's love is also expressed in the same climax level? Everybody will agree that the climax of the human life is to enjoy the pure love in different situations. All such incidents touching climax in the devotion are possible only when God is with the creation and not alone. It is for this enjoyment of main climax of devotion, God created this world. The monistic philosophers feel that the entire creation is only an imaginary day dream of a lonely person entertained with the help of imaginary world. The imaginary world of God gives Him full and real entertainment because it appears as if it is perfectly real due to the unimaginable power of God so that the entertainment is as full and as real as that of the real world to a soul. Due to this reason, you can't dispose the use of creation of the world assuming it as unreal. A soul may not be able to materialise its imaginary world, but, the omnipotent God materialises His imaginary world as fully real while

maintaining the relative reality of the world simultaneously and such situation reminds us the reason for calling Him as unimaginable God.

Chapter 28

O Learned and Devoted Servants of God,

[June 03, 2020]

1. Swami, can You please clarify whether Numerology is really good to practice.

[Smt. Priyanka asked: Padanamaskaram Swami. I often hear about parents referring to Numerology to come up with the spelling of their child's name. Sometimes, I have seen that they add an alphabet or remove an alphabet from the existing name or completely change the existing name itself! This is believed to improve the child's luck. Similarly, depending on the birth raasi, people wear a finger ring consisting of their specific birth stone on specific fingers only. Swami, can You please clarify if this is really good to do and what significance it has. At Your lotus feet, Priyanka]

Swami replied:- Numerology is a discovery of modern astrologers and there is no scripture written by Sages on numerology whereas scriptures written by ancient Sages exist on astrology. In astrology, the divine aspect of deities of planets as the executive powers of God functioning in doing the world-administration is available. In numerology, the basis is not so divine if we analyse the subject thoroughly. Some link with astrology is attempted by numerologists. However, the total subject has no sanction from the ancient Sages, who find out the background of unimaginable divine administration. In astrology also, the system of numbers, which is the number of years of the period of planets, is taken in certain concepts and this system of numbers is different from numerology. The numbers are:- Sun-6, Moon-10, Mars & Ketu-7, Mercury-17, Jupiter-16, Venus-20, Saturn-19 and Rahu-18.

2. Can You please tell me who performed the puja for Shree Ram before He left for Lanka with His army?

[Can You please tell me who performed the puja for Shree Ram before He left for Lanka with His army? I've heard that a Brahmin was needed to perform the puja and they had recourse to Ravan to do it. I searched on Google and there also it is mentioned that Ravan did the puja. Is it true? It doesn't make sense to me. How can it be if it is the same Ravan who has abducted Sita? I request You to kindly enlighten us with Your answer.]

Swami replied:- Patience, peace and knowledge are good Sattvam qualities. Ego, over activity and greediness are bad Rajas qualities. Ignorance, rigidity and laziness are bad Tamas qualities. In any soul all the three qualities must exist in any ratio. In no soul one or two qualities only do exist. In a soul with one quality in predominance also the other two qualities must exist in traces. All the three qualities vary in the same soul in their ratio from time to time and hence, any of the three qualities may predominate in any soul in any time. The soul is said to be with one quality in predominance provided the same quality predominates on many occasions. A soul predominated with one quality is said to be of that quality and it does not mean that a soul contains only that quality in all times. All the three qualities exist in God as well as in souls. The difference is that these qualities do not touch God since these are controlled by God whereas the soul is amalgamated with the qualities and the soul is always controlled by these qualities.

Raavana contains Rajas and Tamas in predominance and when Raama requested him to act as priest for His worship, the quality Sattvam was in predominance and hence, Raavana came, performed the worship as priest and blessed Raama to get victory! After worship, Raavana returned and was engaged in the preparation of war against Raama. When Sattvam predominates, detachment to selfishness comes and only attachment to the duty prevails irrespective of fruit. In this story, Raavana excelled even Raama. Similarly, Mandodari, wife of Raavana, excelled Siita in an incident. Just before war both Siita and Mandodari went to the temple of Shakti to pray Her for individual victories as usually expected. At the end of the prayers, Mandodari asked Siita about the desire in the prayer of Siita and Siita replied that she prayed for the victory of Raama. When the same question was put to Mandodari by Siita, Mandodari replied that she prayed the Goddess to give victory to the side having justice! Of course, unlike Raavana, Mandodari was a soul with predominating Sattvam having no selfishness. In this story, Mandodari excelled Siita.

The concluding remarks are that we shall note that no soul is always bad and no soul is always good. The ratio of these three qualities in any soul will be changing from one context to the other. Hence, in this world, there is no good or bad person in absolute sense in all the times. Even a totally bad person must be advised for good path before punishing him. **The bad person may change based on the probability of a favourable ratio of these three qualities in the time of advise.**

Before giving advice to any person, the mood of the person must be studied well.

Chapter 29

O Learned and Devoted Servants of God,

[June 04, 2020]

1. What should I do at the time of the parental fights?

[Kum. Thalla Bhanu asked: Padanamaskaram Swami, I'm very grateful to receive Your Divine knowledge. Kindly help me with these two personal questions.

1. Swami, I witnessed many instances of parental fights and abusive language at home from childhood but I don't know what I should do at that moment. I feel bitter and start to reject one of them. I tend to show anger on them in their next interactions with me. I learnt that whatever we go through in life is because of our own karma. I also appreciate the fact that I'm less attached to home and my love & faith towards God has increased because of such an atmosphere in the house. I want to know what I should do at the time of the fight and how to stop that bitter impression affecting my behavior in further interactions with them.]

Swami replied:- Anger in the mind is expressed either in words as abuses or expressed in actions as physical fights. Expression of mental anger in words is safer than expression in physical assaults. Anger expressed in words wounds the mind whereas anger expressed in actions wound both mind and body. The punishments in the hell will be also in the same phase. If you hurt somebody through abuses, you will be punished in the hell through more severe abuses. If you hurt somebody through physical assaults, you will be punished through physical means. If you do sin by mind, you will be hurt in your mind secretly without using words and actions. Thinking to kill somebody, threatening somebody warning that you will kill him and actual killing are the three types of sins done through mind, words and actions respectively and the sin is retorted in the same phase.

Recently, medical experts say that the anger hidden in mind damages the heart whereas if the anger is expressed in words the health of the heart is good! During abuses, the meanings of the abuses shall not be analysed because abuses just indicate the anger only and intention of the meaning of the abuses shall not be analysed. The angry father abuses his own son by scolding him as “son of donkey”. If you analyse the meaning, the father scolded himself! Hence, one shall take all the abuses as expression of anger in different ways and the meanings shall not be

analysed. Goddess Sarasvati told that Dandi is the poet and Bhavabhuuti is the scholar (*Kavir Dandih Kavir Dandih, Bhavabuutistu panditah*). Then poet Kaalidaasa asked Goddess Sarasvati “**Then, who am I? O prostitute! (koham rande!)**”. Then, Goddess replied Kaalidaasa by saying that he and She are one and the same, which means that Kaalidaasa is the incarnation of Goddess Sarasvati Herself, the deity of knowledge (*Tvamevaaham Tvamevaaham na samshayah*). She did not become angry for that scolding and burnt Kaalidaasa into ash. She took the scolding just as an expression of anger of the upset Kaalidaasa. In the worship of Shakti, there is an important school, called Vaamaachaara (*samaya mata*) in which devotees worship the divine mother with scoldings and the divine mother sanctions boons quickly to them! We find elders using scoldings in expression of love to children. It is said that when love is beyond the limits, the language loses respect (*Premaatishaye niicha sambodhanam*). Talking harsh and doing good is the speciality of great people. Talking sweet and harming is the speciality of cheats. Hence, don't come to hasty conclusions without analysing the background. Anger in mind, in words and in actions is certainly a sin if the anger is towards a good person. Anger expressed to a bad person is not only not bad but also is good merit.

2. Please suggest me what I should do to overcome crush on somebody?

[Swami, I feel that I have moha (crush) towards a person who I even don't know personally. That person don't know I exist. I can't help but involve in the act of daydreaming and that entertains me a lot. I encouraged myself to do daydreaming from childhood but now after reading Your Divine Discourses, I realized that it is wrong. Now, it is very hard to overcome that. Please suggest me what I should do to overcome such moha (crush) and this habit of daydreaming.]

Swami replied:- The excessive fascination to a person to the extent of day dreams must be analysed in proper direction. The reason for the attraction must be due to some special extraordinary qualities existing in such a person. Compare such person with God, who has the same qualities in higher (infact highest) level and also has more attractive qualities than such a person. You can slowly convert your fascination towards God. First you think that such a person is the representative model (Pratiika) of God. In such case, your growing fascination becomes growing devotion. By this, God will be pleased because your basic attraction is on God and not on a human being. If such a person is already a human incarnation, it is very good path.

Hanumaan, Raadha etc., developed such fascination towards human incarnation only. If such a person is not human incarnation, even then, you can keep such a person in your view thinking that such a person is representing God like an inert statue is representing God in worship. The best form of God for humanity is the human incarnation, but, the worst tragedy is that every human being repels other human form due to ego and jealousy towards co-human forms. In the concept of contemporary human incarnation of God, both divine nectar of easy feasibility and horrible poison of repulsion between common human media co-exist!

Chapter 30

O Learned and Devoted Servants of God,

[June 06, 2020] **Shri Lakshman asked:** Pada Namaskarams Swami, I have picked up a topic on Ativarnasrama or Atiasrama from the archives of The Mountain Path 1991 of Sri Ramanasramam. Would request You to go through this and reply to my question at the end.

[**Background:** Under Indian law, the formal adoption of samnyasa means that the samnyasin can be legally regarded as being dead. He loses all rights to his property, which is taken over by his appointed heirs. If he belongs to some of the traditional orders of samnyasa, he has no rights to own or acquire property again.

Perumal Swami was a devotee and an attendant to Ramana Maharshi since 1914 and self-styled Sarvadhikari or Manager as he was overseeing everything including the daily needs of the Maharshi. Later on, the Maharshi was joined by His mother and brother at the Skandashram, Perumal Swami started to dislike both of them. After the death of the Mother of Maharshi in 1922, slowly the reins of the management of Ramanasramam started to shift to His brother Chinnaswami, which was opposed by Perumal Swami.

He went to court and filed a suit against Maharshi to stake his claim to the Asramam land and its property. His point of contention was that since the Maharshi was an ascetic or samnyasi he could not own any property and had no authority to appoint His brother to manage it (quoting the above law).

Perumal Swami's complaint ignored two important points.

1. The Maharshi never claimed that He was a samnyasin and never been formally initiated into any order of samnyasins, so He was entitled to own and dispose any property.

2. Perumal Swami had voluntarily relinquished his job as Asramam Manager in 1922 and neither lived nor took part in the management activities.

When the case came for hearing on 15/11/1936 and 05/12/1936, Maharshi had to demonstrate that He belonged to an asrama that permitted its members to own property. Members of the three asramas (brahmacharya, grihastha and vanaprastha) can own property, but in the fourth asrama, i.e. samnyasa owning a property is prohibited. But Maharshi declared that He was in atiasrama which is beyond all asramas.

When the authority for it was questioned by the lawyer, the Maharshi quoted from the well-known scripture Suta Samhita, of Skanda Purana, with Tatparya Dipika by Madhavacharya. The Muktikhanda Part III, 5th Chapter from verses 14 to 30. (text enclosed) of Suta Samhita brings out clearly about the atiasrama state. These verses were reproduced by Swami Sri Vidyananya Saraswati

in JivaMukti Viveka also. Swami I put forth my humble questions to you, please clear my doubts]

1. Can You please explain this fifth asrama?

2. Does Ativarnasrami or Atiasrami refer to the contemporary Human Incarnation?

At Your lotus feet I remain, Lakshman

Swami replied:- As you thought, it is perfectly correct to treat the human incarnation as Ativarnashramii or Atiaashramii. God Dattatreya was questioned by divine sages about His aashrama. He was wearing saffron cloth and can be treated as Samnyaasii. But, He was having His wife, called Anaghaa standing by His side and should be treated as Gruhastha aashramii. He was staying in forest and should be treated as Vaanaprastha aashramii. The Sages asked Him the name of the specific aashrama to which He belongs. Then, He replied that He belongs to the aashrama, which is beyond the four aashramas and claimed Himself to be Atiaashramii. God Dattatreya is the spiritual preacher of God Subrahmanya. Shri Ramana Maharshi was the human incarnation of God Subrahmanya and His colleague was Kaavyakantha Ganapati Muni, who was the human incarnation of God Ganapati. Any incarnation, be it energetic or human is the incarnation of Ishvara or Datta only and Datta is the first energetic incarnation of unimaginable God, called Parabrahman. The same situation was faced by both the preacher (God Dattatreya) and the disciple (God Subrahmanya incarnated as Ramana Maharshi) and the reply was one and the same!

There are two phases:- 1) Unimaginable phase of Parabrahman and 2) Imaginable phase of the medium through which the unimaginable and invisible God becomes imaginable and invisible God Shiva, who becomes the imaginable and invisible God Subrahmanya, who becomes imaginable and visible Ramana Maharshi. In becoming energetic or human incarnation, there are two stages:- 1) Unimaginable God becoming God Datta (first energetic incarnation) and 2) God Datta becoming God Shiva, God Shiva becoming God Subrahmanya and God Subrahmanya becoming Ramana Maharshi. By this procedure, we can treat Ramana Maharshi as the incarnation of God Subrahmanya or the incarnation of God Shiva or the incarnation of God Datta (Ishvara) or the incarnation of Parabrahman (unimaginable God). The unimaginable God becomes energetic or human incarnations through Ishvara or Datta or Naaraayana or Hiranyagarbha (called as Father of heaven by other

religions) only and not directly. Parabrahman becomes Datta in the first stage. In the second stage, Datta becomes the energetic incarnations or Datta may become the human incarnations directly (as in the case of Shri Narasimha Sarasvati etc.). Alternatively, Datta may become energetic incarnations and such energetic incarnations may become human incarnation as in the case of Ramana Maharshi. By this, we can call Ramana Maharshi as 1) the incarnation of Parabrahman (unimaginable God) or 2) The incarnation of God Datta (Ishvara) or 3) The incarnation of God Shiva or 4) the incarnation of God Subrahmanya (energetic incarnation).

The caste (varna) and aashrama system belongs to the creation, which is the imaginable phase. The medium of the incarnation also belongs to this imaginable phase only. The materialised human body along with some inert energy and energetic (awareness) soul of Ramana Maharshi belong to the imaginable phase. Apart from these two of Ramana Maharshi, exist the three energetic bodies and three energetic souls of God Subrahmanya, God Shiva and God Datta. All these four pairs of components (of Datta, Shiva, Subrahmanya and Ramana) belong to the imaginable phase only. Apart from all this imaginable phase exists the unimaginable phase, called Parabrahman. The energetic soul of Ramana Maharshi is merged with the energetic souls of God Datta, God Shiva and God Subrahmanya. The materialised body of Ramana Maharshi is merged with the energetic bodies of God Subrahmanya, God Shiva and God Datta. With all these energetic souls and energetic bodies (including materialised body of Ramana Maharshi), the unimaginable God or Parabrahman is merged.

In Ramana Maharshi, all the four Parabrahman, God Datta, God Shiva and God Subrahmanya exist in merged state. While preaching the souls, the soul of Ramana gets merged with the souls of God Datta, God Shiva and God Subrahmanya. In such state, the soul of Ramana is in touch with the imaginable phase or creation and follows the norms of the creation. Even in this state, His soul is in touch with Parabrahman indirectly because all the three (God Datta, God Shiva and God Subrahmanya) are merged with Parabrahman. Due to indirect touch with Parabrahman (unimaginable God), Ramana can do the unimaginable events, called miracles. His soul can be detached from the body as the operation on the hand was performed without anaesthesia. Such detached soul can be in touch with the above said three Gods. Such detached soul can also confine itself to be in direct touch with the

unimaginable God. Such direct touch with unimaginable God reveals the state of Atiaashramii. Such direct touch with unimaginable God makes the soul to become unimaginable God raising above all the states of creation (including both energetic and human levels of incarnations). In such state, these verses of Atiaashramii state exist.

The need for raising the self to such unimaginable state is to answer the exploitation done in Pravrutti level. God Krishna also fought for the property of Paandavas to protect the justice and Krishna revealed this Atiaashramii state in the Giita (*Naiva tasya krutenaartho...*). The present plot was to treat Ramana as Samnyaasii and to grab His justified share of property and for this purpose, the Samnyaasa aashrama was denied by raising the soul to the Atiaashrama state. In this way, the purpose is served in order to defeat the cunning injustice and to uphold justice. Dhrutaraashtra also played the same trick towards Dharmaraaja by saying that Dharmaraaja is very good person and can live even without kingdom and said that Dharmaraaja is so humble and good that he can live even by begging!

Such plots happen in the world based on a wrong concept that spiritual life (Nivrutti) is always isolated from worldly life (Pravrutti). Nivrutti is present from bottom to top and hence, exists in Pravrutti also. Since Samnyaasi is treated as a dead person, Buddhists made an elephant to run after Shankara so that a Samnyaasi shall not run away from the unreal elephant. Shankara's philosophy says that world is unreal and hence, He should not run away from the unreal elephant. Shankara ran away saying that since the entire world is unreal, the elephant as well as His running away are unreal! Shankara has the power to stand against the elephant so that the unreal elephant can pass through Him without hurting Him. But, He said that every soul is God and hence, from next day onwards every soul will stand against the elephant and will get crushed. Shankara behaved like an ordinary soul by running away proving that an ordinary soul is a part of unreal world. For unreal soul, the rest unreal world must be real. He told that every soul is God in a specific context of turning atheist into theist. Atheist will not agree if one says that separate God exists. If you say that the atheist is God, he will say that God exists because he exists and he is God. For the absolute unimaginable God, world is unreal or relatively real and miracles performed by God can be explained based on this concept only. If world is an equal absolute reality, miracles can't be performed by one absolute reality in another absolute reality. Only

absolute reality can perform miracles in relative reality. This point applies to the absolute reality only and not to the soul, which is a part of relative reality or world. The concepts stand pure and safe in proper contexts only and not in irrelevant contexts. Such twists of spiritual concepts in irrelevant contexts must be answered by the same type of twists only. Here, the concept of Atiaashramii was used just to escape the exploited concept of Samnyaasa aashrama.

Chapter 31

O Learned and Devoted Servants of God,

[June 07, 2020]

1. Could You please interpret my dream Swami?

[Shri Nava Chaitanya asked: Padanamaskaram Swami ji, I had a dream about You and I feel You were giving some important message to me. Could You please interpret my dream Swami?

My dream: I am roaming with a friend on bike and reached a place where there is masjid, church and durga temple. These buildings of various religions are present in a society next to each other. Inside that society there is a house where Phani uncle is living. I went inside that house and met Phani uncle along with Veena Datta and Manikanta. After talking with Phani uncle for some time, We were doing something serious in balcony and suddenly Swami You came into the balcony wearing normal shirt and pant with cover in Your hand and Swami You went into a room. I was in a shock and didn't realize what's just happened. We didn't expect You Swami at that time.

Phani uncle from there shouted "Nava Chaitanya go and do Padanamaskaram to Swami". Swami You came out from that room wearing a towel to take bath. I am just watching You Swami constantly to get a chance for doing padanamsakaram. Swami You walked into washroom and turned back to close the washroom door. At that moment Swami You saw in my eye and asked "what do You want?" through eyes by throwing Your eyebrows upward. I did some sign language to convey that I wanted to do padanamskaram. Swami You agreed and I went there stood outside washroom and Swami You were inside washroom. I started doing padanamskaram while doing I observed some dirt on Your feet. Swami You went inside to take bath but I am not satisfied as everything happened in a flash and I want to do padanamskaram again with calm mind. After taking bath Swami You came and entered into a room. After a while we entered into Your room and I did padanamskaram again. While doing I observed Swami You were wearing socks in which one among them was torn a bit. Meanwhile Swami You killed a mosquito which is biting me. As soon as I get up Swami You gave an answer to a question which I asked in what's app group (actually I didn't ask the question in real life. I asked the question in what's app group in my previous dreams)

Swami You said: "Person who is young and doing good things deserves more respect than the old person who is doing bad things But I explained in reverse way in what's app group. This is correct one because old person sins are doubled at the end".

We brought chairs inside that room and sat with You Swami. We spoke with You Swami for some time and as per Your suggestion along with You Swami we moved our chairs close to the fan. While talking, Swami You slowly became younger and younger and at one point I am seeing Phani uncle in place of You Swami. I can only see Phani uncle who is wearing spectacles in place of You-Swami. After discussing with Phani uncle for some time, he turned back to You Swami.

Swami You took some plate containing lot of coins of different metals like gold, silver etc. Swami You took a handful of coins from that plate and gave to Veena Datta who is sitting next to me and Veena Datta as soon as he took he started chanting a mantra holding coins close to his forehead. Swami You took few coins and gave it to me and as I don't know what mantra is he reading and I can't recollect any mantra at that time, I started to read the one I know which my mother taught.

Swami You smiled and said to us "do you think these coins for you? these are not to take, return them." We returned them. While we were with You Swami inside the house, in surrounding houses a huge fire broke out and I can see monster face emerging from that fire and that fire slowly consuming everything on its way and it is heading our way. A kid from that area ran into the room where we sat and asked You Swami to help.

Swami You stepped out of the room and by that time monster fire already entered into the balcony. Swami You immediately turned that monster fire into ashes. I do not remember what happened next in the dream and 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, Chaitanya]

Swami replied:- The essence of the dream is that you are protected by God for doing good things and in that context, the message given is that age has nothing to do with the mentality that is acquired from previous births. Giving coins indicates God helping you in giving wealth to souls and the souls shall show gratefulness to God by offering something back to God. If the gratefulness is not shown, God will take back all that is given ("return the coins") as said in the Gita (Yo bhunkte stena eva sah...). **If the devotee is true, God will turn all the uncontrollable problems into ash.** The kid represents the frank and uniform mentality of mind, word and action of a true devotee.

2. How could Bhishma get salvation?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, in the recent Sankranti message, You told that Bhishma died praying to Krishna with full concentration and got salvation. But for his entire life, his goal was only pravritti and infact he stood on the side of injustice and he didn't practically serve the Lord at all. How could he get salvation? At Your divine feet, -Durgaprasad]

Swami replied:- The day of salvation of Bhishma is considered to be a holy festival for all spiritual aspirants. Bhishma lived in Pravrutti itself throughout his entire life. Pravrutti and Nivrutti are always inter-related and inter-mixed. One need not leave the worldly life (Pravrutti) and remain in pure spiritual life (Nivrutti) to get salvation. The family life is not hindrance to the spiritual line. While remaining with family, one can attain the grace of God. Of course, Bhishma was foolish to stand on the side of injustice owing to his foolish promise. **Justice is greater than the personal promise.** He realised this and helped Pandavaas by revealing the secret of his death. On the night of 9th day of war, Krishna came to Bhishma along with Dharmaraaja and Bhishma revealed the secret of his death so that on 10th day Bhishma was shot by Arjuna to fall down. Just before the war, Dharmaraaja alone approached Bhishma for the same purpose but Bhishma did not reveal the secret of his death. This shows how much value he has given to God Krishna. Even during the war, Krishna jumped twice from the chariot and Bhishma saluted and prayed Krishna through total surrender in spite of standing on the opposite side. In his prayers, Bhishma praised Lord Krishna as the ultimate God and invited Krishna to kill him and give salvation to him. This again shows the gravity of his Nivrutti over Pravrutti. Even in the Raajasuuya sacrifice, Bhishma suggested the name of Krishna only to be worshipped in the beginning. Krishna preached him in the war by jumping from the chariot wearing Sudarshana wheel-weapon to protect justice in which Krishna broke His promise that He will not take weapon in the war. By this, He indicated to Bhishma that for the sake of justice and God, promise can be broken. Bhishma understood this preaching of Lord Krishna and broke his promise by revealing the secret of his death when Krishna approached. **Bhishma gave the highest value to his contemporary human incarnation, Krishna, throughout his life.**

Chapter 32

O Learned and Devoted Servants of God,

[June 08, 2020]

1. Isn't it a sin to hurt the religious sentiments of people?

[Smt. Laxmi Thrylokya asked: Padanamaskaram Swami, After reading Your Divine Discourses, I learnt that every religion is given by the same Unimaginable God to establish Justice. But, I feel very anxious when I see any online web series or a movie which is promoting Hinduphobia. Some popular web series show Religious Gurus as misguiding, self centred and money minded villains. In the veil of secularism, Our National News channels are trying to humanize a terrorist saying that he was a dog lover and good painter. On the other end, there are extremists in every religion who are promoting Islamophobia. Also, I see a lot of people who don't react at all and enjoy this content silently. Aren't the makers brainwashing us? Isn't it a sin to hurt the religious sentiments of people? Or is it the mistake of the viewers who are consuming such entertainment content?

As a spiritual seeker, what is the right way to respond to this kind of 'content' on social media? Kindly enlighten me. Thank you -Laxmi Thrylokya]

Swami replied:- Every religion in this world has both good and bad points like every human being having both good and bad qualities. The good points are introduced by the founders of the religions, who are none but the human incarnations of the root source unimaginable God. The bad points are introduced by the bad followers in every religion. The founders are shining diamonds whereas the bad followers are black charcoals. Both are same type of human beings just like both diamond and charcoal are made of the same carbon atoms. The difference in the shining is due to different types of arrangements or structures of atoms, called allotropy. The mental setups differ resulting in this difference in good and bad outlooks. In every religion, there are good followers also, who follow the footsteps of the founders. All the religions have basically the same common good points about following justice and rejecting injustice based on devotion to God and fear for inevitable punishments for sins.

Hence, based on the fundamentals of theism, you shall develop phillic (attraction) nature and not phobic (repulsion) nature towards any religion neglecting the bad points inserted by bad followers everywhere. You will find the same basic selfish nature of bad followers in the bad

points of all religions. Similarly, you will find the nature of service and sacrifice of good followers in good points of all religions. In the same way, you shall like all the human beings by magnifying their small good points and reducing their big bad points. Bhartruhari says that great people always see small good qualities existing like atoms by magnifying them as big mountains in every human being and reverse is done regarding big bad qualities in every human being (***Paraguna paramaanuun parratiikrutya...***). Such attitude must be followed by you and must be also propagated by you for the peace of the world so that you will become near and dear to God. You must also encourage harmony between all universal religions and discourage conversion of a person from one religion to the other religion because every religion has the same fundamental merits and almost the same superficial defects.

Chapter 33

HOW TO BE SPIRITUAL IN DAY TO DAY LIFE?**O Learned and Devoted Servants of God,**

[June 09, 2020] **Shri Yogendra Thakur asked:** Pranam!! My question is — How to do practical implementation of spirituality in day to day life? Yogendra

Swami replied:- The deity of justice is very very near and dear to God (*Dharmasya prabhurachyutah*). If any soul tries to harm justice, God becomes very very furious (*Vinashaayacha dushkrutaam*). If the soul tries to support justice, God becomes very very happy. God always is active in the protection of justice and destruction of injustice and if any soul is trying to assist God in this work, such a soul is fully blessed by God with eternal grace. The sole aim of the entire spiritual knowledge and the entire human life is only to please God and get His grace by the end of the human life. Hence, if the soul tries sincerely to oppose injustice and support justice in day to day life, that is the best practical implementation of spirituality in the life. This is the practical spiritual life (Pravrutti divinised by Nivrutti) by which God is pleased. Though this is pleasing God indirectly, this point is very very important because by going against justice in day to day life, however much one may try to please God directly through devotion, there is no use because God is always furious with such soul. Raavana was the greatest devotee of God, who could cut his heads to be offered to God as red lotus flowers. But, in day to day practical life he was constantly doing injustice harming justice. His unimaginable devotion could not save him from the divine punishment given to him for his sins. If the soul follows justice in practical life and also becomes a direct devotee to God, God is pleased indirectly as well as directly. Justice in Pravrutti and devotion in Nivrutti are the two feet of God. If you worship one foot with flowers and pierce the other foot with thorns, the final result is only pain and both will not neutralise each other. It is very unfortunate concept fabricated by priests that the sin will be neutralised by worshipping God. Such wrong concept is fabricated by priests because they earn their livelihood through worships done by public with their help. The worship to God can cancel the sins provided the soul is reformed through the

developed devotion (*Kshipram bhavati dharmaatmaa-* Giita). Without the reformation of the soul through realisation of sin, further repentance and final non-repetition of the sin, sins can't be cancelled by direct worship to God. One will receive both good fruits of worship and bad fruits of sins separately and both will never cancel each other. Such wrong concept developed and digested by the souls has spoiled the chance of reformation of the soul because it is felt that sin can be done and can be neutralised through devotional worships without the unnecessary reformation of soul.

Chapter 34

O Learned and Devoted Servants of God,

[June 10, 2020]

1. Has God Datta incarnated in Your form as on today?

[**Shri Yogendra Thakur asked:** Pranam!!, Is God Datta incarnated in Your form as on today? As like Shripad Shrivallabh and Nrusih Saraswati, is the same Lord now resides in Shri Dattaswami? Yogendra]

Swami replied:- The precise meaning of human incarnation is that whenever there is a need of divine work for the welfare of the world, the unimaginable God mediated by energetic form as first energetic incarnation, called God Datta enters directly or indirectly a devoted human being selected by the unimaginable God Himself to do that work and give the credit of such work to the devoted human medium. If you are sure that the work done is certainly by God Datta only and not certainly by any human being, the concept of human incarnation shall be brought over there. In such case, if such extraordinary work done is told to be done by the human medium itself, it becomes total ego of the human medium. In such case, the human medium shall tell that it is human incarnation of God, which clearly means that the credit of entire work goes to God present in the human medium in merged state and it also means that the human medium is not claiming trace of any credit of that divine work. If such human medium says that it is not the human incarnation, it clearly means that the credit of the entire divine work is taken by the human medium itself and no trace of it goes to God. This possibility can be accepted true provided the work done is normal within the limits of the capacity of a human being. However, if the work done is unimaginable, the human medium shall say that it is the human incarnation thereby implying that the total credit of such unimaginable work goes to God alone and not even trace to itself. **Such human medium claiming as incarnation of God does not indicate any trace of ego.** Of course, demons say that they are incarnations of God, in the case of which only projection of false ego exists. You can easily distinguish the human incarnation claiming itself as God with the view

that all the credit shall go to God and the demon saying the same for projection of self ego.

In the Giita Krishna said that He is God, which means that the credit of speaker of the Giita goes to God only and not to the son of Vasudeva (Vaasudeva). As a proof of this concept, we can remember that after war Arjuna asked Krishna to repeat the Giita to hear in peaceful atmosphere. We must remember the answer of Krishna saying that He (as son of Vasudeva) does not remember the Giita told by God in the war. This is the reason that why the Giita is called as the Bhagavat Giita, which means the Giita told by God and it is not called as Krishna Giita, which means the Giita told by Krishna. There is lot of difference between Krishna saying that He is God and a demon (like Paundraka Vaasudeva) claiming that he is God.

First of all, you shall analyse the quality of this spiritual knowledge coming from My mouth. If you are feeling that the knowledge is of ordinary standard, I will withdraw My claim that I am the human incarnation of God Datta because such claim shows only My ego. If you are thoroughly convinced that this knowledge is excellent (**Prajnaanam**), you yourself shall say that I am the human incarnation of God Datta, which means that this extraordinary knowledge is spoken by Datta and not by Datta Swami. The angle of the meaning of the statement shall be seen and not the simple meaning of the statement twisted in another angle. After seeing this knowledge subject wise and presentation wise, I Myself got convinced that this knowledge is from God Datta only and not from this Datta Swami. I never claimed Myself as incarnation of God Datta at the outset itself, but, after seeing the quality of this knowledge and after hearing from the mouth of great incarnations of God Datta (like Swami Shivananda Maharaj) that I am the incarnation of God Datta, I stated that I am the incarnation of God Datta, purely with the aim that the entire credit of this knowledge shall go to God Datta only and not even a trace to Me. The wonderful experience is that I don't know the answer on seeing the question, but, when I start dictating the answer, it flows like the stream of the pious Ganga River and I Myself get astonished at the concepts given in the answer, which were not known to Me earlier. I enjoy the answer like one of the readers of this knowledge. On seeing the quality of knowledge only, I claimed that I am the incarnation of God Datta to mean that all this knowledge is from God Datta only and not from this human Datta Swami.

On the mountain of Shrishailam, when the radiating energetic form of God Datta merged with Me, I did not conclude that I have become the human incarnation of God Datta because such vision might be illusion of My eyes. After that merge, several divine miracles were expressed through Me continuously and even then I did not conclude that I am the incarnation of God Datta because even demons perform miracles. Only after seeing this unimaginable standard of spiritual knowledge radiating from Me, I concluded that the divine vision seen by Me was true and I was convinced that the miracles expressed through Me were performed by God Datta only. Even now if I say that I am not the incarnation of God Datta, it clearly means that I am the author of this excellent knowledge and not God Datta. Hence, I am forced to say that I am the incarnation of God Datta, which clearly implies that every word of this excellent spiritual knowledge is from the mouth of God Datta only and not from the mouth of this Datta Swami. God said in the Giita that when spiritual knowledge is to be preached, He will directly descend and preach (*Jnaanii tvaatmaiva me matam...*). The reason is that knowledge decides the direction of spiritual effort and hence, lot of care is necessary in this beginning stage of guidance. The Veda also says that God is the embodiment of spiritual knowledge (*Prajnaanam Brahma, Satyam Jnaanam Anantam Brahma...*).

God Datta is the first energetic incarnation of the unimaginable God (Parabrahman). If this God Datta enters a selected human devotee directly and merges with such human medium, it is the direct human incarnation of God Datta as in the case of Shripada Vallabha and Shri Nrusimha Sarasvati. If you take the case of the human incarnation like Krishna, God Datta, called Naaraayana incarnated as another energetic incarnation, called God Vishnu. God Vishnu on merging with the son of Vasudeva (Vaasudeva) became the human incarnation, called Krishna and Krishna is indirect incarnation of God Datta. **Both these direct and indirect incarnations are called monistic incarnations in which God merges with the final human medium.** Apart from monistic incarnations, dualistic incarnations exist, which are the climax devotees keeping God Datta (or other energetic incarnations of God) in their hearts maintaining dualism. Krishna is monistic incarnation whereas Balaraama is dualistic incarnation. A devotee worshipping God externally is in the first stage (I am in the light.). A devotee worshipping God in his heart internally is the dualistic incarnation and this is the second stage (The light is in me.). When God merges with the devotee

on His will, it is monistic incarnation in third stage (I am the light.). The third stage is not greater than the second stage, but is only an alternative to second stage. The third stage results only when God wishes to do some divine work through the medium of a devotee and hence, never shall be aspired. Aspiration for such result will be a disqualification to achieve the third stage. Even if the third stage is achieved, the human being-component shall always remain in the second stage only because the third stage is the will of God, which cannot be achieved by any effort.

We shall not differentiate these two direct and indirect incarnations and feel that monistic incarnation is greater than dualistic incarnation. When ego entered, even the monistic incarnation like Parashuraama got insulted since God exited the Sage Parashuraama. Even in the monistic incarnation, very subtle level of dualism exists due to which God can quit even the monistic incarnation at any time. We say that a jewel is made of gold. Actually, such gold is a eutectic alloy (solid solution) of two metals, called gold and copper. This alloy looks like one metal and is called as gold. Such gold on examination under microscope shows both gold atoms and copper atoms existing separately in homogeneously mixed state. Such state is called Saayujya, which means mixture of two entities and does not mean one entity. If ego hits the human being-component, the God-component in human incarnation gets separated. Ego based self-projection for worldly fame is demonic quality, which is the effect of ignorance. **Hiding self as far as possible is the divine quality of God, which is the effect of spiritual knowledge.**

Atheists have full ego and hence, Shankara told them that soul is total God so that atheists get converted into theists (Atheist will say that God exists because he is God and because he exists.). These atheists converted into theists started worshipping God on the advice of Shankara that they can practically become God only when they worship God and achieve purity of mind. Due to the worship, their ego is reduced and Ramanuja told that they are part of God. When their ego is totally reduced, they became perfect devotees and Madhva told them that they are neither God nor part of God but they are separate servants of God. After Madhva, no further divine preacher appeared because this concept is final truth. God may make a specific soul as full God or part of God when some divine work is to be done through such selected soul and this is due to just will and grace of God only and not due to any effort of such soul. No soul becomes God or part of God even if such

aspiration exists, which is treated as basic disqualification. Hence, the soul must realise that it is not already God or already part of God, but, it can become God or part of God on the will of God only. The soul must feel itself as the servant of God even after becoming God or part of God as per the will of God. In fact, the divine work done by such soul is actually done by God only through that soul. Hanumaan is the best example for this concept. He was made God-creator of this world in future. Even then, Hanuman feels always that He is the servant of God only and that God is doing the work of creation through Him. In fact, Hanumaan is originally the incarnation of God (Shiva) Himself, but, He always confined Himself to the role of devotee only. Even Raama is originally the incarnation of God (Vishnu), but, confined Himself to the role of an ordinary ideal human being only. Hanumaan and Raama never projected themselves as the incarnations of God. Krishna declared Himself as incarnation of God (*Manushiim tanumashritam...*- Giita) since there was the need for it to emphasise that God is directly preaching the Giita and not the human being-component, called Krishna.

Chapter 35

O Learned and Devoted Servants of God,

[June 11, 2020]

1. How will I realise the awareness at the time of leaving this body?

[Shri Yogendra Thakur asked: Pranam!! Namaskaram!! Feeling is coming to my mind that this body is eating, working, sleeping from dawn to night, Day after day. I am feeding this body daily and body is getting nourished and thereby also perishing, and heading towards a dead body. The body is said to have "Chaitanya". How will I realise that Chaitanya factor when this body vehicle is headed for dying? Please let me know. Yogendra]

Swami replied:- Body is made of inert energy and inert matter. Inert matter is the condensed form of inert energy. The soul is made of non-inert awareness and such awareness is also a specific work form of inert energy only. The final essential material of the creation including souls is only inert energy. The food is inert matter, which is converted into inert energy in the body and a part of inert energy is converted into non-inert awareness. The difference between inert and non-inert entities is only superficial and not essential. Both inert and non-inert entities are inter-convertible. Both are not opposite like light and darkness. **Absence of light is darkness whereas absence of inert energy is not non-inert awareness.** If the inert energy is absent, the non-inert awareness is also absent. If gold is absent, golden chain is also absent.

In the deep sleep, the non-inert awareness disappears and remains as inert energy, which is its essential material. Hence, absence of awareness happens in deep sleep. The qualities of the soul lie as inert pulses in an inert information chip. When the deep sleep breaks, the resting nervous system starts functioning and the inert energy is once again converted into non-inert awareness. This awareness comes in contact with the chip and the awareness is once again polluted with the specific qualities. In death, the picture is quite different. In death, the non-inert awareness polluted with the qualities, called as individual soul leaves the body in which the functions of all systems cease. In death, the absence of awareness does not happen. **If you are worrying about the disappearance of awareness, you shall worry about the deep sleep and not about the death.** You are mistaking death as deep sleep, which is told so by poetic people.

In death, the functions of the systems of the body stop and the individual soul leaves the dead body being surrounded by an energetic body, called subtle body. Such individual soul with subtle body goes to Pretaloka, in which it is enquired about its merits and sins by God for ten days. After that, the individual soul enveloped in subtle body goes to heaven for merits and goes to hell for sins. After enjoying the fruits of its deeds, the individual soul covered by subtle body returns to this earth along with a subtle balance of qualities without any change in the qualitative ratio. Only the quantities are reduced due to the enjoyment in the upper worlds. This ratio with least intensity is balance of deeds (Karmashesha), called Sanchita and takes up a gross body according to the influence of this balance of deeds, called Praarabdha. After taking rebirth, the individual soul does again merits and sins under the same influence and hence, the ratio remains intact. The deeds done in the rebirth come under the head, called Aagaami. The ratio may change provided luck favours in getting the guidance of a divine preacher (Sadguru). Otherwise, the ratio continues forever and the individual soul rotates in the life cycles of deeds and the wheel of deeds (Karmachakra) remains constant unless the soul comes in contact with the divine preacher, who is the human incarnation appearing in every generation to give equal chance to all generations.

Hence, we shall be worried not about the death at all since there is neither disappearance of awareness nor disappearance of inert energy and inert matter in death. There is only change of place since the soul travels from this earth (Karmaloka) to the upper world (Bhogaloka). Death is far better than deep sleep because in deep sleep, awareness disappears and the activity of soul also stops. Both these are not happening in death. We shall be worried about the picture after death regarding the upper world that is attained by the soul for enjoyment of fruits of deeds. We shall be also worried about the future life cycle to be obtained on this earth. The human rebirth is almost impossible as said by all religious scriptures. Even the Hindu religious scripture does not guarantee human rebirth. It says that human rebirth is very very rare (*Manushyatvam...durlabham*). Other religions say that human rebirth is impossible. There is no much real difference between “very rare” and “impossible”. It is better to accept the concept of very rare possibility of human rebirth because God has the power of discrimination to sanction human rebirth to a soul provided He gets a hope of the soul that it will reform if one more chance of human rebirth is given. If you close such

possibility in the case of God, we cannot say that God is omnipotent. However, there is no trace of difference between religions in this concept because the meaning of “very rare” and “impossible” is one and the same. It is better to believe the impossibility of human rebirth so that full attention is concentrated in this human life itself because the very rare possibility is not giving any assurance to any soul. At the same time, impossibility shall not be very much stressed to damage the omnipotence of God. But, God is also omniscient apart from omnipotent and gives such opportunity to the extreme right case, which itself is very very rare. Can any soul be wise to depend on such very very rare opportunity and take risk by depending on the chance of human rebirth?

Chapter 36

O Learned and Devoted Servants of God,

[June 14, 2020]

1. How to increase my interest on Your highest spiritual knowledge and devotion towards You?

[Shri Bhagat asked: Jay Guru Datta Guru Deva, Gurudeva You are Lord Datta. You are Omni present and omnipotent. Then why Your maya is imposing on me so that I could not believe but You are the one who is taking care of everyone and everything in the universe. A child strongly believes that his mother and father can do and give anything and everything for him up to his parents energy (because something's need money, love, etc) and it happens because of my environment and situations around me from my birth. But without Expecting anything You are loving everyone in the universe is Your child.

Whenever I read some resources written by You , I feel devotion towards You then after sometime I forgot everything about the discourse (knowledge given by You) and I will be in ignorance but when I saw a normal movie or fantasy movies like Avengers and Harry potter I am just involved automatically and my mind felt happy it's like an addiction (like using mobile 24 hours also) and sometimes I feel instead of reading Your discourses better foriegn authors about personality development and time management so that it will be useful in my Pravrutti life even I know Your knowledge only is the highest but I am incapable to control my mind.

Please show Your mercy and guide me how to increase love and devotion towards You and how to increase my interest on Your highest knowledge (prajnanam),even without a single second of doubt on Your love and omnipotency.

Swami replied:- Sage Naarada says in the Bhakti Suutraas while defining Bhakti (Devotion) that when devotion exists there will be mental pain for deviating from the path of devotion (*Tat vismarane paramavyaakulataa*). This is seen in your case and hence, you are in the right path of devotion. Perfection will come in course of time. If this mental pain is absent there is no scope of future progress in the path of devotion. In the journey of your sincere efforts in the spiritual path, time will be consumed to reach higher and higher stages. You are better than several people, who do not feel at all for such deviations.

If you are putting sincere effort to come out of side attractions, God will help you in such effort. If effort is not put, how can God help you? If He helps you using His miraculous power, He has to help

everybody in the same way. Otherwise, He will be tinged with the colour of partiality without reason. Effort is in your hand whereas helping you to achieve the fruit is in His hands (*Karmanyevaadhikaaraste- Giita*).

There are three famous epics in the Hindu tradition:- 1) the Raamaayanam, 2) the Mahaabhaaratam and 3) the Bhaagavatam. In the first epic, simply Pravrutti is dealt so that even Raama acts as an ordinary ideal human being (without expressing even trace of divinity) only supporting justice and opposing injustice. This is like a preparation of simple flour of rice or wheat. In the second epic, Pravrutti mixed with Nivrutti is dealt so that apart from Paandavas following Pravrutti like Raama, Krishna expressing divinity standing for Nivrutti appears and this is like a sweet prepared from the flour of rice or wheat mixed with sugar. In the third epic, pure Nivrutti is dealt so that only incarnations of God appear blessing fully devoted souls and this is like a sweet prepared from sugar (candy) alone. You are in the second stage and after sometime, you will reach the third stage. Pure Pravrutti, Pravrutti mixed with Nivrutti and pure Nivrutti are the three subsequent stages in the spiritual journey. Below these three stages lies the worst stage called Dushpravrutti, which is Pravrutti mixed with injustice only and that is like the wheat or rice flour mixed with chillies. If the same flour is for justice, it is called Pravrutti or Satpravrutti. In both first and second epics Satpravrutti representing Raama and Paandavas as well as Dushpravrutti representing Raavana and Kauravas are explained well.

Deviation from the spiritual path is also good and helpful for spiritual progress. The water stream flowing in the canal is stopped for sometime by a culvert and this is not a negative obstacle, but is done to increase the speed of flow of water. Similarly, deviations in the spiritual path help you so that after realisation, your attachment to spiritual side increases tremendously. Hence, God creates obstacles not to harm but to help the devotee in his spiritual effort. If you see the life histories of great devotees, those are fully filled with problems created by God to increase the speed of their devotion. God Ganapati is said to be Vighnakartaa by creating obstacles and is also said to be Vighnahartaa by removing the obstacles. The obstacle increases your vigour in the effort so that the obstacle called slowness is removed. You should not worry about these obstacles and shall continue with your endless sincere spiritual efforts so that the ultimate aim of human life, which is to attain the grace of God is achieved.

Chapter 37

O Learned and Devoted Servants of God,

[June 15, 2020]

1. A muslim devotee wants to project that Prophet Muhammad was mentioned in Vedas. I request You to kindly grace Your opinion.

[Shri Anil asked: Padanamaskaram Swami. Prophet Muhammad in Vedas: By quoting some verses from Veda a muslim devotee want to project that Prophet Muhammad was mentioned in Vedas. The verses mentioned by him from the veda and the corresponding interpretation given by him are given below. I request You to kindly grace Your opinion on these interoperations.

He says that the prophecy mentioned in Atharvaveda Book XX Hymn 21 verse 6, describes the well-known battle of Ahzab or the battle of the Allies during the time of Prophet Muhammed. He also says that the enemies' defeat in the conquest of Makkah is mentioned in Atharvaveda book 20 Hymn 21 verse no 9. In Rigveda Book I, Hymn 53 verse 9, the Sanskrit word used is Sushrama, which means praiseworthy or well praised which in Arabic means Muhammad (pbuh). In Samveda Book II Hymn 6 verse 8: "Ahmed acquired from his Lord the knowledge of eternal law. I received light from him just as from the sun." He says that the 'Ahmed' mentioned in this verse is Prophet Muhammad. Mantras (verses) 1 through 13 of the Kuntap Sukt (Atharva Veda) it is mentioned that twenty camels draw his carriage, with him being also his wives. He says that this refers to the Prophet riding a camel. He further says that this clearly indicates that it cannot be an Indian Rishi, since it is forbidden for a Brahman to ride a camel according to the Sacred Books of the East. According to Manu Smirti chapter 11 verse 202, "A Brahman is prohibited from riding a camel or an ass and to bathe naked. He should purify himself by suppressing his breath".]

Swami replied:- By the extreme grace of God, we are blessed to believe the universal spirituality so that we must encourage such interpretations that bring unity of religions. Difference between universal religions is spoiling the peace of the world forming the basis for terrorism. God is very much pleased with the devotees taking steps in establishing universal religion so that one can follow own religion while becoming a member of universal religion, the result of which is to love own religion without hating other religions. Such interpretations referred by you must be encouraged and people must interpret the reference of Hindu Gods also in the scriptures of other religions in similar way. Prophet Mohammed establishing peace through sword can

be compared to the incarnation of Hindu God called Kalki. The childhood of Jesus is very much similar to the childhood of Krishna. The preaching of Jesus is similar to the practical ideal human behaviour of God Raama and is also similar to the preaching of God Buddha. All the fundamentals of all the universal religions are exactly one and the same. The single God appearing in various forms of religions gave the scriptures of various religions and hence, the basic syllabus is one and the same. Language, culture, traditions etc., are superficial only and may differ but the basic fundamentals of all scriptures and the basic unimaginable God present in all the divine forms of different religions is also one and the same. Every religion says that its God alone created this entire earth with this humanity, but, unfortunately there is only one earth with this one humanity and this proves that there is only one God, who created this earth with humanity and the entire universe.

2. Can You please enlighten on the following conversation of Prophet and a devotee.

[Prophet Muhammad asked Abu Dhar Al Gifariy: What do you love in the world?

He said I love three things in the world: a. Hunger, b. Sickness, c. And death. The Prophet, may peace and blessings of Allah be upon him, asked: But why? Abu Dharr replied: a. I love hunger in order to soften my heart, b. I love sickness in order to lessen my sin, c. And I love death in order to meet my Lord.]

Swami replied:- The essence is that one shall not worry about difficulties and problems. If one analyses difficulties in intrinsic angle, difficulties are more beneficial than happy incidents. In the difficulties, one will be very active, gets deeply attached to God and is devoid of the most damaging ego. In happy incidents, one will be very lazy with satisfied view, neglects and goes far from God and is very much overwhelmed by the ego. Thinking about death brings the inevitable punishments in the hell after death making the soul to be alert about the sin in life. If you see the life histories of great devotees, those are always filled with terrible difficulties only by which those devotees became very dynamic in the path of devotion attaining the full grace of God. Imagining the hell and future birth after death makes every soul to think about God and this is the positive angle about the death.

[June 17, 2020]

3. Can we say that there was no caste system in the beginning of the creation?

[In beginning of the creation, there was no free will and everybody obeyed God's commandments just like a robot. In such case, can we assume that there was no caste categorisation based on the profession and qualities, in the beginning, as there was no free will to choose the profession prescribed under each 4 castes for the souls created?]

Swami replied:- This question appears due to basic confusion about understanding the word "free will". **Free will means deviation from good qualities to bad qualities.** Deviation from one good quality to other good quality is not the free will referred here. There was lack of free will in the beginning of the creation and this does not mean that there was no freedom to deviate from one good quality to select some other good quality. This means that you are not having freedom to leave any fruit juice (good quality) and select any type of wine (bad quality). But, you have freedom to leave mango juice and select orange juice and you have no freedom to leave the fruit juice and select any type of wine like beer, rum, zin etc.

The Veda says that the caste system created by God existed in the beginning of the creation itself (*Brahmanosya mukhamaasiit...*). The Giita also says that God created the caste system (*Chaaturvarnyam mayaa srushtam...*). **Caste system means classification of various good qualities linked to corresponding good deeds and there is no bad quality and bad deed in the caste system.** The souls had freedom to select the quality and deed of any caste based on their taste. Hence, there was neither any problem for the existence of caste system nor any problem to the existence of lack of free will (Remember that the word free will means freedom to deviate from good quality to bad quality and it does not mean deviation from one type of good quality to another type of good quality.). There were no atrocities (bad qualities) in respecting all castes with equality in the four castes compared to the four parts of the body. The equality existed in all castes of the society like the same awareness spread in the limbs of the body.

Free will to change one good quality with other good quality is one type of freedom and free will to change any good quality with any bad quality is another type of freedom. The first type of freedom existed in the beginning (Krutayuga) and there was no bad quality at all. Later on, God gave the second type of freedom also to the souls bored with first

type of freedom only. When the soul in the beginning of creation was compared to robot, it means that the soul was not having the second type of free will. The robot by itself does not have any type of free will. But, here, the robot is compared with the soul in only lack of free will of second type. In comparison, similarity even in one quality is sufficient and there is no need of similarity in all the qualities. Of course, the basic mechanism of robot and soul is one and the same in the sense that the behaviour (even if it is free will of any type) of the soul is also based on the information fed (by God or society) to the soul either in this life or in the previous lives and this concept makes the soul fundamentally to be a robot only. The reason for this is that the awareness is also a specific work form of inert energy, which has no freedom basically and all the freedom lies with God only. In selecting one of the several alternatives due to the so called free will, the soul is based on certain logic derived from outside only, which is not inherent of the soul and the soul resembles robot in this basic point also. Hence, fundamentally, free will has no sense in the case of soul (imaginable awareness), which is a specific form of inert energy only and it is meaningful only in the case of unimaginable awareness or absolute God. Due to this fact, there is difference in selections of an alternative by the souls since the logic derived from outside differs from one soul to the other. Lack of 'free will' in the beginning means that no soul had any tendency to do any type of sin. But, free will existed in selecting preaching of spiritual knowledge (Brahmana) or protection of justice (Kshatriya) or distribution of food items everywhere through business (Vaishya) or production of food items (Shudra). In Krutayuga, since there was no sin, there was no sinner in any caste and hence, there was no existence of the so called untouchable fifth caste. The sinners of all the four castes were boycotted as the fifth untouchable caste for the sake of reformation like boycotting an undisciplined student from school for his reformation only and not for revenge. If the issue of untouchable is not a sinner, it need not be untouchable based on birth. Everything was logical and justified in the beginning of the creation due to lack of second type of free will.

4. Will the translation of Veda lead to wrong interpretation if not done by a scholar?

[Swami, You mentioned that Veda shall be translated into regional languages so that devotees can understand the meaning of the recited verses. But as I understood from Your knowledge that based on rūḍhi and yogarūḍhi the

meaning of words may change and hence the interpretation and real meaning of the verses. Will this lead to wrong interpretation if the translation is not done by a scholar who knows the context and differentiation between rūḍhi and yogarūḍhi?]

Swami replied:- While doing the translation, both Ruudhi and Yogaruudhi of words can be kept in mind and the translation can be based on concluded meaning and not based on mere translation word by word. Before doing translation, the discussion about these concepts can be done based on which the concluded meaning can result to be expressed in the mother tongue. In such case, there will be no confusion of the concept.

5. Why did not Jesus enjoy the agony and kept smiling in His face?

[Swami You preached that when God comes here in human form, He enjoys the misery also just like happiness. But in Bible it is mentioned that just before the crucifixion Jesus underwent tremendous mental agony due to the forthcoming crucifixion and it is said that He sweat blood due to this high tension. Why did not Jesus enjoy that agony and kept smiling in His face? However, during His trial in the court and during actual crucifixion, He kept silent. Why this difference?]

Swami replied:- In the human incarnation, there will be two components:- 1) God-component and 2) human being-component. Before arrest, while Jesus was praying God, it was the human being component that prayed God requesting Him to avoid the crucifixion, if possible. Here, the human being component separated from God is in action. Later on, God merged with the human being-component due to which the human being component kept silent. Even in the prayer done before arrest, the separated human being-component agreed that if God wishes so, His will, which is crucifixion shall be carried on. Even though the human being-component exhibited its normal nature of tension, being a perfect devotee to God, the human being-component gave its full consent to God for the crucifixion (“let thy will be done”) since it is a divine programme to reform the cruel hearts with love and kindness.

6. Why did Judas betray Jesus because of which Jesus got arrested?

[Judas was one of the 12 disciples of Jesus, he was entrusted with the financial matters. However, at the end he betrayed Jesus so that the soldiers could identify Jesus and arrested Him. Even though Judas was associated with Jesus; why did this greater sin happened? Why did Jesus not saved Judas from his suicide?]

Swami replied:- The case of Judas reveals the state of a devotee, who can't be reformed through normal devotion. He was acting in the

role of a devotee to betray Jesus. His committed suicide reveals his reformation on seeing the love and kindness of Jesus in praying God to excuse the sinners for their ignorance. Judas represents the middle state of devotion, which is neither very high with total surrender nor very low lacking the possibility of reformation. In the place of Judas if very low type of devotee existed, he would have not committed suicide. The suicide represents the intensity of his repentance after full realisation. God wanted to give him a fresh birth with a perfectly reformed soul to pursue his spiritual effort in a fresh atmosphere forgetting the mistake done in the previous birth. If God saved him from suicide in that birth, Judas could not have pursued the spiritual effort since he can never forget the mistake done by him in cheating Jesus.

7. What are the measures to be taken to reduce the negative impact if any for the following horoscope?

[A person asked a question related to the astrology as follows. What is the significance of Retrograde Saturn, in Taurus (20o) in 9th house in his horoscope? Saturn is situated along with Moon in Taurus. Moon is exalted & in Moolatrikona. Mars is situated in 3rd house (it own house) Scorpio. Ju, Ve, Me, Ra are in 4th house in Sagittarius. Ju is combust. Sun in 5th house in Cp. He is Virgo ascendant. His Saturn Mahadasha has started 3 years back and still 16 yrs remaining. He want to know how the 16 years will impact him what are the measures to be taken to reduce the -ve impact if any?]

Swami replied:- Let him worship God Hanuman and God Subrahmanya. Due to these two worships, he will be alright. The periods are very good, but some mental disturbances exist, which can be avoided by the above two worships.

8. Please good Lord help me out of this predicament.

[A christsin devotee, Chidi Innocent Ezeokoli, has requested Swami as follows: Dear Lord, thank You very much for Your inspiring messages, that has fed with divine wisdom.,Years back in 1982, I sincerely desired to join the Krishna movement in my country Lagos, to become a devotee of Krishna, but was disappointed at the discrimanation, that made me to opt for Christianity. But I did continue to chant the mantra, which I have continued till today. Sri I am from Nigeria an Ibo tribe. I did train as a priest, and served the church for 29 yrs. I am now retired. As priest I suffered untold hardship and hatred for my charismatic gifts. I was neither promoted or given good station, despite my contributions. Since retiring I have been faced with many problems as a result of bad luck, that I lost over 7 million to scammers Please good Lord help me out of this predicament. I have five children to bring up. but with these continued bad luck, wrong choices I am discouraged. What could be the course of all this please tell me. Again I need

Your divine intervention in my case. I want to start another business but afraid I will fail. I know that You have the power to cancel this evil in my live. please help me. thanks.]

Swami replied:- Lord Krishna and Lord Jesus are one and the same universal God. A person will not be different by appearing in a different dress. Go on praying the Lord and during the time of prayer, let your mind be pure and peaceful without being polluted by the worldly disturbances. After the prayer, the mind will be naturally polluted for any human being. Put efforts to be with clean and single devoted mind at least during the time of your prayer. You will be certainly helped by the divine Lord.

9. Why does God send death to every man? A question asked in a discussion forum.

Swami replied:- If there is no death given by God to human beings after sometime of life, the human being will be so much vexed with the same continuous worldly life that it will commit suicide! If God cancels the death through suicide also, the human being will become mad and its life becomes useless, which is worse than death. **Death erases the bonds of this life and gives a fresh life with new bonds.** In the new life, the memories of the previous birth are snubbed by the God as said in the Veda (*Paraanchi khaani vyitrinat...*). If the memories of previous births remain, again the soul will be mentally derailed! This arrangement is for a fresh atmosphere to start the spiritual effort afresh without remembering the past. But, here and there some cases appear exhibiting the memories of previous birth and such exhibition is to show the practical proof for rebirth. However, human rebirth is very very rare and one has to finish the spiritual effort within the present human birth itself without taking any meaningless risk.

10. Olden days, kings used to take advice from Gurus in the administration. Now, it is not so. Please comment.

[Swami in olden times, there was always a Guru associated with King so that for important decisions in the administration or for going for war or somebody attacking them etc the King used to get the advice of Guru and used to take the right decisions. We feel that in the present time if our PM can approach You for important decisions in the administration, it will really help country's progress materially and spiritually. Kindly give Your opinion on this. At Your Lotus feet-anil]

Swami replied:- Even the present PM is in touch with spiritual saints and is taking their advices. Guidance from God is always the best support for any effort in any field.

Chapter 38

O Learned and Devoted Servants of God,

[June 24, 2020]

1. Scholars say that God entered this world as the awareness seen in souls. Please clarify on this.

[Shri MRK Sai (hardware engineer, USA) asked:- 1) Giita says that all the items of this world are based on God like the beads based on the central thread in a garland and the thread is running through the centre of every bead. Veda also says that God created this world and entered it. Scholars say that God entered this world as the awareness seen as souls. Hence, the soul is God or at least God is in the soul like the thread in the garland.]

Swami replied:- You are telling that soul or awareness is God, who entered this world after creating it. If this statement is correct, we shall find awareness or soul in all the items of the world. But, awareness is confined in zoological living beings only, which are scattered here and there. In between two such living beings space exists, which does not contain awareness. If the soul or awareness is existing everywhere in the world like thread in the garland of beads, we must find awareness in all the inert items. This created universe contains inert items like stars in which awareness is not seen. Even on this earth, awareness is not seen in many inert items. If the soul is awareness and if the awareness is God, the awareness shall exist in all the inert items also as it exists in the zoological living beings. These two statements:- 1) God exists in all the items of creation and 2) God is soul or awareness, contradict each other because awareness or soul is not found in all the items of the creation except in very few items like zoological living beings.

To avoid the above contradiction, you have to modify at least one of these two statements. **First modification:-** God is not this soul or awareness. **Second modification:-** God is awareness, but, not present in all the items of the creation. Let us see which modification is better. **First modification:-** This soul or awareness exists only due to the presence of inert energy and materialised functioning nervous system. Both these shall exist to generate awareness. In stone, inert energy exists but not nervous system. In a dead body, inert energy exists (inert energy can be introduced into the dead body) but the existing nervous system is not functioning (even in a living body in deep sleep, the nervous system

is not functioning and hence, awareness is absent in deep sleep). In these examples, awareness is absent. If awareness is God, it means that God is generated from already created inert energy and functioning nervous system. This means that inert energy and nervous system are not created by God since they must have existed even before God to create God! But, we say that God created this entire universe including inert energy and inert matter (nervous system is made of inert matter). If this is correct, before creation, inert energy and inert matter did not exist and in such case, how God or awareness was generated? If you say that awareness (God) is independent of inert energy and inert matter, why such awareness is not seen in a dead body or stone or everywhere in the world?

Second Modification:- If God exists everywhere in this world, God must exist even in a demon. In such case, how Raavana containing God was killed by Rāma containing God? Is it not resulting finally as the suicide of God? Since Rāma contains God, He was always in the path of justice and since Raavana does not contain God and contains only a bad psychology, he was always in the path of injustice. When a preacher containing God is preaching a disciple containing God, is omniscient God preaching Himself? All these questions show that God did not enter the world everywhere, but, entered the world through a specific human being only, called human incarnation like Rāma. We are not opposing the entry of God (who is beyond the world) into the world, but, we say that God did not enter this world everywhere. If we say that a person entered his house, does it mean that you can find the person anywhere in his house? You can find him only in a specific room. Since God is beyond this imaginable world by His inherent unimaginable nature, He enters this world through a selected medium only. Since the main purpose of the entry of God is to preach divine spiritual knowledge to humanity, God enters a selected human medium only because if a human being starts preaching, there will be no excitement in humanity since preaching is a normal activity of any human being. If God enters a stone or animal or bird and starts preaching, it will give terrible excitement and no human being is in ground state to ask Him any doubt in the knowledge. Hence, God enters only a specific human being, not all human beings and not all zoological living beings. Hence, we shall not say that the soul present in all the zoological living beings is God and further we shall not say also that God entered all human beings.

The analysis of the above two modifications proves that both the modifications are essential resulting that their concepts were not correct in the angles of the misinterpretations. The statements of the Gītā as well as the Veda are correct if they are taken in the correct angles of interpretation. God is compared with the central thread in the garland of beads in the Gītā. Elsewhere also in the Gītā, God is told to be in the heart of all items (or zoological living beings). In the first reference, God is referred to Krishna (*Mayi sarvamidam...*) and in the second context, God is referred to Datta (*īśvaraḥ sarvabhūtānām...*). Both these cases refer to mediated God with finite forms, which are not suitable for omnipresence since these forms are bound by spatial coordinates. Krishna is finite human form and Datta is finite energetic form. Both these forms are merged by the unimaginable God and hence, have omniscience and omnipotence. This means that even though the finite forms are not omnipresent in physical sense, both are omnipresent in effective sense. **This means that such divine finite form can be treated as existing everywhere due to its unimaginable power even though it does not exist physically.** The finite form knows everything (omniscient) and controls everything (omnipotent) due to the unimaginable power of unimaginable God merged with it. The Veda clearly says that the unimaginable God is the support of the world (*Brahma pucchaṃ pratiṣṭhā*) which means that God is tail. It means that when an animal sits, its tail acts as its support as seat. This is about non-mediated unimaginable God (Brahma). A comparison is always given in view of a specific selected concept only. God created the world, but, neither the thread created the beads nor the tail created the animal. Hence, similes shall be taken in view of a confined concept only, which is that God is told as the support (Sthiti) of the world. Since God created the world, He need not enter the product like mud into the pot or gold into the chain. In both these examples, the cause is modified into another form without remaining in its original form of lump of mud or lump of gold. By creating the world, God is not modified from His original form (*āvikāryah*). Hence, the similes taken here are a magician creating magic or a human incarnation creating an item by will (*māyāvīva vijrmbhayatyapi mahāyogīva... – Śankara*). In these similes, the creator stands without any change outside His creation. The Veda also mentions this simile (*indro māyabhih...*). This means that due to creation-process the cause need not enter the effect as a rule.

You need not say that God is awareness because the Veda says that He planned to create this world. We have already proved that God can't be this imaginable awareness due to absence of inert energy and nervous system in Him. God is beyond both the imaginable worldly concepts of inertness and awareness since He is unimaginable. The unimaginable God can have awareness due to unimaginable omnipotence even in the absence of inert energy and nervous system. God can think even without being this imaginable awareness and can burn anything without being this imaginable energy due to His unimaginable omnipotence. Hence, we accept that God is awareness provided you specifically say that God is unimaginable awareness, which means that such awareness has no imaginable causal background like inert energy and nervous system.

2. Do we attain God by crossing this Maayaa?

[Scholars say that this world is illusion (Bhraanti) and call this as Maayaa. Since soul is God or at least God is in the soul, we must try to attain God by crossing this Maayaa. Please clarify these concepts.]

Swami replied:- The word *māyā* comes from its root word *Maya*, which means wonderful (*māyā vaicitrye*). The *Giita* says that this world (*Prakṛiti*) is *māyā* (*māyām tu prakṛitim...*). This is with reference to the soul (imaginable awareness), which is also a part of imaginable creation of unimaginable God. The soul is referred as *Parā Prakṛti* (best part of creation) and hence, the soul is a part of creation (*Prakṛiti*) only and not Creator-God. The *Brahmasūtrās* also say that the soul is not creator of world (*jagat vyāpāra...*). The soul can't create even an atom of this world and hence, can't be even a tiny part of the creator (*netaro'nupapatteḥ*— *Brahmasūtra*). The unimaginable awareness is omniscient whereas the imaginable awareness (soul) is knowing very little (*Alpajna*) and this difference is due to unimaginable and imaginable backgrounds respectively. The *Giita* clearly says (*Yasmāt kṣaramatīto'ham...*) that God (*Purushottama*) is beyond the soul (*akśara*) and beyond all the other items of creation (*Kśara*). The *Gītā* included awareness in the items of creation (*śaṅghātaḥ cetanā dhṛutih...*) and not stated it as creator. In the *Giita*, God says that no soul can know about Him (*mām tu veda na kaścana*) and if soul is God, God would have not said this. There are plenty of the Vedic statements telling that God is unimaginable to any soul being beyond words, mind, intelligence and logic.

Śankara told that soul is full God in the context of turning atheist into theist. His formula was that soul is God, soul exists and hence, God exists. Next Rāmānuja told that soul is a tiny part of God like a spark of huge fire. Next, Madhva told that soul is separate from God and is fully controlled by God like a servant controlled by a master. Madhva is final preacher and hence, every soul being a part of creation of God must stand on the concept of the final Madhva only. Rāmānuja's partial God and Śankara's full God are not already existing original states and can be attained by any soul if God wishes so for the sake of some divine work in the world. Even if God gives His partial or full status to the soul, the soul shall remain in the status of His servant only and this is to be learnt by us from Hanumān as projected by Madhva. Hanumān is made the creator of this world (God), but, Hanumān still feels that He is the humble servant of God while creating this entire world. But, the Advaita philosopher, unable to create even an atom of the world feels that he is already God and just forgotten himself! Except a mad person, nobody forgets himself! If the eye of the soul goes towards partial or full status of God, which is to be given by God only, such soul is disqualified in the beginning itself to get such status from God. The word māyā can be also interpreted as nonexistent (*Yā mā sā māyā*). This interpretation applies to God only and not to the soul. Māyā, being projection of unreal as real is so powerful that it appears as real even to God to give full entertainment to Him. Māyā is very much real for the soul and it is as real as the soul itself since soul is its tiny part. Realisation of reality coming out of illusion, called avidyā is possible for the soul as in the case of rope appearing as serpent in twilight. Even though the same principle is involved in māyā, which is the creation of God (as energy appearing as matter), māyā is very very powerful and the soul can never come out of it because māyā makes even God to feel it real for the sake of His real entertainment. If you make māyā as an ordinary illusion (avidyā) even for God, God becomes a weak human being to entertain Himself with obscure imaginary world!

God is absolute reality and the world is relative reality, which is nonexistent without God. The soul is a tiny part of this relative reality (world) created by God. World can't be another absolute reality because God is doing miracles in this relative reality. One absolute reality can't create or destroy another absolute reality. God created or destroyed this world—means that God is the absolute reality and world is the relative reality. If soul is also absolute reality, it should have the power of

creation and destruction of the relatively real world or at least a tiny atom of it. Soul is a tiny part of this relatively real world and can't say that world is relatively real (mithyā) or unreal (Asat) in its view.

The unimaginable God is always beyond space since He is not having spatial coordinates in Him (being the generator of space) and is beyond the idea of volume. Due to unimaginable power, such God enters the world through a selected energetic or human being only as energetic or human incarnation respectively. No soul shall aspire for it even in dream. **A devotee asking for some boons from God is like a servant asking the king for some materialistic gifts, which is excusable even though it is not real devotion. A devotee aspiring to become God is like the same servant aspiring to become the king!** The king may nominate the servant to be the king for few days in his absence and even in such period, the servant while sitting on the throne also shall not forget that he is a petty servant of the king only.

The same God exists in different media and hence, all the forms of God are one and the same God and this is what is told by the Veda that there is no second God since God is only one. This is monism (Advaita) as far as the context of God is concerned and this is monism in unimaginable phase. Regarding monism in the imaginable phase, all items of the imaginable world are made of inert energy only as said by the Veda (*ṣarvamātmavābhūt...*) and this is monism in the context of creation. Matter is condensed form of energy and awareness is specific work form of energy and the entire world is made of energy, matter and awareness only. Suppose there are 100 jewels made of Gold and another 100 jewels made of silver. We will say that all the first set of jewels are Gold and all the second set jewels are silver. There is monism in each set and this does not mean that there is monism between two sets. Gold is not silver and only golden jewels are gold and silver jewels are silver. World is unreal for God and hence, only God is real for God. For soul, world is real since soul is a part of the world. Soul can understand the world, but, it cannot understand the unimaginable God. Of course, the unreal world appears as real to God as this real world appears as real to the soul to give real entertainment to God. From the point of real entertainment, world is real to God and from the point of doing creation, destruction of world and miracles, world is unreal with reference to God. But, for soul world is always real.

There is every possibility to mistake the inert energy to be God because this inert energy generates, maintains and destroys this entire

world. **Except one defect, the inert energy can be considered as God and that one defect is that the energy is inert without awareness.** The energy has no universal nervous system so that we can say that the cosmic energy has awareness. Atheists think that this inert energy itself is God even though it does not have awareness because they neglect the existence of unimaginable God and world itself is God for them! This inert energy was created by God, which is the root cause of all items of the world and hence, this inert energy is called Muulaprakruti (*prakṛtirmūlakāraṇe*) or root material cause of the world. In fact, God is the real root material cause since this original inert energy was created by God only. God being the unimaginable awareness (without having any background of inert energy and materialised nervous system) is also the root intellectual cause in creating this world starting right from the original cosmic energy. Hence, God is called both root intellectual-material cause of this world (Abhinnaimittopaadaana Kaaranam). The soul is purely made of inert energy being a specific work form of inert energy. The body of the soul is made of inert matter and inert energy. Hence, any zoological being is totally made of inert energy only (since matter and awareness are condensed form and specific work form of inert energy only respectively). The medium of any divine form is also made of inert energy, inert matter and non-inert awareness only. Whenever we call the word God, God means unimaginable entity. Whenever we call the word human medium, human medium means imaginable non-inert awareness acting as soul and inert matter and inert energy acting as its body. If it is energetic medium, the body is also made of inert energy as in the case of an angel. The imaginable medium is never the unimaginable God and God is beyond even the imagination of the medium. It is highly laughable if the imaginable medium thinks that it is the unimaginable God when it can't even imagine the unimaginable God!

When Arjuna insisted Kriṣṇa to repeat the Gītā after the war, Kriṣṇa told that He cannot repeat it because it was directly from Parabrahman or unimaginable God. But, since Arjuna insisted much, Kriṣṇa repeated the Gītā under the name Uttara Gītā, which was of very low quality compared to the original Gita and which did not become famous at all. **When even the soul acting as medium of God is unable to even imagine God, not to speak of an ordinary soul to imagine God and to become God by just knowing that it is God!** From causal angle, soul is inert energy and from the angle of effect, soul is

awareness. Both inert energy and awareness are imaginable and can't be the unimaginable God. Work done in transporting information from senses to brain is awareness and this work is done by consumption of inert energy derived from food. Hence, awareness is defined as the specific work form of inert energy done while the inert energy is transformed into awareness in the functioning nervous system. The specific nature of work done depends on the specific nature of the machine (system) in which the internal energy is transformed into that specific work. Electrical energy is transformed into specific grinding work in a specific grinding machine and the same electrical energy is transformed into another specific cutting work in another specific cutting machine.

If you take Śankara's awareness as non-mediated God, such awareness is certainly without the background of inert energy and nervous system, which shall be called unimaginable awareness or unimaginable God. Between the imaginable soul and unimaginable God, awareness (which means that knowing itself and knowing things other than it) is the common point. Basing on this laughable similarity if you say that soul is God, the unimaginable background of awareness of God and the impossible omniscience of God bring plenty of difference between soul and God. If a beggar says that since he is also a human being like the king and hence, based on this similarity he is also the king, is it meaningful in any way? Rāmānuja took mediated God as the ultimate and there is similarity between the medium of God and an ordinary human being. Based on this common point, if the ordinary human being is treated as a part of God (God and medium merged to become a single entity), even then it is not acceptable. The reason is that when God merged with the medium (soul and body), the medium also becomes unimaginable God (*antarbahisca...* Veda). Can pure water be treated as a part of sugar-water? If it is so, the pure water shall have a part of sweetness of sugar-water. Neither soul is full God nor part of God inherently. Such full or partial status shall neither be desired nor can be attained by any effort by any soul. Such wish and effort to fulfill such wish makes the soul disqualified to attain such status. Such status can be given by God only whenever God wants to do some divine work through His devotee in this world and give its credit to His devotee. For the devotees very much aspiring to see, to talk, to touch and to live with God (*darśana sambhāśana sparśana śahavāsa bhāgya catuśtāyam*), God merges with a selected devotee and comes down (Avataara) to this

earth. Neither you shall say that every soul is God nor you shall say that no soul is God. Both these are extremities like flood and draught. The soul shall always think that it is the humble servant of God in every stage. Śankara told that soul is full God for the sake of 100% egoistic atheists. Rāmānuja told that soul is part of God for the sake of 50% egoistic theists, who were atheists in the time of Shankara. Madhva told that soul is separate and servant of God for the sake of 0% egoistic devotees, who were derived from the time of Rāmānuja. Datta Swami says that soul is imaginable part of creation and it can't even imagine the non-mediated unimaginable God and hence, there is no point of any trace of similarity because God is creator and soul is a tiny part of creation of God.

Chapter 39

SOLUTION TO OVERCOME NEGATIVE THOUGHTS**O Learned and Devoted Servants of God,**

[June 29, 2020] **Shri MRK Sai (USA) asked:-** When I pray God, some negative-abusive thoughts come to my mind by force and disturb my concentration on God. How to get rid of such negative thoughts?

Swami replied:- Don't think about those negative ideas again and again because if you think so you are giving unnecessary importance to such ideas. If you are caring for such ideas, those ideas will come again and again to your mind. If you care for a guest, the guest will visit you again and again. If you don't think about those ideas, you are showing negligence to them and hence, such ideas will not come to you again. If you are neglecting a guest, the guest will not come to you again. The six bad vices present in a human being will create such negative thoughts on interaction with the external atmosphere. If you disconnect yourself with the six vices, you are disconnected with the negative thoughts also. If you are not associated with a sinner, a case can't be registered against you. **The six vices are your six sons, who are criminals and the negative thoughts coming to you are the friends of your sons.** Your sons and their friends will be booked for the crimes and not yourself. You have given shelter to your sons because you are their father. Giving shelter to your criminal sons based on the parenthood will not connect you with the crime of your sons and their friends. The six vices may be dwelling in the soul but soul is linked with them through awareness but not through the nature of any specific quality. The father is linked with his sons as a parent only. The father is a separate entity like the soul is beyond the six vices (*Gunebhyaścāparamvetti* – Gītā). Those six vices are related to the negative thoughts like your sons are related to their external criminal friends. The negative thoughts are visiting your soul since the six vices exist with the soul. The criminal friends are visiting your house for the sake of their criminal friends through their friendship with your sons and not due to any link with you (*Gunāgunēśuvartante...* – Gītā). The crime done by your sons and their friends will not bind you in any way. If you are connected with the vices and their negative thoughts, you will be involving in the actions related

to such vices and negative thoughts. If you are disconnected to vices and negative thoughts, no trace of sin touches you. **The negative thoughts touching your mind will not bring any punishment to you because such thoughts did not turn into actions due to your disconnection with them.** Unless the thought is turned into action, no physical punishment can be given here or in the hell. **Without your association, the thoughts will not turn into actions.** Only action brings the physical punishment. For negative thoughts (theoretical sins), punishments are also in the phase of theory only, which are in the form of severe warnings in the hell. Hence, you shall not worry about your six vices and their related negative thoughts as long as you are not connected with them to implement them in actions. If you are disconnected, these negative thoughts will disappear and the six vices also become inactive.

Chapter 40

O Learned and Devoted Servants of God,

[June 30, 2020]

1. Am I in right direction by chanting ‘Digambara Digambara Shripadvallabh Digambara’?

Shri Yogendra asked: Namskaram! After my visits to pithapuram and kuravpur 9 months ago; I started chanting ‘Digambara Digambara Shripadvallabh Digambara’ most of the time. But lot of troubles started in my life since last 7 months, like my health issues, my mother got paralysis attack 7 months back. So the question arises to my mind, am I going in right direction? Please guide. Yogendra

Swami replied:- You have caught the feet of God Dattatreya, who is famous for testing the devotee. He knows what the devotee is and hence, tests are not necessary for Him. The tests are done only for our knowledge about the level of ourselves so that we can realise the real level on which we are standing so that we can start our spiritual journey from that real level onwards. Most of us feel that we are in very high level and try to start the spiritual effort from that level onwards. A school boy after passing the 10th class of school shall join the intermediate course of the college. After studying that course, he has to study bachelor degree in the college and pass to get the bachelor degree. Then, he shall join the P.G. course in the university. The boy after passing the school may think due to illusion that he passed out from the college with bachelor degree and goes to University to sit in the P.G. class. Then, the boy will be tested in the syllabus of bachelor degree so that the boy realises the truth that he just passed 10th class only from school and not a bachelor degree holder from the college. Then, the boy will go to college and join the intermediate course and pursue his education from that real level on which he actually stands. The test of the knowledge of the boy is only to help the boy.

The word Digambara means naked without cloth. Here, cloth means body as said in the Gītā (*Vāsamsi jīrnāni...*). It means that you have to recite that prayer when you have gone to higher state of spiritual knowledge in which you are not conscious about your body. If you are in that state, all the problems faced by you will not disturb you at all

because all these problems are related to the bond of your soul with the body. The body is superimposed (Adhyāsa) on the soul as per the theory of Śankara and you have to realise that you are the pure awareness or soul and not the body made of five inert elements. By this transition of yourself from body to soul, you will get rid of 99% worldly problems. By this, you have attained the salvation, which is release from worldly miseries so that you will have undisturbed peaceful mind to concentrate on God. Śankara told that soul is God in order to encourage the devotee to succeed in this first transition of yourself from the non eternal body to eternal soul. When you are climbing 100 steps, your well-wisher will say that you will reach the goal after climbing 10 steps. Your well-wisher continues this advice till you climb 100 steps. In this sense of Arthavāda (a lie told to encourage the soul in right direction to start the journey), Śankara told that if the soul transits from the body to the state of pure awareness, the ultimate goal, God is attained. Eternality of the soul is different from the eternality of God. **Soul was created by God and remains eternal as long as God wishes.** The body will perish in one birth, but, the soul will continue to take endless (endless since the soul continues to take births as long as God wishes) births by having a new body in every birth. The soul is relatively eternal with reference to the perishing body (*na hanyate hanyamāne śarīre...*— Gītā) and this does not mean that soul is absolutely eternal like God. The eternality of the soul is relative only (*ajo nityaḥ śāśvato'yam...*— Gītā).

For all the human beings a gradual path for salvation (Krama Mukti) is suggested, which means that you have to pass from Brahmacharya to Gruhastha to Vānaprastha and finally to Samnyāsa. A sudden jump from Brahmacharya to Samnyāsa is justified in the case of Śankara, who is the incarnation of God Shiva coming to earth to transform atheists into theists. You taste all the dishes supplied in meal and similarly you have to pass through all the aashramas gradually so that you have to become saint (Samnyāsī) in the final stage of old age and this is the rule for all souls created by God. In Brahmacharya, you have to study the professional education, with the help of which you shall do a job and earn income for livelihood. Then, you shall marry to get a suitable life partner, who will encourage you in the materialistic and spiritual efforts (Gruhastha). Mother will serve you in your childhood and the life partner will serve you in the old age. Then, after retirement, you will have to learn the spiritual education, with the help of which you will become near and dear to God to be fully blessed by

Him (Vānaprastha). After this attainment of spiritual knowledge, you have to propagate the spiritual knowledge in the society to help others and this is Sainthood (Samnyāsa). One need not leave the life partner in the sainthood. Saint Sureśvara propagated spiritual knowledge along with his wife, called Ubhayabhaarti.

The prayer which you read corresponds to the final stage, called Samnyāsa aashrama. Instead of that prayer, you pray the God in the following way “*Śritāvanā Śritāvanā Śripāda Vallabha Śritāvanā*”. Śritāvana means God protecting His devotees and this applies to the soul in all stages. The prayer you read is to be read by Saints only and not by others.

The Gītā says that praying non-mediated God indicated by the word Digambara gives misery (*āvyaktāhi gatirduhkham...*). Difficulties and miseries are liked by a true saint because difficulties always make the soul to come closer and closer to God. The happiness always brings ego to make the soul to go far from God whereas the misery brings the soul more near to God. The realised soul always prays God inviting the punishments as early as possible so that the accumulated interest by the delay need not be paid. Kunti asked God for more and more difficulties so that her devotion developed in the past difficulties can continue!

Chapter 41

O Learned and Devoted Servants of God,

[July 02, 2020] **Ms. Amudha asked:** Dear Lord, Om Shri Datta Swami Nama: Dear Lord, Kindly enlighten on queries. Swami, I am grateful for all Your grace. One of Your discourses mentioned about the "extra money" which people earned that should given back to God or denote.

1. How to define or identify the extra money?

2. What are the basic needs for life? Kindly enlighten me on the above questions. Yours obediently, Amudha

Swami replied:- Generally, food, cloth, shelter and medicines required to cure illness are treated as basic needs of a simple living of a person of high thinking. These basic needs differ from the view of one to other. The length of the list of basic needs depends upon the view of the worldly life. If the knowledge of God (spiritual knowledge) is well realised, the length of the list of basic needs is very short since the goal of such a devoted soul is attainment of God's grace by pleasing the Lord through practical sacrifice. Of course, the practical sacrifice is generated by theoretical devotion only and hence, theory shall not be underestimated. Without the basic and prior theory (spiritual knowledge and Devotion), the practical sacrifice of service and fruit of work (Karma Yoga) is not possible. If the devotee is a mixture of Pravritti (worldly life) and Nivritti (spiritual life), the length of the list of basic needs depends on the percentage composition of Pravritti. More the percentage of Pravritti, more will be the length of the list. God helps in both Pravritti and Nivritti and hence, based on the percentage composition of Nivritti, the donation to God's work depends. **More the Nivritti more will be donation to God.** But, here, we must be very careful to remember that God does not need even a trace of the service or donation from the soul for His work since God is omnipotent. The donation, called Karma Phala Tyaaga by the Gītā is very much stressed with greatest importance by the Gītā, which says that the final step of spiritual effort is only donation of hard earned money (Karma Phala Tyaaga) to God's work and beyond this step, there is nothing further except a full stop (*tyāgāt śāntiranantaram*). Sacrifice of our service and

our donation exposes only our real love to God since there is no trace of its need for God.

The Veda says about donation of money (*dhanena tyāgena*) whereas the Gītā says about donation of money earned by hard work because the bond with hard earned money is stronger than the bond with ancestral wealth. Practical sacrifice of strongest worldly bond alone proves that the bond with God is stronger than the strongest worldly bond. The practical sacrifice of service and donation is the proof of real love. Saints can sacrifice only service (Karma Samnyaasa) whereas the householders can sacrifice both service and money. Since, we have real love on our children, we are sacrificing all our hard earned money along with ancestral property also to our children only. It is a practical fire test of the strength of the theoretical love. The practical fruit will be given to such practical sacrifice. When a king performs sacrifice (Yajna), the entire fruit of the sacrifice goes to the king only and none other than the king like the paid priest or paid servant helping the arrangements shares even a trace of the divine fruit.

A prostitute expects practical fruit from the other side for her unreal theoretical love exposed (prostitution devotion). A devotee, who is praying, singing and preaching about God, comes under such worst devotion if the devotee is not even touching the practical side of sacrifice. A businessman expects practical fruit from the other side for his practical devotion (business devotion). A devotee expecting practical fruit for his practical devotion is somewhat better than the previous devotion because at least business-ethics is maintained. But, this is also a better form of unreal love only, which is not the real love to God. The best real devotion is issue-devotion, which we show on our children by rendering service and sacrifice of fruit of hard work to them whether they serve us or not. Similarly, our attitude shall grow towards the direction of God-issue irrespective of His response towards us! This devotion alone is the real love that shall be tried in the case of God. God is called Datta, which name means adopted son on whom the issue devotion is to be shown. But, we are very clever to make God as our father and make ourselves as His issues so that God shall help us practically irrespective of our character and behaviour towards God!

All this explanation does not mean that the real love depends upon the magnitude of our donation so that we can blame God as money minded shopkeeper. The real love depends on the percentage of our donation in the wealth possessed by us. A beggar donating one coin

(100% donation) is praised by God and not the rich people donating several thousands of coins (lesser than 1%) were even acknowledged. The item wealth or money is created by God in this world for this purpose of testing the real love to God only. Saktuprastha offered just four plates of food to God in severe drought neglecting the severe hunger of himself and his family and God blessed him here and there. Sudaama was hit by severe poverty and was suffering with severe hunger along with his family. Such Sudaama borrowed handful parched rice to donate to God and was not aspiring anything in return from God. God blessed Sudaama with immense wealth and salvation. Truth is always harsh but helps in real sense. God approaches us in return in the same path in which we approach Him (*ye yathā mām prapadyante...-Gītā*).

Chapter 42

MESSAGE ON GURUPURNIMA DAY**O Learned and Devoted Servants of God,**

[July 05, 2020] (Several devotees came to Swami and their questions were answered by Swami, a few of which are given below.)

There are three components: 1. The preacher of knowledge. 2. The quality of the knowledge. 3. Receivers.

Every human being is a receiver and is authorized to hear any topic of the spiritual knowledge and hence, this is not very important. The first two components are very very important. The knowledge shall be formulated by Satguru, who is the incarnation of God. **Such formulated knowledge shall be propagated by the disciples of such Satguru** and such disciples propagating the spiritual knowledge of Satguru are called Gurus. While learning the knowledge from Satguru the receiver is called Shishya. We must distinguish carefully Guru from Satguru. Guru shall propagate the knowledge of Satguru without introducing his/her own concepts, which are likely to be wrong due to the human level. Guru can enlighten the concept of Satguru in detail with elaborate explanation, but shall not deviate and change the original concept. The GPS box gives the proper way to your goal and this is Satguru. While travelling in such correct path, the head lights of the car or the torch light in the hand gives the clarity of the way in which already journey is commenced. The torch light or head light does not clarify whether the way is proper or not. The GPS box also shows light in the sense that Satguru not only formulates the concepts, but also preaches the concepts like a Guru. During the propagation, the Guru shall not meddle with the concepts of the knowledge. The knowledge-food is already cooked by Satguru-cook. Guru is only catering the food already prepared by the cook-Satguru. The caterer shall not add some salt or chilli powder or some lemon juice by which the served item is spoiled. Since Guru preaches only the knowledge established by Satguru without self-adulteration, Guru Purnima is exactly the Satguru Purnima. Satguru is the Guru of guru and this is mentioned in 108 names of God Datta as “*Ġurorgurutarāya namah*”. **Any human being on hearing the knowledge from Satguru can propagate it for the welfare of the**

entire world. The difference between disciple and Guru is very narrow. Every human being has the natural tendency of projecting itself before other souls and this is irritation of the skin for fame (*Kīrti kandūti*). In such anxiety, the Guru tries to project his intelligence before others to get the fame of a preacher. The serious point in this issue is that if the concept is wrong several innocent disciples follow the wrong path and this continues forever. Such Guru will fall in the hell as long as this creation continues. The creation is never ending and hence, the Guru is punished in the hell forever. Hence, this Guru Purnima is very important for all the Gurus propagating the spiritual knowledge.

Next, the quality of the propagated spiritual knowledge is very very important and any adulteration spoiling the followers in future is very dangerous to such Guru, who polluted the true interpretation given by Satguru by his misinterpretation. For example, the precious food like ghee shall be burnt in the hunger fire of the stomach. The hunger fire is the Divine fire called *Vaiśvānarāgni* that is to be worshipped in the sacrifice (*āham vaiśvānaro bhūtvā* – Gita). The physical fire is only used to cook the food with ghee. Ghee does not mean pure ghee, but, it means food fried with ghee and this known by *lakśanāvṛutti*. This is the concept of Satguru. A wrong Guru modified this and established a false tradition in which everybody is burning the pure ghee in physical fire! Similarly, Upanayanam means becoming close to God and does not mean the mere ritual in which the three threads are put on the child. *Gāyatri* is the name of a Vedic meter and a specific verse in such meter is misinterpreted as *Gāyatri* and it was confined to males of three castes only. This rubs defame on God about the partiality of God to caste and gender. Actually *Gāyatri* means the best mode of singing the prayer of God by which one can become close to God. Song (Saamaveda) is better than poem (Rigveda) and poem is better than prose (Yajurveda). This real interpretation makes *Gāyatri* universal and any soul can become close to God through singing sweet songs in any known language irrespective of caste, gender, religion, region etc. God is omniscient and knows all languages, who gives weightage to the sincere feeling and follow up action only (*Bhāvagrāhī Janārdanah*).

Hence, one shall realize the importance of the true concepts of true spiritual knowledge established by Satguru and shall be careful about the misinterpretations given by various false Gurus and the entire confusion in the spiritual path created by them must be carefully analyzed by any spiritual aspirant.

Chapter 43

O Learned and Devoted Servants of God,

[July 07, 2020] This question was posed to Swami on the auspicious occasion of Guru Purnima.

1. Nowadays, several Sadgurus are existing and what will You say about them?

Swami replied:- The word Sat in Sadguru means not only God in human form, but also a good Guru elaborating the concepts of Sadguru with more suitable examples for further clarification. Sat not only means God but also good work (*praśaste karmaṇi tathā ...- Gītā*). A Guru explaining exactly the concepts of Sadguru with more suitable examples is also a Sadguru only. Slight deviations are negligible, which do not damage the original concepts in any way. I find most of the so called Sadgurus explaining the human psychology for the relief of mental stress without speaking about the concepts of sin and administration of God. The same thing is done by a psychiatrist. Of course, one has to pay fees to psychiatrist whereas one can receive the same analysis or sometimes even better analysis from these Sadgurus without the payment of medical fees. In this way, the Sadgurus are useful to poor people. Such analysis of psychology is only beating around the bush because only temporary relief is obtained and not permanent relief. The permanent relief is obtained only when the root cause is handled. When fever comes, the root cause is infection by bacteria and virus. Putting cold cloth on the forehead is only temporary superficial relief and not the actual relief. Using antibiotics to kill the bacteria and virus is the permanent relief. Similarly, if you analyse the mental stress, the reasons for such stress are the problems attacking in life in spite of severe care and cautiousness taken. The reason for these problems is the sin committed by us in the past time of this life or previous lives. Sin brings problem and mental stress follows. Hence, the Sadguru shall explain the root reason for the mental stress, which is the punishment given by God for the past sins. You need not be discouraged thinking that there is no way to escape the punishment of past sin, which is already done. This is not correct because the punishments of pending sins can be cancelled if the realisation of past sins is attained. Realisation means accepting the

sin done by the self without the influence of ego. The Gītā says that realisation is like fire, which burns all the pending sins to ash (*Jnānāgnih sarva karmāni...*- Gītā). The logic behind this concept is that the punishment is always given to bring this self-realisation only and not to pacify the revenge of the victim against the sinner. If this realisation is attained through spiritual knowledge, that kills the ego to make the soul submissive to accept the sin for rectification. Once this realisation is attained, the spontaneous steps are repentance and non-repetition of the sin again in the future. Non-repetition of sin is the true proof for realisation and not mere repentance. When the realisation dawns through spiritual knowledge, God cancels all the pending sins also because there is no need of any punishment when the realisation is already attained. This enlightenment shall be given by Sadguru to tackle the issue at the root level and there is no use of analysis of human psychology for giving a temporary superficial relief. Even the present Corona is based on this concept and if a soul realises, repents and does not repeat the sins, this problem will end forever. Sadguru always deals with the issues at the root level for a permanent effect. God takes lot of time before giving the punishment because God waits for a long time to see the possibility of reformation in the sinner. Of course, the victim will be compensated by God immediately to a multiple fold. If the victim was the sinner in the previous birth, the criminal will not be punished by God since it is a case of retort-neutralisation. By looking such retort cases, people misunderstand that a sinner is not punished by God and sometimes doubts about the existence of God!

[July 08, 2020]

2. People are giving money to God Venkateshwaraa in Tirupati for getting their problems solved. Is this the correct way?

Swami replied:- Certainly it is not the correct way. If you are justified, problems will not attack you, which are the punishments of your sins given by the same God. It is just like giving bribe to a corrupt officer for getting the unjust work done. But, there is a spark of merit with the devotee giving bribe to God for getting the same unjust work done. Such spark is that the devotee is approaching God and not an unjust human being for help. The defect is common to both the devotee and the person approaching corrupt official for help. But, in the case of devotee, the spark of merit is that he has faith in God than the corrupt official. This spark will grow from time to time and will become a huge fire where the devotee may stand in the climax position of true devotion.

The fire lit is covered by smoke in the beginning stage. Every system has defects in the starting step as said in the Gītā (*Sarvārambhā hi doṣeṇa...*). As time passes on, the fire becomes very clear with tremendous flames. Such possibility does not exist in the case of the person approaching corrupt official. People in the beginning stage are so much attached to benefits of worldly boons that their faith in God is also polluted with doubt. Their doubt is that God may not actually exist as atheists say. Hence, they promise to give money to God after the fulfilment of their work and the same process is adopted with corrupt official also. A small part of payment is given to the corrupt official in the beginning and after the work was over rest major part is paid in the case of corrupt official. Same way is adopted in the case of God also! **The devotee adopting corruption with God is far better than the person adopting the same with a corrupt official.** God favours the prayer of the devotee and postpones the punishment to a later date with accumulated interest as fine and this is not known to the devotee. Of course, there is a bright chance for the devotee to get spiritual knowledge from a Sadguru by the grace of God and the devotee will be reformed (*Kṣīpam bhavati dharmātmā...* Gītā).

3. What is the relationship of God and money. Why people say that even God is in money (Paisa mein Paramaatmaa hei)?

Swami replied:- Regarding this relationship, there is correct angle as well as wrong angle. Unless we examine both angles separately, we can't arrive at the right decision on this topic.

Correct Angle:- Theoretical love is based on words and mental feelings only. Somewhat better love is rendering service (Karma Samnyāsa). The Gītā says that the best true love is proved by sacrifice of hard earned money and beyond this there is nothing else. The Gītā says that knowledge is better than doing action blindly. Theoretical love (expressing love through words, songs and feelings) is better than the knowledge. Sacrifice of fruit of work is better than theoretical love and after this there is no further step (*Śreyo hi Jnānamabhyāsāt...*). The Veda says that sacrifice of money is highest (*Dhanena Tyāgena...*). But, the Gītā says that sacrifice of money earned by hard work is the highest because one will have highest bond with money earned by hard work than with money given by ancestors. Work is a form of energy and fruit of work is money or matter. Energy has very lesser value than matter as per $E=mc^2$. Employee doing work respects the employer paying money for the work due to higher value of matter than energy. Datta always

tests the devotee in the sacrifice of hard earned money only, which is the practical proof for theoretical love. All of us are giving hard earned money along with ancestral property also to our issues only because parents have real love to their issues. Such issue-love shall be kept as the standard for love or devotion to God. God, in the form of a poor guest tested poor Saktuprastha by asking all the food prepared in severe drought. Sudāma, unable to earn even livelihood for family brought handful parched rice from neighbour to give it as gift to God Kṛṣṇa.

Wrong Angle:- God is not in need of your gift like a beggar since He only gives anything to everybody. He keeps this fact undetected so that everybody thinks that he/she earned it by own effort or by own luck. Due to this, the soul forms a strong bond with such wealth (Dhaneṣanā), which is strongest of all worldly bonds. He wants that you shall prove that your bond with God is stronger than the strongest worldly bond (bond with hard earned money). He tests your sacrifice by begging something from that strongest bond, which is the real proof of real love. Without understanding this real love, we shall not mistake God as a beggar, who is in bare need of our donation. A grandfather bought a packet of biscuits and gave to his daughter-in-law without the notice of the grandson. The mother gave a biscuit to her son and the son is thinking that the mother actually purchased the packet of biscuits. The grandfather asks the grandson for a small piece of the biscuit to test the real love of his grandson towards him and grandfather is not in actual need of the biscuit. If God is a businessman, He will be giving importance to the magnitude of the donated amount. God does not give any importance to the magnitude of the donated amount, but gives importance to the percentage of the donated amount in the whole wealth possessed by the donor. A beggar donated one coin to God whereas several rich devotees donated thousands of coins. God appreciated the beggar for his hundred percent donation and did not even acknowledge the names of the rich people whose donations were lesser than one percent. This shows that the sacrifice of the fruit of work is only the real test of reality of our love to God (or even to anybody). Expression of theoretical love through sweet words and sweet songs for practical boons is prostitution devotion. Exchange of practical devotion with practical boons is business devotion. Sacrifice of practical love to issues, without aspiring any fruit in return from them is the real issue-devotion. God Datta appears always as sixteen year boy so that He wants to remain in the place of adopted issue (Datta actually means adopted

issue) so that the devotee like adopted father proves his real love through practical sacrifice. But, we are very clever devotees to keep Datta in the place of father than in the place of our issue, so that Datta shows sacrifice of practical love to His undeserving devotee also like a parent to its undeserving issue also. The very basic concept of the devotion to God is that we shall not aspire any fruit (theoretical or practical) in return for our theoretical or practical love expressed to God. We shall not ask for any fruit in return even in our mind for our sacrifice because God is omniscient and knows our mind also. Sudāma donated parched rice to God Kṛṣṇa, but, God Kṛṣṇa did not give anything to Sudāma in return even after noticing his severe poverty. But, Sudāma never aspired anything from God Kṛṣṇa even in his mind and pleased with such climax devotion, God Kṛṣṇa made him immensely rich.

[July 09, 2020]

4. What is the reason for such a devotee like Sudāma to become so severely poor?

Swami replied:- When Kṛṣṇa was studying in the school of Guru Saandīpani in Ujjaini forest, Sudāma was His classmate. Kṛṣṇa was thought to be an ordinary human being by everybody including Sudāma. One day, the wife of Saandīpani gave some bengal gram-seeds to Sudāma (going to forest for sticks along with Kṛṣṇa) telling him to share with Kṛṣṇa for food. Sudāma ate all the seeds secretly without giving the share to Kṛṣṇa and this is like earning money cheating others (corruption). The wealth of God and a pious man is not only indigestible but also poisonous in harming. This brought poverty to Sudāma, which is the punishment in the divine constitution. The punishment is only to bring reformation of the soul and not for revenge. The poverty reformed Sudāma to such extent that when he was going to Kṛṣṇa, he borrowed some handful of parched rice to present to Kṛṣṇa. Kṛṣṇa finished all the education in about two months and brought back the dead son of Saandīpani to life as offering to Guru or preacher. Then only, Kṛṣṇa was realised as God by Sudāma. Sudāma started worshipping Kṛṣṇa since then as God. The Gītā says that the cause for unjust desire is Rajas (Kāma eśa krodha eśa rajoguna samudbhavah), which generates ego that makes the soul to feel that it is the wisest and that it need not hear the advice of elders. Duryodhana and Rāvana did not hear the good advices of elders due to this ego generated by Rajas. **This ego gives the courage to do sin neglecting the inevitable possibility of punishment in future.** Since Sudāma is having the nature of good Sattvam quality, he

realised his sin and repented much so that he never repeated such sin again in his life. He was so much reformed that even though Kṛṣṇa did not give him wealth immediately, he never aspired for it even in his mind. He was made very very rich by Kṛṣṇa since he was devoted to Him without aspiration for any fruit in return. God is omniscient and will help us much more than we expect provided we serve Him without aspiration of any fruit in return.

5. Why God gives so much importance to the justice to be followed in the worldly life (Pravrutti) more than the devotion of the devotee to Him (Nivrutti)?

Swami replied:- Nivrutti means personal liking of God towards a devotee in which God even suffers for the sake of His devotee transferring his fruit of sin onto Him. Certainly, Nivrutti has higher value than Pravrutti (*ñivrutistu mahāphalā*), but, God gives more importance to Pravrutti (following justice and rejecting injustice in the worldly life) than Nivrutti (a personal bond representing climax love to God). A person generates children, which is his family. An industrialist establishes a factory in which several workers are doing work. The father is very much worried about the discipline in his family and the industrialist is similarly worried about the peaceful administration of workers. Unless justice is followed and injustice is rejected by the children or the workers, progress and smooth administration is impossible in the family or in the factory. Hence, the father and the industrialist are very much concerned with the discipline in the family and in the factory. If the children or the workers follow injustice neglecting justice, lot of indiscipline grows in family or factory bringing bad name to the father or to the industrialist. Hence, if one wants to become the climax devotee of God, the devotee shall implement the likes of God as his likes and reject whatever is disliked by God. It means, one shall always like justice and reject injustice so that the discipline is maintained that brings good name to God or father or industrialist. Hence, if we follow justice rejecting injustice and propagate this concept to others in the world, God will like us very much even if we are atheists! But, we must remember one important point, which is that we like justice not because we have personal liking to justice. We like the justice because it is liked by the God. If necessary, we must reject even justice if God likes us to do so! The ethical atheist will never reject justice even if God likes to do so. Even a fan of justice like Dharmarāja refused to tell a lie even if God Kṛṣṇa

desired so. Rejecting injustice for the sake of justice is rejecting Dushpravrutti (injustice) for the sake of Pravrutti (justice). But, in Nivrutti even justice is rejected for the sake of God unlike the ethical atheist and the fan of justice. Whatever may be the depth of the devotion in Nivrutti, if God's likes become our dislikes and if God's dislikes become our likes, His divine love to us is crumbled like the upper floors of an apartment if its foundation cracks and this is the reason for God not to protect the greatest devotee like Rāvana.

6. Will the grace of God help us even if we are not adopting His advice?

Swami replied:- We go to a doctor with immense faith on him that he will certainly cure our illness. The faith was correct and the doctor gave the prescription recommending a very good medicine. Without purchasing and taking that medicine, will our illness be cured by the grace of doctor based on our immense faith on him? Similarly, when God shows us the correct path to reach the correct goal, we must implement walking in it without asking God to carry us on His shoulders! Showing the correct path is better than carrying us in wrong path! Of course, God is omnipotent unlike the doctor and can show grace on us, which can carry us to the goal. In such case, why God shall show such reasonless partiality on us? Is it proper on our part also to ask God to carry us in the correct path when we are capable of walking in the correct path?

7. How do You justify the married Gopikas, dancing with Kṛṣṇa, reaching highest Goloka?

Swami replied:- A prostitute dances with some person leaving her legitimate life-partner for the sake of earning money through path of injustice and the prostitute may give that money to her issues, parents etc. This means that the prostitute could overcome only one worldly bond, which is the justified bond with her life-partner and all other worldly bonds are intact! In the case of married Gopikā, she sacrificed all the worldly bonds for the sake of Kṛṣṇa. If Kṛṣṇa is an ordinary human being, this is also injustice and to say more precisely it is climax of injustice. But, God Kṛṣṇa is the human incarnation of the unimaginable God (Parabrahman) or God Datta. In Nivrutti, even the justified worldly bond is sacrificed for the sake of divine bond with God. Gopikā neglecting her life-partner danced with God Kṛṣṇa and not with a mere human being called Vāsudeva (son of Vasudeva, the human

being-component of God's incarnation). Moreover, the sacrifice of the bond with life-partner is one of all the worldly bonds sacrificed for the sake of God Kṛṣṇa. The prostitute did not sacrifice all the worldly bonds and moreover, the person for whom she sacrificed was not God because the reason for sacrifice is only to earn illegal money. In the case of Gopikas, they sacrificed all the worldly bonds like the bonds with issues, parents, money etc. They sacrificed butter, which is their form of money earned by hard work. The butter was sold in Mathura city by them to purchase the essential commodities for their livelihood. They sacrificed even the butter to God Kṛṣṇa stored for their children! Sacrifice of butter is the sacrifice of their bond with money and issues. Bonds with money, issues and life partner are the three strongest worldly bonds. There are some Gopikas, who neither sacrificed butter nor danced with Kṛṣṇa and such Gopikas did not reach Goloka. These Gopikas complained to Yashoda, the mother of Kṛṣṇa, when Kṛṣṇa was stealing their butter. There were some Gopikas, who danced with Kṛṣṇa, but, did not sacrifice the butter and complained to Yashoda and these Gopikas can be somewhat compared to prostitutes. These Gopikas were looted by wild barbers in the forest when Arjuna was taking them to the city Hastinapura after the death of Kṛṣṇa. King Parīkṣit also asked Sage Suka a similar question (*Paradārābhimarśanam...*). Only eight Gopikas (Rādhā, Chitra, Indulekha etc.) reached Goloka, which is given to these eight Gopikas by God above His abode called Satyaloka or Vaikuntha or Shivaloka. The correct interpretation of the Bhāgavatam is acid test for spiritual scholars (*vidyāvatām bhāgavate parīkṣā*).



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