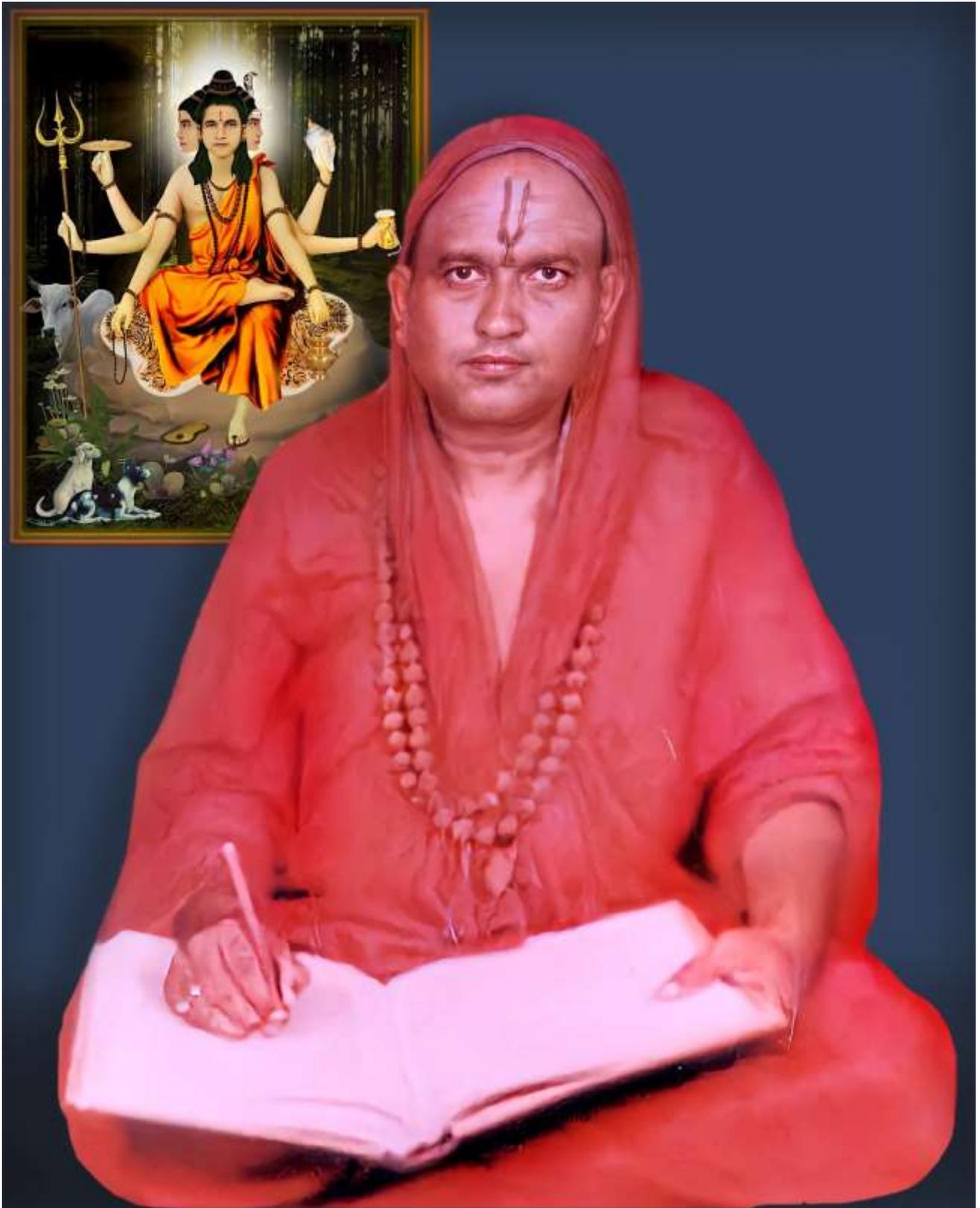


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 34]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



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Chapter 1

August 26, 2021

O Learned and Devoted Servants of God,**1. Why did Krishna sing on the flute in the night to attract Gopikas?**

[Ms Lakshmi Thrylokya asked:- 1) You told that God Krishna refused Gopikas threatening them that they will go to horrible hell by breaking the justice of Pravrutti. But, since Gopikas threatened Him that they will jump into Yamuna River if He refused them hence, Krishna has no alternative than to take interest in Gopikas. If this is so, why Krishna gave the flute song in the night to attract Gopikas? Why Krishna winked His left eye towards Gopikas in the evenings while returning from fields with cows (*Vāmālokana vāmalocana kṛta spandāya te Vandanam...*- Shri Krishna Bhāgavatam)?]

Swami Replied:- God Krishna sitting on the branch of a tree in Brundaavanam was singing on the flute in the night and how can you say that He attracted or called Gopikas by such flute song? Have you decoded the flute song and found out that Krishna called Gopikas? I think, you are doing the job of decoding in IT field! Hence, this cannot stand as strength of your argument. You have quoted a verse in Shri Krishna Bhāgavatam, which says that Krishna winked the left eye on seeing Gopikas in the evenings. I agree to this point. But, when did this happen? When Gopikas threatened Krishna that they will commit suicide if He doesn't dance with them, finding no alternative, Krishna came down from the tree and danced with them for two years. Once the dance started and Gopikas started surrendering their bodies to God Krishna, during those two years, this incident happened. After this incident, the dance did not start. Hence, the Madhura Bhakti (sweet devotion) was discovered, developed and dragged to climax by the devotees only and not by God. Even if you go to the previous life of Gopikas, they were Sages and wanted to hug God Raama by becoming females. Therefore, this Nivrutti field was started from the side of devotees only. God Raama promised the Sages to take birth as real females in the next birth and based on: 1) the promise given by God to Sages in the previous birth and 2) the counter-threat given by Gopikas to commit suicide, Krishna started the secret dance in Brundaavanam. Since Gopikas were blessed with the final birth, the surrender of all the worldly bonds was inevitable. God allowed them because this is required for the total salvation. God also avoided the clash between Gopikas and their families by starting the dance at mid night and closing the dance by the beginning of 4th quarter of night so that the dance took place after all people slept and ended before all people awoke. This is the cunning

devotion, which is the essence of Yogashastra, in which the Kundalini (soul or mind) crosses the rotating wheels (hindering worldly bonds) by moving in curved way to escape the direct clash with the worldly bonds.

2. Can't the threat of Gopikas be taken as surrender of their bodies?

[Gopikas threatened that they will jump into Yamuna River and leave their bodies for the sake of Krishna. Can't this threat be taken as surrender of their bodies? In such case, is the dance necessary?]

Swami Replied:- Ok. Let us assume that Krishna took their suicide as their surrender of body and allowed them to commit suicide. Is it justified on the side of Krishna to agree for their suicide in order to avoid the dance? Moreover, in the previous birth, Raama (Krishna) promised to hug them as females in the next birth and do you want that Krishna shall break His promise given in the previous birth and allow them to die? By such thing, the personality of God gets horribly damaged. Had the Gopikas returned to homes based on the threat of hell given by Krishna, then, it would have been alright since God gives highest importance for the protection of the constitution written by Him.

3. Why did Krishna dance with Gopikas for 2 years?

[Krishna could have danced in one night and the test should have been completed. Why did He dance for 2 years?]

Swami Replied:- Krishna was testing the bond with butter (Dhaneshanaa) and the bond with their issues (Putreshanaa) by stealing the butter preserved for their issues. This test continued for 10 years (5th year to 15th year) because God gave a long period of examination to see whether some Gopikas, who failed initially will rectify and pass the joint test in course of time at least. Similarly, the third test for the bond with life partner was conducted for a period of 2 years continuously so that God wanted to see whether they are firm in their sacrifice for a long period. The procedure of the examination is decided based on the strength of the worldly bond. The prior two bonds were very very strong and hence, a very long period of 10 years was given. The third bond was weak comparatively in reference to the prior two bonds and hence, a lesser period of 2 years was given. No Gopika failed in the third bond whereas several Gopikas failed in the joint test. They succeeded as wives and failed as mothers.

4. Is it wrong in aspiring to become a climax devotee of God?

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami. Is it wrong in aspiring to become a climax devotee of God? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- Such aspiration comes due to lot of divine background following the soul for several past births only.

Chapter 2

August 27, 2021

O Learned and Devoted Servants of God,**1. If God can do anything, can He make Himself non-existent to the point that He won't be able to exist again?**

[Shri Anil asked: Pādanamaskāram Swami, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil. If God can do anything, can He make Himself non-existent to the point that He won't be able to exist again?]

Swami Replied:- This is the climax of foolishness. This is equal to committing suicide. Every human being has that power. But, we criticise a person, who committed the suicide as the biggest fool. Hence, it is not appropriate (Anuchita) to do like that, which damages the greatest greatness of God. God is omnipotent and also does such things, which are appropriate only. If He does any inappropriate thing, you will again question that God has no power to control Himself from not doing inappropriate things.

2. How can we deny the comforts which are evidently visible in our life?

[According to the Gita, the soul is in existence but the body will perish and make a path for the soul to reach God, but how can we deny the comforts which are evidently visible in our life?]

Swami Replied:- By the perishing of body, soul will not reach God. The soul even with body can reach God on recognising the contemporary human incarnation. The path to reach God is true love, which does not mind for the selfish comforts since it only minds to please God even through selfish pain.

3. Sri Krishna not saved Abhimanyu in Chakravyyuha, but what is the reason to decide only 16 years to his life to live on Earth by the Moon God?

Swami Replied:- Abhimanyu was incarnation of a demon and God decided his life to be ended in the battle. All the childhood of Abhimanyu was under the patronage of love of God Krishna only. This is His decision.

4. How can the idea of a peaceful world family be true without Bhagavad Gita as our Constitution?

[Lord Krishna says in Bhagavad Gita 9.17 that He is the parent of the entire cosmos, the sustainer, the purest, the knowledge of Vedas personified, then how can the idea of a peaceful world family be true without Bhagavad Gita as our Constitution?]

Swami Replied:- The name of the Bhagavad Gita may not be included in our constitution, but, the points of our constitution are based on impartial justice only. There may be some loopholes since it is written by human beings. Constitution shall be irrespective of any religion because justice is same for anybody. All the religious scriptures are not different from the Bhagavad Gita.

5. Is inter-caste marriages sin according to Hinduism?

Swami Replied:- Certainly, it is a problem, but, the real caste system is based on qualities and deeds. Marriage between two individuals differing in qualities and deeds is not proper.

6. How do I manifest my dream body?

[How do I manifest my dream body? I am eating the right amount of calories and exercising. I want to manifest/shift my vibrations into a reality where I have this desired body. Can You help/educate me?]

Swami Replied:- The dream body is created by the awareness in accordance to the structure of your physical body only. Why do you wish so much about your dream body?

7. What does the Bhagavad Gita say about loneliness?

Swami Replied:- Loneliness means very less number of qualitative devotees. Overcrowd and extreme loneliness are not good.

8. Is it sin, as per Hinduism, to feed non-veg to dogs as they're considered a consort for a few Gods?

Swami Replied:- Whatever may be the reason, non-vegetarian food is sinful from the angle of killing the living beings. There is no justified reason for your statement because gods never like killing the living beings.

9. Which of the following should I believe?

[According to Hindu Shaastras, 3 AM is the creator or God's hour, which is very holy to practise Yoga, but according to Christianity, 3 AM is the devil's hour. Which should I believe? I am a Hindu.]

Swami Replied:- The best time is when you awake from the sleep in natural way without any force. Then, the mind will be very fresh to concentrate on God.

10. If I (the spirit soul) am part and parcel of Lord Krishna, then why am I away from Krishna? Is the soul impure?

Swami Replied:- You are part and parcel of the cloth worn by Krishna. This cloth is assumed as the outermost body of Krishna. The thread in the cloth has nothing to do with the divine body of Krishna. The unimaginable ultimate God is the internal soul of Krishna. Raamaanuja proposed this theory that soul is a part of God, but, in such theory, He took the world as the outermost body (Viśvarūpam) made of inert items and souls (Cidacid viśiṣṭa śārīram). On the whole, it only means that you are maintained by God.

11. Can a spiritual man live without food?

Swami Replied:- Mummadivaram Balayogi lived without food for several years. Did you not hear? For unimaginable God, every impossible thing is possible.

12. What is the reason behind sacrificing goats in Hinduism and Islam?

Swami Replied:- It is totally a misunderstanding. The soul has to sacrifice its goat like nature, which is to follow the blind traditions with faith like the goat following the butcher. The Veda says that the animal to be sacrificed is the animal-nature existing with the soul (*Manyuḥ paśuḥ....*-Veda).

13. Is God obligated to love us?

Swami Replied:- There is no obligation on God to love us. If you count the favours done by God to us, we are having infinite obligation to love God.

14. Why Hindu Gods have so many hands and heads?

Swami Replied:- Heads represent multiple ways of knowledge and hands represent multiple actions.

15. Given that Indians were ruled by Muslims or Christians for 9 centuries, why weren't the Hindus converted to Islam or Christianity?

Swami Replied:- Conversion is not wrong, but, is only unnecessary since all scriptures of all religions say the same basic Spiritual knowledge.

16. Where is the motivation without excitement, which is discouraged by Gita?

[As per Gita, the great book, we should be free from all Gunas and should not be affected by their results or should not be excited by new ventures. Where is the motivation then? How do I feel, even if, we are living?]

Swami Replied:- Psychological emotions and excitations will spoil the health. If health is spoiled, no activity can be perfect.

17. What do God and quantum mechanics have in common?

Swami Replied:- Quantised energy indicates the multiple creation and also multiple incarnations of God in the creation.

18. What are the standards for good and bad philosophy?

Swami Replied:- The standard for philosophy is the logical analysis that gives the conviction of consciousness in deciding the human form of God.

19. Muslims are killing Muslims in Afghanistan, Syria, etc., but still Muslims want to convert all non-Muslims to Islam as Islam is a religion of peace! Isn't this funny?

Swami Replied:- Don't mock any religion because the merits and defects are common to all religions. Specify the region and criticise and not the religion.

20. Why are Muslim countries not coming forward to rescue Afghanistan?

Swami Replied:- It is the subject of politics and not philosophy.

21. My history professor said Islam will take over Christianity. Is she right?

Swami Replied:- I don't know when this madness of religions ends!

22. Why don't Afghans just pray to Allah to save them from The Taliban?

Swami Replied:- Why don't you go and tell them?

23. Why did God Jesus Christ complain to God the Father when He was crucified?

Swami Replied:- He never complained to God. He only prayed God to excuse the ignorance of the criminals.

24. Why don't Jewish people believe that Jesus is the Messiah?

Swami Replied:- People, who have real faith in God, always believe in the human incarnation.

25. Why did the Jews believe Moses but rejected Jesus Christ to the extent of crucifixion?

Swami Replied:- Jesus taught the climax of Spiritual knowledge and also performed divine miracles. This led the people to become more and more jealous about Jesus leading to the crucifixion.

26. What did Jesus do after the resurrection?

Swami Replied:- Jesus came to Kashmir and lived for many years preaching wonderful Spiritual knowledge.

27. Where exactly is Pretaloka? Is it a physical place like earth?

[Shri Anil forwarded the following question from a Muslim devotee, Imran Ahmed: Pranaam Shri Datta Swami. Thank You for posting great spiritual articles and nice to see Your efforts in establishing universal spirituality. It will be great if You can kindly clarify few points in this article. You have mentioned that '*Pretaloka is right above Martyaloka. So, even though the soul has just completed its life in Martyaloka and is in Pretaloka, it has not gone far from the Martyaloka. Due to the extreme closeness of Pretaloka with Martyaloka, the soul in Pretaloka can almost be considered to be still present in Martyaloka*'. Where exactly is Pretaloka? Is it a physical place like earth? If not, is it an ethereal place enveloping the earth or is it a different non-physical dimension of the physical earth. Like we have infrared, ultraviolet etc. which can't be seen with naked eye but they do exist in different plane within this earth.]

Swami Replied:- These upper worlds are associated with the unimaginable power of unimaginable God and physical sciences utterly fail in recognising these worlds with human eyes or even with sophisticated scientific instruments. These worlds become visible only when the grace of Allah falls on a devotee.

28. You have also mentioned that Pitruloka is in Moon. If Pretaloka is different dimension within earth plane, how is Pitruloka in moon?

Swami Replied:- Pretaloka is above the Martyaloka (earth) and Narakaloka (hell) is above the Pretaloka. Above the Narakaloka lies the Pitruloka, this is in the moon. All these are invisible worlds and hence, their boundaries are of no use for us.

29. Is there any evidence or proof to show that Pretaloka / Pitruloka etc. are real?

[Is there any evidence or proof to show that Pretaloka / Pitruloka etc. are real? If no one comes back to the physical world after death, how did we come to know that these Lokas exist?]

Swami Replied:- There are some evidences of perception of these worlds by the people, who returned to their bodies after death. Only the words of human incarnations and high Spiritual devotees doing unimaginable miracles are the authority in such unimaginable knowledge.

30. What is the proof that the lokas like heaven, hell etc., exist?

[While all religious scriptures may talk of these Lokas, heaven, hell etc., what is the proof that they are real? Because till date no dead man has come back alive to narrate that he has seen Pretaloka, Pitruloka, heaven, hell etc.]

Swami Replied:- If you depend so much on science and perception of ordinary human being, you must explain the miracles performed by divine people like Shri Satya Sai Baba. If you can't explain them, you have to accept the field of unimaginable power, which can easily be the proof for such concepts.

31. Is there any way living humans can find out about the existence of these Lokas?

[Is there any way living humans can find out about the existence of these Lokas. Like for example, can we actually visit these Lokas (while alive) and find out that they are real and not some fictional places mentioned in the scriptures. Look forward to Your insights on the above, as finding out ultimate truth without an iota of doubt will only satisfy the enquiring mind. Thanks and Regards, Imran Ahmed.]

Swami Replied:- The answer for this is given above.

Chapter 3

August 28, 2021

O Learned and Devoted Servants of God,**1. If a family member is treated as God and worshipped, will it be of any use?**

[Ms.Laxmi Thrylokya asked:- If devotees think their family members as God and worship them, due to non-availability of God, will such treatment is of any use in the Spiritual line?]

Swami Replied:- Actually speaking there can't be any real fruit for such assumption because the assumption is not real. If one uses kerosene in the food assuming it as ghee, will the person using kerosene as ghee get the real taste of ghee or the real medicinal use of ghee in the food? If there is any use in such assumption, Gopikas should not have run for Krishna because they can assume their family members as God and get benefit by worshipping them without taking any risk in reaching Krishna. Why did they leave their families and ran for Krishna? If Gopikas believed that their family members are God and worshipped them, their urge for God gets satisfied and they will not have special urge for God by which they can attain God at least in some birth or other. If the devotee is satisfied with the worship of representative mode of God assuming that the model itself is God, such worship is of no use and is moreover harmful since it pacifies the real urge for God that helps the soul even to reach God in that life itself since every generation is blessed by the contemporary human incarnation of God. It may give some satisfaction, but, since the assumption is totally unreal and since God is available in every generation, such satisfaction is not only useless but also harmful in pacifying the urge for God. Such worship will close the eyes of the devotees to recognise and reach the contemporary human incarnation of God.

2. The mind of the devotee is a mixture of knowledge and ignorance. How it can reach God?

Swami Replied:- You need not worry about the contents of mind. If you direct it to God, it will become bright and pure with Spiritual knowledge. Direction to the goal is the most important effort from the side of the devotee. Let us take an example: Morning twilight and evening twilight are both mixtures of light and darkness. Both are one and the same. But, the morning twilight is directed towards day and the evening twilight is directed towards

night. As the morning twilight proceeds, the darkness in it disappears and is replaced by sunlight leading to the bright day. As the evening twilight proceeds, the sunlight is replaced by darkness leading to the dark night. Hence, your goal takes care of yourself.

3. How is friendship greater than service?

[It is told that service, friendship and self-surrender are the three last steps in the ascending order of importance (*Dāsyam sakhyamātmanivedanam...*). Hanuman represents service and Arjuna represents friendship. But, Hanuman is greater than Arjuna because Hanuman is worshipped in His temples whereas Arjuna is not at all worshipped. How to correlate these two concepts?]

Swami Replied:- Hanuman is the incarnation of God Shiva whereas Arjuna is an ordinary soul. A bright student studying 8th class is more valuable than a dull student studying 9th class. God Himself incarnated in the 8th class to stand as an ideal for the 8th class students. The 8th class student topped the school whereas the 9th class student failed because Arjuna was reborn as hunter and then as Swami Vivekananda to pass the examination. You should not see the value of the class, but, you should see the value of the student. The 8th class student got 100/100 marks and passed the test of God Datta. The 9th class student failed twice and then passed it 100/100 marks in the 3rd attempt only. Now, what about the final standard, which is 10th class representing self-surrender for which Gopikas stand as an example. We must understand the meaning of self. Self represents “I”, which represents the body in which the soul or awareness exists as a part (nervous system) of multi-system-body.

{The value of awareness is greatest among all the items of the body and hence, is called as Brahman. Brahman stands for any greatest item in a specific group of items. Brahman shall not be taken as God in every context of a group of specific items. Brahman is also taken as God in the same original sense because God is the greatest among all the created items. You may say that awareness is greatest among all the created items. Agreed. But, awareness is also a created item, God is greater than awareness and hence, God is the greatest among all the created items. The awareness also is greatest among the created items and it also can be told as the greatest (Brahman) among the specific group of created items. God is the creator and is greater than awareness and hence, the greatest in absolute sense is God, who can be also told as Brahman among the group of all items including God. Hence, awareness is a part of the body even though it has greatest value among the created items. A gold coin present in 100 silver coins is one of the groups of coins only irrespective of its individual value. If this analysis is well

understood, Shankara will be perfectly understood; who told that soul is God in the context of converting atheists into theists. When Shankara says that Atman is God, He means that the human incarnation having soul and body is God and does not mean that every ordinary human being is God.}

Gopikas made self-surrender, which means surrender of their souls along with their bodies making the total self-surrender meaningful in perfect sense. This final surrender means establishing the existence of their only bond with God and spontaneous sacrifice of all worldly bonds (strictly means all worldly bonds) for the sake of God. Such self-surrender astonished God to the climax so much that God gave them 200/100 marks as a special case, which is higher than the highest 100/100. The highest fruit is Brahmaloaka or Satyaloka (His own abode), which was already created during the process of creation by God. But, specially, Goloka was created by God above His own abode for the sake of the passed Gopikas, which is the higher than the highest fruit.

Friendship is placed above the service because God is more pleased in the friendship in which even scoldings are used by devotee towards God. In service, total respect exists with which God is already bored in His abode. When He comes down, He likes to enjoy love in friendship than respect in service.

4. How can I increase my love for God more than my parents?

[Smt. Chhanda brought the question of her friend Dr. Lahari: I grew up in God-loving family and have been worshipping since the age of 2 years. Now I am 50. Over the years, God has been my ultimate shelter and saviour. From brake-fail on highway to tumour-burst on road or legal and medical challenges, it is Divine intervention that has been sustaining me. I consider Shiva and Mother Kali as the Head of our family, Krishna as Brother and Gopal as Baby. I take care of them as my family members. I worship, do Japam, meditate and practice (partial) Kriyaayoga daily. Despite my love and devotion, I have realised that I love my parents more than I love God. Although I understand that God's love is unconditional and Parents' love is limited, I think of my mother more frequently than I think of God. I wish to reach the state where I can love God the most. How can I increase my love for God? Please suggest."]

Swami Replied:- When you don't bring God into the picture and confine to world only, your parents are the best within the boundary of Pravrutti or worldly life. But, if you bring Nivrutti or Spiritual life into the picture, none or nothing can stand before God. The main difference between worldly bonds and bond with God is that the love in the worldly bonds is selfish, which means love for self-happiness and not love for your happiness as told in the Veda (*Ātmanastu kāmāya sarvaṃ priyaṃ bhavati...*- Veda). The love in God's bond is for your benefit and for your happiness only since

the infinite ocean of bliss and the omnipotent God does not require any favour from you. On realising this difference, you will know that why God is greater than any worldly bond. Shankara left His mother, Prahlaada left his father, Buddha left His wife, son and wealth, Raamaanuja left His wife and Miiraa left her husband for the sake of God.

5. Is every action of the liberated soul planned as per the divine program? Are liberated souls given any free will at all?

[Smt. Priyanka asked: Question regarding liberated souls in God's divine program. Pādanamaskāram Swami, Please forgive me if my understanding is wrong. When liberated souls are born on Earth to assist in God's program, they are covered in complete ignorance (out of God's will) so that they can play their assigned roles well. Liberated souls are not bound by laws of Karma like non-liberated souls. Even if they appear to be committing sins, it is as per their assigned role, either to entertain God or to set an example to others in the world. Having said that, is every action performed by liberated souls or life experiences they go through, planned as per the divine program? Are liberated souls given any free will at all? If they have free will, then some of their actions may not be as per God's plan, is that correct? In that case, are they still free from laws of Karma? At Your divine lotus feet, Priyanka]

Swami Replied:- The liberated souls are under full ignorance so that they can play their roles well in order to stand as ideals for the other devotees. In such acting in their roles, they are not bound by the laws of Karma because they are only playing the roles and not actually involved in the deeds by their original inherent nature of the three qualities (Sattvam, Rajas and Tamas). Due to ignorance, they play well in the roles, but, since they are only actors in the roles in the sense of reality, they are not bound by their actions because their actions were also stipulated by God.

6. Why did God create a world which gives me misery in the first place?

[Ms Bhanu Samaikya asked: Pādanamaskāram Swami, In miserable situations, I can see You helping me in all ways possible and I understand that God is the only real saviour and it feels so sweet. But, immediately I get this opposing poisonous thought of why did God create such a world which gives me misery in the first place. Why God should create me, let me suffer for my mistakes done by my free will and then save and reform me? Is this some kind of a play for Him when I'm so serious about my life? I deeply regret for entertaining these poisonous thoughts frequently even after knowing that my goal is to love God and serve God. It is definitely due to my misunderstanding and ego only. Swami, please help me overcome this.]

Swami Replied:- Everything is created by the soul only that gives happiness or misery or even divine bliss. God has given freedom to all the souls to choose the direction and meet the result of the goal. If your direction is God, you will meet bliss. If your direction is justice in the world, you will

meet happiness. If your direction is injustice of the world associated with ego and rigidity, you will meet misery. The direction selected by you is done by your analysis of intelligence. The soul is the owner and the intelligence doing analysis to arrive at the decision is your driver of your self-car. Always you shall verify your decision with the elders called Gurus so that you can be sure that your driver is properly trained. You should never implement your decision with rigidity without verification of it with Sadguru, who is the best among Gurus.

7. Is true love devoid of logic?

[Shri Ganesh asked: Pādanamaskāram Swamiji, Is true love devoid of logic? You have said the basis of love towards both the world and God is selfishness. You have also mentioned that the Gopikas aspired for Lord Krishna's love. But when I was talking to Nikhil sir about this he said that initially you start getting fascinated to a person due to selfishness, but over a period time they forget those selfish aspirations. He also mentioned that love by its definition is devoid of logic. To make me understand he gave a worldly example. Imagine a girl starts liking a guy because he is handsome. Later she finds out that he has a lovely personality and has a good job. She starts liking him more and then she marries him one day. She has kids and finds out that he is an amazing father too. Now she is totally attached to him. One day the husband meets with an accident and his face gets disfigured and he is paralysed. Yet, she serves him and takes care of him and makes some money so that she could pay for his treatment. When the girl is told to leave him and find another man, she says that I can't since I love him.

Initially I accepted this argument that whatever she says is devoid of logic but when I think more about it she had a strong logical reason. She knew that there was no normal human who could love her more than her husband. She was aspiring for that love from him alone. She hoped that he could get normal someday. Similarly, the Gopikas loved Him since they knew no one in this world can love them more than God. Even when God showed them bad qualities, they loved Him because they knew no one was worthy other than God. They always hoped for His romantic touch because they knew not one single human is capable of loving them other than God. Even if Lord Krishna kept on showing bad qualities, they hoped He would love them one day or the other.

Having thought like this way, I find it hard to believe that love is devoid of any logic and selfishness. Is my understanding correct? Forgive me if I have asked something wrong. At Your divine feet, Ganesh V]

Swami Replied:- Torchlight (logic) is necessary in the path till you reach the house shining with lights (God). After reaching your house, there is no need of the torchlight. Till you reach God, logic is very essential for you and after reaching God, who is beyond logic, logic is not needed. In the path, you must be like the baby monkey catching the stomach of its mother monkey. After reaching the goal, you become the baby cat caught by the

mother cat with its mouth. What Nikhil sir said is correct because love taken as God (God is the embodiment of love) is beyond logic. In the path, the logic taken is the worldly logic beyond which God exists. The worldly logic (a mild torch light) is not necessary when you reached God, who is a mighty powerhouse shining with bright lights.

In your example, you quoted two human beings, who belong to this relative reality. Such example cannot be a suitable example for God Krishna selected by Gopikas as their real husband and their old husbands, who were realised by them as mere women like them as per the Veda, which says that all souls are females and wives of God, the only male or Purusha (*Striyah satīḥ puṃsah...*- Veda). Certainly, the husbands of Gopikas will scold Gopikas arguing that God Krishna was an ordinary human being like them only and the miracles performed by Him were just black magic. The jealousy of Duryodhana was so high that he interpreted the miracles of Krishna as mere lies and fictions. He told that lifting Govardhana hill is nothing but lifting a small stone and actually the villagers were saved by the hill since they took shelter in its caves! He also told that killing Kaaliya serpent is nothing but killing an old diseased serpent which is ready to die. Like this he told that all the miracles performed by Krishna were mere lies! Let us leave the miracles because even demons will perform the miracles. But, what about the most unimaginable Spiritual knowledge presented by Him through the Bhagavad Gita! What about His unimaginable love towards His devotees, who were given the higher than highest Goloka residing below which God received the feet dust of the devotees to fall on His head continuously! Unless one conquers the ego-based jealousy, God will never be achieved and even if achieved His grace can never be obtained. Ego gives rigidity of self and jealousy gives misinterpretations of God. Shishupaala was an example for this kind of disease of ego-based jealousy. He wanted to marry Rukmini, but, Rukmini liked God Krishna. Shishupaala scolded Krishna as a fellow without character! Rukmini knows that Krishna as God has unimaginable character because He tested the Sages born as Gopikas and never repeated it again anywhere in His life. Moreover, Shishupaala is the demon with worst character marrying the wife of King Babhru by force! ***“All defects belong to souls and all merits belong to God”***. If this single truth is followed by any soul, such soul will get salvation by the grace of God and will enjoy the eternal divine bliss.

The negative qualities are exhibited by God in order to test the climax love of the devotee to see whether the devotee blindly supports Him or not and the passed Gopikas blindly supported Krishna regarding His defects like

stealing butter and secret dance. Every action of God has multi-dimensional applications.

Chapter 4

September 02, 2021

O Learned and Devoted Servants of God,**1. What is the difference between Maayaa and Prakruti?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, what is the difference between Maayaa and Prakruti?]

Swami Replied:- Maayaa is power by which this world or Prakruti is created. Maayaa is the unimaginable power of unimaginable God. Prakruti is this imaginable world that is created by God. There is no difference between Maayaa and God. Just for our convenience, we can take God as the possessor of power and Prakruti as the sunlight or the product of power or expressed power. God is like Sun and Prakruti is the expressed sunlight. The inherent ability of Sun to express the light is like Maayaa of God that expresses the prakruti.

2. In the eyes of God, when is a couple considered to be married?

[Swami, we get to see some forced marriages especially in places where human rights are violated extremely. They forcibly perform the ritual and claim to be wedded. In the eyes of God, when are a couple considered to be married? Kindly enlighten us.]

Swami Replied:- Whatever you have mentioned is not real marriage. They are exploiting the name of God. Unless, both dedicate their minds to each other, marriage is not at all performed. Rukmini refused such marriage and ran away with God Krishna opposing her parents and brothers.

3. Whether a human incarnation also has three kinds of ignorance?

[Swami, thank You so much for correlating the three divine philosophies of Advaita, Vishishtadvaita and Dvaita. While explaining about Advaita, You said that it is perfectly true when applied to the human incarnation of God. The soul of the Human incarnation is God Himself. I have no doubt till this. But, Aadi Shankaraachaarya also told about 3 levels of ignorance called Avidyaa, Vikshepa and Mala which covers the soul and stands as an obstacle to realise the self (soul) as God. Now, my question is whether a human incarnation also has these three kinds of ignorance? Does a Sadguru (Human Incarnation) also overcome these 3 things to realise Himself / Herself as God? Only You can answer this Swami because You are the Human incarnation of God. Kindly enlighten us.]

Swami Replied:- Very bright question. Aadi Shankara told that the soul forgets itself to be God and such ignorance must be crossed over by the soul in order to realise and become God. All this is told to convert ignorant

atheists into theists. Hence, the above statement shall be forgotten completely. There is no such type of ignorance in the soul even though other types of ignorance may exist. What you talked about various forms of such type of ignorance exist only in the incarnation. This type of ignorance is forcibly superimposed by God on Himself to have real entertainment to the extent of climax. Ignorance exists in the incarnation under the control of the incarnation (*Vaśīkṛtamāyah Īśvarah*). God in the incarnation acts as if He is under the control of ignorance to enjoy the entertainment fully. At no time, God is under the control of ignorance. The theoretical ignorance is Avidyaa, which is seeing rope as serpent in twilight. This Avidyaa is destroyed by the knowledge of reality-torchlight. But, Vikshepa is not destroyed so easily and so quickly. Vikshepa is the practical influence of Avidyaa. Mala is nothing but the long stored practical influence of ignorance or Vikshepa. Same Vikshepa stored for a long time becomes Mala. All this Avidyaa, Vikshepa and Mala apply to the incarnation only, which is seeing the unreal world as real for the sake of entertainment. The poor soul is seeing the real world as real only because the unreal world (for God) is real for the unreal soul since soul is a tiny part of the world only.

4. When a devoted soul ceases to learn about God?

[Swami, there is always so much to learn, be it in any field of study. Coming to the spiritual field, I want to know if there is any state of achievement where the learning ends i.e. when a devoted soul ceases to learn about God.]

Swami Replied:- There is a popular worldly saying that a true teacher says that he/she is always a student. This is true with the souls because the soul has only limited knowledge. Due to this dangerous limited knowledge, the soul always misinterprets and misunderstands any true concept. The soul must always keep Sadguru-torchlight in its hand for the sake of true understanding and true interpretation of the true concept especially in the Spiritual knowledge. In the case of incarnation, it is actually the God, who is covered by the medium in which God merged perfectly and hence, the aspect of further study ends.

5. When Gopikas constantly associate with God in energetic form, won't their devotion to God reduce gradually?

[Swami, the entire creation is indebted to You for enlightening us about Madhura Bhakti (Vaamaachaara). In this kind of devotion, there is lot of opposition force from society and hence, devotion to God rises exponentially. Gopikas approached God through Madhura Bhakti and God gave them Goloka. Now, we also know that constant association with Lord brings negligence on God. In Goloka, when Gopikas are constantly

associated with God (in energetic form), won't their devotion to God start reducing gradually? Kindly enlighten us.]

Swami Replied:- Madhurabhakti is perfectly logical and perfectly true at any point. Vaamaachaara is not Madhurabhakti. In Vaamaachaara, pleasing self exists as in the case of any worldly bond. Not only worldly bond, but also in the bond with God pleasing self exists as it is because the worship or love to God is based on some selfish benefit, which is nothing but pleasing self. In Madhurabhakti, entirely from top to bottom there is no selfishness even as a trace and only sacrifice exists. Gopikas became topmost devotees because they were prepared to go to hell and take tremendous punishments for the sake of pleasure of God Krishna. God can very easily test the devotee about his/her love to be pure and real or impure and false.

Gopikas will never get negligence towards God in Goloka because they attained God by entering care not devotion to oppose even the climax opposition from family and society. When one enjoys a fruit after getting it by passing through lot of struggle against terrible opposition forces, the enjoyment of such fruit will be always in climax. Rukmini (Goddess Mahaalakshmi) also obtained God Krishna through struggle only, but, her struggle was not as serious as that of Gopikas. Even though she enjoyed the fruit for a long time without any negligence, the negligence entered her in one occasion after a long time. When Sage Bhrugu hit the chest of God Vishnu, she left God Vishnu with anger and even though God Vishnu was running after her with mad love, she neglected God and went away. Though the fruit is one and the same for Rukmini in Brahmaloaka and Gopikas in Goloka, the opposition force that was overcome by both brings the difference that in Goloka the devotee never gets negligence whereas in Brahmaloaka, there is possibility of negligence. This rule of negligence in constant association does not apply to the true devotees, who are very much exceptional.

6. God Datta is said to be naked Datta (Digambara Datta) even though He wears saffron cloth. Why? - At Your Divine Lotus Feet, Laxmi Thrylokya

Swami Replied:- As I told, the soul is always famous for misinterpretation and misunderstanding of the true concept. The unimaginable God (Parabrahman) became God Datta by merging in an energetic body with energetic soul (called Aadiparaashaktii) to express Himself to the souls. This energetic body with soul is called as cloth as said in the Giita (*vāsāṃsi jīrṇāni...*- Gītā). Hence, the unimaginable God without this medium or body is naked. A naked human being never appears before

anybody. Similarly, the unimaginable God can never be seen or even never can be imagined by any soul. Hence, He is called as unimaginable God, which does not mean the sense of naked without cloth. The Spiritual knowledge preached by God Datta contains always naked true concepts and due to this reason God Datta in saffron cloth is called naked or Digambara, which does not mean naked without cloth.

Chapter 5

September 03, 2021

O Learned and Devoted Servants of God,**1. Do You like a devotee imitating another devotee?**

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, Swami, by seeing actions of great devotees (liberated souls), we (souls) have to learn so many things to implement practically. But, do You like a devotee imitating another devotee? What is the difference between imitating a devotee and learning from a devotee? Is imitating a way of learning? After knowing how a great devotee has behaved with Human Incarnation of God, do we have to keep it in mind and try to inculcate such mindset? Please enlighten me. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- A straight answer can't be given because in some contexts imitation of another devotee is good and in some other contexts, it is not good. You have to use your sharp analysis. Imitation also comes due to infinite love. Imitation comes in Monism also because the infinite love to God makes the devotee to behave like God and such imitation is based on love and not based on ego. In Brundaavanam, Gopikas were wandering with madness to God Krishna. One Gopika stood like Krishna putting her legs crossing each other and holding a sari wound as a ball was telling that she is Krishna lifting Govardhana hill. This is Monism based on love and is also referred in the Gīta (*Pūtā madbhāvamāgatāḥ...*- Gītā). An Advaita philosopher saying that he is God is not such Monism based on love, but, it is based on ambition to become God. Hence, same concept is appreciable in one context and not appreciable in another context.

2. Please explain the meaning of the following dream.

[Smt. Padmaram asked: Swami Salutations to Your divine lotus feet. You said that dreams need not be given much importance. You also said that God gives divine message through dreams. So I am asking You for Your answers to the following three dreams that came to me.

1) Swami! You recently appeared to me in my dream and said that you have lost your energy. 2) I was reciting Gurucharitra. No matter how hard I tried to read it in the dream, I was unable to read it without any interruption. No matter how much did I remember You. 3) I went to an ashram with a devotee. There, she introduced me to the guru of the monastery. I bowed at His feet. He blessed me and pressed hard on my Bhrukuti with His finger. Then I took a basil plant and seeds of some other plant in the garden of the monastery. Please explain the meaning of these dreams.

Swami Replied:- The dream means that you have lost concentration, which is excess of interest. God tried to help you by pressing the point between two eyebrows, which is the spot of the concentration. The fruits collected by you indicate that if your concentration on God is enhanced, you will get divine fruits.

3. Can You kindly explain the meaning of this dream to me?

[Smt. Padmaram asked: Radha and Krishna appeared in my dream some 3 years back. Both are in sandalwood color. Krishna slept on Radha's lap. As I was watching them, Radha shot an arrow with the bow in her hand towards me. I cried calling O Mother, when it touched me! I looked at her. She dropped the bow in her hand on my lap and she walked away from there. I told Swami that I will leave as it is late. Swami told me to go in the morning. I asked another devotee whether she would accompany me to my home, but she said her work was not yet completed. Meanwhile I slept on the same bed with Mother Kumari garu. In some distance, Swami appeared on a different bed. I realised that I didn't go home, then Mother told me that it was dark and so Swami asked you to stay back here. This is the dream, Swami! I thought of asking You about this dream but I could not ask You. You have given me many such dreams. Can You kindly explain the meaning of these dreams to me?]

Swami Replied:- Sometimes, dreams appear, which are mixtures of our worldly thoughts and worldly experiences. You need not care about such dreams. Sometimes, God uses the dream to give a message and this point is told in the Brahmasuutrams. You have to care about such dreams only.

4. How did Indra Deva transfer his sin to the four items of this world?

[Shri Bharath Krishna asked: Pādanamaskāram Swamiji, I have got a few doubts and a few questions while trying to understand Your knowledge. Kindly answer my questions Swami. Thank You so much for constantly teaching and guiding me both theoretically and practically. It is said that sin can't be transferred from one person to another. Then how did Indra Deva transfer his sin to four items of this world?]

Swami Replied:- The case of Indradeva is different from the case of human beings. Indra is the king of angels having certain miraculous powers.

5. Why is "Putra Devobhava" not included in this Shloka of Taittiriyyopanishad?

[We all know the Shloka, "Māṭṛdevo bhava, Piṭṛ Devo bhava, Ācārya Devo bhava, Atithi Devo Bhava". When I searched about this Shloka's source in Internet, I learned that it is from "Taittiriyyopanishad" scripture. I hope it is correct that this Shloka is from the Upanishad. If it is so, why is "Putra Devobhava" not included in this particular Shloka Swami? Can You please explain me?]

Swami Replied:- How can one worship the issues like angels? Even though external worship of issues is absent, from the point of real love or blind madness, the parents worship their issues more than God. Gopikas

knowing that Krishna is God, complained to Yashodaa (His mother) regarding stealing of their butter by Krishna, which was stored for their issues. Except the twelve Gopikas, all the Gopikas failed in this test by giving more importance to their issues than to God.

6. Is it impossible to assume myself as a Son of God and still express true love without expecting anything?

[Lord Datta says that we should always consider Him as a Son only but not as a Father or mother. If I have a desire to experience the pure love and guidance of a Mother and Father, how do I fulfil my desire? Although my biological parents' love is relatively pure when compared to other souls, it is still not the purest right? However, if I desire to have such parents, I am also willing to be a son who sincerely serves such Divine parents and also follows their orders.

You taught me that Lord Datta always remains as a 16 years old boy to teach us that we should always treat Him as our son only. But You also taught us that He is omniscient and omnipotent. Although we ordinary souls grow up biologically and become old, we can never know as much as You know, no matter how much we try to know! So in the physical appearance Lord Datta might look like a Son but when I remember His Omniscience and Omnipotent, it is very difficult to consider Him as a Son.

Is it impossible to assume myself as a son of God and still express true love without expecting anything?]

Swami Replied:- The issue devotion means only in service and sacrifice. As we serve and sacrifice to our issues, if we serve God, then God becomes equal to our issues. But we say in our prayers that our love to God is climax. Is it not utter lie? When we complain to the mother of Krishna about the stealing of butter, did we not prove that God is lower than our issues as far as the practical devotion is concerned? This is the main point and not other points like 16 years age etc.

7. What if my problems don't get solved even after praying to God?

[For suppose if there is an Atheist who is suffering with severe problems and came to me seeking help, according to Your suggestion the correct way of helping him is explaining a little Spiritual Knowledge while doing whatever is in my capacity to solve the problem. During my last meeting with You, I asked You whether first I should speak about Knowledge or Miracles whenever I am introducing Spiritual Knowledge to a stranger, You said that first the discussion should start with miracles only. That is what attracts everyone and makes them pay attention to knowledge later. You had also told me that first we should solve their problems and then give knowledge. My question is in this context Swami.

In this context, if I tell an Atheist or stranger who is in need of my help that if he prays to God, God will solve his/her problems, what if he asks me the following question, "what if my problems don't get resolved even after praying to God?" Then I have to say

that only by reformation sins will be cancelled by God and then only problems will be gone.

Since there is no way to prove for a person all by himself that he is truly reformed and is not repeating any sins, I can't confidently tell anybody that definitely God will solve their problem. If I don't tell confidently, then how will I convince him/her that God is Omnipotent? Because due to all that suffering, he/she will expect God to do a miracle to solve his problem but not just to prove the point that God is omnipotent. To understand that God is omnipotent, it is sufficient to watch the miracles done by Shri Satya Sai Baba which are available on YouTube. But everyone wants God to give them a direct experience. Even I wanted to experience it directly when I was first introduced to Your knowledge and indeed You showed many miracles, thank You so much Swami.

So, my final question is, how to convince an Atheist suffering in his/her life that God will solve his/her problem if sincerely prayed to Him (God)? Thank You so much for answering all my questions in detail with a lot of patience Swami. Your Devotee and Servant, Bharath Krishna]

Swami Replied:- All that explained by you is the problem of God and not your problem. You have to only introduce God by explaining His miracles initially and lead the human being towards God and His wonderful Spiritual knowledge. You are just like a broker between seller and purchaser helping both sides and the final settlement depends on both the parties. You need not worry about the success or failure of the transaction between the two parties since you are not aspiring for any brokerage from either side. Your part is only to help from both sides. If the purchaser is eager and if the seller is also eager, the settlement will come soon. Here, the seller (God) is not eager at all and if the purchaser (human being) is also not eager at all, how can you expect a quick transaction?

Chapter 6

September 06, 2021

O Learned and Devoted Servants of God,**1. How to let go of the idea of success and love God without aspiring any practical fruit in return?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, When a devotee wants to pray to God just before attending a competition or a test or a medical surgery, what should the prayer be like to please God? We generally tend to ask God to give us success in that event due to the heat of the situation. I attended an interview recently and I decided to be a good devotee and not to pray to You to give me success. But, just before the beginning of the interview, I couldn't stop myself from begging You for success. How to let go of this idea of success and love God without aspiring any practical fruit in return?]

Swami Replied:- Love to God without aspiration for any fruit in return can come only through strong effort or Saadhanaa. Once the aspiration for fruit exists, such love is not real and pure. If such pure and real love exists on God, God Himself will help you with utmost sincerity. In pure and real love, the devotee develops confidence on God. Even if God does not give the fruit, the true love of devotee on God shall not be affected at all. The devotee must think that perhaps God has some better idea. This comes through total surrender to God.

2. How do I know whether the problem being faced is the result of my bad karma or test of God associated with it?

[Sometimes, when we face a problem, it feels like God is testing me. I don't know if the problem I am facing is just the result of my bad karma or test of God associated with it. How do I know it? Although the soul is not associated with human incarnation of God, will God still test that soul?]

Swami Replied:- God tests only the devoted souls and not every soul. Even while testing the devoted soul, He will use the fruit of the bad deed of the devotee only so that even if the devotee fails, the devotee was not unnecessarily harassed by the test since the bad fruit is exhausted by such harassment. God will never harm the devotee for the sake of His test. The test will always consume the fruit of bad deed.

3. Why is God Datta called 'Unmatta Datta'?

Swami Replied:- For the sake of a mad devotee (Unmatta Bhakta), God Datta also becomes mad God (Unmatta Datta). Madness is the climax of pure and real love.

4. Can a soul understand the depth of God's love towards it?

[Swami, we learnt that God is originally unimaginable and we can never know Him completely. But we can infer that God loves us (souls). Now, can a soul understand the depth of God's love towards the soul?]

Swami Replied:- If the devotee recognises that the love of God towards the devotee is Infinite Ocean, the devotee has understood the depth of the love ocean of God. Knowledge of infinite item is also the complete knowledge only.

5. How to correlate the following contradicting scenarios?

[Swami, in a certain question where a devotee was depressed in life, You replied, "If you get depression or fear or tension in your life at any time, that indicates your lack of faith in God Dattaatreya. If you are a devotee of Datta, you shall always be brave, happy and fully contented. A person having full faith in God always feels that he/she is the king/queen of this world (*āpnoti svārājyam... Veda*)". But generally, You always tell us to be aware of ego which can attack a devotee at any moment. It is safe to think of oneself as property of God and servant of God. This appears to contradict the reply You gave in the first scenario. Kindly correlate both of them.]

Swami Replied:- Confidence is different from ego. By the devotion to God, one can get full confidence. Confidence is useful in solving problems, but, ego will bring problems. Confidence is good health whereas ego is a bad disease. Confidence shall not fall below the normal level, which brings defeat in the effort. Excess of confidence becomes ego. If you feel excess of confidence because you are strong devotee of God, such excess of confidence is not harmful because it is only excess of devotion. Excess of confidence due to other factors of world becomes harmful ego.

Confidence is the right type of faith in God. The right faith means to think that you are the property of God due to your total surrender to Him. Other types of faith like that God will give anything whatever you want etc., is not correct types of faith. God will always do the best for any soul and such best may be liked by you or may not be liked by you. Ego is the wrong type of faith in yourself and such ego disconnects you from God.

6. What is the difference between Rasa and Aananda?

Swami Replied:- Aananda is bliss attained in lonely state. If a soul is alone and when there are no problems having perfect peace, it leads to bliss or Aananda. Rasa is blissful entertainment, which can be obtained only in

presence of other items. Continuous simple bliss also gives boredom since anything continuous can't maintain the bliss. If the same bliss (obtained through peaceful state) is obtained in Dualism and Pluralism, it can be permanent because there are interval breaks. Eating sweets continuously without hot dishes in between gives boredom. But, if hot dishes are also available in the intervals, there will be continuous stream of bliss without boredom. For this reason only, God arranges the fruits of deeds in alternating manner of sweet and hot dishes. Such arrangement is not possible in Monism. For this reason only, God developed the wish of creation.

7. Please explain the word Maayaa.

[Please explain the word Maayaa in more detailed manner. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- The word Maayaa has two meanings:- 1) Wonderful, 2) Does not exist by itself. Based on the meaning selected by you, you have to use this word to two different items. 1) The 1st item is the unimaginable power of God, which is selected in the 1st sense (wonderful) only. In this sense, there is no difference between unimaginable God and His unimaginable power. You cannot isolate the ability of any person from that person. Moreover, there cannot be two unimaginable items because any number of unimaginable items shall be treated as one unimaginable item only. At least in imaginable domain, we can say that the possessor of power and power are different. Therefore, we say that God alone existed in the beginning before this creation (*Ekamevādvitīyaṃ Brahma, neha nānāsti kiñcana...* – Veda). 2) This ability of God to create 2nd item and several other items is the root cause of this creation. The Gīta says that Maayaa is Prakṛti and this means that Maayaa is the root cause of creation (*Māyāṃ tu prakṛtiṃ...* - Gītā). The word Prakṛti means root cause (*Prakṛtiḥ mūlakāraṇe, prakṛṣṭam kriyate anayā iti prakṛtiḥ...*). Since Maayaa is not different from unimaginable God, we can say that God is the root cause of this creation as told in the Brahasuutram (*Janmādyasya yataḥ-Brahasuutram*). The created creation (Prakṛti) is also called as Maayaa because this creation does not exist by itself and exists only due to the gifted absolute reality of unimaginable God. Moreover, this creation is also wonderful. Hence, this creation is called Maayaa from the view of both the meanings (wonderful and does not exist by itself). The root unimaginable power (Kāraṇarūpa Śakti) and the resultant product (Kāryarūpa Śakti) – both can be called as Maayaa. The root causal power is unimaginable whereas the product or creation is imaginable.

Before creating this creation for the sake of entertainment, the unimaginable God called Purusha created some space (Paramavyoma) and an energetic form (both body and soul) in that space and merged with that form to become imaginable and expressed form as mediated God for the sake of worship to be done by the future souls. This mediated God is called God Datta. This mediated form without the unimaginable God is also imaginable creation or Prakruti. But, after the merge of unimaginable God (Purusha), this body (created item) became expressed Purusha.

Aadiparaashaktii is the creation (Prakruti) as well as the ability of unimaginable God (Maayaa) to create this creation. As Maayaa, She is the unimaginable God Himself. As creation or Prakruti, She is the second item created by the unimaginable God to give entertainment to Him. If you take God Datta, as body and soul, He is Aadiparaashaktii only. Since the unimaginable God (Parabrahman) merged with this body perfectly, this part of Aadiparaashaktii is the unimaginable God Himself, which means that Aadiparaashaktii (as part of creation) became the unimaginable God having a resultant name called God Datta. In this way, God Datta and Aadiparaashaktii are one and the same in essence and it is foolish to fight based on the ignorant gender difference.

Chapter 7

September 07, 2021

O Learned and Devoted Servants of God,**1. Can the study of the Bhagavatam alone give salvation without being tested practically like Gopikaas?**

[Shri Durgaprasad asked: Paadanamaskaaram Swami, You said that Bhagavatam is the highest scripture that gives salvation in 7 days and it happened to the king Parikshit. But it can give only theoretical knowledge in 7 days. How was Parikshit tested practically like Gopikaas were tested? Is such salvation possible for anyone who is on death bed by listening to Bhagavatm? At Your lotus feet, Durgaprasad]

Swami Replied:- On hearing the Bhaagavatam, King Pariikshit got full faith on God Krishna, His contemporary incarnation and this faith gave salvation from all the worldly bonds. Pariikshit took the final female birth to lose his ego of male gender. The worldly bonds were dropped theoretically and were tested in the next birth for practical proof. Once theory is correct, the practical will be also correct. Getting salvation from worldly bonds means getting salvation from worldly bonds practically also. Theoretical salvation definitely gives the practical salvation also and in this sense attainment of salvation can be declared. If there is a doubt in theory, practical salvation fails. If the theory is fully correct through the Spiritual knowledge given by Sadguru, consciousness gets perfectly convinced and this generates inspiration for practice leading to success. If true knowledge is obtained, theoretical devotion and practical sacrifice are spontaneous steps consuming no time. Hence, Shankara told that correct theoretical knowledge gives directly salvation because the other two steps are spontaneous.

2. Why would the incarnation of God be driven with sexual desires?

[Shri Rayy Light asked: Dear Swami, may Peace and Blessings of God be upon you, I am Rayy Light. I wanted to infer to You about a question with regards to Prophet Muhammad. While exploring through Your website I have realized that You see Prophet Muhammad as an incarnation of God. With that being said, we can understand that the Prophet Muhammad was not free from all desires that a human faces, and the most significant one is the idea of sexual desires. If we look through the narrations of authentic hadiths of the Prophet Muhammad's life, we can see that He had sexual desires and that He was not free from it. An example would be His marriage with Maria al-Qibtiyya. The narrations below show the desire He had for Maria al-Qibtiyya in sexual manner. Tabari recounts the story of Maria's arrival from Egypt: In this year HÄtib b. Abi Balta'ah came back from al-Muqawqis bringing MÄriyah and her sister SÄrÄn, his female

mule Duldul, his donkey Ya'f'Ar, and sets of garments. With the two women al-Muqawqis had sent a eunuch, and the latter stayed with them. HÄtib had invited them to become Muslims before he arrived with them, and MÄriyah and her sister did so. The Messenger of God, peace and blessings of Allah be upon Him, lodged them with Umm Sulaym bt. MilhÄn. MÄriyah was beautiful. The prophet sent her sister SÄrÄn to HassÄn b. ThÄbit and she bore him 'Abd al-RahmÄn b. HassÄn. -Tabari pg. 131, History of the Prophets and Kings. It was narrated from Anas, that the Messenger of Allah had a female slave with whom He had intercourse, but 'Aishah and Hafsa would not leave Him alone until He said that she was forbidden for Him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do You forbid (for Yourself) that which Allah has allowed to You." until the end of the Verse. -Sunan an-Nasa'i 3959 With that being said, we can find that He had several children with one of His wives Khadijah bint Khuwaylid. The question here is, knowing that Prophet Muhammad is an incarnation of God then why would the incarnation of God be driven with sexual desires? It would be great if You could answer my question. Regards, Rayy Light]

Swami Replied:- The human incarnation is a two component system in one phase. The two components are God component and human being component. The God component will not interfere with the characteristics of human being component. When electricity passes through a metallic wire, the property of leanness of the wire is not interfered by the electricity. Due to this, undeserving people get rejected by the human incarnation. Just like food, drinking water, sleep etc., sex is also a biological need that is the property of the human medium. Coming to the point of legality of the sex, lot of background is needed for understanding. Krishna was also mistaken even by the King Pariikshit, who bombarded the Sage Shuka with the question “*How Krishna being the God and protector of justice could dance with the married Gopikas?*” Gopikas were topmost Sages doing penance for God for past millions of births and these Sages themselves requested God for such a bond in their previous birth. God agreed to this and tested their bonds with life partners (Dareshanaa) with reference to the love for God. If you do not understand all this background, you will mistake the human incarnation and slip from it due to which the true Spiritual knowledge given by such human incarnation is also missed. Confine to the preaching of human incarnation without worrying about the divine actions, which have lot of background from several previous births. If you approach Shirdi Sai Baba, follow His preaching and try to progress in the Spiritual path without worrying about His smoking. God exhibits certain negative qualities (which are not really negative due to their unknown background) to test the faith of the devotees and to repel the undeserving devotees.

Chapter 8

September 08, 2021

O Learned and Devoted Servants of God,**1. Is using food items for physical beauty a sin?**

[Smt. Priyanka asked: Pādanamaskāram Swami, Thank You so much for Your extreme divine blessing to give us this golden opportunity to have one on one conversation with You, to get our doubts clarified directly by You. Swami, here are more such doubts, awaiting Your divine clarification. Thank You so much for everything, Swami. This question is regarding using food items for physical beauty care. When we use food items such as fruits, vegetables, flour, milk, honey, etc., for bathing or skincare, is it considered wastage of food? Until recently, only these substances were used for self-care. There were no commercial products like today. Even though the situation is different today with plenty of options available in the market, some of them are full of harsh chemicals and people may still choose to use natural substances from their kitchen. Is this considered a sin in today's context because all the items can be consumed as food instead?]

Swami Replied:- Beauty is always a gift given by God, which can't be enhanced by using food materials or chemicals. When beggars are dying with hunger, how far it is justified to waste food materials to increase physical beauty, which is really not increased. The internal beauty is love, which is the basic material of all good qualities and one has to take care about this internal beauty, which will lead the soul to the grace of God.

2. Wasn't Satii born as Goddess Paarvatii in her next birth and reached Lord Shiva to become His wife?

[This question is related to a Gopika called Chadralekha, about whom we learned recently from Your discourse. You mentioned that Chandralekha was the incarnation of Goddess Satii. My doubt is, wasn't Satii Devi born as Goddess Paarvatii in her next birth, who reached Lord Shiva to become His wife? Can it be considered that Satii Devi's soul reincarnated as Paarvatii Devi's soul? Or is it that a soul acquires a new set of qualities with each birth, making it different, thereby making Paarvatii Devi's soul (bundle of qualities) different from Satii Devi's soul (bundle of qualities)? Shri Krishna Avataram happened much later after Lord Shiva and Goddess Paarvatii got married. Is there a specific reason You said Chandralekha was the incarnation of Sati and not Paarvatii Devi?]

Swami Replied:- When a soul gets some divine quality without any effort, we can assume that such soul is incarnation of the soul having that quality in predominance. Raadhaa means a continuous stream of devotion

and any soul having such continuous stream of devotion to God can be the incarnation of Raadhaa. The predominant quality that is not attained by any effort decides the concept of incarnation. There may be some other different qualities attained from the new atmosphere of fresh birth. Even in an incarnation of God, qualities change as per the requirement of the programme. Even if the qualities are changed, we say that a specific soul is incarnation of God from the view of the innermost essence.

3. Was Chandralekha born to set an example to face opposition from worldly relations in care not devotion?

[Gopikas were incarnations of sages. Whereas, Chandralekha was the incarnation of a Goddess. Was she the only one, who was the odd one out in the group of Gopikas? If so, was she born to set a specific example regarding facing opposition from worldly relations in the category of care not-devotion?]

Swami Replied:- Raadhaa was the incarnation of God Shiva whereas Chandralekha was the incarnation of Goddess Sati. Both left their lives for the sake of God. Both demonstrated the pure devotion to God at the cost of their own lives. In both cases, the family bonds opposing their devotion to God were responsible. Krishna can be treated as God Shiva directly because both God Vishnu and God Shiva are one and the same. All this is a divine drama to preach the devotees regarding real and pure love to God.

4. Was Chandralekha given a chance to oppose family members to reach the human incarnation of God in her subsequent births?

[You had mentioned that Chandralekha reached the energetic incarnation of Krishna in Goloka but could not attain Jiivanmukti on Earth by going to Lord Krishna, when she was opposed by her family members. Due to this, she is made to be born on Earth each time God incarnates to not only accompany God in His divine program but also because of her strong attachment towards family bonds. A doubt arises here if she was given a chance to oppose family members to reach the human incarnation of God in each of her consecutive births (to attain Jiivanmukti)? Was she given this chance to break free from that worldly attachment each time, so that the only reason for her to be born again will be to serve God in His mission and not for other reasons, such as attachment to worldly bonds?]

Swami Replied:- Attachment to family bonds is not the actual reason, but, fear for the family bonds was the main reason for the tragedy of her Spiritual life. She could not enter the care not devotion due to this fear only. But, she gave her life for the sake of God and hence, she was liberated from all worldly bonds. Courage is the characteristic of Spiritual knowledge and fear is the characteristic of ignorance.

5. Does God enjoy both sweet and hot dishes equally in the upper worlds as well?

[Swami, this question is regarding the divine nature of God, who suffers health problems or undergoes consequences of any sins committed by His deserving devotees.

You had mentioned that God in human form suffers for His devotees with great joy on Earth and that He is bored of enjoying only sweet dishes (constant happiness and praises from souls) in the upper worlds. But a doubt arises here, where God in energetic form also undergoes punishments in Hell for His deserving devotees to relieve them of any sins. For example, Gopikas surrendered to Lord Krishna even though they were warned that they may go to hell if they don't go back home to their worldly husbands. They did not care about the punishment in Hell also for His sake. Lord Krishna was pleased with their extreme devotion and suffered punishment in Hell on their behalf with great joy. Does that mean God enjoys both sweet and hot dishes equally in the upper worlds as well? Then how is it possible for God to enjoy only sweet dishes in the upper worlds? Is God ever free of this arrangement? Or does God wants to keep it this way out of His own will for the sake of His entertainment and enjoyment of hot dishes, irrespective of human/energetic incarnation?]

Swami Replied:- The primary point is the firm decision of God to liberate the devotees of climax devotion from all their sins because He was astonished by the climax devotion of such devotees. He did not enjoy their sins just for the sake of enjoyment of hot dishes bored with continuous sweet dishes. This point is only secondary and not primary. This secondary point is incidentally associated with the primary point.

6. You always bear a divine smile even though You secretly undergo devotee's suffering inside. How to understand this?

[God is forever in a happy state not bound by anything or anyone. He is beyond any needs/wants, unlike human beings. Is it that God is always in the state of 'Aananda' (constant happiness)? Is it that He appears in that state to souls even though He is indeed going through some pain, which we cannot see? Swami, You are the complete direct human incarnation of Lord Dattaatreya for us. You always bear a divine smile even if You are secretly undergoing some devotee's suffering on the inside. Is this expressed by You to teach us that we should face our troubles in life with a smile and enjoy it equally like the sweet dishes? In some cases, is this also done because God does not want devotees to know that He has taken their troubles onto Himself?]

Swami Replied:- In God's action, 100 angles are always associated with the main angle. These 100 angles are towards the right direction only and never towards any wrong direction. For example, He hides His suffering so that the devotees will not come to know it and He does not want that the devotees should suffer again seeing His suffering. If He is not suffering due to His miraculous power, such suffering for devotees is only hypocrisy.

7. Isn't it the devotees' responsibility to care about contemporary human incarnation, while He undergoes so much for them?

[Many times, we don't even realise what You are secretly suffering and whose ailment You have transferred upon Yourself. How can we bear to see our beloved human incarnation of God in pain? Should we stay silent hearing from You that You are enjoying everything? If we can see that You are in pain, suffering as a mortal, shouldn't devotees offer any help or serve You to help ease that pain? Isn't it also devotees' responsibility to care about their contemporary human incarnation, while He undergoes so much for them?]

Swami Replied:- In fact, when God suffers for the sake of His devotees, He does not like any service from devotees because such service will not exhaust the punishments of sins of devotees. Moreover, while suffering for devotees God feels high pleasure due to His love for devotees. Such pleasure makes Him energetic to bear the suffering. In this way, His suffering is reduced and He likes this way only, which reduces suffering and in this way only, the punishment of the sin is completely exhausted. In other ways, the punishment of the sin is not completely exhausted.

8. What can a devotee do when he/she is worried about the pains You go through?

[You had once mentioned that the suffering we see is only an illusion, whereas God is entertained by all these hot dishes. For mere souls like us, it is hard to accept that the pain You are going through is just an illusion! Devotees will naturally want to show care and concern towards You, knowing that You go through a lot for the sake of everyone else to keep them safe and healthy. The more we realize the true nature of God, the more speechless we get seeing His unimaginable love and kindness towards His children. Even when our worldly parents are having some pain, we feel worried about them and want to help them feel better. In the case of God, who is the real parent of all the souls, what can a devotee do when they are worried about the pains You go through? How is it possible for us to just tell ourselves that God is enjoying on the inside and we should ignore the suffering we see on the outside?]

Swami Replied:- This is the reason that why God undergoes suffering with a smile on His lips.

9. Is the attraction towards God also a blessing of Him, irrespective of His divine qualities?

[Swami, this question is regarding doing our worldly duties, when a devotee's focus has shifted or is shifting only towards God and His work. Swami, from a recent answer of Your's regarding the same topic, You said that we have to force ourselves to maintain the Pravrutti because it forms the basis of Nivrutti. When God comes down in human form and is available to us, the attraction towards His knowledge and other qualities is very high. For example, Lord Krishna's beauty was very high and He also

preached divine knowledge and performed miracles, which created strong attraction towards Him among many souls. Even today, when we simply hear about His beauty and His divinity, strong attraction towards Him gets created in the heart of many souls! Is this attraction also blessed by God because not all souls will have this magnetism towards Him, irrespective of His divine qualities? A soul cannot even recognise the human incarnation of God, if not for God's will and grace alone! When God Himself ignited that spark in our hearts (due to His extreme beauty and divine knowledge), the souls will slowly show their burning desire for His knowledge and infinite love alone. Then, how can souls perform their worldly duties as per God's expectations, with this burning desire in them to reach Him? Swami, kindly correct any misunderstanding I may be having. Is it that we should totally surrender to God and leave all worries in His hands? Should we forcefully put the effort in performing our duties because it pleases God if we maintain peace in Pravrutti? Is it that our goal is not what we desire (to reach God) but simply to do what pleases God and what God desires instead? At Your divine lotus feet, Priyanka.]

Swami Replied:- What all you have said belongs to the side of devotees only and not to the side of God. God does not bless His devotee with the attraction towards Him. Attraction towards God happens from the side of devotee and not from the side of God especially in Nivrutti or Spiritual life. God tries to oppose that attraction also so that the devotees can succeed in Pravrutti. God always supports Pravrutti and opposes Nivrutti. It depends on the strength of the attraction of the devotee towards God in deciding whether the devotee jumps over the Pravrutti to reach God or the devotee controls the attraction and proceed in Pravrutti only. Most of the devotees have controlled devotion only that is suitable for Pravrutti only due to their fascination towards worldly bonds. One in millions only jumps over the worldly bonds for the sake of God even though God Himself puts several hurdles. Such liberated souls also accompany the God as incarnations and jump over the worldly bonds to reach God standing as ideal examples for the devotees. Such ideal examples are sure to defeat the worldly bonds for the sake of God.

Chapter 9

September 09, 2021

O Learned and Devoted Servants of God,**1. How did Lord Krishna feel when Yaadava Clan got destroyed at the end?**

[Shri Anil asked: Padanamaskaram Swami, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil. How did Lord Krishna feel when Yaadava Clan got destroyed and the end of Dvaarka as part of the fulfilment of Gaandhaari's curse after the Mahabharata war?]

Swami Replied:- God Krishna is completely detached from the concept of relatives and outsiders. He wanted everything to go as per the rule of the Pravrutti constitution written by Him. He did not want even Himself to be considered as an exception.

2. When Hindu Gods had many wives, why do Hindus insist of having one only?

[Hindu Gods had many wives, e.g., Krishna had more than 16000, so why do Hindus insist of having one only? Man should be allowed to have more than one wife; it is how we are built.]

Swami Replied:- Human beings are different from various forms of God. In the case of God, there will be lot of background in such number of marriages. Do you know that 16000 daughters of kings forced Krishna to marry them and threatened Him that they will commit suicide if He rejects them?

3. Why do most Hindus not know their basic scriptures like Vedas, Upanishads and Vedaanta?

Swami Replied:- Most people are fascinated towards worldly bonds and worldly life.

4. Why does the modern generation feel sympathy towards Karna?

Swami Replied:- Modern generation is also near the nature of demons. Karna was a demon reborn. Good qualities of Karna are like milk pot and the bad quality of Karna is like a drop of poison added to the milk.

5. Why there are no evil Gods like the Hindu evil God called "Shani" or "Saturn" in Christianity or Islam?

Swami Replied:- Shani or Saturn is said to be the giver of Spiritual knowledge (Jnaanakaaraka). Giving punishments to sins is not evil nature, but, the highest good nature since it helps to reform the souls.

6. Why were the incarnations of Vishnu and Maheshwara afraid, being supreme powers?

[Brahma, Vishnu and Mahesha are the supreme powers. But Vishnu incarnation Krishna, ran away from battle field and Mahesha was afraid of Bhasmaasura, why so?]

Swami Replied:- These are plays of God to enjoy the fear, which is called Bhayaanakarasa, one of the nine rasas. The creation is done for entertainment of the drama in which nine rasas exist.

7. How pigs are considered Godly for Hindus?

Swami Replied:- God took incarnation as pig to preach the human beings that hatred shall not be towards any living being. Another idea of God that the internal beauty or love is most important than the temporary external beauty.

8. Will Krishna help me in getting what I want?

[I believe in Krishna a lot. I only had one dream to crack the JEE in the last three attempts. I am getting a vibe that I might not crack it. Will Krishna help me in getting what I want?]

Swami Replied:- You develop devotion to Krishna without aspiring anything in return. Please accept whatever line He gives to you. You will realise that the line given by Him will be more beneficial than the line aspired by you.

9. How did Krishna get time to talk with Arjuna during their battle with Bhagadatta? Did He stop the time?

Swami Replied:- God is beyond time and space. His power is unimaginable.

10. Is it a sin in Hinduism to have bad thoughts if we don't have any intention to act on them?

Swami Replied:- You will be severely warned theoretically in the hell for your bad thoughts. But, the thought will materialise shortly and about this you have to be very careful because the practical sin will give practical punishment.

11. Is it true that the demons (Gruhasthaashramis) will overpower the holy people (Brahmachaaris and samnyaasis) in Kali Yuga?

Swami Replied:- Whatever may be the Aashrama, the holy people will be blessed and the unholy people will be punished.

12. When sin is fully grown, does it lead to death?

Swami Replied:- Certainly death will stop temporarily the effect of sin and such soul will be washed thoroughly in horrible hell.

13. What is the proof that Bhagavad Gita is not a copy of Dhammapadda? I am frustrated because of anti-Hindus.

Swami Replied:- Buddha is incarnation of God Vishnu and Krishna is also incarnation of God Vishnu. Where is the contradiction or difference between the two scriptures?

14. According to Hinduism, what terrible sins did we commit in past lives, to deserve being born in Ghor Kali Yuga?

Swami Replied:- In Kaliyuga also there are very good people of Pravrutti and climax devotees of Nivrutti.

15. Why does Krishna have peacock and cow in most pictures?

Swami Replied:- Cow represents justice. Peacock kills poisonous serpents representing destruction of injustice.

16. Who is the wife of Lord Dattaatreya?

Swami Replied:- Anaghaa or Madhumatii is said to be wife of God Dattaatreya.

17. Why is snake associated with most of the Hindu Gods?

Swami Replied:- Snake represents the awareness, which is the basic material of knowledge. Awareness is a specific work form of inert energy travelling like snake in the form of waves. Various forms of God are associated with preaching true Spiritual knowledge.

18. Is it a sin not to attend a funeral?

Swami Replied:- It is not sin at all.

19. What is the secret mantra of Lord Hanuman?

Swami Replied:- The secret Mantra of Lord Hanuman is any devotional song on Him treating Him as your eldest brother, who is equal to your father to mould you in the right path.

20. Why did Lord Raama allow Agni Pariiksha of Siitaa? Is the incident interpolated?

Swami Replied:- Siitaa abused Lakshmana in the forest with such bad language, the fruit of which is the entry into fire. God Raama exhausted the punishment of Siitaa on the earth itself. Even abandoning Siitaa was the extension of the same sin.

21. Does Krishna really say in Bhagavad Gita that all paths go to the same destination?

[Does Krishna really say in Bhagavad Gita that all paths go to the same destination or whichever God we worship we will attain Krishna? Does it really make any sense?]

Swami Replied:- It is the most sensible concept because the same unimaginable God (Parabrahman) is mediated in different media and what Krishna spoke was the speech of the unimaginable God.

22. Is Hinduism true? Are Gods and Goddesses in Hinduism real?

Swami Replied:- You are not real because you are relative reality being a tiny part of this relatively real world. The subject of absolute reality is any religion and every mediated God is absolutely real.

23. What is the difference or similarity between Sanaatana Dharmam and Sharia law?

Swami Replied:- The law regarding Pravritti or worldly life may differ between religions since such law is framed by human beings. The subject of Nivritti or Spiritual life in any religion is one and the same because Nivritti scripture is written by the same unimaginable God, who is mediated in different media of different religions.

24. Does Hinduism promote alienation of widows?

Swami Replied:- These matters belong to Pravritti or worldly life, which are decided by the human beings of a specific area on the earth. I am concerned with the Universal Spirituality established by the single God.

25. In my dream, I went to the Maa Kali temple. There, one cow calf came and slept on my shoulder. What does this mean?

Swami Replied:- That means protection of justice is on your shoulders.

26. Which deity should be worshiped in Kali Yuga?

Swami Replied:- You can worship any deity because the same Father of heaven or God Datta containing the same unimaginable God exists in every deity.

27. What do Veda says about adoption?

Swami Replied:- This is again the matter of worldly life about which you can take your own decision. The Veda says that you shall marry and get issues. The Manusmriti says that if you don't get issues even after marriage, you can opt adoption of issue.

28. Why is the phrase “Rukminii Krishna” not popular?

[Like Lakshmi Naaraayana and Siitaa Raama, why do we say Raadha Krishna but not Rukmini Krishna? Why doesn't the phrase “Rukminii Krishna” rhyme correctly?]

Swami Replied:- Rukminii is Lakshmi, who is the power of God Vishnu. Rukminii and Siitaa are the incarnations of Goddess Lakshmi. Raadhaa is the incarnation of God Shiva and Hanumaan is the incarnation of God Shiva. God Vishnu and God Shiva are one and the same as per the Veda. Shiva and Vishnu together are 2/3rds of the entire divine power since total power is God Brahmaa, God Vishnu and God Shiva in the total form of God Datta (Three In One).

29. Why does this world often seem to be promoting sin and wrongdoing, even glamorising it in many ways?

Swami Replied:- The world looks in the same colour as per the colour of lenses of the spectacle put on your eyes.

30. Why is one eye closed and the other half open in the idol of Dvaarakadhish Temple in Gujarat?

Swami Replied:- One closed eye represents the unimaginable God. The second eye half opened represents the imaginable but invisible God Datta. This means that both the unimaginable God and God Datta exist in God Krishna (the unimaginable God exists in God Datta already in merged state).

31. Will God get angry if animals like a cat and dog enter a Puuja room and touch the idol?

Swami Replied:- Not at all. God loves all the souls and cat and dog also contain souls.

32. If Lord Shiva is unborn, why does He marry Satii/ Paarvatii who takes birth and dies like an ordinary human?

Swami Replied:- Your question does not touch the unborn God Shiva. Goddess Satii was born and also met with incidental death as per the desire of Satii. She was born again as Paarvatii and Paarvatii became eternal being the wife of God Shiva. All these incidents have lot of divine background. Satii represents the climax devotee with lot of emotion losing God Shiva.

Paarvatii also represents the climax devotee with the same lot of emotion attaining God Shiva due to her patience also existing in her. Satii and Paarvatii are one Aadiparaashaktii only acting in two different roles. The role of Satii indicates that emotion alone ends in loss whereas emotion in its required context and patience in its required context will give success as in the case of Paarvatii. Paarvatii was emotional in doing penance for God Shiva. But, when God Shiva came in disguise and scolded God Shiva, Paarvatii answered every scolding with patience. In the same context while the father of Satii is scolding God Shiva, Satii became emotional and committed suicide ending in loss.

33. Why did India fail to design the Constitution of India based on the Vedic concept?

Swami Replied:- There is nothing like Vedic concept and non-Vedic concept. Any true and holy concept is the Vedic concept.

34. Why is Lord Vishnu there in ocean of milk and why is He sleeping on the snake?

Swami Replied:- The ocean of milk represents the good quality of Sattvam. The serpent with 1000 heads represents the final faculty of awareness doing sharp analysis in 1000 ways. Both these are necessary for an administrator. God Vishnu is the administrator of this creation.

35. Did Lord Krishna ever cry for something/someone?

Swami Replied:- He always cries for His climax devotees in His heart.

36. If Adam and Eve didn't sin, will we have the invention of knives today?

Swami Replied:- The genes coming from parents decide only some minor mannerisms and not their real qualities. Qualities are attained from atmosphere and due to God given freedom.

37. Did Vedas have monotheism in them or did they borrow it from Judaism? Are Vedas older than Judaism?

Swami Replied:- What will you gain by this question? Both are one and the same because the same unimaginable God formulated both.

38. Did God say that Muhammad was the last Prophet? If so when?

Swami Replied:- Every divine prophet frames complete Spiritual knowledge and thus becomes the last prophet for that generation. By next generation, misinterpretations and misunderstandings come due to which a new prophet arrives in the world.

39. Why is Judas Iscariot seen as a bad person?

[If the mission of Christ to the world is to die for our sins, why is Judas Iscariot seen as a bad person since Christ needed His betrayal to be crucified?]

Swami Replied:- God never gives punishment with vengeance, but, gives punishment for reformation of the soul only. Jesus died not for the sins of all, but died for the sins of His climax devotees only (see the meaning of the word Emmanuel).

40. Was it God's plan for His son Jesus to be tempted?

Swami Replied:- The temptation is the characteristic of the human being component present in human incarnation.

41. Please elaborate how knowledge obtained means the divine fruit obtained.

[Ms. Laxmi Thrylokya asked:- You told that Pariikshit got the true knowledge from Sage Shuka explaining Bhaagavatam and the inspiration, practice and divine fruit are spontaneous and hence, knowledge obtained means the divine fruit obtained. Please elaborate this.]

Swami Replied:- Once the knowledge is obtained, the divine fruit is to be understood as obtained. Obtaining knowledge from Sadguru (contemporary human incarnation) is the 1st step. Obtaining inspiration or devotion from knowledge is the 2nd step. Obtaining practice from inspiration is the 3rd step. Obtaining divine fruit from practice is the 4th step. Obtaining divine fruit from knowledge is the overall step. Here, the 2nd, 3rd and 4th steps are spontaneous and consume no time. All the time consumed is only in the 1st step. Therefore, the time taken for the 1st step = the time taken for the overall step. Hence, we can say that the overall step is the ultimate step, which is that knowledge gives the divine fruit directly because other steps are spontaneous consuming no time. However, in the case of Pariikshit, he has to give up his gender ego, which was also very strong because he placed a dead snake around the neck of Sage Shamiika immersed in penance due to ego. Once the perfect true knowledge is delivered, the actual effort finishes because this is the part of awareness. The other parts like inspiration, practice and attainment of divine fruit are mechanical and automatic, which can be treated as inert steps. Only awareness takes the decision and implementation of the decision is inert and automatic. Inert actions are always under the control of decisions taken by awareness. It is told that once all the doubts are cleared by the Sadguru (contemporary human incarnation) seen by you, the main central knot of ignorance is broken and deeds binding the soul are destroyed (*Bhidyate hrdayagranthih, chidyante sarvasamśayāḥ, kṣīyante cā'sya karmāṇi, tasmin drṣṭe parāvare*).

42. Would Muhammad taking part in sex depend on the type of environment He was in?

[Mr. Rayy Light asked: Dear Swami, May Peace and Blessings be upon You, I very much thank You for replying to my previous question. In Your answer, You said, '*God exhibits certain negative qualities (which are not really negative due to their unknown background) to test the faith of the devotees and to repel the undeserving devotees*'.]

With regards to this, if You look at people like Jesus, He did not hold to any wives nor did He take part in sexual desires, or conduct anything that could be seen as a negative quality. My question is, why Muhammad would take part in sexual desires, having an intercourse with a female slave and having many children while Jesus did nothing of such things. Would this be in relation to the type of environment They were in? Regards, Rayy Light]

Swami Replied:- There is a wide spread story that Jesus also married the prostitute, who was saved by Him from people trying to beat her with stones. My point is that why one should give importance to a biological need like sex? Sex is also one of the biological needs like hunger, thirst and sleep. Among these four needs, why one shall ponder about only one need called sex. If God is beyond all the biological needs, then, all the four shall be crossed by God. When food is taken, sperm is naturally formed and its exit is essential. If all the four needs are avoided by the incarnation, then, OK. When God merges with the human medium, the properties of God are not interfering with the properties of the medium. The properties of medium remain as they are because God has to mix with the human beings before He preaches them wonderful Spiritual knowledge. If the properties of medium are resisted by God, then, the medium looks extraordinary and human beings will not freely mix with God to receive the true Spiritual knowledge from Him in a free state without any excitation that comes due to extraordinary status of the medium. In the devotion, there is a special powerful branch called sweet devotion, which alone gave Gopikas the highest fruit called Goloka. Sex involves surrender of body to God, which is also a part of total surrender to God. Every male soul gets rid of its gender ego when it is born as female and hence, the final birth shall be female only to get salvation. Of course, before this final birth, the soul shall be liberated from all the other worldly bonds and liberation from the attachment of self to its body is the last and final thing. Moreover, why one shall be concerned with the personal life of the incarnation when the actual true Spiritual knowledge coming out from the incarnation is the real necessity for the soul to travel in the Spiritual path? You want a medicine for curing the bad effects of drinking and smoking. You have gone to a doctor and the doctor gave best medicines for your disease. Your business is over by that. You need not investigate whether

the doctor is a drunkard and smoker. If the doctor is an ordinary human being like you, he will suffer for his bad habits. If the doctor is a divine incarnation, nothing will happen due to drinking and smoking. That doctor-incarnation might have been exhibiting these negative qualities due to lot of hidden background in the previous births, which is not known to us. Hence, based on the pretext that the doctor is a drunkard and smoker, you shall not neglect the best medicines prescribed by him for your disease.

Chapter 10

September 10, 2021

O Learned and Devoted Servants of God,**1. How to attain ultimate Wisdom?**

[Shri Uttam asked: Pujya Swamiji, Pranams!! Day by day unwantedly going deeper and deeper into worldly desires. Even know the final destination is only at God's feet. How do I overcome this terrible state and find a straight direction towards final truth? How do I attain the ultimate Wisdom and mingle my mind and soul with Almighty God? My dreams are also not normal. Most of the time dark force, snake, ghost comes in my dream. Does it mean anything wrong I have done in past or in previous life. Want to concentrate my mind and soul towards God but not able to connect and obstacles are only worldly desires or thoughts. Is this punishment? Concentration always breached though I want to mingle with divine inspiration. Please enlighten me Regards, Uttam]

Swami replied:- Pravrutti or worldly life means following justice and resisting injustice. Pravrutti alone is the ultimate aim of God. If you asked God to help you in Pravrutti, God will certainly help you through your prayers. Nivrutti is spiritual life in which you are trying to become close to God thorough your true love and due to this the worldly bonds are dropped resulting in disappearance of Pravrutti. Therefore, God opposes Nivrutti and supports Pravrutti. Moreover, in Nivrutti you are loving God and God does not like to encourage your love to Him. If you are asking Him to encourage your love to Him, it is not correct. This means that your love is not real and strong. Therefore, you are asking Him to support your weak love to Him. If a girl asks her lover to do some encouraging deed so that she can love him, if the lover is wise, he should understand that her love to him is not true and strong. Therefore, God always opposes Nivrutti for two reasons: 1) If God encourage Nivrutti, it means that the love of devotee to Him is not real and strong and 2) Due to progress in Nivrutti, Pravrutti becomes weaker and weaker, it is not desirable to God because His ultimate is only the pravrutti-constitution written by Him for souls. Moreover, if you ask God to help you in Nivrutti, you are insulting God by telling indirectly that you could not get real and strong love to Him. Nivrutti is actually discovered by the devotees and not by God. Hence, in Nivrutti the devotee shall take total responsibility knowing that God will oppose Nivrutti. The devotee must prove the strength of his/her devotion by himself/herself and that will be perfectly proper on the side of the devotee. God is not like the politician, who employs people to praise him before public!

2. Are the miracles of Baba shown by waving His hand true?

[Ms. Laxmi Thrylokya asked:- I have seen video in YouTube in which the creation of holy ash by Shri Satya Sai Baba was shown and it was explained as magic because a tablet of ash was shown between His fingers, which is crushed by hand and given to devotee. Kindly explain the answer for this.]

Swami replied:- There are several types of miracles performed by Baba and one type is creating holy ash or an article by moving the hand. Based on your video let us assume that all miracles of Baba are magic only. But, this statement is valid provided Baba does only miracles by moving hand alone. But, Baba did so many miracles in which there is no movement of hand. Also, the video shown is based on the type of miracle involving the movement of hand only and not touching other types of miracles in which movement of hand is not involved. Other 99% types of miracles in which movement of hand is not involved are like:- formation of sacred ash and divine nectar on photos in houses far from Baba (even foreign countries), curing diseases by performing operations in dream (even the bed sheet gets stained with blood) etc. Why don't they disprove these types of miracles exposing the truth? A devotee reported to Baba that he was tested to have cancer in final stage. Baba said "Cancer cancel". When the devotee got tested, the cancer disappeared and test was negative. The devotee lived for many number of years after that! Since these atheists could not disprove the other types of miracles, they have totally failed to disprove the unimaginable nature of unimaginable God present in Baba in merged state. These atheists are jealous of Baba, but, they are not understanding that the miracles are actually done by the unimaginable God present in Baba in merged state. Hence, by disproving one type of miracles of Baba, they could not disprove the unimaginable nature of unimaginable God since they failed to disprove other types of unimaginable miracles. Analyzing all this, we are forced to conclude that this video in which miracles of hand movement were shown, must have been a forged video in which certain photographic tricks are introduced. They have not caught the hand of Baba directly on the spot, but, they have shown only the video in which such tricks are not impossible.

3. In one Yoga video, God in human form is not referred to. Please explain.

[In some Yoga video, I heard that either formless God or God with form present in statues and photos is referred and not God in human form. Please explain this.]

Swami replied:- The reason is that the subject "Applied Economics" is involved in this commercial devotion. If you offer some food to God and if the God is formless or photo or statue, the offered food will remain as it is

after offering, which can be taken by the devotee as remains of offering. If God is in human form (Contemporary Human Incarnation) nothing will remain because the human form will eat it completely because the Veda says that not even a trace of food shall remain after eating (*Annām na paricakṣīta*). The devotee wants that by such offering God shall be pleased as if He has taken the offered food and be grateful to the devotee to help him/her in worldly problems. The same devotee, suppose, goes to a hotel and the server serves the meal plate and offers the meals by moving hands and takes away the meal plate without the devotee eating it and further demands the payment of bill, then only, the devotee will understand the significance of his/her false devotion shown to God. Such devotees belong to prostitution type of devotion in which the prostitute offers theoretical love (wise sentences called Jnaanayoga and emotional songs called Bhakti Yoga) and snatches money from the pockets of customers (like asking practical boons from God)!

Chapter 11

September 10, 2021 Evening

O Learned and Devoted Servants of God,**1. What was Rinanubandhan between Radha and Krishna?**

[Padanamaskaram Swami, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil]

Swami replied:- Radha and Krishna are incarnations of God Shiva and God Vishnu. There is no question of Runaanubandham between them. They came here to preach the climax devotion of devotee (Radha) to God (Krishna) for the world of devotees.

2. What are the 16 kalas of Krishna?

Swami replied:- Kala means one of hundred Kalas of Datta. Krishna came with sixteen Kalaas means Krishna came with sixteen percent internal and external beauty of God Datta.

3. What are the incidents that tell You that Bhishma is a great devotee of Lord Vishnu?

Swami replied:- Bhishma composed the prayer of thousand names of Vishnu called Viṣṇu Sahasranāma stotram.

4. Who is Avadhuta?

Swami replied:- Avadhuta means a devotee, who threw away all the worldly bonds and entered care not devotion, which means not caring for the worldly bonds for the sake of devotion to God.

5. What are the reasons for not allowing prayers and visiting temples for the whole family after the birth of a child in Hindus family?

Swami replied:- Selfishness and ignorance are the reasons.

6. What is the meaning of inaction in action and action in inaction in Bhagavad Gita 4.18?

Swami replied:- Sometimes even if the work is done, its fruit does not bind the soul. Some times even if the work is not done, the fruit binds the soul. Without any attachment of mind sage Vyaasa met the two widows to generate children on the order of His mother and this is work done without its fruit. Duryodhana was fond of Draupadi and for no external sexual work

also, he went to hell for this mental sin and this is fruit coming for no external work also.

7. It is said that if a person dies on an Ekadashi day, its soul attains moksha. How far is it true?

Swami replied:- It is Arthavaada, which is a lie told to explain the importance of that day so that people will at least worship God on that day.

8. Can I pray to Lord Krishna during periods?

Swami replied:- Periods are not sinful, but, told as sinful so that the lady being patient in periods due to bleeding will not do any work and take full rest. A lie can be told for doing a good thing.

9. Why is Radha more often worshiped with Lord Krishna than Rukumini?

[Why did Lord Krishna marry Rukumini, when He was in love with Radha? Why is Radha more often worshiped with Lord Krishna than Rukumini? I am confused between Radha and Rukumini. Who is the incarnation of the Goddess Lakshmi?]

Swami replied:- Rukmini is the incarnation of Goddess Lakshmi, the power of God Vishnu. Radha is the incarnation of God Shiva. Rukmini opposed injustice to reach God whereas Radha opposed even justice to reach God. Rukmini reached Vaikuntha, the abode of God whereas Radha reached Goloka, which is above the abode of God.

10. Why was Lord Rama sent to exile for exactly 14 years?

Swami replied:- Any interpretation can be given to this number since it has no actual significance.

11. Do Brahma, Vishnu and Shiva represent Cosmic Energy, Cosmic Space and Cosmic Time respectively?

Swami replied:- Representation can be accepted if the reasons for representation are given.

12. A lot of bad people got darshan from Lord Shiva. I am sure that I am better than them. How can I get a darshana from Him?

Swami replied:- Those bad people after getting Darshan and boons also from God Shiva were destroyed like Ravana. Good people, who worshipped God Shiva without aspiration for any fruit in return were blessed like Rama.

13. In Hinduism, who is Yamaraja? Is Yamaraja an avatar of Brahma, Vishnu, or Shiva?

Swami replied:- Yamaraja, the deity of death is the servant of God Shiva.

14. As per the Bhagavad Gita, Lord Krishna says, "Whatever happens is for good." How do You justify this statement? How can bad things be good?

Swami replied:- Bad things are punishments for sins, which are good for the reformation of the soul.

15. For what reason does Mata Lakshmi have the pain of separation from Vishnu in Her every avatar?

Swami replied:- There was no separation between God Vishnu and Goddess Lakshmi in any incarnation except in the incarnation as Rama and Sita. This effect was due to the curse given by sage Bhrgu since God Vishnu killed his wife for protecting a demon.

16. If Sita Maa could beat Ravana, then why was she not able to save herself from Ravana when he was kidnapping her?

Swami replied:- It all happened for killing Ravana.

17. How did God analyse everybody's karmas and give results appropriately without any mistake?

Swami replied:- God is said to be omniscient and omnipotent.

18. Was Manu same as Adam?

Swami replied:- Adam was the first human being created by God. Manu was a sage, who wrote ethical scripture for humanity.

19. Is Goddess Durga a poor man's Goddess?

Swami replied:- Why do you say so? Please give reason.

20. If Lord Krishna was from Yadav kulas, how does He wear Upanayan (white holy thread)?

Swami replied:- Krishna belonged to the race of Yadu (hence called Yadava) and Yadu was the son of King Yayaati, who was a Kshatriya. Yadu lost kingdom due to curse given by his father and by this his caste was not changed. However, one shall remember that caste shall not be by birth but shall be by qualities and deeds as Krishna told in the Bhagavat Gita.

21. Why do Lord Shiva and Parvati have children who attained Godhood while Lord Vishnu and Lakshmi have no such children?

Swami replied:- God cupid (Manmatha) is the son of God Vishnu and Goddess Lakshmi.

22. Why doesn't God give me death?

[Why does God keep me alive? I know God has favourites people but I am not for them. Why doesn't God give me death? My life is a waste of time for God.]

Swami replied:- You are under foolish depression. First, come out of it. Jesus told that first will be last and last will be first.

23. Is the following true?

[Does the Satapatha Brahmana say that 'melting glass' should be poured into the ears of a Sudra who is found listening to the Vedas and also his tongue is to be cut off if he is found memorizing the Vedas. Is this true?]

Swami replied:- This is a clever misinterpretation done by certain rogues to bring split in Hinduism. If this is correct, how a pot maker called Romaharshana was made the president of sacrifice performed by all sages in Naimisha forest?

24. What were the last words of Sri Krishna in the Holy Bhagavad Gita?

Swami replied:- Krishna told at last that Arjuna shall analyse whatever He told in the Gita and then only accept it with freewill and without any compulsion.

25. Why are Hindu Gods scary looking?

Swami replied:- I don't know the reason for your such scary comment.

26. Can a husband do pujas at home when his wife has her period?

Swami replied:- Periods of women have nothing to do with the worship to God.

27. What makes Lord Krishna angry?

Swami replied:- The injustice makes Lord Krishna angry (*Vināśāyaca Duṣkṛtām*— Gītā).

28. Why do we offer food to God before eating?

Swami replied:- God has created us and also created food for us.

29. What sacrifice could God (Jesus) ever make? How can God sacrifice anything? He is God.

Swami replied:- God becomes even servant to His devotees. After all, what is sacrifice?

30. Did the prophet Muhammad get inspired from Ramayana and Mahabharata for doing wars?

Swami replied:- Divinity is always one irrespective of religions.

31. If I sinned because of illness (I am bipolar and I had promiscuous sexual behavior before marriage), how can I ask Allah for forgiveness?

Swami replied:- By non-repetition of sin the punishment of pending sins of similar type are also cancelled and no need to tell that the present sin also gets cancelled.

32. I'm Christian. Why am I starting to fall into sexual sin again? How do I stop?

Swami replied:- Legal Sex is not sin for a human being. Only illegitimate sex is a sin.

33. Why do Book of Mormon Israelites need Jesus to suffer, bleed and die for sin?

[When sin and iniquity is atoned through steadfast love and faithfulness or loyalty in Proverbs 16:6, why do Book of Mormon Israelites need Jesus to suffer and bleed and die for sin?]

Swami replied:- Jesus did not suffer for the sin of every Tom, Dick and Harry. He only transferred the punishments of sins of His climax devotees (see the meaning of the word Emmanuel).

34. Why does the Quran contain Muhammad's personal marriage issues?

Swami replied:- To say that ordinary human beings shall not imitate God because the actions of God have lot of background, which is unknown to us.

35. How Adam's every son married his own sister, which is sin?

[According to the Bible, God created only two humans, Adam and Eve, and they reproduced. Does that mean Adam's every son married his own sister? Isn't that a sin?]

Swami replied:- The first couple created by God has mystic power to generate issues without sexual act. God Brahma created Sarasvati and people blame that God Brahma married His own daughter. How Sarasvati can be His daughter when God Brahma has no wife? Creation through sex only brings such worldly relationships.

36. Hindus reborn repeatedly, while Muslims and Christians do not. Is this fair?

[Hindus are reborn repeatedly, while Muslims, Christians & many others have to wait until judgement day to know what they are good for? Is this fair?]

Swami replied:- It is a misunderstanding. Final judgement for every individual means the judgement given by God after the death of that individual. The body of an individual (Piṇḍāṇḍa) is equal to the world (Brahmāṇḍa) because nine items (Navāvaraṇams), which are five elements, awareness, mind, intelligence and ego are common in both. The final dissolution of Piṇḍāṇḍa is misunderstood as the final dissolution of Brahmāṇḍa and due to this, this misinterpretation arose.

37. Why did Jesus allow Himself to get crucified?

[When satan tested Jesus, He said that He will not jump off, because one must not put God to the test. Then why did Jesus allow Himself to get crucified?]

Swami replied:- I don't understand the link between these two statements. Jesus got crucified to fulfil the will of God. Jesus said that God should not be tested. What is the contradiction between these two?

38. Does a Catholic priest has the right to push you to confess your sin?

Swami replied:- There is no pushing and pulling. The devotee must confess before God by himself and not by any force. Confession must follow repentance for the sin done and finally non-repetition of sin is the most important step. This is universal process for any religion and for any sub-religion.

39. Why is the birth of the Lord Krishna and the Lord Jesus Christ similar?

Swami replied:- The birth of any human incarnation is similar because the same God is incarnating. The Gita and the Bible are one and the same.

40. How can we stop fighting for God's & pray for peace, harmony, prosperity among us as well as all the creatures of universe?

Swami replied:- This is very good intension. Please read My proposal of Universal Religion (Universal Spirituality) while staying in one's own religion as given in www.universal-spirituality.org.

Chapter 12

September 12, 2021

O Learned and Devoted Servants of God,**1. Please enlighten about the reasons for the destruction of the Yādava clan.**

[Ms. Laxmi Thrylokya asked: Padanamaskaram Swami, Yādava clan got destroyed at the end of Bhagavatham. Some preachers are claiming that it is because of the son of Lord Krishna named Sāmba. But, we learnt from You that the karma account of each soul is always separate. Please enlighten about the reasons for destruction of Yādava clan in which Lord Krishna was born.]

Swami replied:- The doctrine of deeds and fruits is very complicated as told by God in the Gita, but, it is always perfectly justified from all angles. All angles are different in their own nature, but, all are correlated together in one incident so that all angles maintain their own nature individually, but, are correlated in a sense that all angles are bound in the same incident as single background. It is true that Saamba has bad nature, who tried to mock at sages and got curse. This is one angle, which is the fundamental and Krishna did not interfere with this angle and behaved as God but not as father of Saamba. Another angle is that Gaandhari cursed Krishna blaming Him for the destruction of her sons. Here also, even though this angle is justified (because Kauravas were bad and hence were destroyed), Krishna did not interfere (actually He should have interfered because He is not at fault) because the fruit of her curse was already decided by the another angle of Saamba. The third angle is that Yaadavas did not care for the orders of Krishna and were involved in drinking wine (since Kali age was very near) and they deserved their destruction. This third angle is the fundamental of the above fundamental first angle. Now, you see, how all the angles of deeds are correlated to the same incident of single fruit called destruction of Yaadavas. Some times you may be unable to do this sharp analysis and hence, it is always better to believe that the plan of deeds and fruits is always perfect since the omniscient and omnipotent God is the final judge.

2. Whether a true devotee of God loves all souls just like children?

[Swami, I just develop hate towards people when they talk about God insultingly. It happens involuntarily. I don't like to even look at their face although they are my family. I used to think that it is right be like that because Lord Jesus also told to hate our family to in order to reach God. But, when I was discussing this topic with Smt. Devi

Garu, she said that a true devotee of God cannot hate anyone. A true devotee of God loves all souls just like children. Best example is AMMA (Māta Amritanandamayi) who is a great devotee of Lord Krishna and she hugs everyone with love without any discrimination. Please correlate this example with the statement of Lord Jesus.]

Swami replied:-

- i) As a true climax devotee of God, you are correct to hate even your family members if they scold God. This shows that your bond with God has replaced all the worldly bonds. I appreciate you for this.
- ii) What Jesus told is in the following sense. You told that one can't be His disciple unless one hates his/her family members. This does not mean that a devotee shall take the family members directly for which sin only is the result. This means actually that the bond with God has reached such advanced climax state of madness (Unmāda) that even all the worldly bonds are hated with reference to the bond with God. When the devotion is in normal beginning state of interest (Śraddhā), the worldly bonds are dropped and get neglected by the devotee. The fact in this normal state is true because negligence is a true effect. But, this negligence must be also kept in heart and shall not be expressed to hurt the worldly bonds. The devotee in this state also must express artificial love to the worldly bonds in order to avoid clash with them and to avoid hurting them. In the advanced state also the hatred shall not be expressed at all for the same reason. But, there is a difference between initial and advanced states. In the initial state, the negligence developed in the heart is true as absolute reality though not expressed. In the advanced state, the hatred is not developed in the heart as absolute reality, but, developed in the heart as relative reality. This means the hatred in the heart is not actually true, but, is true based on the absolute real love to God. You can understand this if you know the theory of relativity. I will give an example to enlighten the theory of relativity in a similar angle. We say that all the Vedas became the four dogs around the feet of God Datta. This should not be taken in the absolute sense of reality. The Vedas are always sacred and will never become unholy dogs. Before the holiness of God Datta, the holiness of the Vedas is so low that even the holiness of the Vedas looks like unholy which is the relative reality. Both negligence and hatred shall be hidden in heart only and shall not be expressed at any cost to the worldly bonds to enter in to unnecessary problems by which the precious time of devotee in the right direction (love to God) is wasted.
- iii) The love expressed by Amma is also external only. Otherwise, loving everybody denotes lack of discrimination between good and bad or merit

and sin. The external love to be expressed is essential in the initial stage especially in the case of sinners like the chocolates given to the children to send them to school. The sinner gets attracted by the initial and external love so that the sinner will also develop love to the preacher and may get reformed shortly. Such a technology exists in the expression of love for all. This shall not be misunderstood as real love for all without discrimination between merit and sin. The word 'Emmanuel' is misunderstood as saviour of all people. It is not so. It means saviour of His climax devotees having real devotion to God. If you say that the human incarnation or Emmanuel means saviour of all people by taking all the punishments of all the sinners, it means that God has no power of discrimination. The love of God towards devotees is not blind, but, is illuminated with the knowledge of discrimination.

3. Is there any specific reason for You to choose Chemistry instead of Physics or Maths?

[You worked as a Chemistry professor in multiple engineering colleges throughout Your career. Is there any specific reason to choose Chemistry instead of Physics or Maths? I personally like Physics and was wondering why You didn't choose Physics for Your career. Please ignore this question if it has no spiritual significance. Thank you for bearing with me. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami replied:- You like Physics because you are a student of Engineering since Engineering is mainly based on Physics. Chemistry embraces the study of all elements that constitute this creation. My aim to study Chemistry is to understand this entire creation while preaching about the creator in the spiritual knowledge. In B.Sc., I studied Botany and Zoology along with Chemistry because not only basic constituents of the creation are studied through Chemistry, but also, the evolved products like plants, animals and human beings are also studied through Botany and Zoology. You studied Engineering for a job because Engineering has wide scope for employment. I studied with the aim of preaching true spiritual knowledge to the world. Unless creation is totally understood, the creator can't be identified because creator is different from creation. If creation is not perfectly understood one may mistake an item of creation as creator. For example, awareness, which is a specific work form of inert energy functioning in a specific nervous system is misunderstood as creator-God! Science clearly proves that awareness is an item of creation. In this way science helps the spiritual knowledge even though science cannot understand the unimaginable God. From this reason only, I have given a place for science in the emblem of My spiritual knowledge. I have modified the word

‘Spiritual knowledge’ to ‘Spiritual science’ because the basis of Spiritual knowledge is the existence of unimaginable God proved by practical perception of unimaginable events called genuine miracles. Science is also based on practical perception. Science does not mean mere subjects like Maths, Physics, Chemistry, Biology, Engineering, Medicine etc. Science means systematic logical analysis for any concept. Even subjects like Economics, Politics, History, Literature etc., are also sciences. Anybody having systematic sharp logical analysis of concepts is a scientist.

Apart from all this, the question asked by you was also asked by a famous saint called Shri Shivaananda Mahaaraj. He asked Me “Being a spiritual preacher, how You studied Chemistry?” I replied “Chemistry is represented by the word ‘*Rasāyana Śāstram*’ because Rasa = chemicals, ayana= that concerned, Śāstram= Knowledge and the final meaning of this word is that the subject concerned with chemicals. This word has another meaning also because Rasa=God and the final meaning is that the subject concerned with God is Rasāyana. Hence, I studied both the subjects to do justice to the word ‘Rasāyana’”. The saint appreciated Me by saying “*Oh! The Datta-sword is double edged!*”

In Chemistry we have a branch called ‘Physical Chemistry’, which deals with all topics of Physics. Moreover, I worked as Research scholar in Physics-Ultrasonics Laboratories only for My Ph.D., degree and My thesis is a discovery of a new ultrasonic technique for detecting and estimating heterogeneity of materials in the branch of Solid State Physics.

4. What is that we have to learn from the Gopika called Chandralekha?

[Ms. Manasa Pathani asked: Padanamaskaram Swami, Swami every incarnation of God teaches a lesson to learn for devotees. What is the lesson that we (souls) have to learn from Gopika called Chandralekha, who is the incarnation of the Goddess Sati? Kindly enlighten me. - At Your Lotus Feet, Manasa Pathani.]

Swami Replied:- The lesson that shall be understood from these two cases (Sati and Chandralekha) is that one may get emotion in the love of God in theoretical phase. But, in practical phase, along with love (Bhakti), sharp analytical knowledge (Jnaana) is also essential. Sati should have condemned her father and actually she condemned her father by giving proper replies to him, but, overwhelmed by emotion, she committed suicide losing God Shiva forever. Parvati also faced the same situation when God Shiva came in disguise and scolded God Shiva, but, replied to every criticism and then tried to go away. Hence, emotion is very good for devotion since it is the life of love. But, it should be controlled by knowledge at its stage of climax. Even Chandralekha, who is the topmost devotee of God Krishna should have

controlled her emotion at its stage of climax and could have saved her life. If life is saved, she can meet Krishna next day or a few days later on. Even the possibility of meeting Krishna exists in the daytime also because every Gopika used to go to the Madhura city in the daytime to sell the butter and there is an opportunity to meet Krishna on the way in the daytime also. Even Hanuman thought of committing suicide when Sita was not found in Lanka! Hanuman is considered to be the highest intellectual in the creation, but, even He was overcome by the uncontrolled flow of emotion!

5. How to reconcile the concept of Kumaarasambhavam and Your statement given below?

[Prof. JSR Prasad asked:- You said that the seven sages while praying God Shiva told that there is no necessity of expression of love to God because He is omniscient (*Yā naḥ prītiḥ virūpākṣa!, tvadanudhyānasambhavā, sā kimāvedyate tubhyam, antarātmā'si dehinām*— Kumārasambhavam). You also told on some other occasion that the love in mind shall be also expressed as prayer because God will be pleased by expression through words. How to reconcile both these concepts?]

Swami replied:- The aim of the seven sages is to say us that since God is omniscient, He knows whether our love to Him is real or false and hence, we shall not say lies expressing our false love as true love. The reason is that since God is omniscient, there is no use of such lie and moreover due to such lie, God will start hating us. In this way, the concept of seven sages is useful for us so that we can be careful in not telling lies to God because God is not an ordinary human being with little external knowledge only. Once the love is true in the heart, it shall be also expressed in words as prayer because the second instrument called ‘word’ also participates in the service of God. Mind, word and action by body are the three instruments to serve God (*Manovākkāyakarmāṇi*). God also is pleased because prayer to God is always speaking truth only and not speaking false praise. This point is also told by the same seven sages while praying God Shiva (*Yathārthavyāhṛtiḥ Sā hi, na stutiḥ Parameṣṭinaḥ*). Even these seven sages prayed God Shiva through words and they cannot condemn expression of devotion through words. If it is so, sage Vyaasa would not have written so many prayers on God. Hence, the idea of the verse quoted by you is only to say that God is omniscient and that we shall not tell lies in our prayers thinking that we can fool God by telling lies.

6. How did God get entertainment due to the mad love of Radhā, who is also an incarnation of the same God?

[Ms. Laxmi Thrylokya asked: Padanamaskaram Swami, You taught us that Unimaginable God created this creation because He was bored of continuous bliss

(Ānandā) being alone. Creation being a second entity would give blissful entertainment (Rasa) to Him. Creation being different from creator generates duality. This duality i.e., God and non-God (creation) is the reason for entertainment. God gets maximum pleasure when a soul (non-God) loves God overcoming all the worldly bonds. Now, let us consider the example of Radhā-Krishna and Gopikas. Lord Krishna was so pleased with the mad love of Radhā that He created a new loka called Goloka above His head and made Her the queen of Goloka. But, Rādhā is incarnation of Lord Shiva who is none other than Lord Krishna. Both have unimagined God merged with them. Both are one. This fact is standing against the principle of duality. How did God get entertainment here? Kindly enlighten us. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied: There are two types of dualities in this topic:- 1. Duality between God and non-God soul created for the entertainment of God because, God is bored with bliss in monistic state (without second item). 2. Duality between Krishna and Raadhaa, which is superficial only and not internal duality because Krishna as God Vishnu and Raadhaa as God Shiva are one and the same. The first duality is the overall general duality between God and creation. The second duality is a tiny part of the general overall first duality. The second duality is not contradicting the first duality. I will explain this with an example: N.T. Rama Rao wanted to get an entertainment by seeing a new film created by him for his entertainment, in which he himself acted as Krishna and Duryodhana. Now, the film is shot and N.T. Rama Rao is watching that film and getting entertainment. N.T. Rama Rao and the film come under the first duality (God entertaining with non-God soul). The second duality is between Duryodhana and Krishna in the film seen by N.T. Rama Rao. Is this situation possible or not possible? It is possible because N.T. Rama Rao is seeing the above said film and is getting entertained. If this is possible, why not the case of God entertained by the creation is simultaneously continuing while God acted in two roles simultaneously in the cinema that is entertaining God? What is the contradiction here?

Chapter 13

September 16, 2021

O Learned and Devoted Servants of God,**1. It is told that ignorance is bliss. Can You kindly explain this with reference to the soul and God?**

[A question by Ms. Laxmi Thrylokya]

Swami Replied:- In the case of soul:- Recollecting the past memories of miseries will give lot of pain and mental disturbance to any soul. Forgetting the past miserable things is ignorance and by doing so, peace is fully obtained. Even though peace is not bliss, still, with reference to disturbance of mental peace by remembering the past negative things, the mental peace obtained by forgetting such bad past can be relatively assumed as bliss and by this way, we can say that ignorance is bliss. Getting profit gives absolute happiness and avoiding loss also gives relative happiness. In the case of soul, remembering past pleasant things gives absolute happiness. If the soul remembers about God, absolute bliss is obtained, which is far far superior to absolute happiness. This is told in the Veda that by ignorance one shall cross the death and by knowledge one shall attain absolute bliss (*avidyayā mr̥tyuṃ tīrtvā, vidyayā amṛtamaśnute...*- Veda). Avidyaa or ignorance means forgetting the bad past. Mrutyu or death means misery. Vidyaa means the knowledge of God, which is any information about God. Amrutam means absolute bliss.

In the case of God:- By ignorance or forgetting His own real nature, God crosses the boredom of loneliness and in such entertainment from the world, God maintains His real nature of bliss by remembering His own real blissful nature. Here, Avidyaa means forgetting His real nature and Mrutyu means boredom. Vidyaa means again remembering His real blissful nature and Amrutam means His own real blissful nature.

2. Is an illegitimate relationship more powerful than a legitimate relationship?

[I read in some newspaper, some time back, that a woman killed her issues for the sake of her illegal sexual relationship. Does this example support that illegal relationship is more powerful than legal relationship?]

Swami Replied:- Gopikas did not kill their issues for the sake of illegitimate relationship with Krishna. These Gopikas gave the butter preserved for their issues to Krishna. When such pious example is there for

the same concept, why shall we take that example of a woman demon for the same concept? Moreover, that woman did such a worst thing to violate the Pravrutti constitution and not for the Nivrutti. Even if she does such a horrible sin, God will not relish that and will punish the woman with horrible punishment. Of course, we have some examples in which devotees tried to sacrifice their issues by killing them for the sake of God. Shiriyala sacrificed his son for the sake of God, but, God immediately gave life to his son. Similarly, in the case of Abraham, God stopped killing his son even though Abraham raised his sword to cut his son. Gopikas were Sages, who were worshipped even by angels. That woman is worse than even demons since demons also will not kill their issues in this way!

3. Why aren't we proudly saying that we are the children of the Omnipotent God?

[Shri Rajashekar Reddy asked: Pādanamaskāram Swami, when we have a friend or relative who is well settled in worldly life, we boast about ourselves as their closed ones. For example, we proudly say to everyone that my sister is an MRO, my brother is settled in London with his family, my sister is lives in America with her family, my sister-in-law is a Sarpanch, my uncle is an MLA, my brother is a collector, my grandfather was a Prime Minister, my father is a chief minister, etc. But, God is the basis of this entire creation. Then, why are we not able to tell proudly that we are the children of the Omnipotent God? When God is our real father, why are we not able to take pride in this fact? Is it only because of our ignorance? Please enlighten us. -At Your Feet, Rajashekar Reddy]

Swami replied: God is invisible and unimaginable. The unimaginable God becomes imaginable and visible as mediated God called contemporary human incarnation. If the devotee has full faith in the God constantly seen by our eyes, such possibility may happen.

4. Why did Parashuraama teach Karna?

[Shri Manikanta asked: Pādanamaskāram Swamiji, Why did Parashuraama Prabhu gave teaching to Karna even though He knows everything. Kindly please enlighten me on this. Pādanamaskāram Swami.]

Swami replied: Every actor in the drama knows that his dialogues are not true, but speaks as if true. Similarly, in the divine drama also, actors speak.

Chapter 14

September 17, 2021

O Learned and Devoted Servants of God,**1. Can we use Aatmayoga as a way to get rid of the misery?**

[Ms Laxmi Thrylokya asked:- When we get the memories of past negative things, without any effort of us, can we use Aatmayoga (self-knowledge that I am the soul and not the body) as a way to get rid of the misery?]

Swami Replied:- Anybody can use not only Aatmayoga, but also Paramaatmayoga (thinking that I am God) to get rid of misery. If the strength of misery is much, Aatmayoga will not be sufficiently efficient to come out of memory of past misery. But, one should not continue with that concept really believing it, which can easily lead the soul to ego and subsequent fall. Anything can be used as medicine to get rid off the mental illness, which will be appreciated even by God. In fact, Shankara had this motive also for His concept of Monism, which says that soul is God.

2. What is the background of Satii Sahagamanam, which is banned today?

Swami Replied:- Satii Sahagamanam originally means something and later on it is modified into some other way through misinterpretation. Originally it meant spontaneous death of the wife as soon as the death of the husband takes place, which was the proof of real love. Later on, this ended as a misinterpreted and misunderstood act of ending the life of the wife by force so that the wife jumps into the funeral fire of the dead body of her husband. Padmaavatii, the wife of poet Jayadeva died immediately on hearing the false news of the death of her husband, who became alive by the grace of Krishna since Jayadeva sang praising the pure love of Raadhaa and Krishna, which is called the “GiitaGovindam”.

3. Is there devotion in Krutayuga?

Swami Replied:- Whenever we use the word “All”, it means majority and not really all without exception. We say that one soul is the embodiment of good Sattvam quality, which means that the soul is having Sattvam quality in predominance. It does not mean that the soul is having 100% good Sattvam quality. Bad Rajas and Tamas also exist in that soul in very minor quantities. Similarly, when we say that all human beings in Krutayuga are good, it means that majority of the people were good. Not only this, even in

Krutayuga, every good person of the majority was also having little Rajas and Tamas because no soul in the creation contains 100% single quality at any time. In Krutayuga only, Sage Jamadagni was killed by the sons of Kaartaviiryaarjuna.

4. Could You pray for me with regards to my struggles within this worldly life?

[Shri Rayy Light asked: Dear Swami, May Please and Blessings be upon You, I have been greatly admired by Your works Swami Ji. I wanted to ask if You could pray for me with regards to my struggles within this worldly life, and also that I may have the strength to go beyond those struggles and come upon a state of peace, being united with God. It would be greatly appreciated if You could pray for me. With kind regards, Rayy Light.]

Swami replied: You pray God sincerely without asking His help in return. Your prayer must contain true love without aspiration for any fruit in return. You must leave the decision to God. God will solve all your problems. Concentrate on the intensity of true love to God and in such process, you should not think anything about your problem. Your true love to God must be based on the attraction towards the personality of God and not on the attraction towards the fruit of your solution. You must remember the example of a mad fan, who spends from his pocket for the glory of his pet cinema hero or pet political leader without any help from the other side and commits suicide on the death of his pet hero or political leader. When there is no account between you and God, the response from God will be spontaneous. But, be sure that you are not following My advice based on the principle that God will respond quickly in this way. It should be a natural way of attraction towards God.

5. Why did Krishna sleep (have sex) with Kubjaa if she had only lust for Him but not love?

[A question by DawahWise]

Swami replied: Love is the feeling whereas lust is its language used for practical expression. Wherever love exists, lust also exists. But, it is not necessary that wherever lust exists, love shall exist. This concept is confined to the sweet devotion (*Madhurabhakti*) with God. When there is feeling, its language of expression comes spontaneously by force. Sometimes, even in the absence of real feeling in the heart, language may be created without real feeling in the heart as in the case of a prostitute. In the worldly bonds, other than sweet devotion, practical service and practical sacrifice stand in the place of lust.

Kubja was hearing the divine stories of Krishna from Brundavanam and developed devotion towards Krishna. Such devotion was general love that exists between God and a general devotee. When Kubja saw Krishna in Madhura city, she could not develop sweet devotion to Krishna due to her defective body. But, when Krishna transformed her in to beautiful lady, she developed lot of hope for sweet devotion because of the matching of her physical beauty with the physical beauty of Krishna. Due to this confined sweet love, the lust also developed simultaneously in the mind of Kubja. In this blindness of lust, she lost her devotion to Krishna in which Krishna is remembered as always God. Her lust towards Krishna made her love to be reduced to the love of romance only. The love of Gopikas towards Krishna was not only mere romance, but also was illuminated with the knowledge that Krishna was God. The difference between Kubja and 12 Gopikas was that the 12 Gopikas were having sweet devotion to Krishna along with the knowledge that Krishna was God and Kubja was confined to sweet devotion only forgetting that Krishna was God. This difference was based on the reason that Gopikas were sages in the previous births whereas Kubja was not a sage in the previous birth. Since Kubja became a very beautiful lady, her raised ego made her to forget that Krishna was God.

Chapter 15

September 18, 2021

O Learned and Devoted Servants of God,**1. The following two verses from the Katha Upaniṣad clearly indicate that awareness is not the ultimate God. I seek Your kind clarifications.**

[Dr. Nikhil asked: Padanamaskarams Swamiji, I feel the following two verses from the Kaṭha Upaniṣad (3.10–3.11) clearly indicate that awareness is not the ultimate God.

indriyebhyaḥ parā hyarthā arthebhyas̄ca paraṃ manaḥ .
 manasastu parā buddhirbuddherātmā mahān paraḥ .. 10..
 mahataḥ paramavyaktamavyaktātpuruṣaḥ paraḥ .
 puruṣānna paraṃ kiṃcit s̄a kāṣṭhā s̄a parā gatiḥ .. 11..

Beyond the senses (indriyāḥ) are the objects (arthāḥ);
 Beyond the objects is the mind (manaḥ);
 Beyond the mind is the intellect (buddhiḥ);
 Beyond the intellect is the Great Ātman;
 Beyond the Great Ātman is the unmanifest (avyaktam);
 Beyond the unmanifest is the Puruṣa (unimaginable God).
 Beyond the Puruṣa there is nothing: this is the end, the Supreme Goal.

I have tried to understand these verses, however, I am not sure, whether my interpretations are correct. I therefore request You to kindly clarify the meaning of each of the terms and the overall meaning of the verses. Following are some of my observations and interpretations related to these two verses:

Dr. Nikhil said: 1. These verses seem to analyse the Human Incarnation of God and not an ordinary human being. This is because, the Puruṣa, who is beyond the unmanifest (*Avyaktam*), is found at the end of this analysis. Although even the individual awareness can be said to be Puruṣa, it is not beyond the unmanifest (primordial energy). Only the unimaginable God is beyond the unmanifest. This means that the Puruṣa identified at the end of the analysis must be the unimaginable God. That unimaginable God is only present in a Human Incarnation of God and not in an ordinary human being. The first verse in the third chapter (third Valli) of the Upaniṣad also supports the existence of two Puruṣas (in the same body). It says, “*ṛtaṃ pibantau sukṛtasya loke guhāṃ praviṣṭau parame parārdhe. chāyātapau brahmavido vadanti pañcāgnayo ye ca triṅcīketāḥ .. 1..*” The same concept is also found in other upaniṣads (*Dvā suparṇā...*—Muṇḍaka Up. 3.1.1; Śvetaśvatara Up. 4.6).

Swami Replied:- It is a correct conclusion that the description of the human being mentioned in this verse is incarnation, which may be 1st energetic incarnation or subsequent energetic incarnation or subsequent human incarnation. Same situation occurred in the Veda while explaining the 4 states (*Jāgrat, Svapna, Suṣupti and Turīya*). In that context also, the human incarnation taken as example only satisfies the text.

Dr. Nikhil said: 2. The meaning of 'Arthāḥ' is unclear. Arthāḥ do not seem to mean the external objects of the senses. Each of the senses has its own objects, which are sounds, sensations of touch, forms, tastes and smells respectively. If Arthāḥ had meant the external objects of the senses, it would not match the sequence presented in the verses. The sequence of items listed in increasing order of greatness (beyond) seems to be external to internal. If Arthāḥ had meant external objects, the sequence presented in the verses should have been the sense-objects < senses < mind and so on. Hence, an alternative meaning of ārthāḥ is required. I feel, in the given context, the meaning of ārthāḥ should be the identification of the external object. This identification is basically the knowledge or understanding attained on the basis of the sensory signals received from the senses.

Swami Replied:- The word Artha means not only the external object, but also the knowledge of the external object that is identified (*Samjñānam*) and stored (*Smaranam*) by the awareness. The word Cit stands for general awareness that identifies the object and the word Citta stands for the stored knowledge of the object that can be recollected again. It is told that the word and its meaning are inherently associated (*Vāgarthāviva samprktau...*). Here, the word Artha means not only the object but also the identified knowledge of the object. Name and form (*Nāmarūpam*) stand for Vāk and Artha respectively. If you take the meaning of Artha as the identified knowledge of the object, the whole subject becomes internal only without touching the external items. Even if you take the entire subject as internal, without external objects, the knowledge of identification of the object does not take place. If the object is absent, there is no identification of the object. However, if you are particular about the subject of internal items only, it is better to take the meaning of the word Artha as the knowledge of identification of the object than mere external object.

Dr. Nikhil said: 3. The mind is said to be greater than this identification, since it is the mind that makes the identification possible. The intellect is superior to the mind because it finally arrives at a decision based on the various options presented by the mind.

Swami Replied:- The awareness starts from mind only and not from inert senses. The senses also become alert and active due to the mind or awareness present in it. However, mind (*Manovṛtti*) does not go outside the body through senses as told in the early days. The mind is within the body only.

Dr. Nikhil said: 4. Out of the four internal instruments (antaḥkaraṇas), there is no mention of ego (ahaṁkāra) and memory (citta). Also, there is also no special place given to pure awareness (śuddha caitanya). Perhaps, the verses take their existence for granted and so they are not separately mentioned. The mind and intellect are mainly responsible for perceiving and identifying external objects from the respective sensory signals received from the senses. But this perception and identification inevitably requires the person to first have ego (self-identification; ahaṁkāra). It also requires the person's memory (smaraṇe) to be working so that the perceived object can be compared with other objects perceived in the past. Moreover, this entire process of perception (saṁjñānam) must occur in awareness. So, there is no need to separately mention ego, memory and awareness. The four internal instruments are mere modifications of the pure awareness. Therefore, mentioning only the mind and intellect is sufficient and ego, memory and the pure awareness are to be understood. Another reason for not getting into too much detail about awareness and its modifications is that there is nothing divine about awareness; it is merely a form of energy. In order to find divinity, or the greatest item, one has to proceed further with the analysis. So, it is unnecessary to carry out an in-depth analysis of awareness.

Swami Replied:- You are correct in your conclusion that the search for unimaginable God does not require much analysis about ego and memory in the way of analysis. Once mind is mentioned, its basic material called awareness is spontaneously referred. Along with mind, intelligence is mentioned since the intelligence decides the information of the object on correct lines with the help of sharp analysis.

Dr. Nikhil said: 5. Thus, when the mind and intellect are mentioned, awareness along with all its modifications are covered. If the analysis had stopped at this point, we would have said that these verses present the analysis of an individual soul, who is the knower of objects. But the analysis continues to include the Great Ātman, the un-manifest and the Puruṣa. There is no evidence for the existence of these three items in an ordinary individual soul. This means that the verses must be presenting the analysis of a Human Incarnation of God.

Swami Replied:- Mahat is called as great Ātman, which means the space only. The space is subtle energy. The boundary of the space is unimaginable where unimaginable God gets mentioned. Hence, the next word after Mahat is *Avyaktam*, which means unimaginable domain or

unimaginable God only. There can't be two unimaginable items and hence, unimaginable domain means unimaginable God. It is very difficult or impossible to meditate upon the unimaginable God (*Kleśo'dhikatarasteṣām...- Gītā*). For this reason, the unimaginable God (Parabrahman) entered the 1st energetic form created by Him and merged with it to become God Datta or Father of heaven. This God Datta is the meaning of the last word "Purusha" or mediated God as proposed by Raamaanuja and Madhva. Even the Purusha taken by Shankara also means the same God Datta taken as His soul inside the energetic body with which the unimaginable God fully merged. Shankara neglected the external energetic body. Hence, even Shankara has taken the energetic soul of God Datta, which is a created imaginable item only. Raamaanuja and Madhva have taken both soul and body of Datta with which the unimaginable God merged (*Antarbahiśca...- Veda*). In this way, there is no difference among the three divine preachers regarding the medium also. The medium is only the imaginable relative reality called energy (body or soul or both) only. Hence, all the three preachers have taken mediated God called as Purusha. Purusha means an item that spreads all over the 2nd item (*Puri śete iti Puruṣaḥ*). Hence, the ultimate item is only the mediated God called Purusha or energetic or human incarnation. If the body is taken as the tree, both the relative soul of God Datta and the unimaginable awareness (Parabrahman) can be taken as the two birds described in the Veda (*Dvā suparṇā...- Veda*). In the case of human being only one bird (relative soul) exists that enjoys the fruits of deeds. In the case of the incarnation, both birds are said to be bonded with love or devotion since the soul-bird is devoted to God-bird.

Dr. Nikhil said: 6. The Great Ātman seems to be the Energetic Incarnation which is present in the Human Incarnation. The use of the adjective 'great' (mahān) for Ātman supports this idea. Compared to the individual awareness, which is part of the human medium, the Energetic Incarnation, which has merged with it, is greater.

Swami Replied:- The word Mahat can be also taken in the sense of Parabrahman, who has become God Datta or 1st energetic incarnation because the word Mahat stands for God also (*Mahat Brahma iti proktam*). This idea can be further supported by saying that the unimaginable God or non-mediated God called as Avyaktam is beyond the mediated God. But, again it is told that Purusha is none other than God Datta or mediated God, who is the ultimate God already represented

by the word Mahat. To avoid this confusion, one of the following two ways can be adopted in this place:-

- a) Mahat means the first created energetic body and energetic soul by unimaginable God before His merge with both. Since Mahat is already told to be space or subtle energy, there is no contradiction in saying that the created first energetic body and energetic soul are space. The creator or unimaginable God or *Avyaktam* is certainly greater than the created energetic form of God Datta (*Mahat*). Now the unimaginable God entered and merged with the energetic form or Mahat to become Purusha so that the unimaginable God becomes imaginable for the sake of worship. Due to this advantage of expressed God, the mediated God or Purusha becomes the ultimate greatest.
- b) Mahat means the first energetic form with which the unimaginable God merged to form the 1st energetic incarnation. The unimaginable God (*Avyaktam*) is greater than the 1st energetic incarnation because the unimaginable God alone creates further. This means that we shall not think that the imaginable 1st energetic incarnation is doing the further creation because the unimaginable God merged with the 1st energetic form alone is doing the creation. Now, the word Purusha means human incarnation in which God Datta (*Mahat*) exists. Purusha is the ultimate God for humanity since He is imaginable and visible to humanity. Up to intelligence, every human being can be taken as an example. Starting from Mahat, the subject of God comes up ending with the Purusha.

In any case, the unimaginable God alone existed before the creation. This unimaginable God created some space and 1st energetic form with which He merged to become God Datta. Later on, some energetic and human incarnations resulted due to the merge of God Datta with energetic beings or human beings respectively. God Datta created the primordial energy with which the creation was extended. The subtle energy can be also called as *Avyaktam* and *Avyaktam* can be also used to mean the unimaginable God. This is the basic fact of the process of creation of this imaginable universe.

Dr. Nikhil said: 7. The unmanifest could be the primordial energy, which is the source of the medium of the Energetic Incarnation. It is also the source of the rest of creation. The primordial energy is space, which appears to be 'nothing' and hence it can be called the unmanifest.

Swami Replied:- You can take the word *Avyaktam* in two senses based on which the above explanations were given. *Avyaktam* means that which is not expressed. The non-expressed item may be imaginable or

unimaginable. If it is imaginable, *Avyaktam* may be taken as the primordial energy that was created by God Datta for the sake of further creation. If you take *Avyaktam* as non-expressed item to the imagination, *Avyaktam* means the unimaginable God. Whatever may be the way of interpretation, the above told sequence of creation stands as the basic fact.

Dr. Nikhil said: 8. Beyond the primordial energy is the ultimate unimaginable God, who is said to be Puruṣa. There is nothing above or beyond this Puruṣa (*puruṣān na paraṃ kiñcit*) and He is the ultimate goal (*sā kāṣṭhā sā parā gatih*).

Swami Replied:- If Purusha stands for God Datta, there is nothing beyond Purusha because unimaginable God merged with this 1st energetic form. Since God Datta (means unimaginable God) merged with the human incarnation, there is nothing greater than the human incarnation because the unimaginable God merged with this human form also.

Dr. Nikhil said: 9. Alternatively, it can also be assumed that the analysis up to the intellect pertains to an ordinary individual soul (jīvātman). The Great Ātman could mean a separate Human Incarnation, who is similar to the ordinary individual soul externally, but different in terms of the unimaginable God present in Him. This alternative interpretation is acceptable also because, some of the previous verses in the same chapter seem to be discussing only about an ordinary individual soul (*Ātmānaṃ rathinaṃ viddhi...3.3; Yastvavijñānavān...3.3*)

Swami Replied:- Whether it is the 1st energetic incarnation or the subsequent energetic incarnation or the subsequent human incarnation, the final fact is one and the same because the same unimaginable God exists in God Datta or in any subsequent energetic incarnation or in any subsequent human incarnation.

Dr. Nikhil said: 10. The adjective 'great' used to qualify Ātman is meant to differentiate it from the ordinary individual soul (jīvātman). If the Great Ātman is assumed to mean the Human Incarnation, who is different from the ordinary human being, then there is no further need to distinguish the Human Incarnation from the Energetic Incarnation. The discussion does not include the gross body in any case. It only includes the analysis of the awareness (senses, knowledge, mind, intellect). The awareness of the Human Incarnation and the awareness of the Energetic Incarnation only differ in the mechanism by which each of them is produced. These mechanisms of producing awareness depend on their gross bodies, which are material and energetic respectively. However, the fact that both types of awareness are converted forms energy is common to both. As far as the process of knowing is concerned, there is sufficient commonality. So, there is no need to distinguish between the Human and the Energetic Incarnations. Both types of Incarnations can be assumed to be one and referred to by the term Great Ātman.

Beyond the Incarnation is only the primordial energy, which is the cause of its medium (energetic or material) and beyond it is the unimaginable Puruṣa. I seek Your kind clarifications on this topic. Your servant, Nikhil

Swami Replied:- Whether Mahat means simply the subtle primordial energy or the 1st energetic incarnation, the final basis of the explanation is one and the same as explained above.

Chapter 16

September 20, 2021

O Learned and Devoted Servants of God,**1. Why can't we think of ourselves as sinners as we commit sins many times in life?**

[Smt. Chhanda Chandra asked: Pādanamaskāram Swami. My mother (Smt. Anjali Chandra) is going through a book with the name Shri Raamakrishna Aur Shri Maa in Hindi by Swami Apuurvaananda from Raamakrishna Mission. In one of its page it is written that a person, who always thinks himself/herself as a sinner, becomes really a sinner. Instead of that people should have firm increasing faith in the God and in this way the sin gets vanished. We were trying to discuss this point. Our confusion is that why cannot we think of ourselves as sinner as many times unknowingly also we commit so many sins in life. By thinking myself as a sinner, at least I can have a realisation and stop myself from doing such sins in future. If I don't think myself in that line then how my realisation and repentance will come for our own purification. Though I know, chanting the name of the Supreme divinity will purify me but still we need to accept our wrongdoings. Is it not? What can be the real way out in this regard? Please enlighten us with Your grace.]

Swami Replied:- Anything extreme is not correct. Thinking oneself as sinner assuming that one might be committing sins unknowingly is not correct. When a sin is done, your consciousness will always be hinting about it to you. In such case, repentance and non-repetition of the sin will help you. There must be solid reason for your thinking. Thinking shall not be developed based on assumptions. Constant thinking based on false assumptions lowers the required confidence due to which activity in the life gets diminished.

2. What can I understand from my dream given below?

[3 days before I was surprised to see You and Shri Raamakrishna in my dream. I saw a boat was floating on milk and on that boat Shri Raamakrishna was standing. Suddenly I saw You coming from the opposite direction and merged with Him. And immediately I woke up. Swami what I can understand from this dream is that You two are the same. Do I understand it correctly? In one of Your discourses I read that we don't have to take these dreams so seriously and in another one I read that sometimes God wants to give us some messages through dreams. If so, then what can be the specific message which I am not able to understand or shall I just forget this dream though I feel myself as the most fortunate person in this world. Please clarify me. If it

does not have any significance then please ignore it and pardon me. At Your Divine lotus feet.]

Swami Replied:- Always dreams regarding divine matters are true. Only dreams connected to worldly matters have no value because the worldly matters are always in contact with the mind in awaken state. The dream you got is certainly divine. It gives you message that the contemporary human incarnation is the most important Sadguru in Spiritual knowledge because you can clarify any concept with the alive Sadguru.

3. How is the world population increasing if the number of souls is conserved in the creation?

[Swami, it is said that the soul is beyond birth and death. The same souls come to this earth again and again with different bodies. My little understanding says then that the number of souls must be then conserved in this creation. But what we see is that the population of the world is going on increasing. Does it mean that the souls are getting split and taking more than one number of bodies? Or some other creatures are being converted to souls in human forms and their numbers are coming down? If any other divine mystery is there then what can it be? Please let me try to understand this as my very little understanding in science is not allowing me to have a clear concept on the same. Thank You very much for Your grace in every field of my life. At the divine lotus feet of You (me and my mother). By, Chhanda Chandra]

Swami Replied:- This point pertains to the divine administration of God. All the possibilities mentioned by you are possible. Which possibility predominates in which time becoming active depends upon the decision of God based on the requirement of the world. This point will not help you in your Spiritual progress. You must concentrate on your Spiritual progress by increasing devotion to God rather than finding information on such issues.

4. Please refute the narcissist allegation on Prophet?

[Shri Anil asked: Some challenges against Holy Prophet Muhammad. Pādanamaskāram Swami. A person named Ali Sina runs a website (<https://www.faithfreedom.org/sinas-challenge/>) in which he challenges anybody who disprove his claims about Holy Muhammad. He says: If you do not like this site and want me to remove it disprove my charges against Muhammad logically. Not only will I remove the site, I will publicly announce that Islam is a true religion. I will also pay \$50,000 U.S. dollars to anyone who can disprove any of the accusations that I have made against Muhammad.

Swami, I am reproducing three of his accusations as given below:

1. Ali Sina says that the following are some of the claims Muhammad made about Himself in the hadith hence it shows that Muhammad was a narcissist.

- i) The very first thing that Allâh Almighty ever created was My soul
- ii) First of all things, the Lord created My mind

- iii) I am from Allâh, and the believers are from Me
- iv) Just as Allâh created Me noble, He also gave Me noble characters
- v) Were it not for You, [O Muhammad] I would not have created the universe.

Ali Sina says when compare the above to the words of Jesus, who when someone called him “good master,” Jesus objected and said, “Why do You call me good? No one is good—except God alone.”

Question: Ali Sina accuses Holy Muhammad as a narcissist. I request You to give a reply on the above allegations.]

Swami Replied:-

- 1) My soul means the soul of soul. When God merges with a human being (both body and soul), the human incarnation results. The word “My” itself means the soul of the selected human being with which God is going to merge. Don’t think that “My” means simply body and God Himself is the direct soul present in the body. This is common to every human incarnation.
- 2) Mind is awareness or soul and it is said that God created His mind, which means that His awareness or soul is created by God. Hence, this does not mean that the soul present in His body is directly God.
- 3) Allah is the unimaginable God, who is the creator and can’t be approached directly for worship. The soul of this person (Prophet Mohammad) is charged by the unimaginable God. Hence, devotees come to Allah, who is merged with this soul because this soul has a body surrounding it, which is a good facility for worshipping God in human form. The devotees coming to this human incarnation are directly coming to Allah or unimaginable God. Since this human incarnation preaches Spiritual knowledge, the ordinary human beings become devotees of God and this is the meaning of the statement that believers are from the human incarnation.
- 4) The human incarnation is noble and due to this reason, the unimaginable God (Allah) selected such noble human devotee as His medium. The devotees of the human incarnation also become noble due to the excellent Spiritual knowledge preached by it.
- 5) When the human incarnation addresses Himself, it means that God is saying that creation was created by Him for the self-entertainment only.

Jesus is the same as Mohammad because both are human incarnations of unimaginable God or Father of heaven. When a devotee addressed one human incarnation as a good master, it means that the devotee has not identified the divinity of human incarnation. The devotee is considering the human incarnation as a good human being becoming good preacher. For such a person, the human incarnation will not reveal His divinity and behaves as

a good co-human being only. Hence, Jesus told that only God is good and not any human being because any human being contains the three qualities (Sattvam, Rajas and Tamas) and hence, must contain some evil nature of Rajas and Tamas qualities also.

5. Please refute the misogynist allegation on Prophet?

[Ali Sina has the opinion that “Muhammad insulted women and worsened their situation in Arabia who before Islam had more rights and freedoms. Muhammad took away the rights that the tribal societies of Arabia had granted their women. Consequently, Muslim women are abused. They have fewer rights than slaves and animals. They are the property of men, be it their fathers, brothers, husbands or sons. In no society and in no moment of history, women were/are as denigrate and belittled as they are in Islam”.

Sina further quotes the following verses from Quran and says that Muhammad was misogynist

“O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons: that is most convenient, that they should be known and not molested.”

“Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded.”

“and those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.”

“Allah’s Apostle said, “If a husband calls his wife to his bed and she refuses and causes him to sleep in anger, the angels will curse her till morning.”

Question: Ali Sina accuses Holy Muhammad as a misogynist. I request You to give a reply on the above allegations.]

Swami Replied:- You must understand the social conditions and nature of the women in those days before you criticise these rules keeping the women of present social circumstances in view. The society changed a lot compared to those days and the social conditions of those days must be thoroughly known to you before coming to drastic conclusions. Women are always weaker than men in physical strength. Women due to their beauty and tenderness must be seriously protected from some sinful men since these sinful men are always hasty due to lack of control of their senses. From the beginning of history, we heard raping of a woman by some sinful men, but, we never heard raping of a man by some sinful women! Hence, special protection for women is always needed and this was very much needed in the ancient days. Based on the requirements of social conditions of those days, certain rules were framed by the religious elders, which should not be misunderstood in view of the present conditions of more advanced society.

You are criticising those rules in view of the present conditions of the present society. This topic is related to ethics of worldly life, which is separate from Spiritual life. The governments in those days framed these rules and hence, this topic becomes more constitutional.

6. Please refute the pedophile allegation on Prophet?

[Based on the following verse Ali Sina blames Muhammad as a pedophile. 'A'isha reported: Allah's Apostle married me when I was six years old, and I was admitted to His house when I was nine years old.

Question: Swami, kindly give a reply on the above allegation.]

Swami Replied:- Again this is the topic of worldly life and these customs and traditions are based on the conditions of the then society. You have to understand these traditions in view of those circumstances of the society existing then. In doing so, you cannot discuss about good and bad because we are not supporting bad either in the ancient days or in the present days. Whether it is old society or new society good is good and bad is bad. If bad existed in the ancient society, we don't say that it is good since it was ancient society. You have to understand these traditions as inevitable and implemented by the society as controlling parameters as far as possible. How can you raise questions about the past without knowing the past circumstances of the past society? You raise questions in the modern society if anything is wrong and try to rectify it.

7. Why was Raavana thrown into hell while Shishupaala reached Your abode?

[Smt. Anita Renkuntla asked: Pādanamaskāram Swamiji. While reading Your discourse, a doubt arises that the three incarnations of Jaya, a Dvaarapaalaka of Lord Vishnu showed excessive Tamas and Rajas. Hiranyakashipu in Satyayuga has insulted the Lord throughout his life. And later he was killed by the Lord. Raavana in Tretaayuga too exhibited the same qualities to humiliate the Lord many a times. But, later he was thrown into hell. Whereas Shishupaala in Dvaapara too abused You, but reached Your abode. I understand that the entire world is unreal from the point of God. Please enlighten me regarding my doubts. Three of them were liberated souls and acted according to Your desire. Why was Raavana thrown into hell and Shishupaala reached Your abode?]

Swami Replied:- The two gatekeepers of the abode of God were cursed by Sages to take birth on the earth. Since both repented much, both were given some way of consideration and in such process, both were born as demons to reach God in three births as enemies. In two births both were punished in the hell for their sins. The birth of Shishupaala was the last birth and his sins were not as serious as the demons in the previous births. Hiranyaaksha and Raavana opposed God in general and claimed themselves

as God. Shishupaala never did such atrocities as done by the earlier demons. He was insulted very much because Rukmini ran away with Krishna on the marriage day. The sin goes to the brothers of Rukmini, who fixed her marriage with Shishupaala against her wish. Had they fixed her marriage with Krishna, Shishupaala would not have come to marry Rukmini. Hence, he developed lot of jealousy towards Krishna, which is natural for any human being. For his nominal sins, he was punished by Krishna with the Sudarshana Chakra weapon. Moreover, that was the final birth and as per the word of God, the gatekeeper has to return to the abode of God. Similarly, Dantavakra, his colleague called Vijaya was also punished and both reached God. Compared to Hiranyakashipu and Kumbhakarna, the sins of Dantavakra were very nominal and death itself is sufficient for those nominal sins.

8. Why is the followers of Shishupaala could not reach You?

[Why the followers of Shishupaala could not reach You? They reached liquid fire in hell. Aren't they playing their part in the drama that is created by Lord?]

Swami Replied:- Anybody, whether follower of Shishupaala or not follower of Shishupaala reaches the liquid fire of the hell as per the constitution written by God. After the death, the soul is enquired by God and rewards for merits and punishments for sins are the universal procedure. All others have no background of Jaya and Vijaya and hence, reach heaven and hell as per their merits and sins after which return to the earth as ordinary souls based on their Praarabdha.

9. How was Hiranyakashipu's journey to the Lord? At Your Lotus feet. Anita Renkuntla

Swami Replied:- Hiranyakashipu and Kumbhakarna are the two earlier births of the gatekeeper called Vijaya. The death was given by God Himself. All these incidents of these demons indicate the universal truth to all the humanity that no sinner will escape the punishment for his/her sins in the hands of God. This truth is the ultimate aim of all these stories.

10. Please explain the following terms.

[Ms. Laxmi Thrylokya asked:- Please explain in detail the following terminology: Parabrahman, Brahman, Iishvara, Jiiva, Aatman, Jagat, Prakruti, Maayaa, Aadiparaashaktii and Purusha.]

Swami Replied:-

Parabrahman and Brahman:- Brahman is the greatest of the items of a specific group. For example, the Veda is called Brahman because the Veda is the greatest among Spiritual scriptures of Hinduism. Unimaginable God is

also called Brahman because He is the greatest among all the items of creation. Even the soul is called Brahman because soul is greatest among all the items of creation. But, God is greater than the soul and hence, God can be also called as Brahman. Since God is the absolute greatest, God must be called as Parabrahman, which means that He is greater than any other Brahman. In ancient days, the word Brahman was used to mean the absolute unimaginable God as we see the Brahmasuutrams. Shankara used this word “Parabrahman” for the absolute unimaginable God, for whom silence alone is the explanation (*Maunavyākhyā prakāṣita Parabrahma tattvam...*) since the absolute God cannot be even imagined by any soul. Hence, it will be better to confine the word Parabrahman to the absolute unimaginable God, who existed alone before the creation. Even after creation, Parabrahman exists alone since Parabrahman is the absolute reality whereas creation is the relative reality. Relative reality means that the creation is real based upon the absolute reality of Parabrahman. Brahman means greatest (*Bṛhi = vṛddhau*). Parabrahman means that which is greater than Brahman (*Brahmaṇaḥ paraḥ Śreṣṭhatarah*).

Iishvara:- Parabrahman created some space and relative subtle energy with which the 1st energetic form was created with which Parabrahman merged and was called Datta or Iishvara or Hiranyagarbha or Naaraayana or Father of heaven. This 1st energetic incarnation remains eternal even in the ultimate dissolution of the creation. Iishvara created space and further primordial energy to continue the creation further. Iishvara means the controller of the creation (*Īsate iti Īsvaraḥ*). The 1st energetic form created by the unimaginable God is perfectly merged by the unimaginable God so that Iishvara becomes the permanent residential address of unimaginable God. In this view, there is no difference between unimaginable God and Iishvara. The original non-mediated unimaginable God Himself became Iishvara by expressing Himself to the souls of His creation.

Jiiva:- Jiiva is the awareness created in the course of creation done by Iishvara. Jiiva is a tiny part of the creation called Paraaprakruti. This awareness is a specific work form of inert energy only. Jiiva is awareness by itself and also makes the inert item like body to have awareness (*Jīvati svayaṃ jīvayati param iti Jīvaḥ*).

Aatman:- The inert energy that is generated from the digestion of food in human beings or that is directly supplied in energetic beings to be transformed into awareness (Jiiva) in the functioning nervous system is called Aatman. Essence of anything is also called Aatman. Aatman means that which spreads over (*Atati iti Ātmā*). The awareness spreads all over the body making the body to have awareness.

Jagat and Prakruti:- Both mean creation done by God. Jagat means that which is generated and destroyed (*Jacchati Gacchati iti Jagat*). Prakruti also means the creation, which is very great product of creation done by God (*Praśastā kṛtiḥ iti Prakṛtiḥ*). The word Prakruti means the root cause in any context (*Prakṛṣṭam kriyate anayā iti Prakṛtiḥ*). Maayaa, the unimaginable power, which is the unimaginable God Himself is the root cause of this creation as said in the Gīta (*Māyāṃ tu prakṛtiṃ vidhi...*). The word Prakruti can be used as the root cause or the product generated by the root cause as per the context.

Maayaa:- It means the unimaginable power of unimaginable God. Maayaa is the unimaginable God Himself for two reasons:- 1) In the imaginable creation also, possessor of power and power can't be isolated like Sun and sunlight. 2) In the case of unimaginable domain, two unimaginable items can't exist since both results as one unimaginable item only. Iishvara is called as the possessor of Maayaa (*Māyinaṃ tu Maheśvaram...- Gītā*). Iishvara means the 1st energetic incarnation called Datta possesses the unimaginable God with Him in perfectly merged state. Since Maayaa (unimaginable power) and possessor of Maayaa or unimaginable God are one and the same, Iishvara is said to be the possessor of Maayaa or unimaginable God. This clearly proves that the possessor of unimaginable power (unimaginable God) and the unimaginable power (Maayaa) are one and the same. Whether you say that unimaginable God (Parabrahman or Brahman) created this world or the unimaginable power (Maayaa) of unimaginable God created this world, it is one and the same. In the Brahmasūtrams and the Veda, it is said that the unimaginable God created this world (*Janmādyasya yataḥ – Brahmasūtrams, Yato vā imāni...- Veda*). In the Veda and the Gīta, it is said that Maayaa created this world (*Parāsyā Śaktiḥ...- Veda, Mayādhyakṣeṇa prakṛtiḥ...- Gīta*). Each scripture says in both ways, which means that the unimaginable God (Parabrahman or Brahman) and the unimaginable power (Maayaa) are one and the same.

Aadiparaashakti:- Stands for the beginning unimaginable power and the great product (creation) of that power. The beginning power is Maayaa standing for the unimaginable God and the product of the unimaginable power is the creation or Prakruti. Hence, Aadiparaashakti means both the unimaginable power or unimaginable God and this creation called Jagat or Prakruti. Iishvara or Datta is Aadiparaashakti because Iishvara is the result of Aadiparaashakti only since this word has two meanings: 1) Aadiparaashakti means Maayaa, which means unimaginable God. 2) Aadiparaashakti means the product of Maayaa, which is the 1st energetic form (both body and soul). Iishvara means the 1st energetic form with which

the unimaginable God merged perfectly. Hence, there is no difference between Ishvara or Datta and Aadiparaashakti. The gender fight is meaningless resulting due to ignorance of analysis.

Purusha:- This word generally means anything spreading in other item. This word is applied to human being also because the awareness spreads all over the body through nervous system (*Puri śete iti Puruṣaḥ*). Any human being can be called as Purusha irrespective of gender. This Purusha word is also used for any incarnation of God be it energetic or human. The unimaginable God or Father of heaven or Ishvara spreads all over the energetic or human medium. Therefore, any incarnation of God is called Purusha. Neither awareness spreads all over the world nor God spreads all over the world and hence, Purusha shall mean either a human being or the incarnation of God. God is not omnipresent because He knows and controls everything by His omniscience and omnipotence.

Chapter 17

September 21, 2021

O Learned and Devoted Servants of God,**1. Why does the Goddess appear to be frightful when She is the Divine mother full of love?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, You say that Moksha or Mukti means liberation from worldly bonds by complete attachment to God. You always emphasized on Jiivanmukti which means to attain liberation while one is alive by strong attachment to contemporary human incarnation of God. But, in recent Satsang, You mentioned about how Goddess Bhramarāmbikaa Devi in Shrishailam used to give Sadyomoksham to all devotees indiscriminately by killing them and liberating them. You also revealed that God Datta came as Aadi Shankara and cooled her down. Kindly explain us how different is Sadyomoksham from Jiivanmukti. Also, there is lot of violence associated with the activities of the Goodness. Why does the Goddess appear to be frightful when She is the Divine mother full of love? Please enlighten us.]

Swami Replied:- The word Moksha or liberation can be used in its general sense also, which is release of the soul from the bond with the body. When somebody is killed also, we can use this word in the sense of release of the soul from the bond. The divine mother is embodiment of love on Her issues, but, also is capable of punishing the sinners immediately without any further enquiry. There are sinners in the devotees also. Such hasty nature of anger and emotion exists in certain forms of the wife of God Shiva, who is predominant in the quality of Tamas. Such fast nature was pacified by Aadi Shankara through His special prayers and since then, Goddess Bhramaraambaa became peaceful.

2. Is God's response to the soul just a reflection of the soul's behavior towards God?

[Swami, I read on the internet that Kubjaa was none other than Shūrpanakha in her previous birth. Is that true? If it is true, then the fact that Lord Krishna fulfilled her lust shows the infinite kindness of God even towards the worst souls in the creation. Can we take this incident as the example for the verses (*Rūpaṃ rūpaṃ pratirūpo babhūva*—Veda, *Ye yathā māṃ...*—Gītā) which means that God's response to the soul is just a reflection of soul's behavior towards God?]

Swami Replied:- Kubjaa was Shuurpanakha in her previous birth and was attracted by Raama with fascination and lust, but not with sweet devotion (Madhurabhakti) because she was unaware of the divinity of Raama. Her lust for Raama was so much that she ran towards Siitaa to kill her so that Raama

will pacify her brutal lust and this shows her demonic nature. Later on, she did severe penance for God Shiva, who gave her the boon of pacification of her lust by Raama in His next incarnation as Krishna. Hence, Raama was obliged to pacify her lust in the next birth. Shuurpanakha was born with hunchback due to her sinful nature indicating the defect in her mind. Krishna cured her with His miraculous power and made her extremely beautiful to set right her mind. Even then, her mind was with full of brutal lust only and not with pure divine love to God. The effort of Krishna made her to become somewhat soft in nature. Her beauty brought ego in her mind, which united with lust made her to forget that Krishna is God. Before Krishna came to Mathura, she heard stories about Krishna and developed some devotion to Krishna, but, that was masked by her lust and ego. She invited Krishna for one night and Krishna pacified her lust through sexual meeting as per the boon given by God Shiva to her in the previous birth. The case of Gopikas is totally different. Due to their sweet devotion to Krishna, they also had lust in meeting with Krishna through secret sex in Brundaavanam. But, they were Sages doing penance to God for liberation from worldly bonds and for constant union with God.

Love is followed by lust, but, lust can exist even without love. Love is internal and theoretical whereas lust is external and practical in the bond of sweet devotion. In other types of bonds of devotion, love (theoretical knowledge based theoretical devotion) is followed by the practical Karmayoga (consisting of service and sacrifice). Krishna met Kubjaa due to the boon given to her by God Shiva and did not meet her as per the principle of returning in the same path as followed by the devotee as said in the Veda and the Giita. Krishna was forced to meet her as per the boon given by God Shiva. The case of Gopikas (Sages) was totally different because Krishna has no force in meeting Gopikas. Gopikas were the highest Sages, who did severe penance for Him for the past several births. They broke all worldly bonds already and broke their bond with life partner in this last birth by dancing with Krishna secretly in the midnight at Brundaavanam. There cannot be any comparison between Kubjaa and Gopikas. In the context of verses quoted from the Veda and the Giita, God has free will to react to the devotee without any force. In such case, the reaction of God will be in the welfare of the devotee. In the case of Kubja, there is no free will of God due to force of the boon given in the previous birth.

3. Please help me come out of my hypocrisy.

[Swami, when You praise me and give credit to my service, I pass on the credit back to You orally before others but I am enjoying that internally. It's happening

inevitably and I am very afraid that I would get ego and fall off from the path to reach God. Please help me come out of my hypocrisy.]

Swami Replied:- When you are passing on the credit of your service back to Me, how ego can touch you? Ego enters a devotee if that devotee accepts the praise by nodding the head with a smile. Your question itself contains the answer. You yourself are taking care against ego and in such case, what is the necessity for My help in this matter? Hypocrisy is hiding the real nature and exhibiting a different nature to the world. In the issue you mentioned, this word does not suit at all and is not applicable at all.

4. Please give a comparison of God Datta and Aadiparaashakti.

[Please give a detailed comparison between God Datta and Aadiparaashakti. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- Ādiparāśakti has two separate parts:- 1) Māyā (Kāraṇarūpaśakti) or unimaginable power, which is unimaginable God Himself (because power can't be isolated from possessor of power and because two unimaginable items result in one unimaginable item only). 2) This creation as the product or effect or Prakṛti or jagat (Kāryarūpaśakti) came out from Māyā or cause. Here, we can't take Māyā as mud (cause) and Prakṛti as mud pot (effect or product) because Māyā is not pervading all the creation like mud pervading all the pot. We call Māyā or unimaginable God (ParaBrahman) as cause because Māyā/ ParaBrahman created the creation and we call Prakṛti or creation as effect because it was created by Māyā/ ParaBrahman. Except this one point, you can't apply the logic of worldly example of cause and effect to the creator and creation. Hence, when we talk about Ādiparāśakti, we speak about two different parts, which are creator (Māyā or ParaBrahman) and creation (Prakṛti or Jagat). The word Ādiparāśakti is a compound word of two words:- 1) Ādiśakti (Māyā or ParaBrahman) meaning the root cause of this creation and 2) Parāśakti (Prakṛti or Jagat) meaning the great creation. The word '*Parā*' also refers to the souls, which means that souls are part of creation only. We must remember thoroughly that Ādiparāśakti contains two different parts without any merge between them. The creation can be also called as Māyā because the creation is wonderful and Māyā also means wonderful (*Maya – vaicitrye*), which does not mean that the creation is the actual root cause or Māyā or unimaginable God. In the Gītā it is told that Māyā is Prakṛti (*Māyāṃ tu prakṛtiṃ viddhi...*). This means that Prakṛti or creation is wonderful because Māyā also means wonderful. Prakṛti or creation is relative reality and its cause Māyā or unimaginable God is the absolute reality and hence, we can't say that Prakṛti is Māyā or absolutely real unimaginable God. Here,

the word Prakṛti means the great creation created by God (*Praśastā kṛtiḥ*). Māyā also means that which is not absolutely real (*Yā mā sā māyā*) and based on this point we call the relatively real creation as Māyā and confuse that the root cause Māyā or unimaginable God is also relatively real. The Prakṛti or Jagat or creation or Kāraṇarūpaśakti is called Māyā because both the senses (wonderful and relatively real) of the word Māyā are applicable to the creation. In the case of Kāraṇarūpaśakti or unimaginable God, this word Māyā is applicable based on one sense only, which is that Māyā is wonderful or unimaginable. Hence, Māyā as Kāraṇarūpaśakti is totally different from Māyā as Kāryarūpaśakti. Due to the common word Māyā, both these totally different items should not be confused as one item. This verse can be also interpreted in another way since the word Prakṛti has another meaning which is that it is the root cause or creator of this creation (*Prakṛṣṭam kriyate anayā iti Prakṛtiḥ, Prakṛtir mūla kāraṇe*). In this sense, the above verse means that Maayaa or unimaginable God is the root cause of this creation.

Keeping the above picture of Ādiparāśakti as background, Māyā or unimaginable God or Ādiśakti created 1st energetic form and this form is a finite part of Prakṛti or Jagat only. With this form, Māyā or unimaginable God or Ādiśakti merged and the resultant 1st energetic form becomes 1st energetic incarnation called God Datta. In the case of God Datta, there is perfect merge between Māyā or unimaginable God or Ādiśakti with a finite part of Prakṛti or Jagat, which is the 1st energetic form having energetic soul and energetic body. In Ādiparāśakti, there is no merge between cause and effect whereas in God Datta, there is perfect merge between cause and finite part of effect.

In the above explanation, I have avoided the use of word ParaBrahman or unimaginable God as main subject for whom the alternative word is Māyā or unimaginable power. Māyā or unimaginable power or Kāraṇarūpaśakti is used as the main subject. If you avoid the usage of word ParaBrahman, both the creator and the creation become Śakti or power only indicating feminine gender as per Śākteya school. If you do not use the word Māyā or unimaginable power for the word ParaBrahman and use the word ParaBrahman only for Māyā, the cause or main subject indicates substance or matter or possessor of power in masculine gender as per Vedanta school. In fact, in Vedanta school, the word ParaBrahman is used as substratum only since this word (ParaBrahma) is in neutral gender. In this way, we should confine to the actual background of the true concept without gender fight. When Māyā is unimaginable power and ParaBrahman is unimaginable possessor of the power, how can we bring the gender in unimaginable items? In fact, there are no two items because both are unimaginable resulting in the

conclusion of one unimaginable item only. In the Gītā, it is told that Īśvara or Datta is the possessor of Māyā (*Māyinaṃ tu Maheśvaram*). This means that the first energetic form (called Īśvara or Datta) created by God or Māyā is the possessor of Māyā or God. This means that God or Māyā merged with the Māyā first energetic form and hence, the first energetic form called Īśvara or Maheśvara or Datta is the possessor of God or Māyā. This indicates that the first energetic form is not simply an energetic being containing energetic body and energetic soul, but, in addition contains God or Māyā in merged state due to which the first energetic form gets the unimaginable nature or unimaginable power so that this first energetic form is the unimaginable God or unimaginable Māyā by Himself. The unimaginable God (unimaginable Māyā) is unimaginable and invisible to the souls. This unimaginable God or unimaginable Māyā becomes imaginable and visible to the souls through this first energetic form.

Chapter 18

ĀDIPARĀŚAKTI AND GOD DATTA

September 21, 2021

[Ms. Lakshmi Thrylokya asked: Can You please give a detailed explanation and comparison of God Datta and *Ādiparāśakti*. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Ādiparāśakti: Cause and Effect

Swami replied: There are two separate parts to *Ādiparāśakti*. They are respectively, the causal power form and the effect-power form of *Ādiparāśakti*. Simply stated, they are the cause and effect in the context of creation.

Kāraṇa Rūpa Śakti and the kārya rūpa śakti

As per one terminology, the cause and effect forms can be called the *Kāraṇa Rūpa Śakti* and the *kārya rūpa śakti* respectively.

(1) The *Kāraṇa Rūpa Śakti* is the cause of creation. It is also known as *Māyā*, which is God's unimagined power. God's unimagined power is not different from the unimagined God Himself. This is because; any power cannot be isolated from the possessor of the power. This is true even in the imaginable world, where, for instance, sunlight (power) cannot be separated from the sun (possessor). Moreover, when both the power (*Māyā*) and its possessor (unimagined God) are unimagined, they fundamentally cannot be different. There can only be one unimagined item. So, the *Kāraṇa Rūpa Śakti* or *Māyā* is nothing but the unimagined God.

(2) The second part of *Ādiparāśakti* is the *kārya rūpa śakti*. It is this creation, which is the product or the effect. This creation-effect has emerged from the cause, which is the *Kāraṇa Rūpa Śakti* or *Māyā*. The *kārya rūpa śakti* is also known as *prakṛti* or *jagat*.

Although we have said that there is a cause-effect relationship between the unimagined God (*Māyā*) and creation (*prakṛti*), it is not the usual worldly cause-effect relationship. An example of a worldly cause-effect relationship is the case of mud and a pot made out of the mud. The mud, which is the cause, pervades all over the pot, which is its effect. However, this does not apply in the case of *Māyā*, the cause, creating *prakṛti*, the effect. *Māyā* does not pervade all over *prakṛti*. In this context, *Māyā* means the unimagined God or Parabrahman, who is the cause. *Prakṛti*, which is creation, is the effect that has emerged out of the *Māyā*-cause. But except for

this one fact that *Māyā* created *prakṛti*, there is no other commonality between this special cause-effect relationship and other worldly cause-effect relationships. All the other characteristics of worldly cause-effect relationships are not applicable to the case of *Māyā* creating *prakṛti*. For instance, when the mud is converted into a pot, the original mud gets consumed. However, when *Māyā* (unimaginable God) creates creation, there is no reduction or modification in the original unimaginable God. This case of *Māyā* (unimaginable God) creating *prakṛti* (creation) is unique because only the effect (creation) is imaginable while the cause (unimaginable God) is unimaginable. In all worldly cause-effect relationships, both the cause and the effect are imaginable. Thus, when we speak of *Ādiparāśakti*, we must remember that it has these two parts of cause and effect. They are the Creator (*Māyā* or *Parabrahman*) and creation (*prakṛti* or *jagat*) respectively.

Ādiśakti* and *parāśakti

As per another terminology, the cause and effect forms of *Ādiparāśakti* can be called *Ādiśakti* and *parāśakti* respectively. The word *Ādiparāśakti* is a compound word consisting of these two words, namely, *Ādiśakti* and *parāśakti*. (i) *Ādiśakti* means the root-cause of creation. *Śakti* means power, which is a feminine noun in Sanskrit. The word *ādi* means original or the root and it qualifies the noun *śakti*. So, *Ādiśakti* means the power which is the root-cause. It is the unimaginable power, which is the same as the unimaginable God, as explained above. It is the Creator (*Māyā* or *Parabrahman*). (ii) *Parāśakti* is creation (*prakṛti* or *jagat*). The word *parā* qualifies *śakti* and it means great (feminine). So, *parāśakti* literally means the great power, but more specifically, it means the great creation. The word *parā* also specifically refers to souls, which have awareness (*Apareyaṃ itastvanyāṃ prakṛtiṃ viddhi me parāṃ; jīvabhūtāṃ mahābāho yayedam dhāryate jagat*—Gītā). Awareness is the greatest item (*parā*) in creation, because the rest of creation is only inert. So, *parāśakti* means the creation (*śakti*), which contains souls having awareness (*parā*). An important point to note here is that souls are only part of creation. They are not part of the Creator. We must also thoroughly remember that *Ādiparāśakti* has the cause and effect parts and not mix up the two.

***Māyā* Can Mean the Creator or Creation**

So far, we have said that *Māyā* means the *Kāraṇa Rūpa Śakti* or the *Ādiśakti*. It is the unimaginable power of the unimaginable God which causes creation and it is one and the same as the unimaginable God or Parabrahman.

However, based on its root meaning, the word *māyā* can be applied to both the Creator and creation.

***Māyā* as the wonderful**

In one sense of the term, *māyā* means that which is wonderful (*maya – vaicitrye*). The unimaginable power of the unimaginable God is the greatest wonder. We experience this unimaginable power in a miracle. In a miracle, the effect is seen and experienced by us, but its cause cannot even be imagined by us; since it is the unimaginable power. We see and experience the effect even in the absence of any imaginable cause. So, we are filled with the greatest wonder. In fact, genuine miracles even shock us! The same unimaginable power that causes miracles has created this creation. We experience creation, but we can never imagine the causal unimaginable power (unimaginable God) that created it. Therefore, the unimaginable power (unimaginable God) can most certainly be called *Māyā* since It is most wonderful.

To a lesser extent, creation (*prakṛti*) too is wonderful and hence, it can also be called *māyā*. A superficial observation of creation seems to indicate that creation is merely following scientific laws and logic. So, at first, creation does not seem to be wonderful. But when we analyse any part of creation deeply, it is seen to be wonderful. It is said in the Gītā that *māyā* is *prakṛti* (*Māyām tu prakṛtim viddhi*). In one sense, this can mean that creation (*prakṛti*) is wonderful (*māyā*). Note that we are merely saying that creation is wonderful. We are not saying that creation is *Māyā* in the sense of the causal unimaginable power (*Kāraṇa Rūpa Śakti* or *Ādiśakti*) which is identical with the unimaginable God. Creation (*kārya rūpa śakti*) can be called *māyā* because it is a great wonder. The Creator (*Kāraṇa Rūpa Śakti*) can be called *Māyā* because It is the greatest wonder. But the Creator and creation are totally different.

Any item, which is wonderful, can be called as maayaa irrespective of the quantity of wonderfulness just like both 1 gram of salt and 1kg of salt can be called as salt. Shankara called the unimaginable causal power, which is the greatest wonder as Mahaamaayaa, which means that the wonder is greatest and called the lesser wonder or creation as simply Maayaa. He addressed Mahaamaayaa as the wife of ParaBrahman indicating that Mahaamaayaa is of the level of ParaBrahman (***Mahāmāyā viśvaṃ bhrāmayasi ParaBrahmamahiṣi!*** – Soundarya Laharii). Shankara also created the word ParaBrahman for unimaginable God to mean that ParaBrahman is beyond the word Brahman since ParaBrahman is beyond words and can be indicated by silence only (***Maunavyākhyā prakāṭita***

ParaBrahma tattvam yuvānam... – Dakshinaamuurthi Stotram). Even though the absolute God or ParaBrahman can be called also as Brahman, the word Brahman can mean several greatest items like food, life, mind, intelligence, bliss, the Veda, soul etc., among their corresponding categories and ParaBrahman or the absolute God is greater than all these greatest items. Hence, it is better to call the absolute unimaginable God as ParaBrahman and the unimaginable power of ParaBrahman be called as Mahaamaayaa. Note that both ParaBrahman and Mahaamaayaa are one and the same since two unimaginable items must result as one unimaginable item only.

Māyā as the relative reality

In another sense of the term, *māyā* means that which is not absolutely real (*yā mā sā māyā*). *Prakṛti* or creation is basically unreal with respect to the unimaginable God. But it has been granted the status of absolute reality by God for the sake of His entertainment. So, it can neither be said to be absolutely unreal nor can it be said to be absolutely real. Fundamentally, it is absolutely unreal to the unimaginable God while simultaneously existing as an absolute reality due to the absolute reality granted to it by God. This reality of creation is called a relative reality. The unimaginable God is the absolute reality and all of creation including all souls constitutes the relative reality. *Prakṛti* literally means the great creation created by God (*Praśastā kṛtiḥ*). This great creation of God is only a relative reality (*yā mā sā*). Hence, it can be called *māyā*, in the sense of not being absolutely real. Here again, we must avoid any confusion. By saying that creation (*prakṛti*) is *māyā* in the sense of being a relative reality, we are not saying that the unimaginable God, who is also called *Māyā*, is also a relative reality.

Prakṛti, *jagat* or the *kārya rūpa śakti* means creation and it is called *māyā* in both senses—of being wonderful and being relatively real. The unimaginable God or the *Kāraṇa Rūpa Śakti* is called *Māyā* only in one sense of being the most wonderful or unimaginable. Hence, *Māyā* as the *Kāraṇa Rūpa Śakti*, is totally different from *māyā* as the *kārya rūpa śakti*. Just because the same word *māyā* can be used to refer to both, we should not confuse the two to be the same.

Māyā is Prakṛti

The statement, “*Māyāṃ tu prakṛtiṃ viddhi*”, can be interpreted in two ways. Simply stated, it can either mean, “Know *Māyā* to be *prakṛti*” or “Know *prakṛti* to be *māyā*”. Let us understand this in greater detail. (i) The first interpretation takes the Cause or the *Kāraṇa Rūpa Śakti* as the subject. The literal meaning of the statement becomes “Know *māyā* to be *prakṛti*.”

Here, instead of taking *prakṛti* in its usual sense of being a great creation (*praśastā kṛtiḥ*), an alternative meaning is taken. *Prakṛti* is taken to mean the root cause of creation (*Prakṛtir mūla kāraṇe*). It means that *Prakṛti* is the Creator of the excellent creation (*Prakṛstaṃ kriyate anayā iti prakṛtiḥ*). So, as per this interpretation, “Know *māyā* to be *prakṛti*”, means, “Know *Māyā* (unimaginable God or unimaginable power) to be the root cause of this creation”.

(ii) The second interpretation takes creation or the *kāryā rūpa śakti* as the subject. Here, the statement, “*Māyāṃ tu prakṛtiṃ viddhi*”, literally means, “Know *prakṛti* to be *māyā*”. Here the word *māyā* means wonderful (*maya vaicitrye*) and *prakṛti* means a great creation (*praśastā kṛtiḥ*). So, the statement “*Māyāṃ tu prakṛtiṃ viddhi*”, means, “Know the great creation (*prakṛti*) to be wonderful (*māyā*)”.

God Datta, the First Energetic Incarnation

Keeping the above two forms of *Ādiparāśakti* in mind, let us try to understand the process of formation of Datta, the first Energetic Incarnation of God. Initially, ParaBrahman, *Ādiśakti* or the unimaginable God alone existed as the absolute reality. This unimaginable God is referred to in the Veda as *Tat*, which means ‘That’. *Tat* is a neuter-gender pronoun in Sanskrit, which is so chosen because the concept of gender cannot exist in the unimaginable domain. On the other hand, *Ādiśakti* is a feminine noun in Sanskrit. God (unimaginable God) is a masculine noun in English. ParaBrahman, *Tat*, *Ādiśakti* and unimaginable God mean the same. The genders of each of these terms are only part of the language. As such, the concept of gender in the unimaginable domain is altogether meaningless.

Ādiśakti or ParaBrahman (*Tat*) created the first energetic form called Datta. It consisted of an energetic body and an energetic soul. That form of Datta occupied some space and was composed of energy. This means that space and energy were created and the first energetic form was created out of them. This first space occupied by the first energetic form is called the *Paramavyoma*, which means the ultimate space. The first energy out of which that first energetic form was made is the primordial energy. The ultimate space and the primordial energy are one and the same since space is the subtlest form of energy. The Vedic statement “*Tat tejo'srjata*”, which means, “That (Parabrahman) created energy”, refers to this very first creation of the primordial energy by the unimaginable God (*Tat*).

Ādiśakti or Parabrahman (*Tat*) then entered and merged with this first energetic form of Datta (*Tat sṛṣṭvā tadevā'nuprāviśat*—Veda). The merging was total and permanent. The *Ādiśakti* (unimaginable God) homogenously

merged and became identical with both the energetic body and the soul of Datta (*Sat ca tyat cā'bhavat*—Veda). Here, Sat means unimaginable God or unimaginable power. Tyat means the first energetic form containing energetic body and energetic soul of Datta. This statement means that unimaginable God while remaining as He is in the original position became Tyat (first energetic form of Datta) as Himself due to unimaginable power or omnipotence (Generally, the cause is consumed when its effect is generated.). ParaBrahman is the unexpressed unimaginable God whereas God Datta is the expressed unimaginable God and hence, there is no difference between ParaBrahman and God Datta. God Datta thus became identical with the unimaginable God. The energetic form of Datta, upon the merging of the *Ādiśakti* (unimaginable God) into it, became the first Energetic Incarnation of God; Datta became God Datta. God Datta is also called the mediated God, which means the *Ādiśakti* (unimaginable God) in the medium of the first energetic form. ParaBrahman means non-mediated God (NirgunaBrahman) and God Datta means mediated God (SagunaBrahman).

The merging of the *Ādiśakti* (unimaginable God) with Datta is eternal. The unimaginable God will never leave the body and soul of Datta. Due to the merging of the *Ādiśakti* (unimaginable God) with the energetic form of Datta, the primordial energy and the ultimate space (*Paramavyoma*) constituting that form has also become eternal. It will never get destroyed, even during the total dissolution of creation. God Datta is thus, the permanent residential address of the *Ādiśakti* (unimaginable God) in creation.

God Datta, the first Energetic Incarnation of God is a masculine form. He is referred to by several other names including *Īśvara*, *Hiraṇyagarbha*, *Nārāyaṇa* and the Father of heaven. He is referred to in the Veda as the masculine Divine Person (*Ātman* or *Sah as in Aatmanah Aakaashah* or *Sa idam sarvamasrujata* etc.), who carried out the rest of the process of creation (*Ātmanah ākāśah...annāt puruṣah*). The precise meaning of this is that the *Ādiśakti* (unimaginable God) present in God Datta (*Ātman*), carried out the rest of creation. The rest of the process of creation began with the creation of space (*ākāśa*), followed by gaseous matter (*vāyu*), visible forms of energy (*agni*), liquid and solid forms of matter (*āpaḥ, pṛthivī*), living plants (*ośadhayah*) which yield food (*annaṃ*) and finally, living animals and humans having awareness (*puruṣa*). In the final dissolution, entire creation and the five elements are dissolved and drawn into God Datta, where it remains in subtle form (*Avyaktam*), until it is manifested again during the next cycle of creation. The first Energetic Incarnation however, remains unaffected by these repeated cycles of creation and dissolution. The energy

and space in His form also remain eternal since they are pervaded by the unimaginable God.

Other Vedic statements also refer to this first masculine Energetic Incarnation, God Datta or Īśvara, wishing to create and then creating the world (*So'kāmayata bahusyām prajāyeyeti*). So, we see that the Veda refers to the unimaginable God as an Entity with a neuter gender and the first Incarnation of God (Īśvara) as a masculine Entity.

Śrī Durgaprasad asked: Is the awareness (*Annāt puruṣa*—Veda) produced at the end of the process of creation, the awareness of an ordinary soul or the awareness of the first Incarnation, Datta?

Swami replied: The awareness that was created at the end of the chain of creation is called relative awareness. It is part of creation which is the relative reality. This relative awareness is basically a converted form of energy. On Earth, which is a material world, the digestion of food releases inert energy in the body, which gets converted into awareness in the material nervous system. In the upper worlds inhabited by energetic beings, the awareness in them is also relative awareness. It too is only a converted form of energy. The only difference is that energetic beings do not consume any material food and they do not have a material nervous system. Even the awareness in the first energetic form of Datta, before the entry and merging of the *Ādiśakti* (unimaginable God), was only relative awareness. After the *Ādiśakti* (unimaginable God) merged into it, it became an unimaginable awareness.

The most important point to note is that the *Ādiśakti* (unimaginable God) only merged with the first energetic form of Datta to become the first Energetic Incarnation. There was no merging with the rest of creation. So, *Ādiśakti* (*Māyā*, unimaginable God) only merged with a finite part of *prakṛti* (*jagat*, creation) and not the whole of *prakṛti*. So, in *Ādiparāśakti*, there is no overall merging between the cause and the effect. The Cause (*Ādiśakti*) only merges with a finite part of the effect (*parāśakti*), which is the energetic body and energetic soul of Datta.

Śrī Anil asked: When the merging of the *Ādiśakti* (unimaginable God) with the energetic form of Datta occurred, was the rest of creation already created? How can we understand the merging of the cause with only a finite part of creation?

Swami replied: Initially, only the first energetic form of Datta was directly created by *Ādiśakti* (unimaginable God). The rest of creation was not created. The *Ādiśakti* (unimaginable God) merged with the first energetic form resulting in the first energetic Incarnation. The rest of creation was

created by Ādiśakti (unimaginable God) only through God Datta in due course. After the entire process of creation is complete, we find the unimaginable cause merged only in the form of the Incarnation, which is only a finite part of the entire creation. Please remember that now only we are saying that the 1st energetic form is a finite part of the entire creation and now refers to the present time while we are speaking this statement. This statement was not told by us standing in the beginning point of time as soon as the first energetic form was created by God.

Unimaginable God is Beyond Gender

In most of the above explanations, as far as possible I have avoided the use of the words, Parabrahman or unimaginable God. I have used the terms, *Ādiśakti*, *Kāraṇa Rūpa Śakti* or *Māyā*, which mean the unimaginable power. Of course, these terms mean the same as Parabrahman or the unimaginable God. But by avoiding the use of the words, Parabrahman or unimaginable God, both the Creator and creation become *Śakti*, which means power and which has a feminine gender in Sanskrit. This feminine terminology is used by the Śākṭeya School (followers of *Śakti*).

If you say that Īśvara is the masculine possessor (*Māyī*) of the unimaginable power called (*māyā*), then it is in accordance with the Vedanta school. In fact, as per Vedanta, the unimaginable God is the substratum and the neuter-gender term Parabrahman is used for it. The difference between the Śākṭeya and Vedanta schools is only a difference in terminology. It is important to focus on the common concept and not get into silly gender-based quarrels regarding whether the absolute Divinity is masculine or feminine. In fact, it is neither since the concept of gender itself is not applicable to the absolute unimaginable domain! *Māyā* is the unimaginable power and Parabrahman is the unimaginable possessor of the power. Both are identical since there can only be one unimaginable Entity and that unimaginable Entity is altogether beyond the concept of gender!

In the Gītā, it is said that Īśvara or Datta is the possessor of *Māyā* (*Māyinaṃ tu Maheśvaram*). Here *Māyā* means *Ādiśakti* or the unimaginable God. *Māyā* (unimaginable God) created the first energetic form (Datta) and then merged with it. The form of Datta is thus, like a container containing *Māyā* (unimaginable God). In this sense, Īśvara (Maheśvara) or Datta is said to be the possessor of *Māyā* (unimaginable God). It means that the first energetic form is not simply an energetic being containing an energetic body and an energetic soul. It also additionally contains *Māyā* (unimaginable God) in a merged state. As a result, that first energetic form acquires an unimaginable nature or unimaginable powers. That first energetic form

Himself becomes the unimaginable God or unimaginable *Māyā*. The unimaginable God (unimaginable *Māyā*) is unimaginable and invisible to all souls. But through the first Energetic Incarnation, the unimaginable God or unimaginable *Māyā* becomes imaginable and visible to souls. So, the first Energetic Incarnation is called Datta (the Given One). He is the form in which the unimaginable God or unimaginable *Māyā* has given Itself to souls for their vision and worship.

Resulting comparison between God Datta and Aadiparaashakti

The conclusion is that Datta is a finite part of Prakruti into which Aadishakti or Maayaa (Mahaamaayaa) is merged perfectly. Aadiparaashakti means the Aadishakti or Maayaa (Mahaamaayaa) and the entire Prakruti without merge between both. Since both Aadishakti (Maayaa or Mahaamaayaa) and Paraashakti (Prakruti) exist in both Aadiparaashakti and God Datta, we can say that both God Datta and Aadiparaashakti are one and the same.

Comparison between God Datta and forms of divine Shakti like Anaghaa etc.

If you take Anaghaa, also called as Madhumati (A lustful woman also called as Madhumati as wife of God Datta was different, who was cursed by God Datta), we can see Anaghaa as a finite part of Prakruti into which Aadishakti (unimaginable God) in the form of God Datta is fully merged. In this way, there is no difference between God Datta and Anaghaa because both are finite parts of Prakruti into which ParaBrahman or Aadishakti in the form of God Datta is perfectly merged. God Datta and Anaghaa are exactly one and the same as far as the basic actors are concerned. But, as far as the external roles in the divine drama (to preach Spiritual concepts and devotion to devotees) are concerned, God Datta is God and Anaghaa acts as devotee even though She is also God as the basic actor. In this way, Anaghaa is in lower status than God Datta by virtue of Her role. Similarly, God Brahmaa, God Vishnu, God Shiva etc., are different forms of God as actor as well as role. Goddess Sarasvati, Goddess Lakshmi, Goddess Paarvatii etc., are different forms of God as per the basic status of actor, but are devotees as per the status of their roles. The ParaBrahman or unimaginable God or unimaginable Maayaa acts in different roles to pacify the interest in acting different roles also.

Even ordinary souls as devotees became masters of God

Raadhaa was the incarnation of God Shiva and was actually God. But, by the virtue of the role, Raadhaa became the devotee of God and acted in the divine drama to preach ordinary souls like Sages or Gopikas to become even masters of God in Goloka through climax madness of devotion to God. These Sages or Gopikas were ordinary souls only in the status of basic actor as well as the external role. Still overwhelmed by their mad devotion, God became their servant in Goloka! Hanumaan was also the incarnation of God Shiva and was actually God. But, by the virtue of His role, Hanumaan became the devotee of God and acted in the divine drama to preach devotion to devotees. Hanumaan limited Himself up to climax of devotion (not mad devotion) to serve God in the climax level by virtue of the limiting boundaries of the devotee in the role of a servant. Hence, Hanumaan reached Brahmaloaka to become future Brahmaa.

Chapter 19

September 22, 2021

O Learned and Devoted Servants of God,

[Shri Anil asked: Pādanamaskāram Swami, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil]

1. Can Christians and Muslims really be friends since they disagree on almost everything?

Swami Replied: They can become real friends if they understand the concepts of common universal religion proposed by Me.

2. Can You please explain this statement "*Salvation is by grace through faith in Christ*"?

Swami Replied: Here the word Christ means the contemporary human incarnation of God.

3. Why don't Christians or Muslims believe Jesus (Issa) studied Buddhism in India/Tibet in His last years when there is proof for it?

Swami Replied: Study of Buddhism by Jesus is not at all important. Important is our study of Universal Spirituality that proves all religions are established by the same single unimaginable God.

4. Do all negative thoughts and emotions are caused by Satan?

[Why do I feel like negative thoughts and emotions I have are from satan only and never from Jesus Christ? Jesus wants us to be positive and smile, right?]

Swami Replied: Negative thoughts and emotions are neither from satan nor from Jesus. They are from our minds only.

5. Does Jesus cry if people become bad?

Swami Replied: Why should Jesus cry? We have to cry.

6. Does Islam forbid Muslims to read holy books of other faiths?

Swami Replied: No religion forbids reading the scriptures of other religions, but, before doing that it is better to study the Universal Spirituality established by Me so that you will understand that all religions are one and the same in the basic essence.

7. Why in Quran only pork is banned for eating but not other animals?

Swami Replied: These food habits are not important as far as the basic Spirituality is concerned. Killing any animal is sin. The religion neglects this point when it is difficult to restrict this based on sin and punishment because all the people of that specific area are already strongly accustomed to it.

8. If a Muslim scientist tells that they can only eat halal food, what does that mean?

Swami Replied: In the initial state, it is better not to touch the aspect of food.

9. Why are some people rich and some have no food to eat?

Swami Replied: In a class, why one student gets 60 marks and other students get 59 to 0 marks? The souls enjoy different fruits of their different past and present deeds.

10. Was killing of Vriddhakshatra by Krishna is justified?

[Was Krishna fair in advising Arjuna to kill an old man, Vriddhakshatra, who was away from the battlefield and meditating and was in no way involved with the battle of cousins?]

Swami Replied: When the person is supporting injustice, the merits and defects of that person are unnecessary in giving the punishment.

11. Why is the east direction preferred for many activities in Hinduism?

Swami Replied: The sun rises in east and his rays fall into the house straight in every morning.

12. Does a Jnani feel pain in the waking state?

Swami Replied: Unless God's grace is upon him, he cannot escape the pain.

13. Raamaanandi Sampradaaya believes that Raama is the source of all incarnations. Is this correct?

[On what authentic basis does Raamaanandi Saampradaaya say Raam is the source of all incarnations and Naarayana is a specific mood of Bhagavan Raam?]

Swami Replied: Devotion to Raama is appreciable, but, decreasing the importance of other forms of Raama is not correct.

14. What are the qualities of a good priest?

Swami Replied: He should preach the Spiritual meaning existing in the hymns read by him in a ritual.

15. How can parents make kids stop sinning?

Swami Replied: By preaching true Spiritual knowledge from childhood, the kids can progress in correct Spiritual path.

16. Is greed a mortal sin?

Swami Replied: It is certainly the worst sin due to which poor people suffer based on the greed of rich people.

17. Why was a newborn baby impure and untouchable?

Swami Replied: The reason is nothing but hygienic reason.

18. At what age are we responsible for our sin?

Swami Replied: Even in the childhood the sin is done due to earlier mental setup (Samskaara) of previous births. Hence, the soul is always responsible. A sage told that sins done in childhood shall not be considered. But, that is only a statement of the sage, who is a human being.

19. How pleasant and beautiful will Karna Loka be, and what will his devotees do after reaching there?

Swami Replied: What is meant by Karnaloka?

20. Whose severed heads are in the garland of the goddess Kali?

Swami Replied: The heads of demons disturbing the society.

21. Do the Vedas/Puranas/Upanishads/Gita/other epics mention anything about keeping "fasts" and the reasons for keeping them?

Swami Replied: The word used for fasting is Upavaasa, which means closeness to God by knowledge and devotion and this has nothing to do with foregoing the daily food.

22. Why didn't Lord Krishna save the babies killed by Puutana?

Swami Replied: The doctrine of deeds and fruits of souls (Karmasiddhaanta) will explain this point to you.

23. Does the sacred Bhagavad Gita say anything about divorce?

Swami Replied: Divorce is not mentioned by the Bhagavad Giita in direct way. The Giita says that the legitimate sex and living together of a couple is as holy as God (*Dharmāviruddhaḥ...*).

24. What motivated Sri Raamakrishna Paramahansa to oppose the Vedas?

Swami Replied: He never opposed the Vedas. In fact, He preached the real essence of the Vedas to a common man.

25. How do we deal with our fears? Does meditation help to eradicate them?

Swami Replied: Meditation on God will help.

26. What mantra should I recite for the long life of my parents?

Swami Replied: The longevity is already decided by God. If a soul needs some extension of life in the Spiritual path, God always extends it.

27. Why do I have a fear of death even after knowing about there is life after death? Will I meet my deceased grandfather?

Swami Replied: How many grandfathers you had since the beginning of the creation?

28. Is it possible for anyone to see Hanuman in Kali Yuga?

Swami Replied: God is visible based on your purity of devotion. If you have seen the contemporary human incarnation of God, you have seen all the forms of God in one place.

29. According to Hinduism, what are the qualifications one should possess to consider as a deity?

Swami Replied: True Spiritual knowledge and true love towards real devotees are the two identity marks of God in human form.

30. Why does Lord Vishnu not prevent Lord Shiva and Lord Brahma from giving boons to Asuras?

Swami Replied: Lord Vishnu Himself is Lord Brahma and Lord Shiva. The same one God is giving boons to demons with a hope of reformation in them, but, in the case of disappointment, the same God is punishing them.

31. Is Krishna the basis of Brahman according to Gita?

[Referring to the verses 12.5 & 14.27 of the Bhagavad Gita, isn't God Himself saying clearly that He is the basis of Brahman and attaching our minds to the unmanifest is exceedingly difficult?]

Swami Replied: Here Brahman means the Veda and God is the basis of the Veda as author. Brahman means any greatest item in a specific group of items. The Veda is Brahman since it is the greatest among the scriptures of Hinduism.

32. I made a promise by touching the Bhagavad Gita but I failed to keep that promise. What am I supposed to do? Will Lord Krishna forgive me?

Swami Replied: The details of case and reasons for the failure decide about forgiving you by Krishna.

33. Is Hinduism the only religion where even Gods are punished for wrong doings like humans?

Swami Replied: Gods are not punished, who are different forms of the same absolute God. Angels are also punished for sins like human beings.

34. What does God say about time management?

Swami Replied: Time moves with very fast speed. Hence, don't postpone worship of God due to false attractions of worldly life.

35. I have Covid and I'm in pain. Why can't God see this and end my dreadful suffering?

Swami Replied: Pray God sincerely promising your reformation from this minute itself. You will be cured and protected by God.

36. How can I give my life to God as a living sacrifice?

Swami Replied: Involve in spreading the true Spiritual knowledge preached by your contemporary human incarnation.

37. Can a woman with no morals and values make a good wife?

Swami Replied: You have to see the circumstances of the woman and understand the true picture. Even though circumstances do not force her, if she is not having moral values, she will not be a good wife.

38. We use Vishnu and Shiva as names for a person. Why not Brahma?

Swami Replied: Brahma is also used as a name for a human being.

39. Why can't cow protection be made as a fundamental right of Hindus?

Swami Replied: Cow represents any soft natured animal and hence, non-violence in the case of all soft natured living beings is the essence of cow protection.

40. Does God resonate according to respective religion?

[Why does every cultures God's look like them? Is this a depiction that the people of particular cultures use to be able to resonate with them, or did the deities appear as looking similar to them so they could better relate?]

Swami Replied: Culture is only the superficial customs adopted by human beings without reference to God.

41. Why is there a difference between Lord Vishnu and Lord Shiva while granting boons?

[Why does Shiva grant boons easily to His devotees, whereas Lord Vishnu makes His devotees wait with immense patience and extreme penance?]

Swami Replied: Both these natures belong to the same God. Different natures are exhibited to different natured human beings. The ultimate philosophy of both these natures is one and the same.

42. What decides the mindset of Kaurava widows to unite with their husbands in heaven?

[When the widows of hundred Kauravas left to heavenly abodes to unite with their husbands by drowning in river Ganga why a similar opportunity was not availed by other war widows like Lakshmana, Uttara and many others?]

Swami Replied: It depends on the will of the widow.

43. Who was Arjuna's true soulmate, Draupadi or Subhadra?

Swami Replied: The social conditions in that time were different from the present social conditions. Both were true soulmates of Arjuna.

44. How long does a Guru help His disciple?

Swami Replied: As long as the disciple needs the help.

45. Is it mentioned in Gita that converting to other religion is a crime?

Swami Replied: Yes. It is said that one shall remain in own religion since all the religions speak the same basic Spiritual knowledge in different languages to different external cultures.

46. Why did Shri Krishna break His flute after the death of Raadha?

Swami Replied: We must worry more about the love of Raadha to God Krishna than such things. Raadha proved that God Krishna is higher than any worldly bond.

47. Why does Guru Granth Sahib say "Brahma, Vishnu, Shiva and the deities were created" where we call them creators?

Swami Replied: God Datta took the three different energetic incarnations called Brahma, Vishnu and Shiva to do creation, control and destruction of the world. God Datta merged with each of the three incarnations and is identified with each incarnation.

48. Is it a sin for immediate cousins to be married by brothers from another family?

Swami Replied: It is not sin at all. It is only an ancient tradition (*Ekasyāpi sutādvayam na vihitaṃ nāpyekajanmadvayoḥ...*- Dharma Śāstra)

49. Why is there a dispute on 9th avatar of Vishnu?

Swami Replied: Since Krishna is taken as original God, who took the 10 incarnations, Buddha stands as 9th incarnation due to which the 8th

incarnation becomes Balaraama. Some consider Krishna as the 8th incarnation in the place of Balaraama. We need not worry about the numbers.

50. Are Shudras allowed in temples?

Swami Replied: Shuudra is not by birth, but, by qualities and deeds. A human being always worried about materialistic life only is called Shuudra. God Krishna clearly said that caste shall be decided by qualities and deeds and not by birth (*Cāturvarṇyam mayā sṛṣṭam, guṇakarma vibhāgaśaḥ...-Gītā*).

51. Is it true that the fruits of deeds of incarnation go to both relative soul and the unimaginable awareness equally?

[Shri Anil asked: Pādanamaskāram Swami, Q1) Referring to Your knowledge (<https://www.universal-spirituality.org/discourse/purusha-the-ultimate-goal--8f0980e784a4d41c--8f33ee4d0dc217f3--fa28fetc758fe35d--7>) as given below, I have a question. Kindly give Your response to it, at Your Divine Feet-Anil

“The ultimate item is only the mediated God called Purusha or energetic or human incarnation. If the body is taken as the tree, both the relative soul of God Datta and the unimaginable awareness (Parabrahman) can be taken as the two birds described in the Veda (*Dvā suparṇā...-Veda*). In the case of human being only one bird (relative soul) exists that enjoys the fruits of deeds. In the case of the incarnation, both birds are said to be bonded with love or devotion since the soul-bird is devoted to God-bird.”

Question: Based on the above, it means that in case of Incarnation, either human or energetic incarnation, the fruits of Their deeds go to both relative soul and the unimaginable awareness equally? What are the deeds of God? What are the fruits of God’s deeds? Are the fruits of His deeds viz. Creation, Administration, Destruction of the universe, is the entertainment itself?

Swami Replied:- Neither in the original text of the Veda nor in My comments it is told that both birds (Absolute awareness and relative awareness) enjoy the fruits of deeds. Only the human soul enjoys the fruits (*Tayorekaḥ pippalaṃ svādu atti...*) and the unimaginable God shines without enjoying the fruits (*Anaśnan anyo abhicākaśṭi...*).

52. What is the connection between difficulties and devotion?

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, what is the connection between difficulties and devotion? Why is it said that- soul has to develop devotion during difficulties and if soul simply suffers difficulties without developing devotion to God, then that silent suffering is also a big waste? What is the understanding that leads soul in difficulties to achieve devotion? (Even Kuntii Devi asked Lord Krishna to give her only difficulties so that she can always be devoted). Please enlighten me. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- In difficulties, the soul will naturally be devoted to God to come out of those difficulties. Difficulties create pressure through misery and hence, the devotion goes to climax in difficulties. In the time of happiness, there is no such external pressure. The nature of the human being is to react immediately under pressure. In the time of happiness, ego and laziness cover the two eyes like cataracts and devotion to God either does not exist or exists in very weak condition. This concept is purely based on the general nature of any ordinary human being. But, there are exceptional cases of devotion, which maintain their climax devotion in both misery and happiness. Such exceptional devotees do not link their real love to God to the expected help from God. The devotion shall be natural and shall not be based on the expectation of any fruit in return. It shall be always one way traffic. Such real devotion does not depend upon any external factor. Such devotion is born purely based on the attraction of divine personality of God. The example for such real love to God can be given as a fan of a cinema hero or a political leader. The fan spends from his pocket only for the sake of his beloved hero without getting any benefit from the hero. Finally, such fan commits suicide when his hero dies. The wife and issues of the hero fight for the property of the hero without dying after hero since they don't have the real love to that hero.

Chapter 20

September 24, 2021

O Learned and Devoted Servants of God,**1. Is the devotion of Paarvatii to Shiva similar to the Madhura Bhakti of Gopikas to Krishna?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, Kumārasambhavam, an epic poem written by Kālidāsa is one of the finest works that describes the divine love between Shiva and Paarvati. In a Hinduphobic facebook page, I saw some people criticising the lovemaking between Lord Shiva and Paarvati. I kindly request You to enlighten us with the correct lesson to be learnt from Kumārasambhavam. Is the devotion of Paarvatii to Shiva similar to the Madhura Bhakti of Gopikas to Krishna? -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- Paarvati means Satii Devi, who sacrificed her life on hearing the abuse of Shiva from the mouth of her own father. In fact, she is born again as Paarvati for the form of God Shiva. God Shiva and God Vishnu are one and the same and since God Vishnu and God Krishna are one and the same, God Krishna and God Shiva are one and the same. All these incarnations are different forms of the same one God called Datta. Satii Devi was also born as the Gopika called Chandralekha, who again collapsed when she was obstructed by her family members from reaching God. Since Satii Devi or Chandralekha belong to the same mental setup (samskaara) and Satii Devi is same as Paarvati developing some patience in the place of vigorous emotion, we can say that the love of Paarvati to God is almost equal to the love of Satii Devi or Chandralekha to God. I don't know the reason for which the love of God Shiva and Goddess Paarvati is criticised. You should have mentioned the criticism in detail. The love of Goddess Sarasvatii to God Brahmaa in Brahmaloaka, the love of Goddess Lakshmi to God Vishnu in Vaikuntha and the love of Goddess Paarvati to God Shiva in Shivaloka are almost in the same level of the love of Gopikas to God Krishna. Brahmaloaka, Vaikuntha and Shivaloka are almost close to Goloka and the distance is very marginal. The reason for the Goloka to be in the topmost level is that there was lot of opposition force in the love of Gopikas to God Krishna, which is certainly higher than the love of the three divine couples. More the opposition force, more shall be the risk and naturally more shall be strong the love of devotee to God.

2. Why does a Satguru assign an entirely new work to His disciple, which disciple has never thought of doing?

[Shri Bharath Krishna asked: Pādanamaskāram Swamiji, Thank You so much for teaching me both theoretically and practically. I am the most undisciplined soul. Finally I am able to learn some discipline due to Your knowledge and Your continued guidance both in my spiritual and worldly progress. I have one question for which I request You to kindly answer. My question is as follows:

Why a Satguru does always assigns an entirely new work to His / Her disciples which they have never thought of doing?

Detailed question: Earlier I was learning Spiritual Knowledge from Amma and I was closely observing Her activities and Her interactions with Her disciples whenever possible. After discussing with many of her disciples I learned that Amma always assigned some works to her devotees which they have never thought of doing and they even didn't believe that they have such skill. However since it is Amma who is asking them, they have anyway decided to do their best and over time they have excelled in it. Just when they got a good grip of what they are doing, Amma again assigned some entirely different work!

I have noticed that Shri Satya Sai Baba also did the same to His personal photographer. That devotee didn't even know how to handle a Camera properly when Sai Baba asked Him to be His personal photographer. Such a boon He got that He get to observe Swami so closely. By your grace, He too has excelled in that work.

Now whatever works that are available to be done in order to contribute from my side to propagate your knowledge are the kind of works which I have never thought of doing. But in order to please You, I have to do those works only. I have to serve You the way You want me to, but not the way I like to. So, with your blessings, I am trying.

Now my question is, is there any particular reason why You always assign some new works to Your devotees which they never thought of doing?

Please forgive me if there is any mistake in my way of presenting the question Swamiji. Kindly answer my question. Your Defective Devotee and Servant, Bharath Krishna.]

Swami Replied:- When God asks the devotee to do some work, the devotee will be blessed with the talent by God Himself so that the devotee realises that God is doing the work through him/her and is giving credit to him/her and this will not give place to ego to enter the devotee. If the devotee has already that talent, the devotee thinks that he/she has served God through his/her inherent talent and this will give place to ego to enter the devotee. Ego and jealousy towards God or co-devotees shall be always avoided especially in the case of a circle of contemporary human incarnation of God and devotees. These two are the simultaneous cataracts of the two eyes that mask the true Spiritual knowledge resulting in total blindness-ignorance that leads to the downfall of the devotee.

3. Can You please narrate the following incidents in detail?

[Shri Anil asked: Pādanamaskāram Swami! During the Telugu Satsang held on 19/09/2021, You narrated an incident of very strong Camphor smell emitted during a prayer which indicated the response from Divine Mother, Aadiparaashakti, reminding about the negligence of Her in prayers. You also narrated the incident of Goddess Bhramaraamba giving darshan to You in the most unique way for removing the wrong interpretation of verses in the Soundarya Lahari by fanatics. We were all really thrilled by Your explanations on that day. Can You please narrate here again those incidents in detail?]

Swami Replied:- There is no difference between God Datta and Aadiparaashakti. Both have both unimaginable God and imaginable creation. In the case of God Datta, the imaginable creation is a finite part (finite energetic body with finite energetic soul) of the entire imaginable creation and in the case of Aadiparaashakti, the imaginable creation is the entire imaginable creation. In this way, Aadiparaashakti has one plus point more than God Datta. The compensating extra plus point in the case of God Datta is that the finite imaginable creation is merged with the unimaginable God. In this way, both are exactly equal to each other. In order to bring out this point to the notice of devotees, Goddess Aadiparaashakti emitted very intensive scent of camphor while I was singing a spontaneously composed song in Sanskrit on Aadiparaashakti in the house of a devotee in the circle of several devotees. The intensity of the divine scent was so strong that all our noses were almost burnt! I told that this showed the anger of Aadiparaashakti for praising God Datta always neglecting her. I replied to her giving the above said explanation concluding that both Aadiparaashakti and Datta are one and the same, divided into two for the sake of the divine entertainment of the unimaginable God or ParaBrahman. Both include both the creator and creation. This is about the incident at Vijayawada. In Shrishailam in the temple of Goddess Bhramaraamba (Aadiparaashakti), while reading the verses from Soundarya Lahari composed by Aadi Shankara, I corrected one verse at two places by changing just one letter due to which the ugly meaning changed into sacred meaning. The verse recited so far by the devotees says “How many poets have not become husbands of Goddess Sarasvatii and how many rich people have not become husbands of Goddess Lakshmi?” (*Kalatraṃ vaidhātraṃ kati kati bhajante na kavayaḥ?, śriyo devyā bharta prabhavati patiḥ kairapi dhanaiḥ...*). I changed the letter “na” to “nu” and the letter “pra” to “na” so that the meaning is changed to “How many poets can become the husbands of Goddess Sarasvatii (by their petty knowledge) and how many rich people can become husbands of Goddess Lakshmi by their petty riches?” Extremely pleased with this correction, Goddess

Bhramaraamba came out of the statue as 12-year aged black girl with open hair and ran towards Me kissing My arm with her teeth. Blood came out of My arm, which was noticed by the two devotees (Shri. Balakrishnamurthy and Smt. Bhavaanii) standing with Me. Both have seen the girl biting My arm with her teeth. While they were worried about My wound, she ran back into the statue. I told them that Goddess Bhramaraamba was that girl. When I suggested this correction of the verse to scholars, they told “***But, it was written by Aadi Shankara***”. I told them “***Will Aadi Shankara write such a nasty comment since Goddess Sarasvati, Goddess Lakshmi and Goddess Paarvati are one and the same Aadiparaashakti? I was Aadi Shankara in the previous incarnation and I know what I have written originally***”.

4. How can Holy Prophet Muhammad be the seal of the Prophets?

[Shri Anil asked: How can Holy Prophet Muhammad be the seal of the Prophets? As per Muslims the Holy Prophet Muhammad is the last of the divine prophets. After His Eminence, no other prophet is going to be sent by God. They quote the following verse.

“Muhammad is not the father of any of your men, but he is the Apostle of Allah and the Last of the prophets; and Allah is cognizant of all things.” (Sura 33:40)

With the sending down of the Qur’an, Muslims believe that the final revelation was given to the last and greatest of the prophets. For this reason, they give Muhammad the title “Seal of the Prophets”. Muslims also refer the following statement from Quran (Sura 61:6) which as per them was told by Jesus and is one of the basis for the argument that Muhammad is the last and final prophet.

And call to mind when Jesus, son of Mary, said: “O Children of Israel, I am Allah's Messenger to you, I verify the Torah which has come before me,⁷ and I give you the glad tiding of a Messenger who shall come after me, his name being Ahmad.”⁸ Yet when he came to them with Clear Signs they said: “This is sheer trickery.”⁹ (Sura 61:6)

Whereas, Christians quote the following verse given in Matthew 24:29-31 for evidence of second coming of Jesus:

29 “Immediately after the distress of those days “the sun will be darkened, and the moon will not give its light; the stars will fall from the sky, and the heavenly bodies will be shaken.’

30 “Then will appear the sign of the Son of Man in heaven. And then all the peoples of the earth will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. 31 And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.

Due to these verses in Quran, Muslims are not getting an opportunity to enjoy the divine knowledge given by the Contemporary Human Incarnation of God and finally know the truth. However, God Krishna told in Gita that He will come again and again.

Swami, I request You to give a detailed reply why Muhammad told that He is the final and seal of the Prophets and also please correlative it with God Krishna's statement in Gita and Jesus's statement in Bible. At Your Divine Lotus Feet-anil]

Swami Replied:- We have to decide the meaning with reference to the correctness of the concept, but not decide merely by basing on what is written in the scripture. Any statement in any scripture can be the insertion done by any follower due to his blind fascination to his religion. Nobody can disprove this by presenting an audio-video cassette showing the incarnation of God telling the scripture. We shall believe any statement of any scripture as correct provided that statement is logically analysed and is found correct. This statement is correct because the logical analysis shows that this statement is correct provided you take it in correct angle and not in any other twisted angle. Till then several prophets established several Gods and devotees were doing severe quarrels among themselves. Prophet Mohammad came and unified all the Gods into one God called Allah. Similarly, in Hinduism also there were quarrels among devotees regarding different forms of God and Aadi Shankara came, who united all these different Gods into one God called Brahman (ParaBrahman). From the point of such unification of all Gods into one absolute God, the knowledge of Aadi Shankara or the knowledge of Prophet Mohammad is one and the same. Even Jesus believed in the concept of one God called Yahova. As far as this fundamental concept is concerned, this knowledge told by Aadi Shankara or Jesus or Mohammad is truly a sealed concept and no other prophet can change it. When it is said that Mohammad is the seal of the prophets, it means the concept preached by Mohammad is the seal of the knowledge, which can't be changed by any prophet. This concept is misunderstood because as soon as you hear the name of Mohammad, if you belong to other religion, you become emotional that your religion is insulted and misunderstand the actual concept due to lack of patience to enquire the statement with steadiness. When you hear that Mohammad is the seal of Prophets, it means simultaneously Shankara or Jesus or Buddha is also the seal of the Prophets because the same concept is told by these four Prophets. Even Buddha indicated that unimaginable God alone is the one God because His silence about God indicates only the unimaginable God beyond words.

5. The criticism on Kumaarasambhavam was about the sex described between God Shiva and God Paarvati.

[A question by Ms. Laxmi Thrylokya]

Swami Replied:- I do not understand why people behave always with hypocrisy. Eating food, drinking water, sleep and sex are the inevitable

biological needs of the body of human being be it the body of a devotee or the body of God. People are hypocrites because everybody is a slave of sex in secrecy and in public, resist the importance of sex opposing it as a sin. When God takes a human body as His medium to become Human incarnation, He does not interfere with the properties of the medium so that He can freely mix with human beings by which the human devotees will clarify their doubts without any excitation remaining in ground state. They don't object the other three biological needs and object only this biological need in the public even though they are unable to resist this biological need personally. Human being is the embodiment of hypocrisy! Moreover, when food is taken, it is converted into sperm also, which needs exit from the body and automatic exit takes place periodically even if the sex is controlled. Sex is sacred because it helps in extending the race of humanity, which is needed by God for His entertainment. God cannot be entertained with mere inert creation and needs the non-inert human beings also for the sake of His divine drama that takes place to give entertainment to the human incarnation of God. The epic Kumārasambhavam was written by the divine poet called Kālidāsa and the last 8th canto was completely dedicated for the description of their sexual entertainment, which is the basis of production of their son called Kumaara, who alone can kill the demon Taarakaasura. God Brahmaa gave boon to Taarakaasura that only the son of God Shiva can kill him. Taarakaasura asked for this boon because by that time, the wife of God Shiva committed suicide and God Shiva was involved in severe penance and expecting that God Shiva will never remarry, Taarakaasura asked for this boon. Since sex is the basis of the divine service of God, it is depicted on the walls of the temples of God. Ancient Hindus were not hypocrites at least!

6. Please compare Rukminii, Raadhaa, Satii Devi, Paarvatii and Chandralekhaa.

[A question by Ms. Laxmi Thrylokya]

Swami Replied:- Rukmiṇī fought against injustice to reach God. Raadhaa fought against justice to reach God. Satii Devi fought against own family members and committed suicide on hearing the abuse of God. Paarvatii controlled the emotions and replied to the abuse of God done by God Himself in disguise. Chandralekhaa could not enter care not devotion, but, collapsed spontaneously when there was obstruction from her family members in reaching God. The death of Chandralekhaa was spontaneous unlike the forcible death of Satii Devi. All these are of almost same level because everybody fought against anything that is against to reaching God.

Slight marginal differences can be neglected because Goloka is just next to the boundary of Brahmaloaka/Vaikuntha/Shivaloka.

7. How poison came out when the milk ocean was churned?

[Shri Bharath Krishna asked: Pādanamaskāram Swami, While reading Your knowledge I have got the following questions. Kindly answer these questions of mine. The milk ocean on which Lord Vishnu rests is assumed to be so pure. How can such a poison came out of it when it is churned? Why poison came first and then only Amrutam? Why not otherwise? Is there any hidden knowledge behind this story? If so, please tell me about it Swami.]

Swami Replied:- The poison came from the mouth of Vaasuki serpent and not from the ocean of milk. The happiness of good Sattvam quality is first poison and next divine nectar (*Yattadagre viṣamiva, pariṇāme amṛtopamam, tat sukhaṃ sāttvikam proktam, Ātmabuddhi prasādajam...-Gītā*). The happiness of bad Rajas and Tamas qualities is first divine nectar and next horrible poison. Since this action was done by the advice of God, it belongs to the first category because God is very near and dear to Sattvam quality.

8. Why did Shri Krishna show the entire creation as His body?

[We all know that Shri Krishna showed Vishvaruupam to Arjuna. It is said that the entire creation is shown as the body of Shri Krishna in that Vishvaruupam. When I was thinking about this, I got confused. Why Shri Krishna showed the entire creation as His body? If so, does this not mean that God is omnipresent also? But it is very clear from Your knowledge that God is not omnipresent. Now I am getting this doubt whether that Vishvaruupam of Shri Krishna contained the entire creation? If not, what was exactly shown as Vishvaruupam and why was it shown like that only? Please explain it to me Swami?]

Swami Replied:- You appear to somebody wearing an external woollen coat. Does that mean that you are pervading all over the coat? It only shows that you are the basis for the coat. Similarly, the cosmic vision shows that God is the basis for this entire cosmos. Krishna is maintaining the cosmos as God Vishnu. Before giving the cosmic vision, the cosmos did not appear and only Krishna appeared. After creating cosmos on Him, it showed that God created the cosmos as God Brahmaa. After maintaining it for some time, it was withdrawn into the body of Krishna and Krishna appeared again, which shows that God withdrew the cosmos into Himself as God Shiva. The meaning of this cosmic vision is to say that God created, maintained and destroyed this cosmos and that single God is the unimaginable God (ParaBrahman) whose human form is God Krishna. All the faces of this vision show the faces of various energetic and human incarnations of the same God. God need not be present all over the cosmos because by His

omniscience, He knows every bit of the cosmos and by His omnipotence, He controls every bit of the cosmos. If you say that God is physically omnipresent, it means that God exists in bad demons also and then the demonic actions impress the doership to God also. Hence, omnipresence is in the effective sense and not in the physical sense.

9. I am confused to such an extent that I am unable to even express my doubt! Please clarify.

[Swami, during our last Sunday Satsang You have explained to us that Mother Kaameshvari (Aadiparaashakti) was angry (for a reason) when You sang that Bhajan (*Kāmeśvari mayi...*). In this context I got the following doubt. Aadiparaashakti is none other than Lord Datta. It seems like Lord Datta has a separate "free will" compared to Unimaginable God. I don't even know how to express my doubt Swami. I am confused to such an extent that I am unable to even express my confusion! Please clear my confusion Swami. Thank You so much for patiently answering all of my questions Swami 🙏 Your defective Devotee and Servant, Bharath Krishna.]

Swami Replied:- How can I answer unless you clearly express your confusion? However, I will try to clarify your confusion as far as I understood your doubt. Aadiparaashakti knows clearly that God Datta and She are one and the same. She acted as if She is angry in order to make Me express the unity of Herself and God Datta by this divine drama. ParaBrahman and Aadiparaashakti, God Datta and Anaghaa or Madhumati, God Brahmaa and Sarasvati, God Vishnu and Lakshmi and God Shiva and Satii Devi/Paarvatii are the divine couples representing the divine Father and divine Mother of this universe including all the souls. Each divine couple is essentially one entity only, which is the absolute reality called unimaginable God or ParaBrahman in which state Aadiparaashakti is one with the unimaginable God. In this final state, the unimaginable entity has two names, which are ParaBrahman and Aadiparaashakti. ParaBrahman is the non-mediated unimaginable God without His expression to the souls whereas God Datta is the same unimaginable God expressed to the souls through the first energetic medium.

Chapter 21

September 28, 2021

O Learned and Devoted Servants of God,**1. What is the meaning of Digambara?**

[Ms. Laxmi Thrylokya asked: In the last Satsanga, You told that naked (Digambara) means invisible status of unimaginable God or Maayaa due to the unimaginable being invisible. Please clarify this to more extent.]

Swami Replied:- A naked man or woman can see himself or herself in bathroom while taking bath. Similarly, unimaginable God or unimaginable power called Maayaa can only know Himself or Herself. When the bath is over, the man or woman comes out of the bathroom covered by cloths and not naked. Similarly, unimaginable God or unimaginable Maayaa can be seen by souls with covered media only and not in non-mediated naked state. The word naked means the original status. If we say that a point is naked truth, it means that the point is exactly and originally true and this does not mean that the point is without cloths. There is a famous story that God Datta came out of a lake for the waiting Sages in naked state embraced by naked lady. The word naked here means the original state of unimaginable God and unimaginable Maayaa (Both God and Maayaa are invisible since both are unimaginable items. In fact, both are one and the same only and the one unimaginable God or unimaginable Maayaa is told as two based on the worldly concept of possessor of power and power. Embracement between both means that both can't be isolated from each other.). If they are invisible, how they knew that both came out in naked condition? Both are unimaginable and hence, both are invariably invisible or naked. But, the existence of unimaginable item can be known through inference just like the existence of unimaginable God is detected through the existence of unimaginable miracles. The miracle in this context was that the Sages felt the existence of both ParaBrahman and Maayaa even though both are invisible. Such experience of Sages is explained in this story as the existence of naked Datta embracing naked Maayaa. The internal essence of any story shall be taken and not the external meanings of the words used.

2. Please give me an opportunity to serve You as Your servant always.

[Ms. Amudha asked: Pādanamaskāram Swamiji,

I realise myself with Your knowledge (Jnaanayoga).

I become Your servant with Your love (Bhaktiyoga).

I am in harmony and peace with Your path towards practice (Karmaphalatyaaga Karmasamnyaasa).

Your smile makes me feel very happy.
Your pain makes me feel very sad.
Your presence makes me feel respect and lovely.

I cannot do anything without Your grace.
You are the doer of everything.

I want to feel myself if I have unshakeable faith and true love of you.
Please give me opportunity to serve You as Your servant always and arrest me always on Your feet in all births. On Your Divine Lotus Feet, Amudha]

Swami Replied:- Your prayer is granted.

3. Kindly provide a solution to save the loss of human life due to suicides.

[Shri Anil asked: Pādanamaskāram Swami, In the present time, parents give lot of importance for their children's education and they push children to perform very well in the competitive exams like IIT JEE etc. Due to this, most of the children could not cope up with the pressure of competition and huge material to be studied by them. This stretches them emotionally and most of them come under immense pressure. Some children commit suicide spontaneously since they could not rise up to the expectations of their parents. Swami, kindly provide a solution in the form of divine knowledge so that precious loss of human life can be avoided through Your divine knowledge. At Your Lotus Feet-anil]

Swami Replied:- In view of the possible suicide of the students, parents shall not put overpressure on their children. The word "suicide" will be very effective word to control the parents.

4. How do You choose to appear in the beautiful Lord Datta's form or as the scary Lord Datta's ghostly form?

[Shri Bharath Krishna asked: Pādanamaskāram Swamiji, Kindly answer the following questions of mine Swami. Based on what criteria do You choose to appear in Beautiful Lord Datta's form and as the scary Lord Datta's Ghostly form? I have read in Parabrahma Gita that You appear as a Ghost to remove the jealousy of Your devotees. After reading that I got the above doubt.]

Swami Replied:- God Datta appeared in the most beautiful form as Krishna for the Sages, who do not give importance to the external beauty. For the sake of ugly persons like demons, who give importance to external beauty, God Datta appears as frightening ghost or God Narasimha. God always gives importance to the internal beauty, which is real love that forms the basic material of divine qualities. Personality means internal beauty and not the external beauty. Since, Sages were born as Gopikas in the final birth

to get salvation through sweet devotion; God Krishna was born very beautiful. There is purpose behind everything acted by God.

5. Is it sin to watch an actress with wrong intentions while watching a movie?

[Swami, now a days one of the major reasons for watching movies is to see those beautiful actress and actors. Many married men and women watch such movies. Obviously many of them watch those actress or actors with wrong intentions (sexual desire). Is that also sin? I got this doubt because I heard from Sunday Satsanga that even looking at any lady with wrong intentions is also a sin. Does this apply to watching ladies on the screen while watching a movie as well?

Thank You for answering all of my questions, Swami. Your defective devotee and servant, bharath krishna.]

Swami Replied:- The intention is created in the mind either by the original incident in the world or by the created incident in cinema. There is no difference between world and cinema in this point. Intention brings the sin.

6. What is the meaning of "Yat Bhaavam Tat Bhavati" - in respect of soul and God?

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, What is the meaning of "Yat Bhaavam Tat Bhavati" - in respect to soul and to God? - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- In the case of God, this statement is perfectly true because His will itself materialises immediately. Even this world is materialised just by His will only. In the case of soul, the will of the soul repeatedly stressed by thinking again and again will materialise in the form of its action. Here, materialisation does not mean actual creation. It means only the intention converted into action.

7. Please correlate the following concepts of soul's love towards God.

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, You said that

1. Human Incarnation of God is the sugar and soul is an ant enjoying the sugar.
2. Love is not the basis of test because finding truth is the basis of test. The fact is that any soul shows climax of love to God or any other soul if the fruit of such love from the other side gives happiness to the soul showing love to the other side. I.e selfishness is the basis of love even in the context of God.
3. You (soul) love God only to get happiness, benefits and protection from God. Such love is instrumental love and not the ultimate love.

Can You please correlate the above 3 statements? I'm confused by these above statements Swami, please enlighten me.]

Swami Replied:- 1) Since devotee gets bliss from God through the devotion, God is compared to sugar and the devotee is compared to the ant biting the sugar.

2) Selfishness on both sides exists in the case of souls. For example, wife loves her husband since he is giving happiness to her and husband loves his wife since she is giving happiness to him. In the case of God and devotee, such selfish love on both sides does not exist because devotee loves God for some worldly benefits whereas God loves the devotee without any selfish benefit since God is not in such need.

3) The love of devotee towards God is generally selfish for getting some worldly benefit. Such selfish love is not the real love to God. In such case, the real love is towards the worldly benefit that is to be obtained from God. This unreal love to God is based on getting the benefit from God and hence, God is used as instrument to achieve such worldly benefit. Hence, such false love to God is called as instrumental devotion.

The above three points are self-explanatory and do not need any correlation. All are independent concepts linked to each other in a single subject of the “*reality of love*”.

8. What is the ultimate true love?

[A) Is getting selfish happiness in loving God not the real love towards God? Even a mad fan of an idol example also, fan loves that idol for his selfish happiness only right.

Swami Replied:- If the love is selfish, it is not true love because the true love is on the goal to be achieved by self. Even if it is an idol, the devotee feels that idol as God and hence, the devotee does not differentiate God and idol.

B) If love is not the basis of God's test, then what is that real basis?

Swami Replied:- Test is to find out the truth of the Spiritual progress of the devotee. In fact, omniscient God knows the truth, but, the devotee does not know the truth and thinks that he/she is in high Spiritual progress without knowing the actual truth. Here, God is putting the test and bringing out the truth so that the devotee understands his/her actual status of the present stage by which he/she can start journey from the actual true stage. By making the devotee to know the actual stage of progress, God is helping the devotee because God has love to the devotee.

C) If soul's love towards God is similar to loving any other co-soul if it gives happiness to self, then what is the difference in loving God and other co-soul?

Swami Replied:- The happiness given by the other co-soul is not based on true love because the other soul gives happiness since the other soul is getting happiness from you. You are thinking wrongly that the other soul is

giving happiness to you since the other soul has real love to you. This is misunderstanding due to lack of analysis. If you take the case of God, He is giving happiness to you since He has true love to you. He does not require even a trace of happiness from you because He is the infinite ocean of bliss by Himself. Hence, the love of God to you is true whereas your love to God is not true since you are loving God for your happiness only and not for His happiness.

[D) In such Ultimate love towards God, will soul not expect anything from God? Please forgive me if anything is wrong in my question. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- If anything is expected from the other side, it is not true love. True love exists in one-way traffic only, which means that you love God just for His happiness only and not for your happiness. Irrespective of the reaction from the side of God, if you love God sincerely without any expectation in return, your love to God is true.

9. Are the boons asked by the devotees' of Vaamaachaara selfless boons?

[Shri Ganesh V asked: Pādanamaskāram Swamiji, You have told that the divine Mother grants boons faster to those who practice Vaamaachaara. Are the boons asked by those devotees' selfless boons? For example, Gopikas wanted to give their bodies to Lord Krishna for His pleasure and not their pleasure. So Gopikas wanted the boon of spending time with Him. They never wanted anything selfish. If it were devotees who practice Vaamaachaara for wanting selfish boons, then it should be called as Dushpravrutti. Is my understanding correct Swamiji? At Your divine feet, Ganesh V]

Swami Replied:- Vaamaachaara is condemned by scholars because it is the illegitimate love among the devotees (It is dushpravrutti and not even pravrutti, which is certainly not nivrutti.) in the name of love to God. Madhurabhakti, on the other hand is the love (legitimate or illegitimate) between God and devotee. When you take God into picture, it shall be called as Madhurabhakti only and not Vaamaachaara. The same Vaamaachaara between God and devotee becomes Madhurabhakti or sweet devotion. Madhurabhakti comes only in the final birth of the soul after dropping out of all the worldly bonds except the bond with life partner and in the final birth, this last bond also gets dropped resulting in total salvation from all worldly bonds. The final birth is not decided by the devotee, but, is decided by God. In Vaamaachaara, the devotee also reaches to very high state (not climax) in order to get selfish boons. In Vaamaachaara, the devotee worships God through scoldings with high love! In Madhurabhakti, the devotee does not aspire for any selfish boon because all the worldly bonds are dropped out. In Vaamaachaara, God grants the selfish boons because the devotion is in very high state compared to the normal devotion of Dakshinaachaara. In

Madhurabhakti, God Himself requests the devotee to spend some time with Him! The reason is that God is omniscient and knows really existing reality of love of the devotee in sweet devotion shown by the devotee in the final birth as in the case of Gopikas. Even in other bonds, the climax state of devotion is possible as we see the case of devotion of Hanumaan. Sometimes, even other bonds surpass the sweet devotion due to the reality and gravity of devotion. Draupadi loved Krishna as brother whereas the wives of Krishna loved Krishna through sweet devotion. When the finger of Krishna was cut, the wives ran to various sides in order to get a piece of cloth for the bandage. Draupadi immediately tore her valuable sari for a piece of cloth to be used for the bandage. Draupadi surpassed the sweet devotion through her real love to Krishna as sister.

Chapter 22

October 01, 2021

O Learned and Devoted Servants of God,**1. Can a human mind ever be controlled by self-effort?**

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, Lord Datta is the preacher of the preachers. You came here to correct the present time preachers who have become psychiatrists. They mainly focus on controlling mind and manage stress. But, our mind is like a monkey. Shri Satya Sai Baba says that human mind is not just a monkey but a drunken mad monkey bitten by a scorpion. Every human being is struggling to control one's mind through self-effort. I have two questions here.

Can human mind ever be controlled by self-effort? Was there a time when human mind was controlled by one's self-effort?

If only God's grace can help me, why did God give me such uncontrollable mind which only He can control? Does God want every soul to surrender to Him out of helplessness? Kindly enlighten us. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- Self-effort can achieve the control of mind temporarily. The reason for the tension of mind is the punishment given by God for the sin of the soul committed previously. This is the root cause of the tension. The self-effort done through the advice of present preachers on mind management can only bring a momentary relief, but, as long as the root cause is not removed, permanent relief can't be obtained. How to get permanent relief? If you realise that whatever you have done is a sin that is 1st step, which is equal to Jnaanayoga or knowledge. After that if you repent for your sin, this 2nd step is Bhaktiyoga or devotion. The third and final step is non-repetition of sin, which is Karmayoga or practice. If the 3rd step is achieved, this means that you don't perform any sin hereafter, not only the present punishment but also the pending punishments are also cancelled. The logic here is that the punishment is only to prevent the repetition of sin and when that is already achieved, there is no need of punishment. Unless this procedure is followed, there is no permanent relief (*Nābhuktaṃ kṣīyate karma...*). Human mind can be controlled by the effort of the human being associated with grace of God. This principle of realisation, repentance and non-repetition of sin will be taught by God if the soul becomes devotee and through this path, the soul can get rid of tension permanently so that there is no necessity of mind management. The preachers must preach this principle and try to cure the root cause and not to preach mind management, which is very superficial temporary first aid only. The fever comes due to attack by

bacteria and virus. The antibiotics must be used to destroy the root cause. Keeping a wet cloth on the forehead is only superficial temporary aid only. If a doctor is treating a patient with fever, without giving antibiotics, it means that the doctor is not aspiring for the permanent cure, perhaps, with the aim that he can extract fees from the patient continuously! After preaching this principle, there is no need of preaching about the devotion of God in this case. If this principle is not followed, even God will not give permanent cure. If you worship God with rigidity without following this principle, God will only postpone the punishment to latter time in this birth or at the maximum to the next birth. In such case, you have to pay the punishment along with interest. Due to ignorance, you think that God has cancelled your punishment due to your buttering technology through prayers and worships! One must follow this principle in Pravrutti and must become a strong devotee of God for the sake of Nivrutti because Pravrutti is temporary and risky based on your efforts only whereas Nivrutti is a permanent remedy, which develops strong bond with God without any business account. Hence, the present day preachers must preach this principle for the sake of Pravrutti and must preach strong devotion to God for the sake of Nivrutti.

First God made human being like robot and then there was no question of human being doing the sin. But, human souls were bored and wished for freedom. Then, God gave freedom taking all precautions to advice human beings not to do sinful things. God incarnated Himself and preached Spiritual knowledge. In spite of all these precautions taken by God-Father, the human being does sins and undergoes punishments resulting in inefficient to control the mind. When this is the true background, will God keep control of mind in His hand so that the devotee surrenders to Him? Such behaviour is usual for a politician and God is not a politician. The entire blame for the sin goes to the soul only. Even then God is trying His level best to help the souls in all aspects.

Chapter 23

October 07, 2021

O Learned and Devoted Servants of God,**1. What is the significance of love and lust in sweet devotion or Madhurabhakti?**

[Ms Laxmi Thrylokya asked:- Swami, What is the significance of love and lust in sweet devotion or Madhurabhakti? Can You tell me the details of Anaghaa or Madhumati, the wife of God Dattaatreya?]

Swami Replied:- God is unimaginable since He is beyond space and time. As long as He is not mediated, He is not imaginable and not visible. Even as non-mediated unimaginable God, He is possessing awareness due to His unimaginable power even though inert energy and materialised brain-nervous system are absent in Him. Due to this awareness having unimaginable background, auspicious divine qualities are associated with His awareness. In this way, we can say that unimaginable God is associated with divine qualities (Kalyāṇa guṇas), which are called as internal beauty. This internal personality exists even for unimaginable God without having mediation. Therefore, this internal personality touches the root unimaginable God and the word 'love' is related to this internal personality of unimaginable God. When the unimaginable God is mediated, the external personality is related to this external beauty of the gross body and the word lust is related to this external personality of the medium, which is perishable especially when the external medium is human body. Hence, love is eternal internal beauty and lust is the temporary external beauty. Love is theoretical and lust is practical. Love to God is generated by the Spiritual knowledge, which reveals the eternal internal beauty of God. Spiritual knowledge or Jnaanayoga generates love to God, which is called as Bhaktiyoga. Both these are linked to the theoretical phase only. Lust is practical that represents Karmayoga in which service and sacrifice are the two parts. In general devotion, the Spiritual knowledge, love to God and finally the practical service and sacrifice stand as the subsequent steps. In sweet devotion, in the final step called Karmayoga, along with service and sacrifice, surrender of the body to God also exists as an additional step. This means that in sweet devotion apart from the steps of general devotion, in the final stage surrender of body to God exists. But, this sweet devotion is obtained to the soul in the final birth only in which all the other worldly bonds were dropped except the

bond with the usual life partner. Such final female birth is obtained for every soul so that the sweet devotion enters in this final birth only. The best example for this is the case of Sages born as Gopikas. These Sages were liberated from all worldly bonds and were also liberated from the bond with life partner also. These Sages born as Gopikas were once again tested in all the worldly bonds in their final birth as Gopikas. The three strongest worldly bonds were tested by God as the last final annual test. The two strongest worldly bonds (bond with issues and bond with wealth) were jointly tested by God through stealing butter that was preserved by Gopikas for their issues. The third strongest bond (bond with life partner) was tested by God in dancing with Gopikas at Brundaavanam secretly in the midnight. Those Sages who passed in both these tests were granted the highest place called Goloka.

In this way, the bond of Gopikas with God was love based lust. Gopikas had full knowledge of Krishna as God and developed divine love with God through the Spiritual knowledge that projects the internal beauty of internal personality of God. Such knowledge developed unique love to God, which is called as single pointed devotion (*Ekabhakti*). Such knowledge-based attraction to God is called as true love to God. Based on this love, the final step called Karmayoga was also tested by God. This showed the total liberation from worldly bonds called salvation. But the Sages thought that liberation from bond with body also shall be obtained to get complete salvation. Hence, they thought that they can turn into females by their supernatural power and wanted to hug God Raama in the forest. Raama told that He will test them in the next birth regarding their bonds with their bodies. In this way, the concept of sweet devotion was discovered and developed by the devoted Sages and not by God. God always discouraged that as Raama as well as Krishna. Gopikas threatened Krishna that they will jump into Yamunaa River if Krishna refused their sweet devotion. Overwhelmed by their divine love to God, Krishna accepted their sweet devotion. In this way, the path of Gopikas was love based lust for God. Sage Naarada told that the lust of Gopikas to Krishna was love based lust because they always had the knowledge about Krishna as God (*Jāravat ca* etc., in the Bhaktisūtram).

The next way is lust based lust. Lust is based on the external physical body only, which is clearly seen in animals and birds. In this way, there is no knowledge and knowledge generated love. The theoretical lust based on physical body generates the practical lust called as copulation. This way can be seen in the case of Shuurpanakha, who was fascinated to the external beauty of Raama. God never encouraged this lust-based lust, in which true love or devotion is absent. She did lot of penance and got boon from God

Shiva for the pacification of her lust by God Raama. Her lust was pacified by Raama, who was reborn as Krishna. This way could not give salvation to Kubjaa (Shuurpanakha reborn) and Kubjaa went to hell only.

Another example of lust-based lust is the case of Madhumati, who was the daughter of a Sage. When God Datta took human incarnation as God Dattaatreya, she was married to Him. God Dattaatreya cursed her to become a demon called Mahishi, who was killed by God Manikantha, the other incarnation of God Datta. By this punishment, Mahishi became purified and developed pure and real love for God Dattaatreya. Her mind became very sweet due to the love for God Dattaatreya and she was called as Madhumati again. Since she got relieved from lust-based lust, which is the sin, she was called as Anaghaa. Anaghaa means sinless. This entire story proves that the transformation of a sinner to become God is possible. To prove this truth only, Goddess Anaghaa played the roles of first Madhumati (lust-based lust) becoming second Madhumati (love-based lust). This shows that realisation and repentance followed by non-repetition of sin can bring tremendous reformation of demon nature to be transformed into divine nature.

Chapter 24

October 08, 2021

O Learned and Devoted Servants of God,**1. Does soul's free will has more scope in Nivrutti than in Pravrutti?**

[Ms. Bhanu Samykyā asked: Pādanamaskāram Swami, can we say that soul's free will has more scope in Nivrutti than in Pravrutti? In Pravrutti- soul's action should be in accordance with rules given by God in Scriptures. But in Nivrutti- it is discovered, developed, dragged to climax by devotees only. So, here sages also followed God's rules completely in Pravrutti and used their complete free will in Nivrutti even to extent of threatening God Krishna to accept their complete surrender. So can we say that actual purpose of soul's free will is to use it in Nivrutti? Is this understanding correct? Please enlighten me. - At Your Divine Lotus Feet, Bhanu Samykyā.]

Swami replied:- Free will itself means the absence of any external force on your head. You are the master of your path and at the same time, you are the victim of your own bad fruit or you are the rewarded person of your good fruit. Hence, either your intelligence or the intelligence of your elders must be used to find out the good fruit. In such search, your intelligence may go wrong or the intelligence of your elders may go wrong. The reason is that yourself and your elders are at human level and it is said that to err is human. Hence, it is always best to take the advice of the preachers (Gurus). Even the preachers are at human level only. If you are fortunate to recognize the Satguru or contemporary human incarnation of God, it is always the best to ask the advice of such Satguru. Free will exists with the soul completely because the soul is responsible for its own future development in materialistic line or spiritual line (*Uddharedātmanā'tmānam*— Gītā).

When a student wants to join engineering college with an earnest desire to become engineer, the parents shall not force him to join medical college and to become the doctor. The responsibility of parents lies in advising their son to take mechanical branch or civil branch or some other branch in engineering course. Similarly, the selection of pravrutti or nivrutti is based on the earnest desire of the soul. At the same time, the soul shall be aware of its own strength of its will (called '*will power*') to judge whether it can stand firm in nivrutti and succeed in it or not. The student can study engineering or medicine course. But, if the student wishes to study the coaching for IAS examination, this question comes, which is that whether the student is capable of studying the IAS course or not. Certainly, IAS is a fare better

course than engineering or medicine. Similarly, nivrutti is far far better than pravrutti and hence, the advisor can't have the possibility of advising the student to drop the IAS coaching. If the student wants to study B.A. Literature, the advisor can say that it is better to study professional course than to study B.A., degree, which has lesser scope of employment. Similarly, if the soul is choosing dushpravrutti in the ways of pravrutti, the advisor has full opportunity to strongly advise the soul not to go for dushpravrutti and it is far far better to stay in pravrutti. Fall down to the lower level shall be always discouraged by any advisor, but, trying to rise to higher level can't be discouraged by any advisor. I will clarify this point with an example:- if the son is telling that he will not marry, but will go to a prostitute whenever the necessity of the desire for sex comes, any advisor shall advise that son to marry and lead a legal married life. But, if the son is very much interested in the spiritual line like Adi Shankara or Swami Vivekananda, the advisor can't oppose such proposal because nivrutti is always far far higher than pravrutti. But, the advisor in the latter case can advise that son to be sure of his will power that is sufficient to get success in nivrutti or not. If success in nivrutti is obtained, it is always the highest divine fruit (*Nivṛttistu mahāphalā*). In pravrutti also, devotion to God is possible, but, it has risk in the sense that your success depends on your strength of devotion because pravrutti is 'Markaṭa kiśora nyāya' in which the baby monkey holds the stomach of the mother monkey and safety of the baby totally depends upon its grip and the mother has no responsibility. The success of nivrutti is said to be 'Mārjāla kiśora nyāya,' in which the mother cat carries on its baby with its mouth and the baby has perfect safety. Hence, the devotee shall not enter the nivrutti, which is like IAS examination unless the devotee has full confidence about his/her will power to achieve success in nivrutti.

This means that the final responsibility lies really on the soul itself, but, advise from outside can be taken in doing analysis about the capability and the will power that is very essential factor to get success in nivrutti. Even in this point, the final decision depends on own consciousness and its voice of the devotee (*Pramāṇam antaḥkaraṇa pravṛttayah*).

Regarding the decision to fight the war or not to fight the war, God Krishna asked Arjuna only to take the final decision (*Yathecchasi tathā kuru- Gītā*). He told Arjuna that He has given the entire analysis and advised Arjuna to reanalyse it before taking the final decision (*Vimṛśyaitadaśeṣeṇa- Gītā*). Once Arjuna decided to fight the war, Krishna helped Arjuna in the war just like the mother cat carries on its own child by its mouth. Krishna supported Arjuna after entering the war, but, Krishna did not support Arjuna in taking decision either to fight the war or not to fight the war. Hence, the

final decision depends upon the soul itself regarding the selection of pravrutti or nivrutti. If pravrutti is selected, God will help the soul depending upon the meritorious actions of the soul. If the soul selects nivrutti, God takes the responsibility of the soul completely to make it successful in nivrutti. But, God will not recommend either pravrutti or nivrutti, which has to be decided by the soul only depending upon the power of the will and strength of the interest.

You are correct in saying that devotees discovered, developed and dragged this Nivrutti to climax without any intension of God. If you take the owner of an industry, he employs the staff to run the industry on smooth lines and not to marry an employee personally. All the souls whether in Pravrutti or in Nivrutti belong to the Pravrutti only since all souls are living in this society that is run by the constitution of God. It is true that devotees exercised their free will in Nivrutti since Gopikas opposed Krishna by threatening Him to jump in the river of Yamuna and Krishna had to yield to them by their strong decision. Here, the word “strong” is very important and not the word “decision”, which is taken by free will of the devotee. Among sages all did not succeed in Nivrutti and out of thousand Gopikas only twelve Gopikas succeeded to reach Goloka. This is the case of ordinary souls in Nivrutti. Prahlada, Radha, Meera etc., are divine cases and these cases acted in Nivrutti to give inspiration to the devotees who entered Nivrutti. Sage Narada is their preacher. Prahlada is the incarnation of God Vishnu (*Prahlādaścā'smi...*—Gita). Radha and Meera were incarnations of God Shiva. Hanuman is the incarnation of God Shiva, who stood an example for Nivrutti in Pravrutti. Nivrutti exists from the beginning of Pravrutti and this state applies to 99% of souls. This is Nivrutti mixed Pravrutti, which is like a sweet in which powder of wheat grains is mixed with sugar. In this line, generally, souls are involved in Nivrutti for the sake of the welfare of their Pravrutti. When Nivrutti gets separated from Pravrutti (this means that the devotee is dedicated to Nivrutti only for the sake of love to God and not for the welfare of Pravrutti) the devotee enters pure Nivrutti, which is like a sweet prepared from pure sugar only. The twelve Gopikas succeeded in Nivrutti have no divine background since they were ordinary souls putting lot of severe effort for God during their millions of previous births. These twelve succeeded sages (Gopikas) were sincere in their efforts and were very pure without any aspiration for any type of worldly welfare. Such Gopikas only passed all the tests of Krishna and became the masters of God in Goloka. This fruit is the unimaginable highest divine fruit because even God becomes their servant! You may say that since Radha was the incarnation of God Shiva, she could attain such possession because God Himself became the

servant of Himself. But, the other eleven succeeded Gopikas were only ordinary souls, who attained the highest fruit along with Radha. This means that even an ordinary soul has succeeded in this Nivrutti having lot of previous spiritual background.

The main point is that any adviser including parents can't obstruct a soul trying for entering Nivrutti because it is the most pious path to reach the ultimate goal called God. Even parents are like other people only because parents do not have extra miraculous power to visualise the future of their issues. They are also like ordinary souls only without any extra miraculous power. Any adviser, unable to stop the soul trying to enter Nivrutti can only advise saying that the strength of the interest of the soul must be in climax to reach the goal in Nivrutti. Even to enter pure Nivrutti, the strength of interest must be in climax because after entering Nivrutti, God also tries to help them since He is overwhelmed by their firm decision. But, there are failures also after entering pure Nivrutti just like the failed Gopikas in the final birth. Of course, for such devotees, God gives re-human birth to encourage the continuation of their spiritual effort. Finally, everything depends upon the climax strength of the interest (Shraddha) of the devotee in getting success in Nivrutti. One may criticize Me that I should view the devotee in the place of the father or mother of the devotee because it is easy to advise others and the pain will be known only to the parents. For your information, My first son left the excellent job and marriage for the sake of pure Nivrutti in spite of My warnings about the strength of interest that can be obtained through large number of previous births only. After finding that his interest is in climax, I encouraged him in Nivrutti and gave My full guidance. Similarly, I found that My disciple, Shri Phani Kumar has the strength of interest for Nivrutti in climax and I also guided him in Nivrutti to the full extent. I have personal practical experience in this topic and hence, I explained this topic to the utmost depth.

2. Why did Jesus say that if one wants to become first then one shall become last?

[Shri Anil asked: Pādanamaskāram Swami, few questions based on Bible is given below. Kindly grace replies to the same. At Your Divine Lotus Feet-anil

There is an incident in Bible in which close disciples of Jesus, Jacob and John approached Jesus and requested Him to give the boon such that they will be sitting on either side of Jesus in His abode in the upper-world. To which Jesus replied that what they are asking, they do not know and He told that that place is reserved for those chosen deserving devotees who alone will sit there. Then Jesus told to them that if one wants to become first then one shall become last. Why Jesus did told one wants to become first then one shall become last?]

Swami replied:- God decides the fruit based on the quality of devotion of any devotee and the devotee shall not ask for the fruit. If the devotee asks a specific fruit, it means that the devotee is omniscient to decide the level of the fruit. The devotee is not at all omniscient having very little knowledge and hence, the devotee shall not aspire for any fruit because the soul can't decide whether it deserves the fruit at all. The devotee may not deserve any fruit and in such case, how any devotee can decide the level of fruit? The devotee does not know even whether he can enter the abode of God or not and the devotee is aspiring for the next seat to the seat of God! Hence, the devotee shall not aspire any fruit in return from God. This is the essence of the statement of Jesus.

3. Why did Jesus say that one should become like a child to enter the kingdom of God?

[People brought children to Jesus for blessing them. Seeing these disciples rebuked them. Then Jesus told that let the little children come to Him, because the kingdom of God belongs to those who are like children. He also told that unless one becomes like a child they cannot enter kingdom of God. Swami, please explain why Jesus told like this?]

Swami replied:- The child is always in the minimum most level of sin since it has just returned from the hell after undergoing punishments for all its sins. Such souls only can enter the kingdom of God. But, the adults become sinners since the child acquires all sinful qualities from the surroundings as it grows.

4. Why was the task of casting out demons given importance, which is not there in Your present mission?

[When Jesus selected His disciples they were given some task. One of the task was to cast out demons from the people along with the main aim of propagation of divine knowledge. Why the task of casting out demons were also given importance that time which is not there in this present generation in Your mission?]

Swami replied:- Casting out demons from the people is an exhibition of miraculous power of God and has nothing to do with the propagation of spiritual knowledge. In this Kali age, almost every human being is a demon only. In that time some people were possessed by demons and hence, that was needed.

5. Please reply the allegations of Ali Sina on Holy Prophet Muhammad as rapist, torturer etc.

[Shri Anil asked: Pādanamaskāram Swami, some more allegations of Ali Sina is given below. Based on various verses he is charging Holy Prophet Muhammad as rapist,

torturer, murderer, terrorist and a looter. I request You to grace Your replies on these allegation-At Your Lotus Feet-anil

1. Ali Sina blaming Holy Muhammad as a Rapist

- Nodded Intercourse with slave women

Bukhari, Volume 5, Book 59, Number 459. Many other canonical hadiths recount how Muhammad approved intercourse with slave women, but said coitus interruptus was unnecessary because if Allâh willed someone to be born, that soul would be born regardless of coitus interruptus.

Bukhari 3.34.432: "Narrated Abu Saeed Al-Khudri: that while he was sitting with Allâh's Apostle he said, "O Allâh's Apostle! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interruptus?" The Prophet said, "Do you really do that? It is better for you not to do it. No soul that which Allâh has destined to exist, but will surely come into existence."

2. Ali Sina blaming Holy Muhammad as a Torturer

- Killing unarmed people

Ibn Ishaq the first biographer of Muhammad narrates the story of the conquest of Kheibar. He reports that Muhammad, without warning, raided this fortress town, inhabited by Jews and killed many unarmed people as they were fleeing. Among those captured was Kinana. He writes:

Kinana al-Rabi, who had the custody of the treasure of Banu Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came to the apostle and said that he had seen Kinana going to a certain ruin every morning early. When the apostle said to Kinana, "Do you know that if we find you have it (the treasure) I shall kill you?" He said, "Yes." The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest of the treasure, he refused to produce it, so the apostle gave orders to al-Zubayr Al-Awwam, "Torture him until you extract what he has." So he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud.

3. Ali Sina blaming Holy Muhammad as a mass murderer

- Massacring people who do not accept Muhammad

There were three Jewish tribes living in and around Yathrib, the Banu Qainuqa', the Ban Nadir and the Banu Quraiza. Once Muhammad realized that they are not going to accept him as their new prophet, he turned against them. He banished the first two, after confiscating their properties and wealth and massacred the last one.

4. Ali Sina blaming Holy Muhammad as a Terrorist

- Raiding people unaware

The historian Abul Husain Muslim Nisapuri writes: Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured

Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops." Muslim 19: 4292

5. Ali Sina blaming Holy Muhammad as a Looter

- Attacking innocent and looting their property

The following verses were stated to goad the believers to take part in the wars. They also tell us about the caliber of the people who converted to Islam. Muhammad convinced them that God has instructed them to attack innocent people, take them by surprise, kill them and loot their wives and properties as booty?

Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path. [al-Fath 48:20]

And that which Allah gave as spoil unto His messenger from them, ye urged not any horse or riding-camel for the sake thereof, but Allah giveth His messenger lordship over whom He will. Allah is Able to do all things. [al-Hashr 59:6]

Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful. [al-Anfal 8:69]

Swami replied:- Even today when an incident happens in the public, different news papers report the same news in different angles adding their personal poetry as per their likes and dislikes. These incidents happened long back and the reporter of those incidents is clearly against the fame of Prophet Mohammad and His intension is very clear to defame this Prophet. Based on such reported news, which is likely to have many twists based on the bias of some favourable or unfavourable party, we cannot conclude the reality of the situation and comment foolishly like a blind idiot! If you have a personal video of those incidents, please produce them immediately.

6. Who is Kalki Avatar?

[Shri Anil asked: Padanamaskaram Swami, Please grace Your responses to the following question. At Your Lotus Feet-anil

Who is Kalki Avatar? Some Muslim's believe that Holy Prophet Muhammad was the Kalki Avatar who rides on the horse with a sword. Some equate second coming of the Jesus is the Kalki Avatar. How to correlate this with Krishna's saying in Gita that He will come in every human generation? Kindly enlighten us.]

Swami replied:- God Krishna said that He will come down to the earth whenever there is a necessity. It is better to depend on this single statement instead of comparisons created by our idle monkey brains, which are of no use. The omniscient and omnipotent God can take care of good administration to be provided to His own creation. Let us worry about the administration of our monkey minds, which is very essential to get the grace of God.

7. How Muslims can rise from Pravrutti to receive contemporary human incarnation of God and reach Nivrutti?

[Prophet Muhammad is the seal of Prophet for Muslims from the view point of '*Unification of all Gods into one absolute God*' and it is a sealed concept and no other Prophet can change it. This is true in the case of Jesus and Adi Shankara. However, both Adi Shankara and Jesus touched the concept of God in Flesh or Human incarnation of God, which is missing in Quran. In such case, introduction of Human incarnation concept to Muslims become very difficult as they treat Quran as the final scripture wherein it is strongly support God only sending Prophets and that He will never Himself come in human form. With this constraint how Muslims can rise from the boundary of Pravrutti preaching to receive contemporary human incarnation of God which is the field of Nivrutti? Are they collectively limited only to Pravrutti forever?]

Swami replied:- The sealed concept refers to the single basic unimaginable God present in different media and in this concept the incarnations may differ based on their specific programmes. The sealed concept is with reference to unity of the internal unimaginable God and not regarding the different external human media.

8. Why did the Muslims fix Quran as the last scripture and Muhammad as the last Prophet?

[Abrogation (nullify/negate) of verses in Quran: Regarding the abrogation of verses Quran says the following: Quran 2:106: "We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?"

The application of above is regarding the drinking of alcohol, in which Quran adopts a graded approach, initially allowing drinking of alcohol but gradually advocate to completely stop its usage.

Quran 2:2:219, which allows but discourages Muslims from drinking alcohol; 4:43, which forbids Muslims from praying while drunk, and 5:90 which commands Muslims not to drink alcohol. These seemingly contradictory commands are explained by the first verse being abrogated by the second, and the second by the last, as part of a gradual process of preventing early Muslims from alcohol consumption. Thus, we see that Quran itself accepts a gradual revelation of truth and finally fix in the final truth.

Surprisingly, this approach is not followed in other aspects. If this concept is really followed then Muslims would have accepted other scriptures and other Prophets after Muhammad also. Swami, why they did not extend this concept in case of Quran and Prophet Muhammad? Why did they fix Quran as the last scripture and Muhammad as the last Prophet?]

Swami replied:- I am responsible to explain about the original Prophets like Krishna, Jesus, Mohammad etc., and not responsible to explain the ignorant behaviour of their followers. I am not a blind total supporter of

any religion and I am concerned with the scripture and the basic human incarnation of God in each religion.

9. Which part of knowledge should we focus on in this limited time of human life?

[Shri. Ganesh V asked: Pādanamaskāram Swamiji, You have always told us that getting knowledge of God is the most important aspect of spiritual life. If knowledge is complete, bhakti and karma phala tyaga will automatically happen. But Your knowledge is vast and impossible to know every detail of Your knowledge. It will take several Janmas just to completely understand a few parts about Your knowledge. Given the limited time we all have, which part of knowledge should we focus on? Is it Your explanation of metaphysical truths, or listen to Your glories from other devotees, or reading the glories of Your past incarnation from puranas or a combination of all? At Your divine feet, Ganesh V]

Swami replied:- My knowledge is like a big wholesale medical shop and each patient picks up the required medicine for his/her specific disease. In one time, several patients come with their individual specific diseases. Same patient may come in another time with another disease to get proper medicine for that specific disease. These diseases belong to mind and the mind is attacked by a disease in a specific time or even may be attacked by several diseases in one time. Hence, based on the requirement, you can pickup corresponding concept or concepts. Even if your mind is healthy, it is better to read all the concepts so that you can use the required concept or concepts in the future time whenever the necessity arises or you can help others, who require these concepts. You can also propagate these concepts so that you are preparing some people like you to help others. By such propagation God will be pleased with you and by such propagation you will be strong in the knowledge, which can help you also in your personal spiritual progress. In this way knowledge is the best and first step in the spiritual path. If you can concentrate on the conclusions, it will be very easy for you to understand this entire spiritual knowledge.

10. Why in the Bible salvation is referred to as a free gift?

[Shri Anil asked: Why in Bible salvation is referred as free gift?

Padanamaskaram Swami, in Bible, Paul said that salvation is a free gift as per the following verse. Ephesians 2:7-9 For by grace are you saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.

But in other place Paul advocate to work for salvation. Philippians 2:12 Wherefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

But Jesus says: Matthew 7:13-14 13 "Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. 14

But small is the gate and narrow the road that leads to life, and only a few find it. Swami, kindly reconcile these opposing concepts.]

Swami replied:- There is no opposition in these concepts, which are already reconciled if you understand them in their proper contexts. Work must be done with utmost sincerity because effort from the side of the soul is very important to avoid laziness (Paul's second statement) and at the same time, the soul should not be egoistic of its effort because God alone gives the fruits (Paul's first statement). The statement of Jesus means that the devotees, who understand the essence of the word 'salvation' are very few as indicated by narrow gate and narrow path (*Kaścit māṃ vetti tattvataḥ, Sa mahātmā sudurlabhaḥ...* -Gītā). Salvation is generally misunderstood as simple liberation from the worldly bonds and this concept is wrong. The correct concept is that salvation means the natural spontaneous drop out of worldly bonds due to strong devotion to God. Due to lack of this correct understanding, people directly detach from worldly bonds thinking that they have achieved the salvation.

11. What is the meaning of water and fire in the context of baptism?

[John the Baptist said that he baptizes with water, but Jesus will baptize with fire when He comes. John also told that he is not even worthy of removing the foot chapels of Jesus. Still Jesus approached John to get baptized. What is the meaning of water and fire here? John is said to be the Prophet who came to pave the way for repentance in the hearts of people before they approach Jesus. Was John also a full incarnation of God like Jesus or a partial incarnation of God? Why did he say that He is not even worthy of removing the foot chapel of Jesus? Why did Jesus approach him for baptism?]

Swami replied:- Both John and Jesus were incarnations of God. The lower status of John refers to the freshness of mind after taking bath in the river. The higher status of Jesus refers to diamonds like spiritual concepts of Jesus. The fire means the spiritual knowledge (*Jñānāgniḥ sarva karmāṇi—*Gītā). After getting correct spiritual knowledge, perfect inspiration (Bhakti Yoga) is attained by which the correct practice will result.

12. What is the reason that metaphysics is not developed much in western religions?

[Why there is tremendous development of metaphysics in Hinduism? There are so much like in depth knowledge and terms like Prabrahman, Narayana, Adi Shakti, Para Shakti, Adiparashakti, Brahma, Vishnu, Shiva, Ganapthi, Atman, soul, awareness, 14 upper worlds, Yama, Indra, demons, devas etc., which are very familiar in Hinduism. Whereas in Christianity, Islam, Judaism mainly we have very limited terms like Father of Heaven/Allah/Yahweh, angel Gabriel, hell and heaven. What is the reason that metaphysic is not developed much in western religions?]

Swami replied:- In India IQ in spiritual knowledge is very high and in foreign countries, IQ in materialistic scientific knowledge is very high. Unless the top most faculty, which is the intelligence doing very sharp analysis in depth, is pacified, the pacification of intellectual activity can't be achieved in India. In one way, it is good because even others will have the availability of very sharp analysis of spiritual knowledge if their intellects also become anxious about the possible doubts.

13. What should I do when my mother tries to disturb my mental peace?

[Shri. Ganesh V asked: Padanamaskaram Swamyji, What should I do when my mother tries to hamper my mental peace? She is asking me to prepare for a government job and I honestly don't want to get one. If I say that I do not want a government job for many logical reasons, she feels that I have insulted her. Sometimes I feel the real reason that she wants me to get a government job is not for my benefit but to inflate her ego in front of her sister. Her kids study way better than I ever did and now she wants to prove them that I am better. So she wants me to write a competitive exam and get a good rank, so that she can prove her worth to her sister. Everytime she asks me whether I have written mock test or not, I try to evade it to the best of my ability. But, every time she gets to me. She guilt trips me by saying that she can retire when I get a government job because her health isn't doing great. Like her health ever depended on me getting a government job or not. She asks me to note the statistics of how many questions I got right the first time. How much second and many other circus tricks to prepare for the exam! She is threatening me to leave this current job if I don't clear it this year and sit at home and prepare the next year. She is completely insane and out of her mind. I know I can be patient and respond to the situation. But I have realized that I can be patient only if I have enough faith in you. To gain faith in you I need knowledge. But her words sometimes make me loose control that I can't even focus on knowledge and I am filled with hatred. Sometimes I want to hurt her ego so much that she would never want to speak with me ever again or shove something inside her mouth! What should I do? At Your divine feet, Ganesh V]

Swami replied:- You have to tackle the situation with detachment and trick-intelligence. Intelligence will enable you to give logical answers and detachment will give you total patience without any emotion. Don't hurt her in anyway and deal with her like enjoying a special item in food. When a person enjoys difficulties also like hot dishes in meals, such a person is said to be a perfect Yogi (*Samatvam Yoga ucyate*— Gītā). The person enjoying only sweet dishes refusing hot dishes will become a spiritual diabetic patient!

Chapter 25

October 10, 2021

O Learned and Devoted Servants of God,**1. Can we say that Mūlamāyā is the same as Mahāmāyā?**

[Smt. Priyanka asked: Pādanamaskāraṃ Swami, Thank You so much for showering us with divine spiritual knowledge and revealing some hidden treasures of spiritual knowledge. There are no words to express Your divine kindness and grace upon all of us.

Swami, I have one doubt. From the discourse on the difference between God Datta and Ādiparāśakti, we learned that the absolute unimaginable God called ParaBrahman or Ādiśakti is the same as Mahāmāyā in the sense of greatest wonder and Parāśakti (Prakṛti) can be called as Māyā, which is still wonderful but lesser than the greatest wonder (Mahāmāyā). From another discourse, I read that 'Mūlamāyā' becomes just another alternative name for the unimaginable God, becoming the unimaginable cause of the entire creation. Mūlamāyā existed before the creation of the world and hence Mūlamāyā existed without matter and energy. So, can we say that Mūlamāyā is the same as Mahāmāyā in this context?

Swami replied:- Mūla māyā and Mahā māyā are one and the same. Mūla māyā means the greatest wonderful entity, which is the root cause of creation. Mahā māyā means the greatest wonderful entity.

2. Can You please confirm if Mahāmāyā and Mūlamāyā mean the same or is there a difference based on context?

[There is another part of the same or different discourse that I came across, which has created a new confusion in my mind. I have quoted that text as follows.

"The unimaginable God wished to create this world for entertainment as per the Veda. This first wish itself is the first imaginable creation. Wish is thought and thought is imaginable. The source of this thought is always hidden being unimaginable. The first imaginable creation is this wish. The junction of these two (Unimaginable God and imaginable wish) is also unimaginable. The junction of awareness and thought is imaginable since both awareness and thought are imaginable. If you take this junction as Mūlamāyā, it is unimaginable. If you take the product coming out of this junction, which is an imaginable wish as Mūlamāyā, it is imaginable. The unimaginable God and unimaginable junction are with respect to the intelligence of human beings. Hence, if you want every word to be understood by you, it is better to call Mūlamāyā as the imaginable product".

I have understood the discourse (Difference between God Datta and Ādiparāśakti) by Your divine grace, but when I read about Mūlamāyā, I am again confused between the terms used. Please pardon me Swami, but can You please

confirm if Mahāmāyā and Mūlamāyā mean the same, or is there a difference between them in a different context? At Your divine lotus feet, Priyanka]

Swami replied:-

1) If the cause is imaginable the product must be imaginable only and the relationship between cause and product must be also imaginable.

2) If the cause is unimaginable the product may be unimaginable or imaginable. In both cases the relationship between cause and effect is unimaginable.

Please keep the above two concepts strongly in your mind without bothering about the names used. Mūla māyā or Mahā māyā (both are one and the same) is unimaginable cause understood as the independent power like an electromagnetic radiation travelling in the space without any medium. The imaginable world (product) was created from this unimaginable independent power (cause). As per the above mentioned 2nd point, the relationship between unimaginable cause and imaginable product is also unimaginable. Therefore, not only the unimaginable cause, but also the process of generation of imaginable product from unimaginable cause is unimaginable as per the above second point. I hope, all your doubts are cleared.

3. a) Why isn't memory a part of aparā-prakṛti, while other elements are the same as the Nava Āvaraṇams?

b) Is the usage of Mūla māyā in the context of Śrī Cakra directed to the worldly aspect only and nothing to do with Mūla māyā in terms of creation?

[Smt. Priyanka asked: Pādanamaskāram Swami, In the recent discourse, You said that in Aparāprakṛti, there are 8 fold components, comprising of the five elements and mind, intelligence, and ego. In another older discourse on Śrī Cakra and its real meaning, You had mentioned the following.

"The first five Cakras represent the five elements, the constituent materials of the creation. Attraction is the process of mind representing the Sixth 'Ājñā Cakra' and the four functional faculties (mind, intelligence, ego, and memory) at this level are called the four internal instruments (Antaḥkaraṇams). The five elements and the four Antaḥkaraṇams constitute the main hurdles (Nava Āvaraṇams) of the Śrī Cakra. Above these six Cakras stands the 'Sahasrāra' meaning an infinite number of apartments represented by petals of the lotus flower. Thus, Śrī Cakra is Sahasrāra. This is the root illusion (Mūla Māyā). These apartments indicate various aspects of this world. This means that money is the root illusion related to supporting any worldly aspect. Here, the word thousand means many. Hence, if you are able to detach yourself from money, you have crossed all the hurdles standing in the way to reach God. Therefore, the Veda says that by the sacrifice of money alone one can reach God (*Dhanena Tyāgenaikena*)".

While there is no confusion in the above paragraph itself, I have a couple of questions here. Firstly, why isn't memory a part of aparā-prakṛti, while other elements are the same as the Nava Āvaraṇams? Secondly, the term Mūla Māyā used as the root illusion here is confusing me with the other usage of Mūla māyā as the root cause of creation. Is the usage of Mūla māyā in the context of Śrī Cakra purely directed to the worldly aspect only and has nothing to do with Mūla māyā in terms of creation? Pardon me, Swami. I believe You will know what my confusion is better than myself. I will await Your divine clarification. At Your divine lotus feet, Priyanka]

Swami replied:- a) The internal instruments or antaḥkaraṇams are four:- 1) Mind or manah, 2) intelligence or Buddhiḥ, 3) ego or Ahaṅkārah and 4) Memory or Cittam. These four internal instruments (non-inert awareness) along with the five inert elements are called as Navāvaraṇas or the nine items constituting this entire creation. These nine items can be reclassified as three basic qualities:- 1) Sattvam or awareness (the four internal instruments), 2) Rajas or inert energy (Ākāśa or space or subtle energy and Agni or gross inert energy) and 3) Tamas or inert matter (Vāyu or gas, jalam or liquid and Pṛthivī or solid). These nine items can be again reclassified as two types of Prakṛti:- 1) Aparā Prakṛti or lower type of nature (five inert elements, mind, intelligence and ego, which are eight items) and 2) Parā Prakṛti or higher type of nature (memory or cittam). In this way, these total nine items are classified in various ways of classifications.

Explanation For Memory or Cittam To Be Called As Higher Type of Nature or Parāprakṛti:- The word cittam is almost equal to cit, which is pure awareness. Cittam or memory is a faculty or mode of chit or pure awareness (*cit+ta*). The root word '*citi*' also has two meanings:- 1) to be aware or awareness and 2) to recollect or memory (*citī = saṃjñane, smarane ca*). Cit is the root cause like gold and the four internal instruments are like different golden jewels. The root word *citī* means the same item doing the functions of awareness of an object and storing its information in the awareness under the name memory. Therefore, only three of the four internal instruments (mind, intelligence and ego) are included under the lower category of Aparā Prakṛti and not the fourth instrument called cittam. Cittam is equalized to chit and is mentioned as a separate higher category called Parā Prakṛti. Anyway, here also all the nine items are included. In the Gītā this Parā Prakṛti or cittam or cit is mentioned as maintainer of the world (*Yayedam dhāryate jagat*). This is absurd because the awareness itself is a product of the five elements in the process of creation described in the Veda (*Annāt Puruṣaḥ*). Hence, the word 'world' or Jagat should be taken as the world of thoughts (*Viśaya Jagat*). The awareness as cit is grasping the information of worldly items and is storing this information in it as cittam.

The information of the world is mentioned as the world itself. Otherwise, it is mocking if one says that the petty human awareness is maintaining this entire world!

b) The word Mūla Māyā means the root illusion. In Śrīcakra, the root money is referred as 'Śrī' because the word Śrī means money or wealth. The word mūla māyā here means that money or wealth is the root illusion of all the worldly bonds. The sense root illusion can be also understood in the context that mūla māyā means the root cause of creation. The root cause of creation called mūla māyā is the unimaginable power or unimaginable God (Power and possessor of power can't be isolated). This unimaginable cause created the imaginable product or world through the process of illusion only. Illusion means that the cause is absolute reality and the product is relative reality. This means that unimaginable Mūla Māyā is the absolute reality and its product or imaginable world is relative reality. Relative reality means that its inherent reality is non-existence and its acquired reality is the absolute reality of the mūla māyā. In this way, the word mūla māyā means maintains its sense in all contexts. Since the non-existence appears as absolutely existing, it can be treated as wonder and the sense of wonder is meaning of the word māyā. But, one shall be careful in understanding the root fact that the illusion is only for God in order to enjoy the entertainment and the illusion is not for the soul because soul is a tiny part of the world!

4. Is it true that the words and deeds offered in devotion produce no karma, but nourish the seed of pure love?

[Smt. Chhanda asked: Following are my doubts, I need to clear from Swami. In website also I tried to send it but not sure whether it was submitted or not. So pls. send these on my behalf and confirm me. At the divine lotus feet of the Supreme Swami.

In Radhanath Swami's "The Journey Within" book, I read that the words and deeds offered in the devotional service produce no karma at all, but nourish the seed of pure love. Swami, is it true? If it is so then I am unable to understand that how come people will come in spiritual service as we think service in this line is considered as good karma. In addition to this what kind of good karmas can be done so that it will really give motivation? If any good karma can be done without any expectation then why can't it be stored as good karma? Please help me to find out the real truth as You are the Supreme light Swami.]

Swami replied:- The good deeds done for getting some good worldly fruits in the service of God will yield the same good fruits and in this angle there is no bond of true love with God exists. If same good deeds are done in the service of God without aspiring any worldly fruit in return, that establishes bond of true love with God in which there is no business account as we see in the case of Draupadī, who got countless saris for giving a piece

of cloth to Kṛṣṇa as bandage for His finger. The deeds done without aspiration for fruit in return will not bind the soul to the worldly entanglement.

5. Is it the will of God only that Hanumān served as servant of God while Rādhā entered mad devotion?

[In yesterday's Satsang, You told that Rādhā went beyond human capacity to go into mad devotion whereas Hanumān served as the servant of God and didn't cross the human limit. Hence, Rādhā achieved the Goloka and Hanumān achieved Brahmaloaka. My question in this regard is that though both of them are the Incarnations of Lord Śiva i.e. the omnipotent one, Rādhā went beyond limit whereas Hanumān restricted Himself to human limit as they already have got the ultimate control internally. If Hanumān wanted He could have also gone to mad devotion. So is it the will of God only that these two omnipotent Incarnations will behave in two different ways? Why is it so? At the same time how can an ordinary soul can go in the same path without God's grace? At Your divine lotus feet Swami.]

Swami replied:- Both Brahmaloaka and Goloka are very close to each other and you need not make much difference between these two fruits. Why Rādhā behaved like that and why Hanumān behaved like that? The reason is that Rādhā is in the final female birth in which the male ego can never exist. Hanumān is also in the almost final birth existing as male with little trace of male ego. As per the service and sacrifice are concerned there is no difference between the two. Rādhā opposed even justice for the sake of God. Hanumān had some male ego due to which He fought with Rāma to protect King Yayāti from Rāma due to His promise given to His mother. This male ego can disappear only when the soul gets the final birth as female. This is the reason why Rāma asked the male sages to be born as real females in the next birth to get rid of the male ego. As far as the love to God is concerned both are almost one and the same. Even though God Śiva is common in both as the actor, the difference existed as per the rule.

6. What way should an employer think to help like would it make God happy or not or will it be used for good purpose or bad purpose etc.?

[If a poor person is asking for monetary help for her son's marriage from her employer, then in what way should the employer think whether the help would make God happy or not or the money will be used in good purpose or bad purpose. Since marriage is considered to be a sacred occasion, can we assume it as good one? Is it not? Or if any other angles are there please clarify me. At Your feet only, Chhanda.]

Swami replied:- There are several angles in this issue. The money donated for the sake of son's marriage will be properly used or not is one angle. Another angle is that whether the receiver is deserving or not since

such donation is not an emergent donation like donating food to a hungry beggar. In this context, the capability of donor must be also analyzed.

7. How to worship God Datta even though my son's Ārādhyā devatā is Kṛṣṇa and Mā Durgā?

[In my last query, You had told that my son's Ārādhyā devatā is Lord Dattātreya. He is very fond of Śrī Kṛṣṇa and Mā Durgā. He tries to perform pūjā in his own way, sings devotional songs etc. But he is confused or may be not satisfied with the way to perform pūjā. I too want to help him as I am her mother, hence more responsible. I too try to help him as per my understanding. You please throw light on us on how to go in this direction in detail. At Your divine lotus feet.]

Swami replied:- God Datta is present in Kṛṣṇa and Durgā. All the divine forms contain God Datta with whom the unimaginable God or ParaBrahman is merged. God Datta sees the pure love, sincere service and selfless sacrifice only and not the unnecessary ritualistic methodology in worship.

8. What are good plant-based proteins low in carbohydrates?

[Shri Xi Jingping asked: You told 'Even the modern medical education recommends the natural proteins in vegetables to be better for health than the synthesized proteins in the animal flesh'. I agree but I'm asking can You direct me to plant based protein source low in carbs since I don't want to increase insulin. What are good plant based proteins low in carbohydrates?]

Swami replied:- If the rice or wheat grain contains fine husk on it, the process of digestion becomes slow so that the release of sugar in to blood also is not fast. If sugar is slowly released the physical activities done during the slow release of sugar will consume the already released sugar. There are so many vegetables and pulses containing more proteins and less carbohydrates, the information of which can be obtained from any book of nutrition.

Chapter 26

October 10, 2021 Evening

O Learned and Devoted Servants of God,**1. Are the female forms like Goddess Anaghā, Goddess Sarasvatī, Goddess Lakṣmī, Goddess Pārvatī etc., not ordinary souls?**

[Dr. Nikhil asked:- Swami, You told that Goddess Anaghā, Goddess Sarasvatī, Goddess Lakṣmī, Goddess Pārvatī etc., are also incarnations of the unimaginable God or God Datta, which are finite forms of Parāśakti or Jagat like God Datta. Are these female forms not ordinary souls? Did You say like this to pacify the ego based jealousy of female devotees just like Śaṅkara told that every soul is God to pacify the jealousy of atheists?]

Swami Replied:- You think that the female divine forms are actually lower ordinary souls elevated by Me as incarnations to pacify the jealousy of female devotees against the male incarnations. I said that the female divine forms are also the incarnations of unimaginable God. The reason for such formation of female incarnations of God is that God also was fascinated to play roles of female forms. By this, the female divine form can be at the maximum become the unimaginable God Himself because none can surpass Himself! But, if you say that the female divine forms are ordinary souls, you have opened a special channel of dualistic devotion of ordinary souls in which an ordinary soul can become the master of God. My proposal made female forms to become God, but, your proposal opens such a channel by which this female form becomes the master of God because through dualistic devotion an ordinary soul becomes master of God! The divine female form itself becomes jealous on seeing the ordinary soul having the possibility to become master of God, which doesn't exist with itself! I have cut the branches of the tree and scolding Me, you have cut the roots of tree. I have made the form to become God, but, you have made the same form as ordinary soul, which has every possibility of becoming the master of God!

2. Why did not the mother of Shankara act as a devotee of God and allow Him to do God's work?

[Smt. Sudharani asked:- When we take the case of Shankara's mother, she opposed Shankara to become saint and requested Him to marry and become an ordinary house holder. Why did not she act as a devotee of God and allowed Shankara to do the God's work?]

Swami Replied:- Aaryaambaa, the mother of Shankara has become devotee of God in this birth since there is direct proof of her as a devotee in

this birth. In the previous births, we don't have a direct proof that she was a devotee. Even we don't have the direct proof for her human birth in her past several births. Even if she was not a human being in the previous births and even if she had births of animals and birds, she had definitely the experience of a mother. This means that we are not sure that she was a devotee in her previous births, but, she was definitely a mother either as human being or as animal or bird. This means that she was certainly a mother all along her previous births and that there is no guarantee that she was a devotee in any birth. Hence, the influence of the mother was certain on her soul and the influence of a devotee on her soul is not certain. We are certain of her devotion in this birth only. Therefore, the influence of a mother on her is very deep than the influence of a devotee on her. Hence, nobody need to advise her to act as mother. She will act as mother naturally and spontaneously due to continuous influence from her previous births. Anybody has to advise her to act as a devotee only. Shankara wants to leave pravritti and rise to the pure nivritti and He is not trying to fall to lower dushpravritti. He is refusing the marriage to do God's work in nivritti and is not refusing the marriage to go to prostitutes in dushpravritti. If one is falling down, any advisor must resist him. If one is rising to higher levels none should discourage him to get a sin finally.

If the advisor is a Sadguru, the Sadguru will certainly advise anybody through spiritual knowledge only whether such knowledge is harsh or sweet. If the advisor is a worldly person, such advisor will give sweet advice only, which alone is liked by anybody. Sadguru doesn't need any favor from anybody and advises anybody only in correct path. Reaching God is the ultimate goal of the human life and obstructing this path is certainly the greatest sin. In this case only, any advisor (be parents) must advise in the true path of spiritual knowledge only. In order to convince His mother, Shankara played a trick and cheated His mother by creating a false crocodile while taking bath. But such cheating is not a sin because such cheating of worldly bonds is done for the sake of the ultimate goal of life called God.

Chapter 27

October 11, 2021

O Learned and Devoted Servants of God,**1. What does it mean when Jesus says, “My yoke is easy and My burden is light” (Matthew 11:30)?**

[Shri Anil asked: Padanamaskaram Swami, some questions raised in internet discussion forum is presented below. Please grace Your response to the same. At Your Lotus Divine Feet-anil]

Swami replied:- The program of human incarnation is easy since it is already perfectly programmed by the unimaginable God.

2. Why did Jesus talk in parables?

Swami replied:- Parables are elaborated forms of similes that impress concepts on our brains.

3. Is it possible to live like Jesus Christ?

Swami replied:- The purpose of human incarnation is only that.

4. When will Jesus come back?

Swami replied:- He will be coming back whenever there is necessity in the world.

5. Did Jesus actually die on the cross when He was crucified?

Swami replied:- Only the medium or body of Jesus died and not the soul or God merged with the soul and body of Jesus. The omnipotent God has the power to make even the dead body alive. These are only silly doubts.

6. What is the reasoning for everyone's hate towards Jesus?

Swami replied:- Jealousy exists even towards greater human beings and not speak of jealousy towards greatest human incarnation.

7. If no one can come to the Father except through Jesus, how can people who believe in God but lived before Jesus be saved?

Swami replied:- Here, the word Jesus means contemporary human incarnation.

8. What did Jesus mean when He said, "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword?"

Swami replied:- Attachment to God brings natural and spontaneous detachment from the worldly bonds, but, we think that the attachment to God

is sword that cuts our worldly bonds. Based on our misunderstanding Jesus told this statement categorically!

9. Did Jesus forgive those that killed Him? So whether their sins got cancelled?

Swami replied:- That shows the kindness and generosity of Jesus. Their sins should have been cancelled provided they realized, repented and did not repeat the same sin. Had they not undergone the reformation, they should have been punished in the hell because punishment is also for reformation only and not for revenge.

10. Is there rejoicing in heaven over one sinner who repents?

Swami replied:- After repentance the sinner should have not repeated the sin again in his/her lifetime the punishment gets cancelled and the sinner need not go to hell. But, he need not go to heaven in the absence of any good deed.

11. Can I enter the kingdom of God without believing in Jesus Christ?

Swami replied:- You can enter the kingdom of God if you believe your contemporary human incarnation provided you recognize Jesus also as the past human incarnation.

12. How did Jesus, dying on the cross, save me from my sins?

Swami replied:- The drama of dying of Jesus on the cross was arranged by God to generate kindness in the rocky hearts of those people living in the time of Jesus.

13. Did Jesus marry Mary Magdalene? The novel Da Vinci Code says that Jesus still has a bloodline protected by some group of Christians.

Swami replied:- There is nothing wrong in this story provided Magdalene loved Jesus with sweet devotion. Jesus is human mediated God and the human medium retains all the properties of human body like eating, drinking, sleeping and sex since these are the biological needs of biological body. When God is mediated, He will not interfere with the properties of the medium so that He can mix freely with the human beings so that they will clear their doubts without any excitation.

14. Did Mary, mother of Jesus have other children after Jesus?

Swami replied:- In what way this question helps your spiritual progress?

15. How did Jesus walk on water?

Swami replied:- Jesus is human incarnation of omnipotent God.

16. Do Christians believe that Jesus is the last prophet, like Muslims believe that Muhammad was the last prophet? Did Jesus Himself say that?

Swami replied:- Whether said or not every human incarnation is last Prophet since every incarnation preaches entire syllabus of spiritual knowledge. Every teacher after completing the syllabus in every year says that this is last class and everything taught is covered and completed, which means the seal of the prescribed syllabus.

17. Is a love marriage easily acceptable by God through the Bible?

Swami replied:- If Holy scripture is believed, it means that the action is accepted by God.

18. What is likely theological significance of the following Hadith?

[What is likely theological significance of Muhammad saying "In heaven, Miriam, the mother of Jesus, will be one of my wives." Hadith al-Siyuti 6/395? In other place it is written "The Messenger of God said, 'God married me in paradise to Mary (Jesus's mother) the daughter of 'Imran and to the wife of Pharaoh and the sister of Moses.'" Tabarani]

Swami replied:- Either you have to take this as insertion done by some culprits or you have to take a deeper meaning. In the second case, we have to take that the unimaginable God is speaking this statement. The word wife means the maintained soul by God. In such case all the souls except God are the maintained souls by God.

19. What is the meaning of the following verse of Quran?

[Narrated Anas: The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind." Sahih Bukhari 1:2:14 What is the meaning of this verse?]

Swami replied:- While doing service to humanity, one must think that he/she is serving the humanity since God likes such service and not because that one likes such service. There shall be nobody between God and devotee.

20. What is the purpose that samadhis are constructed (with the body preserved) for Hindu saints after their death?

Swami replied:- It is simply sentimental.

21. A goat does not commit any sin throughout its whole life, yet it is slaughtered. Why?

Swami replied:- This is the reason why such a slaughter is the greatest sin.

22. What is the science behind the practice of blowing a conch (shankh) during daily prayers?

Swami replied:- It is just serving the purpose of music.

23. Do we have to become yogis before we can see God/Krishna in everything and everyone?

Swami replied:- This means not the literal meaning. This means that you respect and love everybody thinking that everybody is God. This is a general precaution. This does not mean that everybody is really God and also does not mean that everybody is as holy as God. You must punish the wrong person also thinking that reforming a sinner is also worship of God!

24. Do you think hardline Hinduism is the only answer to counter hardline Islam?

Swami replied:- Either Hinduism or Islam is established by the same kindest God. Where is the place for hardline?

25. If I would have started my own religion, giving my own theory, would You've still believed it without questioning?

Swami replied:- I will believe it provided it stands through My sharp analysis.

26. Is it okay to worship dead great people?

Swami replied:- The aim is only to get inspiration to do good works.

27. Why are we worshiping Shiv ling and not Trimurti?

Swami replied:- The same unimaginable God represents Shivaling or the statue of Trimurti.

28. What was Lord Krishna's advice to Arjuna?

Swami replied:- To do the war cutting fascination to worldly bonds to establish justice and destroy injustice to please God.

29. Why does ISKCON hate Mayavadis?

Swami replied:- God Krishna used the word Mayaa in the Gita saying that Mayaa belongs to Him (*Mama māyā duratyayā*).

30. Who is Yogmaya and how is it related to Lord Vishnu?

Swami replied:- Yogamayaa is the sister of God Vishnu, who is the unimaginable power of unimaginable God. She is the wife of God Shiva and hence, the sister of God Vishnu.

31. How do I become just like Krishna in qualities, like talkative, answer to every question etc.?

Swami replied:- By studying spiritual knowledge with utmost care.

32. Can the people of Earth survive without a guru?

Swami replied:- They can survive like animals and birds.

33. What does Bhagavad Gita say about disappointments and rejections?

Swami replied:- Not to care about them after understanding them.

34. What type of a sin does one incur when one removes his sacred thread knowingly many times after his upanayanam?

Swami replied:- A realized soul or saint removes it once only!

35. Why does God continue to love us even though we are doing all these evil deeds in front of His sight?

Swami replied:- You must ask your parents this question or you will realize if you are a parent.

36. What is mahasamadhi? How do yogis do it on their will?

Swami replied:- When their program assigned by God is finished, they quit the body with full happiness and satisfaction.

37. How can I become like Yamraj or Shani dev? I am a mortal human.

Swami replied:- Yamaraj tries to bring reformation in human souls through punishments of sins. Shani dev tries to do the same thing by giving difficulties to sinners.

38. Who is the founder of Sanatan Dharma?

Swami replied:- The unimaginable beginningless God.

39. Did Lord Shiva really chase after Mohini and forgot about Parvati? How did Maa Parvati feel?

Swami replied:- Mohini as an actor is the brother of mother Parvati only!

40. What chapter from the Gita should I read when someone dies?

Swami replied:- The second chapter.

41. What do the three lines of Shiva Linga indicate?

Swami replied:- The three divine forms of self called Brahma, Vishnu and Shiva.

42. I want to live and see Kalki Avatar. What shall I do?

Swami replied:- Try to do His goal now itself without using His sword, using sword-knowledge.

43. Are all religions same?

[Are all religions same? Do religious books of Hinduism, Christianity; Islam concept is same as said by some gurus? PS: Need answer with authentic references.]

Swami replied:- *Ekam sat viprā bahudhā vadanti* – Veda means that all scholars speak the same truth in different ways. *Aham bījapradah pitā*—Gita means that the same God is the Father of all souls in the creation.

44. Why does Bhagavatam say that Trimurtis came under control of Hiranyakashipu and serve him?

[Why does Shrimad Bhagavatam 7.4.13 say that Brahma, Vishnu, and Mahesh came under control of a poor demon like Hiranyakashipu and began serving him?]

Swami replied:- As per the boon given to the demon by the same one God and to give some time for realization.

45. Why does I feel God is so far away sometimes?

Swami replied:- Sometimes, your devotion to God is becoming weak.

46. Why did Shankarachya write Soundarya Lahari even though He established Advaita Siddhanta?

Swami replied:- He praised all forms of God for the sake of different tastes of different people.

47. How is the untimely death of someone's loved ones good for them?

[In Bhagvad Gita Lord Krishna says that everything happens for a good reason. How is the untimely death of someone's loved ones good for them?]

Swami replied:- It is good because everyone shall realize that all these worldly bonds are temporary and hence, unreal (*Yadanityam tat kṛtakam hi*—Shankara).

48. How concepts like backward/upper class appeared in Indian Constitution?

[There is no concept of high or low caste in Bhagavad Gita, neither there is any mention of categorizing anyone based on birth in a particular family, then why such concepts like backward class and upper class is registered in Indian Constitution?]

Swami replied:- They wanted to help the suppressed people and in order to identify them such words are used. But, this is not correct since it is done for catching votes only. The correct policy shall be to recognize the economic backwardness irrespective of birth and help such people.

49. If we invent a time machine, then can we see Lord Krishna in our past? If yes, then how? If no, then why?

Swami replied:- What is the use of seeing Krishna? You read the Bhagavat Gita and become like Him.

50. Can I love Lord Shiva as my husband?

Swami replied:- Lord Shiva is the husband (maintainer) of all the souls in the world.

51. Can we say that Prakruti also includes the first energetic incarnation God Datta?

[Shri Anil asked: In Your answer to Ms. Thrylokya question which was beautifully presented on 02/10/2021 in the English Sastang by Dr. Nikhil, the following conclusion was given: "The conclusion is that Datta is a finite part of Prakruti into which Aadishakti or Maayaa (Mahaamaayaa) is merged perfectly. Aadiparaashakti means the Aadishakti or Maayaa (Mahaamaayaa) and the entire Prakruti without merge between both. Since both Aadishakti (Maayaa or Mahaamaayaa) and Paraashakti (Prakruti) exist in both Aadiparaashakti and God Datta, we can say that both God Datta and Aadiparaashakti are one and the same."

In the above definition You said that Adiparashakti = Adishakti + Entire creation without merge between Adishakti and Prakruti.

a) My doubt is that once we mention the word Prakruti, can we say that it also includes the first energetic incarnation God Datta also in it since He is also a part of creation but with unimaginable God merged in Him?

b) During dissolution of the world; God Datta will remain untouched as He is eternal. What about other forms like God Brahma, God Vishnu, God Shiva, Goloka, Brahma Loka and all other worlds including hell; will all these forms of God and different worlds also disappear in to God Datta as Avyaktam?]

Swami replied:- a) Before the merge of Muula Maayaa or unimaginable God with the created first energetic form, the first energetic form is called only as Datta and not God Datta. Datta is a tiny part of the whole creation or Prakruti. After merge with unimaginable God, Datta became God Datta and gets separated from the entire Aadiparaashakti. Since such merge does not exist in Aadiparaashakti, we are able to distinguish Aadiparaashakti from God Datta. Goddess Anaghaa, the wife of God Datta is also another finite energetic form created by Aadishakti or unimaginable God with which also the unimaginable God merged. In this root sense, God Datta and Goddess Anaghaa are exactly one and the same, but, Goddess Anaghaa is in the role of wife of God Datta with serving behaviour whereas God Datta is in the role of husband being served by Goddess Anaghaa. Goddess Anaghaa is in this role to guide the devotees. The devotees are

ordinary souls having the opportunity to become even masters of God Datta through dualistic devotion.

b) Everything and everybody other than God Datta exist in God Datta as unexpressed form called *Avyaktam* like the cinema existing in the film role after the end of exhibition of cinema on the screen. Dissolution means that the entire creation is transferred from the exhibited state to hidden state. No fool destroys the film reel after the end of the exhibition of cinema-show on the screen.

Chapter 28

October 12, 2021

O Learned and Devoted Servants of God,**1. If worship of formless God gives sorrow, why did Mohammed ask to worship Allah?**

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, if worshipping Unimaginable God gives sorrow, then why did Lord Mohammed ask to worship Allah who is same formless Unimaginable God? Please enlighten me. - At Your Lotus Feet, Bhanu Samykya.]

Swami replied:- In Hinduism also Swami Dayaananda recommended worship of formless God. Due to some atrocities happening in the worship of God with form, the basic concepts are changed to eradicate these atrocities from the root. If the atrocities are simply condemned, there will be no much use and hence, this process of root eradication is done temporarily for that span of time. But, such temporary remedies continue forever even though the times have changed. Sometimes instead of treatment by medicines, surgery has to be done. If such atrocities are cured by medicines (criticism) then surgery (removal of root concepts) need not be done. When the root concept is removed, its fundamental merit also disappears leading to the fundamental problem. People recommend formless God as the real original status. This is fundamentally wrong because the original status of God is that God is beyond both formless and form states because the original absolute God is unimaginable. Space, air, water etc., are formless entities and God is beyond such entities also.

2. How to counter an argument that one can achieve God by going into silence?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, How to counter an advaitin's argument that one can achieve God by going into silence (within)? For this they quote - Mauna vyakya prakatita parabrahman from Shankara's philosophy.]

Swami replied:- Silence means that God is unimaginable and can't be grasped even by imagination. In such case what is that they have attained?

3. Is it wrong to take Savitha Deavatha to be Adiparaashakti in Gayathri mantra?

[With regard to Gayathri mantra, is it wrong to take Savitha Deavatha to be Adiparaashakti, as this also satisfies fanatic worshipers of feminine form of God?]

Swami replied:- The gender exists in imaginable creation (Paraashakti) only and not in unimaginable creator (Aadi Shakti). Aadi Paraashakti means both without merge. We can take the feminine form in imaginable Paraashakti only (who is a part of Aadi Paraashakti) and not in unimaginable Aadi Shakti. We have the divine feminine forms like Anaghaa, Sarasvati, Lakshmi, Parvati etc., who is exactly equal to God Datta in the original state of actor even though they act in the roles of ordinary devoted souls worshipping the male divine forms. Parvati is in the role of devoted soul of God Shiva, but, entered climax devotion in which she became Mahaa Kaali to dance on God Shiva as the master of God!

4. How to groom children in the era of high-end gadgets?

[As parents, how to groom children in the era of high end gadgets? We find it to be very difficult and at the same time it reminds us how much pain You take as Father of all the souls while preaching pravrutti to us. Kindly enlighten me. At Your lotus feet, -Durgaprasad]

Swami replied:- This is the reason why God is called omnipotent and omniscient and the soul is with little potency and little knowledge.

5. Please enlighten me on my meditative vision and its significance.

[Shri Martin asked: Pranams Swami, some years ago in the middle of the day I was meditating/praying because of life difficulties in general. I was not demanding or praying feverishly only sort of going over the failures or disappointments in my life and seeking to resolve the issues through prayer and then meditation. Suddenly without consciously thinking in anyway a vision of Shirdi Sai Baba appeared in my consciousness. He was smiling and did not speak then as if to direct my attention clouds or a space opened up and a Goddess was there sitting below Shirdi Baba and me. Baba disappeared and I was looking at her but I did not recognize which Hindu Goddess she was. She did not look like Saraswati with musical instrument or Durga on a Lion, Laxmi with gold coins from her hands. The only identifying factor was that she wore Green Sari. The vision ended and I had no idea who this goddess was and why would Shirdi Baba show me this unknown to me Goddess. I researched on the internet with the only evidence I had, Goddess in Green Sari and found after seeing the pictures that Sri Bhuvaneshwari Devi was the Goddess Shirdi Baba had shown to me. Not being a Hindu I acknowledge and respect Hindu religion however I don't worship Hindu Gods. Am I to pray to her for help in life problems? Please enlighten me as to this meditative vision and its significance. Thank You Sri Datta Swami Pranams, Martin USA]

Swami replied:- You can pray the divine mother of Jesus called Mary, who is not different from Goddess Bhuvaneshwari.

6. Why all the worldly responsibilities are only on women? Why only women are answerable if anything goes wrong in family?

[Smt. Archana Shukla: Padnamaskar Swami ji, Kindly clarify my doubt. It is said that there is a specific reason and a lesson behind Bhagawan's leela's. What's is the message behind Sati's story? Sati gave Her life for the sake of Lord Shiva because She couldn't bear the insult by Her own father. She ended Her life by burning Herself because She was related to Her father through that body only.

But now people took this incident and started using against their wife's wish of going to their parents home even though not invited or the husband isn't properly invited. They say that since Mata Sati did not agree to Her Husband's suggestion, She tried to attend the ritual or pooja being conducted by Her father and lost her life. So, you should not go to your father's place where your husband is not invited. But it is wife's duty to follow husband and his words despite of knowing that he is wrong. Why?

Why all worldly responsibilities are only for women? Why only women are answerable for all the things if anything goes wrong in family? Is it only women's duty to raising kids and teach them proper sanskara? If yes, what about men's? Kindly enlighten me. At Your lotus feet, Jai Guru Datta]

Swami replied:- From the story of Sati we have to learn that Daksha is wrong in not inviting God Shiva to his house especially when there is a function. God Shiva should have been invited by Daksha as not God, but, at least as his son-in-law. The climax point in this is that Daksha did not invite even his own daughter called Sati. Now, you yourself be an impartial judge to analyze not only this situation, but also, your situation and give the judgment without any bias to any gender. You must criticize your father or your husband without any prejudice to blood relationship or sexual relationship. Truth and justice are always beyond worldly bonds and worldly relationships. This is the first lesson given by Krishna to Arjuna in the war. I agree that males have some irreparable ego due to their inherent gender and for this reason only they have to take the final female birth before getting salvation. This does not mean that in every situation you shall scold only males. I have seen several females having more ego than males. Of course, by spiritual efforts females can conquer their ego whereas males can't conquer their basic gender ego completely.

7. How to stop overthinking, overimagining and fear that is caused by overthinking?

[Ms. Manasa pathani asked: Padanamaskaram Swami, Swami how to stop overthinking, overimagining and fear that is caused by overthinking? Kindly enlighten me - at Your lotus feet , Manasa pathani]

Swami replied:- You read the life histories of some incarnations of God and you will get rid of this problem.

8. How can a soul trust its decision to exclusively follow the spiritual path of nivrutti?

[Smt. Priyanka asked: Padanamaskaram Swami, Thank You for the excellent discourse on a soul's free will in choosing Nivrutti and Pravrutti. I have a few follow-up doubts regarding the same topic. I request You to kindly answer the same. At Your divine lotus feet, Priyanka

Q1. How can a soul trust its decision to exclusively follow the spiritual path of nivrutti?

You said the final responsibility/ free will lies with the soul itself to enter Nivrutti, and that a soul has to decide based on its own willpower and strength of interest to stand firm in Nivrutti. But, at times, a soul does not know whether to trust its own consciousness or inner voice. Souls may not be able to hear it properly or interpret it properly.

a) Can it be said that when a soul is having such a doubt about which path to choose, the soul isn't really ready for Nivrutti?

b) Does God advise souls about the difficulties and merits in the spiritual path?

Generally, people are advised to take an informed decision before taking any big step in life. Should this be applied even in Nivrutti? For example, if a person wants to become an IAS officer, that person should be informed about the difficulties in that course and their examinations and what kind of challenges they may face in the line of duty in the future. They can also be told about the advantages of becoming an IAS officer. After hearing everything, if that person still wants to become an IAS officer, then he/she can be encouraged and guided to reach the goal of becoming an officer. Similarly, when a devotee asks God about choosing the Nivrutti path with God as the goal, does God Himself advise him/her about the difficulties, tests and merits of the path and then give the free will to the soul whether to choose Nivrutti or not? Or should the devotees themselves ask God for advice in the first place and look up past examples of great devotees to learn how a life of a devotee can be?

c) Does God only guide souls who expect nothing and are aware of the difficulties in the spiritual path?

If the devotee chooses the Nivrutti path upon hearing that the path can be full of thorns and does not expect anything in return from God, is it only then that God guides that devotee in the Nivrutti path?

d) When is a soul discouraged in Nivrutti?

You said if a soul is trying for a higher level (Nivrutti), that cannot be discouraged by any advisor and that it is best to ask Sadguru for advice. At the same time, God prevents souls from entering Nivrutti and discourages it in certain situations. Is this done to filter out devotees, who have real love towards God vs. devotees, who approach God only for selfish benefits? Can You please elaborate on this further?

e) Does trust in God bring the confidence to succeed in nivrutti?

Souls may believe that they can pass the tests of God and reach God. For example, souls may believe they will survive the IAS course and examinations because

of their strong interest in that subject. But, once they start, they may realize it is not that easy and that the tests are also very difficult. Here, a soul has 2 options in Pravrutti. Either he/she can drop out of this course and choose another path or have the determination to repeat the course and go through re-examinations and training until it finally reaches its goal of becoming an officer. Similarly, when a soul enters Nivrutti, it can fail some tests of God and realize that this path is not easy. If a soul decides to give up and choose Pravrutti (provided they are following Dharma), is it given another chance at Nivrutti in the next life because it attempted Nivrutti in this life? Another option is to never give up irrespective of failing God's tests until it reaches its goal, which is God. A soul never knows its future and at the most, it can know only about its determination to reach God. Does the confidence to know whether a soul will succeed in Nivrutti come from having complete faith in God, by trusting that God will constantly guide that soul in the journey towards reaching Him since that soul decided never to give up on its goal to reach God?

Q2. How can a soul develop patience when God creates hurdles in Nivrutti?

Swami, You said that God will create hurdles to test the degree of intensity of love to Him and such hurdles will help the soul to develop the intensity of love to God in a very short time just like a culvert in a water canal develops the speed of flow of water. You also said that in Nivrutti, the effort is from the devotees' side and God even opposes it by creating those hurdles. When God puts hurdles, a devotee is expected to have patience as well as cross them to reach God. You said it depends on the strength of the attraction of the devotee towards God in deciding whether the devotee jumps over the Pravrutti to reach God or the devotee controls the attraction and proceeds in Pravrutti only. Should a devotee cross all the hurdles due to strong attraction towards God, only when it is asked to cross by God? Is the devotee expected to have patience until God tests us? When & how should a devotee develop patience when these hurdles are created?

Q3. What divine background is required for success in the spiritual path?

Swami, You said that the twelve Gopikas, who succeeded in Nivrutti have no divine background since they were ordinary souls putting a lot of severe effort for God during their millions of previous births. A doubt arises here. Does their severe penance for God in their previous births as well as attaining divine knowledge over those births count as having a divine background or only direct incarnations of God like Radha being an incarnation of Lord Shiva, count as having a divine background? Were some of the sages in constant association with God Dattatreya before He disappeared into the lake for 1000 years? If yes, then they were in association with God on Earth while attaining divine knowledge from God directly and discussing divine knowledge among themselves over many years. Can all this be considered as divine background or is it strictly confined to human incarnations of Gods?]

Swami replied:- If the soul is unable to arrive at a final decision even after lot of discussions with spiritual people and Satguru also, such a soul can never arrive at any decision in the future in the spiritual field. The human

birth is not guaranteed in the future and the human birth is also very short. The whole human birth will be spent in arriving at the decision and such time of decision will be on the death bed only (*Dīrgha sūtrī vinaśyati*).

Parvati wanted to do penance for God Shiva. She was discouraged by all her family members and she did not go back even by an inch. Even God Shiva Himself came in disguise and discouraged her a lot. But, she did not go back even by a millimeter. All the advises given by surrounding people and even Satguru are only the tests done to estimate the strength of the interest or willpower of the devotee towards God only. If the interest is in climax, such a devotee will not stop from going forward even if God Himself appears and discourages. Krishna Himself discouraged Gopikas threatening them that they will go to hell if they do not hear His advice. Gopikas did not follow Krishna's advice and gave counter threat that they will jump into the river Yamuna if Krishna refuses them. Their interest and willpower were in climax and hence got a newly created highest fruit called Goloka, which is above the abode of God. Moreover, the field of Nivrutti is not created by God and it was created by the greatest devotees, who were sages doing penance for millions of births for God. In Pravrutti, God always encourages the soul with rewards. In Nivrutti, God always discourages the soul with horrible threatening. In Nivrutti, a soul can succeed only if its love to God is greater than God Himself!

If the devotee wants to take the decision after getting answers of all the details of the path to achieve the goal, it means that the interest of the devotee is not in climax. The reason is that the details of the path shall not crack the firm interest of the devotee. Collecting the details and thinking about the solutions of the problems in the path is certainly a wise thing, but, such wisdom shall not delay the decision or shall not destroy the decision. If both these negative effects are avoided completely, wisdom about the solutions is not wrong. The wisdom is good, but, shall not delay or destroy the climax interest to God. The goal can't be compared to an inert position like IAS officer because God is non-inert unimaginable awareness. Even the goal is not an imaginable awareness or a human being with less knowledge and less potency. The human being can change itself neglecting the climax interest of the other side succumbing to selfish limitations. God is omnipotent and if God recognizes the climax interest of the devotee, He will bless the devotee to succeed in reaching the goal even though He is strongly opposing externally. When God Shiva in disguise was scolding Himself before Parvati while hearing her opposing answers was hiding His pleasure inside (*Apr̥chadavyañjita harsalaksanah*— Kumāra Sambhavam). God wants to

prove the climax interest of the devotee to angels and sages before giving the climax fruit so that they will not blame God with partiality.

If God knows that a devotee is not deserving and lacks the climax interest, He may discourage the devotee from Nivrutti. But, God also discourages a deserving devotee also so that such a deserving devotee can prove his real climax of devotion to God. Both these situations can't be isolated because the undeserving devotee also may be feeling that he/she is also deserving. Both shall be isolated through the test only so that no devotee blames God for advance conclusions.

If the goal is a worldly item other than God, justice shall not be crossed in the path. But, if it is God, even justice shall be crossed, which is not a sin even if God is telling in opposite way since God is testing the devotee for the climax interest at that point. In Nivrutti also compartmental pass is allowed as said in the Gita (*Bahūnām janmanā mante...*). But, the devotee believing this present human life as the ultimate period is the wisest provided the devotee has unshakable climax devotion to God.

Hurdles in Nivrutti are created by God not only to test the climax interest of the devotee for the sake of the knowledge of the devotee himself/herself but also for the knowledge of angels and sages, who are observing these tests of God. Intention of God is that these hurdles shall develop the intensity of flow of water-devotion of the devotee so that the devotee can succeed in Nivrutti. But, if the quantity of water itself is less, where is the possibility of increase in the flow? Hence, the devotee is fully responsible for the defeat or for the success in Nivrutti. God will not show partiality in helping the devotee, which is against the justice of observation of angels and sages.

The divine incarnations of God in Nivrutti are only to guide the ordinary souls trying to succeed in Nivrutti. The divine incarnations always succeed because the actor in all these incarnations is only God. A successful candidate in the path always inspires a candidate trying for success in the same path. All the conditions mentioned by you can help for the success because they may also increase the intensity of interest on God to reach the climax devotion. In any case, in Nivrutti, the entire factor of success is only the self-effort and self-determination only and no help from God comes to candidate. God is not like a politician trying to impress the voters for their votes. God is also not like a false lover trying to request the other side lover to help him/her in increasing his/her love to the other side since his/her is not increasing by itself naturally. In Pravrutti, God helps the devotees trying to follow the justice and trying to destroy the injustice because God's personal affair is not existing in it.

Chapter 29

October 13, 2021

O Learned and Devoted Servants of God,**1. What is the meaning of being born of water and the Spirit here?**

[Shri Anil asked: Padanamaskararam Swami! Kindly answer the following questions. At Your Lotus Feet-anil

Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again". "How can someone be born when they are old?" Nicodemus asked. "Surely they cannot enter a second time into their mother's womb to be born!" Jesus answered, "Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit." John 3:3–5.

Question: Swami, is the above explanation found in Bible similar to the concept of Dvija (who is a reborn person in which all the vaasanas (activities of awareness) are related to God)? What is meaning of born of water and the Spirit here?]

Swami replied:- The concept exactly means the concept of Dvija giving rebirth through Upanayanam, which means becoming closer to God. Rebirth means taking birth in the spiritual field after dying in materialistic field at least after attaining stability about the minimum basic needs.

2. Is Christianity the only religion where you don't need to do anything physical work to be approved by God?

[After reading Your knowledge on the oneness of God and Universal religion concept, a Christian devotee commented in the following way. "But I don't believe all religions are same and one God came to all the religions in different forms, it would have been nice but God was very different in all religions. Christianity is the only religion where you don't need to do anything physical work to be approved by God. God already loves you and He knows what you want we have to trust His process. Other religions like Muslims, Hindus want you to do certain works like pray 5 times a day or go to temple etc., to go to heaven and be approved by God. This is just one of many points. Let me know Your thoughts on this". Swami, please give a reply to this.]

Swami replied:- The methods of bringing spiritual interest vary with the different psychologies of different people. Do you think that everybody in this world is having the same psychology as you have? You are ignorant in thinking that everybody in the world is like you and in thinking that the methodology suitable to your psychology alone shall be the universal psychology. Same God is the divine Father of all different souls and adopts different methods to do good to all His children having different psychologies. This does not mean plurality of Father and it means only

plurality of issues due to different psychologies. Are we not finding the same father behaving in different ways giving different advises to different issues in the world?

3. What was the purpose of Jesus not knowing the day nor the hour of His return?

[The following questions are raised in internet discussion forums.]

Swami replied:- Jesus did not expect a more intelligent person like you in the future and hence did not mention the day and time of His return! He told that He will come again, which means that He will come whenever it is necessary.

4. Would it be a sin to surgically castrate myself for the Kingdom of God?

Swami replied:- Please consult a psychiatrist immediately.

5. Did Jesus refer to God as His "Father" simply because the population around Him used this term to reference God?

Swami replied:- The preacher shall preach with reference to the people surrounding Him.

6. Was the forbidden fruit a metaphor for sex?

[In the Bible, was the forbidden fruit a metaphor for sex? And by saying Adam was tempted by Eve to eat the fruit - was it referring to Adam having sex with Eve?]

Swami replied:- It need not be sex. It can be worldly bondage with love to co-soul neglecting the love to God.

7. What can I tell my Christian friend who says that the verses from the Bhagavad Gita are copied from the Bible?

Swami replied:- I think that he needs immediate surgery of his brain by an efficient neuro-surgeon.

8. My Bible teacher said that God accelerated the formation of the earth to make it look like 4.5 billion years old. How can I refute that claim?

Swami replied:- It is simply a case of mental derailment.

9. Was the prophet Mohammed a Christian before He joined Islam?

Swami replied:- Why should you bother about all such useless points, which do not help you in your spiritual progress. Mohammad and Jesus are the incarnations of same God.

10. Why do some people think calling oneself a God is blasphemy?

Swami replied:- The human incarnation is God because it is the wish of God. Every human being is not God because it is the wish of every human being to become God!

11. Is "Time" worshipped as God in any religion? If not, why?

Swami replied:- God is beyond space and time.

12. Why does James who wrote one of the Christian scriptures tell us to confess our sins to one another?

Swami replied:- The publicity of sins can have some psychological effect in the process of control of sin.

13. Does changing our religion and belief of a different God change our afterlife and where we end up after being dead?

Swami replied:- Change of religion and belief of a specific form of God are not necessary because the same God came in different forms in different religions to preach the same spiritual knowledge.

14. Why does the Bible mention everything from the creation of the Earth, to its end, but it doesn't mention the dinosaurs?

Swami replied:- The Bible is confined to spiritual knowledge of God with pure innocence. You are very big genius and God is very innocent before your intellectual personality!

15. Why would God create other planets when there are no beings on them to test?

Swami replied:- The beings on other planets are invisible to the human eye.

16. Please correlate the statements 'devotion shall not be exaggerated to be greater than God' & 'soul can succeed only if its love to God is greater than God Himself'.

[Ms. Laxmi Thrylokya asked: Pādanamaskāram Swami, On Maha Satsanga held on 11th July 2021, You preached us the below lesson.

The devotion shall not be exaggerated to be greater than God because the value of devotion is only due to the value of God. One monkey told Rāma "You are unable to construct a bridge on the sea. But, when we write Your name on the stone and drop it in the sea, it floats. See, Your devotion is greater than Yourself". Rama just smiled and kept silent. After telling this, the monkey dropped the stone on which he wrote the name of Rāma and the stone drowned immediately!

But, in recent reply to Smt. Priyanka's question, You said, "In Nivrutti a soul can succeed only if its love to God is greater than God Himself!" I feel that both these statements are contradicting each other. Please correlate them. At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- The goal in the example of Raama belongs to nivrutti mingled with pravrutti in which the punishment of injustice done by Raavana is involved. Protection of justice and destruction of injustice are preached by

God in His divine constitution. In this issue there are two goals:- 1. God Raama and 2. Construction of bridge on sea for helping Raama since Raama also helped Sugriiva in getting justice. Due to Sugriiva only, the monkeys are involved in this activity and not by themselves based on love to God.

The latest example is pure nivrutti developed by the devotees only and not by the God. There is only one goal here, which is Krishna alone and there is no other issue involved in this case. The love on Krishna as expressed by Gopikas is purely one goal only without any other issue. Except love on Krishna and attainment of Krishna, there is no other related issue apart from Krishna like support of justice and destruction of injustice as in the above case. Gopikas were even prepared to violate justice and do injustice for which they were even prepared to go to hell and even were prepared to commit suicide, which is also the highest sin. In this atmosphere of pure nivrutti of Gopikas of climax of madness for Krishna, you cannot isolate Krishna from the love on Krishna. By catching the love on Krishna, which has no other issue related to anything or anybody, Krishna was not insulted by the love on Krishna in this case.

If you see the previous case, devotion on Raama is insulting the very Raama Himself. Raama and devotion on Raama are isolated issues in this case. Moreover, the concentration of the monkeys on the devotion of Raama is appearing as a separate third issue apart from the greatness of Raama and devotion on Raama. This means that the stones floating on water are due to the miraculous power appeared by the power of concentration of monkeys on Raama than the power of Raama Himself. This sounds ego of monkeys. In the case of Krishna and Gopikas, no other issue becomes significant at all except Krishna or love on Krishna. Both Krishna and love on Krishna merged homogeneously so that there is only one single issue. Krishna is neither personally interested on Himself nor interested on His personal love affair of Gopikas. Both these cases are different as pravrutti and nivrutti and the subtle difference can be realized through deep and sharp analytical thinking. The love of monkeys on Raama was due to the order of their king whereas, the love of Gopikas on Krishna was inherently developed during past several births through severe penance. There is lot of difference between both devotions.

17. How to strengthen the family of my colleague, who died recently?

[Smt. Sudha Rani asked: Padanamaskaram Swamy! Thank You Swamy for holding me always with grace, irrespective of my defects and ignorance. Swamy! Recently one of my young colleague passed away with dengue suddenly. Her children, about 15 and 17 yrs are sympathised by people naturally. I observed most of them are frequently

condemning God for their misfortune. Swamy in spite of all these destructing powers, You are the Saviour of the children. I appeal that, is there any Your msg or order to me for strengthening them. Forgive me if this is not my job, or if i am wrong by involving in your administration. Padanamaskaram Swamy.]

Swami Replied:- You can help them based on their background. Whether you help or not, anybody has to undergo the punishments of their past sins. Whether somebody criticises or praises, there will be no influence on the judge in giving the judgment and there will be no influence on jailor, police officials etc., in implementing the judgment. Even if they are scolding God, God is always kind hearted and will help them in the future. Punishments are only for the reformation of the soul and not for any revenge. The administration of God is always the most perfect and no trace of corruption or even error is possible. The human administration may be defective, but, the divine administration shows not even a tiny trace of error. A scholar and a devotee can only understand the divine background to appreciate the kind heart of God even if difficulties come, which are the punishments of our past sins only. It will be the greatest sin if anybody passes on even a trace of criticism on God. What will be the range of sin if somebody scolds God?

Chapter 30

October 14, 2021

O Learned and Devoted Servants of God,**1. How to overcome the problem of jealousy on other souls?**

[Shri Ganesh V asked: Padanamaskaram swamyji, You have told us that whatever good in a soul exists, it is because of You and whatever bad in a soul exists, it is because of that individual soul. You have also told us that if we remember this point, the problem of jealousy on other souls gets eliminated. But swamy, even though I know this point I am unable to overcome jealousy. Am I missing something? At Your divine feet, Ganesh V]

Swami replied: The concept is correct. Only it needs frequent memorization (*abhyāsenā tu kaunteya...- Gītā*) in the initial stage atleast.

2. Why did Paramacharya tell against publishing the concept of "Chakras"?

[Shri Bharath Krishna asked: Padanamaskaram Swami, I have forwarded the first part of "True Essence of Yoga" to one of my friends. He replied by saying that "Kanchi Paramacharya" told not to discuss or publish books about this concept of "Chakras". Why would he have said so Swami? Your defective devotee and servant, Bharath Krishna.]

Swami replied: The reason is that the Acharya or saint knows the true concepts behind these chakras and Kundalini etc. I came forward to publish the true sense of these concepts so that people can realize the true sense of these concepts and get the spiritual benefit that is intended.

Chapter 31

October 19, 2021

O Learned and Devoted Servants of God,**1. Does God Datta help the devotees in nivrutti or not?**

[Shri Durgaprasad asked: Paadanamaskaaram Swami, I have a confusion regarding Your help to devotees in Nivrutti. It is often said that the soul cannot cut his bonds on his own and only God Datta can do it. For example, You said that Datta gives a large number of sweets and locks the devotee in a room so that he gets vexed with sweets and eventually drops the bond with sweets (*Datta is Bhogamokshapradayaka*). It means Datta indeed helps in Nivrutti and gives moksha also.

On the other hand, You said that path of Nivrutti is invented by devotees only and it is purely the interest of devotee to succeed in Nivrutti. I personally feel that I cannot succeed either in Pravrutti or in Nivrutti without Your help. Kindly remove my confusion. At Your lotus feet, -Durgaprasad]

Swami Replied:- Both effort of the soul and grace of God Datta are essential in achieving success especially in Nivrutti. Even though Nivrutti is discovered and developed by devotees only, God is not a stone in not recognising the value of the love of the devotee towards Him. Since Nivrutti involves His personal affair, God does not encourage Nivrutti and even obstructs the path of Nivrutti. In spite of such behaviour of God, if the devotee is very much consistent in Nivrutti and reaches the climax state, God starts bending to the devotee and takes full responsibility of the devotee because rejection of climax love is the worst quality of a demon. Nivrutti always has starting trouble, but, once it succeeds in the path, its fruit is wonderful (*Nivrttistu mahāphalā...*). Sages, who are the highest cadre of souls have proved all this in the path of Nivrutti, who were born as Gopikas. They have made God to create a new world, which is even above the abode of God as the fruit for their unimaginable devotion. Goloka, the 15th world was specially created only in the end of Dvaaparayuga.

2. When should we leave our family for the sake of God?

[Smt. Priyanka asked: Pādanamaskāram Swami, When should we leave our family for the sake of God?

a) Swami, You said in Rohitagiita (Chapter XI) that one should leave the house and family members if they are un-divine and do not become devotees even on our hectic efforts. For example, it is mentioned that Raamaanujaachaarya and Raaghavendra left their wives since they were loving their husbands with a blind view of lust and not divine love. Buddha left the family and kingdom which was un-divine for Him. Shri Adi

Shankaraachaarya left His mother so that her mind will be fixed on Lord Shiva since her love for Him was only as her son and not as Lord Shiva. Another example is Miira leaving her husband for the sake of God. At the same time, You said that if we leave the family for the sake of God, we incur sin for hurting them. Then we cannot reach Lord Datta. Keeping family happy while having real love for God is preferred. Swami, I understand that we should not hurt anyone and keep our devotion secret from family members while all these examples mentioned are incarnations of God born for a specific purpose and cannot be compared to an ordinary soul trying to reach God. Having said that, can you please help us understand how these two statements can be co-related?

b) In the case of Bhakta Tukaaraam, his devotion was supported by his wife and ultimately, Garuda Vaahana was sent for him. From the story, we learned that he asked his wife to come along saying that the children will be taken care of by the Lord. She did not believe him and stayed back. But, he left for Vaikuntham anyway leaving his family behind. Even though he informed his wife, does this case count as hurting the family, when his wife realised that he left them due to attraction towards God?

Ultimately, when should a devotee leave everything for the sake of God?]

Swami Replied:-

a) The family bonds must be dropped by themselves without your effort. When that stage comes, you will not hear anybody including Me. But, if the attachment to God is not perfectly ripened, such forced detachment from worldly bonds only fails and the devotee will return with double intensity towards worldly bonds. Hence, every effort must be put to increase the strength of the bond with God and no trace of effort must be wasted in detaching from worldly bonds. When a boil is to be cured by covering it with a plaster and the plaster is pasted on it, the plaster itself will naturally drop spontaneously as soon as the boil is healed. You should not remove it by force, which makes the boil more worse. Sometimes, these obstacles in Nivrutti increase our devotion to God like culverts in a canal used to increase the speed of flow of water. In that case, we shall welcome the obstacles created by God. The devotee shall not be discouraged at any stage due to failures because failure is a step for success. The devotee shall have patience, which is mentioned as first required quality in spiritual line by Shankara. One should not hurry in the spiritual path because the final climax stage comes to one in millions and for that one also after millions of births (*Bahūnāṃ Janmanām ..., Kaścit māmeti...* - Gītā). The devotee shall have confidence because God in the Gita promised that His devotees will not fail (*Na me Bhaktaḥ praṇaśyati...* - Gītā).

b) This is the case of last departure of Tukaaraam in which he cannot help his wife anymore. Before this last incident, he tried his level best to help his wife avoiding hurting her.

3. Swami, can You please clarify the difference between controlled devotion and uncontrolled devotion?

[Swami, can You please clarify the difference between controlled devotion and uncontrolled devotion?

Case 1: Swami, in Rohitagiita (Chapter XI), You mentioned that it is not possible for humans to continuously work even in the same spiritual line for a long time and that the mind has the nature of vexation to do the same work continuously. You said the mind requires gaps to maintain freshness and energy, and these gaps may be periods of deep sleep or periods of diversified work. Since the sleep is over in the night, the diversified work should be worldly work only in the case of spiritual work. You gave examples saying Shankara was debating with scholars but between two debates, He gave gaps. He used to walk from one place to another place and that this walking is a good gap for next fresh debate. Another example is when Hanuman came from Lanka, He went to the garden called "Madhuvanam" to do mischief along with other monkeys. That was a good gap for Him before seeing Lord Raama to narrate the whole episode. You said that any work can be decided only by its aim and its fruit at the end. If the aim of our gap is only freshness of mind for the main spiritual work, then our work in the gap becomes a part of our main work only. The fruit of our work in the gap is to build up our career, which will bring wealth to us. That should be sacrificed for the sake of the Lord instead of family.

a) Now, can we infer that we cannot avoid our worldly duties/jobs and should allocate only some time each day for spiritual work in order to maintain that freshness of mind and energy to do spiritual work? b) But, does this fall under controlled devotion towards God, where we have to control ourselves from not doing spiritual work and forcefully divert our attention towards worldly duties to give ourselves the spiritual gap?]

Swami Replied:- If the devotee has thorough understanding of the value of the Spiritual gap, then the gap is surely a Spiritual gap only even though attachment for worldly bonds exists. The attachment to worldly bonds itself is the nature of Spiritual gap. At the end of the Spiritual gap, you will see devotion increased with double intensity as said by Sage Naarada (*Tat vismarāṇe paramavyākulatā...- Bhaktisūtram*). In the case of an ordinary soul deeply immersed in worldly bonds, you cannot find such devotion in the gap. Such a soul entertains itself with some other types of worldly bonds like seeing cinemas, reading novels, gossiping with friends etc.

a) & b):- Whatever may be the case, once you are in taste with God and His Spiritual knowledge, such forced gap or arranged gap will certainly be useful in increasing the intensity of devotion to God. You need not worry about the difference of natural or forced states of the gap provided you are in touch with the Spiritual line.

4. How to balance between Pravrutti and Nivrutti?

[Case 2: In Rohitagiita (Chapter X), You said that in course of time when our detachment by mind becomes complete, we will spontaneously leave our duties also and attain bliss. The detachment from the family comes from the attachment with the Lord and has to be a spontaneous process. As the bond with the Lord becomes more and more strong, our family bonds become weaker and finally all the bonds disappear. In this state, we are left only with the bond with the Lord. This state is called “*Eka Bhaktih*” in Gita or the single-pointed devotion. You also mentioned that when our mind is fully absorbed in the Lord, then our duties fully disappear and that shows our full faith in the Lord that He will take care of our duties also in this stage. You said that this stage is the final ripened stage and we must try to reach this final goal every day by trying every minute and slowly one day or other, by the grace of the Lord, we will surely reach the goal.

a) Here, does trying for this goal mean reading Spiritual knowledge every day, so that devotion will increase spontaneously to reach that level of single-pointed devotion with God?

b) Can this devotion be called un-controlled devotion, which is nothing but madness towards God?

c) Does that mean it is a devotee's choice whether to be in controlled devotion (case 1) or madness for God (case 2) and the ball is in a devotee's court to pick what is their final goal and make efforts accordingly?

d) If we force ourselves towards having control over our desire to read spiritual knowledge and be immersed in God's songs/ thoughts every minute and every single day, then how will this help in reaching the fully ripened state of devotion, where duties are spontaneously left?

e) If duties are left, we will end up hurting family members, which is a sin and is not preferred by God. If a devotee reaches that state of spontaneously dropping duties and ends up hurting family members in this process, yet continues their madness for God, knowing that this is sin and they will go to hell for this, will God be pleased with this even though hurting other family members displeases God?]

Swami Replied:-

a) The devotion to God must grow spontaneously without any planning. The devotion of Prahlada grew in natural way without any plan of action. In such natural development of devotion, the devotee will not bother about God taking the responsibilities of the devotee or not. Such aspiration shall not be there and the reaction of God also must be spontaneous with full free will.

b) The uncontrolled devotion or madness to God is the final climax stage of Nivrutti, which has no planning at all. It is a spontaneous and natural force.

c) Such discussion will not arise when the devotion is born and is developing in a spontaneous way as in the case of Prahlada. Planning

arrived by discussion has no natural force. When the plant grows there is no planning of growth. The growth is natural and forcible.

d) Such discussions have no place in natural way of growth of devotion.

e) Such discussions can't arise in the terrible growth of devotion with spontaneous force. The devotee will not fear even for hell and sin in the climax devotion. Till such stage is reached, the devotee must know that his/her mind is not yet ripened and yet the climax state is not reached. Such a state is showing that the devotee is in the path only and not reached the climax state. Till then, the devotees have to balance both Pravrutti and Nivrutti giving stipulated periods of time for each and shall use Pravrutti as the interval gap in Nivrutti.

5. What is the significance of Lord Shiva and Lord Vishnu's association with Damaru and Shankha?

[What is the significance of Lord Shiva and Lord Vishnu's association with Damaru and Shankha?

Swami, is there a specific reason as to why Lord Vishnu and Lord Shiva are associated with Shankham and Damarukam respectively? What does it signify? When and why is it used by Lord Vishnu and Lord Shiva? Also, is there a reason why God Brahma does not hold a sound-producing item?]

Swami Replied:- God Brahma represents the knowledge spoken by His throat. His throat itself is the sounding instrument. Knowledge is the meaning of the words and words alone are related to the sound. God Vishnu represents soft nature and love balanced with some seriousness in punishing the sinners. The conch shell or Shankha denotes sweetness mixed with little harshness. The Damaruka indicates full harshness because God Shiva becomes fully furious in destroying the world.

Chapter 32

October 26, 2021

O Learned and Devoted Servants of God,**1. Does the human incarnation of God also get dreams?**

[Ms. Lakshmi Thrylokya asked: Pādanamaskāram Swami, Does human incarnation of God (Sadguru) also get dreams? Do You get random worldly dreams like falling down from heights, flying in the air, being chased, etc just like us?

Swami Replied:- Both human being and human incarnation get dreams of the same type because both human being and human incarnation live in the same world. For human being, this world is absolute truth and the dream is also the same absolute truth since in both same true experiences are obtained. Actually, the world is relatively real and God is absolutely real. Soul being a tiny part of this relatively real world, soul is also relatively real. Relatively real is absolutely real for another relatively real item. Therefore, the human being will have the same type of experience in this external world as well as in the dream world. For human incarnation, this external world is relatively real and hence, the dream world is also relatively real. The experience of both relatively real world and relatively real dream world is one and the same, which is relatively real experience and such experience for absolute reality is an entertainment. Hence, for human incarnation both external world and the dream world give entertainment because the human incarnation is always in touch with its absolute reality.

2. How to maintain the right amount of confidence in one's own devotion?

[Should a devotee be confident about his/her devotion? How can a devotee know if he or she is over-confident or under-confident? How to maintain right amount of confidence on one's own devotion?]

Swami Replied:- Devotion is linked with God. Hence, it is always better not to have any confidence on one's own devotion and leave everything to God through total surrender. This confidence is necessary in the matters of worldly life or Pravritti. In Spiritual life or Nivritti, total surrender is the best without diverting the eye towards confidence. If one is confident on his/her devotion and if God gives a negative result, the devotee starts abusing God. Such negative result may be good for the Nivritti devotee in view of God. Confidence in excess always leads to ego. However, in Pravritti, correct level of confidence is required because such confidence

gives strength in the effort. In Pravrutti, God is treated as partial force only (*Daivam caivā'tra pañcamam...- Gītā*). In Nivrutti, the devotee shall put efforts completely surrendering to God in every step.

3. Which of the following statements is the right way of thinking?

[What's the difference between these two different types of thinking of a devotee? i) My Sadguru must be pleased with my services. ii) My Sadguru should appreciate me for my services.]

Swami Replied:- Certainly the devotee shall not expect God to appreciate the services of the devotee. The devotee can aspire to please God, but, in such concept also the verb “shall”, shall not be used. You can expect the pleasure of God, but, God may not express His pleasure to you in order to test you.

4. Please explain about will-power and how to strengthen it to serve God?

Swami Replied:- Will power in devotion to God is nothing but the strength of the devotion itself. The will is very important based on which only, knowledge, devotion, service and sacrifice are done. If the will has power or strength, all these four stages get implemented. If the power or strength is less, these four remain in theoretical phase only and will not enter practical phase. Even in the matters of worldly life, will power is another name of success. In the matters of Spiritual life, in which God tests the devotee in every step, lot of will power is needed. A person having will power in Pravrutti definitely succeeds in Nivrutti. In Pravrutti, the will power is subject to verification by sharp analysis at every step. In Nivrutti, the analysis will spoil the success and full *tamas* or unshakable determination is needed in Nivrutti. If any doubt comes, which is inevitable to come at every step due to hurdles created by God, the failure is sure (*Samśayātmā vinaśyati...- Gītā*). But, in Pravrutti, at every step the torch light of analysis is required because it is a journey in darkness. In Nivrutti, at any step, the torch light of analysis is not required because it is a journey in bright sunlight. 100% will power is needed in Nivrutti and even 99% will power does not lead you to the true goal.

5. How far is it true to say that 'Everything is fair in love and war'?

[Swami, please correct the thinking which I am mentioning below. Many people follow this famous saying that 'Everything is fair in love and war'. This statement appears to be true in case of Lord Krishna also. He romanced with married Gopikas which looks unfair and also won Kurukshetra war with unfair tricks. Since they are cases of love and war respectively, they became fair. Hence, there is no sin if we do it for the sake of love

or war. This logic helps to escape people from following justice. Please enlighten us. -At Your Divine Lotus Feet, Laxmi Thrylokya]

Swami Replied:- You have mentioned two categories called love and war. But, the important two categories are Pravrutti and Nivrutti. In Pravrutti, justice is the ultimate goal. In order to arrive at justice, injustice can be used in the path if it is inevitable. Even in Nivrutti, sometimes, unjust means in the path are to be followed in order to reach God. Hence, ends justify means. But, this concept must be used with a very careful analysis of the context. I just told in the answer given to Smt. Anita about two contexts. In order to reach God, one may do sin if it is inevitable as a last resort and in this context God relieves the sinner from sin by undergoing the punishment for the sake of sinner because the devotee is already prepared to go to hell and take the punishment for the sake of attaining God. In this context of Nivrutti, unfair means are not harmful. If I take another context: a sinner killed a bull and prepared a bag from its skin and presented it to God and such sinner shall not expect that his sin in killing the bull to be taken by God. Attainment of God by Gopikas has a big lot of pious background. Gopikas were Sages doing penance to reach God for millions of births in the past. Their strength of such will is unimaginable. They were born as Gopikas and in the attainment of God; they were prepared to do any sin and were ready to take any punishment for that sin. I doubt the donor of leather bag to God will be prepared to go to hell for killing the bull to prepare the bag. He is donating that bag to God with some aspiration of fruit either on the earth or in the upper world. The devotion of Gopikas was without any other aspiration on the earth or in the upper world except attainment of God Krishna (*Ihā'mutra phalavirāgaḥ...-Śāṅkara*).

6. How can a person divert bad qualities to You before it is committed?

[Smt. Anita Renkuntla asked: Pādanamaskāram Swamiji, Swamiji, I really Thank You for Your Divine Grace upon me, the Infinite knowledge that You have given in the discourses and the congenial atmosphere to read and understand as well. Also, the English and Telugu Satsangs are helping a lot with more clarity with the explanations by You, Shri Nikhil Sir, Shri Phani Sir and Shri Ajay Sir. Swamiji, I have a few questions to clarify. Do enlighten me with Your precious words of knowledge.

A person feels that he has done something bad out of ignorance. That is, a bad quality was exposed. In a discourse You stated that all bad qualities should be diverted towards God. How can a person divert them to You before it is committed?]

Swami Replied:- No quality is good or bad by itself because every quality has both good and bad sides. Based on the side used in a context, the same quality becomes good or bad.

7. Please give a little more clarity on how bad qualities can be turned towards God.

[It is also revealed that Lord Krishna had paved the way from Hell to Goloka by diverting all the bad qualities towards God. Gopikas too helped Him in this task. Please give little more clarity in this regard.]

Swami Replied:- Regarding the use of bad qualities in the context of devotion to God, My statement does not mean that you can use the bad sides of every quality towards God and escape from the punishment of the sin. The context what I have told is that in Nivrutti also when the bad side of a quality is required to reach God, it can be used based on the single pointed devotion by which the devotee is very strong to reach God. I did not mean that the bad side of a quality can be used in every context so that God will undergo that punishment to relieve the devotee from the sin. I will just give an example for this: If one kills a bull and with its leather some bag is prepared and if the killer donates it to God, the punishment for killing the bull will not be taken by God to relieve the killer from his sin. This is a wrong context. The example for correct context is that a climax devotee of Nivrutti wants to reach God even by cheating his family members; the fruit of such cheating is taken by God in appreciation of the strong single pointed devotion towards Himself. The concept is same, which is that God relieves the sinner, but, the contexts are different.

8. How are different lokas defined?

[There is always a question at the back of my mind related to different lokas. Swamiji, wherever You are there, that place itself or there itself exists all lokas like Brahma Loka, Goloka, Svarga Loka and so on. And a person who is undergoing punishment that place itself is Hell. Am I correct? If not, do enlighten me. Do forgive me for my ignorance. At Your Divine Lotus Feet, Anita Renkuntla]

Swami Replied:- The lokas have their physical existence in the space in which energetic incarnation of God exists. This loka called *Martyaloka* or earth contains human incarnation. In both the incarnations, same God Datta containing the same unimaginable God exists. In this way, this earth becomes exactly equal to the upper world containing the energetic incarnation of God. By reaching the contemporary human incarnation on the earth while alive is called *Jiivanmukti* or salvation while alive. After death the same soul in energetic body reaches the upper energetic world containing energetic incarnation and this is called as *Videhamukti* or salvation after death.

9. Is it not selflessness if a soul helps/ sacrifices to another soul?

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, Is it not selflessness if a soul helps or sacrifices to other soul or mother earth? Or does it depend on aspiration

in the mind of soul for something in return? Is soul called selfless only when it sacrifices to God only? What is correct meaning of Selflessness? Where should it be applied? Please enlighten me. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- Whether it is sacrifice without aspiration for a co-human being or it is sacrifice without aspiration for God, both the actions of such sacrifice can be called as selfless sacrifice. Selfless sacrifice means doing sacrifice without any selfish aspiration. This is a meritorious work irrespective of human being or God as receiver of the sacrifice. If such sacrifice is done for a human being, the fruit of such merit is temporary heaven and if such sacrifice is done for God, the fruit of such merit is eternal abode of God. Both these actions of sacrifice are good and meritorious (*Puṇyam*) with different status of fruit i.e., temporary or eternal as said in the Gītā (*Kṣīṇe puṇye..., yadgatvā na nivartante...- Gītā*).

10. Swami! Please correlate will power, confidence, ego, Pravrutti and Nivrutti.

[A question by Ms. Laxmi Thrylokya]

Swami Replied:- There is not much difference between will power and confidence. Both these are generally related with ego. One has to be careful about will power and confidence to see that both are not turned into ego and then excess of ego. In Pravrutti, will power, confidence and ego are needed to some extent even though excess of expressed ego is dangerous. In Nivrutti also there are two phases:- 1) Doing God service in the world containing human beings and here, the devotee has to deal with human beings only, which constitute the field of Pravrutti. In this field, while doing propagation of God's knowledge, will power and confidence are essential, but, ego shall not be expressed. Even if ego comes in mind, since the human being is not omniscient, there is no much danger. 2) Dealing with God alone without touching human beings or Pravrutti is another phase in Nivrutti. In this, omniscient God exists on the other side. Even if trace of ego is generated in mind due to will power and confidence, God immediately notices it. In presence of God only total surrender is the best since will power and confidence, sometimes, generate ego in the mind even without the awareness of devotee. God always sees the internal mind and not the external behaviour or speech of the devotee. Even if the behaviour and speech are egoistic and if the mind contains only love, God will not mind the external expression. In the case of a human being, it takes only whatever is expressed externally since it does not know the internal mind due to lack of omnipotence. Even though Satyabhaama showed egoistic behaviour and egoistic speech, God

Krishna did not mind them because He knows very well that she is full of love to Krishna in her mind.

Chapter 33

DIVINE SATSANGA ON 24-10-2021

October 27, 2021

O Learned and Devoted Servants of God,

On October 24th, 2021 Swami gave replies in Satsanga with Shri Kishore Ram, Shri Hrishikesh, Shri Kartik, Shri Nitin etc. Some flashes from replies of Swami are presented here below:

- 1) Devotion means Nivrutti and it is regarding knowing all the details of the divine personality of God by which climax attraction to God is developed, which leads to a personal bond with God in which God takes the entire responsibility of the devotee like mother cat carrying on its child from one place to other place (Mārjālakiśoranyāya). In Nivrutti field, God is not interested and develops hurdles because the ultimate aim of God is only Pravritti in which injustice or sin is restricted and only justice is followed. Of course, these hurdles are made by God like culverts to increase the speed of devotion towards Himself. In this angle God opposes Nivrutti, but, in the final stage, God appreciates the single pointed devotion of the devotees and gives the final divine fruit of Nivrutti in which there is no account between God and devotee. In this way, in the initial stage of Nivrutti, God opposes Nivrutti for the sake of Pravritti or worldly life. But, there is another special angle by which God is encouraged to support Nivrutti even in Pravritti. That special angle is: If personal devotion to God is developed, the devotee tries to please the God by following justice and opposing injustice since God likes justice and dislikes injustice. The devotee is encouraged to have likes of God as his/her likes and to have dislikes of God as his/her dislikes. By this, even the devotee of Nivrutti existing in Pravritti will follow Pravritti based on his/her devotion to God. Even in Pravritti, Nivrutti exists from the beginning because the soul follows Nivrutti so that God can help the soul in the issues of Pravritti. Nivrutti exists from the beginning of Pravritti up to the climax point of Nivrutti. In this way, God supports Nivrutti for the sake of Pravritti through this special angle.
- 2) Dharmaraaja found everybody as a good person in the world whereas Duryodhana found every person in the world as a bad person because Dharmaraaja was good and Duryodhana was bad. In this way, their teacher Drona tested both asking them to tour in the entire world to find

out any bad person or good person respectively. Even though Dharmaraaja is found to be good and Duryodhana is found to be bad, both are not really wise. The wisdom is to find out whether a person is good or bad. Wisdom is required in finding out both good people and bad people separately because all are neither good nor all are bad. Krishna discriminates good and bad people in the world and reacts in the corresponding way so that He wants to protect good people and punish bad people (*Paritrāṇāya...- Gītā*).

- 3) Gopikas are illiterate in their latest birth and this is like their saving bank account that can be seen by all. If you see their background of previous births, which is like their secret fixed deposit, they were the authors of the entire ethics of Pravrutti and Spiritual knowledge of Nivrutti. We shall not judge anybody by the visual status of the present birth since we do not know their invisible account of previous births. Uddhava has 100 rupees in the visible saving bank account of this birth and 1000 rupees as unseem fixed deposit. Gopikas have 10 rupees in the visible saving bank account and crores of rupees as unseen fixed deposit. Due to the lack of the knowledge of previous births, Uddhava thought that he is a Spiritual scholar and that Gopikas are Spiritually ignorant. Hence, Uddhava tried to preach Spiritual knowledge based on the philosophy of Monism. But, on seeing their unimaginable devotion towards God Krishna, Uddhava became mad and was turned into their devotee. Gopikas told Uddhava that they were filled by God Krishna from their top to bottom and there is no trace of vacant space in them to allow any statement of Uddhava! Knowledge only generates the true devotion. Gopikas are illiterates with climax devotion, which may mislead us to think that a soul can be devotee even without knowledge. If God blessed divine insight exists, one can see that a specific devotee, who is born uneducated in this birth was already an excellent Spiritual scholar and learnt all the Spiritual knowledge in the previous birth and hence, that devotee is born in this birth as an excellent devotee. By this, knowledge generating devotion is always proved to be correct. Shri Raamakrishna Paramahansa was uneducated, but, excellent devotee in the present birth. Hence, we shall not estimate anybody based on the visible account of this birth since we do not know the balance of the previous birth.
- 4) Priests are simply reciting the scripture without knowing the meaning of the recited scripture. Not only this, they are demanding money for doing a ritual. The priest shall not demand anything from anybody and shall do the ritual without expecting anything from the doer of the ritual. The priest must think that the fact is that he is grateful to the performer of the

ritual for giving an opportunity to participate in the ritual, which is the worship of God. If the performer of the ritual asks regarding the quantity of his offering, the priest must say that the doer of the ritual can offer anything as per his capacity (*Yathāśakti*) and as per his devotion (*Yathābhakti*). If the doer does not offer anything, the priest must return blessing the doer. I assuredly tell all the priests that if you do as I said, God will give you million times more wealth than what you demanded! Due to these defects, the priests are always very poor. The performer of the ritual can give the demanded fees of the priest in view of the extreme poverty of the priest thinking that he is doing charity to the extremely poor fellow. There is nothing wrong in reciting the prayers by himself or herself to do any ritual instead of the prayers of the priest about which even the priest himself does not know the meaning. If the meaning is not known, there is no knowledge and without knowledge devotion can't be generated.

- 5) How to find out that unimaginable God is the ultimate cause of this creation?
 - a) Unimaginable God is the source of unimaginable miracles found in this world.
 - b) Unimaginable item means that it should not have space, which means that it should not have spatial dimensions.
 - c) Every imaginable item has spatial dimensions.
 - d) As per scientific analysis, we can say that space is the root cause of this world because if space is absent, world is absent.
 - e) Space is subtle energy and world is modification of subtle energy because matter and awareness are only different forms of the same inert subtle energy. The same subtle energy in different frequency is visible gross energy.
 - f) Due to (d) and (e) points, it can be concluded that space is the root cause of this world for which the basic constituents are inert energy, inert matter and non-inert awareness.
 - g) Unimaginable God is not having space in Him and has no spatial dimensions and based on this point, unimaginable God is the cause of space because space cannot exist in its cause (unimaginable God) before its own generation from unimaginable God.
 - h) Therefore, the existence of unimaginable God is not only established, but also is found that He is the ultimate cause of this universe.
 - i) The unimaginable God being creator of this world has unimaginable powers by which He can punish the sinner in unimaginable ways even if the sinner escapes courts through his talents and capacity.

- j) Therefore, everybody shall fear for unimaginable God and shall not disturb the peace of this world by doing sins, which are inevitably punished by the unimaginable God.
- k) The unimaginable God is the creator of this world and wants that His creation shall run peacefully without any injustice or sin and anybody helping the world peace by following this logical analysis will be blessed by the unimaginable God here in this world as well as in the upper world after death.

The above analysis shall be spread by all of you and this is the propagation of Spiritual knowledge of God Datta or Iishvara or Father of heaven, who is the first mediated energetic incarnation of unimaginable God called ParaBrahman.

Chapter 34

October 28, 2021

O Learned and Devoted Servants of God,**1. Shouldn't a devotee have ambition to rise in spiritual path?**

[Ms. Bhanu Samykya asked: Pādanamaskāram Swami, In Parabrahma Gita, You said, "But, in divine love, rising is the fruit, you should not have eye on it, You must like deep fall only as suffering in sacrifice and surrender In service, eyes are on fall only in serving God, slavery is the way!" So, shouldn't a devotee have ambition to rise in spiritual path? Can You please elaborate and explain the context of this verse?]

Swami Replied:- As the Spiritual progress is achieved, the ego will attack the soul just like in Pravrutti as the materialistic progress is achieved. By this, the devotee will certainly fall down. If you are aspiring to fall down in spite of the progress by lowering yourself, the ego will not attack the soul and the soul is saved. Even after achieving God, the Spiritual goal, the devotee must be careful about the attack of ego.

2. Whether Chandralekha is Goddess Sati or an ordinary soul?

[Swami, You have recently said that the 11 Gopikas who reached Goloka excluding Raadhaa are ordinary souls only. But, You have also revealed about a Gopikaa named 'Chandralekha' who reached Goloka. She was the incarnation of Goddess Sati and not an ordinary soul. How can both these facts be true simultaneously? Please enlighten me. -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied:- When I told that Raadhaa, incarnation of God Shiva, came to guide the human souls regarding the path to Goloka, in that context, the main point is that God comes down in the form of devotee to guide devotees. I have taken Raadhaa as the incarnation of God and treated other 11 Gopikas as human souls. Even though Chandralekhaa was also the incarnation of Goddess Sati, she was counted among the devotees only since the point is not about who is incarnation and who is not the incarnation. The point raised by you was only a technical point, which does not disturb the main concept i.e., God comes down as a devotee to guide other devotees. In fact, Sati Devi is the power of God Shiva and Shiva and Sati are not different. Among the three divine forms of Datta (Brahma, Vishnu and Shiva), when one form is excelled as the main deity, the other two forms are considered to be the devotees of the main deity. When Shiva is exalted in the Shiva Puraanams, Vishnu and Brahma are treated as His devotees. When

Vishnu is exalted in the Vishnu Puraanams, Shiva and Brahma are treated as His devotees. When Brahma is exalted in the Brahma Puraanams, Vishnu and Shiva are treated as His devotees (*Ekaiva mūrtiḥ bibhīde tridhā sā, sāmānyameṣām prathamāvaratvam...*— Kumāra Sambhavam). Since all these three are the divine forms of the same God Datta, such difference in the importance need not be counted.

God can act in two roles of master simultaneously as in the cases of Raama and Parashuraama. God can also act in two roles of devotee simultaneously as in the case of Raadhaa and Chandralekhaa. We must remember that Raadhaa also acted in the role of devotee only along with Krishna, the same God acting in the role of master. God also acted as master and servant as in the case of Raama and Hanumaan or Krishna and Raadhaa. Chandralekhaa, the God, need not be objected to act as devotee and hence, Chandralekhaa mixes with other ten Gopikas as human devotee. By this, we can say that Chandralekhaa along with ten other devoted Gopikas makes the number as eleven devoted Gopikas. Raadhaa also acted as a devotee only and not as master Krishna. In this way, we can say that all the twelve Gopikas are devoted human souls only except Krishna. Raadhaa acted as a senior devoted Gopika only and not acted as master like Krishna.

3. Is there a past-life connection to current life fear phobias?

[Smt. Priyanka asked: Pādanamaskāram Swami, Is there a past-life connection to current life fear phobias?

This question is regarding fear phobias in worldly matters. We commonly hear about people's fear phobias since childhood. It does not go away even in adulthood. We hear about people having fear of heights, fear of needles, fear of darkness, fear of enclosed rooms and many more. Sometimes, it is not connected to something that happened in this lifetime itself. Are such fear phobias connected to past-life experiences or this life itself? We commonly hear that the only way to get over the fear is to face the fear directly. Swami, I myself have a few fears, out of which I had to directly face one of them due to circumstances. If I was not forced into it, I would never have attempted to get over that fear in the first place. Even though it felt like a difficult process, today I am not that scared of it anymore. I thank You Swami for creating such a circumstance for me to teach me valuable life skills and to help me overcome that fear. But, when I face the other fears over and over, I still cannot get over them. Why is it like that, Swami? I am still very uncomfortable and very scared of certain things. It has not changed since childhood. Should every person make efforts to get over these phobias or ignore them?]

Swami Replied:- Fear is said to be one of the nine Rasas, which are useful in entertainment. If you take everything in the life as entertainment without any seriousness, you will be always continuing in the state of bliss

and this is Yoga. Through this way, you will not be affected by any fear. Such phobias can come from this birth or even from previous births if they are very strong.

4. Can You please explain the significance of certain trees/ leaves associated with Gods?

[Swami, most of us are aware of the significance of Tulasī leaves used in prayer rituals. But, can You please explain why Lord Shiva likes Bilva leaves and why Lord Vishnu likes Peepal leaves? Also, why is Lord Dattātreya associated with a fig tree? At Your divine lotus feet, Priyanka]

Swami Replied:- Trees indicate forests in which peace exists in climax. God gives message to human beings to live in peaceful atmosphere for good physical and mental health, which is the real wealth in worldly line as well as in Spiritual line.

5. If female birth is the final birth, will it not develop jealousy in males?

[Ms. Laxmi Thrylokya asked:- Swami, You told that the soul has to take female birth as final birth before getting salvation. Will this not develop jealousy in males against females?]

Swami Replied:- The ego based jealousy is very common in human beings either in Pravrutti or Nivrutti. This attacks the heart of even a Sage on seeing a co-human being or a co-devotee or even contemporary human incarnation. The ego is of two types:- 1) Inherent ego based on gender, caste etc., and 2) Acquired ego based on external conditions like education, wealth etc. Both male and female can get rid of the acquired ego by Spiritual effort. The ego based on gender is inherent related to the form of body, which can never be completely eradicated by males. Therefore, God Raama asked the Sages to take birth as females in the next birth so that the Sages born as female Gopikas can get rid of the gender ego completely. The innermost soul has no gender. Gender is only for the external body. Just one extra birth as female does not matter much in view of very long chain of past millions of births. The Veda says that all souls are females and wives of the only male God. Bhaaryaa or wife means maintained (*bhriyate iti bhāryā*) and Bhartaa or husband means the maintainer (*bibharti iti bhartā*). All the souls are maintained by God only. Female (Prakruti) means the creation and male (Purusha) means creator, who is God. Soul is a part of creation called Paraaprakruti. If this realisation is attained, the soul will not have gender ego. But, the gender is related to the structure of the external body, with which the soul is in contact from the birth. Hence, this influence of gender is very strong in the case of souls.

Expression of ego along with confidence and will power is needed in certain contexts of Pravritti. A manager can't control his employees without showing ego and if he shows softness, the employees will not be controlled. Similarly, a school teacher in the class of immature students needs expression of ego. Ego along with confidence and will power are not recommended especially in pure Nivritti while dealing with God alone. Hence, even the least trace of ego is to be eliminated by the soul with reference to dealing with God.

Chapter 35

October 29, 2021

O Learned and Devoted Servants of God,**1. Mother Amrutaanandamayii says that creation is creator. Swami! Please give me true analysis of this statement.**

[A question by Ms. Laxmi Thrylokya]

Swami Replied:- There are three types of souls:- 1) Demonic souls hating the human incarnation of God, 2) Human souls unable to recognise the divine human incarnation and 3) Divine souls recognising the human form of God. The first category of souls is failures in Spiritual line because even if they identify the human form of God, they oppose human incarnation due to immense ego based jealousy. The second category of souls are the passed with just pass marks because they don't identify the specific divine soul in the humanity and they serve the entire humanity so that the human form of God is also served. This category of people is like swallowing all types of tablets in the medical shop since they are unable to choose the specific medicine for their specific disease. The third type of souls is angels, who identify the human incarnation and serve Him through total surrender. The second category of souls only says that every soul is God and to serve any soul is service to God and hence, creation is creator. This second type is far better than the first type, which insults the human incarnation. Majority of the people belong to this second type only and hence, Mother supports the second type in the interest of majority of people, who are better than the first type. If every soul is God, why Gopikas selected Krishna only and even cheated their family members, who are all God? Why Prahlada could not find God in his own father? The third type of people is a gold medallist!

2. How to understand the statement that 'everything that appears in outside is a replica of what is inside us'?

[Ms. Sridevi Dasari asked: Shri Datta Sharanam Mama 🙏 . The great ones all say the same thing, "I am what I am in. In the outside world I see such people. In fact, everything that appears on the outside is a replica of what is inside us." I do not know how to understand this. Please explain this Swamiji 🙏]

Swami Replied:- Inside means mind. Outside means speech and action. Generally, people speak and do whatever is in their mind. If somebody is telling that whatever he/she is inside, he/she will be outside also, you must doubt that person because such person is not so in true sense. Such

person thinks one thing in the mind, speaks other thing in words and does totally different from these two things. If there is unity in these three phases, such a person is a good person. If there is no unity in these three phases, such person is a cheating sinner (*Karmanyekam, vacasyekam, manasyekam mahātmanām, karmanyanyat, vacasyanyat, manasyanyat durātmanām...*). If anybody is specifically telling about the unity in these three phases, we have to doubt that person since he may be having an intention to mislead you from his/her plot of cheating.

3. What does the following story of Arunachaleshwar in Thiruvannamalai mean?

[Smt. Suganya Raman asked: Pādanamaskāram Dear Swamiji! Swamiji, growing up, I have heard the following stories and have believed it too. But now, I feel there is something more to it.

Story of Arunachaleshwar in Thiruvannamalai (Story taken from the arunachaleshwara temple website):

The Creator Lord Brahmaa and Protector Lord Tirumal entered into a controversy among themselves so as to ascertain who was the greatest. Lord Shiva was asked to be the judge. Lord Shiva told them that whoever was able to see His crown or His feet would be termed as the greatest. Then Lord Shiva transformed Himself into a Jyoti (a column of fire) touching the heaven and earth. Tirumal took the avatar of Varaaha (wild boar) and dug deep into the earth to find Shiva's feet but at last accepted defeat. Brahmaa took the form of a swan and flew to see the crown of Shiva. Unable to see the crown, Brahmaa saw a thazhambu (screw pine) flower which had decked Shiva's crown falling down. He asked the flower as to the distance of Shiva's crown whereby the flower replied that he had been falling for forty thousand years. Brahmaa, realizing that He would not be able to reach the crown asked the flower to act as a false witness.

The thazhambu flower acting as a false witness declared that Brahmaa had seen the crown. Shiva became angry at the deception and cursed that Lord Brahmaa should have no temple on earth and that the thazhambu flower should not be used while praying to Lord Shiva. The place where Lord Shiva stood as a column of fire to eliminate the ego is Tiruvannaamalai.

When Lord Brahmaa is the giver of knowledge that is like gold, it's painful to see that we people look down at the form of Brahmaa. People worship Goddess Sarasvati for Vidyaa, but also are very comfortable in accepting Lord Brahmaa as a liar!!! This can't be the only reason that Lord Brahmaa doesn't have temples na Swamiji?

Why should we try to belittle something always, when we are trying to emphasize another? Here any form of God, if disrespected, isn't disrespecting Ultimate God as such? Understanding that Lord Brahma, Lord Vishnu and Lord Shiva are one, I am hopeful that there is an underlying significance to be understood in any divine drama. Kindly enlighten me Swamiji! At Your Divine Lotus Feet, Your servant Suganya Raman, Ever grateful, Suganya Raman]

Swami Replied: - All such stories are only to preach good lessons to humanity. In the above story Brahmaa, Vishnu and Shiva were taken as the actors to play their selected roles. You may ask that why such highest Gods are taken as actors and instead some ordinary angels could have been selected to play this drama meant for preaching good ideals to humanity. The reason is that if you say that even the greatest God has done a blunder, you will feel that how powerful is that blunder. Hence, everybody will concentrate on the blunder deeply since even God could not escape from it.

This story introduces three types of people. One is God Shiva, who did not enter into the quarrel between Brahmaa and Vishnu to claim Himself as the greatest. God Shiva plays in the role of best person, who knows that the real greatness goes to the unimaginable God called ParaBrahman. God Vishnu and God Brahmaa indicate two persons having ego entering into quarrel with each other regarding the supreme greatness. Between God Brahmaa and God Vishnu, God Vishnu indicates the person, who is truthful even if ego existed with Him. God Brahmaa represents the worst person, who not only is having ego, but also for using fraud to protect His ego. This whole drama represents that even a truthful person may get ego like the role of God Vishnu and also preaches through the role of God Brahmaa that even a person can be not only egoistic but also fraud. By preaching these three types of personalities, this drama advices the humanity that the best person neither has the ego nor fraud, a person is better if he has only ego and not fraud and a person having both ego and fraud is the worst. Here, the worst person is indicated by the role of God Brahmaa, who is the author of supreme Spiritual knowledge called the Veda. This means that a person may be very good scholar in Spiritual knowledge, but, his practical behaviour may be worst. This shows that the fruit always comes to the action but not to knowledge. Both Brahmaa and the flower standing as false witness were cursed by God Shiva indicating that not only a sinner, but also the supporter of sin is punished by God.

Chapter 36

November 04, 2021

O Learned and Devoted Servants of God,**1. Certain Gopikas didn't fear while doing karma phala tyaga. How to understand this?**

[Shri Ganesh V asked: Padanamaskaram Swamiji, While doing karma phala tyaga You have said that, one should give it with fear and shame but certain Gopikas didn't have fear while giving their butter to Lord Krishna. In fact, they wanted Lord Krishna to steal their butter and they would see that and get entertained. How do I correlate the above two concepts which seem contradictory? At Your divine feet, Ganesh V]

Swami replied:- Fear, shame and interest can be shown in mind and omniscient God recognizes them. The circumstances of the situation decide the possibility of expression or non-expression of these. Gopikas were sages and have the true and complete knowledge of scriptures. In the above situation there is no such opportunity.

2. How should we react to people abusing God?

[Smt. Priyanka asked: Padanamaskaram Swami, This question is related to hearing abuses about God from others. Taking the example of Goddess Paarvatii and Goddess Sati, You said that when God Shiva came in disguise and scolded God Shiva, Paarvatii answered every scolding with patience, unlike Goddess Sati, who committed suicide out of pure emotion only, even though she tried to answer her father. The role of Satii indicates that emotion alone ends in loss whereas emotion in its required context and patience in its required context will give success as in the case of Paarvatii. Having said that, from a recent Satsang session, when a story of Lord Datta's past incarnation was being read, I heard that even hearing God's abuses itself is a sin and we should either walk away or close our ears tightly so that we cannot hear it.

a) So, if somebody is abusing God, should we always have the patience to listen and answer them, keeping some hope that they may change their point of view, even if we incur sin upon hearing God's abuse?

b) If we are outside and overhear some strangers talking bad about God, should we try to spontaneously discuss with them or avoid hearing it? Should we try only with known people, that too after knowing their tendencies (open-mindedness to accept new points or not and predicting their negative responses)?

c) Should we understand our own tendencies when faced with such situations and choose to act accordingly? For example, if I have the tendency to get more emotional than logical in such situations, then should I walk away because I won't be in a position to answer them calmly? Or should I force myself to calm down from the anger

and hurt felt upon hearing God's abuse and try to answer them? At Your divine lotus feet, Priyanka]

Swami replied:-

a) Parvati tried for a long time to answer the criticism done by God Shiva in disguise against Himself. Since the criticism was endless and the speaker did not show any sign of change, at last, Parvati tried to walk away because Shiva came in disguise of a respectable sage.

b) When you hear abuse of God, you shall try to answer the criticism patiently whether the person is known or unknown. Then only, you will come to know about the behaviour of the criticising person (if the person is unknown) according to which you shall decide your further response. If the person is known already, you have already decided way of response in you.

c) You shall try as far as possible to calm down and answer the point with powerful logic. When you lack proper logic, then only you will become emotional, which shows your weakness of brain. The emotion will make the brain totally dull obstructing the entry of logic. If you remain peaceful and calm, at least after some time the powerful logic will enter your brain by the grace of God.

3. Can the surrender of the body to God be considered as total Karma Phala Tyaga?

[Smt. Priyanka asked: Padanamaskaram Swami, Can surrendering our body for God be considered as Total Karma Phala Tyaga?

Swami, we have learnt that Gopikas were great sages in their previous lives, who sacrificed everything for the sake of God, except their bodies. Therefore, they were given a final female birth to get rid of the male ego and to be given the opportunity of surrendering even their bodies for the sake of God. Even though they crossed other bonds in their previous births, God conducted an annual joint examination for all bonds once again even though only bond with life partner was left to be sacrificed. You said that almost all the gopikas could come for a dance with Lord Krishna at night since the weakest bond is the bond with life partner over other bonds. But only the gopikas who willingly sacrificed their stored wealth (butter) for the sake of God, crossed the bond with issues and money together (the strongest bond), thereby passing all the tests proving their real love towards God. Therefore, we can see that they did Karma Samnyasa by serving Lord Krishna as well as Karma Phala Tyaga by sacrificing their stored wealth to Him. Now comes the point of sacrificing their body. That was the one last thing remaining.

Swami, some time ago, You said that even sacrificing one's body for the sake of God is considered Karma Phala Tyaga and that one should use whatever medium available to them to serve God (whether it is karma samnyasa or karma phala tyaga or both). If someone is not working/ earning money, but they sacrifice their body because that is the only available medium, does this fall under karma phala tyaga for them, even

though this is not the typical sacrifice of earned/stored money through an external worldly job? In the case of gopikas, they were earning their living and sacrificed it for God's sake. Therefore, karma phala tyaga was done by them! But, when it came to surrendering their bodies also, was it done with the intention of total karma phala tyaga (money + body) or was it lust based on love for Lord Krishna or both? Can You please explain this further?

Does total sacrifice to God ultimately mean surrendering one's body also apart from crossing over other bonds? In the concept of chakras/ kundalini also, none of the bonds mentions a bond with one's body. Anahata chakra (bond with issues) is considered the most difficult to cross to reach God. So, even if a female devotee is able to do karma phala tyaga as well as cross all worldly bonds to reach God, can she reach God without the surrender of her body? Is it purely her choice to surrender her body also if she has madhura bhakti towards God? Can You please explain this further? At Your divine lotus feet, Priyanka]

Swami replied:- Mere surrendering the body is not sacrifice of fruit of work. A prostitute surrenders her body to earn the fruit of work of public. Hence, surrender of body came as the last idea to the minds of sages because they already got detached from all worldly bonds except the bond with life partner. Drop out of bond with life partner needs a female birth. Even if female birth is obtained, it is not necessary that the soul will sacrifice the bond with life partner because the soul may have terrible love for her life partner since our tradition is to treat the male life partner as God. The betrayal done to life partner is severely punished in the hell. The punishment is to embrace red hot copper statue of that illegal person! In view of this also, some will not cross the line of justice or Pravrutti. God may not look as beautiful as the male life partner because God is testing the love to God and not lust to God. **The lust is based on the beauty of the external body and the love is based on the internal divine qualities of the soul.** God is testing the love, but not the lust, which is based on the biological hormonal activity and the temporary external body, which is common to all living beings including animals and birds. The divine qualities constitute the internal and eternal personality and the temporary external body constitutes the external and temporary personality. Sages or Gopikas know very well about this point since they reached the climax of spiritual knowledge and were decided to travel in the path of eternal love related to God. In fact, the fact is that God also can create His external medium with infinite beauty since He is the possessor of such power. Sages or Gopikas know about this point also. In fact, Gopikas were not beautiful at all and Krishna with top most beauty was running after them because Gopikas were sages, who loved God for millions of births through penance. Real penance means only development of love to God forgetting even the basic needs. Hence, Krishna ran after Gopikas in the

path of the true and eternal love of Gopikas had for Him. In such case, why Krishna came with such top most beauty? The reason is that Krishna wanted to test Gopikas to know whether they are running after Him for His external beauty or internal beauty. Since God is omniscient, He recognizes this internal point unlike an ordinary human being. Therefore, no hypocrisy is useful before God and the devotee shall be uniform in mind, word and action before God. The sages were asked to take the final female birth because as males leaving their life-partners for the sake of God was not much difficult in view of their inherent gender-ego. The sages born as Gopikas were not ordinary human beings, who burnt their lust in the fire of their penance. Hence, Gopikas were having love only to God Krishna and not the lust. Krishna also has no lust because He is God Shiva, who burnt the cupid, the deity of lust. Krishna is God Vishnu, God Vishnu is God Shiva and hence Krishna is God Shiva. Here, the situation is that lust is zero on both sides and only love exists on both sides towards each other. This love is the purest devotion, which is climax love of devotee to God and the climax love of God towards climax devotee! Hence, there is no place of lust between Krishna and Gopikas. Due to this reason, the sacred epic became the top most purest epic to give salvation to any soul in seven days. In the Bhagavatam everywhere there is possibility of slip to misunderstand the love as lust because lust was seen between Krishna and Gopikas in the midnight dance at Brundavanam. Immediately, any scholar will confuse to treat this lust as lust based lust that is caused by the hormonal activity. It is actually love based lust because both God and sages have the control of lust based lust, which means that the basic lust caused by hormonal activity is transformed in to lust. The lust between God and Gopikas was love based lust, which means that the love is transformed into lust. Any scholar will slip very fast in this point and hence, it is said that proper understanding of the Bhagavatam is an acid test for any scholar of spiritual knowledge (*Vidyāvatām Bhāgavate Parīkṣā*).

Sages were already tested by God in the three strongest bonds independently in several previous births but in this final birth all the three strongest bonds are tested together like the test of entire syllabus in the annual examination. In quarterly test one topic might have been tested and in half yearly test another topic might have been tested. In the annual test questions interrelated to both topics will be asked. The point is whether a soul can sacrifice all the worldly bonds at a time for the sake of God or not. Certainly, the bond with life partner is weaker than other worldly bonds because we see the possibility of divorce in this bond through justice and such facility does not exist in any other worldly bond. The bond with money is not mentioned

in the chakras (wheels) of yoga and only bonds with living beings are mentioned there because bond with money exists only due to bonds with living beings. If all bonds with all living worldly beings are dropped, the bond with money is always dropped spontaneously because it has no individual attraction towards any soul existing alone. It is very very clear that the bond with issues is very very strong, which was not beaten (crossed) by anybody and called as unbeaten bond (*Anāhata cakra*). Some sages could pass in the test of this unbeaten bond in the previous birth when this single bond alone was tested. But, in the final annual test, when all the worldly bonds were tested together, several failed in this unbeaten bond, who complained to the mother of Krishna regarding stealing of butter (money) by Krishna that was preserved for their children. Hence, Gopikas succeeded as wives, but failed as mothers. The Veda says that the devotee shall proceed towards God on that day when all the worldly bonds are dropped in one instance (*Yadahareva virajet tadahareva pravrajat*) because in some special case the expected strong bond may be weak and the expected weak bond may be strong. We heard that a lady killed her own issues for the sake of an illegitimate sexual bond.

Body was considered as the fruit of the deeds to be enjoyed in this world by the sages and not by the God. They also thought that everything and every bond was sacrificed for God, but not the bond with body. This is the opinion of sages and not the opinion of God. Hence, I can't say whether the opinion of sages was correct or not. In fact, God opposed this because it is against the justice of Pravrutti. God Krishna even threatened Gopikas that they will have to face horrible hell for this sin. But, Gopikas rejected the argument of Krishna showing their mad love for God Krishna. However, My mind is confused because God Krishna danced with them and underwent the fruits of all the sins, not only the fruit of this sin! Perhaps, Krishna was overwhelmed by their madness for God and did all this nonsense! The scholars of worldly justice will not appreciate this and some of them even tried to hide the truth of union of Gopikas with Krishna by giving some cooked reasons. This is very delicate topic threatening the peace of the world due to the foolish madness of the sages. I have already explained that the sages born as Gopikas were attracted to Krishna and participated in the lust, which is not created by lust (hormonal action) but in the lust, which was the transformed product of love. If there is any impurity of lust in the causal basis, then, they were not Gopikas and Krishna was not God. This breakage of the bond with life partner shall be viewed in the light of breakage of all worldly bonds of which life partner bond is just one bond. This situation shall not be generalized to spoil the Pravrutti since both sides have to give the

proof that the devotee is a sage and the human incarnation is really God. Otherwise, this situation will lead to chaos and all shall know that this situation is very very very very rare.

In yoga the Svaadhistaana chakra indicates the bond with life partner in which the surrender of body exists between the two life partners, who are husband and wife. Freewill exists in every inch of Nivrutti line and in fact, God opposes even the freewill because when Gopikas wanted to surrender their bodies to Krishna, Krishna opposed vehemently giving top most priority to Pravrutti. Hence, there is no question of force from the side of God in any sacrifice, not only this specific sacrifice. The sacrifice will be opposed by God and unless the devotee is mad based on pure freewill this possibility can't be accepted by God as seen in the exceptional case of Gopikas.

4. How can we assign a fraction to unimaginable power in Aṃśa, Āveśa and Pūrṇa avatāras?

[Shri Ganesh V asked: There are five types of Incarnations.

कलांशावेश पूर्ण परिपूर्णः॥६७॥

kalāṃśāveśa pūrṇa paripūrṇaḥ || 67 ||

[Human Incarnations are of five types namely], Kalā, Aṃśa, Āveśa, Pūrṇa, and Paripūrṇa. Padanamskaram Swamiji, In the above Avatāra Sūtram (Sūtram 67) You have said that Kalā avatāra exhibits only 1/16th of the total power, Aṃśa avatāra exhibits 1/2 of the total power, Āveśa Avatāra possesses and exhibits only for a temporary period of time, Pūrṇa avatāra exhibits only 12/16th of the entire power and Paripūrṇa Avatāra exhibits the total power.

My question is how can we assign a fraction to unimaginable power? It really doesn't matter if the power is exhibited or if the power is possessed. Since the source of the power itself is unimaginable, we can't quantify the power. I am unable to understand this contradiction. Please clear this for me. At Your divine feet, Ganesh V]

Swami replied:- The unimaginable power means that it is qualitatively inexplicable and not imaginable in any angle. I told that God Datta possesses 100 parts of unimaginable power. Here, 100 means complete, which means that it is infinite. Don't use the principle of mathematics to divide the infinite by a number because the result will be infinite again. I can assume the infinite as finite, which can't be imagined by anybody. The boundary of this universe exists, which is known by God and hence the universe is finite in the angle of God. But, the boundary of universe can't be achieved by the human beings. Hence, there are two angles here:- 1) the angle of human being and 2) the angle of God. Both power and God are unimaginable and since two unimaginable items can't coexist, which result in one unimaginable item only, the question related to power exists to God also. Now the question is whether God (power) is infinite or not. Immediately, My question is that in

which angle you are putting this question. In angle of human being, certainly God is infinite and your question is valid. My second question is that who is speaking the spiritual knowledge. If God is speaking this spiritual knowledge, God is unimaginable in the angle of human beings and not to His own angle. God is not unimaginable to Himself. When He is not unimaginable and then He is imaginable to Himself. Then, He should be finite to Himself. In such case, He can speak of quantities and fractions. At the same time these fractions are unimaginable to us qualitatively. These fractions can be understood in quantitative fractions of the total quantity known to God kept as X. Now we can say $X/2$, $X/3$ etc. This does not mean that we know the exact value of this fraction.

Chapter 37

November 05, 2021

O Learned and Devoted Servants of God,**1. Why is sweet devotion the highest, when devotees like Lakshmana served God like a slave?**

[Shri Durgaprasad asked: Paadanamaskaaram Swami, Why did You say that the sweet devotion of Gopikas is the highest, when devotees like Lakshmana served the God like a slave? At Your lotus feet, -Durgaprasad]

Swami Replied:- The final salvation depends upon several angles and the requirements in all angles must be fulfilled. Eradication of total ego is one of the requirements. The acquired ego can be destroyed by any soul whether it is male or female. But, the gender-ego of male cannot be eradicated because the soul is in very close contact of the body from the birth and the male nature of the body is very much induced into the soul and this gender ego becomes inherent, which cannot be removed unless the soul enters a new body of female nature. Therefore, the final birth must be a female birth so that the inherent male gender-ego is removed inherently itself. If you take the story of sages, who did severe penance for millions of births, they got final salvation only when they were born as females called Gopikas. There cannot be a better spiritual aspirant other than sages, who spent every minute of their lives in spiritual line only. Such sages were ordered by God to be born as females and then only they got final salvation reaching Goloka, which is higher than the highest Brahma loka. The highest fruit is Goloka and the highest spiritual aspirant is the sage. This is a practical story, which shall be taken as the practical solid example in spiritual line.

2. Could You help me understand a dream I had?

[Shri Hrushikesh Pudipeddi asked: Request for Enlightenment. Dear Swami, A British spiritual aspirant asked the following question. I request You to kindly help him with the answer.

Question: Could You help me understand a dream I had? I can't stop thinking about it, because I'm a Christian but this Hindu deity came to me in a dream.

I was in a strange country and looking for something when I found some place and began digging up something. Then I found something and it looked Indian/Hindu and that's when I said Diksha and straightaway Ganesh appeared and I said this item is Ganesh's diksha. He was running after me but I was so scared so I

kept running away but he wouldn't stop chasing me and dancing/joking around, when he caught me he started to throw stones at me until I gave up and woke up.]

Swami Replied:- You can follow any religion you like and be sincere in this spiritual line of your selected religion. Up to this, there is no objection. The problem comes when you start scolding other religions. You can respect your father as much as you like. But, you should not disrespect fathers of other people. In such case as much pain you get on the disrespect to your father, so much pain will be experienced by others. The dream got by you warns you about this point. In all the religions, the same unimaginable God comes down in different media suitable to the different cultures and different languages. If anybody insults the divine form of God concerned to any religion, it becomes insulting the divine form of his/her own religion.

3. How to understand the following miracle of Shri Baba?

[Mrs. Lakshmi Chaitanya asked:- One of our teachers is an atheist, who gave me a video showing the creation of sacred ash by Shri Sathya Sai Baba from His hand. In that video, a tablet of ash was seen between the fingers of the hand. My father is a strong devotee of Baba and refused to see that video. Kindly give Your remarks on this.]

Swami Replied:- There are hundred types of miracles performed by Baba among which creation of sacred ash from the hand is one. Only one type of miracle is criticised by one type of video only. What about disproving other types of miracles? I did not find any video disproving any type of these other ninety nine types of miracles. One miracle of these ninety nine types is:- a severe cancer patient came to Baba and Baba told that his cancer is cancelled. On diagnosis the cancer was not present and the patient lived for many many years more. Can you give Me a video disproving this miracle? Except the above said one type of miracle involving movement of hand, no other type of miracle is disproved so far. Now tell Me, if a person can do ninety nine types of miracles perfectly, will He (Baba) do one fraud cheap miracle to get bad name? Did you see any hotel having ninety nine wonderful facilities and having one small facility as worst so that the name of the hotel is spoiled by that one small cheap facility? Hence, in view of this logic as said above I conclude that the one video presented by the atheist is a fraud video. Such fraudulent tricks can be easily made in the photographic technology. Did this atheist catch the hand of Baba while producing the ash and showed the ash tablet between the fingers? If he has done so, that scene could have come in the video. Since the atheist is unable to disprove other ninety nine types of

miracles, the correct conclusion is that the atheist has made some manipulation in the video.



Shri Datta Swami

(Dr. Jannabhatla Venugopala Krishna Murthy)