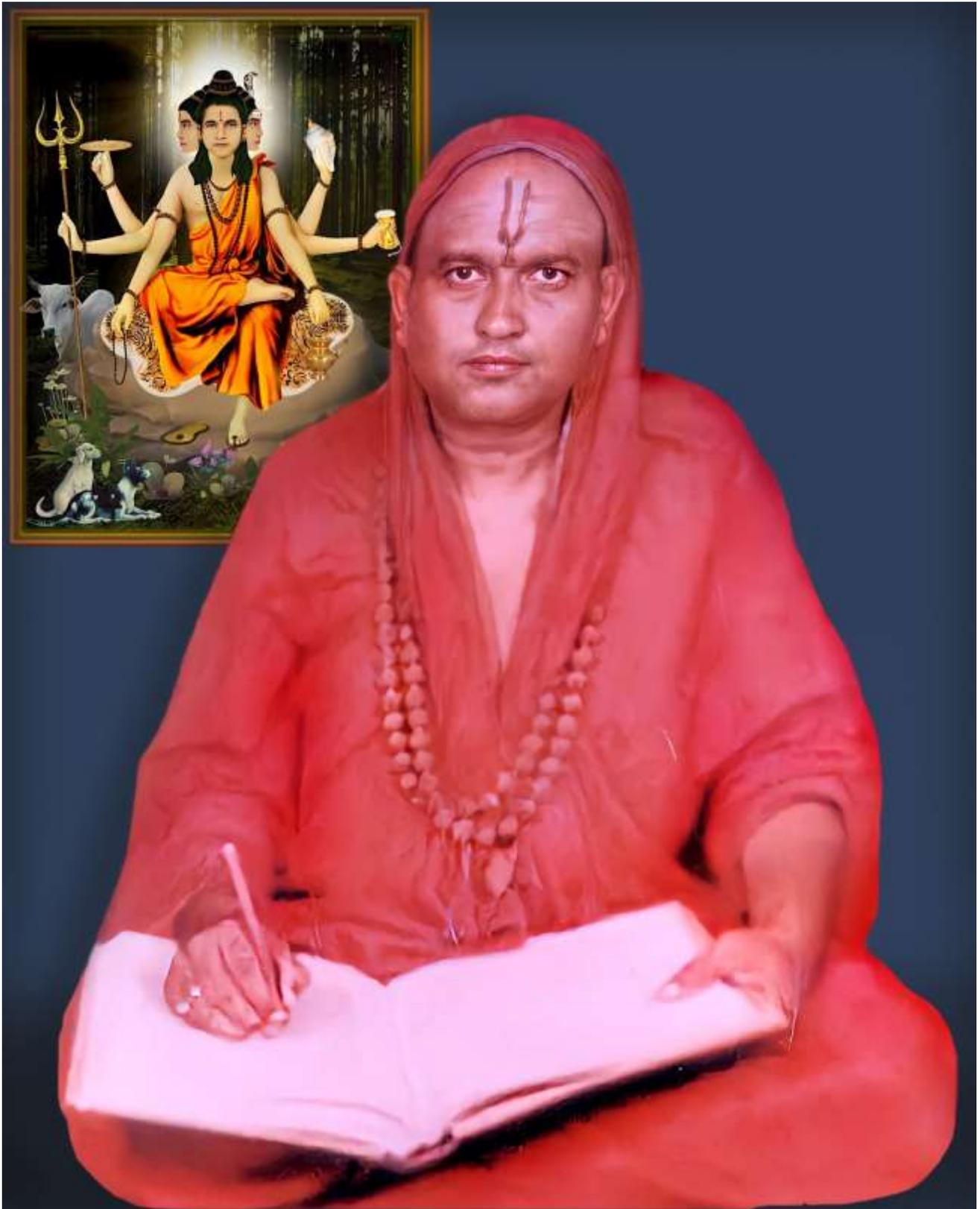


SARASVATĪ RIVER OF SPIRITUAL KNOWLEDGE
[VOLUME - 37]



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

Divine Discourses Given By:
HIS HOLINESS SHRI DATTA SWAMI



(Photo of His Holiness Shri Datta Swami)

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CONTENTS

Chapter 1	1
1. Should Guna-Karma of the Gita be taken as good and bad qualities or as professional qualities?	1
2. What about untouchability in view of the two tier and the four-tier caste systems?	2
Chapter 2	3
1. Is it justified if the Shuudra is kept below all the castes when all are said to be equal by their professions?	3
2. Why did You say the words, which hurted us?	3
3. It is said that God is always in the highest bliss. What is the reason for that bliss? Or is God having reasonless bliss?	4
4. Why have You made such extreme opposite statements about Yourself?	5
Chapter 3	6
1. What is the significance of the majority and the minority in the spiritual line?	6
2. How to explain the three stages (Spiritual Knowledge, Theoretical Devotion and Practice) in Pravritti and Nivritti separately?	6
Chapter 4	8
1. Does the impossible crossing of Maayaa become possible by the Grace of God?	8
Chapter 5	10
1. Why did the original God Parabrahman make Himself unimaginable and invisible for human beings?	10
2. What should be done if one does not get a vegetarian bride?	10
3. Which is true among philosophies of Shankara, Ramanuja, Madhva and Datta Swami?	11
Chapter 6	14
1. Is it considered a sin to kill innocent beings like mosquitoes?	14
2. Can You please advise how we can discard oil that has been heated?	14
3. Why is surrendering so difficult Swamiji?	14
4. I knowingly made a mistake. Please excuse me.	14
5. Does discipline help to focus especially when the mind is affected with worldly thoughts?	15
6. How to correlate Mantras 4 & 9 of Mundaka Upanishad?	16
Chapter 7	17
1. Is it true that when 'I' is dissolved, one will reach God and merge with Him?	17
2. Which of the following arguments is correct, Swami?	18
Chapter 8	20
1. I want Your advice regarding my future plans.	20

2. Did Radha undergo heavy loss of the honor of life as her relation with Krishna was kept a secret?	22
3. Assuming an ordinary Gopika reaches the stage of Radha, will she be deprived of the honor if her relation with Krishna was kept secret?	23
Chapter 9	25
1. Is it possible for an ordinary soul to become Jeevanmukta without enlightenment? How are these two related?	25
2. Does God use the lives of the family members to test devotee?	26
3. Swami, can we say that the parents of incarnations of God will be beyond qualities like Atri and Anusuya?	26
4. How can an ordinary soul know whether it is aspiring for any fruit from You or not?	27
5. Can taking pride as being the slave of God give rise to ego?	27
6. Do miracles also have logic which ordinary souls cannot understand?	27
7. Does Your denigration by Yourself proves that You are none other than the Lord Himself?	28
Chapter 10	29
1. Does the mental pain of family members show their fruit of bad deeds?	29
2. How to interpret Free will and Karma. Are these interrelated anywhere in the life of an individual? Your Servant, Divakar	29
3. Please give a message on the important points from the Vedas?	29
4. If founders of both Christianity and Islam is only one God, then why do their scriptures say that their path only is true?	29
5. Do you consider Baha'u'llah, Joseph Smith, Rael and other founders of new religions are avatars of the one same God?	30
6. Why is there no concept of avatars in Islam?	30
7. Why did Christ say He is the only way to God when avatars keep coming?	30
8. If both Islam and Christianity came to the earth to be united, then why are there conflicts between them?	31
9. If God is real, then how come atheists have used science, logic and best rebuttals to disprove God and religions?	31
10. What is the difference between God and God's Power?	31
11. Does the incarnation of God has ego?	31
12. What is the place of emotions in spirituality?	32
Chapter 11	34
1. Namaste Swami, I have brought a Laptop for typing the spiritual knowledge. Shall I type?	34
2. God is said to be breath or life. Does this have the meaning that God is connected to Praanayaama or breathing exercises?	34
3. Can You please give a clarified version of sacrifice of fruit of work (Karma Phala Tyaga)?	35
4. How is the contemporary Human Incarnation the most important?	40
Chapter 12	44

1. Does the following verse ask wise men to worship devotees who have identified the Incarnation?]	44
2. Please give the true interpretations of the following verses from the Mundaka Upanishat?	45
3. Kindly clarify on the concept of MukhyaPraana highlighted by Shri Madhwacharya.	46
4. If one has good savings, is it okay to take voluntary retirement?	46
5. How does one understand seemingly contradicting scenario of self-imposed ignorance & Omniscience with respect to the Human Incarnation?	46
6. Is it possible to get out of the craving for happiness and focus only on love on God?	47
7. Please advise me how I should act in helping others financially during a medical emergency.	48
Chapter 13	50
1. Is there any significant difference between Parabrahman and God Datta?	50
2. What is it that we can learn from the story of Lord Muruga?	51
3. Which is more important, loving the goal (God) or loving the journey towards the goal?	51
4. Please explain the original concepts Jihad, Halal practiced in Islam?	52
Chapter 14	54
1. Is knowledge of pot in human incarnation also due to His unimaginable power only?	54
2. Why am I having no peace of mind even though I don't lack anything?	55
Chapter 15	56
1. What is the meaning of Prajnanam Brahma?	56
2. I am being influenced by my friend to follow another guru. Please guide me.	56
3. Is it true that sleeping for very less time affects Dhyana?	57
4. Please explain the meaning of my recent dream.	57
5. Is it right if the Human form of God (You) only is there in my mind?	57
6. Jai Shree Guru Datta. Sir, where can I meet Shri Datta Swami Garu. By, Nagaraj	58
Chapter 16	59
1. What is the significance of Sri Rama-Anjaneya and Sri Krishna-Arjuna fights?	59
2. A boy may have qualities of a girl and vice-versa. I feel qualities are important. Is this correct.	60
3. Are women not worthy of salvation?	60
4. Can You logically prove that the world is created for the entertainment of God?	61
5. How to overcome ego based jealousy? How to make spiritual progress irrespective of one's situation?	62
Chapter 17	64
DIVINE SATSANGA ON 22.08.2022.....	64

Chapter 18	68
1. I am doing nothing. Why are You still holding me?	68
2. How is experiencing God better than Seeing God?	68
3. Please guide me to do penance to get grace like Nandi and Parvati.	69
4. How to gain knowledge of You?	69
5. Could You please explain to me the words of Swami Rama's guru?	70
6. What do You suggest to the devotees associated with a past incarnation after that incarnation leaves the body?	70
7. Would You please explain the essence of 'Mouna vyakhya prakatita Parabrahma...' the verse of Shri Adi Shankara.	71
8. How to guide children in puberty, who are attracted to opposite sex easily?	71
9. In which condition of the devotee, is silence meant for pointing to the Unimaginable God?	72
10. I'm unable to develop devotion to God while reciting the Hanuman Chalisa. Please guide me.	72
11. What is the meaning of my dream?	72
12. How to come out of a revengeful thought?	73
13. What is the reason for the very strong attachment to one's mother even above other family bonds? At Your Lotus Feet, -anil]	73
14. How to correlate the following statements of You and Jesus?	73
Chapter 19	75
SPIRITUAL KNOWLEDGE WITH REFERENCE TO NON-SPIRITUAL AND ATHEISTIC SOULS	75
Chapter 20	82
COMPARISON OF ISLAM AND CHRISTIANITY	82
Chapter 21	84
1. Swami, please elaborate on the three schools of thoughts and Your philosophy of Purna Dvaita?	84
2. Meera worshipped her past human incarnation, Krishna, but not her contemporary incarnation. Why?	85
3. How can You correlate Islam with Universal Spirituality when it does not agree to the concept of the human incarnation?	87
4. Why did Krishna need to exhibit the physical features of Him and the features of the statue with Meera to please both?	89
5. How to correlate the peculiar tantric concepts with Your concepts?	90
6. Can You explain the journey of the soul through different lokas after leaving the body (death)?	91
7. How can I know whether You are pleased by me or not?	92
8. Why is God blessing bad people with powers with the help of which alone they do bad actions?	92
Chapter 22	94
1. The four states of the soul defined in the earlier and the present discourses are different. Can You please clarify?	94

2. How can one introduce Your spiritual knowledge to people approaching priests with problems?	95
3. Swami, do we have to reject all the tantra books in the spiritual path?	96
4. Are the male souls denied of sweet devotion?	96
Chapter 23	100
1. How are two contradicting bonds of that of child and husband possible with the same people?	100
2. Why is God coming to earth as an incarnation while He can do anything sitting in the upper world?	101
3. What is the difference between Meher Baba and Sai Baba? Are they both purna avatars?	102
4. Please comment on the following statements I read from a spiritual book.	102
5. If black hole is also considered unimaginable, then two unimaginables result. How to correlate this?	104
6. Can You please correlate the mission of human incarnations in the west?	104
7. Swami, please give a reply to the following.	104
Chapter 24	105
1. Why does God focus more on rich people to control sins?	105
2. Is taking revenge considered the same or different from the case of harming bad people?	105
3. Please clarify my doubt on use of clay for statues of God.	106
4. Can we say that the rule regarding female birth as last birth is not applicable in the current time?	106
5. What do You say about those fathers who are more loving than their mothers?	107
6. Can male souls relax as there won't be any final test for them?	108
7. How can the ignorance of a person be removed without being exposed to the related knowledge?	108
Chapter 25	109
1. What is Madhu Vidya presented in Chandogya Upanishad?	109
Chapter 26	111
1. Do I continue with married life or maintain silence and do nothing in the current situation?	111
2. Do You act like a mirror which reflects my own feelings?	111
3. What is the meaning and significance of Pradosha?	112
4. Are females more fortunate than males because they have the opportunity to show Madhura Bhakti?	112
5. Whose cycle of deeds influences the success of research projects?	114
6. Is it true that shaktipat can burn vasanas that hinder liberation?	115
Chapter 27	116
1. Is it true that a verse that comes after another verse can cancel the previous verse in the Quran?	116

2. Why did the Prophet say the Quran was revealed to Him when Allah said that He preaches humans by the pen?	116
3. Why does Allah punish those who haven't committed sins just because they follow a different religion?	117
4. Do You see any difference between a Muslim kissing the Black Stone and the Catholic, Pope John Paul II kissing the statute of Mary?	117
5. Why did Muhammad command to destroy Idols and Churches?	117
6. Why did Muhammad ask His followers to expel Polytheists, Jews whereas He asked Muslims to fight against those who expel them?	118
7. Why Quran discourage to ask questions?	118
8. After punishments in hell, is there any guarantee that the soul will again get human birth or will the soul go to animal births?	118
9. Why is it told that getting human birth is most precious?	119
10. Why people around me don't support but criticize even though they know that I am in the right path?	119
11. I would like to share my Divine experience.	119
12. My another divine experience.	120
13. Do I need to know the meanings of verses of Hanuman Chalisa for its recitation?	120
14. What is the reason for the Samaveda being the highest followed by Rigveda and then Yajurveda.	121
15. Do I need to be vocal for clarifying my doubts.	121
16. Can we eat outside peels of fruits?	121
17. What should be we do if the food items are spoiled or any fruits are spoiled?	121
18. Can You please tell me why did Lord Shiva come to You in purple and dark-blue color?	121
19. People say 'why did God give me such a life, which I didn't ask for'. Please comment on this.	122
20. Please explain to me how to do the Manasika Yajnam?	122
21. Why did Parikshit try to save himself but did not surrender to God?	122
Chapter 28	123
1. How important is it to check horoscope matching before marriage?	123
2. Is there a correlation between anger and intensity of love?	123
3. Did Sage Durvasa know that his soul was born as Radha?	124
4. Why is it told that Radha is Lord Shiva's incarnation even though the divinity from Sage Durvasa went away?	124
5. What type of children will a couple get based on their qualities?	124
6. In what context can a soul have one wife and multiple wives?	125
7. How should a soul see its spouse and issues in the spiritual path?	126
8. Why do You give mantras of past incarnations to Your devotees when You are God?	126
9. How can my devotion become desireless when I recite prayers asking for protection, etc.?	126
10. How should one react if one is insulted?	127

11. How can one react in public even if the spouse is wrong and still maintain Dharma?	127
12. If a boy and a girl like each other but their astrological charts don't match, can they marry?	127
13. If a boy and a girl do not like each other but their astrological charts match, can they marry?	127
Chapter 29	129
1. Please give Your response to the person commenting on the unimaginable boundary of the universe.	129
2. Swami, Please advise me in my worldly life.	130
3. What should I do if I can't put my spiritual effort because of my worldly desires?	130
4. Did Gopikas reach Goloka through sweet devotion, which is the highest form of devotion?	130
5. Can devotees preach like God? or will God preach through the mouth of devotees?	133
6. Will the food thrown by the priest in rituals indicate that the ancestors are fully satisfied with the given meals?	134
Chapter 30	135
1. How can one avoid ego and attachment while being involved in spiritual discussions with others?	135
2. How can one overcome over intelligence and live with normal useful intelligence?	135
3. How can one avoid over-thinking, over-listening, over-talking about worldly matters?	135
4. Is this true that 'true sign of intelligence is not knowledge but imagination'?	136
5. Do the functions of mind, intelligence, and ego happen in other worlds also?	136
6. If we observe on a micro level, are both the soul and awareness the same?	136
7. Does God entertain through a devotee's sincere devotion?	136
8. Which soul pleases You the most: souls along Nivrutti or Pravrutti?	137
9. Can You kindly advise me if it is okay to celebrate a birthday at home because of past incidents?	137
10. How would I know what to speak and how much to speak of?	137
11. How should one react when somebody scolds the Human Incarnation of God?	138
12. Did the sage Vasishtha ask Rama to give Guru Dakshina in the sense of God and the ultimate giver?	138
13. Please tell me about contexts where the Human Incarnation of God created, maintained, destroyed?	139
14. Is personal service to Swami higher than participating in Swami's mission?	139
15. Kindly clarify the following.	141
16. Will Kalki use sword like knowledge or knowledge like sword? Kindly clarify.	141
Chapter 31	143

1. What kind of question should I ask that will bring the most benefit to me spiritually?	143
2. How should one see his or her body Swamiji?	143
3. How can a soul attain the state of Askalita Brahmachari like Swami Hanuman?	144
4. What should be my mindset when I eat food in others' houses?	144
5. How should I give food and behave with people, who are not interested in any Spiritual Knowledge?	145
6. Who are Mahatmas (Sages)?	145
7. What is difference between Mahatmas and God?	145
8. What is the difference between the closest devotee and a human incarnation?	145
9. Can we take the words of devotees as words of the human incarnation?	145
10. If we observe any difference between words of these devotees and God on the same concept, then what do we do?	146
11. Shall we see Your closest devotees as Yourself?	146
12. Please explain the following Narada Bhakti Sutra.	146
13. Is Pravrutti based on Nivrutti because without the help of God, a peaceful worldly life not possible?	146
14. Please explain the inner meaning of the verse of Hanuman chalisa.	147
Chapter 32	148
1. Why should I chant the names of other incarnations when I would rather chant Your name?	148
2. Doesn't God take care of worldly life, which will help in spiritual life?	148
3. Is the concept of desire wrong? If so, isn't becoming closer to God also a desire?	149
4. Don't You think Rukmini is more fortunate than Gopikas?	149
5. Shall we approach God like a beggar or as a guest without any desire?	150
6. Am I not firm about Your status as the Incarnation of God Datta?	150
7. How did the majority of the Gopikas fail in petty bonds like money and children?	151
Chapter 33	153
1. What is the right order of greatness of the different forms of worship?	153
2. What is the tattva jnanam to learn from the birth of Lord Subhramanya?	154
3. How can You say that God alone is the single cause of creation?	155
4. How do the Goddesses Saraswati, Parvati, and Lakshmi relate to Trikaranas?	156
5. Swamiji, should I preach Your knowledge (in oral) or ask them to read Your discourses? Which one should I follow?	157
6. What is the importance of attending the weekend Satsangas (Saturday and Sunday)? Kishore Ram	157
7. Why were Your topmost servants unable to reach Goloka?	157
Chapter 34	158
1. How should an ideal and fruitful Satsang be?	158

2. Please clarify that “association with a limited number of devotees is always the best”.	159
3. What is the ideal thing a devotee can do if he/she is attacked physically?	159
4. Will pleasing Your most devoted followers help us to obtain Your grace?	160
5. Why do You bind by Your own words while giving free will to others?	161
6. What is the difference between the gross existence and subtle existence with respect to soul and God?	161
7. What are the four kinds of bodies covering the soul?	162
Chapter 35	164
1. Shall we keep up the word given to a person who has vices?	164
2. How can I get rid of fear, Swamiji?	164
3. What is ‘Aksha hrudaya maha vidya’ Swamiji?	165
4. While doing matra japam, is it compulsory to maintain count?	165
5. Why does God Brahma have four heads?	165
6. Why doesn't God take birth in every family?	165
7. Why did God create a soul with a defect?	165
8. Can we assume that there can never be a greater devotee than God Himself?	166
9. Why did Radha become the Queen of Goloka?	166
10. Is a woman wearing revealing outfits equally responsible for any rape that may happen to her?	166

Chapter 1

July 24, 2022

O Learned and Devoted Servants of God,**1. Should Guna-Karma of the Gita be taken as good and bad qualities or as professional qualities?**

[Ms. Laxmi Thrylokya asked (on phone): In the Gita, God mentioned only qualities and deeds (Guna-Karma). Are these qualities and deeds to be taken as good and bad qualities or as professional qualities?]

Swami replied (on phone): There are two types of caste systems.

- i) Good and bad castes (Two-tier caste system)
- ii) Caste system based on professional qualities (Four-tier caste system).

In the two-tier caste system, the good caste is far better than the bad caste. In the four tier caste system, there is no reference to good or bad and hence, all castes are different but equal. The four-tier caste system is based on professional qualities and professional deeds. The professional qualities and deeds are different but equal. In professional qualities, there is no question of good or bad. If we correlate both types of caste systems (two-tier and four-tier), in each caste of the four-tier system, the two-tier system exists. For example, in the caste of the Brahmanas, there will be good Brahmanas and bad Brahmanas. Similarly, in the caste of the Kshatriyas, there will be good Kshatriyas and bad Kshatriyas. Similarly, in the other two castes also, good and bad people exist. The integrated total caste system becomes a eight-tier system due to the presence of good and bad people in each of the four castes.

In the above four-tier caste system, there is no question of good caste or bad caste because the four-tier system is based on professional qualities and professional deeds and not based on good qualities and good deeds or bad qualities and bad deeds. In the Gita, Krishna mentioned the four-tier caste system (*cāturvarṇyam mayā sṛṣṭam...*). Since this is the four-tier caste system, the qualities and deeds mentioned in this verse must be professional qualities and professional deeds only and not good qualities and good deeds or bad qualities and bad deeds. If you bring good and bad system, it must be the two tier caste system and shall not be the four-tier caste system. Hence, the word guna here means professional qualities and the word karma here means professional deeds only.

In the Veda, it is mentioned that a bad soul will be born in the womb of a bad mother (*Kapūya caraṇāḥ kapūya yonim...*). Here, the context is good and bad only, and the four-tier caste system does not come here at all. This means that a bad soul will be born to a bad mother and such bad mother may belong to any caste of the four-tier caste system. You should not say that a bad soul is born to a bad mother belonging to a specific caste of the four-tier caste system. The reason is that there is no question of good and bad in the four-tier caste system.

2. What about untouchability in view of the two tier and the four-tier caste systems?

Swami replied: The untouchable 5th caste does not exist at all in the Veda or the Gita because only four castes were mentioned based on professions. The untouchable 5th caste is formed when very serious sinners from all the four castes were identified and were boycotted from the village. The serious sins committed by these sinners were i) to kill the mother-like cow or buffalo after drinking its milk for its flesh as food and its skin, ii) to kill the father-like bull or he-buffalo after getting help in agriculture for ploughing the field for the same purpose as above. This boycotting was not due to revenge but to reform the soul only just like a student from a school is debarred for some days to get reformation. Here, the person committing the sin is a sinner and not his son or daughter, who has not committed any sin. Therefore, untouchability was only to reform the sinner and not to show any revenge on the innocent issues of the sinners. Shabari and the hunter Kannappa belonged to untouchable castes, but their photos exist in the prayer rooms of Braahmana priests also even today. Hence, untouchability is related to sins committed by a soul and not to the caste of the four-tier caste system. Even though Ravana was a Braahmana by birth, he was condemned by all as the real untouchable. Even though Rama belongs to the Kshatriya caste and Krishna belongs to BC caste, the Braahmana priests are washing the feet of their statues and the washings of the feet are taken as holy water or teertham. Even though Rama belongs to the Kshatriya caste and Krishna belongs to the BC caste, the Braahmana priests are washing the feet of their statues and the washings of the feet are taken as holy water or teerdham. Sage Romaharshana was a pot maker and was made the president of a big sacrifice performed by all sages! This clearly shows that in ancient India, at the time of our ancient sages, caste (two-tier or four-tier system) was decided by qualities and deeds only and not by birth.

Chapter 2

July 25, 2022

O Learned and Devoted Servants of God,**1. Is it justified if the Shuudra is kept below all the castes when all are said to be equal by their professions?**

[Ms. Laxmi Thrylokya asked (on phone): The meaning of the word 'Shuudra' is said to be weeping (shocati) for materialism. Such word indicates a bad quality only and for this reason, Shuudra is kept below all the castes. Is it not injustice when all castes are said to be equal by their professions?]

Swami replied (on phone): While churning the sea, the Mandhara Mountain along with Adhishesha were above and God Maha Vishnu in the form of tortoise was below the mountain. Do you say that God Maha Vishnu is at a lower state than the mountain and snake? When a list is given, the priority may be in descending order or even in ascending order. In fact, the Shuudra who is an agriculturist producing food for the entire society is the highest among the four castes. If you say that the Shuudra is born from the lowest feet of God, the river Ganga, who is famous as the holiest river destroying all sins is also born from the feet of God only. If the feet are absent, the person cannot walk and if there is no walking, the person will die with illness due to lack of exercise. Can you imagine the horrible life of a person without walking and sitting only! Here, the word '*Śocati*' means worrying about his/her professional work. The word *shocati* is used in Gita in the sense of worry only (*na tvam śocitu marhasi, mā śucaḥ sampadam daivīm...*). Even though Kshatriyas and Vaishyas are also worried about their materialistic professions, the worry of the Shudra for agriculture is the highest because food is the highest important item for life. Agriculture causes a lot of worries due to problems in rains (drought or flood), pests, etc., which are not in the control of the human being.

2. Why did You say the words, which hurted us?

[Mr. JSR Prasad asked (on phone): Swami, yesterday in the Satsanga, You told that let people think that Datta Swami is a useless fellow, but let them read the knowledge given by Datta Swami, which is the knowledge of God Datta spoken through Datta Swami. Why did You tell like that? We are very much pained.]

Swami replied (on phone): So far, three categories of devotees are recognized:- **1) Uttamaadhikaari:-** This devotee feels the Sadguru is God (Human Incarnation) and belongs to the highest, Advaita level of Shakara (Advaita means to treat the Sadguru as God and not to treat himself as God!). For this level, Jesus told that He is the truth, He is the light, and He and His father are one and the same (I am the light.).

2) Madhyamaadhikaari:- This devotee feels that the Sadguru is different from God but inseparable like the Son having the same blood of the father. Jesus always addressed God as Father (The light is in Me). This is the Vishishtadvaita of Ramaanuja, which is the middle level.

3) Adhamaadhikaari:- This devotee feels that the Sadguru is the servant or messenger of the master-God. Jesus told that He is the messenger of God (I am in the light.). This is the low-level Dvaita of Madhva.

The three types of devotees were mentioned by the earlier human incarnations. Now, Datta Swami brings a fourth level of devotees also because day by day, the influence of Kali age is increasing rapidly.

4) Adhamaadhamaadhikari:- This devotee accepts the greatness of God, but scolds the Sadguru due to ego-based jealousy since the Sadguru appears to be an ordinary human being only. Since the Sadguru is mediated God and since God is the Divine Father of all souls, the Divine Father wishes that even the lowest soul must be uplifted even though they scold Him alone through the Sadguru. This shows the highest love of the paternal heart in Pravritti. Based on such fourth type of devotees, who are present today in this Kali Yuga, Datta Swami told like that. Of course, the Sadguru always tells any type of devotees to analyze even His knowledge and then only accept (*Vimṛśyaita daśeṣeṇa* – Gita) it.

3. It is said that God is always in the highest bliss. What is the reason for that bliss? Or is God having reasonless bliss?

Swami replied (on phone): If anybody is blissful without reason, we consider him as mad. A mad person smiles and laughs without any reason. There must be reason for the pleasure or bliss (excess pleasure) of any person. A person likes an item because he derives pleasure or bliss from that item. What is that specific item, which is most liked by God? Such item is told by God Himself with His own mouth. In the Gita, God told that He likes the spiritual knowledge (*Jñāna yajñena tenāhaṃ Iṣṭasyāmiti me matiḥ* – Gita). He Himself told that He likes spiritual knowledge and this is the main reason why God descends to Earth as incarnations. He is always preaching the spiritual knowledge and hence, the bliss is continuous. Spiritual knowledge of God generates love to God in the heart of a devotee and love to God generates love for the devotee in the heart of God. Hence, love is the spontaneous subsequent associate of spiritual knowledge. Therefore, love also subsequently extends the bliss. Since, love is the spontaneous subsequent associate of spiritual knowledge, if we say spiritual knowledge, it also means subsequent love. Therefore, we can say that the spiritual knowledge is the reason for the continuous bliss of God. Veda also says that God is the spiritual knowledge (*Satyam Jñānamantam Brahma,*

Prajñānaṃ Brahma and Jñānītvātmaiva...) and Veda also says that God is bliss (*Ānandaṃ Brahma iti*). This means that spiritual knowledge is bliss. Even before creation, God was in bliss because He was continuously thinking about spiritual knowledge. Since the Veda says that God is not only bliss but also spiritual knowledge, even before the creation, God was not only having bliss but also was having spiritual knowledge.

4. Why have You made such extreme opposite statements about Yourself?

[Ms. Thylokya asked (on phone): Swami, in yesterday's Satsanga, You told the possibility of You being the single incarnation of God Datta on one side and on the other side, You scolded Yourself as useless fellow. Why such sudden high jump and immediately such low fall down?]

Swami replied (on phone): Whenever there is a high jump, there shall be a subsequent fall down balancing the distance. The meaning is if you take a high jump of 10 feet above the earth, there shall be a 10 feet fall down from the level of earth into a pit. Only then, ego-based jealousy of the devotees gets pacified. Even though the human incarnation speaks the truth, it appears as if the human incarnation is boasting about Himself because the human incarnation looks like any other human being without interfering with its human properties. I said that God came as several human incarnations in different countries because the languages of the different countries were also different. But today, there is a common language in all the countries, which is the English language. Hence, today, there is a possibility of a single human incarnation of God speaking the spiritual knowledge in English language. Up to this point, it is okay. But I extended this point to My case saying that I might be the single human incarnation of God Datta speaking about the unimaginable God and unity of religions through universal spirituality and other wonderful spiritual concepts. Even though this is the perfect truth, even My closest devotee is having the probability of attack of ego-based jealousy. In such a case, there is no doubt about the attack of ego-based jealousy on the fourth type of devotees, who are scolding Me openly or in their minds. Since I am responsible for this attack of ego-jealousy, I must neutralize this effect caused by Me. Hence, I made a reverse low jump and neutralized the negative effect from the devotee whoever was attacked by ego-jealousy. The ego-jealousy attacks even the closest devotee some day or the other. I have to at least save My closest devotee from his/her down fall.

Chapter 3

July 26, 2022

O Learned and Devoted Servants of God,**1. What is the significance of the majority and the minority in the spiritual line?**

[A question by Ms. Thrylokya (on phone)]

Swami replied (on phone): Rule of the majority exists in the democratic parliament administration only. Whatever is approved by the majority shall be taken as the acceptable version. In Pravritti or Nivritti, the merit of the concept is important and not the acceptance of the majority. A person says that the majority of countries in the world are atheistic when that person gets some inconvenience from theism. Similarly, a person says that everybody is earning by corruption when he wants to earn by corruption. Whenever a soul mentions about the majority, it means that he is going to do a sin. Jesus told that the path to Hell is covered by roses, is very wide and a large majority will be walking on it. When a person decides to do a sin, he says that the majority of people are doing the sin. That majority goes to Hell and he will also go to Hell along with the big majority. Therefore, in spiritual line, the merit of the concept should be understood by deep analysis and then be followed. If one is prepared to go to Hell, he can do that sin and quoting about the majority is not necessary at all.

2. How to explain the three stages (Spiritual Knowledge, Theoretical Devotion and Practice) in Pravritti and Nivritti separately?

Swami replied (on phone): Knowledge, Devotion and Practice is a general formula that can be applied to even the matters of Pravritti. If you study an institution, its merits will attract you to join the institution. Then, you will take up all the practical processes of admission. Studying merits and defects is knowledge. Attraction by the merits is theoretical devotion. Then, practical admission is practice. Actually, these three steps are very much concerned with God. Studying the details of God is the first step (Knowledge). Developing attraction or devotion to God based on the knowledge of God is the second step. In the third step called practice, service to God's work and sacrifice of the fruit of work are done. Even in Pravritti, there is always some sort of Nivritti because every soul wants to protect his/her Pravritti with the Grace of God. Therefore, he worships God, which is Nivritti. These three steps in Pravritti are polluted by selfish worldly desires. In Nivritti, the same three steps are to be done with just one

modification, which is that in all the three steps, aspiration for any fruit in return should be totally absent.

Chapter 4

July 27, 2022

O Learned and Devoted Servants of God,**1. Does the impossible crossing of Maayaa become possible by the Grace of God?**

[Ms. Thrylokya asked (on phone): In the Gita, it is told that it is impossible to cross Maayaa of God. In the same Gita, it is also told that one can cross the Maayaa of God by the grace of God. Is the impossible crossing of Maayaa becomes possible by the omnipotence of God?]

Swami replied (on phone): You have to take Maayaa that consists of basic qualities (Sattvam, Rajas and Tamas) as three types:-

i) Maayaa in general, that contains the three basic qualities.

ii) **Sattvika Maayaa or Vidya Maayaa:-** This starts with the formation of the first energetic incarnation, called God Datta having true spiritual knowledge and all good qualities due to Sattvam.

iii) **Rajastamo Maayaa or Avidya Maayaa:-** This is developed due to bad souls having ignorance, ego and bad qualities due to Rajas and Tamas.

When God told that it is impossible to cross His Maayaa, it means that it is impossible to cross the first type of Maayaa containing the three basic qualities. When God told that by His grace one can cross Maayaa, it means that they can cross the third type of Maayaa containing Rajas and Tamas. For anybody it is always impossible to cross the first type of Maayaa, which is the entire creation. Creation was done by God and God is not foolish to end His creation at any time, which is giving Him entertainment. Even when He takes some interval time, the show is withdrawn and film is preserved, called as *Avyaktam*. Hence, creation containing Vidya Maayaa and Avidya Maayaa always exists and the soul blessed by God crosses the Avidya Maayaa and exists always in Vidya Maayaa. Vidya Maayaa contains the mediated Parabrahman, called God Datta. While telling about crossing the Avidya Maayaa, God told that the blessed soul will cross that specific Maayaa. The word 'that' or '*etaam*' denotes a specific type of Maayaa indicated by the word 'that' (*Māyāmetāṃ taranti te*).

It is true that the creation is relative reality and God is absolute reality. But the relative reality is also absolutely real because God granted His absolute reality to the creation. But God can withdraw His absolute reality from the entire creation or from a part of the creation at any time. Now, the blessed soul after crossing Avidya Maayaa exists in Vidya Maayaa along with its granted absolute reality. This is the actual sense of salvation. It is completely wrong to think that the soul will cross the first type of Maayaa

(total creation) and become unreal. The reason is that if the relatively real soul crosses the entire creation, it gains its inherent original unreal nature. In such a case, salvation means the real becoming unreal and this is absurd.

In Advaita philosophy, the spiritual aspirant thinks that when he attains his original inherent nature (he becomes God), he can withdraw his absolute reality from the entire creation and due to that, the entire creation will disappear! But, even a blade of grass is not disappearing! God can withdraw His absolute reality even from a small portion of creation and hence at least the blade of grass should disappear. Therefore, the ultimate truth is that the soul is not God and hence the creation continues to exist since the real God Datta wants to continue the creation for His continuous entertainment. When all of Maayaa with three basic qualities disappears, God Datta Himself will have to disappear and then only Parabrahman or unimaginable God will remain!

Chapter 5

July 28, 2022

O Learned and Devoted Servants of God,**1. Why did the original God Parabrahman make Himself unimaginable and invisible for human beings?**

[Ms. Thrylokya asked (on phone): Why did the original God Parabrahman make Himself unimaginable and invisible for human beings? At least He should have been imaginable if not visible. What is the advantage for God to be unimaginable and invisible and raise anxiety and tension in human beings?]

Swami replied (on phone): If everything becomes imaginable to the souls, the souls will have eyes on the top of their heads. The souls will become egoistic thinking that every soul is omniscient. At least something must be unimaginable. If they say that the unimaginable God does not exist, there are unimaginable miracles before our eyes. Due to this deficiency, the eyes are standing on the face looking from middle level. A soul not having ego will have looks downwards only. While Mother Sita is walking, it is said that Her eyes are always looking towards her feet (*Svapadārpita cakṣuṣā* – Raghuvamsha). God knows the human psychology of human beings better than you and Me.

2. What should be done if one does not get a vegetarian bride?

[One of Your devotees, who turned to be vegetarian by Your knowledge is searching for a vegetarian bride, but he is unable to get such a bride in his community. What is the solution for this?]

Swami replied (on phone): It is better for him to marry a non-vegetarian bride and then convince her with My knowledge to become vegetarian. If he marries a vegetarian bride, what is the use of My knowledge? Propagation of spiritual knowledge means reforming people through knowledge. One can even turn an atheist to a theist through knowledge. Of course, this is a little bit tough compared to change of non-vegetarian to vegetarian. But this is not impossible. Even the incarnation of God Shiva called Shankara had to modify even the basic truth and had to say that every soul is God for the reformation of atheist into theist. After marriage, even the devotion of the wife can be increased due to conversation in spiritual knowledge. The reformation of your family member through spiritual knowledge shall be your first effort before you propagate the true spiritual knowledge and reform the society. There is a saying in Telugu that you must win in the house first and then only win outside (*Inṭa gelici raccha gelavāli*). But there is one precaution in this matter, which is that if you are unable to reform your family members, you shall not spend all your life in

that foolish act only throughout your life. You make some sincere attempts and if your family does not change, you leave them to their fate and do God's work in the society. If your family members oppose your service to God, do it secretly without their knowledge. In the case of God, cheating the family is not a sin and this is the essence of Yoga in which it is told that the soul's mind (chittam or Kundalini) moves in serpentine motion, which is nothing but to cheat the worldly bonds (in case they oppose) for the sake of God (Nivrutti). Gopikas did like this and attained Goloka, which is higher than the highest fruit of reaching the abode of God. The soul shall not cheat justified worldly bonds (Pravrutti) for the sake of unjust worldly bonds (Dushpravrutti).

July 29, 2022

3. Which is true among philosophies of Shankara, Ramanuja, Madhva and Datta Swami?

[Shankara says that God is soul. Ramanuja says that soul is a part of God. Madhva says that soul is different from God except one similarity, which is that both are awareness. Datta Swami says that soul is totally different from God without any similarity. What is the truth?]

Swami replied (on phone): All are correct as per the background of the receivers of knowledge. All were atheists with highest ego at the time of Shankara and Shankara had to tell like that. Later on, the ego of the receivers of knowledge came down and hence, Ramanuja told like that. Later on, the ego of the receivers of knowledge came down very much and Madhva told like that. When Datta Swami came, the receivers of knowledge had well-developed IQ with sharp scientific analysis and were capable in absorbing the ultimate truth and hence, Datta Swami told like this. If Datta Swami existed in earlier times, He would have told the same as told by the earlier preachers. In fact, all the three divine preachers and Datta Swami are the incarnations of the same one God Datta. Knowledge should be preached as per the level of absorption of the receivers of knowledge. Hence, Datta Swami told the ultimate truth, which is very harsh but true.

Datta Swami called God as unimaginable awareness and called the soul as imaginable awareness. The word 'awareness' is used in two stages:-

i) Awareness as the power receiving the knowledge, which is the subject (Knower)

ii) Awareness as the process of knowing, which is a verb (Knowledge)

In the case of the soul, awareness is energy acting as knower (brain energy) as well as the process of knowing or knowledge (Electric Pulses running through nerves called as neurons carrying the information of an object from external senses). In the case of God, awareness cannot be considered as knowledge or knower. In the case of the soul, the knower is a

form of energy generated from inert energy functioning in a active materialized nervous system (especially in the brain). This knower himself is the individual soul or approximately can be called as soul (Actually, soul is the inert energy that is converted into awareness.). In the case of God, God is unimaginable and the word 'awareness' in the case of God can neither mean the knower (brain energy) nor knowledge nor the process of knowing (neurons in the nerves). God is also a knower in the sense that He also gets the knowledge of the object like the soul. In the case of the soul, we can say that the soul is a form of known inert energy. In the case of God, we cannot say that God is a knower like the soul due to the absence of brain in God. Also, God does not have nervous system and neurons so that the process of knowing or knowledge is not like the case of the soul and the process of knowing is unimaginable. Therefore, the commonality between God and soul is only knowledge of the object. The object is finally known to God (without the help of the known concepts, in our view, of knower and the process of knowing) due to His omnipotence. The final object is known to the soul with the help of the known concepts of knower and the process of knowing. In the case of the soul, the knower is completely known to us as a form of energy. The process of knowing is also a form of energy. In case of God, there is no energy and no materialized nervous system or matter. Hence, in the case of God, we can neither say that the knower is a form of energy nor can we say that the process of knowing is a work form of energy. In the case of God, both knower and knowledge are unimaginable. The common point is only that both God and soul know the object. Therefore, except for the fruit of knowledge (Knowledge of the object), both the knower and the knowledge are unimaginable in the case of God. The only common point is that the soul as well as God know that there is for example, a pot in the room. Except for this final one point, everything is different in the case of God and the soul. Hence, the soul is imaginable and God is unimaginable in the entire concept. Mere knowledge of the object can't bring any similarity between the two cases.

When both knowers are different and when both processes of knowing of the object are also different, it clearly means that both the subjects (God and soul) are totally different. At least if there is commonality between the processes of knowing, we can try to bring some similarity because process of knowing is related to the subject. Even that possibility is ruled out. Therefore, the two subjects (God and soul) are totally different items because one is unimaginable and the other is fully imaginable. The knowledge of the object (fruit of process of knowing) is outside the subject and cannot bring any commonality between the two subjects (God and soul).

Even the knowledge of the object (final fruit) is different in the case of God and soul. God is omniscient and knows everything in the creation (Sarvajna). The soul is having very little knowledge only (Alpajna) and hence there is a lot of difference in this final fruit also. Merely knowing about a pot in a room is only a part of the total knowledge and there is vast difference in the total knowledge. By this, it is proved that God and soul are totally different in any concept. Even if you confine God and soul to only the case of looking at a pot, there also, a lot of difference exists. If God wishes, He can see the background of the pot, which is the structure of mud consisting of atoms and sub-atomic particles. A soul can't see this background with only the help of its naked eyes.

If you take mediated God in the place of unimaginable God, there is similarity in the external media. As far as the internal core of the mediated God (incarnation) is concerned, the unimaginable God is the core of the mediated God whereas the soul is only a part of the medium (because awareness is a work form of inert energy). The mediated God is like a diamond wrapped by a covering cloth. The mediated soul is like a piece of cloth covered by its own cloth. If you neglect the medium, the mediated God is the unimaginable God whereas the human being (the medium is matter and energy) and energetic being (the medium is energy) are just the medium only in and out because the soul or an individual soul is also a work form of energy only. The soul or individual soul is just a part of the medium or creation as said in the Gita that the soul or individual soul is *paraprakruti* or a part of *prakruti* or creation.

Chapter 6

July 30, 2022

O Learned and Devoted Servants of God,**1. Is it considered a sin to kill innocent beings like mosquitoes?**

[Smt. Priyanka asked: Padanamaskaram Swami, Is it considered killing innocent beings when we use preventive measures to repel mosquitoes, ants, and other bugs to protect ourselves from being bitten or prevent the house from bugs infestation? Does this come under the category of having an intention to kill a living being, which is a sin?]

Swami replied:- It is always better to avoid killing any living being as far as possible. For the sake of self-protection and if there is no alternative way, killing a living being for the sake of self-protection is not a sin. Self also shall be protected because this human life is very rare and this human life alone can be used to do spiritual efforts in order to gain the grace of God. One day, disciples of Shri Rama Krishna Paramahansa went to see Him. He was busy in killing blood bugs present on the cot. He told them “I sit on the cot and meditate upon God. These bloody blood bugs are disturbing Me. I will cut anything or anybody coming between Me and God.” He is in the highest Nivrutti level. But, we all are in Pravrutti level only. Hence, we shall avoid killing living beings as far as possible. Only in inevitable circumstances and finding no alternative way, we can kill such living beings that hinder our health, thereby spoiling our probable Nivrutti line.

2. Can You please advise how we can discard oil that has been heated?

[Swami, can You please advise how we can discard oil that has been heated?

I heard that we end up consuming trans-fats, which are harmful to the heart if the oil that was used for deep frying is re-heated. Sometimes, a lot of oil is to be used to deep fry food items. Once the cooking is done, what can be done with the leftover oil? Someone once suggested that I can filter the used oil to separate it from food particles, and donate it to bicycle shops or mechanic shops because they need to use grease for some repairs. Is this considered as wastage of food? I do not have this facility of giving to mechanic shops or anywhere else. Swami, how can I deal with this situation? At Your divine Lotus feet, Priyanka]

Swami replied:- You have to find such shops and give it after storing such used oil for a long time.

3. Why is surrendering so difficult Swamiji?

[A question by Shri Jayesh Pandey]

Swami replied:- Selfishness and self-ego are responsible in hindering the surrender to God.

4. I knowingly made a mistake. Please excuse me.

[Shri Divakara Rao asked: Padanamaskaram Swami, I am writing this because my guilt is stopping me from calling You and speaking. Yesterday I made one mistake consciously even though I know You

don't like it because such activities are against spiritual progress. After that mistake, I am constantly feeling bad and guilty about myself. I am writing this to ask for apologies for what I have done and I am giving a promise that I will not do such activities again Swami. Please excuse me and pull me out of this guilty feeling. At Your Divine Lotus Feet, Divakara Rao.]

Swami replied:- Realisation of the sin done by you is the first step. Repenting for the sin done by you is the second step. Non-repetition of the sin in practice is the final step of reformation. Reformation for a sin done cancels the punishments of all such type of sins.

5. Does discipline help to focus especially when the mind is affected with worldly thoughts?

[Shri Balaji asked: Namaste Swami, Kindly clarify on the following queries:

Kindly mention the ways to intensify one's devotion towards God.

Many devotees follow a strict discipline of time in their spiritual practices, e.g. prayers exactly around sunrise, sunset etc. Does this discipline help to focus especially when the mind is affected with worldly thoughts/worries, and leaving it free until actual spiritual interest comes might be risky?

One atheist acquaintance commented that even though he does not believe in God's existence, he has observed that people following meditation or chanting practices have a bright, radiant face. Is this a minor reward from God to encourage their spiritual efforts even though it may just be blind practice without knowledge? Sincerely, Balaji]

Swami replied:- Love in the case of God is devotion. Interest on God is devotion, just like you have interest on worldly items. Devotion is the same old wine (love in the worldly life) in a new bottle (God). Love is always spontaneous and is generated from knowledge. Knowledge means to know all the details of God. As you know more and more, the details of an attracting personality, more is the love that is generated. Hence, devotion increases as the knowledge of God increases. If knowledge is set aside, the love generated may be spontaneous like a flash and would disappear immediately like lightning. The love generated from the knowledge of God is like the sunlight while the Sun is shining in the sky.

Cutting worldly bonds in the initial stage is required because you have to get some time to listen to spiritual knowledge from a Divine preacher. But, as you develop more and more devotion on God due to more and more learning of spiritual knowledge, you will reach a stage in which the worldly bonds need not be cut by effort, but they are thrown away spontaneously due to the increased love on God. Hence, in the final stage, there is no necessity to cut worldly bonds for the sake of devotion to God. You may cut worldly enjoyments for the sake of trials made to achieve divine nectar. But, once you achieve divine nectar and drink it, you will lose interest on worldly bonds in a natural way without any effort. This final stage is important where you need not put any effort to leave the worldly bonds.

6. How to correlate Mantras 4 & 9 of Mundaka Upanishad?

[Namaste Swami, Kindly help us understand the concept of Prāṇa mentioned in some verses in the Mundaka Upanishad, 3rd Muṇḍaka, 1st Khaṇḍa: Mantra 4

Prāṇo hyeṣaḥ yaḥ sarvabhūtairvibhāti vijānan.... Brahmavidāṃ variṣṭhaḥ

Here, can we say that wise people who see God as the controller, supporter of all beings (God is compared to Prana or respiration, since respiration is very fundamental to all beings) are the foremost among knowers of Brahman?

But many devotees who recognize God as the Human Incarnation are also held very high. Other spiritual aspirants also see God as being Unimaginable known only by His existence which is also considered as a very high understanding. How can we correlate the statement that knowing God as the Prana of all beings is the foremost knowledge when the above types of knowers of Brahman as Human incarnation and as Unimaginable are also said to be at high levels?

Mantra 9

Eso'ṅurātmā cetasā veditavyo yasmin Prāṇaḥ pañcadhā saṃviveśa

Prāṇaiścittaṃ sarvamotaṃ prajānāṃ yasmin viśuddhe vibhavatyēṣa Ātmā

Here, I am able to understand that the verse says that God should be known by the mind, and that God reveals Himself when the mind is purified. I am not able to understand the concept of Prana mentioned in the verse. Kindly help. Sincerely, Balaji]

Swami replied:- Prana means God, who controls the entire life of the whole creation. The Brahma Sutras mention this concept (*Ata eva prāṇaḥ*). The reference to breath is only as a simile. Just like the breath makes the body alive, God makes this world alive. Unfortunately, similes are not taken in proper sense and are taken as God directly. This is the climax of ignorance. The awareness or individual soul is taken as a simile for God. Awareness is the greatest item in the creation because of its specialty. Similarly, God is the greatest item, who is greater than the individual soul also. Forgetting the sense of the simile, the soul is misunderstood as God. In metaphors, the entire sense is based on the simile only. If you say that the king is brave like a lion, this is a simile. If you say that the king is a lion, this is a metaphor. Ignorant people take the lions of the lion's club as the real lions and run away from them!

So far, the personality of God is known by intelligence. Knowledge is always linked with intelligence due to sharp logical analysis everywhere. When the knowledge is over, the second step of devotion to God starts. The devotion or love is linked to mind and not to intelligence. Hence, knowledge and devotion linked to intelligence and mind respectively constitutes the first phase called theoretical phase. Now, the phase of practice (karma) starts, in which service and sacrifice to God are the most important aspects. The practical phase alone yields the ultimate Divine fruit. Of course, one shall not aspire for the fruit in return from God and the devotion shall be issue devotion.

Chapter 7

July 31, 2022

O Learned and Devoted Servants of God,**1. Is it true that when 'I' is dissolved, one will reach God and merge with Him?**

[Shri PVNM Sharma asked:- Generally, preachers say that when the idea 'I' is dissolved, one will reach God and merge with Him. They call this as Samaadhi. Please comment on this advice.]

Swami replied:- Every day in deep sleep, 'I' is disappearing in awareness and even the awareness is disappearing until one wakes up. In this way, deep sleep must be Samaadhi. When you are getting Samaadhi every day, why shall we try for it through a long procedure involving seven steps like Yama, Niyama etc.? The 'I' also dissolves leading to Samaadhi when one is given anesthesia by doctors. Some spiritual aspirants smoke Ganjaa (bhong) in order to get the so called Samaadhi. All this is sheer nonsense. When the 'I' dissolves, one will get the state of total ignorance and this is not the Divine state of God. In this state of total ignorance, even the source of 'I', which is awareness also disappears and the person is neither aware of anything else nor aware of self. The brain and the nervous system (except the part, which is giving signals to the other systems of body) take full rest. Inert energy is transformed only in a functioning brain-nervous system to become awareness.

Some feel that the state of deep sleep is also related to God. By this time, the readers must have realized that the deep sleep is only the state of total ignorance resulting in the full rest of brain-nervous system and such a state has no trace of divinity. If you say that awareness is God, awareness is disappearing in deep sleep and is awakened in the awakened state. Does this not mean that God is disappearing in deep sleep and is generated in the awakened state? It is totally absurd. Some say that pure awareness exists in the state of deep sleep. Pure awareness means awareness without any thought remaining with one thought, which is the awareness of itself. Can any sincere person tell Me putting his hand on his heart that he has such an experience of pure awareness in the state of deep sleep? You should not cheat your own consciousness by telling a lie!

Some say that Shri Ramana Maharshi told to search for the source of 'I'. People say that awareness is the source of 'I'. This answer will be given even by a just born baby! It is like asking "what is the source of a golden chain?". Even a child will say that the source of the golden chain is gold. For this answer, you need not search for years together like a research student

working for a Ph.D., degree! Similarly, the source of 'I' is awareness because I is a thought and awareness is the source of any thought. Maharshi told to search for the source of 'I' deeply, taking a long time as much as that is needed to get a PhD degree! If you had said that awareness was the source of 'I', Maharshi would have laughed loudly for a long time! The source of 'I' means the source of awareness itself.

The source of the creation is the unimaginable God or Parabrahman, who is beyond space and time and is totally unimaginable to anybody including angels. Only the existence of the unimaginable God is realized through unimaginable events called miracles exhibited in the world and are perceived by us without naked eyes. Maharshi is expecting you to do a long sharp analysis of Vedic scriptures and realize the existence of the unimaginable God. Here, the word "find out" does not mean looking with naked eyes because Parabrahman is even unimaginable and we can't even dream about seeing Parabrahman.

"Find out" in literal sense means to see with naked eyes. Since this word came from the mouth of holy Maharshi, who is an incarnation of God Subrahmanya, the word must have its own literal meaning. This is correct because the unimaginable God entered the first energetic form to become the first energetic incarnation called Datta. This Datta entered another energetic form to become Shiva. Shiva entered another energetic form called Subrahmanya. Subrahmanya entered Ramana Maharshi to become a human incarnation. God Datta containing Parabrahman finally exists in Ramana Maharshi. This means that Parabrahman exists in Ramana Maharshi. The Parabrahman, who is unimaginable and invisible became visible through Ramana Maharshi. Ramana Maharshi saying "find out the source of 'I'" means that you should realize that Ramana Maharshi is the ultimate God called Parabrahman!

2. Which of the following arguments is correct, Swami?

[Shri Bharath Krishna asked: Pādanamaskāram Swami, A few devotees of Swami did Satsang yesterday. There were two arguments which came up.

Argument-1:- God has equal unimaginable love on every soul in this creation. But only the expression of His love is different on different souls depending upon the devotion of the soul to God.

Argument-2:- Although God has unimaginable love for this entire creation, God has special place for devotees in His heart. He Has more love on His devotees than on other souls.

Which argument is correct Swami? Please enlighten us. Your disciple, Bharath Krishna.]

Swami replied:- For Me, both the above arguments look like the same. He has universal love on all souls because He is the Divine Father of all children-souls. This is equal on all as the basic foundation. But, His love in response is according to the level of the love of various souls. All the ticket holders are allowed to enter the cinema theatre. This point is like the

universal love of God on all souls, which is equal on all. All the ticket holders are having equal entry into the cinema theatre. But, as per the value of the ticket, the corresponding section in the theatre is shown by the gate-keeper of each section. Inside the theatre, there are different sections like floor, bench, chair and balcony. If you are having a floor ticket and try to enter the chair section, the gate-keeper of the chair section shows the floor section to you denying your entry into the chair section. This does not mean that you are denied entry into the theatre. This is diversity in equality. Diversity is in the entry to different sections. Universality is in the entry to the theatre. Hence, this is the essence of both the arguments and I don't feel any essential difference in both the arguments.

The Divine Father, God (*Ahaṃ bīja pradahaḥ pitā*— Gita) has equal love on all the issues at the basic level, but, behaves differently with different types of issues, which is the appropriate manner. You must understand that even though the behaviour of the father differs from one issue to another issue, the basic background is only equal love. One son has fever due to infection and the father will take him to a doctor for medicines. Another son also got severe fever due to some ulcer in the stomach, which will not be cured without operation. The father will take the second son to a surgeon for operation. Giving medicines is an easier treatment than an operation. The father is not loving the first son more than the second son. Based on the requirement, the father acted. Similarly, a soul may be doing good deeds and the Divine Father will send that soul to heaven to encourage him to do more good deeds. A soul may be doing bad deeds and such soul will be sent to hell to reform the soul. You should not think that since the second soul is punished by God, God has lesser love on the second soul. In fact, God is more worried about the second soul. Sending to hell is like taking the second son to the surgeon, which indicates equal or even more concern about the second soul-child. If you understand the background of God's actions, you will not get such doubts.

Chapter 8

August 02, 2022

O Learned and Devoted Servants of God,**1. I want Your advice regarding my future plans.**

[Shri Satti Reddy asked:- Yesterday night, I became very emotional thinking about Your knowledge and devotional songs and phoned to You twice, but, You did not answer my phone. Hence, I have come today morning to You for Your advice.]

Swami replied:- I did not reply because you were in emotion. In emotion, intelligence sleeps and mind alone becomes very active. Intelligence has the capacity to do analysis whereas mind is devoid of that (analysis), thus is highly flexible. Intelligence is like strong land on which you can stand firmly. Mind is like mud pond in which you will be constantly sinking down. Hence, Krishna started the Gita with Saamkhya Yoga or Buddhi Yoga or the topic about intelligence and analysis in the beginning itself on which He stood firm to dictate all the future chapters of the Gita. The time you phoned was night representing tamas or ignorance and hence, I did not answer you. This morning, you have come and this time is of knowledge or Sattvam and hence, I am speaking to you.

First, you should settle in Pravrutti or worldly life and then concentrate on Nivrutti while balancing Pravrutti. Of course, from childhood, you shall be in touch with Nivrutti because we do not know on which day this human life ends. At the same time, you shall also accept the possibility of a long life for which you have to work for settlement in Pravrutti. You shall not take one possibility only and concentrate on it when there is a possibility of both happening.

Why am I stressing about the settlement in Pravrutti while I am a full preacher of Nivrutti? The reason is the atmosphere in this world present today. Today, people are not caring for even a guest and not to speak of a beggar. When the guest comes, people see whether the guest is a blood relation or not. If the guest is an outsider, people think about the use of the guest to them. If there is some use, they will entertain him with a cup of coffee and if the use is more, with an additional plate of tiffin also. If the use is more and more, the guest will be entertained with meals as well. If the guest starts leaving the house, people will press him to stay for more days if the use from the guest is very much! In such an atmosphere, if you go to a house without having the base of your practical use for them in worldly life and suppose you express your intention about your use to them in spiritual

life, people will first think whether you have a house and also food in your house. They will immediately suspect that you have come to preach spiritual knowledge since you don't have job and earnings or background property to feed yourself and hence, you have come for food with hunger. Even if you lecture spiritual knowledge for hours together, they will be constantly thinking about your food and its materialistic background only. Hence, they will not grasp even an iota of the essence of your spiritual knowledge rained by you. All your service to God in propagating the spiritual knowledge becomes a sheer waste. If you go to their house with settled background in Pravrutti like having the job or at least some sound property, they will not only hear your spiritual knowledge with full attention, but also, request you to stay for food and even may request for your stay in their house for few days more. Generally, job is better because if they know that you are employed, there is security for your earnings and food and the case of your property is not important since its details are not clearly known and it has no such vivid security of a job. In this context, I like to say that even the behavior of God is somewhat similar! If the devotee worships God (like your preaching spiritual knowledge), God (the owner of the house to whom you are preaching spiritual knowledge) is happy provided the devotee (you) is not with any worldly desire (hunger for food) hidden in his (Your) mind. Therefore, if you want to do God's service by propagating spiritual knowledge to the society on perfect lines, you must follow my above given advice in view of the atmosphere today.

When Shankara propagated spiritual knowledge, the atmosphere was quite different. Everybody was helping beggars and was honoring guests giving a lot of importance to Nivrutti over Pravrutti and this merit was supported by the factor that there were no fraud beggars and guests in that time. We can't imitate Shankara and Meera (Meera was incarnation of Radha, Radha was incarnation of Durvaasa and Durvaasa was incarnation of God Shiva) since they were incarnations of God Shiva who came down to the earth to propagate spiritual knowledge and devotion. Of course, a soul can also try to become Shankara and Meera through personal spiritual efforts, but the determination must be very very strong to face the cyclones of climax strength. One should be aware of one's own strength and then only decide the future action. The advice from the Sadguru is very important in this context since He knows the past background of any soul. Therefore, My advice to you is that you shall try for a job and settle in worldly life before you take up God's work in your life.

2. Did Radha undergo heavy loss of the honor of life as her relation with Krishna was kept a secret?

[Ms. Thrylokya asked (on phone):- Swami! this has reference to Your answer given to the question asked by Smt. T Sudha Rani (my mother) some time back. You told that Radha was kept as a secret wife of Krishna and Krishna did favors to Radha by meeting her secretly every fortnight in Dvaraka because love with gaps and secrecy has very deep strength, which could not be given to the 16108 official wives. In this way, You supported the love of Krishna to Radha. But, I have one question, which is that Radha could not enjoy the prestige of enjoying the honor of a legal wife in public since she could not travel with Krishna on the chariot in public. In this way, Radha underwent heavy loss of the honor of life. How do You answer my point?]

Swami replied (on phone):- You have treated Radha equal to other wives, who are only souls. Krishna is the incarnation of God Datta and Radha is the incarnation of Goddess Anagha and also God Shiva. Radha is not an ordinary soul aspiring for petty worldly fascinations. Radha is the power of Krishna because Anagha is the power of Datta. Both are, actually, one only. The program of Krishna is the program of Radha also and both never felt any dualism between them. After all, the whole life of Krishna and Radha on this earth is just a three hour drama on the stage. The divine program was formulated by both of them in the interest of the welfare of the devotees and in the interest of the welfare of pravrutti of the general public.

While Krishna and Radha lived together, the relationship between both of them was not like the present so called “live-in-relationship”, which is quite normal in these days. In those days, such live-in-relationship was viewed as a severe sin. It would spoil the discipline in the Pravrutti of souls of public. Hence, the secrecy of such live-in-relationship was very much essential. Hence, both Radha and Krishna decided to maintain such relationship secretly. Radha was married to Ayanaghosha, but Radha loved Krishna from the beginning. Due to her strong love for Krishna, Radha never touched Ayanaghosha. Krishna married Radha secretly in a garden (*Bhiṇḍīra vanam*) and maintained His marital life in top secrecy. Radha used to come to Dvaaraka every fortnight to stay for 2-3 days and returned back to Brundavanam in the pretext of seeing God Krishna. In Dvaaraka, the meeting of Radha and Krishna used to take place secretly. Such gap of fortnight between two meetings helped to develop hunger for the meeting just like 6-8 hour duration between two meals to develop hunger for food. Secrecy in meeting also developed power in the love. In this way, Krishna gave climax enjoyment to Radha only and not to the other official wives. This plan has both advantageous sides like a knife having two sharp edges on both sides. By such secrecy, the Pravrutti in those days was not only not disturbed, but also Radha was given the climax level of love by Krishna. Ordinary people cannot understand the depth of the actions of God and

mistake God Krishna doing injustice to the case of Radha. This secrecy was opened after the demise of Radha and Krishna, only after a very long time so that to some extent, it was not believed and was believed to be a false story. Even if the story is believed, it shows the strongest love between Radha and Krishna indicating the climax of sacrifice of the devotee for God. Radha stood as the marvelous example for sacrificing her entire life not caring for even hell for the sake of God. In view of Radha only, Krishna said in Gita that the devotee shall sacrifice even justice of Pravrutti for the sake of God (*Sarvadharmān parityajya...*).

3. Assuming an ordinary Gopika reaches the stage of Radha, will she be deprived of the honor if her relation with Krishna was kept secret?

[Ms. Thrylokya asked (on phone):- Swami! Let us assume an ordinary Gopika, who is not Radha at all, the incarnation of Anagha and God Shiva. If such Gopika in Brundavanam reached the stage of Radha in having climax love to Krishna, in such a case, Gopika did not participate with Krishna in fixing the pre-plan. In the case of such Gopika, if Krishna also adopted the same plan, then the Gopika is deprived of the public honor. You have said in the recent knowledge (answer to Shri Satti Reddy) that even an ordinary soul can reach the stage of Shankara, the incarnation acting as devotee and hence, an ordinary Gopika can reach the stage of Radha by her personal spiritual efforts. How do You answer this question?]

Swami replied (on phone):- Suppose a Gopika, an ordinary soul, reached the state of Radha in having climax love to Krishna. In such a case also, Krishna has to do the same climax justice as was done to Radha. The climax justice done by Krishna to such climax Gopika would be to give the climax enjoyment of love and such climax enjoyment of love given by Krishna is based on two factors:-

i) Long gaps:- Keeping Gopika in Brundavanam and allowing her to come to Dvaaraka every fortnight on the pretext of worshipping God Krishna so that there is sufficient gap between two meetings. I gave the example of taking meals and said that the gap between two meals should be long as far as possible. The Veda says that a person shall take meals twice a day and if the person takes meals more than twice, such person shall be the animal (*dvirahnā manuṣyāḥ trirahnāḥ paśavaḥ*— Veda). Sages involved in sexual meetings till two children were born and afterwards they avoided sexual life completely. Such long gap in sex is said to be for good health. If the Gopika is in Dvaaraka like the other 16108 wives, a long gap is not possible because Krishna was found in the house of every wife in the night every day since He was appearing in 16108 forms. Hence, every wife got 10 sons and 1 daughter. In this way, by keeping the Gopika in Brundavanam (like Radha), the long gap was possible, which gives the highest enjoyment in sexual meetings. If the Gopika is kept as the 16109th wife in Dvaaraka publicizing the relationship, the enjoyment would be reduced to 50%.

ii) Secrecy in meetings:- The connection between Krishna and Gopika would be a secret (like Radha) and by this, the Gopika would not be able to travel with Krishna in public to have public honor. By this, the secrecy of the meeting of Gopika and Krishna would be maintained, which gives maximum enjoyment in the meeting. If the relationship between Krishna and Gopika were made public, the secrecy of the meeting is lost and the enjoyment will be reduced by 50%.

Since the Gopika is in par with Radha in giving climax love to Krishna, Krishna is bound to give back climax enjoyment to Gopika as given to Radha. In such a case, if any one of the two factors mentioned above is disturbed, Krishna could not have given the maximum climax enjoyment to Gopika or Radha. The plan of Krishna in giving climax enjoyment to Gopika or Radha is such that if the plan is disturbed on any side, the maximum enjoyment gets spoiled and injustice will fall on the side of Krishna. This plan is such a dualistic plan that if secrecy of the meeting is violated by publicity, the maximum justice done to Gopika or Radha would be disturbed. Hence, the Gopika or Radha did not criticize the plan of Krishna because the Gopika or Radha would be in climax happiness if the climax justice was done by Krishna for their climax love.

Therefore, the intelligence of God is always to the extent of unimaginable climax. Any devotee knows this fact and will not criticize God's plans involving top most intelligence. God is omniscient and hence, the plan of a soul will certainly have loop holes and not the plan of God. The public honor by sitting by the side of Krishna in a chariot moving in public is not as great as the maximum love returned to the devotee from God Krishna. A real devotee cares for God only and not for the world (public) and hence, Radha or the assumed Gopika would follow the plan of Krishna only with full sincerity provided Radha or the assumed Gopika is in the state of climax love for God Krishna. All this analysis is not linked with the saving of the public-pravrutti through the secrecy of this relationship. Irrespective of such a link, secrecy would be a must for maximum enjoyment or maximum justice.

Chapter 9

August 03, 2022

O Learned and Devoted Servants of God,**1. Is it possible for an ordinary soul to become Jeevanmukta without enlightenment? How are these two related?**

[Smt. Chhanda Chandra asked: Padanamaskaram Swami, In one of the lectures on Knowing and Being, Swami Sarvapriyananda Maharaj from Ramkrishna Mission said that enlightened people get liberation surely at the end of their lives even though they are not jeevanmukta. To get jeevanmukti, one needs to practice in life itself. In this regard, please clarify following points in an elaborated way more specifically on enlightenment as you have made us understand the meaning of jeevanmukti very clearly. At Your divine lotus feet Chhanda.

a) Is it possible for an ordinary soul to become a Jeevanmukta without being enlightened?

b) How are these two correlated exactly? What should be the approach to achieve this enlightenment practically?]

Swami replied:- First, we must understand the meaning of the word mukti or salvation. Salvation means liberation from the fascinations of worldly bonds due to the fascination towards God. Salvation is a subsequent spontaneous process following the strong fascination to God. Salvation is like leaving the attachment to worldly drinks after tasting the divine nectar. Therefore, salvation is not the main point. Fascination to God is the main point on which we have to concentrate. Concentration on achieving the divine nectar shall be done and detachment of worldly drinks is a spontaneous subsequent process after tasting the divine nectar. We must try to achieve devotion to God and we need not try for detaching ourselves from these worldly bonds. Detachment from worldly bonds happens by itself once we are strongly attached to God. Hence, all our trials must be positive in achieving the devotion to God and our trials must not be negative in getting detachment from worldly bonds. Without attachment to God, it is impossible to get detachment from worldly bonds because mind has inherent nature to attach to something always. Whatever you achieve while you are alive, you will continue in that state only after death. This world is called karma loka (Martya loka) in which you can achieve anything by your karma or practice. After death, there is no karma or action and hence, you cannot achieve anything new after death. Veda says that if you achieve here, you will continue with such achievement and if you don't achieve here, you will not achieve anywhere resulting in total loss. Practical aspects are always greater than the theoretical concepts in any effort. But, theoretical concepts are also very important to be known and such knowledge is called enlightenment.

Theory is the source of practice and without theory, the practice will be in a wrong direction. Hence, the first step is theory (spiritual knowledge) that generates emotional force (devotion) with the help of which the theory is transformed into practice. Practice is like the mango plant which alone brings the final divine fruit, but theory is both water and manure. Knowledge is the water and devotion is the manure. Theory will lead into correct practice. The pest that attacks the practice-plant is selfish desire and it has to be killed by the Sadguru-pesticide.

2. Does God use the lives of the family members to test devotee?

[Swami, one of the purposes of human incarnation is to test the devotees. From the lives of many devotees, we know that this test may be in the form of lives of the family members also or more correctly, the strongest attachments of the devotees. The family members may or may not be devoted to God. Then how can their lives, who are not in spiritual path be used? It is definitely beneficial for the devotee to pass the test but what about the others? Probably I am not able to put the question properly but what I mean to say must be clear to the omniscient You. I strongly believe there cannot be anything wrong in God's administration. If my question does not have any sense, kindly excuse me. At Your divine lotus feet Chhanda.]

Swami replied:- First, you must learn thoroughly the process of swimming and then only you can train others or even protect others from drowning in the process of swimming. If you are not efficient in swimming, don't try to save others due to your blind fascination of the worldly bonds. In such case, not only the other person, but also, you will be drowned. Even while you are learning swimming, these worldly bonds try to hinder your progress. The reason is that every worldly bond loves you for its happiness and not for your happiness. These worldly bonds are also infected with ego based jealousy and will not allow you to progress in art of swimming. You must always fix your attention on God alone and not on these worldly bonds, which neither progress by themselves nor allow you to progress. You can think of protecting them after perfectly learning the art of swimming.

3. Swami, can we say that the parents of incarnations of God will be beyond qualities like Atri and Anusuya?

[Swami, can we say that the parents of all the human incarnations of Lord were/will be beyond bad qualities like Rishi Atri and Devi Anusuya? We know that they were very pious in their daily life. At Your divine lotus feet Chhanda.]

Swami replied:- God chooses parents while He is incarnating in the human form in this world. Generally, God selects good people only, who have done penance to attain God as their child. It is really a divine fortune for the parents.

4. How can an ordinary soul know whether it is aspiring for any fruit from You or not?

[Swami how can a very insignificant and ordinary soul like me judge whether I am aspiring from You or not? You are omniscient but what about me to be aspiration free even in subconscious mind? Please guide me. At Your divine lotus feet Chhanda.]

Swami replied:- Devotion without aspiration for any fruit in return from the God is the main power that pleases God fully. If somebody praises you to get some benefits from you, that praising person is having true love only on the benefit to be obtained from you and all his love on you is only a show, which is not true love. The aspiration-less love alone is true and can be attained only if you are attracted towards the divine personality of God alone without any attraction for any benefit from Him. This is very difficult, but, not impossible. The difficulty is due to our psychology that is always soaked in this worldly atmosphere where it is always based on business love (give and take). God also learnt from our devotion and shows no love in return towards business devotion. The aspiration in the present birth is in the conscious state only and can be easily known to you. The aspirations in the previous birth exist in sub-conscious state about which you are not to be worried at present because you might have been ignorant in the previous birth. The aspirations of all long back previous births exist in unconscious state and you need not worry about them as well because you might have been ignorant in all your previous births.

5. Can taking pride as being the slave of God give rise to ego?

[Swami, Ramkrishna Paramhansa told that we can take pride (actual word was Abhimaan) in being the slave of God as we cannot do any harm to others by thinking in this way. But Swami, by taking pride in ourselves, will it not again give rise to ego and distract us from the spiritual path? Please explain this. At Your divine lotus feet Chhanda.]

Swami replied:- You can take a piece of sweet, which will not harm your health. But, if you take lot of sweets, it will lead to diabetes disease. To feel that you are the servant of God is like taking sugarless sweet. Anything within the limit is not harmful and anything above the limit is harmful. Pride is one of the six vices. All the six vices can become good qualities if they are turned towards God. This is an example of one of the six vices called pride (mada) being turned towards God to make it a good quality. Any quality turned towards worldly bonds is a bad quality and any quality turned towards the devotion to God becomes a good quality.

6. Do miracles also have logic which ordinary souls cannot understand?

[Padanamskaram Swami, following verse from Autobiography of a Yogi "The so-called miraculous powers of a great master are a natural accompaniment to his exact understanding of subtle laws that operate in the inner cosmos of consciousness" Does it mean that the miracles are also having logic which we, ordinary souls cannot understand but the Human incarnations can? If so then it means that miracles are also scientific. Please explain this. At Your divine lotus feet, Chhanda.]

Swami replied:- Several people express several opinions regarding the concepts in the spiritual knowledge and unless you have Vedic proof, you shall not take it as standard. In the Veda, it is told that God plays with the help of His unimaginable power called Maayaa and such unimaginable events are called miracles (Vibhuuti). The meaning of the word ‘Maayaa’ is wonder (*maya-vaicitrye*) due to failure of logic in such unimaginable and perceived event. Only God has such wonderful power as said in the Veda (*māyinaṃ tu Maheśvaram*). The unimaginable God or Parabrahman is indicated by such miracles, which are unimaginable events. The idea of miracles is to show that God is beyond worldly logic.

7. Does Your denigration by Yourself proves that You are none other than the Lord Himself?

[Swami, in the last satsang, You said Yourself as an useless fellow. This kind of denigration itself proves that You are none other than the Lord Himself. Otherwise people like us are always full of egos and jealousy and we always think how precious we are. In my view, You have proved yourself as the Lord from the opposite direction also. Am I not correct Swami? May I be always at Your divine feet and enjoy Your presence in each and every part of my life. Chhanda. By Chhanda Chandra]

Swami replied:- I have already explained why I said like that. There will be some devotees, who scold the human incarnation due to ego based jealousy even though they believe in the existence of the ultimate God. I was telling that even though My human form is an useless fellow, the form that merged in Me and speaking the spiritual knowledge is God Datta Himself and so they can listen the spiritual knowledge at least. The postman may be an useless fellow, but the contents of the letter delivered by him need not be useless. Such type of devotees are pacified when I scold Myself. Instead of receiving scolding from them, who are the real useless fellows, is it not better that I scold Myself? Self-scolding is good in removing excess of pride.

Chapter 10

August 04, 2022

O Learned and Devoted Servants of God,**1. Does the mental pain of family members show their fruit of bad deeds?**

[Shri Divakar asked: Padnamskaram Swami, In the family, one person met with an accident and is undergoing severe pain and because of this incident, the remaining family members undergo mental pain. We can say that, physical pain the particular person is undergoing is nothing but fruit of his bad deed, but Swami, what about the mental pain the other family members undergo, is that also by fruit of bad deeds? In short, does mental suffering (by whatever the cause) the fruit of bad deeds?]

Swami replied:- Exactly correct. The doer of the bad deed receives the pain due to the accident. The supporters of such a bad deed receive the same pain on seeing the affected person. All share the fruit equally (*kartā kārayitā caiva...catvāraḥ samabhāginah*).

2. How to interpret Free will and Karma. Are these interrelated anywhere in the life of an individual? Your Servant, Divakar

Swami replied:- Whenever you do an action, you have the freedom to do it in one way or to do it in other ways or not to do it at all. Such freedom existing in the case of good and bad deeds is called free will. The decision in the action is based on the analysis done by your intelligence. In some cases, you have freedom and, in some cases, you have no freedom in doing or not doing an action. In such cases, free will and action have no relationship.

3. Please give a message on the important points from the Vedas?

[Smt. Priyanka asked: Padanamaskaram Swami, Can You please give us a discourse on the most important points from all the 4 Vedas combined in a points format? At Your divine lotus feet, Priyanka]

Swami replied:- I will do it in due course of time since this is not a specific question.

4. If founders of both Christianity and Islam is only one God, then why do their scriptures say that their path only is true?

[Mr. Wild Watcher asked: Dear Swami, I have some burning and tough questions for you. I am eager and excited to listen to Your response to my questions. If You already answered any of the query before, which I am asking now, then share Your answers. I hope You can answer them. I am not a Hindu, but I am ready to at least try to accept your answers. Thank you, looking forward to hearing from you. Here are the questions: With best regards, Wild Watcher.

Questions To Shri Datta: If both Christianity and Islam are true and their founders are of the one God who wants to unite all religions, then why both of their believers and scriptures say they are the only pathway to God and other religions are of Hell?]

Swami replied:- Several people say several things due to the fundamental right of freedom of speech. I am not bothered about such people. If there is a systematic logic about a point, I can involve Myself deeply in it

and give My opinion. I am trying to establish Universal Spirituality and Universal religion in which every citizen of the world is expected to enrol while staying in his/her own religion. The aim of the Universal Spirituality is to realize the basic unity of religions existing in the external diversity of culture, language etc. In every religion, the three basic points are common, which are God, heaven to reward good deeds and hell to punish bad deeds. The devotion to God or at least the fear for God will control the consciousness of every human being to do any sin and such self-resistance to sin must be achieved by every human being in this world so that there is no need of courts and police stations. One can follow his/her own religion with full faith and sincerity, and the Universal Spirituality preaches everybody to realize that the same unimaginable God is mediated in different media as Gods of all religions and hence, one shall not criticize any other religion in view of one God giving the same basic subject of spiritual knowledge in all religions through different languages. In India, everybody is a citizen of a state and the centre simultaneously. This is also like that. World peace and all humanity to feel like one family is the main aim.

5. Do you consider Baha'u'llah, Joseph Smith, Rael and other founders of new religions are avatars of the one same God?

Swami replied:- Anybody establishing the religion on logical and justified grounds must be considered as the incarnation of the one same God.

6. Why is there no concept of avatars in Islam?

[If Islam is founded by Muhammad (Holy Prophet of Islam), who You consider as a God-Incarnate, then why there is no concept of avatars in Islam, or why did Quran say Islam is the only acceptable religion in the eyes of God (Allah) or the nonbelievers of Islam will go to Hell?]

Swami replied:- The meaning of this statement is that among Muslims, if anybody is a non-believer of Islam will go to hell. This does not apply to everybody in the world. Prophet Mohammad was certainly incarnation of the same one God. Since His preceding prophet, Jesus, was crucified horribly, the prophet discarded the concept of human incarnation to avoid such cruel actions from the side of devotees. This concept of the prophet was only to stop cruel actions based on the concept of incarnation.

7. Why did Christ say He is the only way to God when avatars keep coming?

[If Christianity is a religion of the same avatar-sending God, then why did Christ say He is the only way to God and those who deny Him will burn in Hell as being the victims of the Biblical God's wrath?]

Swami replied:- "He is the only way to God" does not refer to Jesus in person, but, refers to the human incarnation in general. The unimaginable God becomes visible in the form of a human being to preach the true spiritual knowledge to humanity. The scriptures need explanations to be given by God

in person because pollution of scripture in the form of insertions and deletions are possible.

8. If both Islam and Christianity came to the earth to be united, then why are there conflicts between them?

[If both Islam and Christianity came to the earth to be united, then why are there wars and conflicts between them? How are their apostates exposing these faiths false?]

Swami replied:- The religions need not be united to make one religion because the languages, cultures and customs are different from region to region. The basic unity must be realized and correlation among religions must be properly understood so that the conflicts must end forever.

9. If God is real, then how come atheists have used science, logic and best rebuttals to disprove God and religions?

Swami replied:- The atheists are unable to disprove genuine miracles through science and logic. The omnipotent God takes care of Himself at any time in this world.

10. What is the difference between God and God's Power?

[Shri Ganesh V asked: Padanamskaram Swamiji, Here is an excerpt from the teachings of Swamy Narayan, "Some people may be extremely adept in worldly affairs, yet they do nothing at all to safeguard their own liberation. Others may know the precise meanings of the various shastras, Puranas and Itihas, yet they too do nothing to safeguard their liberation. Therefore, they cannot be said to possess a sharp intellect; rather, they possess a blunt intellect. Conversely, a person who safeguards his liberation, even though he may possess only a limited intellect, should be considered to have a sharp intellect. On the other hand, a person who, even though possessing a sharp intellect, pays more attention to worldly affairs should be considered to possess a blunt intellect." I find this contradictory with Your teaching that Spiritual knowledge leads to bhakti (devotion) which leads to karma Yoga (karma samyasa and karma phala tyaga). Please correlate this statement with Your teaching and enlighten us. At Your divine feet, Ganesh V

Salutations to You Swami ji! What is the difference between God and God's Power?]

Swami replied:- Actually, the unimaginable God and His unimaginable power are one and the same because two unimaginable items can't co-exist since any number of unimaginable items result finally in one unimaginable item only. I don't find any contradiction between what I said and what was said by Swami Narayan. He said that worldly intelligence is blunt only because world is temporary and God is permanent. A worldly intellectual is not appreciated by Him before a person having normal intelligence with strong faith in God.

11. Does the incarnation of God has ego?

[Shri Jayesh Pandey asked: By worldly logic, God's power should be under full control of God i.e., God's power should be egoless. But it's not true in reality.

For example: Lord Hanuman and Lord Kartikeya. You have told us that Lord Hanuman is Lord Shiva's incarnation whereas Lord Kartikeya is an incarnation of Lord Shiva's power. Both have their own ego that is ego of the unimaginable God inspite of Lord Kartikeya being an incarnation of power which according to worldly logic should be under full control of its possessor.]

Swami replied:- You are talking baseless statements, which are spoken by ignorant illiterates. Have you gone to such a high stage to say that Hanuman and Kartikeya have their own ego? I never said that Kartikeya is the incarnation of the power of Lord Shiva. Even if you consider like that, there is no difference between power and possessor of power (*Śakti Śaktimato rabhedah*). You are running through bad days and hence, you are talking like this. Where is the question of control when the power and possessor of power are one and the same? Suppose you have the power of telling poetry and I want to honour your power of telling poetry and not you, can I garland your power of telling poetry separately without putting the garland in your neck? Please apologise to God Hanuman and God Kartikeya for speaking like this. If you consider Me as your Guru, this is My sincere advice to you in your welfare only.

12. What is the place of emotions in spirituality?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, What is the place of emotions in spirituality? How to differentiate the basis of emotion towards God? How can I know whether my emotions related to God are out of real devotion or out of aspirations hidden inside? Can emotions towards God come out of ignorance also without any spiritual knowledge? Please help me understand the reality and help me come into the correct path Swami. - At Your Divine Lotus Feet, Bhanu Samykya.]

Swami replied:- In worldly life or spiritual life, first, knowledge and analysis with the help of intelligence is necessary before getting emotion (devotion) to implement anything in practice. Emotion after knowledge is appreciable due to its safety given by the knowledge. Suppose you want to run towards Delhi. First you must enquire the path to Delhi and then run on that correct path. If you run without the initial enquiry, you may be running towards Chennai in opposite direction! Hence, knowledge of direction is important, which can be given by knowledge only. Knowledge, emotion (devotion) and practice is the correct sequence either in Pravrutti or Nivrutti.

Your consciousness is well aware of your internal worldly desires. If such awareness is not experienced by you, certainly you don't have worldly desires. Desires cannot exist in you without your awareness about them. Emotions about God can't come without the proper spiritual knowledge from which you can recognize the details of the divine personality of God. If emotions about God are coming even from the ignorance of God, it means your emotional devotion is based on some worldly aspiration to be granted by God. The details of the personality of God is multi-dimensional, evolved based on very sharp logical analysis and it brings very powerful attraction towards God. Such attraction results in the emotional devotion to God, which must be pure by not having aspiration for any fruit in return from God. Such emotion is the true love or true devotion to God. Such pure emotion can never

come without knowing the details of the personality of God, which are termed as spiritual knowledge.

Chapter 11

August 05, 2022

O Learned and Devoted Servants of God,

[Shri Balaji came from Bangalore exclusively to have Satsanga with Shri Datta Swami and other Devotees. Shri Balaji asked the following questions.]

1. Namaste Swami, I have brought a Laptop for typing the spiritual knowledge. Shall I type?

Swami Replied: For speaking spiritual knowledge, Laptop is not the criterion. A question is the criterion to make Me speak the spiritual knowledge. For marriage, the availability of a function hall is not the criterion, but the criterion is the availability of the couple to be married. Even if you do not have the Laptop, we can get the Laptop from somebody provided you have a genuine question in spiritual knowledge. Even if the function hall is not available, the marriage can be performed under a tree.

2. God is said to be breath or life. Does this have the meaning that God is connected to Praanayaama or breathing exercises?

Swami Replied: If people understand the figure of speech called metaphor (rūpaka alaṅkāra) as a concentrated form of simile (upamā alaṅkāra) alone, all these misunderstandings would not have come. God is compared to breath or life in the sense that just like all the inert (heart functioning etc.) and non-inert (activities of brain) activities of the body take place as long as breathing is going on, similarly the non-inert (activities of living beings) and inert (physical laws of nature) activities are carried on in the world due to the presence of God. In this way, there is an excess of similarity between God and breath. By this, we should not misunderstand that breath is God! Today, all the preachers of meditation are asking the people to concentrate on breath and not on God! Brahma Sutra tells that God is breath (*Ata eva Prāṇah*). This does not mean that the breath inhaled and exhaled by the lungs, through the nose is God. Such exercise may give you some good health because the practice of a long duration in retaining the inhaled air (kumbhaka) leads to more absorption of oxygen by blood giving good health. Such good health can be used by you to serve God or serve worldly bonds. In this way, good health becomes fruitful only when it is used in spiritual line. There is no guarantee that good health will be used in spiritual life alone and not in worldly life. Hence you cannot include breathing exercise in the spiritual path to attain God. The word Yoga simply means attainment and does not indicate the object to be attained. I wonder

how today people use this word Yoga simply without mentioning or even thinking of the object to be attained. However, the word Yoga is fixed in the attainment of God and hence, this word is said to be Yoga Rūḍha, which means that the word is used not only in its sense (Yoga) but also fixed in a particular way (Rūḍha) also. People say that they are practicing Yoga by doing simply some breathing exercises and telling so has become a fashion in these days! They are doing Yoga means that they are doing breathing exercise for good health and that does not mean that they are attaining good health to serve God. Then, telling that they are doing Yoga is not justified because the ultimate aim of the efforts of Yoga is only God as per the Yoga Rūḍha meaning of the word 'Yoga'. Similarly, God is said to be the soul or individual soul. The soul is a very precious item among the items of this creation. God is also very very precious and using metaphor, we can say that God is soul. It means that God is as precious as the soul in the creation and it does not mean that the soul is God. Veda says that space is generated from the soul (*Ātmana Ākāśaḥ sambhūtaḥ*). Here, the word Aatman indicates God as per the above analysis and here, the word Aatman shall not be taken in its original sense to mean this worldly soul. The reason is that no worldly soul can produce even a cube of 1 mm space! The member of the Lions Club is called as Lion. It means that the member is as brave as the lion in doing the social service. You should not think that the member is an actual lion and run away from him! In this way, misunderstandings resulted in misinterpretations of the holy scriptures told by God.

3. Can You please give a clarified version of sacrifice of fruit of work (Karma Phala Tyaga)?

Swami Replied: Karma Phala Tyaga means sacrifice of the fruit earned by your hard work. If you go to a shop to purchase an item, the shop keeper will not say that he will sell any item in the shop if you can pay only the fruit of your hard work. For the shop keeper, it is immaterial whether the money paid by you is the fruit of your hard work or the ancestral money got by you. God in the Gita is asking for the fruit of your hard work and not your ancestral money because you have more attachment to your hard earned money than to your ancestral money. He wants to compete with your strongest worldly bond, which is your bond with your hard earned money. This clearly shows that God is certainly not a business man. Had God been a business man, He would have asked to do sacrifice of money (Dhana Tyaga) and He would not have bothered whether your sacrificed money is your hard earned money or your ancestral money. Here itself, you can find the intention of God. God is only testing whether you love Him more than your strongest worldly bond, which is your hard earned money. This is a test by God put for the devotee.

God is neither in need of money like a beggar nor a businessman selling His Grace for money! In fact, all the money you have (self earned as well as ancestral) is attained by you by the Grace of God only. He doesn't make this point clear to you because if He makes this point clear to you, you will donate Him some money as a mark of your gratefulness to Him for His help done. Such a donation cannot stand as a mark of your true love for Him. I will explain this with an example. A grandfather bought a packet of biscuits for his grandson and gave it to his daughter-in-law secretly. She gave some biscuits to her son and the grandson is thinking that her mother purchased the biscuits. Now the grandfather approached the grandson asking for a piece of biscuit. If the grandson gives a piece or even a full biscuit to his grandfather, that shows his true love to his grandfather. This true love is really tested based on the background ignorance that his grandfather bought the entire packet of biscuits. Similarly, you think that you have attained all this wealth by your efforts, qualities and good luck. Based on this background of ignorance, the drama takes place and God comes as a beggar to you to test your true love on God.

Learning the spiritual knowledge through intelligence (Jnana Yoga) and developing emotional devotion through your mind (Bhakti Yoga) constitute theoretical phase only. Of course, we are not lessening the importance of theory because theory is the source of practice. But practice (even though born from theory alone) is the practical proof for theoretical love. The practice (Karma Yoga) is either service or sacrifice of fruit of work or both. The practice alone is the acid test for the theoretical love to know whether such theoretical love is true or false. This is a well-known experience in worldly life as well.

There is a misunderstanding that the concept of Karma Phala Tyaga means that God has gone into the hands of rich people. The human being is the best example for misunderstanding and misinterpretation. It draws conclusions in a hasty way without having patience for complete and sharp logical analysis. Based on this sacrifice of fruit of work, we can see four examples of devotees, who got the total Grace of God and for your information, all these four devotees are extremely poor. The reason is that the magnitude of your donated amount is not considered by God (a businessman considers only the quantity of amount paid by you), but the proportion of the amount paid in the total amount possessed is considered. A beggar donating 1 coin to God has done hundred percent sacrifice because nothing more is left with him after this sacrifice. A rich man donating a thousand coins has done only 1/1000 fraction of sacrifice only because he had 10 lakhs coins in his house to start with. Jesus appreciated the beggar as

the best donor and this is the first example. The second example is when Shankara went for begging food, a very poor lady finding nothing in the house gave a small fruit only, which alone is present in the house. Shankara told a spontaneous prayer on Goddess Maha Lakshmi and a rain of golden fruits fell in her house. The third example is that of the very poor Saktuprastha having a four membered family suffering without food in a drought for several days. They somehow got a little food and the family was about to eat 4 parts of the food. God came in disguise as a guest and asked for the entire food gradually. All the family members donated their parts of food to the begging guest and God blessed them with wealth here and with salvation after death. The fourth example is of Sudaama, so poor that he has nothing to sacrifice to God Krishna. The principle of this Karma Phala Tyaga is that one should donate to God from whatever he has. If he has nothing, he need not donate anything because he cannot donate anything. Hence, a saint is exempted from Karma Phala Tyaga and is confined to only service or Karma Samnyaasa. A householder is expected to do both sacrifice and service within his limits. A saint, who begs his food from others is confined to service only and not expected to do any sacrifice. Sudaama was a householder, still, he was like the case of a saint only due to lack of anything in possession. Still, he wanted to behave like a householder and brought some parched rice from neighbors on loan and presented it to Krishna. This was a record break in sacrifice and hence Krishna wanted to give all His wealth to Sudaama (had His wife Rukmini not objected). All these examples show that God is not a businessman or beggar and the devotee donating to God must give with shyness and fear (*Hriyā Deyam, Bhiyā Deyam* – Veda). Veda also says that you should donate (doing sharp analysis of discrimination among receivers as per Veda's saying– *Samvidā Deyam*) to the deserving receiver to get good fruit and if the receiver is bad and undeserving, such donation brings punishments in Hell. Hence, donation is a double edged knife giving both good and bad results!

Some clever people wanted to avoid the practical sacrifice of the fruit of hard work by misinterpreting the word 'Karma phala tyaga'. They have told that this compound word (*samāsa*) is with '*madhyama pada lopa*', which means that a missing word exists in this compound word, which is to be brought from outside (*adhyāhāra*). Such missing word is '*āsakti*' or interest. They introduced this word in the compound word and finally the resultant compound word is '*Karma phala āsakti tyāga*'. The resultant compound word means that you have to sacrifice only the interest on the fruit of your hard work and you need not sacrifice the actual fruit of work. But, this is a wrong interpretation since the compound word '*Karma phala tyāga*'

is broken into separate words, in second chapter (*karmajam buddhi yuktā hi, phalam tyaktvā manīṣiṇaḥ*) itself, which mean: ‘*phalam* = the fruit’, ‘*karmajam* = that is earned by hard work’, ‘*tyaktvā* = is sacrificed’. Here, the added word ‘*āsakti*’ or interest is totally absent. This fully refutes the mischievous interpretation.

Human beings, at least some of them, are very clever to avoid donation or sacrifice of fruit of work to God through intellectual interpretations. Some say that the omnipotent God does not need anything from us and hence there is no need of sacrifice of anything to God. I ask just one fundamental question from the incident (grandfather begging the grandson for a bit of biscuit) described above, does the grandfather is in need of the bit of the biscuit? In fact, he purchased the entire packet of the biscuits for his grandson! Therefore, the above saying of the clever people is only to escape sacrifice due to their extreme greediness only. This concept of Karma Yoga involving the sacrifice becomes very inconvenient for greedy devotees because even the food offered to God is eaten by the Human Incarnation because God in human form is Human Incarnation. Hence, these devotees refused the very concept of Human Incarnation so that God can be represented by photos and statues so that the food can be offered by moving the hand and can be eaten by the devotees themselves. The photos and statues required some service like washing and decorating with flowers etc. Greedy devotees, who are lazy in even doing such a service have developed the concept of formless God! Actually, God is beyond form and formless aspects because the original Unimaginable God called Parabrahman is like that, when in unmediated state. The same Parabrahman gets Himself mediated in selected energetic beings and human beings to become energetic and human incarnations respectively. The Energetic incarnation is relevant to energetic beings in the upper worlds whereas the Human Incarnation is relevant to human beings on this earth. It will consume a long time of life in doing penance to see the irrelevant energetic incarnations and hence God comes to earth as Human Incarnation to mix freely with human beings to preach true spiritual knowledge. But, human beings are repelled against the Human Incarnation due to the repulsion between common human media, provoked by ego-based jealousy towards a co-human form. This repulsion towards Human Incarnation may also be due to the above explained reasons of economics in doing sacrifice.

Sacrifice of money was mentioned in the Veda (*Na Karmanā, Na Prajayā, Dhanena Tyagena eke Amṛtattva Mānaśuḥ*). This means that not by doing rituals, not by having issues one can attain God because only by sacrifice of money, God can be attained. In this hymn, again greedy devotees

played havoc by saying that the word *Na* (No) shall be brought from outside (*Adhyāhāra*) before the word *Dhanena* so that it can mean that even by money, God can't be attained. This is absurd because either *Na* shall be before all the three items as in (*Na Karmaṇā Prajayā Dhanena*) or *Na* shall be before every item as in (*Na Karmaṇā Na Prajayā Na Dhanena*) to deny all the three items. If *Na* is existing before two items alone, those two items only are denied and not the third item before which *Na* is absent. Moreover, if you deny all the three items, the word Sacrifice (*Tyāga*) becomes meaningless since the sacrifice of what item is standing as a question. Even if we agree your denial of three items, the word sacrifice is already fixed in a specific meaning (Yoga Rūḍha), which is sacrifice of fruit of work. In such a case, we can say that the word Dhana here means ancestral money and the word Tyāga means sacrifice of fruit of hard work. The word Tyāga is defined as the sacrifice of fruit of work in Gita (*Yastu Karmaphala Tyāgī, Sa tyāgītyabhidhīyate*). In this way also, this Vedic statement can be explained with the help of the Gita.

Gopikas sacrificed butter, which is the wealth earned by them through their hard work. The males at the time were engaged in agriculture especially in producing crops from lands. The females were mainly engaged in the dairy work of cows to generate milk, curd and butter to sell in the Mathura city. On the way, while going to Mathura city, Gopikas searched for Krishna to feed Him with the butter without the knowledge of their families. This becomes the sacrifice of fruit of work and they were given Goloka, which is above even the abode of God. In the Gita, the entire Karma Yoga is indicated by the word Karma Phala Tyaaga even though both Karma Samnyaasa (service) and Karma Phala Tyaaga (sacrifice) constitute the Karma Yoga (*Tyāgāt śāntiranantaram*). We shall not mistake that service (done by saints) is neglected and only sacrifice (done by householders) is considered. It is not so. The reason is, when sacrifice is mentioned, naturally, service also gets mentioned. Sacrifice is done by householders only and the case of the householder covers both sacrifice and service. Instead of sacrifice, if service alone were mentioned, it would apply to only saints, who cannot do sacrifice. So, sacrifice invariably brings service while service can't bring sacrifice in that way.

Karma Yoga is certainly a proof of true love and it can't be replaced by any theoretical item. The balanced justice then is, theoretical boon for theoretical devotion and practical boon for practical devotion as announced by God in the Gita (*Ye yathā Mām prapadyante...*). God announced this policy seeing our nasty intelligence in devotion. Many devotees want practical boons from God in exchange for their theoretical devotion. This is

the prostitution devotion (Veśyā Bhakti) since a prostitute collects money from customers by talking wise, sweet words, and singing love songs. This is the worst type of devotion that is generally spread everywhere. Theoretical knowledge and Theoretical devotion come under this type. The next type of devotion is business devotion (Vaiśya Bhakti) with some ethics and this is practical boons for practical devotion. It is like purchasing an item from a shop by paying money in return. This is better than the above first type because there is at least some ethics in this. But, this is also not true love because the true love is on the practical boon alone and not on God, who is seen as only an instrument to achieve the boons. This is also called as instrumental devotion because God is an instrument to get the desired practical boon. The third type of devotion is issue devotion (Apatya Bhakti) in which practical Karma Yoga (service and sacrifice) is done to issues without expecting any fruit in return. Even if the fruit like service from issues in old age is expected by parents, and even if such service is not rendered by the issues, and even though the parents scold the issues for such attitude of issues, finally, they are not changing the will written in the name of the issues. Hence, this issue devotion represents true love and full Karma Yoga as far as Pravritti or worldly life is concerned. This is the climax of the measuring scale of true love. The devotion to God can be measured on this scale. In fact, God Datta kept His name as Datta, which means adopted son expecting issue-devotion like devotion from devotees. But the clever human devotees made God Datta as Divine Father reversing the same policy towards Him! God Datta wants devotees to do practical devotion to Him without aspiring for any fruit in return from Him treating Him as an adopted son. The devotees want the reverse of this, which is that God Datta shall give them practical boons without expecting any practical devotion from them in return because God Datta is treated as adopted Father by them!

4. How is the contemporary Human Incarnation the most important?

Swami Replied: Hanuman reached Brahma Loka and is given the boon that He will become the future Brahma (this means that God Brahma will merge with Him in the future since God Brahma or God Datta is the Eternal first energetic incarnation). Hanuman got monistic salvation because He is to become one with God. This is the highest fruit and Hanuman got this highest fruit by doing practical service to Rama, who was His contemporary Human Incarnation. Similarly, Gopikas worshipped their contemporary Human incarnation called Krishna and achieved Goloka, which is Higher than Brahma Loka or Vaikuntha or Shiva Loka, which is the abode of God. God became the servant of Gopikas and this is the dualistic salvation in

which the devotee becomes greater than God. When we read the Holy epics of Hinduism like Ramayanam, Mahabhaaratam and Bhaagavatam, we are made to focus on Rama or Krishna, who are the Human Incarnations alone. Even when we read the Gita, we feel that Gita is the Holy scripture of topmost authority because it is spoken by Krishna, who is the Human Incarnation only. The first point that we must know while starting the study of Gita is that Krishna is God in Human form. Krishna Himself says that He is the Lord (Maheshwara), who has taken the human medium as His form (*Mānuṣīm Tanumāśritam...Maheśvaram*).

There are already Holy scriptures like the Vedas spoken by God Brahma, the energetic Incarnation of God Datta. But the meaning of the Veda is very deep and people are often confused. The human preachers are confused and hence they confuse their disciples. Hence God wants to come to earth in Human form to preach the true spiritual knowledge whenever such confusions prevail. Only the Divine preacher called Sadguru, who is the Human Incarnation of God, has no confusion and is very clear about the meanings of the Veda. Such a Divine preacher with full clarity can alone clarify all doubts. Shankara, Ramanuja, Madhwa etc. were such Sadgurus or Divine Preachers. There is no fundamental difference between the philosophies of these three Divine preachers. These three philosophies appear to be different due to the different levels of the receivers of knowledge in their respective times. When Shankara came, all (Purvamimamsakas and Buddhists) were atheists denying the existence of God. Shankara had no other alternative than to say that they were God by themselves. He turned them into theists through a three-step formula. i) The soul is God, ii) The soul exists, iii) Hence God exists. The atheists-turned theists asked Shankara that if they were God, why the miraculous powers of God were not seen in them. Shankara replied to them saying that even though they had realised theoretically that they were God, the Godliness did not come to them practically because of their impure minds and to purify the mind, God was to be worshipped. He turned, not only atheists into theists, but also turned theists into devotees of God! Then Ramanuja came and found these devotees with decreased ego and advised them to continue as devotees by increasing devotion. He told them that the soul is never God, but is an inseparable part of God. These devotees continued to be devotees developing their devotion more and more, at least to become an inseparable part of God. Their ego came to minimum level and then Madhva appeared telling them that they were not inseparable parts of God, but servants, separate from God. In this way, Madhva developed the third step of practical devotion or Karma Yoga showing the example of Hanuman. Knowledge, Theoretical Devotion and

Practical Devotion are the three correct steps in sequence for the soul to attain (Yoga) God.

Apart from preaching true spiritual knowledge, devotees prayed to God to come down to earth so that they can serve Him directly. This is another angle of the purpose of the Human Incarnation. But, the ego based jealousy towards a co-human form makes the devotees to be confused in treating the human incarnation as an ordinary human being. God (Parabrahman or Unimaginable God) comes as Human Incarnation without disturbing the natural properties of the human medium so that He can mix freely with humanity without causing any excitation. These unaffected properties of the human medium like birth, death, disease etc., confuse the devotees and make them feel that the human incarnation is an ordinary human being. The Unimaginable God merges with a selected human devotee to become Human Incarnation, existing in the human being in invisible state. The unchanged properties of the human medium facilitate God to freely mix with human beings and this is merit on one side. On the other side, the same concept becomes a defect by which human beings misunderstand the human incarnation as an ordinary human being. Due to this misunderstanding sometimes, human devotees even insult the human incarnation going to the extremity of even crucifixion (*Avajānanti Mām mūdhāḥ* – Gita).

The spiritual line of a soul consists of two parts: i) to know the true spiritual knowledge so that right direction is obtained to reach the right goal, ii) to implement the knowledge in the practical efforts so that the right goal is reached (Sādhanā). If Human Incarnation, which is the God in human form is available here itself, half of the total time is saved because to visualise an energetic incarnation for knowledge, sometimes, penance for the whole life is not sufficient. If that is the case, where is the time for the second part or Sādhanā? In order to help the spiritual aspirants on this earth, God appears as Human Incarnation in the form of Sadguru to give true spiritual knowledge for the right direction. This is the most important significance of the Human Incarnation. In order to recognize the Human Incarnation of God, first, the ego based jealousy towards a co-human form must be conquered without which even the first step becomes impossible. As initial training, scholars advise us to treat every human being as God and serve humanity so that the human incarnation can be easily identified in the absence of ego-based jealousy towards co-human forms. The ultimate aim of this training must be kept in mind. Otherwise, some devotees are immersed in the service of humanity and continue to be the social workers forgetting the final aim of God. Such social workers are awarded temporary heaven (because the served

souls are temporary) to return back to the earth after sometime (*Kṣīṇe puṇye martya lokam viśanti* – Gita).

One point is sufficient to stress the significance of contemporary Human Incarnation and such point is that Hanuman and Gopikas attained the Highest Divine fruit by serving their contemporary Human Incarnations only. If anybody feels something is greater other than the contemporary Human Incarnation, he must be greater than Hanuman and Gopikas and we must leave him by doing salutations to his feet! The chance of contemporary Human Incarnation is also available for every soul born on this earth. Otherwise, God becomes partial for only giving chance to a few generations only. If you say that the generations blessed by God in human form contained good people only, it is not correct because how many bad people were not there in the time of Rama, Krishna, Jesus etc? God comes in Human form in every generation to preach the true spiritual knowledge because by the end of every generation, some ignorant preachers introduce confusions for the next generation. The only problem is the difficulty to recognise the contemporary Human Incarnation that is present before our naked eyes, due to ego based jealousy towards co-human forms appearing to our eyes. People believe in the past human incarnations and worship them in the form of photos and statues because their economics is not affected by the photos and statues! The only hurdle is ego based jealousy in this concept and it is sufficient if that alone is conquered. If you don't recognise your contemporary Human Incarnation here due to repulsion between common human media, you will not recognise the energetic incarnations of God in the upper worlds also. The reason is that when you leave this gross body after death, you will enter an energetic body to go the upper worlds and when you find the energetic incarnation in energetic body there, the same repulsion between common energetic media comes into effect so that you will not recognise God in energetic form there also. If you lose God here, you are losing God there also and hence you are losing God everywhere and always as said in the Veda (*Iha cet...Mahatī vinaṣṭiḥ*).

Chapter 12

August 06, 2022

O Learned and Devoted Servants of God,

[Shri Balaji came from Bangalore exclusively to have Satsanga with Shri Datta Swami and other Devotees. Shri Balaji asked the following questions.]

1. Does the following verse ask wise men to worship devotees who have identified the Incarnation?]

[sa vedaitat paramaṃ brahma dhāma yatra viśvaṃ nihitaṃ bhāti śubhram.

upāsate puruṣaṃ ye hyakāmāste śukrametadativartanti dhīrāḥ

Here, kindly clarify if Brahma Dhaama refers to an incarnation. So can we say that the verse asks wise men to worship devotees who have identified the Incarnation?]

Swami Replied: What you thought is exactly correct. Brahma Dhaama means the permanent residence of Parabrahman (Unimaginable God), who is the first Energetic Incarnation called God Datta. The person referred here is said to be Knower of the Self as God Datta, which means that the knower Himself is God Datta, who is the mediated Parabrahman Himself. Here, monism is true because the Knower of Parabrahman is Parabrahman Himself. Vedas says that Parabrahman alone knows Parabrahman or Himself (*Brahmavit Brahmaiva Bhavati*). People misinterpret this as the soul knowing ParaBrahman becomes Parabrahman. The correct translation shall be *Brahma Vit* = The Knower of Parabrahman, *Bhavati* = Is, *Brahmaiva* = ParaBrahman alone. This means that the Unimaginable Parabrahman is not known to anybody other than Parabrahman and several Vedic statements exist for this (*Yato vāco... Yo buddheḥ parataḥ..., Naiṣā tarkeṇa..., Yasyā matam...* etc.). In Gita also, it is said that nobody knows God (*Mām tu veda na kaścana*). The second Brahma Sutra also tells about the definition of Parabrahman as the creator, controller and destroyer of this creation. This is not speaking about the nature (Svarūpa Lakṣaṇam) of Parabrahman, but is speaking about the action (Taṭastha Lakṣaṇam) of Parabrahman indirectly telling that Parabrahman is Unimaginable. In particular, the word Brahman used here is the word Parabrahman because the word Brahman has other meanings as well. Hence, the word '*Saḥ*' used in the beginning refers to God Datta only and not an ordinary soul. Ordinary souls are referred in the third and fourth lines (*Ye, Akāmāḥ, Dhīrāḥ*), which means that the devotees of God Datta shall worship God Datta without any desire for any fruit in return from God Datta.

2. Please give the true interpretations of the following verses from the Mundaka Upanishat?

[In these important Mundaka verses

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena .

yamevaiṣa vṛṇute tena labhya-stasyaiṣa ātmā vivṛṇute tanūṃ svām

Can we say that 'God being Unimaginable or in irrelevant media is unattainable by Pravachana, intelligence etc. For one who He chooses, He is attained in a Human body'.

The next verse immediately says:

nāyamātmā balahīnena labhyo na ca pramādāt tapaso vāpyalingāt .

etairupāyairyatate yastu vidvām-stasyaiṣa ātmā viśate brahmadhāma.

Can this mean, if a wise man strives by courage, knowledge and inspiration, he can recognise the Human Incarnation and enter the inner circle of devotion and service.]

Swami Replied: In the first verse, the word Soul refers to Parabrahman or Unimaginable God. Here, the word Soul (human soul) is used for the Unimaginable God in the sense of simile expressed as metaphor. The human soul is also invisible to naked eyes and is approximately similar to the invisible-Unimaginable God. The human soul is awareness, which is most precious in creation. Hence, in this verse, Parabrahman shall be taken as the meaning for the word 'Aatman'. Any energetic or human incarnation is also mediated Parabrahman. Hence, Parabrahman looks like an energetic or human soul. In this way also, a specific soul can be Parabrahman and hence, the invisible and unimaginable Parabrahman is indicated by the visible and imaginable human soul (or energetic soul). It is said that Parabrahman is not attained by mere knowledge without devotion (*vṛṇute* means desire for God, which means devotion to God). For such a devotee, whose devotion is well founded on true spiritual knowledge, Parabrahman (unmediated God) appears as God Datta (mediated God). Parabrahman shows (*vivṛṇute*) His personal (*svām*) form (*tanūm*). The personal body means that it is the permanent residential address of Parabrahman. In this verse, '*Ayamātmā*' (this soul), '*eṣa Ātmā*' (that soul) and '*Yam*' (whom) refer to God as energetic or human incarnation and '*eṣa*' refers to a devoted human soul.

In the second verse, the Aatman referred by '*Ayamātmā*' (this soul) in the first two lines refers to Parabrahman only. The reason is the word 'This' (*Ayam*) is used here also as was used in the first verse. The word '*Ayam*' means a specific form or medium of God and hence the word '*Ayam Ātmā*' refers to God Datta or Parabrahman only as per the context in the hymn. Such God cannot be attained by careless means. In the third and fourth lines, again the word '*Aatman*' is used with a different word standing before the word Aatman, which is '*Eṣa*', which also means a specific form, but different from the above mentioned divine form and this Aatman means the ordinary soul seeking for the union with God. Such devoted soul worshipping God Datta enters God Datta (*viśate Brahma dhāma*), which means that the devotee

becomes very close to Datta. When the love is in excess, the hero says that the heroine entered his heart and this should not be taken in literal sense. It only means that the heroine became very close to the hero.

3. Kindly clarify on the concept of MukhyaPraana highlighted by Shri Madhwacharya.

Swami Replied: The word Praana denotes Parabrahman or God Datta only because God is expressed as breath or life in the sense of simile expressed as metaphor. Madhva uses the word MukhyaPraana, which means very important breath or life and by this word, He is denoting God only. If there is some item which is very important, it means other similar items are not important. This non-important item is the breath or life of an ordinary human being. By this, He is differentiating God from all ordinary souls since He is the founder of Dualism. This helps us not to confuse that breath is God and means that we shall not concentrate on the breath (*Amukhyaprāṇa*) but we shall concentrate on God or Mukhya Praana.

4. If one has good savings, is it okay to take voluntary retirement?

[If one has good savings, is it ok to take voluntary retirement? This gives the opportunity to practically propagate Spiritual Knowledge full-time as Karma Samnyasa. But the other way is to work hard as before even after needed savings but give Karma Phala Tyaga fully to Sadguru.]

Swami Replied: I recommend the second option because you will be having the touch with Spiritual knowledge as well as touch with worldly knowledge. Even God needed a change from His continuous monistic state as said in the Veda (*Ekāki na ramate*). The soul also needs touch with a different subject now and then like a pickle tasted in the intervals while eating sweets. The pickle gives a change, and after the change, freshness is created to attach to the main subject with double vigor. It is like a culvert which stops the flow of water for some time diverting the flow from dynamic to static state. The water crosses the culvert by accumulation and flows with double speed. Sage Naarada told that deviation from devotion into worldly subjects creates a lot of anxiety and tension that increase the speed of more attachment to God (*Tad vismarāṇe paramaṃ vyākulateti*). Only in the climax state of devotion, continuity of devotion does not bring the desire for any change. We have not yet become the climax devotees to be in the devotion to God continuously without desire for any change. Hence, the primary state of devotion needs a change like eating sweets continuously while tasting pickle in intervals.

5. How does one understand seemingly contradicting scenario of self-imposed ignorance & Omniscience with respect to the Human Incarnation?

[You have said that the Human Incarnation comes down to enjoy within the creation and hence due to self-imposed ignorance, He chooses to not know the future events in His life. But we see that

He is simultaneously able to respond to devotees' prayers (even those who don't call over the phone) showing presence of Omniscience all the Time. How to understand the above seemingly contradicting scenario with respect to the Human Incarnation?]

Swami Replied: The Human Incarnation covers ignorance on personal life so that It can enjoy the thrill of personal life that gives maximum entertainment. Such ignorance is only self-imposed and can be also thrown away at any time because He always controls Maaya (*Vaśī kṛta māyah*) unlike the soul, which is controlled by Maayaa (*Māyā vaśī kṛtaḥ*). He allows the control of Maaya on Him for the purpose of personal entertainment. This cannot be extended to His devotees because if the incarnation is entertained by the sufferings of His devotees, He becomes a sadist. He is Omniscient in the case of all His real and closest devotees. But He appears as if He is an ignorant soul only since underserving devotees will pester Him for undue favours if they know that the incarnation is Omniscient. There are lots of complications in this topic and finally He saves the real devotees. The meaning of the word Emmanuel is that the Human Incarnation saves Its own people and not all. 'Its own people' means real deserving devotees. Preachers are telling a false meaning for the word Emmanuel that it means the incarnation comes to save all the people. This is a commercialised twist used for the propagation of their religion against other religions without the attitude of Universal Spirituality that is the underlying unity of all religions.

6. Is it possible to get out of the craving for happiness and focus only on love on God?

[Happiness is only a feeling in the mind. But humans seem to be craving for happiness all the time sometimes using even spirituality only as a means to attain happiness. Is it possible to get out of this craving for happiness and focus only on Love towards God like Sudaama whose Love for Lord Krishna was always High even in the time of extreme poverty? Currently, I feel if there is a difficult phase with no happiness, even if the direction is clear, the mind stops and goes to inactivity like a car without petrol. All the knowledge vanishes. I am left with only one option of calling You on the phone. Kindly advise.]

Swami Replied: The real attraction to God based on real love must come in order to continue in the phase of Divine attraction alone at all times. Such attraction itself is the real love that gives climax bliss all the time. The worldly happiness before this climax bliss appears to be like a kerosene lamp before the burning sun. Such climax state of attraction or love or bliss can be attained only by the True Spiritual Knowledge, which is a complete account of all the details of God. So far, Hanuman and Gopikas are only seen to have such state of climax love for God. This shall be the aim of our life. If the aim is highest, the soul can reach at least some high level. If the aim is only high, the soul can reach only a low level. Hence, one shall keep the highest aim as the life-aim. We need not doubt about such example in the present world. In the worldly life itself, such an example is seen, in which, there is no name of

Nivrutti. Even if it is an example of 100% Pravrutti, we can take it in our spiritual knowledge because the process is common in Pravrutti and Nivrutti. The love for a worldly item is also similar to the state of the love for God. There is no difference between the two states of love and difference is only in the objects. Such climax example in Pravrutti is 'fan-devotion', which is the climax state of issue-devotion. This means that after crossing the limit of issue-devotion, one will enter the climax fan-devotion. Fan-devotion means the love of the fan to his/her pet hero of field of cinema or politics or of both mixed. The fan develops tremendous impression about the personality of the fascinating hero as he/she goes on seeing his films in which he acts as a hero with Unimaginable goodness and pure love. The fan neglects the fact that the hero does not have such a personality in reality and he is only acting in the film. The fan just becomes mad and thinks that the personality of the hero is his real personality. The fan does not receive even a single paisa from the hero and spends from his/her own purse only for all the functions of the hero. When the hero dies, unable to withstand the force of love on that hero, the fan commits suicide. This is when the family members of the hero have cremated the hero in the burial ground and are fighting for the property of the hero! If you analyse this example of the fan, it is the climax of true love. True love stands for issue-devotion whereas the climax of true love stands for fan-devotion. In true love, God merges with the devotee to become Human Incarnation and the devotee becomes God. This is the example of Hanuman, which is monistic fruit. In the climax of true love, God becomes the servant of the devotee which is dualistic fruit. Gopikas in Goloka stand for this later fruit. Hence, if one keeps the fan-devotion as the aim of life, at least such devotee will reach the beginning border of issue-devotion. Once the soul is connected to the line of God, both worldly pleasure and worldly misery do not even touch him/her. Hence, there is no need of analysing worldly happiness or worldly misery, which are just passing clouds.

7. Please advise me how I should act in helping others financially during a medical emergency.

[In a recent incident, one acquaintance (know him only through a business transaction) called me about his daughter in ICU and needing some money for expenses. He promised to give it back in a day or two. But even after several weeks after his daughter has recovered, he has not kept his word to return the money and doesn't respond to my calls or messages at all. I gave it since he was sincere in his work and it was an emergency situation. The thought that he may not give it back never crossed my mind. This incident of being cheated after asking for help in a medical situation shook me very badly. Please advise if I could have handled this incident in a better way.]

Swami Replied: Veda says that one shall do a deep and sharp logical analysis before doing donation or doing help by giving a loan. When analysis is done, emotion shall not enter the mind. Mind stands for emotion and

intelligence stands for analysis. Hence, one shall always stand on intelligence and not on mind. God Krishna started the Gita with the Samkhya Yoga or Jnana Yoga or Buddhi Yoga (*Dadāmi buddhi yogam tam...* Gita), which is the ground on which one has to stand before hearing the rest of Gita. Especially, in this Kaliyuga, cheating has reached its climax and hence one has to be very careful in the analysis to be done before doing any sacrifice. One must control the mind, which is the basis of emotion and one shall be always with the actively ignited intelligence whether it is the subject of worldly life or spiritual life. If you are alert in the future of your entire life, the cost of the past teaching lesson is not much. People donate in hurry while going to holy places for a very brief stay. People think that everybody living in a holy place is holy! Being hasty due to the immediate return journey, they donate to people in the holy place without any analysis due to the lack of time. They think that the donation in the holy place is holy and brings good fruit. The place and time are not important in the process of donation (like Varanasi and day of Shivaratri). The deservingness of the receiver alone brings good fruit. Hence, one can do donation in the place where he/she is continuously living so that he/she will have sufficient time to analyse the receiver. Lord Krishna donated all His wealth to Sudaama and the place was not Vaaranaasi and the day was not Shivaraatri. He tested Sudaama from all angles and found that Sudaama was the best devotee and hence, He immediately donated everything to him and the place of donation was not any holy place and the day was not any holy date. Since you have given the amount for the sake of the cure of a patient, God will compensate you.

Chapter 13

August 07, 2022

O Learned and Devoted Servants of God,**1. Is there any significant difference between Parabrahman and God Datta?**

[Shri PVNM Sharma asked:- You said that God Datta and Parabrahman are one and the same. But, there are differences like: Parabrahman is having no beginning and end whereas God Datta has beginning without end. Is it not a significant difference?]

Swami replied:- Parabrahman is unmediated God whereas God Datta is mediated Parabrahman. When Parabrahman is mediated, you are using the word Datta to refer to the same Parabrahman, not to the external medium. You must compare Parabrahman without medium and Parabrahman with medium. You shall not compare Parabrahman without medium and the medium alone. God Datta is an alternative name for Parabrahman only and not the name of the medium created by Parabrahman before His merge with the medium. The medium is just the relative energetic body with its relative soul and is called as an ordinary energetic being only. This created energetic being became God Datta after the entry and merge of Parabrahman with the energetic body and soul. The medium without Parabrahman is just a part of the creation whereas the same medium after merged by Parabrahman becomes the creator. Devadatta is naked without clothes and the same Devadatta is clothed. The same Devadatta is without and with clothes. We are not comparing Devadatta with the clothes. The medium has beginning because it was created by Parabrahman and the same medium was used by Him by entry and merge. He will never leave the medium because the purpose of the medium is to bless the souls with His vision and worship. The creation is continuous even though it has beginning. When the dissolution of the creation takes place, the creation will go into subtle state (*Avyaktam*) from gross state so that it can go into gross state whenever Parabrahman or God Datta wishes for the entertainment. The film reel (*Avyaktam*) can be focused at any time as the visible show. Since the souls are continuous along with the creation, the necessity for Parabrahman to be in visible state for the sake of worship of the souls is also continuous and hence, Parabrahman continues to be mediated God (Datta) forever. Just like the naked Devadatta never becomes visible to anybody, the unmediated Parabrahman never becomes visible to anybody. Datta means simply 'given', which means that the unimaginable Parabrahman is given to the world of souls for the sake of worship and hence, Datta is not the name at all. No body puts the name of a

baby as 'given' and hence, Datta has no colour of any religion. In fact, the unmediated Parabrahman is not only invisible but also unimaginable. The clothed Devadatta becomes visible to anybody. One gives you a hundred rupees directly and another gives you a hundred rupees in a cover. Is there any difference between these two transactions? Similarly, the mediated Parabrahman or God Datta becomes visible to anybody deeply desiring to see Him. God Datta or mediated Parabrahman is the first energetic incarnation and is visible to the energetic beings in the upper energetic worlds. He becomes invisible to the devotees on earth because He is the relevant form of God for only the upper worlds and is irrelevant for this human world. The same God Datta becomes further energetic incarnations in the upper worlds and human incarnations in this human world.

2. What is it that we can learn from the story of Lord Muruga?

[Shri Ganesh V asked: Padanamskaram Swamiji, What is it that we can learn from the story of Lord Muruga or Lord Karthikeya and the fruit of knowledge? At Your Divine feet, Ganesh V]

Swami Replied: God Subrahmanya is an incarnation of God Shiva and contains God Datta along with ParaBrahman. He is the goal to be worshipped for His Grace. There is no difference between ParaBrahman and God Datta, God Datta and God Shiva, and God Shiva and God Kartikeya. When He is the goal of our spiritual life, asking what should be learnt from the life of Kartikeya does not look proper to Me. Such question will be equal to the question like 'What can we learn from ParaBrahman or God Datta or God Shiva'. We can ask a question like 'What can we learn from the life of a devotee like Prahlada in Nivrutti' or a question like 'What can we learn from the life of Mahatma Gandhi in Pravrutti'? The Personality of God Subrahmanya is entirely Divine and it is the Personality of the Ultimate God, which is the best in every angle.

3. Which is more important, loving the goal (God) or loving the journey towards the goal?

[Ms. Bhanu Samykya asked: Padanamaskaram Swami, Which is more important in spirituality? Loving the goal (God)? Or loving the journey towards the goal? -At Your Divine Lotus Feet, Bhanu Samykya.]

Swami Replied: The path towards God is also precious due to the preciousness of God, the Goal only. Once, a monkey told Rama 'You are unable to build the bridge on the sea. But, when we write Your name on the stones, they are floating without drowning so that the bridge is easily built. Hence, Your name is more powerful than Yourself'. Rama simply smiled without giving any reply. Then, as usual, the monkey wrote the name of Rama on a stone and dropped it in the ocean. Immediately, that stone sank. Then the monkey understood that Rama is the source of all the power.

Similarly, the goal or God should be always loved by us and not anything else or anybody else. Such strongest love on God can alone make us travel in the path and reach God. Love on the path will not make us to reach God. Of course, knowledge of the right path is essential, but all the love shall be concentrated on God only, who alone can make us proceed in that path and reach God.

4. Please explain the original concepts Jihad, Halal practiced in Islam?

[Smt. Sudha asked: Jaya Guru Datta Swami. Padanamaskaram Swami. Thank You Swami for Your kind concern in every minute of my life enlightening me to understand the experience of Your kind grace in this life. To establish peace in the world, the establishment of Universal Spirituality is a must. Few traditions that You started in Islam like Jihad, Halal are misunderstood as the hurdles to establish peace and social integrity among two sects, I feel. Please explain the original concept Swami. I pray to remove the hidden fear of Hindus for future generations. At Your lotus feet, Sudha.]

Swami replied:- Jihad is to fight against injustice. It is good provided the action is done in its original sense. In the name of Jihad, you should not fight against justice colouring it as injustice. This is the point where one has to be very very careful. It is very clear that in the name Jihad, unjust fights are taking place. Prophet Mohammad followed this Jihad to unite several religions who were fighting with each other causing bloodshed since every religion had its own specific God. Prophet made a final bloodshed in order to stop continuous bloodsheds. Even in Hinduism, this concept is accepted. Krishna made a huge bloodshed in order to fight against injustice and to bring the rule of justice. Mohammad was the human incarnation of God like Krishna. Hence, there is no possibility of error in the Jihad conducted by them.

Jihad is somewhat better than 'halaal'. Halaal is killing animals and birds in the name of God for non-vegetarian food. God has given sufficient vegetarian food to all the living beings. Non-vegetarian food brings several diseases as per the World Health Organization. The digestion of non-vegetarian food takes a very long time compared to the very short time taken for the digestion of vegetarian food. In spite of all these disadvantages, people are killing animals and birds for non-vegetarian food. Hindu scriptures say that the highest sin is killing animals and birds just for food (*Ahiṃsā paramo dharmah*). One will understand the pain experienced by the animal or bird in the killing provided the killer imagines placing himself in the position of the bird and animal! In fact, the killer will experience this pain practically in the next birth. The non-vegetarian food is called as '*Maamsah*', which is the starting word of the full sentence thought by the animal or bird being killed since it thinks that it will kill the killer in the similar way in the next birth. The full sentence of the bird or animal is '*Māṃsah yathā mārayati, paścāt janmani tathā tam ahaṃ vadhiṣyāmi*'. In

Hinduism also, this halaal exists as it is, which is killing the bird or animal for food in the name of God. The living-being, being killed is offered to God or Goddess (bali).

In these two concepts (Jihaad and halaal), already Islam and Hinduism are perfectly united and there is no need of any trial for the reunion of the two religions. We cannot find merit with any one of these two religions since both are faulty. None of these two religions need fear from the other religion in this aspect. Universal Spirituality tries to remove this sin from both the religions. Hence, one religion need not fear from another religion in this concept. The only difference is that all Muslims take non-vegetarian food and only some Hindus take vegetarian food.

Chapter 14

August 08, 2022

O Learned and Devoted Servants of God,**1. Is knowledge of pot in human incarnation also due to His unimaginable power only?**

[Mrs. Priyanka asked: Even when the unimaginable God comes down as human incarnation, He "knows" about the pot due to His unimaginable power only and not because of awareness of the human incarnation right?]

Swami Replied: In the case of the human incarnation, the unimaginable God merged with God Datta, and God Datta merged with the human being component. Finally, it means the unimaginable God merged with the soul and body of the human being. Whenever the unimaginable God wants to express Himself, the body or the soul of the human being component behaves with unimaginable power. Because there was a perfect merge of unimaginable God with the body and soul of the selected human being, this does not mean that the body and soul of the human being shall always behave as unimaginable always invariably. If we examine the imaginable items, when the electricity merges with the wire, the wire always exhibits the nature of the merged electricity in the form of giving a shock. But here, the unimaginable God, Who merged with the medium is not like the electricity, which is an imaginable item. The electricity and wire are imaginable items and follow the rule that once the electricity merged with the wire, the wire will always give an electric shock. Here, the imaginable items, which are electricity and wire are subordinates of the rule. In the case of the human incarnation, even though, the body and soul of the human being are subordinates of the rules of the nature, after merge with the unimaginable God, both the body and soul of the human being attain the unimaginable nature of God and surpass all the rules of nature. In addition to this, there is another unimaginable point, which is that the body and soul of the human being attaining the unimaginable power of God, need not exhibit such power in all the times like the electrified wire giving shock always. The body and soul of the human being exhibit unimaginable power of God only when the unimaginable God wishes. Hence, the unimaginable power appears even in the soul and body of human being whenever God wishes. Due to this special point, whether the body and soul of the human being component of the human incarnation exhibits the unimaginable power of God or not depends upon the wish of the unimaginable God. The expressed unimaginable power

of the human incarnation is simply due to the omnipotence of the unimaginable God only and not due to the imaginable capacity of the human being component present in the human incarnation. When the iron rod is heated to red-hot in a furnace, the burning power of the red-hot iron rod is due to the fire present in it only and not due to the normal iron rod, which has no trace of power to burn anything. All the credit of burning goes to the fire only and not to the iron rod. But, we can say that the fire merged with the iron rod and the iron rod can be treated as fire for all practical purposes. We can say that the hot-iron rod burnt the cloth. Similarly, you can say that the human incarnation has done the miracle. You are not saying that the normal cold iron rod burnt the cloth. Similarly, you are not saying that the human being component present in the human incarnation is doing the miracle. Too much logical hair-split analysis spoils the faith of the devotee and the devotee is put to loss. When we say that the red-hot iron rod burnt the cloth, we are bringing the fire also along with the iron rod. If the fire or heat energy has to burn the cloth, it cannot come near the cloth without the help of the iron-rod medium. Hence, we shall not neglect and insult the iron rod due to repulsion between common human media. The main point is that the heat energy that burnt the cloth is inseparable from the iron rod. Hence, your conclusion is correct and I have just explained it elaborately.

2. Why am I having no peace of mind even though I don't lack anything?

[Shri Bharat Krishna asked: The following question is from Shri. D. Subhas Chandra Bose.

Shri. D. Subhas Chandra Bose: I have everything in my life. Although I don't lack anything and live a sophisticated life, why am I still feeling restless and have no peace of mind? Kindly answer his question Swami.]

Swami Replied: Since you are very much attached to materialism, naturally, lack of peace is the fruit of worldly life. If you sit in a fire and ask why your skin is burnt, the answer is very clear even to a child. I don't mean that you should leave this worldly life. You must live in the world with full worldly activity, but, without attachment to the world like a lotus flower living in a pond is not affected by water (*Padmapatramivāmbhasā*). This means, in the external attachment to the world, you must have internal detachment from it. You can be detached from 'X' provided you are attached to 'Y'. Even if you are in X (world), the strong attachment to Y (God) will not allow the X to enter you. X is worldly life and Y is spiritual life. Due to strong devotion to God, you are spontaneously detached from the world, even though, you live in the world with worldly activity.

Chapter 15

August 20, 2022

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

[Smt. Lakshmi Lavanya asked: Pada namaskaram Swami, My name is K Lakshmi Lavanya, I had a dream recently, in the dream, I was college student, I was listening Your knowledge while going to class room, while entering class room You said " *PRAJNANAM BRAHMA*", I kept phone in pause and sat on the first bench. Phani Swami is in class as lecturer and he also said "*Prajnanam Brahma, Ade Asalaina Tattvam*". I couldn't understand the meaning of this, I request You to please tell me the meaning of the message given by both of You, so that I can implement it in my daily life. Thank You Swami, pada namaskaram Swami.]

Swami Replied:- Jnaanam means knowledge in general and it may be mathematics or physics or medicine or engineering or economics or literature. *Prajnaanam* means the best knowledge. '*Pra*' means the best. Prajnaanam means spiritual knowledge or knowledge of God. Prajnaanam is like the lion, which is the king of animals in the forest. The animals will cry as long as the lion does not roar. This is told in a Sanskrit verse "*Na garjati mahātejāh...*". All other branches of knowledge are useful in this world for getting a livelihood. But, spiritual knowledge shows the way to live happily here as well as in the upper worlds after death. This earth as well as the upper worlds are under the rule and control of God only. He is the Lord of both Pravrutti (worldly life) as well as Nivrutti (spiritual life).

2. I am being influenced by my friend to follow another guru. Please guide me.

[Pada namaskaram Swami, my name is Lakshmi Lavanya, I have a friend who belongs to Gayatri parivar, she helped a lot to me when i was in need. I followed a guru for 16 years, when he left his body, my friend helped me handle myself physically and mentally. After Phani Swami came into my life, I am very happy. My friend follows another guru. He told me to serve him, because he feels he is God, they both try to threaten me to follow him (I felt like that). I introduced him Your knowledge but they didn't listen and try to divert me towards him, I can't stand it, I talked very rashly that there is no need for me to maintain a relation with someone other than God (I felt if I talked smoothly they would'nt give up). She felt that I am alone and I need her friendship and she abandoned me. I also cut my relationship with her because if I talk to her, then she pressurizes me to follow her guru and I don't want it. But sometimes I think that I must tell Your knowledge to them because I have experienced superfast growth in spiritual life, in pravrutti also all my problems, confusions have vanished. My doubt is why am I thinking like this as well, I know that they are not ready to listen, is it because of my attachment with her or because of my ego or is there any other reason. Please enlighten me and help me to concentrate only on You. Pada namaskaram Swami.]

Swami Replied:- You always follow what your inner consciousness advises you because the inner consciousness is the medium through which God speaks with you. As long as you have surrendered to God, you need not fear for anything. God will protect you in any crisis including this.

3. Is it true that sleeping for very less time affects Dhyana?

[Smt. Chhanda asked: Padanamaskaram Swami, please clarify my following queries: Gita says that those who sleep for very less time, cannot do Dhyana. Very little means how much little Swami? I am clarifying this for myself Swami. This is because, from my very childhood, I used to sleep very less as the nights were full of horrible dreams for a long time. Only in the last few years, the frequency of the horrible dreams have come down. And now You are in all my dreams and have been giving sweet moments throughout the nights. But sleep time is still very less but with all positive thoughts. I stay healthy by Your grace. So is it that I cannot concentrate in God and God's work as according to You Dhyana is continuous thinking of God? Please show me the light. At Your divine lotus feet, Chhanda.]

Swami Replied:- Dhyana means devotion based on spiritual knowledge. Both knowledge and devotion are in theoretical phase only, which is expected to transform you into practical devotion involving service and sacrifice to God. Only practical devotion will yield the final divine fruit. Knowledge is like water and devotion is like manure while practice is the mango plant that yields the fruit. Devotion means true love to God and not meditation. Meditation is artificial and in devotion every step must be natural. Devotion is also theoretical, which is expected to lead you into practice. Once the practice comes, there is no use of the theoretical phase. Shri Rama Krishna Paramahansa said that there is no need of the list of articles to be purchased once you have purchased those articles.

4. Please explain the meaning of my recent dream.

[In continuation of the above question, I want to know the meaning of a dream which came two days back. I saw that I am there with You for some time and I am very happy with it. Then suddenly a moment comes when I cannot keep my happiness within and tears start coming from my eyes before You. Seeing this, You give a very sweet smile and running Your fingers softly on my head. Then I sit on Your lap like a baby and I enter slowly within You with a smile. And my dream is over. I am feeling blessed thinking about it. At Your divine lotus feet, Chhanda.]

Swami Replied:- Dreams are generally the reflections of our thoughts in the awoken state. Sometimes, some strong feelings of the previous birth also come as dreams. All such dreams are of no use and need not be analysed because they are related to the worldly life and not to spiritual life. Brahma Sutram (*Sandhye sṛṣṭi rāhahi*) says that apart from these worldly affairs, God also uses the dreams as His medium to convey some spiritual message to you. Such divine dreams are good and help you in your spiritual progress.

5. Is it right if the Human form of God (You) only is there in my mind?

[Swami, if the Human form of God (You) only is there in my mind and no energetic incarnation is there even in my imagination, is it alright? At Your divine lotus feet, Chhanda.]

Swami Replied:- The same unimaginable God becomes mediated God in two ways depending on the nature of the medium. If the medium is a devoted energetic being, the resulting mediated God is energetic incarnation. If the medium is a devoted human being, the resulting incarnation is human incarnation. The difference between energetic incarnation and human

incarnation is the difference between the same person wearing a silk shirt or a cotton shirt. The inner unimaginable God (Parabrahman) is one and the same. But, human beings are attracted to energetic incarnations due to the attraction between dissimilar media (energetic and human). There is repulsion between common media and hence energetic beings in the upper worlds are not attracted to the energetic incarnations. When there is commonality in the media of God and devotee, repulsion starts due to ego based jealousy towards the common medium. Only very rare number of devotees countable on fingers have crossed the ego based jealousy and have become devotees of the incarnation in common medium. Hanuman and Gopikas are such rare fortunate devotees, who reached the highest fruits, Brahma loka and Goloka respectively. The reason is, easy approach in clarifying doubts in spiritual knowledge so that the right spiritual knowledge is obtained from the incarnation by which the right direction is attained. Right direction is very very important. What is the use of the speed of journey if the direction itself is wrong? Right direction needs right spiritual knowledge and right spiritual knowledge needs patient clarification of all doubts. Patient clarification of all doubts needs the Satguru or incarnation of God in common medium so that a lot of time is saved in avoiding the penance that is to be done for seeing the energetic incarnation just for a few minutes. Why is God not given full time when He appears as an energetic incarnation? The reason is that the energetic incarnation is irrelevant to humanity since a human incarnation is relevant to humanity.

6. Jai Shree Guru Datta. Sir, where can I meet Shri Datta Swami Garu. By, Nagaraj

[A question by Shri Nagaraj]

Swami Replied:- My phone number is 9603311454.

Chapter 16

August 21, 2022

O Learned and Devoted Servants of God,**1. What is the significance of Sri Rama-Anjaneya and Sri Krishna-Arjuna fights?**

[Shri Divakar asked: Padanamaskaram Swami, What significant knowledge should all devotees grasp from Sri Ramanjaneya yuddham and Sri krishnarjuna yuddham. Your servant, Divakar.]

Swami replied:- In both incidents, God was defeated by the devotee. It is the will of God that the end must result in such a way alone. God always tries to give credit to His devotees and a real devotee must always try to give the real credit to the real God. When a miracle is done by the human incarnation, actually Parabrahman or unimaginable God does the miracle and gives its credit to God Datta with whom He has merged perfectly. God Datta immediately passes over the credit to the human being component (external medium) with whom He has merged perfectly. The human being shall immediately pass back the credit to God Datta and such returned credit from the human devotee component is immediately transferred to the unimaginable God by God Datta in to whom ego can never enter. But, in the case of the human being component, it is 99% sure that the ego will enter the human being component. Parashurama killed all the kings, who became very bad, and ego entered Parashurama due to his predominant Rajas and Tamas qualities as per the adjustment of the boon by his grandfather, sage Ruchiika (Sage Ruchiika gave one fruit for his wife and another fruit for his mother-in-law to bless each with a son. Both mother and daughter exchanged the fruits. Hence, Ruchiika told that the son of his wife would be with Rajas and Tamas while the son of his mother-in-law would be with Sattvam. On the prayer of his wife, Ruchiika adjusted the boon in such a way so that his son would not be with rajas and tamas, but, instead his grandson would be with rajas and tamas. Parashurama was the grand son of sage Ruchiika.). He was insulted by another incarnation called Rama.

Between Hanuman and Arjuna there is lot of difference because Hanuman is the embodiment of Sattvam quality whereas Arjuna contains Rajas and Tamas also. You can see this difference in their response in the war with God. Hanuman always adopted a defensive way of protecting Himself from the attack from God. Arjuna always adopted an offensive way of fighting with God due to ego.

2. A boy may have qualities of a girl and vice-versa. I feel qualities are important. Is this correct.

[Smt. Lalitha Sadwi asked: naku oka doubt ante rupam manishidi ina lakshanam jantuvudi ite vallu animal tho ne equal antena sir.

sir na second doubt. nenu chala Mandi ni mogavallani chusanu. konthamandi abbailu same anni lakshanalu achham Ammai lage chestuntaru. kani vallu abbaile. alage chala mandi ammailu kuda same abbaile lage untaru. kani vallu ammaile. na doubt enti ante asalu rupam mogavadu inanta matrana vadu boy kademo. rupam women inanta matrana tanu women kademo. lakshanam chala important ani na feeling. edi correct or wrong.

Translation: Sir, many a time, the external form may look like a human being but the qualities expressed are of animal. They are to be treated as animals. Is it right?

Sir, I have another doubt. I have seen many men. Some men have the qualities of women in all aspects and behave like women even though, they are externally appearing as men. Similarly, some women have qualities of men in all aspects and behave like men even though they are externally appearing as women. So, a male form need not be male and a female form need not be female. I feel quality is important. Which one is correct?]

Swami replied:- Your question is in telugu language, which is written in English letters. First you answer Me that whether your question is in Telugu or English? Then I will answer whether a soul appearing as boy, behaving like girl, is a boy or a girl. I will also tell whether a human being acting as an animal is a human being or an animal? **(just take this as joke).**

In your question about boy or girl, I hope the category of Hijra is excluded because there is deficiency in his/her form (ruupam) itself. Hence, we are talking about a man appearing perfectly as man behaving like a woman. Such a person is categorised under males only and he is marrying a woman alone and not another man. Hence, a man is a man for all practical purposes and his womanish nature is a quality associated with the soul. The body is also associated with the soul, but, not inherently. A quality is always associated with the soul inherently. The quality can disappear by proper knowledge and the body can disappear by death. In the absence of proper knowledge, the qualities continue to the next birth along with soul. Similar logic can be applied to the quality of animal nature.

3. Are women not worthy of salvation?

[Women are not worthy for moksham. According to Buddhism, Jainism women didn't get moksha. If there were any good women, they would just get rebirth as a male. That's why I am very disappointed and Adishankaracharya also said this only and Krishna also said the same. (Krishna said animals and women also would get moksha...so according to Krishna's version, women and animal have equal right). That's why i didn't like any God except Lord Sri Rama. I didn't accept Krishna in past life is Rama.100%, my Sri Rama is not at all Krishna. Sri Rama is the one and only God. Krishna always said 'I am Rama I am Rama'. He is lying.]

Swami replied:- You have formed an absolutely wrong opinion based on wrong information collected from wrong people. Krishna never said that animals will get salvation because animals don't have intelligence (Buddhi) and the analytical capability of intelligence is the basic requirement for

salvation and hence, Gita was started with Buddhi Yoga or Jnaana Yoga or Samkhya Yoga. Hence, this is 100% wrong information. When animals are not all mentioned in the context of salvation, how can you say that women and animals are equal in the context of attaining salvation! Again, this is another 100% wrong information.

You say that Rama is a good God because Rama did not speak like Krishna. Rama did not speak anything in this context. Not speaking anything in a context does not mean speaking against that context. In such case, when Krishna is silent, He must be Rama. Scriptures say that Rama is reborn as Krishna and the punishment of killing Vaali from behind the tree as Rama was received by Krishna and this shows that Krishna is the rebirth of Rama. When Jambavaan fought with Krishna for several days and got defeated, then Krishna appeared as Rama to him. Based on your misunderstanding caused by false information, you have blasted even the scriptures in hasty way. The woman is praised to be equal to the earth (*kṣamayā ca pṛdhvī*). The soul and its qualities are responsible for the salvation and not the external body, which alone has gender. There are several ladies like Gargii, Sulabhaa Yoginii, Maitreyii, who are very great Vedic scholars, who got salvation. The word Purusha does not mean male and it means both male and female. Purusha means the soul or awareness lying in the body (*puri śete iti Puruṣaḥ*). Hence, whenever the word Purusha comes in spiritual knowledge, it means the soul, which may have the male or female body. Do you know what the Veda says? The Veda says that all males are also females and wives of God and God alone is male. Do you know that Miiraa asked her guru Tulasidas “is there male in souls also?” Hearing this, Tulasidas fell on the feet of Miiraa without having the gender-feeling. I don’t think that any religion has told such ignorant concepts and I am sure that Adishankara never told such things. He said that the caste and gender cannot stand in the way of salvation (*Brahma kṣatrādyanapetam...*).

You should have asked this subject as a question without drawing hasty conclusions like Krishna is telling lies etc. Unless you discuss the subject with scholars, don’t draw hasty conclusions. Such a quality will do lot of harm in your life. Please don’t misunderstand Me for giving this true advise, which is harsh because truth that is good for your welfare is always harsh.

4. Can You logically prove that the world is created for the entertainment of God?

[Shri Divakar Rao asked: Padanamaskaram Swami, In one of the discourse, You mentioned that "The Veda says that the world is created for the entertainment of God only", can You provide some profound logic to believe in this sentence Swami. Your Servant, Divakara Rao.]

Swami replied:- Veda said that God created this creation for entertainment because when He was alone, He was not entertained (*Ekākī*

na ramate, Sa dvitīya maicchat, Sa idaṃ sarva masṛjata). This means—a single person alone can't be entertained, God wanted a second item, God created all this world. The second item desired by God may mean this entire creation or a second soul loving God truly. In any case, several souls are required for the sake of the whole drama that is aimed at entertainment. Along with several souls, several inert items are also needed for the sake of the settings in the drama. Hence, God created this creation containing both inert items and non-inert souls so that He can identify the soul loving Him truly among all the souls by conducting tests etc.

Of course, God is in the climax happiness, which is called bliss of God (Brahmaananda) and which is highest in its value. But, this bliss is of one variety only, which is the bliss in monism. God wanted the other variety of the bliss, which is in dualism. Here, you must be careful to understand that God is not desiring for higher quantity of bliss since the bliss possessed by Him is already the highest. He is not desiring for a different situation in the angle of the quantitative aspect. He is only desiring for a different situation in the angle of a different qualitative aspect. The king in the palace is very happy and the same king when he goes to a forest for hunting is also very happy. There is no difference in the happiness possessed by the king in the palace and in the forest. He wanted just a different atmosphere, which is the second item since the first item is the palace. Such desire does not show any deficiency in the first item or any more greatness in the second item. Therefore, such a desire is not like our worldly desires in which we try something different to compensate our deficiency in the existing present situation. Hence, nobody can find fault with God or the king in this context. This is called as just a change for passing time.

5. How to overcome ego based jealousy? How to make spiritual progress irrespective of one's situation?

[Padanamaskaram Swami, I understood that I am having ego based jealousy Swami and more over, my spiritual progress is getting diluted when my circumstances are good and when the same circumstances are bad, spiritual progress is kind of intense comparatively. So Swami, can You please explain how to overcome ego based jealousy and how to make spiritual progress effectively irrespective of situation. Your servant, Divakar.]

Swami replied:- Ego based jealousy can be eradicated by anybody just by identifying it in the soul as a quality. Identification of the defect is half success. If you just concentrate on the removal of a quality, the quality is removed and there is no need of any external physical exercise or medicine from the outside. A quality is a mode of awareness, which is just a strong thought. The strong thought can be destroyed by another stronger thought, which is firm decision to remove the prior thought. A diamond can be cut by another diamond only. A thought is neither good nor bad by itself. When the

thought is turned to God or to good side in Pravrutti (worldly life), the thought becomes good. When the thought is turned to bad side in Pravrutti, it becomes bad. For example, if your jealousy towards another greater man is turned towards a good angle, you will develop yourself to become better than that greater man. But, the same jealousy when turned towards a bad angle, you will try to harm that greater man so that he will come down to be lower than you. The jealousy turned towards bad angle alone must be removed by the process described by Me above.

Chapter 17

DIVINE SATSANGA ON 22.08.2022

August 24, 2022

O Learned and Devoted Servants of God,

[The devotee Chy. Kartik was married to Chy. Sow. Lavanya on 20.08.2022 and a Satsanga was conducted on 22.08.2022. Swami appeared as Shri Satya Sai Baba to Kartik sometime back and during this Satsanga, Swami appeared as Shirdi Sai Baba to Lavanya. About one week back, Shri Durga Prasad along with his relatives, and Shri Hrushikesh along with his relatives met Swami separately and two Satsangs took place. Some of the points preached by Swami are given here below.]

- 1) Among all the worldly bonds, the strongest bond is the bond with one's own children, which is called "Anaahata chakra" situated in the heart and its deity is Vaayu, the strongest among angels. Heart is the abode of love. Anaahata means that which is not crossed by anybody so far. The Bhagavatam says in the beginning itself that sage Vyaasa ran after Shuka, his son when Shuka was leaving the home for the sake of God. Sage Vyaasa is very great, the author of the 18 Puranams and the author of the Brahma Sutraas and the Bhagavat Gita, which are the two among the three holy scriptures (the third scripture is the Upanishats). His birthday is celebrated by us as Guru Purnima! Such a sage could not conquer the fascination of this bond! 90% of Dhaneshana (fascination for earning money) is always linked with Putreshana (fascination for one's own children) because all the remaining wealth is given to one's own children only. When Krishna stole butter, it was a joint test of Dhaneshana and Putreshana since the butter saved for the children was stolen by Krishna. Almost all the Gopikas went to the mother of Krishna and complained to her about their intolerance on this issue. All Gopikas went to Brundavanam to dance with Krishna (this is the test of Dareshana or the fascination for one's spouse) but almost all failed in the above joint test. The reason for their failure is due to the strongest fascination towards children and hence, this is the strongest among all the three strong worldly fascinations (*Eṣaṇātrayam*).
- 2) If a black magician thinks that he is the most powerful since he could kill anybody through black magic, he is wrong because if you analyze deeply, there is correlation between the concept of deeds (theory of Karma) and

the success of black magic. The correlation is that the killed person has that much longevity only and the person will die even otherwise due to some other reason. God also keeps silent due to this correlation and the black magician shall not be proud and think that his black magic is greater than even God! The black magician will not be excused by God because the black magician killed a person, who is to be killed as per the theory of Karma. The black magician will be punished by God for his cruel intension and cruel deed, which are separate from the theory of Karma. Even though Kauravaas are sinners, who will be definitely punished by God Krishna, Draupadi, who was constantly provoking her husbands to kill the Kauravaas was also punished by God for her cruel nature separately and her punishment was that she lost all her five children, who were to become the future kings. Hence, the victim shall leave the revenge to God only.

- 3) Pleasing God by serving humanity is the second best action only and not the first best. First best is to serve God in His mission when He comes down as human incarnation. In His mission, service to humanity is also a part, but, with analytical knowledge. You must not serve all the human beings irrespective of their deservingness. You must help good devotees and you must harm bad people to please God since the policy of God is to help good people and to destroy bad people (*Paritrāṇāya Sādhūnām, Vināśāya ca duṣkṛtām*— Gita). ‘Help all and hurt never’ (*Paropakārah puṇyāya, pāpāya parapīḍanam*) of sage Vyaasa is only a superficial policy to reform cruel people whereas the above policy of God Krishna is perfect. Service to humanity is just a training for the soul to remove its ego based jealousy towards co-human beings so that the trained soul will not show ego based jealousy towards the contemporary human incarnation of God.
- 4) Generally, human beings hate the contemporary human incarnation due to their ego based jealousy towards co-human beings since they mistake the human incarnation also as an ordinary human being. But, the ground of greedy people is different, which is Economics. If the alive human incarnation is worshipped, the food offered to It will be consumed by It, which is economic loss. Instead of the incarnation, if a photo or statue is kept, the food can be offered by moving the hand and entire food can be eaten by the devotees without economic loss. Hence, greedy people disposed the concept of alive human incarnation and placed statues and photos as the objects to be worshipped. Further, advanced greedy people thought that washing statues needs spending energy unnecessarily, which could be diverted to some earning process. Hence, these climax-greedy

people discarded statues and photos as well, and made formless God as the object to whom practical worship can be replaced by simply theoretical prayer. Hence, ego based jealousy and Economics are the two factors that reduced the worship of the contemporary human incarnation to just theoretical prayer of formless God!

- 5) When a marriage is performed, the scientific and analytical knowledge advises you to perform the marriage in simplest way without any wastage of money. The best is to sacrifice money to God's service since Nivrutti is always far better than Pravrutti. Even if you limit yourself to Pravrutti only, the next best is to spend money to feed real beggars and real poor people. The next best is to give the saved money (by restricting unnecessary shaving of money) to own children so that they can get settled by purchasing some standard property. Spending excess of money unnecessarily in pomp and show is nothing but pacification of ego for fame. Ego developed by the Rajas quality makes the head not to work just like catching cold does not allow the head to think!
- 6) Tradition must be fully respected, but, the tradition must be fully and deeply analyzed to see whether it is good or bad. Tradition can be good or bad because of the existence of good and bad people in all times including the past times. All the past traditions need not be good. The past tradition of the family of Prahlada was to hate God Vishnu and Prahlada should have respected the old tradition blindly and should have hated God Vishnu. The scripture says that the tradition followed by good elders is acceptable (*Śiṣṭācārah pramāṇam*) and it did not say that the old tradition is acceptable (*Pūrvācārah pramāṇam*). In My spiritual knowledge, I have condemned certain old traditions, which are proved not to be good by sharp analysis and some blind people may criticize My knowledge, who believe that all old traditions must be good. Scholars say that such blind people follow the old tradition even if it is bad leading to misery in hell and such people are like a fool drinking harsh salt water in a well saying that the well was dug by his father! (*Tātasya kūpo'yamiti bṛvāṇāḥ, kṣāraṃ jalaṃ kāpuruṣāḥ pibanti*). Kalidaasa says that one should not follow the old tradition or the new trend blindly without analysis and one shall do deep analysis of any tradition or trend and then practice which ever is good (*santaḥ parīkṣyānyatarat bhajante, Mūḍhaḥ parapratyaya neya buddhiḥ*).
- 7) In Nivrutti, you are totally responsible for every action done by you because misinterpretations are many to mislead you to a wrong direction. At least in Pravrutti, the Government takes responsibility to punish wrong preaching. A teacher preaching wrongly in a school or college or

University will be asked to give an explanation by higher authorities. But, a spiritual preacher is totally independent to preach any nonsense liked by him/her! Hence, you can pay the fees in advance to an institution to learn knowledge of some Pravrutti subject. But, you shall not do service or sacrifice to the spiritual preacher in the beginning itself since you have every risk of wrong knowledge. You must ask for the knowledge in the beginning itself and if the preacher is divine, he/she will preach the spiritual knowledge without thinking about your service or sacrifice. The divine preacher is happy if you use the correct knowledge and succeed in the spiritual line and such preacher will treat your success itself as the service and sacrifice. Hence, the correct sequence is knowledge, devotion and finally practical service and sacrifice. Only false preachers recommend the reverse of the above correct sequence.

Chapter 18

September 02, 2022

O Learned and Devoted Servants of God,**1. I am doing nothing. Why are You still holding me?**

[Smt. Amudha asked: Padhanamaskaram Swami ❤️ Words cannot be sufficient to explain Your kindness and unconditional love towards us. THANK YOU Swami for saving the life of my Husband. Grace and will of You, I am living the Life.]

Why Swami still holding me? I am doing nothing, really worthless and full of fault. I am extremely sorry for all ignorance. I promise that I will walk everyday towards You from today. At Your Divine Feet, Amudha.]

Swami replied:- A culvert is constructed in a canal to increase the speed of the water and not to obstruct its flow. Worldly obstructions are like culverts, which increase the intensity of devotion. Therefore, you must not look at the obstructions as real obstructions.

2. How is experiencing God better than Seeing God?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram swami, two days ago Sri Ganapathi Sachhidanada Swami said "Experiencing God is better than Seeing God", what is the difference. If experiencing is better then what is best. He also said "you always say that you selected me and keep quiet, don't use the word "I". Then a thought came to me that I should abandon this world for God, I don't want to express any of my emotions, feelings with this world but I want to share all my feelings, emotions only with my Guru because I want to laugh with him, cry with him, want to maintain all relations only with him. One day if I look back into my past there shouldn't be anyone other than You. Then how can I keep quiet. Please enlighten me if I am wrong, please explain the meaning of Swamiji's words. Pada namaskaram Swami, Lakshmi Lavanya K.]

Swami replied:- Seeing God is good. Experiencing God is better. Both these are in theoretical phase only. The best is pleasing God with service and sacrifice and this is the practical phase for which only, the divine fruit is linked. The two theoretical phases are like water and manure for the mango plant. The practical phase is like the mango plant, which alone yields the fruit. This is the most important clue in the spiritual path. The mango plant is always attacked by some insects and pest. A pesticide must be used to protect the plant from infection. Such pesticide helps the health of the plant, which is the true love towards God without aspiring for any fruit from God in return. The selfish aspiration is the pest. If God is worshipped for the sake of some materialistic desire, such devotion is false love alone. True knowledge is very essential to develop true love to God. When all the spiritual knowledge comes to a ripened state, then only is true love possible. The ripened state indicates the saffron colour of the cloth used by the saint present in a very high state. If the emotional devotion continues forever

without any break, it is called Nirvikalpa Samaadhi. If the emotion is temporary and gets pacified after sometime, it is called Savikalpa Samaadhi. Only one in millions of devotees, that too after millions of births can attain such highest eternal devotion.

3. Please guide me to do penance to get grace like Nandi and Parvati.

[Pada namaskaram Swami, I always feel a sense of surprise that wherever and whenever I see Nandiswara before God Siva, he always focuses on Siva without deviating even for a second, I pray Nandiswara to grant me such devotion, I also think that how Narayana sleeps on snake bed by turning one side (because that is not normal bed) and how God Siva has given His half body to Goddess Parvati, what penance they have done to get such grace! I also want to become a permanent servant to God like them, I also want attachment with God like them, I also want to do penance like them in this birth, if there is any rebirth for me then I must born as Your servant like them. Please guide me how to do penance to get such grace, pada namaskaram Swami. Lakshmi Lavanya.]

Swami replied:- Actually, God will not support real devotion. The devotion shall thrive even without any guidance and support because love is spontaneous like a water spring that is jumping out from the earth. God always tries to put obstacles to the devotion so that the reality in the devotion can be tested. The devotee can ask for any boon from God, but not guidance and support in devotion. If guidance and support are required, such devotion is not natural and spontaneous. Such spontaneous devotion comes from the spiritual progress that has happened in the past several births. You must try to control and balance yourself. Even after such trials, if the devotion become uncontrollable, know that such devotion has the strength of spiritual progress that took place in previous births. You can decide yourself because you are the final Guru of yourself as God Krishna told in Uddhava Gita (*Ātmano gururātmaiva*). The inner self is the most effective final preacher. If the spiritual preacher Himself is the goal as well, such spiritual preacher will try to advise you in the opposite direction. We have to see whether your emotion is permanent or temporary. I can tell you that you are in the correct path of spiritual line.

4. How to gain knowledge of You?

[Smt. Lakshmi Lavanya K: Pada namaskaram swami, after learning Your knowledge, I understand for any soul that there are two choices, creation or creator. I choose the creator and I am very happy and satisfied. Before coming to You, I used to listen to the teachings of different spiritual preachers, read different spiritual books in my free time, now I feel that they are like torch lights before the sun, You suggested to me (in a dream) to learn only knowledge of God, Sri Ganapathi Sachchidanada Swami also said to learn a new thing daily about God in a satsangam, please suggest me what books I have to read, what preaching I have to listen to gain knowledge of You. Pada namaskaram Swami.]

Swami replied:- My website (www.universal-spirituality.org) is the encyclopedia of spiritual knowledge.

5. Could You please explain to me the words of Swami Rama's guru?

[Pada namaskaram swami, Long long ago I have read a book named "Swami Rama", In that book, one day Swami Rama has invited some outsiders to meet his guru, then his guru told him "I am enjoying with my friend in my heart (నేను నా లోపలి స్నేహితునితో ఆనందిస్తున్నాను) alone, you have disturbed me by inviting outsiders", I think I am unable to truly understand these words, please explain me, and teach me how can I enjoy with the inner friend. Swami Rama also wants to distribute photos of his guru to people but his guru warned him not to distribute (నన్ను నువ్వు ప్రపంచంలో అమ్మకానికి పెడతాను అంటే నేను ఒప్పుకోను), I can't understand why he said like that. Could You please explain me. Pada namaskaram Swami.]

Swami replied:- This world (majority) is concentrating on God either existing in the upper world as energetic form or as formless God, with whom friendship can't be made at all, or in feeling oneself (awareness) as God. In all these three ways, the devotee slips from the real God, who is just before his eyes in this world in human form. This slip is based on ego based jealousy towards co-human forms. Human beings are conquering everything except this repulsion between two common human media. Hanuman got the highest fruit (Brahma Loka) and the Gopikas got even higher than the highest fruit (Goloka). Both Hanuman and Radha are the incarnations of God Shiva, who came down to this earth to show the real spiritual path. Both worshipped their contemporary human incarnations (Rama and Krishna) only and not any energetic incarnation of upper worlds (like Vishnu, Shiva etc.) or worshipped one's self as God. In the spiritual field, there is no question of a better example than Hanuman and Radha because there is not even an equal example to both of them. The efficiency of running towards the goal is not very important, but, the right direction towards the goal is the most important. Emotion becomes fruitful provided the right direction is selected through the right spiritual knowledge preached by the right spiritual preacher (Sadguru), who is the contemporary human incarnation of the ultimate God.

6. What do You suggest to the devotees associated with a past incarnation after that incarnation leaves the body?

[Smt. Sudha Rani asked: In this generation, You graced Brahmakumaris with a bright life. Prajapita Shri Lekh Baba's is the founder of Brahma Kumaris organization of spirituality.

a) Shri Lekh Baba is treated as Brahma among The Triple agencies in this sect. Swami! Was He a human incarnation like Sri Satya Sai and You? Swami please enlighten us with Your comment.

b) Satya Sai was the human incarnation of the recent past. But His close devotees still live with His heavenly sweet memories. Many audios and videos help maintain their devotion and faith firmly forever. From such strong attraction to Sri Satya Sai, obviously, they can't switch to the current Human incarnation. Is that a sin Swami? What is suggested for them Swami? Please enlighten.]

Swami replied:- The follower of a human incarnation will not be misled because the right direction is already given to the devotee. But, some confusion may come in view of the influence of several local parameters. If

such confusions are attempted to be clarified by wrong spiritual preachers, there is every chance for the devotee to slip the right direction already given by the human incarnation. If the devotee is lucky due to the grace of the previous human incarnation, the devotee will not be fully satisfied with the wrong preacher because the previous human incarnation is always at the back of consciousness trying to divert the mind from the wrong spiritual knowledge. There is no need of asking anyone about somebody being the real incarnation or not because based on the spiritual knowledge preached by that person, your consciousness can easily recognize the true human incarnation. Your inner consciousness is the final authority because it is always guided by the ultimate God.

7. Would You please explain the essence of 'Mouna vyakhya prakatita Parabrahma...' the verse of Shri Adi Shankara.

Swami replied:- It means that the unimaginable God or Parabrahman is beyond space and can never be even imagined. Neither words, nor mind, nor intelligence, nor even imagination can catch the unimaginable God. Hence, silence is the best expression for the unimaginable God. A soul preaching about unimaginable God through silence is called Muni. The above line means that the unimaginable God is expressed by silence in the preaching of God Dakshinaa Murthy to sages.

8. How to guide children in puberty, who are attracted to opposite sex easily?

[Jai GuruDatta Swami. PadaNamaskaram Swami. Thank You Swami for Your kindness for bearing our ignorance and many more blessings. With Your precious gift of prayer, my students are chanting the prayer daily.

'Dharma priyaya sansare
Dharmateetaya ca swayam
Anuhyayohya dehaya
Namaste Paramatmane'

The little ones could easily be attracted to learn and understand the unreality of worldly bonds and the reality of permanent bond of God, who is their saviour and giver forever. Swami, this question is quite worldly.

Nowadays, most of the children in puberty are easily immersed in attraction to opposite sex. Being a school teacher, we sometimes need to counsel in my school as a part of Pravritti. How can I do my best without Your guidelines? As this is a very sensitive issue and very critical to handle, this would be the fortune of the whole generation to get enlightened with Your Golden words in this regard, Swami! Please Shabdamekam kathaya...!!!]

Swami replied:- You shall describe the unimaginable and eternal beauty of God so that such minds are detached from the worldly bonds. Beautiful personalities of God like Rama, Krishna, Adi Shankara must be described with the help of their most attractive photos. Lack of concentration on God is the main reason for diversion to such wrong trends.

9. In which condition of the devotee, is silence meant for pointing to the Unimaginable God?

[All the Holy scriptures on earth, also among Angels, Gandharvas etc. Who live in the upper world, are always searching for God, Praising God, Discussing His Kalyana Gunas. Except for dhyanam, all these devotional activities are done with verbal conversation only. In which condition of the sayer and the listener, is silence meant for pointing to the Unimaginable God. Swami please enlighten us. Wishing to be the inert and minute dust at Your Lotus feet forever, Sudha]

Swami replied:- The unimaginable God cannot be the goal of worship or devotional emotion because He is beyond even the imagination. Such devotees searching for the unimaginable God continue to be in searching stage only forever. Only mediated God is important and even in this side, the mediated God with common medium is the most important goal for which there is no need of any trace of search. The human life is not sufficient, even to please God through true love even though God is available in human medium before their naked eyes. Apart from this, if you add search for God also, it becomes impossible to please God. This human life is very short to develop true love to God without any selfish aspiration and hence, God in a common medium is very very important and such God is called as the relevant form of God. Other forms are irrelevant because they will be useful for the theoretical phase only and not for practical sacrifice and service. People also want to avoid the practical side of devotion and want to fix themselves in the theoretical phase only, which is very convenient. These Hypocritical devotees leave the human form not only based on ego based jealousy towards common medium, but also based on the practical inconvenience. The actual reasons are hidden in their minds and only false reasons are expressed to save their dignity.

10. I'm unable to develop devotion to God while reciting the Hanuman Chalisa. Please guide me.

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! I'm unable to develop emotional devotion for God/Lord Hanuman while reciting the Hanuman Chalisa. As if a Tractor is ignited to plough the field. At Your feet.]

Swami replied:- Your bad time is creating this repulsion so that if you are diverted from the real protector, your fate can give a poisonous bite. The patient suffering with fever is attracted to special foods that harm his health and if the bad time is strong, the patient develops aversion to the correct medicines.

11. What is the meaning of my dream?

[Shri Guna from Bali sent this question through Shri Phani: Hello Sir. I got a dream yesterday, in which Shri Satya Sai Baba and Shri Phani came to my house and talked to me. At that dream Shri Bhagawan asked me to buy candy (something sweet). Until now, I don't understand what the meaning of the command of Shri Bhagawan is. Shri Phani in that dream asked something to Swami, but Swami

gave a code to Shri Phani. So could you ask to Shri Dattaswami, what was the meaning of my dream please? Thank you. Jay guru Dattaswami.]

Swami replied:- You purchase some candy and distribute it to beggars.

12. How to come out of a revengeful thought?

[Shri Anil asked: Padanamaskaram Swami. I am getting a continuous revengeful attitude to a person, how to come out of this harmful thought?]

Swami replied:- Always remember that Jesus told “Revenge is Mine”.

13. What is the reason for the very strong attachment to one’s mother even above other family bonds? At Your Lotus Feet, -anil]

Swami replied:- Always remember Adi Shankara, who is also born in Kerala and who abandoned His old mother even though He is the only son. Veda says *Mātr̥devo Bhava* and this statement means that God is the mother and mother is not God. The first wheel among the six wheels (worldly bonds) is mother or the earth present in the Muulaadhaara chakra. If this wheel is not crossed, even the first step is not put in the spiritual line. Always analyse with sharp intellectual analysis without getting fascinated towards any worldly bond and only then can you find the truth either in Pravrutti or in Nivrutti.

14. How to correlate the following statements of You and Jesus?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, You said that a devotee should hide the love towards the incarnation as in the case of the Gopikaas to avoid fighting at home. On the other hand, Jesus said- He came not for peace but to turn one family member against each other as given below:

[Matthew [10:34 - 10:36] - "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. A man’s enemies will be the members of his own household.]

How do we correlate these two statements? Did Jesus mean something else? At Your lotus feet, Durgaprasad]

Swami replied:- What Jesus told is the final step in which the devotee should revolt against the family bonds if they are hindering the spiritual progress of a devotee. The above said stage is the stage just before the final stage declared by Jesus. The stage told above is called cunning devotion and the stage of Jesus is care not devotion. As long as cunning devotion succeeds, it should be adopted. Only when this stage fails, care not devotion must be adopted. This means that the devotee shall do his/her work as far as possible without hurting family bonds. If the family bonds happen to detect the cunning devotion, the last resort is only a fight against the family bonds. Even before these two steps belonging to Nivrutti, the first step belonging to Pravrutti is careful devotion, which is to worship God to such extent only as allowed by the family bonds. In Pravrutti, this is possible because in Pravrutti, the love to God is also false and not true because in Pravrutti, God

is worshipped only for the sake of the welfare of self and the family bonds. In Nivrutti, there is no question of defeat for the divine bond with God under any circumstances. The only point in Nivrutti is that first the devotee avoids unnecessary fight with the family bonds as far as possible and in this context, cheating the family for the sake of God is not a sin at all. When this stage fails, only then, open fight is to be taken up with the family so that the bond with God defeats the worldly bonds even if cunning devotion fails. This cunning devotion is indicated by the path of Yoga in which kundalini is crossing the six wheels by travelling in a curved way (serpentine motion), which means that you can reach God by the path of cheating so that you can do your work without hurting the ignorant family bonds.

Chapter 19

SPIRITUAL KNOWLEDGE WITH REFERENCE TO NON-SPIRITUAL AND ATHEISTIC SOULS**By Shri Datta Swami**

September 03, 2022

O Learned and Devoted Servants of God,

- 1) Generally, we care half a pin for somebody who cares a pin for us. But God being the divine Father of all souls (*Aham bījapradah pitā*) cares for the welfare of all souls. At the same time, you must know that God is not a blindly fascinated father for His issues. If the soul does not change, the divine Father does not mind throwing such souls into liquid fire as per the procedure. God is a wise father trying to change the souls, spending a long time for the reformation of the souls. We shall not try to exploit God thinking that He has the weakness of fascination towards His children. A wise father always maintains his limits.
- 2) The fundamental mistake is to think that all the three divine preachers were speaking about the relationship between God and every soul. This point is totally wrong. Those three divine preachers were speaking the relationship between God and theistic devotees involved in the journey of spiritual progress. You should not call a non-spiritual atheistic soul as God as per Shankara. You should not call a non-spiritual atheistic soul as an inseparable part of the whole God as per Ramanuja (here the inseparable part means a very close devotee, who is inseparable from God like His hand). You should not call even a totally different non-spiritual atheistic soul as the dearest servant of God as per Madhva (here the dualism of Madhva is not simple dualism, but, the dualism between the Master and His close servant). Hence, these three relationships proposed by the three divine preachers involve very close highly devoted souls and God only. Their relationships are special and not in general applicable to all souls. An ordinary soul dreams that it is related to God through one of these three special bonds and this is foundational ignorance. An ordinary soul must think that it is one of the general public and can't claim any specialty based on such general public relationship. A citizen of India

can't approach the president of India saying "I am a citizen of India and you are the president of India and hence, give me a job"!

- 3) Shankara told that all souls are God. You must analyze the background of the time of Shankara. In His time, He was totally surrounded by full atheists like Buddhists and Purvamimamsakas. To preach an egoistic atheist, there is no other way except to tell that he is God. Even if Ramanuja or Madhva were there in the place of Shankara, They would have told the same. There is no other way because as atheist will go away if you say that there is God other than him. His ego and jealousy are in climax to accept some body other than himself as God. Shankara, the unimaginable genius employed a three step trick to bring atheists to the right path and that is—1) you are God, 2) You exist and 3) Hence, God exists. He made the atheist to say that God exists. The atheist asked Shankara "I have realized that I am God. Why am I then not getting even a trace of His power of creation?" Shankara replied "you are certainly God. By knowing that you are God, your superficial ignorance (Ajnaana aavaranam) is removed, but, the practical ignorance (Ajnaana vikshepa) is not removed, so you have not become God practically. Even though you awaken from a dream and even though the dream tiger disappears, the shaking of the body still continues. Hence, you must worship a senior student called God (Ishvara) to purify your mind from the practical influence of ignorance". The atheist agreed and became a devotee of God. The atheist not only became theist! but also became a strong devotee of God.

However, Shankara revealed the ultimate truth to His closest deserving devotees. One day, He drank wine and every disciple took wine thinking that he is also God (*Śivo'ham*). Next day, He swallowed molten lead and asked them also to drink it. They fell on His feet and He preached to them saying that He alone is God (*Śivaḥ kevalo'ham*). Shankara practically demonstrated the real concept so that no disciple will be confused later on.

Raamaanuja stressed on devotion and revealed the truth partially by saying that the soul is not God, but only a tiny part of God. Having travelled so much distance in the spiritual path, the new devotee was convinced internally and proceeded in the path of devotion because his ego fell from 100 % to 50% due to worship of God. Now, Madhva came and found that the new devotee came down even more due to devotion to 1% ego. Now Madhva revealed the complete truth by saying that the soul is not even a part of God, but, a separate entity

denoted by dualism. He advised practical service to God as the final stage of the path. He advised that God can do anything to His beloved servant, who is a true devotee. By this, the hope for self-development was still alive in the mind of the devotee and he became a servant of God.

- 4) All the three divine preachers agreed that both God and soul are having one common point, which is that both are awareness. The divine preachers maintained this minimum commonality in order to maintain the aspiration of the soul for self-development based on some confidence. Shri Dattaswami came and told “The unimaginable God and imaginable soul (imaginable soul is a tiny part of the imaginable creation) cannot have even a single commonality. You can’t say that since both think, awareness must be the commonality. Thinking is only an activity done by both God and soul, but, this does not mean that both God and soul are awareness. Awareness is based on matter (materialized nervous system) and inert energy since awareness is a specific work form of inert energy in a functioning nervous system. God thought before creation and then, there was neither matter nor energy. Hence, God is not awareness to do the action of thinking and He thought due to His omnipotence and not because He was awareness like the soul. If you like to call the process of thinking itself as awareness, then call God as unimaginable awareness and the soul as imaginable awareness. Veda (*Yato vāco...* etc.), Brahma Sutras (*Janmādyasya yataḥ*) say about associated characteristics of the unimaginable God and not about inherent characteristics of God), and the Gita (*Mām tu veda na kaścana*) clearly says that God is unimaginable. By the time of Dattaswami, scientific intelligence has developed a lot and people with 0% ego developed, to absorb the ultimate truth due to their improved IQ. The path is practical devotion helped by theoretical knowledge and devotion without aspiring for any fruit in return from God since the fruit is totally the wish of God and not the effort of the soul for the fruit”.
- 5) A soul can become God or a very close devotee like an inseparable part of God or a beloved servant of God, which is totally based on the wish of God only and the aspiration of the soul for the fruit becomes a total disqualification forever to achieve any fruit from God. We don’t say that no soul is God nor do we say that every soul is God. Both are extremities like drought and flood. Out of these three fruits, any fruit wished by God shall not matter because every fruit is essentially the service of God for the welfare of the world. Monism is possible based

on the requirement of the program. The human incarnation is as good as any energetic incarnation and in fact, is the most relevant for humanity. Due to the ego based jealousy resulting in repulsion between common human media, if you miss the human incarnation here, you will miss the energetic incarnation also in the upper world due to same repulsion between common media since you will go to the upper world in an energetic body only. This results in a total loss everywhere (*Mahatī vinaṣṭih*—Veda).

- 6) The policy of communism is good in Pravrutti, but, you shall not extend it to Nivrutti also. The human incarnation must be recognized for the correct guidance, which is simultaneously the ultimate goal also. Even in a communist country, is there no hierarchy like president of the country and common citizen of the country? Even there, how can the worldly administration be effective if the District collector and the peon are one and the same in all angles? Even Shankara recognized the quantitative difference of the force between a wave and the ocean (*Sāmudro hi taraṅgaḥ...*). The Advaita philosopher throws away even the quantitative difference between a wave and the ocean, and the wave thinks that it is the mighty ocean! What is the use of qualitative similarity? A wave cannot throw you down whereas the ocean can destroy the entire city! Even that qualitative similarity does not exist if you recognize that God is unimaginable while the soul is imaginable.
- 7) Even if you take the mediated God and the mediated soul for comparison, you can compare only the medium of God with the mediated soul because even the soul is a part of the medium (awareness or the soul is a specific work form of inert energy only and inert energy is modified as the entire creation). When you are comparing a person wearing a shirt and a shirt, remember that you have to compare the shirt worn by the person and the shirt. The person shall not be referred to in such comparison. Moreover, the unimaginable God merges perfectly with the medium and the medium itself becomes the unimaginable God. You can't compare the electrified wire with an ordinary wire saying that the wire is common in both. What you say is wrong because the electrified wire is no more an ordinary wire and this point obstructs the comparison between an electrified wire and a non-electrified wire. Due to ego and jealousy, if you deny the human incarnation, what do you say about the verse in the Gita, which says that God in human form is insulted by ignorant people affected by ego and jealousy (*Avajānanti māṃ mūḍhāḥ,*

Mānuṣīm tanu māśritam—Gita). In the beginning of the commentary of the Gita, even Shankara told that God is born in the womb of Devaki as human incarnation (*Devakyām sambabhūva...*). Shankara Himself is the human incarnation of God and declared this (*Śivaḥ kevalo'ham..., Ahaṁ Brahmā'smi*) as Krishna who declared Himself as God in the Gita. The atheist feels humiliated to respect Krishna and Shankara because he feels that these human incarnations have the properties (like birth, death, hunger, thirst, sleep etc.) of the medium common to ordinary human beings. Due to this reason, the atheist mistakes the human incarnation as an ordinary human being. God does not interfere with the properties of His medium because He wants to mix freely with the human beings to remove any excitation about God from them.

Since the medium of God and the medium itself as the mediated soul belong to the creation, which is unreal with respect to God in its original state, the unimaginable God alone is leftover in the state of absolute reality and this is the actual meaning of the monism of Shankara. Monism means that God alone exists as the absolute reality and none or nothing other than God exists. Monism does not mean that the soul is God. In monism, there is no separate identification of the soul itself and in such a case, where is the opportunity to say that soul is God?

8) The monism of Shankara requires a special situation, which is before the first creation. In that state, the unimaginable God (we say that God is unimaginable with reference to the souls created later on) alone exists. Later on, such God wanted entertainment and created this universe, which is inherently unreal by itself, but, got the absolute reality of God due to God's will based on the necessity of reality in the entertainment. This gifted absolute reality of the world is distinguished from the inherent absolute reality of God by naming the gifted absolute reality of the world as relative reality. God has absolute power to withdraw His gifted absolute reality from the world at any time, but, He never withdraws His absolute reality from the world because He is not foolish to destroy the film reel after projecting it as a cinema show. Similarly, the world is preserved in God Himself in subtle state (film reel) after withdrawing it from the gross state (cinema show). Hence, this world has a beginning but has no end. In this way, the soul is said to be eternal and this eternality shall not be confused with the eternality of God. The eternality of God has neither beginning nor end and is totally different from the eternality of the

soul (creation). The eternality of the soul has a beginning, but has no end due to the will of God only and not by its inherent nature. Of course, the eternality of the soul is greater than the eternality of the body because the latter has both beginning and end. The eternality of the soul is praised with respect to the eternality of the body and not with respect to the eternality of God (*Na hanyate hanyamāne śarīre*).

9. Whenever God becomes the human incarnation on this earth, a human being having awareness becomes His medium without exception, because God needs the human medium in order to preach the true spiritual knowledge to human beings. Wherever there is human incarnation, the human being-medium exists in the service of God. This means that the human medium follows God but God does not follow the human medium. A person wears the shirt and hence the shirt will be present along with the person. The person will not be present wherever the shirt exists. Hence, God is in human form, which means that every human form is not God. All human incarnations are human beings, but, all human beings are not human incarnations. All ores are minerals, but, all minerals are not ores. All gentlemen are men, but, all men are not gentlemen!
10. An ordinary soul must enter the service of God without aspiring for any fruit in return from God. After sometime, there is a chance for such soul to be recognized as a servant by God. This means that even to get a position in dualism, a lot of time is required for the ordinary soul. The word dualism does not mean simply two separate items, but, it means two items having the close relationship of master and servant. Hanuman, the servant of God Raama, is an example for this. In course of time, the servant may become closer to being treated as the dearest devotee like the inseparable limb of the body. Lakshmana, the dearest devotee of Raama is an example for such advanced relationship. Hanuman stands for the path of Madhva, whereas, Lakshmana stands for the path of Raamaanuja. Further, the relationship may become the deepest bond so that the God merges with the devotee to become one with the devotee resulting in a human incarnation like Shankara, Himself standing as the best example for His own path of monism. Hence, these three fruits are given by God in the path of spiritual progress and none of these three fruits is the relationship of God with an ordinary soul. The fruit is given by the will of God and not by the effort of the soul having aspiration for that fruit. The human incarnation results when God descends down to the state of the soul

(*Avatāra*) and such human incarnation is not the result of an ascending effort of the soul (*Uttāra*).

Chapter 20

COMPARISON OF ISLAM AND CHRISTIANITY

September 04, 2022

O Learned and Devoted Servants of God,

Shri Anil asked: Padanamaskaram Swami! In a discussion forum, one person compared both Islam and Christianity in the following way shown in the table below: I request You to give a reply to it. At Your Lotus Feet-Anil

Muhammad ...	Jesus ...
Stoned women for adultery Muslims 4206	Let he who is without sin cast the first stone John 8:7
I have been commanded to fight against people till they testify that there is no God but Allah, and that Muhammad is the messenger of Allah Muslims 1:33	He who lives by the sword will die by the sword. Matthew 26:52
Permitted stealing from unbelievers. Bukhari 44:668, Ibn Ishaq 764	Thou shalt not steal. Mathew 19:18
Permitted lying. Sahih Muslims 6303, Bukhari 49:857	Thou shalt not bear falset witness. Matthew 19:18
Owned and traded slaves Sahih Muslim 3901	Neither owned nor traded slaves.
Beheaded 800 Jewish men and boys. Abu Dawud 4390	Beheaded no one.
Murdered those who insulted him. Bukhari 56:339, 4:241	Preached forgiveness. Matthew 18:21-22, 5:38

Swami Replied:

- 1) These two statements refer to different cases. The soul that is not reformed through any divine effort is punished by God so that there will be some temporary fear at least for some time. Moreover, such punishment acts as warning to other persons in discouraging them from doing the sin. The soul that is good and having every possibility for reformation must be excused and encouraged for reformation. In this way, two different rules exist for two different cases.

- 2) Again, these two different concepts refer two different cases. A soul may be reformed easily by preaching and in its case, the sword shall not be used in a hasty manner. Another soul like Duryodhana will not reform even though hundreds of sages including God Krishna preached a lot. In such a case, the sword is to be used to establish justice and to condemn injustice. If different religions are fighting with each other continuously making a continuous bloodshed, a final bloodshed is better to unite all the religions to come under one ultimate truth, which is that there is only one God, who can be called by any name.
- 3) Stealing from an unjust person, who stole from a good person is not a sin. After stealing from the unjust person, the stolen amount is given to a good person. But, you should not steal from a justified person. In this way, both rules apply to two different cases.
- 4) God is the owner and a devotee feels like a slave to God without any force. Slavery by force to serve a bad person as owner is to be condemned. Both rules are correct as per the case.
- 5) If the soul is not reformed, beheading a demon is good to protect the society. At the same time, you shall not behead a good person due to ego. Same as above.
- 6) Both preaching and forgiving are good as per the applicable contexts. The rules are made at a higher level by good spiritual scholars. When the rules are implemented, ignorant people misinterpret and implement with selfish fascinations. In order to escape from the sin, the misinterpretations are created so as to satisfy God. You may fool a human being by your clever misinterpretation, but not the omniscient God. The same God came in all the religions and spoke the scriptures. Even the most dull headed human being will not speak with self contradictions. In such case, will the omniscient God speak mutually contradicting statements?

Chapter 21

September 06, 2022

O Learned and Devoted Servants of God,**1. Swami, please elaborate on the three schools of thoughts and Your philosophy of Purna Dvaita?**

[Smt. Chhanda asked: Padanamaskaram Swami, What a wonderful explanation You gave us for the three school of thoughts from the three Acharyas. You added the fourth philosophy with the name Poorna Dvaita and it really felt that nothing can be better than this explanation. While listening itself, I was feeling blessed and could not resist my greediness to have all these explanations coming from the sreemukha of Lord (Yourself) to have a copy in writing. Swami, please elaborate this whole idea once again in an elaborated way as You said that this is the specific program of Your mission in this incarnation. This discussion keeps on coming many times in spiritual discussions and now You have given a whole new direction or thought to it. At Your divine lotus feet Chhanda]

Swami replied:- The gift given by God as per the path of Shankara is the highest degree called Ph.D. The gift as per Ramanuja is the post graduate degree. The gift as per Madhva is the graduate degree. As the devotee becomes closer and closer to God, the degree awarded becomes higher and higher. In this way, Madhva, Ramanuja and Shankara are in ascending order. But, this order is in reverse because Shankara came first, then Ramanuja and then Madhva. The reason is that the student at the first degree level is very egoistic and does not agree with the existence of God other than himself. Hence, Shankara said that if the student joins the degree level, the degree offered is directly Ph.D. Had the student been disciplined and obedient, the truth should have been declared and thus Madhva should have come first. After admission, Shankara told the atheistic student that the first year classes are related to the pre-Ph.D. course and that whatever preached by Madhva shall be followed since Madhva is the first pre-Ph.D. course teacher. The pre-Ph.D. course took three years time and the bachelor degree was awarded and this was treated as the pre-Ph.D. degree. Then, Ramanuja came as the next senior pre-Ph.D. course teacher and after two years, the post graduate degree was awarded, which was treated as the senior pre-Ph.D. degree. All these five years, the student is under the impression that he is acquiring pre-Ph.D. degrees alone and not separate bachelor and postgraduate degrees. Then, Shankara appeared again as the research guide and awarded the Ph.D. degree. The student since admission was always thinking that he is working for the Ph.D. degree only and not for the bachelor and the postgraduate degrees. It is just a psychological way of treatment of the brain while the true path remains as it is, which is that first, the bachelor degree must be attained, then

the postgraduate degree must be attained and finally the Ph.D. degree can be attained. Shankara named the bachelor and postgraduate degrees as the two pre-Ph.D. degrees.

In the olden days, there were separate colleges or centers for the graduate course, the PG course and the Ph.D. program. The degrees given by those centers are also separate. But, there is a sequence, which is that you have to get graduate degree first, then only PG degree and finally Ph.D. degree. This system becomes the simile for Shankara, Ramanuja and Madhva existing separately in different times. The sequence is also correct, which is first Madhva, then Ramanuja and finally Shankara. As the closeness of the devotee with God increases, the devotee becomes a beloved servant (dualism of Madhva), a more beloved relative like an inseparable limb (qualified monism of Ramanuja) and finally becomes one with God (perfect monism of Shankara). But, a doubt may come that why Shankara came first, then Ramanuja and finally Madhva. The reason is that in the beginning, all were atheists and will refuse bluntly the dualism of Madhva. They will accept only the monism of Shankara. Hence, Shankara came first and preached perfect monism to attract them to the correct path. When they questioned about the absence of miraculous powers with them (since they are God), Shankara preached the philosophies of Ramanuja and Madhva to get the purity of mind in order to practically become God. In this way, Shankara came first to attract atheists, introduced philosophies of Ramanuja and Madhva as pre-courses for the soul to become God finally. This system of Shankara appears like the present single institution made deemed University in which all the three degrees are awarded in sequence from the same institution. If you take the three divine preachers as separate institutions giving separate degrees, you will find difference among them. If you take the three divine preachers as a single deemed university giving only one final degree (Ph.D.) for which graduate and PG degrees are considered as pre-Ph.D. degrees, all the three divine preachers have preached only one philosophy in gradual steps. Such excellent correlation of the three divine preachers is done by Shri Datta Swami at the present.

2. Meera worshipped her past human incarnation, Krishna, but not her contemporary incarnation. Why?

[Padanamaskaram Swami, Swami, You always say that the aim of our life is to find out the contemporary Human incarnation and participate in His mission in terms of service and sacrifice. Hanuman and Gopikas are the most suitable for this. In one of our discussions, I got stuck in the case of Meera Bai who was the incarnation of Radha. She devoted herself to Lord Krishna who was a past incarnation. Does it mean Meera Bai did not find her contemporary human incarnation or it was sufficient for her (as Radha herself) to concentrate on a past incarnation only. Please explain. If I am asking something irrelevant, I beg Your pardon. At Your divine lotus feet, Chhanda]

Swami replied:- Meera is the incarnation of Radha and Radha must be the standard. Then, why did Radha not worship the statue of the previous human incarnation, Rama (like Meera worshipped the statue of the previous incarnation, Krishna)? Between Radha and Meera, who is a higher standard? Did Radha reach Goloka (the higher than the highest fruit) or did Meera reach Goloka? Meera could follow the concept of human incarnation and did not follow the old concept of energetic incarnation like worshipping Vishnu as Prahlada did. In fact, his father asked Prahlada to worship him, which is the concept of the contemporary human incarnation! Prahlada did not worship Hiranyakashipu because Hiranyakashipu was not the human incarnation of God at all. Similarly, Meera did not worship her real contemporary human incarnation, but, worshipped the real past human incarnation in the form of a statue. A statue of the real human incarnation is better than a contemporary human being claiming to be an incarnation. Hence, Prahlada refusing to worship Hiranyakashipu and Meera worshipping a statue of Krishna are justified. There must be some serious reason in the case of Meera. She was born and married in the Rajaputra dynasty, which is very very strict in such paths like sweet devotion towards God. In fact, everybody opposes it because fraud human incarnations are exploiting this concept. Meera was always sleeping alone without allowing her husband near her since she declared that she is the wife of Krishna. In such extreme case of the life of Meera, is there a possibility of the entry of the contemporary human incarnation with which there is every possibility of exploitation by fraud souls? Krishna came as the contemporary human incarnation in her time also and seeing the serious circumstances, God planned in a special way due to the following factors:-

- 1) Meera is the incarnation of Radha and Radha exists in Meera, who is well acquainted with the physical features of Krishna and hence, the contemporary human incarnation was born with the same physical features of Krishna.
- 2) Even though Meera was the incarnation of Radha, Meera was seriously worshipping Krishna's statue, which was having some different features (because the original photo of Krishna did not exist) and Meera would be pleased with the features of the statue. The contemporary human incarnation came to Meera during nights decorated as Krishna, who was appearing as the original Krishna to Radha and with the features of the statue to Meera simultaneously so that the inner Radha and the external Meera were simultaneously satisfied. Meera was sleeping alone in her bed room since she declared that her husband was Krishna only. God tested Meera (testing is inevitable in view of public satisfaction) and the secret talks of Meera and God were overheard by people. Meera was given a cup of poison as punishment. Meera drank it and God saved her from death. All this is a very

complicated incident and this was done because Meera was the incarnation of Radha.

Jambavaan, a strong devotee of Rama, fought with Krishna, who was the re-incarnation of Rama whereas Hanuman, the climax devotee of Rama recognized Krishna as the same Rama. In fact, Rama and Krishna were having almost the same physical features. Jambavaan refused Krishna because the matching of features was not 100%. Hanuman never bothered about the external features because the real divinity of God lies in the internal qualities (Mainly, the spiritual knowledge of God Brahma, the love to devotees of God Vishnu and the miraculous powers of God Shiva by which only every divine incarnation of God Datta is recognized.), which is the internal beauty and recognized Krishna as Rama. Jambavaan was a bear-animal, which is very famous for its foolish rigid grip. The path of Hanuman is devotion assisted by analytical knowledge and hence, is true. Emotional devotion without the assistance of true analytical spiritual knowledge is like traveling in darkness without a torch light in hand.

ISKCON and Christianity are good religions since they accept the concept of the human incarnation. But, they are rigid about some past human incarnation only. Whether you worship the statue of the past human incarnation or that of the upper world energetic incarnation, how does it matter?, because both are inert statues only standing as representative models alone. Of course, worship of the statue or photo as the representative model of God is also good to develop theoretical devotion in initial stages. Krishna said that He will reincarnate whenever necessary (*Yadā yadā hi...*) and Jesus also said that He will reincarnate again and again whenever necessary (*I will come again*).

3. How can You correlate Islam with Universal Spirituality when it does not agree to the concept of the human incarnation?

[Ms. Thylokya asked:- Please refer to Your answer for the 2nd question asked by Smt. Chadra chanda garu.

Islam does not agree to the concept of the human incarnation and even the concept of mediated God. At least in Nivrutti, how can You correlate Islam in Universal Spirituality?]

Swami replied:- Universal spirituality deals with the basic unity present in all religions neglecting the superficial differences in Pravrutti and Nivrutti. In Pravrutti also there are differences in all the religions including Islam, but, the basic unity is that God rewards justice and punishes injustice. In Nivrutti also, there is basic unity, which is the existence of God supporting justice and opposing injustice. Regarding the nature of God, there may be differences like unimaginable God, formless God, God with form, God in human form etc. But, the existence of God and the main purpose of God

(supporting justice and punishing injustice) are the basic commonalities in all the religions. You shall start with the concept of two religions only, which are theism and atheism. All the religions are branches of theism only having the common triad: 1) God exists, 2) God created heaven to reward the followers of justice and 3) God created hell to punish sinners supporting injustice. Hinduism consists all concepts of all religions existing in the world and it can be treated as a mini model of Universal Spirituality. In the macro model of Universal Spirituality, all the religions of the world are correlated based on the same mechanism existing in Hinduism. Ex:- In Hinduism (Micro model), we say that Shiva and Vishnu are basically one and the same. In the macro model we say that Shiva, Vishnu, Jehovah, Allah etc., are basically one and the same unimaginable God. Islam says that Allah exists as the original unimaginable God. Islam also says that Allah appeared as light, which means that the original unimaginable God exists as unmediated God as well as mediated God (Here the medium is light. Light is seen by eyes and hence, light is with form. At the same time, light is having a simple boundary without any regular form like human form and hence, light is formless). This means that Islam accepts mediated God as well, who is formless as well as with form. If you take Hinduism, apart from the original unmediated unimaginable God, the mediated God exists as light (Yaksha, said in the Upanishat) as well as light with form (Datta or Iishvara). In these two points, you have similarity between Hinduism and Islam. If you take Christianity, God exists as 1) Father of Heaven called Jehovah similar to Datta or Iishvara. 2) Holy spirit similar to Yaksha in Hinduism and Allah seen as light in Islam. 3) Human incarnation like Krishna declaring Himself as Datta/Iishvara in Hinduism similar to Jesus declaring Himself as the truth (Jehovah the Father of Heaven) in Christianity, and this is similar to Prophet Mohammad declaring Himself as the human messenger of Allah. Krishna and Jesus declared themselves to be the original God, whereas Mohammad declared Himself as the beloved messenger of the original God. In the case of Jesus, He declared Himself as the original God, as well as the son of God, and the messenger of God as well, and this indicates the similar concepts of Hinduism, which are the monism of Shankara, the Qualified monism of Ramanuja and the Dualism of Madhva. Islam joined Hinduism and Christianity in one concept alone, which is the dualism treating Mohammad as the messenger of God. In fact, Mohammad is the human form of Allah only and can be treated as son of God (Ramanuja) or even more precisely as the human form of God (Shankara). Why did Mohammad Himself not accept these two concepts of Ramanuja and Shankara and kept Himself as the lowest messenger only? The reason is that His preceding prophet called Jesus was

horribly crucified since He declared that He was the son of God and sometimes declared Himself as the original God. The public is always infected with ego based jealousy and can tolerate another human being as the separate messenger of God and cannot tolerate another human being as the son of God or God Himself. In order to exist in the tune of public without any danger to life, Mohammad confined Himself to the lowest position of a messenger, which will not kindle the ego based jealousy in the public. We must appreciate Mohammad for His sacrificial generosity for keeping Himself in the lowest position for the sake of the peaceful welfare of the world.

4. Why did Krishna need to exhibit the physical features of Him and the features of the statue with Meera to please both?

[When Meera is incarnation of Radha, Radha is pleased, it means that automatically Meera is pleased. What is the necessity for Krishna to exhibit the physical features of the past Krishna and the features of the statue worshipped by Meera simultaneously to please both of them?]

Swami replied:- I defined the incarnation to be a single phase system of human being component containing two components, which are the visible and imaginable human being component and the invisible and unimaginable God component. 22 carat gold looks like 24 carat 100% pure gold only as a single phase (Here, in the context of visibility and invisibility, visible gold shall be taken as the human-being component and the invisible copper shall be taken as the God-component.). But, the 22 carat gold contains both gold and copper metals as components. The 22 carat gold is a solid solution of both metals having average properties of both components, which (the solid solution) is a homogenous mixture only. Pure gold does not have malleability (to be drawn as plates) and ductility (to be drawn as wires) and hence, the 22 carat gold having these two properties indicates the existence of copper in it along with gold (Here, in the context of addition of properties of cheap copper to the properties of valuable gold, cheap copper shall be taken as the human being-component and the valuable gold shall be taken as the God-component.). The properties of copper are helpful to gold for the gold to be drawn into plates and wires. In this way, addition of copper is only to help the gold in making jewelry and not to reduce the value of gold. All this means that a human incarnation has both the properties of God and the properties of human being. The properties of the God-component help in developing faith and devotion on God whereas the properties of the human being-component help the human incarnation to mix freely with the human beings so that excitation and ego based jealousy can be avoided in the surrounding human beings.

With this background, You can understand that Radha has her own properties and Meera has her own properties, even though Meera is the incarnation of Radha. Meera developed the worship of the statue of Krishna from childhood from the view of strict discipline of the dynasty of her family and had no opportunity to meet the contemporary human incarnation. In the time of Radha, such strict discipline did not exist and moreover, Radha was the only daughter of the president of her village. Meera was born in an ordinary poor family and was married to a king! Whatever may the reason, both developed with different psychologies and maintained their individual mentalities in their minds. In a human incarnation also, the divine qualities of God co-exist with different types of human qualities as per the requirement of the program. Even though the same divinity of the internal God exists in both Rama and Krishna, there are differences in the qualities of the media or the human being components since both programs are different. Rama has to act as an ideal human being (Ādarśa mānuṣāvātāra) and Krishna has to act as the omnipotent God (Līlā mānuṣāvātāra). As per the requirement of program, the qualities are selected and strictly maintained in the incarnation. Hence, both mentalities of Radha and Meera have to be pleased simultaneously by the human incarnation of God.

5. How to correlate the peculiar tantric concepts with Your concepts?

[Shri Hrushikesh asked:- Swami, there are several books on tantras containing peculiar concepts, which are totally different from the concepts of Your divine spiritual knowledge. How to correlate those concepts with Your concepts? There is one tantra in which the heavenly dancer is made to appear through whom the desires can be satisfied. There is also other tantra, which says that the devotee can become the husband of the divine mother. How to correlate all these concepts?]

Swami replied:- Do you mean that you want Me to correlate all the concepts in the world with My Universal Spirituality? Tomorrow, somebody will ask Me correlate the concepts of atheism also with My concepts. I tried only to correlate all the concepts of theism presented in various theistic religions. My concepts are based on the basic divine scriptures like Veda preached by God. The books mentioned by you neither exist in the Veda (Upanishads), nor in the Brahmasutras and nor in the Bhagavat Gita. Even the basic word 'Tantra' is not seen. These tantras are developed by human beings having the nature of demons. I am very much pained by the horrible concept of making the divine mother as wife. It is a million times more sinful than thinking to make one's own mother as wife! The divine mother is the wife of the divine Father called God Datta or Iishvara. Her name is Anaghaa, which means that you can't find even a trace of sin in her divine mentality. This is just the reverse revolution of the gender-based concept within sweet devotion. Since in sweet devotion, a female soul develops love to God to

become His darling or sometimes wife, some demonic male souls developed this ego based jealousy towards God and thought of the reverse of sweet devotion (Madhura Bhakti). The sweet devotion is based on the fundamental concept that God is Purusha (male) and the creation including all souls irrespective of gender is Prakruti (female). A soul, which is a bundle of thoughts of awareness, by itself is neither male nor female, and only the external body has gender. The external body is the external dress over the soul like the external dress over a physical body (*Vāsāmsi jīrṇāni...* Gita). The husband or Bhartaa means the maintainer (*Bibharti iti bhartā*) and the wife or Bhaaryaa means the maintained (*Bhriyate iti bhāryā*). The Veda clearly says that only God is male (Purusha) and husband whereas all the souls including the rest of the creation is female (Prakruti) and wife (*Striyah satīḥ puṃsah...*). The sweet devotion is the concept related to God Krishna. Gopikas are the Vedic sages, who did severe penance for millions of births in order to get salvation from the worldly bonds based on the strongest bond with God. The main worldly bonds are three (*eṣaṇātrayam*), which are the bonds with money, children and spouse. The first two bonds were tested by God Krishna through stealing of butter that was preserved for their children and the third bond was tested by dancing with them (Gopikas) in Brundavanam. In fact, the sages themselves requested Krishna in the previous birth itself for such tests and God Rama promised them about these tests in the next birth. In fact, the test of the third worldly bond was done in the final birth only since the sages had crossed all the worldly bonds except this one worldly bond. Without understanding all this background, if the ignorant demons plan for the foolish gender retort, we shall feel extremely sorry for their fall into liquid fire forever in the future!

6. Can You explain the journey of the soul through different lokas after leaving the body (death)?

[Shri Divakar asked: Padanamaskaram Swami, Can You explain the journey of the soul through different lokas in between leaving a body (Death) and again entering into a new body (Birth) in detail Swami. Your servant, Divakar.]

Swami Replied:- The description asked by you is given by sage Vyaasa in His Brahmasuutras in a very elaborate manner. You can refer to the English translation of the Brahmasuutras that is available in google search. I am giving a very brief and long jumping outlay of this topic. The soul after finishing the rewards and punishments comes to cloud and comes down to the earth through rains and enters the food grains through which the soul reaches the male body and through sperm reaches the female body to fertilize the ovum released in the menstrual month. In this way, the soul enters the womb of the mother and is delivered as a child.

7. How can I know whether You are pleased by me or not?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram swami, in every school in pravrutti, management conducts exams, give results and progress reports, in spiritual school how can I know my spiritual progress, how can I know whether You are pleased by me or not. You have arranged for me, all basic needs, a peaceful worldly life so that I can focus on spiritual growth, but sometimes I am unable to control my emotions that I want to see You, talk to You, make friendship with You, after some time I convince myself that I am not eligible to do all these things because You are not pleased by me, You make friendship only with climax devotees, like this I think about You in a negative way deeply although I know in my heart all are not true, otherwise I cannot come out from depression and there is no way for my wish to come true. After coming out from depression, I doubt why I am getting depression while God is taking care of me, why I can't be always happy, Please guide me what to do. Pada namaskaram Swami.]

Swami Replied:- Firstly, you must avoid hasty emotions and become a balanced and peaceful soul so that you can plan your spiritual journey analysing various parameters that help and hinder your spiritual life. You can always get the guidance from Me in your spiritual journey. Sometimes, God favours certain souls, who are very junior in the present spiritual effort, which is the current account. The reason for such abnormal behaviour of God is that God can see the fixed deposits accumulated by that soul in the previous births whereas, another soul cannot see those hidden deposits. The soul can compare only the visible current accounts and hence, the conclusions of the souls are not final. In this context, even you do not know about your previous hidden fixed deposits and you also know only your current accounts and current accounts of other souls also. Hence, every soul is advised not to draw hasty conclusions about the actions of God. The devotee shall concentrate on the present spiritual effort only without bothering about the past and future. Detachment from the fruit of the progress and concentration about the effort alone is the best path either in worldly life or spiritual life (*Karmaṇyevādhikāraṣṭe mā phaleṣu kadācana* - Gita).

8. Why is God blessing bad people with powers with the help of which alone they do bad actions?

[Ms. Thrylokya asked:- Ref.:- Your latest answer given to Sri Hrushikesh. Swami, this means that even black magic has originated from Tantras only, which are developed by demonic human beings. But my question is that why God is blessing such bad people with powers with the help of which alone these bad people are able to do bad actions?]

Swami Replied:- All the souls are created by God and the demons or demonic human beings are granted powers by God due to their rigid penance. While granting these powers, God also advised them to use these powers for good purposes only and not at all for any bad purpose. The license to hold a pistol is given by the Government with the idea that it will be used for good and justified purposes only. If you analyse deeply, the granted pistol may be used for a bad purpose, but, the granted superpower by God can't be used for any bad purpose in the justified administration of omnipotent God. The

reason is if somebody is killing some other person through black magic, the granted superpower of God works only in the case of a soul whose longevity is finished. In this way, finally, no sin or no disturbance to the divine administration would have happened due to the granted power of God. Yet, the person doing black magic is punished for his cruel intention to kill another person and the punishment is of that extent, which is equal to a given punishment for a person practically killing another person. In this way, you need not worry that God is involved in the sin committed by a cruel person.

Chapter 22

September 07, 2022

O Learned and Devoted Servants of God,**1. The four states of the soul defined in the earlier and the present discourses are different. Can You please clarify?**

[Sri J.S.R. Prasad asked:- In the discourse 'Awareness, Soul and Advaita' given by You on 03.03.2007, You have given that there are four states for the soul, which are awaken, dream, meditation and deep sleep. But, You were emphasizing the four states of the soul (in Your discourse given on Maanduukya Upanishad) as awaken, dream, deep sleep and Turiya state of unimaginable God. Is there any contradiction here? At Your divine lotus feet – Your servant]

Swami Replied:- The soul mentioned by Me in explaining the Maanduukya Upanishad is the human incarnation appearing as soul and not the ordinary soul. In the above discourse, referred by you, the soul described by you is the ordinary soul, which cannot have the fourth Turiya state due to the absence of God in it. In the Maanduukya Upanishad, the four states mentioned cannot indicate the Turiya state for ordinary souls and hence, the human incarnation-soul is put by Me to justify the mention of the four states in which Turiya is the last state. In the above referred context, I am talking about ordinary souls only and I have added a new fourth state for ordinary souls, which is the meditation state as serial number 3. The reason for this addition in this context is that the ordinary soul can attain this new fourth state, which is almost similar to the deep sleep state. The difference between the deep sleep state and the meditation state is that in the former state, all thoughts disappear since awareness itself disappears whereas, in the latter state, all thoughts disappear except one thought since the source of thoughts (awareness) does not disappear. The remaining one thought in meditation state is the awareness of the self awareness itself. Hence, the bliss of the resting nervous system is experienced in the meditation state and not in the deep sleep state. Even though, rest is taking place in the deep sleep state as well, the bliss of such rest is experienced in the awaken state that just follows the deep sleep state. Here, in the first awaken state, bliss is experienced, no doubt, but, the reason for the bliss (which is rest), which is known in the first awaken state is through inference only and not by direct perception (direct experience). The rest is neither experienced in the deep sleep state nor is experienced in the first awaken state. The reason for the bliss, which is the rest, is just known in the first awaken state through inference alone. The logic of the inference is “now I am experiencing bliss and the reason for this bliss is the rest, which was taken by me in the just preceding deep sleep state”.

This is only through inference by logic and not direct experience of the rest either in the deep sleep state or in the first awaken state.

2. How can one introduce Your spiritual knowledge to people approaching priests with problems?

[Shri PVNM Sarma asked:- People are consulting priests to solve their worldly problems and priests are suggesting various types of worships of various forms of God. How can one introduce Your spiritual knowledge to such people?]

Swami replied:- The people mentioned by you are totally different, who belong to Pravrutti only. Their sole aim is the solution of their worldly problems alone, using the miraculous power of God. God is only an instrument to achieve the worldly goal. People fix a fan in the house for the purpose of enjoying air. Fan is the instrument and the goal is to enjoy air. If the fan is serving their purpose, it is ok. If the fan does not rotate and give air or if the fan gives hot air, the fan is immediately removed. Similarly, by doing the specific type of worship to a specific form of God, if their goal is not achieved or if something opposite happens to them, immediately, such form of God and such type of worship are withdrawn. Of course, God also tries to help them in achieving their worldly goals because in the beginning, every system is defective as said in the Gita (*Sarvārambhā hi doṣeṇa...*). A small child goes to school only if you give it a chocolate, which is inevitable in view of the beginning ignorance of the child. But, when the child grows and is going to study PG degree in the University, neither does the grown up student ask for the chocolate nor do the parents give him the chocolate even if asked. Similarly, God goes out of the procedure of the divine administration and helps every soul in the beginning. But, as time proceeds, the soul is expected to turn towards Nivrutti, in which the goal is selfless love to God to form a real and permanent bond with Him so that whatever is good for the soul, God does it irrespective of its worship. The bond with God is transformed from prostitution bond (asking practical boons for theoretical worship) or business bond (asking practical boons for practical worship) to issue devotional bond (doing practical worship due to real love on God without aspiring for anything in return from God). If God does not give the desired boon (the fan does not rotate at all), the devotee feels that God did not give the fruit for some good purpose only. If God gives the opposite result, the devotee feels that God gave such a result for some good purpose only. The faith here is that whatever is the response from God, all that is only for the good of the devotee alone. This truth will be realized by the devotee in course of time. In this path of Nivrutti, God is the goal and not any worldly desire. This does not mean that God will not help the soul in Pravrutti. God is the ultimate Lord of both Pravrutti and Nivrutti.

3. Swami, do we have to reject all the tantra books in the spiritual path?

[A question by Ms. Thrylokya]

Swami replied:- The word Tantra means the technical clue for the success in an effort. Such clue is very important. Even for the success in spiritual effort, such clue is very significant to be known. In this way, the word Tantra is good provided you undertake the spiritual effort to develop a real bond with God. The tantra or clue in this effort is to love God truly based on the real attraction towards the divine personality of God without aspiring for any worldly desire. If you love God for the sake of fulfillment of your worldly desire, such love on God is false love due to which you cannot form a true and permanent bond with God. In such false love, our worldly desire is the goal and God is not the goal. Only in true love, God becomes the goal. This is the most important technical clue in the spiritual path, due to lack of which almost all the souls are failing in the beginning itself. If the devotee keeps God as the instrument to fulfill worldly fascinations, such a tantra is resulting in failure in the spiritual path. It is also a failure in the worldly path because the worldly desires especially in the line of sin and injustice destroy the souls as we have observed the cases of several demons. As far as the tantra books are concerned, mostly they belong to the path of demons only and human beings shall avoid such books. The books in the spiritual path like Vedas, Shastras helping to understand Vedas, Brahma Sutras, Giita, Ramaayanam, Mahaa Bharatam, Bhagavatam and other Puraanas belong to angels and the human beings shall try to go up to the position of angels and not fall down to the position of demons.

4. Are the male souls denied of sweet devotion?

[Regarding the sweet devotion to God, male souls may fight on the ground that partiality is shown to female souls only since male souls are denied of sweet devotion. What shall be our answer to such a question?]

Swami replied:- There was a person called Dhanurdaasa, who was always attracted by the beautiful eyes of his wife and he always was holding an umbrella over her so that no effects of sunlight result. While coming on the road, he collided with Ramanuja and his umbrella fell down. He became very angry with Ramanuja by scolding Him for disturbing his protection of the beautiful eyes of his wife. Ramanuja told him that He can show the more beautiful eyes of the Lord if he comes to the temple and showed him the eyes of Lord shining with unimaginable beauty. From that time onwards, Dhanurdaasa, the so called 'male soul' became the strong devotee of the Lord and was liberated from the blind fascination of his wife. Gender is only for the external body and not for the internal soul or awareness. God alone is the creator, maintainer and destroyer of His creation. Maintainer means Bhartaa

or husband. The maintained creation is Bhaaryaa or wife. God Datta is the creator, maintainer and destroyer of the creation since unimaginable God or Parabrahman merged perfectly with God Datta and there is no trace of difference between Parabrahman and God Datta. The creation is personified by the divine Mother called Anaghaa, who is the incarnation of God Datta Himself like other energetic incarnations. The soul is a tiny part of the creation and happens to be a part of Anaghaa Herself as per the principle of representation of the creation. The soul itself is Anaghaa as a mini model. Anaghaa loves Datta means that all souls irrespective of gender love God.

Let us consider the case of a male soul loving a prostitute leaving his wife. You should not compare the love of sages to God with the above mentioned love. In fact, the above mentioned love is only hormone provoked lust and not pure love. The sages have already burnt their lust in the fire of penance and hence, you cannot take the above example here. The pure love or devotion of the sages is transformed into lust while they danced with God Krishna, who is the human incarnation of God Datta. The sages were liberated from all the worldly bonds and the leftover last bond is with spouse only (Dareshanaa). They wanted to prove their liberation from this bond also and requested God Rama that they would become females with the help of their superpower and embrace God Rama to prove that they have crossed the bond with spouse. Even though they were transformed into females, their male-ego would not leave them reminding them that they were males only. In view of the rules and regulations of the then society, a male has more freedom to leave his spouse than the wife to leave her husband in the context of devotion to God. Such test will be real only when the soul is really in a female body than a in male body. Leaving the spouse for the sake of God is more difficult in the case of a female than in the case of a male. Due to this point, the soul in female birth is tested for this bond than the soul in male birth. Moreover, the love of the mother to her child is million times greater than that of the father. Hence, the Veda gives a first place to mother by saying that first the mother shall be worshipped (*Mātr̥devo Bhava*). This is correct as far as the worldly life is concerned. But, in spiritual life, the same statement becomes that God shall be worshipped as mother. This means that apart from the spouse-test, the child-test is also to be conducted for declaring the total liberation from the fascination of all the worldly bonds. Between these two bonds, the child bond is more strong. The fascination to the child becomes very very strong if the soul is in female birth. The sages, who have crossed both these bonds in their male births previously failed in the child bond test when the same sages were in female birth. Many Gopikas (reborn sages) complained to Yashoda (the mother of Krishna) when the butter

preserved for their children was stolen by Krishna. The money (butter) bond is always linked with the child bond. Except 12 Gopikas, all the thousand Gopikas complained showing that the child linked money bond is very strong in the case of female birth. All the thousand Gopikas attended the dance in Brundavanam and this shows that the child bond is the strongest bond among the three worldly bonds with money, children and spouse. In the test of the bond with spouse, certainly a female birth is more inconvenient than a male birth. Hence, the final test for the liberation from fascination of all worldly bonds has to be done for the soul in a female birth only if the final tests for the two bonds is to be done very strictly and very seriously. When this is the case, God in a male form can be the examiner especially in the test of the bond with the spouse and the soul has to be in a female form. This should not be misunderstood as God fascinated to the female souls due to hormone provoked lust. If it is the point of lust, the most beautiful heavenly dancers will form a long queue before God. Even that is not necessary. God can create the most beautiful female, who is far far more beautiful than even heavenly dancers. When a male doctor attends to the delivery of a female, if the females blame the male doctor to be enjoyer of romance and fight that they shall attend the delivery case of a male, how much laughable is their fight? This is because females alone deliver a child. Such emotional fights lead to loss of common sense as well. The examined student is the soul in female dress just like the operated patient must be in a specific stipulated dress. The examiner is bothered about the quantity of worldly fascination present in the soul and is not bothered about the gender of the body.

Ravana, a demon asked God Shiva to sacrifice the divine Mother Parvati to become his wife due to hormone provoked lust. Even Mahishaasura, Shumbha and Nishumbha desired the divine Mother Goddess Durga with the same hormone provoked lust and not due to love to God. All these demons were destroyed because of their ignorant and foolish path. The strongest bond with God in female form is always the mother-son bond because the female has million times more love to her child than to her husband. If God wants to test the bond of the soul to its issue, the soul shall be in female body because a male devotee can easily sacrifice his bond with child for the sake of God. The child is in the womb of its mother for 9 months and comes out from her body directly and drinks the milk from her body directly for a long time. This brings a lot of fascination of the mother towards her child and such strongest bond alone shall be tested in the context of God standing in competition with the child. The traditional customs are more serious for the female than for a male regarding the test of bond with the spouse. In this way, the requirements of the final test demand the examined

soul to be in female body and God to be in male body. If God is fond of female-romance, God would have permitted the test of the bond with spouse in any female birth. God stipulated the condition that this test would be done only in the final birth of the soul provided the soul has already crossed all other 99 bonds of the total 100 worldly bonds. This point becomes clear that when God conducted both the tests (test of the bond with the money linked child and the bond of spouse) together, almost all the sages who had taken female birth failed and only 12 Gopikas among them passed both the tests.

Chapter 23

September 17, 2022

O Learned and Devoted Servants of God,**1. How are two contradicting bonds of that of child and husband possible with the same people?**

[Ms. Thylokya asked: Swami, in the same birth, Krishna tested the Gopikas competing with their children in stealing the butter, which is the joint test for money (butter) and issues. In this test, He became their child. In the same birth, Krishna tested the Gopikas competing with their husbands while dancing in Brundavanam in which He acted as the real husband. Between the same people, in the same birth, how are these two contradicting bonds possible?]

Swami replied:- Krishna is neither a biological child of the Gopikas nor the married husband. Here, the competition is between the bond with child and the bond with God, and between the bond with husband (or wife) and the bond with God. Suppose, there is a competition between the born child and married husband of a Gopika regarding butter (money). Suppose, a specific Gopika loves her husband more than her child and gives butter to the husband avoiding the child. The conclusion is that her bond with her husband is stronger than her bond with the child. You will not say that this test happened between her child and her husband-child. Her child is her biological child whereas the husband is not her biological child. By competing with the child, the husband does not become her biological child. Similarly, the test is between God and child. If she gave the butter saved for her biological child to God Krishna, the conclusion is that her bond with God is stronger than her bond with her biological child. You can't say that the test is between her biological-child and her God-child.

Scholars say that the wife is like mother while giving food to her husband and the wife is like the heavenly dancer on the bed at night (*Bhojyeṣu mātā śayane ca rambhā*). This does not mean that the wife becomes the biological mother while giving food and the same wife becomes married wife on the bed. It only means that while giving food, the wife is like the biological mother.

Devotees treat God as Father and God is the Divine Father and not the biological father. If God is the biological father, all the male souls and female souls that are created must be brothers and sisters, in which case marriages should not take place. If God had a wife and if His wife carried on each soul as the child in her womb and then delivered the child, in such case God can be the biological father. God has created the soul like the biological father and the nature or creation or Prakruti has created the body for the soul by the

power of God only. Inert Prakruti can't be the non-inert biological mother so that we can give equal credit as given to the mother. The process of birth of the child from biological parents is quite different from the birth of a soul with body from God and nature. There are several occasions when God created the soul with body by His will as in the case of the birth of God Viirabhadra from the hair-lock of the head of God Shiva. Here, God created nature while the biological father does not create the biological mother. Hence, when the Gita says that God is the father like seed giving birth to a tree (*Ahaṃ bīja pradahaḥ pitā*), it means that God is the creator of the seed, which does not mean that He is not the creator of earth that forms the body of the plant. Here, the simile is not a complete simile because God created the earth as well just as He created the seed. Simile shall be taken as a partial comparison only. God is said to be the intellectual as well as the material cause of the creation (*Abhinna nimittopādāna kāraṇaṃ Brahma*). Hence, God is the Divine Father, who is the total cause for the soul and its body.

People mock at God Brahma, who married Goddess Sarasvati even though she is His daughter. Is she His biological daughter? If so, where is her biological mother. If you say that since God Brahma created Sarasvati, she must be His biological daughter only. Then, God Brahma created all the human beings as He created Sarasvati. In such a case, all the human beings must be sons and daughters of God Brahma alone and should not perform marriages within themselves. When you criticize others, you must examine yourself. In the same way, God created Adam and Eve, who became husband and wife.

2. Why is God coming to earth as an incarnation while He can do anything sitting in the upper world?

[Shri PVNM Sharma asked: Swami, Narayana Guru asked His disciples to tell the reason for God coming to earth as incarnation while He can do anything sitting in the upper world and no disciple could give perfect answer. What is Your opinion on this subject?]

Swami replied:- An Industrialist created a factory in which inanimate items and non-inanimate workers exist. The factory is His property. All the workers need not be good and disciplined. The owner comes to the factory every day to supervise the workers. The owner is visiting His own property. Is there something abnormal in this? If the owner is visiting the factory of somebody else, we may be interested to know the reason. Moreover, some employees desire to see the owner everyday to discuss with him about their doubts face to face. The owner feels that face to face talks are more effective than talking over phone. The presence of the owner inspires them to work more efficiently.

Similarly, this creation is done by God Himself and this creation is His personal property. He has every right to visit and supervise His own property. He is not visiting the creation of somebody else. There is a special satisfaction among ardent devotees to see Him, to talk with Him directly for clearing their doubts, to touch His feet and serve Him and to spend their life time with Him. God also feels happy to satisfy them and feels that His personal visit will inspire them more in their spiritual progress. Hence, God visits this creation frequently in the form of human incarnations. God is called as '*Pashupati*' (owner of animals like cows, buffaloes, bulls, donkeys etc.) and we must note that the human being is said to be a social animal.

3. What is the difference between Meher Baba and Sai Baba? Are they both purna avatars?

[Shri Barry Evans asked: Dear Swami, I have had the darshan of Sathya sai baba twice and once in a dream. He totally changed my life and blessed me with material prosperity which I realise now is empty without God. Recently I have become acquainted with Meher Baba and his teachings. I am a little confused as Meher Baba also says he is the one God. What is the difference between Meher Baba and Sai Baba, are they both purna avatars? Also Haidakhan babaji is said to be a maha avatar of sadashiva who was not born from a woman (one of the immortals) who is the most powerful highest avatar of these 3 avatars? Thank you. Sincerely, Barry Evans]

Swami replied:- The difference among various human incarnations is in the quantity of exhibited power alone. The possessed power is the same in all incarnations. The same unimaginable God (more specifically called as God Datta or Father in heaven) comes as different human incarnations to deal with various different programs for different levels of devotees. The possessed power of the unimaginable God is one and the same in all the incarnations and hence all the human incarnations are equal and must be respected equally. The different quantities of the expressed power are based on the different requirements of the programs for which the same God comes to give solutions. A professor may go to LKG class in which he will teach only alphabets. The same professor goes to PG class and teach complicated topics like quantum mechanics. He can't express his full knowledge in the LKG class, which does not mean that he knows only alphabets.

4. Please comment on the following statements I read from a spiritual book.

[Smt. Lakshmi Lavanya K asked: 1) Pada namaskaram swami, You said not to ask You how to develop devotion towards You. I am sending You some sentences from the book "Tibet Yogi Milarepa" which inspired me to start my spiritual journey. Please give Your guidance.

ఇప్పటి నా దేహము, నా జీవితము అజ్ఞానము మీదనే ఆధారపడి ఉన్నాయి. అజ్ఞానమే పునర్జన్మ కు కారణము, తనేగతి పొందుతాడు అన్నది ఎవరికి వారే నిర్ణయించుకోవాలి. తీవ్ర ప్రయత్నము, చిరకాల అభ్యాసాలు ద్వారా మాత్రమే సాధనలో పురోగమించగలము, గమ్యాన్ని స్పష్టంగా ఎరిగి, అట్టి లక్ష్యాన్ని సాధించటంలో దేనిని ఆటంకం కానివ్వకూడదు, శారీరక సుఖం మాత్రమే కాక, శారీరక అవసరాలను కూడా

లక్ష్మ్యాన్ని సాధించటానికి ఆటంకం కాకుండా చూసుకోవాలి. ఎంతటి అవరోధాన్ని అయినా అతిక్రమించి తీరాలి. ఏ క్షణాన అయినా మృత్యువు మీద పడటానికి పొంచి వుంది, కనుక వ్యర్థంగా కాలాన్ని పాడుచేసుకోకూడదు, ఆహారం కంటే, గుడ్డలు కంటే కూడా బుద్ధత్వమే పొంద దగినది, జీవితాన్ని ధ్యానానికి అంకితం చేయటం మాత్రమే మానవులకు కానీ, బుద్ధత్వానికి కానీ, బౌద్ధ మతానికి కానీ వుత్తమం గా సేవ చేయగల మార్గం , అప్పుడు మాత్రమే జీవితాన్ని సద్వినియోగ పరచుకున్న వారం అవుతాము. ఈ బ్రాహ్మి మయమైన జగత్తు అందులో ఇరుక బెట్టి వ్యామోహం గూర్చి ఎప్పుడూ భయపడుతూ వుండాలి, ప్రాపంచిక చింతనలను, వస్తువులను విడిచి వేయాలి, ఆహారం లేకపోయినా సరే, ఖ్యాతి గూర్చి, దుస్తులను గూర్చి పట్టించుకోనసరం లేదు, ఏకాంతం గా నివసిస్తూ, పట్టుదల తోను, విశ్వాసం తోనూ, శక్తింతా వినియోగించి ధ్యానం కొనసాగించాలి, ఏ క్షణాన చనిపోతమో తెలియనప్పుడు ఎలా బ్రతకాలి అని ఆలోచించటం ఎందుకు. ప్రాపంచిక వస్తువులకు మాత్రమే అంటి పెట్టుకునే వారు చెడు కర్మలు రాశులు రాశులు గా ఏర్పరచుకుంటారు, సత్యానికి, అన్వేషణకు జీవితాన్ని అంకితం చేసి ఏకాంతంగా తపస్సు చేయటం వలన మాత్రమే జ్ఞానం అనే జ్యోతి లభిస్తుంది.

I can't translate above sentences in english, please suggest me the correct way.

2) Pada namaskaram Swami,

1. నా కోరిక తీర్చమని భగవంతుని ప్రార్థించడం కాకుండా ఆయన అంతట ఆయన వచ్చి నన్ను అనుగ్రహించే విధంగా కావలసిన అర్హత, యోగ్యత సంపాదించు కోవడమే తపస్సు.

2. సర్వ కాల సర్వ అవస్థల లోనూ ఒకే సంకల్పం పై మనసును నిలపడం తపస్సు]

Swami replied:- All the above statements speak about the procedures to be followed after the devotee decides the goal, which could be worldly or Divine. The decision of the goal depends upon the nature of the devotee and the previous births in which the devotee was involved in a specific line of interest. This decision depends upon the pure will of the devotee and no influence can work on this especially when the devotee is fully impregnated with the long forcible interest developed in the past huge number of births, based on which a soul becomes worldly or spiritual. God will never suggest to any soul to become His devotee like a political party interested in enrolling party workers. His maximum interest is that a soul shall follow justice in its worldly journey. God never advises any devotee to develop a personal relationship with Him for the development of spiritual devotion. The devotion is completely related to the personal interest of the devotee and God, in fact, tests severely about the genuine sincerity of the devotee about the true love to God. The worldly life is called Pravritti in which God gives complete guidance and even forces the soul to follow His instructions by making Pravritti as mandatory. The spiritual life is Nivritti, which is totally developed by the devotee and is totally discouraged by God. God never recommends Nivritti and always recommends Pravritti only. Of course, the

fruit of Nivrutti is far far higher than the fruit of Pravrutti. The reason is that God acts like a supervising officer in Pravrutti whereas the same God acts like the servant of the devotee in Nivrutti. The way of Pravrutti is very easy and the way of Nivrutti is very difficult.

5. If black hole is also considered unimaginable, then two unimaginations result. How to correlate this?

[Shri Anil asked: Do you agree with this? Padanamaskaram Swami! In the Satsang conducted on 10/09/2022, there was a mention about black hole. Scientists treat black hole as an unimaginable entity. If black hole also can be considered as unimaginable, then two (God is unimaginable as well) unimaginable items results. How to correlate this.]

Swami replied:- Today, black hole is unimaginable. Tomorrow, the scientist may explain it. The black hole is in the creation and can't be the unimaginable creator. If the black hole is going to be unimaginable forever, you can say that the unimaginable nature of the creator (cause) has entered the effect (creation) just like the black colour of mud enters the pot. It is better to stick to the unimaginable boundary of space as the unimaginable example created by the unimaginable God because the boundary of the universe can never be explained by science.

6. Can You please correlate the mission of human incarnations in the west?

[Padanamaskaram Swami. Kindly give Your response to the following questions, at Lotus feet anil

Swami. in Your knowledge. You correlated the preaching of Shri Shankara, Shri Ramanuja and Shri Madhva in the most wonderful manner elaborately. Can You please correlate the mission of human incarnations in the west, namely Jesus and Muhammad?]

Swami replied:- First, you must win in the intra-collegiate game and then only you shall go to inter-collegiate game. The winning talent is one and the same in both the games. The concepts used in the first game shall be used in the second game also. If God Shiva and God Vishnu are one and the same unimaginable God, why not God Shiva and God Vishnu are one and the same Jehovah and Allah?

7. Swami, please give a reply to the following.

[A person remarked about Jesus in the following manner: If he was God as he claimed, why didn't he saved himself from death? It's just a hypothetical religion without any serious facts, the Bible even says that earth is only 3000 years old and lots of biased things. It was just a propaganda to make people gather together so as to strengthen the power of the supreme head of the religion and believe non-sense things while Hinduism never compels anyone to only believe what is written in the book. Swami, please give a reply to this.]

Swami replied:- Criticize the followers of religions and not the founders of religions. Such foolish followers are in every religion. The Divine founders are also in every religion. Diamonds and charcoals exist everywhere on earth.

Chapter 24

September 18, 2022

O Learned and Devoted Servants of God,**1. Why does God focus more on rich people to control sins?**

[Smt. Priyanka asked: Padanamaskaram Swami, In the video on why God favors the rich to control sins, it is said that in comparison to a rich man, a poor man is always involved in earning his livelihood and cannot disturb the peace of the world because he has no power of money. Swami, I am having one small doubt here. We hear many cases of poor people too committing sins to acquire money illegally out of helplessness or some bad situation they get into like drug dealing, playing cards, kidnapping people for money, excessive alcohol consumption due to stress leading to more sins, etc. There are also cases where they blackmail people with weapons to rob a bank, a store or even steal people's wallets and purses. All these activities also disturb the balance of the society. So, is it that rich people commit more sins in secrecy? Is that why they are more focused upon? God is omniscient and knows the real scene and we cannot judge anything blindly by the face value of things because the divine administration of God is always correct. Having said that, can You please explain further on why God focuses on rich people more to control sins?]

Swami replied:- Poor people act as employees of rich employers. If the employers are controlled, the employees are automatically controlled. Even though this is not the total field, it is the majority of the total field. The temptation of an individual poor man can be controlled by propagating spiritual knowledge.

2. Is taking revenge considered the same or different from the case of harming bad people?

[Swami, in one discourse, it is mentioned that harming bad people is a good act. But, on the other hand, we must also leave revenge to God only. My confusion is whether taking revenge is considered the same or is different from the case of harming bad people.

A) Is it that when we harm bad people under God's orders, only then is it considered meritorious? If we harm them out of personal will just because the opponent harmed us, does it become revenge?

B) If we take the example of the Kauravas, Duryodhana, Dussasana and others were considered bad people. During the incident of Draupadi being dragged by Dussasana, Bhima took a vow to kill him and wash Draupadi's hair with Dussasana's blood. In this case, Dussasana was a bad person and Bhima wanted to harm him. But, is this coming from a place of personal revenge because his wife was insulted or is it considered as a good act because a bad person is being harmed? There are several examples in the Mahabharata itself where this can be applied. Swami, can You please further explain to remove my confusion?]

Swami replied:- A person fighting against the injustice or leaving the revenge to God is to be implemented on sharp analysis done by scholars of ethical scriptures and good preachers of spiritual knowledge. Krishna decided what was justice and what was injustice. In this context, fighting against injustice was to be implemented. If justice and injustice are decided

by the party itself, then, there is always a risk due to biased interests. In such a case, one must leave the part of revenge to God. Even if a person capable to fight against injustice leaves the revenge to God, it is not wrong because God is always the final responsible authority of protection of justice and destruction of injustice. God will certainly analyse the nature of the cause with respect to the previous births and will certainly punish the sinner if injustice is really done by the sinner. But, for such option, a lot of patience and lot of faith in God is required. Bhima reacted just once in the actual context. Draupadi was always boiling with revenge even though she was the main cause for the whole episode since she laughed at Duryodhana during his visit to the court of Maya. Her sons were destroyed and could not become kings. Even Bhiima was partially punished because he took the revenge in to his hands by such vow. Even if he had not taken that vow, Duryodhana would have been killed by Bhima through justified battle. Duryodhana died because Krishna decided so and not due to the fight of Bhiima.

3. Please clarify my doubt on use of clay for statues of God.

[In the discourse on Ganesh Chaturthi, it is mentioned that statues of God cannot be made with clay for worship. It is said that Ravana used to do this and ultimately perished. Swami, can You please explain why is clay condemned? A lot of statues are made with clay nowadays and is being marketed and encouraged as eco-friendly. When I gave the same reason to someone who wanted to make an idol made of clay, they were not convinced. They said, "How can clay bring misfortune or be bad? Isn't it better than paper made and other synthetic products which are not eco-friendly"? When I said that even Shri Adi Shankaracharya condemned it and that we can use whatever idol is already there, they didn't say anything and finally the clay idol was not made. But, can You please explain the reason behind condemning the use of clay? Also, if someone really wants to make a statue for the puja, what can they use instead of clay? At Your divine lotus feet, Priyanka]

Swami replied:- My intention is totally misunderstood by you and was misrepresented due to which your friends found a strong ground to reject your proposal. There is nothing bad in the clay material. The statue is made of clay so that when the statue is immersed in water, it will dissolve in water. Here, the point to be condemned is to immerse the statue in water after the worship and not the inauspiciousness of the clay material because clay is not inauspicious at all. The immersion of the clay statue is inauspicious. Now, people are immersing statues made of plastic material and you should not say that the plastic material is also inauspicious. Whatever may be the material of the statue, the immersion of the divine statue in water leading to its destruction is wrong.

4. Can we say that the rule regarding female birth as last birth is not applicable in the current time?

[Shri Hrushikesh asked: Dear Swami, Salutations to Your Lotus feet. I request You to kindly help us with answers for the following questions.

In one of the recent answers given to Lakshmi Thrylokya about the sweet devotion to God, male souls may fight on the ground that partiality is shown to female souls only since male souls are denied of sweet devotion. I have few questions about some points You have given which i made in a dialogue format.

Swami: Leaving the spouse for the sake of God is more difficult in the case of the female than in the case of the male.

Hrushikesh: However, in today's world, females are also leaving their spouses easily in the form of divorce for different reasons. So can we say that this rule regarding female birth as last birth is not applicable in the current time?]

Swami replied:- I explained about Krishna and Gopikas in Dvaapara age, when the conditions for females were very strict compared to males. Even today, in the case of majority of the females, the conditions are still strict though not very strict. Of course, some few cases may exist as exceptions. We always build the concepts on the general trend existing in the majority. The ancient traditions are still continuing in majority even though the social conditions are changing. Hence, the concept need not be changed even though it is shaken to some extent. If you imagine that all the females become like males and all the males become like females, the policy will be modified by God so that only males deliver issues and the birth in a male body becomes the final birth. This is an assumption based on your assumption only and need not be given the strength of any probability.

5. What do You say about those fathers who are more loving than their mothers?

[Swami: Moreover, the love of the mother to her child is million times greater than that of the father. Hence, the Veda gives a first place to mother by saying that first the mother shall be worshipped (Mātr̥devo Bhava).

Hrushikesh: I have met some fathers who love their children million times more than mothers. Like I met a father who sacrificed his entire life for his son despite of the fact that his wife committed suicide at a young age. The father took care of his son like a mother and never remarried in his life. So what do You say about those fathers who are more loving than their mothers?]

Swami replied:- Even the example of the father showing exceptional love to son is very minor case only. Moreover, in that case, the wife committed suicide (The reasons of the suicide are not given by you. If the reasons are the atrocities done by males on females, again, this shows the freedom of males and lack of freedom of females). I never said that the mother has 100% affection on children whereas the father has 0% affection on children. The father is also having great affection for the children because the bond to children is the strongest and nobody has crossed it so far (hence, it is called Anaahata chakra). Moreover, in this case also, you have not studied it completely to arrive at this conclusion. He might not have had the opportunity to find a new wife (especially if the reasons for the suicide of his wife given by Me are correct). Since the mother bears the child in her womb for 9 months giving its entire body and since a child drinks her milk for a long time, it is universal fact accepted by all human beings that the love and

affection of the mother to the issue is the highest. If your imagination changes the minority into majority and if the male delivers the child and feeds milk to the child, then we will reverse our entire policy to favour males.

6. Can male souls relax as there won't be any final test for them?

[Swami: The examined student is the soul in a female dress just like the operated patient must be in a specific stipulated dress.

Hrushikesh: So can souls in Male bodies relax as there won't be any final test for them, as the quota is already full and reserved for females?

Swami request You to kindly forgive me if my tone of questioning is harsh and the language used by me is rough. You are the infinite ocean of compassion, I am writing full of ignorance kindly forgive me. At Your Lotus feet, Hrushikesh]

Swami replied:- I said that even males have to take births of females as their final birth in view of the present existing circumstances. If your imagination changes the entire set of circumstances, all the females have to take male births as their final birth. In any case, both the bonds of the father and the mother can't be fully relaxed because both parents have affection on their issues even though the mother has comparatively more affection. Similarly, regarding the difficulties of discipline also, comparatively, females have more strict discipline than males. This does not mean that males have no discipline at all.

7. How can the ignorance of a person be removed without being exposed to the related knowledge?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, we have now the comfort of analysing different preachings of incarnations to consolidate the knowledge. But, still there may be some points one may miss. For example, Jesus said - revenge is mine. Had Krishna clearly said this to Draupadi, she would not have provoked Pandavas to take revenge. Thus, at different times, one can be in ignorance in some point or the other. How can such ignorance be removed if the person is not exposed exactly to the related knowledge? At Your lotus feet, Durgaprasad]

Swami replied:- Do you think that Draupadi does not know this point? Her husband Dharmaraja was always telling her this point and was advising her continuously to be patient. In fact, he remained patient and Draupadi was observing a standing practical example. However, Draupadi thought of such nature to be the lack of emotional valour of Kshatriyas. The thoughts of previous birth solidified as samskaara always works and predominates decisions. Even Krishna told in the Gita that the soul will follow its Samskaara only and resistance of such Samskaara will not be fruitful (*Prakṛtiṃ yānti bhūtāni, Nigrahaḥ kiṃ kariṣyati?*— Gita).

Chapter 25

September 22, 2022

O Learned and Devoted Servants of God,**1. What is Madhu Vidya presented in Chandogya Upanishad?**

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami, I have read the Chandogyopanishat in Google search, I request You to explain the following in detail.

1) The Chandogya Upanishad presents the "Madhu Vidya" ("Honey Knowledge") in the first eleven volumes of the third chapter. [61]. Please explain Madhu vidya.

2) One, in verse 3.16.7, the normal age of man is stated to be 116 years, split into three stages of 24, 44 and 48 year each. [89]. Please explain about 3 stages

3) The struggles of an individual, such as hunger, thirst and events that make him unhappy, states the Upanishad, is Diksha (preparation, effort or consecration for the ceremony/festival). [88]

The prosperity of an individual, such as eating, drinking and experiencing the delights of life is Upasada (days during the ceremony/festival when some foods and certain foods are consumed as a community). [82]

When an individual lives a life of laughs, feasts and enjoys sexual intercourse, his life is akin to becoming one with Stuta and Sastra hymns of a Soma-festival (hymns that are recited and set to music), states verse 3.17.3 of the text.[81][88] Death is like ablution after the ceremony. [81] Please explain about 3 stages. Pada namaskaram Swami.]

Swami replied:- In the word 'Madhu vidyaa', the word madhu means honey indicating sweetness or love or devotion related to mind or moon. The word vidyaa means knowledge related to intelligence or Sun. Shankara also defined devotion as love impregnated with analytical spiritual knowledge (*Paramārtha Jñāna Lakṣaṇa sampannām bhaktim...*). Love or mind based on intelligence alone will lead the devotee to God. Without knowledge, love or devotion is just blind emotion as we see in the ignorant devotees. Chaandogya Upanishat says that Madhu or devotion means Sun or knowledge. Knowledge itself is treated as devotion because knowledge produces devotion spontaneously. The product can be mentioned by the name of the cause just as we see that a golden chain is referred to as gold. Hence, if knowledge is obtained, spontaneously, devotion is obtained. If devotion is obtained, it indicates the existence of pre-requisite knowledge. In such a case, how are we observing blind emotional devotion without knowledge? Just like we see golden chain, we can see knowledge based devotion. Similarly, as we see an iron chain, we can see also blind emotional devotion based on ignorance. The golden chain is the correct path to God whereas the Iron chain is the correct path to hell. The four Vedas are mentioned as the sources of honey. The very word Veda (*Vidul—Jnaane*) means knowledge and this suggests that the spiritual knowledge generates devotion. All the details of Mumbai city are knowledge and on hearing all

the details, attraction or love to see Mumbai is generated. Similarly, on hearing all the details of the personality of God, attraction to God is developed.

In the time of projection of Vedas (Vedic age) the total longevity was 116 yrs. which is almost equal to 120 yrs. called as the Purushaayusham. The whole longevity is divided into three stages as we see the same in the Gita (*Kaumāram Yauvanam Jarā*). The same total is also divided in to four stages by some people (*Bālya, Kaumāra, Yauvana, Jarā*). The Upanishat takes the three steps and compares the three stages with three meters called Gayatri, Trishtup and Bruhatii meters containing 24, 44 and 48 letters respectively coming to a total of 116 yrs. Different angels are suggested to cure illness in each of these three stages. The illness is worldly fascination and the three sets of angels are Knowledge, Devotion and Practice.

The words Upasada, Stuta and Shastra mean in a direct sense, some delightfulness obtained through eating, drinking and singing in a community. Direct meaning shall not be taken and the indirectly suggested greater meaning shall be followed. When somebody is attending a birthday party, he says “many happy returns of the day”. What is the important meaning of this statement? It means that the person shall live for several years. It does not mean the desiring for many birthday cakes and many tape recorder songs. Similarly, sacrifices or Yajnas are conducted by sages in which debates on spiritual knowledge followed by singing of devotional songs (Saama Veda) take place. In such rituals, the noon lunch is provided by the host sage. The food that is cooked with ghee is called Ghrutam or Ghee and the fire in which the food is burnt is the hungry fire (Vaishvaanara Agni), which refers to the feeding of the hungry sages after debates. This is the real sacrifice or Yajna and not the foolish blind process of burning ghee in the physical fire. The physical fire is used for cooking food and the hunger fire is used for burning the cooked food. The eating and drinking in the community of sages indicate the conducting of spiritual debates in the gathering of sages. This should not mean worldly enjoyment of communities. When old age comes, only milk is taken and milk is also taken in the advanced stage of debates also because light food like milk is recommended in such spiritual rituals. By such light food, drowsiness is avoided, which is very essential for intellectual discussion. The Upanishat mentions that such days of fasting by taking milk alone are not far off. In this way, we shall extract the internal hidden meaning in the hymns of the Upanishads.

Chapter 26

October 01, 2022

O Learned and Devoted Servants of God,**1. Do I continue with married life or maintain silence and do nothing in the current situation?**

[Smt. Amudha asked: Attachment to husband bond: Swami, I am so attached to my husband. Unable to move on day by day. Do I need to continue with married life? Or Do I require to maintain silence and doing nothing in the current situation? So much things going on and Shri Phani Sir is guiding me on it but my mind is not stable and I don't know how to handle to live the life. I am so emotional and full of regrets. At present, I am not able to sleep, eat and focus on career or anything. Trusting Your words Swami, I completely believe that there is reason behind to learn but I am unable to grasp it. Your words are final Swami, I will act as per it. At Your Divine Lotus Feet, Amudha. By, Amudha]

Swami replied:- You shall associate with worldly bonds for maintenance of worldly life or Pravrutti on smooth lines. There is no second thought about this because we are living in this physical world. But, this does not mean that you shall be fascinated towards worldly bonds by mind. You should attach yourself to the family bonds, but should detach yourself by mind so that if anything happens externally in your worldly life, you shall not be shaken up even an inch. Whatever pain you are undergoing by the detachment from family bonds, you shall get that pain or even more pain due to the detachment from God. You must attach yourself internally to God, mentally, even though you are attached to the world externally. Such attachments will not bring any trouble to you whether it is in worldly life or in spiritual life. You must have normal worldly life continuously without any disturbance because your mind is attached to the eternal God and not attached at all to these momentary worldly bonds. Detachment from worldly bonds makes you brave to deal with the worldly affairs with bright intelligence. Mental attachment to the world kills your intelligence and you will further sink down in the worldly life ending in total destruction. But, remember that your mental attachment to God will not be giving results similar to above, since it gives the opposite result, which is perfect protection. Become courageous and fight against the injustice by becoming detached from the worldly bonds in the mental plane. This was the advice given to Arjuna by God Krishna.

2. Do You act like a mirror which reflects my own feelings?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami, In a previous question You have told "God never advises any devotee to develop a personal relationship with Him for the development of spiritual devotion". Here shall I understand You that You are like a mirror which reflects my own feelings, love, emotions towards me irrespective of Your external behaviour. I always believe what You

are doing is perfect, sometimes I may not understand You because I didn't get that much knowledge. Pada namaskaram Swami.]

Swami replied:- The examiner is always harsh towards the candidate to be examined and this harshness is certainly external only. If the candidate gets the correct information of the internal mind of the examiner, the examiner will not succeed in testing the candidate in a genuine manner.

3. What is the meaning and significance of Pradosha?

[Mr. Martin asked: Swami, while cleaning up and gardening in our back garden area, I found these two stones. I noticed the round one first and thought it looked like a Shiva Lingam. A month or so later I noticed the larger stone and I felt it matched as the base or Yoni. To me they looked to be a natural Shiva Lingam. The above (stones) Shiva Lingam were found in our back garden before the mysterious sound occurred.

Dear Shri Datta Swami, Pranams. Some years back on Feb. 6 (approximately 13 days after full moon) while arriving home on a Sunday afternoon at about 2:30 and approaching the entry door, I heard a type of humming sound. As my wife and I entered the house, the sound was also inside the house. I went into the garage area thinking it might be a leaking pipe of some kind from the furnace or the water tank heater. The sound was also in the garage. Going back in the house we noticed the sound was above us present in every room, bedrooms, kitchen, living room and passage ways. I went outside and walked around the house and could hear the subtle but very present sound on all four sides of the house. We determined the sound was not from any appliances or facilities in or around the house. This was concerning to me. My neighbor, who is a mechanical engineer who I thought might have an idea of where the sound was coming from and who is always home on Sunday afternoon, just so happened was not at home that particular Sunday.

We accepted the sound which stayed present until almost five o'clock. So the sound was from about 2:30 pm until about 5:00 o'clock pm, so for about three hours. The next day, an Indian friend called and I told him about the sound that had occurred at our home the day before. He told his wife and she said that it had been Pradosha the day before and explained some of the symbolism and said maybe you were receiving the blessings of Lord Shiva. Swami would You explain the meaning and significance of Pradosha? Thank You, Martin]

Swami replied:- God does some miracles in order to encourage devotees in their devotion. The ultimate aim is to strengthen your devotion towards God. If this is done, the effort taken by God becomes fruitful and God is pleased. If this ultimate aim is not happening and if you spend all your time in scientific analysis only, God is displeased because your faith is not yet complete. Don't allow any doubt in your faith. If you go on discussing with other people, many of them will divert your faith because human mind is always impregnated with jealousy towards co-human beings. Pradosha means the evening time in which God Shiva dances with Goddess Parvati. It is a very pious time for devotion towards Lord Shiva. Miracles must be maintained in one's mind with high secrecy so that others will not disturb one's faith.

4. Are females more fortunate than males because they have the opportunity to show Madhura Bhakti?

[Shri Hrushikesh asked: Dear Swami, In continuation to Your answer to the question about Sweet devotion. I have the following questions.

Can we say that Females are more fortunate than males because they have the opportunity to show Madhura Bhakti? Kindly clarify. Is there anyway a male can also show the same Bhakti towards Swami being born as a Male or has to wait for a female birth? Namaskaar to Your Lotus Feet, Hrushikesh]

Swami replied:- The external body is only a dress to the soul as told in the Gita. The dress is selected by God as per the requirement of the stage of devotion. Of course, the doctrine of deeds and fruits also plays its own role in deciding the gender-dress of the soul as per the requirements of the fruits of deeds of the soul. This is a separate affair related to the cycle of deeds and fruits. The spiritual progress is a different cycle of the soul, in which God also decides the same gender-address of the soul, which depends on the stage of the spiritual progress. The stage of progress is decided by the examiner and not by the candidate to be examined. Moreover, the stage of internal stuff is more important than the external dress and other formalities. Mere gender-dress is not sufficient. Mere sweet devotion is also not necessary to test true love. I will tell a small story. Krishna got wounded in His finger and all the 16108 wives ran in different directions in search of a small piece of cloth needed for bandage. All these wives are connected to Krishna through sweet devotion. But, all of them were not having the climax true love possessed by Draupadi, who loved Krishna as her brother. Draupadi is incarnation of Parvati and the five faces of God Shiva became the forms of five Pandavaas. Krishna is the incarnation of God Vishnu. Goddess Parvati is the sister of God Vishnu. Draupadi tore her new sari at once to do bandage of the wounded finger of her brother Krishna. All the sweet devotees were defeated by the sister Draupadi. She was sitting in the sacrifice and she knows that she shall not tear her new sari because such an act will make her lose all wealth and the same thing happened as well. In spite of such terrible loss, she tore her sari for the sake of Krishna. All the sweet devotees need not have to fear for such a loss because they were not sitting in the sacrifice. Even though such loss is absent, their fascination for their new saris was so much that they could not tear their saris for the immediate need for bandage of Krishna's finger. Sweet devotion is only a form of devotion, which has nothing to do with the quantity of true love. A candy swan is 10 gms. A candy donkey is 100 gms. The rate of the swan is one rupee and the rate of the donkey is ten rupees. If you ask the sweet shop keeper that since a donkey is much lower than a swan and ask the donkey to be sold for one rupee, will the shop keeper oblige to your logic? The weight of true love in the brotherly bond of Draupadi is greater than the weight of true love in the sweet devotion bond of all the wives of Krishna. You must understand the actual reason for testing the bond with spouse (Dareshanaa) in the final female birth of the soul. The

actual reason is that this bond is very weak and has the facility of divorce unlike the other family bonds. Unless all the 99 worldly bonds are defeated before the bond with God, this bond with spouse shall not be tested. If it is tested before itself, this weak bond will be naturally defeated even though other stronger worldly bonds are not defeated. Almost all the Gopikas failed in the joint test of bonds with children and money whereas all the Gopikas passed in the test of bond with spouse. This means that almost all the Gopikas quarreled with Krishna for stealing the butter preserved for their children. But, all Gopikas danced with Krishna at midnight secretly. Only twelve Gopikas passing both the tests reached Goloka. You shall not misunderstand that Gopikas reached Goloka through sweet devotion and Hanuman could reach only Brahma Loka through service that lacked sweet devotion. This is not the correct reason. Gopikas reached Goloka since they sacrificed butter, which is their fruit of work (Karmaphala tyaaga) whereas Hanuman being a male-saint could do only service (Karma samnyaasa). The former is greater than the latter because the bond with the former is stronger than the bond with the latter. Gita says that after the sacrifice of fruit of work, no spiritual effort remains leftover since that is the final full stop (*Tyāgāt śānti ranantaram*). Veda also supports this (*Dhanena tyāgena eke...*). The bond with wealth is the strongest because wealth is necessary for all the worldly bonds including the bond with one's self. Even minimum maintenance is related to money only. The true love for all alive worldly bonds is based on inert money and hence, money represents the true love of all worldly bonds including with one's self. In the absence of the alive worldly bonds, the inert money is useless for anybody. Hence, the importance of money is that it is the basis of the true love of all the alive worldly bonds. If you think that sweet devotion alone is the climax of devotion, a prostitute involved in sweet devotion with anybody for the sake of money disproves your idea. Hence, sweet devotion is tested in the final birth of the soul in female body and in this test, every soul will get formal pass marks. The test of this bond is not important and the test of all other worldly bonds is very very important. The test of this bond is just a formal test because all the 100 worldly bonds should be crossed and the crossing of 99 worldly bonds does not give the certificate of passing all the 100 worldly bonds.

5. Whose cycle of deeds influences the success of research projects?

[Shri Durgaprasad asked: Paadanamaskaaram Swami, I understand one may not get the desired fruits even after hectic efforts, which happens due to the cycle of deeds of that individual. In government funded research organizations, sometimes the costly machinery breaks down and the users of such facilities need to put hectic efforts, money and months of time to put them back on work. Millions of rupees get wasted in this process. After all, whose cycle of deeds is influencing here? Is

there any role of the individual researcher's cycle of deeds? Can we ask God for His help here? At Your lotus feet, -Durgaprasad]

Swami replied:- Your question belongs to pure worldly life (Pravrutti) and is certainly linked with justice and injustice. If any common loss is observed, the fruits of all the deeds of all those losers become responsible as per the cycle of deeds and fruits. No soul will undergo any loss without doing sin. Of course, God will help the situation if the praying soul is a devotee. God is not bothered about such common loss because profit and loss are related to the souls only and not to God at any cost.

6. Is it true that shaktipat can burn vasanas that hinder liberation?

[Mr. Barry Evans asked: Dear Swamy, I have recently encountered a powerful shaktipat master who can transmit shaktipat via zoom. I get automatic Kriyas very similar to the experience I got when doing the TM sidhi program where one hops like a frog from powerful shakti energy. After reading Swami Shivom Tirth's books on churning of the heart, I now understand that shaktipat can burn up vasanas during the process of kriyas and liberation is not possible until all vasanas have been cleared. Is my understanding correct on the burning of vasanas? Also what is the relationship between vasanas and various types of karma? Thank You. Sincerely, Barry Evans]

Swami replied:- The worldly attachments are called vasanaas. What is the use of destroying or burning these vasanaas, which are giving you at least a little enjoyment also apart from miseries? If I am not getting the divine nectar, why should I leave this worldly drink like coffee? It is giving Me some enjoyment even though some harm is there. Something is better than nothing. Moreover, My mind (in fact, mind of every human being) is accustomed to have attachment to something and can't remain without any attachment. Due to this, even if I destroy all My vaasanaas, due to the inherent nature of My mind, I am entangled with some new vasanaas with multiple force. If I leave a cup of coffee taken by Me every day, I can remain without coffee for a week and after the week I am drinking a big jug of coffee! Hence, this is not the correct way. As per the nature of My mind, I must be attached to something and if I taste the divine nectar and get Myself attached to it due to its wonderful taste, all the worldly drinks are dropping away by themselves without any trace of effort. The destruction of vasanaas is automatically achieved without any trace of My effort. I am also in a higher state of enjoyment and so I got promotion without disturbing the inherent nature of My mind. You must have understood that the divine nectar referred by Me here is God.

Chapter 27

October 02, 2022

O Learned and Devoted Servants of God,**1. Is it true that a verse that comes after another verse can cancel the previous verse in the Quran?**

[Shri Anil asked: In a discussion forum a person asked following questions on Quran. I request You to give responses to it. At Your Lotus Feet-anil

Referring to the following Quran verses a person asks a question.

[Shakir 6:115] And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing. [Shakir 10:64] They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.

In the above Allah stated clearly that His words cannot change. But in the following verses Allah tells the contrary.

[Pickthal 16:101] And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not. Here Allah was changing His words by replacement after He had said His words cannot change. Why did Allah (if God) tell a lie? Can God lie? Why was He inconsistent by changing His revelations? What happened to the ones earlier revealed that needed to be changed? Errors? Can God commit errors? If Quran is the word of God then why is it that a verse that has come after another verse can cancel the previous verse...why can't Allah say what He wants to say at once...why does He cancel the previously written verses (as if a human wrote the book and then after realizing some mistakes he cancelled previously written verses)]

Swami replied:- There is no difference in Allah, the unimaginable God or the first energetic incarnation (without form) of God. The difference is only in the souls, which are the receivers of knowledge. The knowledge shall be preached in different ways as per the grasping capability of the souls. God Krishna told many lies in the war because a cheat needs such behaviour only to get the final punishment. Lying is not a sin. Cheating a good person is a sin. Cheating a bad person is not sin.

2. Why did the Prophet say the Quran was revealed to Him when Allah said that He preaches humans by the pen?

[Why did the prophet say that the Quran was revealed to him orally when Allah Himself told that He teaches humans by the pen[Q, S96: A4]? Why is there such contradictions between the words of the prophet and God?

Recite 1 in the name of your Lord 2 Who created, 3 created man from a clot of congealed blood.4 Recite: and your Lord is Most Generous, Who taught by the pen,5 taught man what he did not know. [Surah 96 Al-'Alaq, Ayat 1-5]]

Swami replied:- Teaching orally or through pen is not important at all. What is taught is the most important. The subject taught to a single person

shall not have contradictions. Different people may be taught different concepts, which may contradict each other.

3. Why does Allah punish those who haven't committed sins just because they follow a different religion?

[Why does Islam say that on the day of resurrection, a Muslim who has as heavy sins as a mountain will be asked by Allah that he can save himself from hell and can throw in place of himself a Christian or a Jew in hell. Why does Allah punish those who haven't committed those "heavy sins"...just because they follow a different religion?? That sounds like a cheap statement to fool and convert people.

[Sahih Muslim 37:6668] Abu Burda reported Allah's Messenger (may peace be upon him) as saying: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians.

[Sahih Muslim 37:6665] Abu Musa' reported that Allah's Messenger (may peace be upon him) said: When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.]

Swami replied:- You can take such statements of God confined to a specific religion as encouraging the devotee to follow that religion sincerely without changing the religion. Concentration on one religion and one form of God is quite expected (*Ekabhaktih...* Gita). This does not mean criticizing other religions and other forms of God.

4. Do You see any difference between a Muslim kissing the Black Stone and the Catholic, Pope John Paul II kissing the statue of Mary?

[In Islam, idol worship is prohibited but still Muslims bow in the direction of Kabba 5 times a day and Muhammad used to kiss the black stone... Isn't it ironical? My question is does one see any difference between the Muslim practice of kissing showing reverence and venerating the Black Stone and the Catholic practice of pope John Paul II kissing the statue of Virgin Mary with reverence and veneration?]

Swami replied:- Unimaginable or formless God is not suitable to the human minds because such meditation is full of misery as said in the Gita (*Avyaktā hi...* Gita). This is general human psychology and false concepts cannot work against this psychology.

5. Why did Muhammad command to destroy Idols and Churches?

[Why did Muhammad command to destroy Idols and churches...If Islam is a religion of tolerance? [Refer:- Sunan an Nasai 701, Sahih al Bukhari 4357]

[Sunan an Nasai 701]"We went out as a delegation to the Prophet (ﷺ); we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (Wudu' water). So he called for water, performed Wudu' and rinsed out his mouth, then he poured it into a vessel and said to us: 'Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a Masjid.' We said: 'Our land is far away and it is very hot; the water is far away and it is very hot; the water will dry up.' He said: 'Add more water to it, for that will only make it better.' So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a Masjid, and we called the Adhan in it. The monk was a man from Tayy', and when he heard

the Adhan, he said: 'It is a true call.' Then he headed toward one of the hills and we never saw him again."]

Swami replied:- You must study the situation of those days. The idol worshippers might have been very rigid and cruel quarrelling with each other. Sometimes, things cannot rectify unless you remove the concept from its foundation. Those statements given in those days cannot apply today because the present situation is different.

6. Why did Muhammad ask His followers to expel Polytheists, Jews whereas He asked Muslims to fight against those who expel them?

[Why did Muhammad asked His followers to expel Polytheists, Jews whereas for Muslims He said that Muslims should fight those who try to expel Muslims from their own land. Why such double standards? [Refer Sahih al-Bukhari 4:53:392]

[Sahih al-Bukhari 4:53:392] Narrated By Abu Huraira: While we were in the Mosque, the Prophet came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle."]

Swami replied:- As I told above, you shall not apply those statements of those days to the present world because the context has changed. You should not find fault with those statements in view of the present context.

7. Why Quran discourage to ask questions?

[Why Quran discourage to ask questions?

"O ye who believe! Ask not questions about things which if made plain to you, may cause you trouble. Some people before you did ask such questions, and on that account lost their faith." (Surah 5:101-102).

"The prophet was asked about things which he did not like, and when the questioner insisted, the Prophet got angry. (vol. 1, no. 92) The Prophet got angry and his cheeks or his face became red. (vol. 1, no. 91) "Allah has hated you...[for] asking too many questions." [Vol. 2, no. 555; and vol. 3, no. 591, Bukhari's Hadith commenting on Muhammad's reaction to hostile questioners.]

Swami replied:- Again and again I tell the same concept. You cannot generalize all devotees in all times. Unless you know the full behaviour of devotees in that time, you shall not draw wrong conclusions standing in a different context.

8. After punishments in hell, is there any guarantee that the soul will again get human birth or will the soul go to animal births?

[Shri Sathireddy asked: Mee Padapadmalaku namskaram Swami, Swami i am Sathireddy. Swami, after the death of a soul, the soul will go to hell and heaven according to his or her deeds Swami. After the punishments in hell, is there guarantee Swami that they will again get human birth or will the soul go to any animal births? If any incorrections are there in the question, please correct this beggar.]

Swami replied:- It depends on the final judgement of the most powerful and omniscient logic of God. We cannot draw general conclusions in this topic.

9. Why is it told that getting human birth is most precious?

[Swami, some preachers told that getting human birth is most precious and valuable in one context and in another context, it is also told narajanma durlabham. But some animals are doing service to God in temples in some sevas by the grace of Lord Datta Swami and sometimes even some souls who were born like animals also are getting knowledge by the grace of YOU. In some contexts like (Bhagavan Ramana Maharshi had some talks with Lakshmi a cow, and He talked with monkeys and a dog) and while Ganapati Sachidananda Swamiji also talks with some birds around Him. By listening to these contexts, I feel that why a soul should be born as only human being? If Your grace is there, by listening to Your Knowledge, we can easily liberate from bonds and get the grace of Lord Datta Swami. If any mistakes are in the question itself please correct this beggar.]

Swami replied:- The case of those birds and animals is very very rare and you shall not generalize this to every animal and every bird. You must firmly stand on the concept that human birth is very very rare.

10. Why people around me don't support but criticize even though they know that I am in the right path?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami, You said 3 stages in human life are knowledge, devotion and practice (service). Then why everyone around us including parents, family members, relatives, friends don't support, criticize, scold, even try to drag us back. I want to satisfy them even though they know I am not in a wrong path, they also walk in spiritual path on their will but don't understand. I also do things as per my own will, only after I met Phani Swami, they are not criticising at my face. Pada namaskaram Swami.]

Swami replied:- The opposing persons are also active due to the will of God only. He creates several hurdles in the path of spiritual life. These hurdles act like culverts in the path of water canals. The water will stop if its force of flow is less and the same water will jump over the culvert with reinforced speed due to the presence of the culvert itself. Hence, the hurdle stops the journey if the devotee is weak and at the same time helps the devotee to increase the speed of the journey. You shall take this in a positive sense and not in a negative sense.

11. I would like to share my Divine experience.

[Smt. Lakshmi Lavanya asked: Pada namaskaram Swami I also want to share my experiences. 1) Two years ago my father and I went to a hospital for cataract check-up of my father, then his age was 75 years, doctor scolded us for coming too late, doctors feared to do surgery to the right eye and did surgery for the left eye. My father also feared that he may become blind after the surgery. After the surgery, I dropped my father off at my sister's home, there I met Phani Swami for the first time and requested him to show me the way to get a permanent relationship with GOD. After 3 months, doctors suggested to us that it is better to undergo surgery for the right eye also as early as possible, so we went for surgery in peak time of the coronavirus pandemic, but the doctors didn't dare to do the surgery because they felt the operation may fail.

For the first check-up, we were attended to by one doctor, the second time, the check-up was taken up by another doctor, finally, the operation was handled by another doctor. During the time of the operation for 3 hours, Phani Swami sat in my sister's home and announced the operation was handled by God Datta. After this, my father started to trust me that I would be able to take care of him even though I was leading a spiritual life and started to support me in my spiritual journey.]

Swami replied:- Devotion to God will always give good fruits not only in this world but also in the upper world because God is the ultimate controller of the entire creation. The success in this worldly life and success in spiritual life-both are in the hands of God only. People misunderstand that the spiritual life will spoil the worldly life. This is utter nonsense. The same God is Lord for both lives and is the Lord for all the worlds and all the souls. If you are pleasing God through spiritual line, both salvation and success in this world are certainly after you. God is omniscient as well as omnipotent, people say that God Datta is the destroyer (*Dattam chinnam*). This statement does not say what is destroyed by Him. Real scholars will say that misery in this worldly life as well as misery in the upper worlds (like going to hell) is destroyed, false scholars say that the worldly life is destroyed. Why do they say so? They are egoistic and do not tolerate the happiness of a devotee granted by God Datta here as well as there since they are jealous about the true devotee of God Datta. They want to pull back the legs of the devotee through such additional statements. Hence, the devotee must not be emotional only but also should have sharp logic based spiritual knowledge.

12. My another divine experience.

[Two months ago, I felt a severe pain at the elbow of my right hand like my bone was broken. I wanted to bear the pain because Datta Swami has said that desireless love is true love and I felt I would gain health because of His grace only but not by doctors. I started to do all my work with my left hand. I am a maths teacher, while I was teaching and writing on the board I forgot about my pain, I didn't experience it. From then I started to observe, when there was a need to use my right hand, I felt no pain, in the remaining time, I experienced severe pain, I started to enjoy this and started to love God more and more, after some days my father came to stay with me for some days. Then, I had worked with two hands in order to arrange everything for him and to attend school on time. Then I felt pain only after boarding the bus only. I enjoyed this situation for one month after which my pain was gone completely. Thank You Swami for Your grace.

Another one experience also happened. I don't know if to share this is right or wrong, but I can't control myself with joy. Yesterday in school, the daughter of my colleague (of 3 years age) called me 'Shanukha Priya' three times, this is the first time for me to listen to this name in life. I am helpless to control my happiness. I have tried to imagine this is not true just accidental, but I failed. Yesterday morning I felt sad that I have to go home to stay with my father in Dasara holidays and to deal with worldly matters to satisfy him, but You filled my holidays with Your blessings. Pada namaskaram Swami. I can't read it because I became emotional.]

Swami replied:- You need not analyse every routine matter of the worldly life because some aspects do not yield any fruitful results.

13. Do I need to know the meanings of verses of Hanuman Chalisa for its recitation?

[Shri Jayesh Pandey asked: Padanamaskaram Swami ji! Please solve my following points. Do I need to know the meanings of verses of the Hanuman Chalisa for its recitation. Also, I will be very grateful swami ji if you could tell some points about Hanuman Chalisa as I don't have the background knowledge about it.]

Swami replied:- The meaning of the prayer must be known, which generates feeling and the feeling generates devotion.

14. What is the reason for the Samaveda being the highest followed by Rigveda and then Yajurveda.

Swami replied:- Song, poem and prose are in the decreasing order of the attraction of the mind.

15. Do I need to be vocal for clarifying my doubts.

[Do I need to be vocal for clarifying my doubts. Aren't You there to guide me in my silence? Kindly forgive me if I said something wrong. At Your Feet.]

Swami replied:- People are not understanding the real sense even when they are preached vocally. What then can you say about silence? God gave the mouth to preach and ears to hear for the above said reason only.

16. Can we eat outside peels of fruits?

[Shri Sattireddy asked: Pada Namaskaram Swamiji, I am Sattireddy. Swami, can we eat outside peels of banana, custard apple, papaya, pineapple, watermelon, lychee, orange, mango, lemon, pomegranate, pumpkin, tamarind, jack fruit, sapodilla (sapota in telugu), kiwis etc.? If any corrections are there in the question, please correct this beggar. Sattireddy]

Swami replied:- Any vegetarian food is good for health. You can select the specific vegetarian foods based on the reports of their chemical composition that can be obtained from google search. This can help you to select the required component for the body.

17. What should be we do if the food items are spoiled or any fruits are spoiled?

[Pada Namaskaram Swamiji, Swami should we do any analysis while eating these fruits because nowadays, a lot of pesticides are being used for plants to grow and for their vegetables. What type of precautions should we take while taking food and if in any case, if the food items are spoiled or any fruits are spoiled, in what way we should treat them Swami because some people put this food for animals and some throw them near plants Swamiji. Please throw light on my ignorance Swamiji. Please correct this beggar Sattireddy]

Swami replied:- You can throw the spoiled foods on fields so that they can act as manures after some time after the bacteria present in them die.

18. Can You please tell me why did Lord Shiva come to You in purple and dark-blue color?

[Shri Bharath Krishna asked: Padanamskaram Swami, during a recent online satsang Dr. JSR Prasad sir explained the 84th sloka of Dattatreyam. In that sloka's meaning, the following paragraph is there.

"The wonderful purple and dark-blue radiance emitting from the God (Siva Datta) is dancing in the streets of my looks". Swami, Lord Siva's body color is usually white right? Can You please tell me why Lord Siva came to You in purple and dark-blue color Swami? Thank You for answering my question Swami.]

Swami replied:- God Shiva is white and He is associated with both God Brahma and God Vishnu, who are red and blue. The mixture of all these three colours becomes purple. He is already white and the word 'Niilalohita' (means blue and red) indicates that He is associated with God Brahma and

God Vishnu also. Every divine form of these three Gods is containing Datta inside and hence, every God is associated with the other two Gods.

19. People say ‘why did God give me such a life, which I didn't ask for’. Please comment on this.

[Padanamskaram Swami, Many people do many wrong deeds (sins) and suffer a lot. Since they don't know that what they have been doing was sins, they can't understand why all those sufferings came to them and they might ask the following question, "why did God gave me such a life, I didn't ask for it?" Before meeting You, I too have asked such a question. I also remember You saying in one discourse that no one deserves a Human birth in this Kali age. It is only due to God's grace that all of us got this infinitely valuable Human Birth.

Swami, I feel that every one must have got a Human birth only because they begged You (God) for it. Am I correct Swami? In that case, no one has a right to ask God a question like the one I mentioned above right? Thank You for answering my question Swami.]

Swami replied:- It is similar to a prisoner saying that why he was given the life of a prisoner. Such statement indicates his ignorance and foolishness. He has forgotten the crimes done by him previously due to which only he was put in the prison.

20. Please explain to me how to do the Manasika Yajnam?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami. Sri Ganapathi Sachhidananda Swami said "Manasika Yagnam is the best, this is only for them who want to become servants of God" in His pravachanam on the occasion of Dasara. Please explain how to do this.]

Swami replied:- Body, word and mind are the three instruments through which the soul can serve God. In the early age, the body is strong and the other two are not matured. In the middle age, word is strong while the other two are weak. In old age, mind is matured and the other two are not strong. The devotee can serve God effectively with the strong instruments only.

21. Why did Parikshit try to save himself but did not surrender to God?

[It is said “After listening to the Bhagavatam, Parikshittu maharaj made alternate arrangements to escape his death (snake bite of Thakshaka), arranged doctors to get treatment after snake bite, but did not surrender to God, he failed there although he got moksham.” Please explain this. Pada namaskaram Swami.]

Swami replied:- King Parikshit surrendered to God Krishna since he was specially attached to Him because he was made alive by God Krishna when he was born dead. Sage Shuka also delivered the analysis of the divine personality of Krishna.

Chapter 28

October 03, 2022

O Learned and Devoted Servants of God,**1. How important is it to check horoscope matching before marriage?**

[Shri Bharath Krishna asked: Padanamskaram Swami, In my native place, people hardly believe in Astrology (Jyothisyam). When parents look for matches for their children for the sake of marriages, they don't check Horoscope. They say that just if the time of birth change by 1min, Horoscope changes and if the time wasn't noted accurately during birth, predictions go wrong. One more reason why they don't check the Horoscope is because if any defects (doshas) are seen, the word will spread across and no one will marry such person.

I got to know about these things recently. So I would like to know from You about how important it is to check for Horoscope match before marriage and is it compulsory? As per Your earlier discourses choosing a devotee as life partner is important. But from my practical experience I realized that by just talking to a person it is not easy to find if some person is a true devotee or not. How to find a devotee if Horoscope is not seen? Kindly answer my above question Swami. Your servant, Bharath Krishna.]

Swami replied:- You select the devotee not through horoscopes, but, through close association through debates and discussions on spiritual lines. You can easily find out the nature. The predictions of horoscope are not affected by one minute change of time. That is totally wrong. The Lagna stays for two hours. Even if there is change of time by one or two hours, we can fix the lagna by verifying the past incidents. Even if there are defects in horoscopes, remedies are mentioned by the astrological scriptures.

2. Is there a correlation between anger and intensity of love?

[Smt. Priyanka asked: Padanamaskaram Swami, I have a series of three questions regarding the connection between Radha and Sage Durvasa.

Is there a correlation between anger and intensity of love? I am asking this because Radha was an incarnation of Sage Durvasa and her intensity of love for Lord Krishna was highest compared to other gopikas. Sage Durvasa is generally portrayed as quick and hot tempered in nature and is believed to be an incarnation of Lord Shiva's anger. Therefore, can we say that the quality of anger from past life as Sage Durvasa translated into intense love in Radha's case? Even in today's world, there is a saying that passionate people are usually angry in nature.]

Swami replied:- The passion creates anger when the desire is not fulfilled and this is true in worldly life. In spiritual life, if the anger is based on love, it is good for progress. But, if the anger is based on hatred as in the case of demons, the progress will be in the fall. Of course, the six demons (Hiraynaaksha and Hiranya Kashipu etc.,) are special cases since they were strong devotees of God for very long time. The other demons are different. The anger of God Shiva or sage Durvaasa is on bad souls only and not on

deserving good souls. Hence, anger should not be taken blindly in one angle only since anger on bad people is good and anger on good people is bad.

3. Did Sage Durvasa know that his soul was born as Radha?

[Sage Durvasa was one among the sages who saw Lord Rama in the forest in Treta yuga. When he was born as Radha, he existed as Sage Durvasa also at the same time. Swami, I'm asking out of curiosity. Please forgive me if this question is not appropriate. Did he know that his soul was born as Radha, since sages were told that they have to be born as women in their next life? Similarly, were other sages who were born as gopikas, also present at the same time and aware of their souls being born as gopikas? Can we consider that their souls were duplicated?]

Swami replied:- Sage Durvaasa is the incarnation of God Shiva and He can exist as Durvaasa as well as Radha because apart from these two, God Shiva also exists. The case of sages born as Gopikas is quite different because they are only evolved souls. Hence, Radha is quite different from the other Gopikas and Durvaasa is different from other sages.

4. Why is it told that Radha is Lord Shiva's incarnation even though the divinity from Sage Durvasa went away?

[Swami, once You said that Sage Durvasa gave away his divinity from being Lord Shiva's incarnation and joined the other sages as an ordinary sage. Also, we know that Radha is an incarnation of the same Sage Durvasa. Therefore, my small doubt here is - why is it told that Radha is Lord Shiva's incarnation even though the divinity from Sage Durvasa went away? While I don't doubt this point at all, I am only curious to know whether we must only look at the main source, Who is Lord Shiva and consider Radha to be incarnation of Lord Shiva even though divinity has been given away by Sage Durvasa. At Your divine lotus feet, Priyanka]

Swami replied:- There is no difference between God Shiva and His incarnation sage Durvaasa. Even though Shiva became the incarnation of Durvaasa, Shiva did not lose His divinity. Similarly, even though sage Durvaasa became the incarnation of Radha, Durvaasa did not lose His divinity. All this is due to the unimaginable God present in God Datta, God Shiva, Sage Durvaasa and Radha.

5. What type of children will a couple get based on their qualities?

[Shri Sattireddy asked: Padanamskaram Swamiji, i am Sattireddy. Swami in Varna Vyavastha Prakaranam, it is mentioned that the bad soul is born in the womb of a bad mother. After seeing this in the video, I got a doubt that in the case of Bhakta Prahalada, his mother is good even though Hiranyakashipu is bad. In case of Ravana, a story is there that Ravana's mother is bad and father is good and they became intimate in the time of Asura sandhyavela so that Ravana was born. In the case of Gaandhari and Dhritrashtra, Kauravas were born to them. In case of maharaja Yayati and Devayani, Yaduvu and Thurvasudu were two children born to them.

In the case of Ghatokacha, even though he was a demon, he fought on the side of Pandavas Swamiji.

Should souls be careful about the time while they get intimate?? Swami by seeing these cases, should only the character of the mother should only be good?\

What is the role of the father Swamiji?? here it is mentioned kapuya charana kapuyayoni?

Even though many parents do enquiry about grooms and bride daughters before marriage, ultimately what happens is according to their Karma and Your will only Swami.

is it sure that a Satvam male and a Satvam female will get only sattvic child?

Which type of child is begotten by a Rajasic father and a Satvam mother?

Which type of child is begotten by a Tamasic father and a Satvam mother?

If both are rajasic or both are tamasic, or the case of the rajasic mother and the sattvic father, and the case of the tamasic mother and the satvic father, what type of children will they get Swamiji?

Please correct this beggar Sattireddy if any in corrections are there in the questions. You are the real father and mother of every soul Swamiji 🙏 🙏 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Generally two pure qualities mixed gives a pure quality and if two different qualities are mixed, a mixed quality will result. You can't base your conclusion simply on the above rule because the qualities of the soul that entered the womb of the mother through the sperm of the father do not depend on the qualities of parents. The soul entering the womb of the mother has its own set of qualities coming from previous millions of births and such qualities are very very strong. If there is coincidence of these qualities with the qualities of parents, the born child will naturally show the qualities of parents since they are also its own inherent qualities. In this case, you will mistake that the child is born with the qualities of the parents. The qualities of the parents will always have little influence because the inherent qualities of the soul are always predominant. But, this general rule is violated with many exceptions if God is interfering for the purpose of fulfilling a good work.

6. In what context can a soul have one wife and multiple wives?

[Shri Sattireddy asked: Padanamaskaram Swamiji, i am Sattireddy. 1.Swamiji Lord Datta You are the Bhoga moksha pradah Swamiji. You will give all the excessive materialistic boons and worldly pleasures Swamiji. This is because excessive enjoyment of materialistic pleasures will lead to detached from worldly attractions. Swamiji why men or women should not have two or three marriages so that after sometime, he or she will be vexed with these desires like many other kings did in previous yugas. Why is only one marriage recommended ? Sometimes after analysing this, I thought there are only few cases of success. It is correct that in many cases, the soul will become an Yogabhrasta. In previous yugas life span is very high compared to kaliyuga. If in Kaliyuga, only one marriage is not recommended, will it not disturb the entire society. For example, if a Muslim person is really interested in two or three marriages, he can marry more than once.

Swamiji please clarify my doubt Swamiji that in which case a soul should have only one wife and in which context a soul can multiple wives? because many scholars who were in the spiritual path became Yoga bhrasta in the case of their sexual desires?? please correct this beggar Sattireddy if any mistakes are there in the question itself and in my analysis Swamiji 🙏 🙏 🙏 🙏 🙏 🙏 🙏]

Swami replied:- The intensity of the quality and its subsequent action is very powerful. The final result is fully dependent on the intensity of the quality. Of course, spiritual knowledge works as the correct medicine for the quality. Rama had one wife and Krishna had several wives. If both are human beings, we can say that Rama had intense sexual life with Sita and Krishna had very weak sexual life with each wife. Since both are God, the intensity of sexual life of Krishna with each wife is as equal as the intensity of the sexual life of Rama with His one wife. Kings had to marry other girls based

on the politics involved in the safety of the kingdom. The safety of the public was considered to be more important than the individual sexual life. There is a valid reason in their case and such valid reasons cannot exist in the case of an ordinary citizen. You have to look at all these dimensions before you conclude on this topic.

7. How should a soul see its spouse and issues in the spiritual path?

[Swamiji If a soul does not want to immerse in worldly enjoyments, how should the soul see his wife or her husband and be with his or her issues in the spiritual path?? please correct this beggar Sattireddy if any mistakes are there in the question itself Swamiji? 🙏 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Any soul can sacrifice worldly life for the safety of worldly family bonds, but, shall not sacrifice the spiritual life for the sake of any worldly family bond. Of course, the soul shall sincerely try to bring its worldly family bonds also into spiritual line. The efforts of the soul must be sincere in this direction. But, due to very strong ideas (Samskaaraas) of previous births, if the family bonds are not turning to spiritual line, the soul shall not waste its entire life in that effort only and spoil the future of itself. Human birth is very rare and this point shall be remembered very well. In such a case, the soul shall carry on its spiritual effort secretly without hurting the family bonds. If the family bonds detect the secrecy and oppose the soul vehemently, the devoted soul must enter care not devotion without caring about them and if necessary, the soul can abandon such hindering family bonds because God is the highest goal for any soul.

8. Why do You give mantras of past incarnations to Your devotees when You are God?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami. 1) You said in Your books "Gopikas recited only the name of human incarnation Krishna in their time, Hanuman also recited the name of Rama human incarnation in his time", now we shall recite the name of only You, then why are You giving mantras of various old incarnations, planets to Your devotees.]

Swami replied:- When there is no difference among God and His incarnations, how does it matter in theoretical devotion like chanting the name. When the stage of practical devotion comes, only the contemporary human incarnation must be selected if the devotee is real and sincere in practical devotion.

9. How can my devotion become desireless when I recite prayers asking for protection, etc.?

[You also said desireless love is true love, but in some of the bhajans written by You, there are prayers to protect us, to help us to overcome worldly problems, I am getting confusion while I am reading them, if I pray God Datta to help me through those bhajans, then how can my devotion become desireless. Forgive me swami if I am asking anything wrong. Pada namaskaram swami.]

Swami replied:- The worldly life is also very important to co-operate with the spiritual line. Without food, cloth, house, medicine and charity

(basic amenities) how can the spiritual line be smooth? Even for the practical devotion of God, practical support is essential.

10. How should one react if one is insulted?

[Shri Sattireddy asked: Paadanamaskaram Swamiji, i am Sattireddy. Swamiji in Mahabharatham it is mentioned that Draupadi Devi smiled in front of Duryodhana. Due to that incident, he became furious and he insulted her in front of her in Judha Sabha in front of everyone and in front of her husbands. Dharma kept silence and stood with patience.

1.Swamiji my question is how a man or a woman should behave if he or she insulted by men or women because in the case of Duryodhana, his ego was triggered after the smiling of Draupadi? If any mistakes are there in the question itself Swamiji. Please this correct ignorant beggar Sattireddy 🙏 🙏 🙏 🙏 🙏]

Swami replied:- At least having known the nature of Duryodhana, Draupadi should have controlled herself.

11. How can one react in public even if the spouse is wrong and still maintain Dharma?

[Swamiji my second question is if Judha Sabha is compared as public place he knows that his wife has done wrong before or her husband has done wrong but still she or he shouts in front of the public but he is not able to tell his wife that she is wrong or she can't tell him that he is wrong. If the wife or husband tells them that he or she is wrong, there might be a chance of breaking their bond. The reason is that his or her ego triggers immediately because they are in public. Even they will tell that being a husband or wife you are not supporting his or her. If he or she kept silent then also, it is a problem in public point of view and relationship point of view

Swamiji in this how one can tackle this situation and still maintain Dharma Swamiji?? If any mistakes are there in the question itself Swamiji. Please this correct ignorant beggar sattireddy 🙏 🙏 🙏 🙏 🙏]

Swami replied:- One must judge the importance of the point between two points. Difference with wife or husband is not a very strong point. But, controlling the husband or wife is more important because the result is going to be a big chaos. One must weigh the gravity of the point when the point is surrounded by several weak points. The resulting chaos made Dharmaraja also to suffer and his suffering is the punishment of his fault.

12. If a boy and a girl like each other but their astrological charts don't match, can they marry?

[If a boy and girl like each other but still their astrological chart don't match they can marry Swamiji?? If any mistakes are there in the question itself Swamiji. Please this correct ignorant beggar satti reddy 🙏 🙏 🙏 🙏 🙏]

Swami replied:- They can marry and perform remedial measures like praying etc. Astrology has both diagnosis as well as the treatment like medical education.

13. If a boy and a girl do not like each other but their astrological charts match, can they marry?

[In another context if a boy and girl did not like each other but still astrological chart is good, can they marry Swamiji? The reason I am asking this question is I have heard from some preachers that if a girl or boy liked some other boy or girl before marriage and due to some reasons, he or she

married somebody else, it affects the issues who are born to them. Swamiji, the preacher even told that the born issue will become an enemy of the father. If any mistakes are there in the question itself Swamiji. Please this correct ignorant beggar Sattireddy 🙏 🙏 🙏 🙏 🙏]

Swami replied:- Son becoming enemy of father due to this reason is false. It all depends on the strength of the love between the boy and the girl. If the love is very strong, they can marry and perform the remedies. If the love is not pure and strong and if it is only temporary lust, any boy can marry any girl, which does not make much difference.

Chapter 29

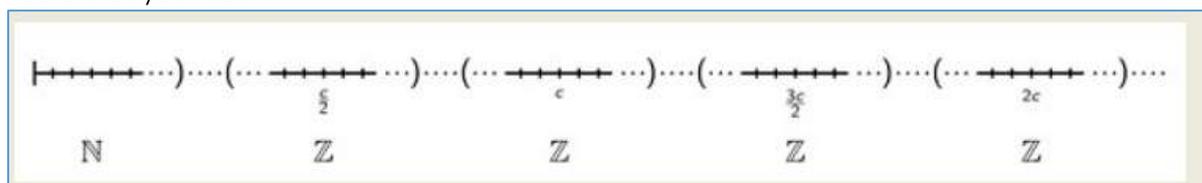
October 04, 2022

O Learned and Devoted Servants of God,**1. Please give Your response to the person commenting on the unimaginable boundary of the universe.**

[Shri Anil asked: Padanamaskaram Swami: Regarding the unimaginable boundary of universe, a person replied in the following way. Swami please give a response to it. At Your Lotus Divine Feet-anil

If the "universe" means 'everything there is', then there is nothing beyond it. The boundary of the universe is the line beyond which there is nothing. This must surely follow from the universe being everything that is; everything that exists? "Universe" = "Everything". Therefore, 'outside' the universe there is nothing. This isn't so much a scientific claim as an etymological one, that abides by the meaning that we have assigned to the word "universe".

I can only answer about the natural numbers, i.e. the countable numbers, and not about the universe itself. According to the continuum hypothesis, there is a massive empty gap after the last natural number. If you manage to bridge that gap, you will find the smallest set of uncountable numbers. Then, there is another gap, and the whole thing repeats with a larger set of uncountable numbers. Ad nauseam. It's a never ending story. The universe of true propositions about this multiverse becomes increasingly chaotic, the deeper you explore it, and the larger the transfinite numbers that you reach.



If the theory of the universe contains a copy of Robinson's fragment Q of arithmetic theory - which is almost surely the case - then our universe is a member of a multiverse. Just like the natural numbers, the multiverse will have a large gap in between each member universe (according to the continuum hypothesis). In that case our universe is merely the standard or intended interpretation of its theory, while there will additionally be numerous nonstandard interpretations (universes). In other words, our universe may indeed be surrounded by a massive empty gap (nothing), but after that gap, a new universe starts. Furthermore, our universe does not need to be actually infinite - which it is not - but only potentially infinite - which it is, as long as it keeps expanding.]

Swami replied:- The word 'nothing' is not clearly specified. Obviously, nothing means space. We are telling about the boundary line of space or universe because space is a component of the universe. If 'nothing' does not exist beyond the boundary of the universe or space, then, what is that something that exists? The extreme sense of nothing is only space as per the view of this person. Hence, we used the word universe or space. Space is perceived by our eyes and must be something. It is subtle energy and even science supports this view. The exercise done by him using the numbers is also mentioning the same basic view of nothing or repetition of infinite chain

of some things, which are subtle, more subtle and most subtle. This is only expressing the inability of the solution. These scientists speak of only whatever they have learnt. They must have open minds with a very broad outlook in such a fundamental subject.

2. Swami, Please advise me in my worldly life.

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami, I have a friend who is unmarried because of financial problems. Two years ago, her brother in law also died due to coronavirus. Her sister has sufficient financial status to live a peaceful life. They joined ISKCON to overcome their mental problems, they feel I am also like them and started to observe and enquire about me. I said I am not alone, God and I are living together, don't bother about the future in this birth, but think about how to get human birth and chant the name of God in the next life. But they don't understand, they always ask same questions to my sister and me as cross enquiry, they ask us how to trust a human as God and guru. We tell all Your knowledge many times but they don't get convinced. I am tolerating them because they are talking about God, but last time they are advising me to ask for my share in my father's property, take a loan on it and buy a joint house with them. I said there is no need of a house, I will live in an old age home. After that I thought I am not active in worldly matters, I don't talk even with my neighbours, so they may deceive me in future. They are also not talking to me with interest to learn, so I blocked their numbers, but I am in confusion as to what I did is right or wrong, You know the minds of everyone, please advise me. Pada namaskaram Swami.]

Swami replied:- Your intelligence is good in worldly life also.

3. What should I do if I can't put my spiritual effort because of my worldly desires?

[Shri Bharath Krishna asked: Padanamskaram Swami, If I have some desires which I can't fulfill with human effort but my devotion to God is not sufficient enough to let go of those desires and those desires are not letting me peacefully put my spiritual effort what to do? Kindly answer this question of mine Swami.]

Swami replied:- Until and unless you are strongly attached to God, these worldly desires will not leave you because the mind is always accustomed to some attachment only. If that attachment is God, other worldly attachments will drop away by themselves. If that attachment is again another worldly attachment, all other worldly attachments will also join together. If you taste divine nectar, all worldly drinks are naturally dropped off without any trace of effort.

4. Did Gopikas reach Goloka through sweet devotion, which is the highest form of devotion?

[Ms. Thrylokya asked:- My understanding was that Gopikas reached Goloka through sweet devotion, which is the highest form of devotion that gave higher than the highest fruit. Your reply to the question of Shri Hrushikesh is very powerful in shaking the concept of sweet devotion. Please clarify.]

Swami replied:- The point is very simple. My straight question to you on this subject is:- If sweet devotion alone is the path to reach Goloka, all the Gopikas participated in sweet devotion by dancing with Krishna in Brundavanam at midnight. Then, why did all these Gopikas not reach Goloka? Only those 12 Gopikas reached Goloka, who did not complain to Yashoda about the stealing of butter by Krishna. Does this not mean that the

sacrifice of the fruit of the hard work (butter) by the Gopikas alone that took the Gopikas to Goloka? Of course, these 12 Gopikas also participated in sweet devotion defeating their bonds with their spouses before the bond with God. All the other Gopikas also participated in sweet devotion defeating their bonds with their spouses and in such a case, why did all the other Gopikas not reach Goloka? The analysis clearly shows that defeating their bond with children and hard earned money is the total essence of the path and defeating their bonds with spouses is only a formality because detachment from all 100 worldly bonds is a formality indicating the detachment from all worldly bonds. The main essence is detachment from all the other 99 worldly bonds. A person is selected as a constable based on his qualifications and successful training. He is given the police uniform. Do you recognize the police based on mere external uniform or do you recognize the police based on the appointment order given by the police department based on his qualifications and successful training? If mere uniform is the basis, a drama actor wearing police uniform must be also recognized as a police man.

Let us compare Radha (or any one of the 12 Gopikas) with a prostitute. Radha joined Krishna leaving her wedded, official husband. The prostitute also joined her customer leaving her wedded official husband. Based on this single commonality, will you equate the prostitute with Radha? The difference between Radha and the prostitute is that Radha sacrificed the fruit of her hard work (butter) to God Krishna whereas the prostitute sold her sweet devotion to the customer to grab his fruit of work (hard earned money). The sweet love of the prostitute towards the customer is not sweet love at all and it is false love to earn money from customers. It is not even the hormone provoked lust, which is only an action of love.

The sweet devotion of Radha (and twelve Gopikas) was based on total surrender to God Krishna before which no love of any worldly bond could stand. Their lust towards God Krishna in the dance with God Krishna is the true devotion-transformed-lust, which is neither false love of the prostitute nor even the hormone provoked lust. In every action of the lust of Gopika, the only feeling is that Krishna is the ultimate God and the bond with Him is the permanent bond. When Radha or the Gopika hugged and kissed Krishna, she was thinking only that she is hugging and kissing the ultimate God and the intension in the action gives the fruit and not the inert action. If a girl is hugging and kissing her own brother, it should not be treated as her lust but shall be treated as her pure brotherly love. Even though actions are one and the same, the intensions and the material of inner desires are completely different between these two cases. If the Gopika is hugging and kissing Krishna thinking that Krishna is very beautiful and highly masculine, the

intension in that action is hormone provoked lust. Such lust shall be justified and shall be between a couple trying for children to extend the human generations in the future for the service of God. Such lust comes under pravrutti only and not in Nivrutti. If such lust is not justified, it will result in sin leading to hell. When the Gopikas came to dance with Krishna, Krishna told them that they shall go back to their homes because such dance is sinful leading to hell. The punishment for such sin is that the Gopika after death shall embrace a hot burning copper statue of Krishna! Gopikas told them that their husbands are only false, who are photos only and that their real husband is God Krishna. These Gopikas are not ignorant souls to be controlled by hormonal lust. They were filled with the devotion of God in their souls and entire bodies. They told “God is our real husband, who alone is Purusha (Male). All the souls are females only and also the wives of God. Husband (Bhartaa) means maintainer and wife (Bhaaryaa) means the maintained, alive or inert item. Veda says the same (*Striyah satīḥ puṃsah*). This applies to every soul irrespective of gender. Purusha or male is God whereas Prakruti or female is the creation. Souls are part of creation only. The soul is called Paraaprakruti, which is the best part of creation as said in Gita (*Prakṛtiṃ viddhi Me parām, Jīvabhūtām*). The body of the soul is the lower part of creation called Aparaa Prakruti, which is just like the external dress. The soul has no gender, which is awareness only. This external body or dress alone has gender (*Vāsamsi jñāni...-Gita*). Sage Naarada also told that the love of Gopikas to Krishna is not hormonal lust, but, pure love or devotion towards God and in every step of the lust in the dance, the Gopikas are aware that Krishna is God (*Tatrāpi na māhātmya jñāna vismrtyapavādaḥ*— Bhakti Sutram). He told what it is and also told what it is not by saying that, if such pure devotion to God were absent in the minds of the Gopikas, the dance would be sinful action of hormonal lust (*Tadvihīnam jāṛāṇāmiva*— Bhakti Suutram). Sage Naarada is considered to be the embodiment of divine devotion by this entire world and hence, we shall recognize the actual essence of sweet devotion of Gopikas to God Krishna without any type of misunderstanding and misinterpretation.

In the above case, heterosex is mentioned, which is justified in Pravrutti. The homosex is condemned even in Pravrutti because such type of sex is found in the ignorant animals. Hence, one should not misunderstand the pure devotion of male devotees. Shri Chaitanya Mahaa Prabhu used to embrace God Krishna every day. Till God Krishna embraces him, he is with very high fever and his devotees used to apply sandal paste frequently on his body because due to the heat of the body, the wet sandal paste used to become dry immediately and fall down! If anybody sees homosex in this most holy

devotion, such a fellow will fall in the liquid fire of the hell as long as this eternal creation exists. Shri Ramakrishna Paramahansa in Brindavanam, used to feel Himself as Gopika and wore a sari and jewels every day for one month during His complete stay in Brindavanam. Do you think that Paramahansa is female? Actually, He is the incarnation of both Rama and Krishna! He acted as a devotee to preach to us, the devotees. Even Shri Chaitanya is the incarnation of Radha, who is the incarnation of God Shiva. Incarnations act like ideal human beings and devotees. Rama acted as ideal human being and Hanuman, the incarnation of God Shiva acted as devotee.

5. Can devotees preach like God? or will God preach through the mouth of devotees?

[Ms. Thrylokya asked:- Devotees of God are told as God Himself (Tanmayaa hi te—Narada Bhakti Sutram). Hence, can devotees preach like God? or will God preach through the mouth of devotees?]

Swami replied:- The meaning of the word '*Tanmaya*' means that the devotee is constantly associated with God in his/her mental plane. The devotee is in different states. Sometimes, the devotee may not be genuine and similarly the incarnation may also not be genuine. God can speak through any mouth in this world. Some human beings advise the devotee and in that context, you can say that God spoke to the devotee and this is in line with the saying that God comes as some human being to help the devotee. Such a person through whom God speaks is also a temporary human incarnation (Aavesha avataara). If the devotee belongs to the climax level, God becomes his/her servant as well. Since the devotee does not like monism and wants to be separate from God in order to love and serve God, God chooses this option to become the servant of the devotee. Such a state of the climax devotee is greater than even the human incarnation of God.

The question is not about who is speaking through whom. The question is about what is spoken. You must analyse what you have heard with very sharp logic and discuss with the speaker. The speaker may be God or a devotee since we do not know the truth. The spoken subject is very important and should be analysed by powerful and deep logic. If the spoken point is perfectly logical, conclude that God has spoken through him or her. If the spoken point is illogical, the speaker is a fraud claiming to be God or is a fraud devotee. Judge the speaker by your inner consciousness with the help of logical debates.

God is loved by devotees as father, brother, son, daughter, husband and darling. Prahlada loved God as father. Lakshmana loved God as elder brother. Dasaradha, Nanda and Vasudeva loved God as their son. Sita and Rukmini loved God as their husband. Gopikas loved God as their darling. All

these relationships are like different forms of candy sweets. The form does not decide the rate or value of the sweet. Only the weight of the candy material decides the value of the sweet. Service with sacrifice is the candy material and the weight of this material decides the value of devotion. The bond of husband is pious like the candy swan. The bond of darling is not pious like the candy donkey. But, practical service with sacrifice is the candy material and its quantity or weight decides the value of true love. You should not neglect the candy donkey and say that the darling-bond of Gopikas is very cheap and that the husband-bond of Rukmini is valuable. Rukmini reached the abode of God whereas Gopikas reached Goloka existing above the abode of God. Hence, it is not the form of bond that is important. It is the weight of the candy material that is important. The highest true love existed in the darling bond of the Gopikas and hence, they got the highest fruit.

6. Will the food thrown by the priest in rituals indicate that the ancestors are fully satisfied with the given meals?

[Shri PVNM Sharma asked:- In the ceremony ritual of ancestors, the priests waste food and if we ask them, they say that the thrown food indicates that they are fully satisfied with the given meals. What to reply to them? They also say that if this ritual is not conducted, the ancestors will curse the family. Is it true? They also say that this ritual must be done through the Vedic hymns recited by us. Is it true?]

Swami replied:- You tell them like this “O priest sir! You are more authoritative than us. Hence, we shall follow your words. But, the Veda is the highest authority. Even you shall follow the Veda. Is it not? Then, shall you not follow Veda, which is higher than yourself? Veda says “*Annam na paricakṣīta*”, which means that nobody shall waste and throw food. When you are not following your authority, why shall I follow your authority?”

It is true that if the annual ritual of departed ancestors is not performed, it is a sin. If you give food, clothes and offering of money to a deserving receiver, that will help you and your departed ancestors. There is no second thought about this. The priest might also have told you to perform the ritual so that he may be benefited by you. However, what he said is perfectly correct.

It is good to do the ritual with the Vedic hymns because God is the author of the Veda. But, Veda means knowledge and not blind recitation. The priest must explain the meaning of the Vedic hymns recited by him. Otherwise, tell him that you will give only food to him and not any offering of money!

Chapter 30

October 14, 2022

O Learned and Devoted Servants of God,**1. How can one avoid ego and attachment while being involved in spiritual discussions with others?**

[Shri Sattireddy asked: Padanamaskaram Swamiji. i am Sattireddy. Swamiji, how can one avoid Ahamkaram and Mamakaram while talking with others in the contexts of spiritual discussions and worldly discussions ??]

I am also facing this problem while talking to my family members when they are doing anything wrong. When I say anything about spiritual matters or worldly matters, I talk with Mamakar and if they don't listen, I talk with Ego, This happens with my family members, who, in this life came as (runaanu bandharupena), Swamiji, this is one context.

In another context, Swamiji, I am also facing another problem which is that, I am talking with ego or to satisfy my ego in worldly discussions or spiritual discussions with outsiders or with others Swamiji. Please reform me Swamiji 🙏 🙏 🙏 🙏 🙏 If any mistakes are there in the question itself Swamiji, please correct this beggar Satti reddy 🙏 🙏 🙏 🙏 🙏]

Swami replied: When the mind is absorbed fully in God, there is no time for any worldly situations to occur in which ego and attachment to worldly bonds become possible. When free time is available, worldly matters will crop up more than spiritual matters. The human mind is like the mango piece soaked in a pickle jar for a long time. The mind is absorbed by the ingredients of the pickle jar. How then can it become a special sweet called rasagulla, which is soaked in sugar solution for a long time? First, the mango piece must be thoroughly washed in distilled water and then it shall be soaked in sugar solution. In that case, there is some hope. The distilled water is the true spiritual knowledge.

2. How can one overcome over intelligence and live with normal useful intelligence?

[Swamiji How one can kill his or her over intelligence and how can one be with normal useful intelligence like Lord Hanuman and Bhima ?? I am also facing problems with over intelligence Swamiji, please reform me Swamiji 🙏 🙏 🙏 🙏 If any mistakes are there in the question itself, Swamiji, please correct beggar Satti reddy 🙏 🙏 🙏 🙏 🙏]

Swami replied: If you start thinking about God only, the over intelligence will be suppressed and the lower intelligence will be raised up by God so that you will have normal intelligence.

3. How can one avoid over-thinking, over-listening, over-talking about worldly matters?

[Swamiji, How one can avoid over thinking, over listening to worldly matters, over talking, Swamiji, and not only avoid above but also to convert and correlate and relate into spiritual matters. Swamiji, like when it is me or somebody(the opposite side) else overtalking ,overthinking about worldly

matters Swamiji 🙏 🙏 🙏 🙏 🙏 If any mistakes are there in the question itself, Swamiji, please correct beggar Satti reddy 🙏 🙏 🙏 🙏 🙏]

Swami replied: If you think about God, not only overthinking, but also even thinking of worldly matters will vanish. If you have to listen somebody's over talking on worldly matters, appear to him as if you are listening to him. Shortly, he will find that you are not listening to him properly and will stop talking to you about any worldly matter.

4. Is this true that 'true sign of intelligence is not knowledge but imagination'?

[Swamiji, I have seen in one status, keeping the photo of Albert Eistein, it is written that "True sign of intelligence is not knowledge but imagination" is it true Swamiji?? if it is correct, in which context is it correct Swamiji?

If any mistakes are there in the question itself, Swamiji, please correct beggar Satti reddy 🙏 🙏 🙏 🙏 🙏]

Swami replied: Knowledge and imagination are equally important. Without knowledge, imagination is not possible.

5. Do the functions of mind, intelligence, and ego happen in other worlds also?

[Shri Divakar asked: Padnamskaram Swami. Mind, Intelligence and Ego are the working faculties of the mind. The soul performs these functions when it is on martya loka which is earth. Does the soul perform these functions on other lokas also such as Narakaloka, Pitru loka and Bhuvan loka etc.]

Swami replied: Mind, intelligence, ego and the remembering faculty are the four departments of awareness. As long as awareness or soul exists, whatever may be the place, the awareness is fully active with all its four faculties.

6. If we observe on a micro level, are both the soul and awareness the same?

Swami replied: Soul is actually the inert energy that is transformed into a specific work form of inert energy while it functions in the active brain-nervous system. Awareness is the design of chain whereas the inert energy is the gold material of the chain. Due to this reason, the awareness is seen in the form of energetic waves on the screen of electronic instruments. These waves are actually the waves of inert energy only. The information is in the form of these pulses or electric signals. Gold is not the chain and soul is not awareness. But if you remove the soul from the awareness, everything disappears.

7. Does God entertain through a devotee's sincere devotion?

[In last week's discourse, You mentioned "God never recommends Nivrutti and always recommends Pravrutti only" but at the same time, I understood that You created this creation to get entertainment through the sincere devotion of devotees, can You clarify this point, Swami?]

Swami replied: Of course, God knows that some souls will be very much interested in Him and such interest in Him is not for mere entertainment. The activities of all other general souls will be involved in the

worldly life only. Some souls may mix both spiritual life and worldly life. In such mixed souls, some will have spiritual life for the sake of the welfare of worldly life and some other souls will have worldly life as a support for spiritual life. All these possibilities are well known to God even before He created the souls because He is omniscient. God has no prior intention about spiritual life, but knows about the development of spiritual life in the case of some souls due to His omniscience. Having known that the spiritual life of some souls is possible in the future, God wanted to enjoy it with utmost attention. His desire for such sincere enjoyment of true devotion of devoted souls need not be mistaken as Himself to be the creator of the spiritual path or Nivrutti.

8. Which soul pleases You the most: souls along Nivrutti or Pravrutti?

[Which soul pleases You the most: souls leading a life of Nivrutti or souls leading a life of Pravrutti sincerely? Regards, Divakar, servant at Your lotus feet.]

Swami replied: God made Pravrutti as mandatory and Nivrutti as optional. God gives the utmost importance to Pravrutti or worldly life even though His real enjoyment is in Nivrutti. Without Pravrutti, Nivrutti is not successful because can a person unable to touch the roof of his house touch the sky?

9. Can You kindly advise me if it is okay to celebrate a birthday at home because of past incidents?

[Shri Hrushikesh Pudipeddi asked: Dear Swami, My colleague celebrated the 2nd birthday of his daughter at home, immediately, the next month, his father-in-law died and the next consecutive year, he celebrated the 3rd birthday and his mother-in-law died. Now he is worried that if he celebrates the 4th birthday at home, something bad might happen in the family. Can You kindly advice if it is okay to celebrate at his home and can You assure that nothing bad will happen to someone in his family? Also can You kindly clarify if these kinds of incidents are just a coincidence or not?]

Swami replied: Coincidences are not limited to any specific number. In a coincidence, the number of occurrences can be infinite, yet, it is still a coincidence only. Thus, even if nothing happens for the third time, it is still a coincidence only. Incidents take place as per the cycle of deeds and fruits of souls only. If this underlying principle is thoroughly understood, no importance need to be given to the coincidence itself.

10. How would I know what to speak and how much to speak of?

[Shri Sattireddy asked: Padanamaskaram Swamiji, I am saththireddy. Swamiji How to speak?? How would i know what to speak?? How much to speak?? In which point of time I have to speak and how I should carefully analyze Swamiji?? please elaborately teach Swamiji to this beggar saththireddy, the most ignorant soul.

Swamiji, I don't know how to speak with worldly people and with spiritual people . Swamiji, You are the best best 'Speaker' and also the best 'Aacharya' . When You came as Lord Shri Rama Chandra Prabhu, Mother Sita Amma, who is none other than Goddess Lakshmi Devi told about How Lord Rama speaks in front of sages, in front of other country men and women, with His mother and with His father etc. (Ramo vighrahavaan dharmah). But, Swamiji, everybody wants to hear and speak

whatever in worldly or even in Spiritual Knowledge. My way of speaking is worse than even a donkey. If i and a donkey go for a speaking competition, the donkey will win. If i compare myself with a donkey, it is an insult to the donkey. Even in front of You, many a times while You are speaking Swamiji, I interrupted many a time. Please teach Swamiji. How to speak Swamiji??]

Swami replied: You must speak with your mouth only! Because the mouth is created by God to speak. But, before speaking, you should think well with your mind and analyze well with your intelligence. The intelligence is like the auditor permitting useful expenditure and rejecting wasteful expenditure. If you follow this procedure, your mouth gets automatically controlled. If anybody follows this procedure, naturally, all the senses get controlled.

11. How should one react when somebody scolds the Human Incarnation of God?

[Swamiji, how one should speak, one should behave and should react when somebody scolds the Human Incarnation of God, Swamiji?? Because it is making me emotionally angry Swamiji, even though this behaviour is not good Swamiji. I recently i heard a news that one muslim killed another religious person. The reason for the incident was that the other religion person portrayed Satguru Mohammed Swamiji in a bad way. There are many contexts Swamiji, there are many people in front of the Human Incarnation itself, they are speaking very rude. Swamiji, in initial days i also spoke in a high pitch voice in front of Phaniji Swamiji. Please Swamiji correct this beggar sathireddy if any mistakes in the question itself Swamiji 🙏🙏🙏🙏🙏]

Swami replied: As far as the past Human Incarnation is concerned, there is no problem because the inherent human psychology is to not tolerate the greatness of any human being alive before the naked eyes. Unfortunately, the Contemporary Human Incarnation alone can clarify all the doubts in the spiritual knowledge to the full extent of satisfaction. The logic of God in human form is tremendous like the lightning and hence, the knowledge of God in alive human form is the best for living humanity. Anybody will be satisfied if he/she faces the alive Human Incarnation, who is the infinite ocean of logic. Logic will convince anybody whether that person is educated or not educated. The devotee can't satisfy all types of human beings.

12. Did the sage Vasishtha ask Rama to give Guru Dakshina in the sense of God and the ultimate giver?

[Swamiji, in Datta Veda Sutram, it is mentioned about Guru Dakshina that when Lord Rama approached Sage Vasishtha for Knowledge, the sage asked Rama to give some offering of money. Here, in this context, did the sage ask Lord Rama because Lord Rama is God who is the ultimate giver ?? Please Swamiji correct this beggar sathireddy if any mistakes in the question itself Swamiji 🙏🙏🙏🙏🙏]

Swami replied: Even though Rama is God, the Human Incarnation of Rama was aadarsha manushaavataara, which means that God incarnated Himself to act as an example of an ideal human being. Sage Vashishtha knew this secret and treated Rama as an ideal human being only. Anybody else in

the place of the sage would have thought in the same manner as you have thought.

13. Please tell me about contexts where the Human Incarnation of God created, maintained, destroyed?

[Swamiji, the Human Incarnation of the Lord has many powers Swamiji. Swamiji Aadi Shankaraacharya also performed exhibited many miracles and Lord Shri Krishna also exhibited many miracles. Please tell about the few contexts where the Human Incarnation of God created, maintained, destroyed Swamiji. Please Swamiji correct this beggar saththireddy if there are any mistakes in the question itself Swamiji 🙏🙏🙏🙏🙏]

Swami replied: Lord Krishna showed the cosmic vision, which is the entire infinite creation of God having no boundary. In this miracle, God created the world. He maintained the cosmic vision for some time and this shows that God is the maintainer of the world. After some time, the cosmic vision disappeared into Krishna. This proves that the creation is destroyed and absorbed within God. Veda says that God is one, who creates, maintains and destroys the world. Krishna is only one human being and Krishna created, maintained and destroyed the world. Hence, Krishna is God as per the definition of Veda. But this cosmic vision was not seen by all. If you take the case of God Datta, He is one person indicating that God is only one, His three faces of God Brahma, God Vishnu and God Shiva indicate that the same one God Datta is creating, maintaining and destroying the world.

14. Is personal service to Swami higher than participating in Swami's mission?

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, there are two kinds of services (Karma Samnyasa) to God (Swami). First is, participating in Your mission of propagating spiritual knowledge to the world. Second is, to do personal service to You. Only a few devotees get the opportunity to do Your personal service and the rest of us have the opportunity to participate in Your mission. I assumed that both are equal in pleasing Swami but Phani Sir contradicted my assumption saying that He would prefer personal service to Swami than participating in Swami's mission. Kindly clarify.]

Swami replied: Mr. Phani is correct because he was in My constant association and well aware of the concepts of My spiritual knowledge. The reason for this is that the personal work of God is 100% related to God only. If you see the mission of God, it is 50% related to the welfare of the souls and 50% related to God because God is pleased by the mission. Gita says that the perfect devotee shall have 100% concentration on God only, which is called as single pointed devotion (*Eka bhaktih viśiṣyate* – Gita). If God ordered you to do the work of the mission and if you do it, it is equal to doing God's personal work. If God did not order you to do the work of the mission and still if you do it, your concentration on God is not 100%. Your faith in God is not perfect. You have a doubt on God that God may be highly selfish and is asking me always to do His personal work only and He is not bothered about the welfare of the world. Hanuman is said to be the best example for

single pointed devotion (*Eka Bhakti*). Rama wanted to test His devotion (infact, Rama wanted to show the perfect devotion of Hanuman to all others). Ravana fought with Rama and on the first day, Ravana got defeated in the hands of Rama. Rama told him “If you bring My Sita tomorrow, I will leave this war and return to My native place”. Rama told this while all including Hanuman were hearing. If Hanuman doubted Rama to be selfish without caring for the welfare of the world (because the welfare of the world will take place only if Ravana was killed in the war), Hanuman should have replied to Rama “You take Sita and go back. I have joined You in this war not just for the sake of Your personal work but also for the sake of the welfare of the world by seeing Ravana being killed. I will fight with Ravana and kill him”. But, Hanuman did not say this and followed Rama blindly.

In your question, you mentioned about sacrifice of service to God (Karma Samnyasa) only, in which some may get the opportunity and some may not get the opportunity. For example, the monkeys surrounding Rama got the opportunity to build bridge on the sea and sages doing penance for Rama in the forest did not get such an opportunity. A devotee staying close to Rama may have the opportunity to press His feet and fan Him. Such opportunity will not be present for the devotees present far from Him. Since you limited to karma samnyasa only, your question is valid. But Karma yoga consists of both karma samnyasa and karma phalatyaga. It is also told in the Gita that karma phalatyaga is greater than karma samnyasa. Karma samnyasa involves sacrifice of energy and karma phalatyaga involves sacrifice of matter. As per $E=MC^2$, a lot of energy is equal to very small matter. Gita also says that karma phalatyaga is the highest and after that, there is no effort on the side of the soul resulting in a full stop (*tyāgāt śāntiranantaram*). For doing the sacrifice of fruit of work, there need not be any type of inconvenience for anybody who is far or close. If the devotee is totally unable to do sacrifice of fruit of work, the point here is not the magnitude of the sacrificed fruit, but its percentage in the total possessed that brings the actual value of the sacrifice. A beggar donating one coin is doing 100% sacrifice and a rich man donating thousand coins is doing only 0.1% sacrifice. In this view, one need not think that God has gone into the hands of rich people. Anyway, 100% concentration on God is the most important spiritual effort. Ego and jealousy create some diversion in this line, God appears with some negative qualities also to test the devotee. If true love is the attraction towards God based on His positive qualities, the climax of true love is the same attraction towards God in spite of the appearance of some negative qualities.

15. Kindly clarify the following.

[Swami, I am quoting a few lines from Your discourse 'Approach to God': "**We should not consider Datta as the Incarnation of God** because God is beyond imagination. In other words, we should not consider the unimaginable God to be actually modified into the human body of the Incarnation. **It is true that Datta is said to be the Incarnation of God.** But neither is the inert body God, nor is God modified into the inert human body. God is unimaginable." The statements in bold are contradicting each other. Kindly clarify.]

Swami replied: If a person is taking bath in a bathroom without clothes, he is hidden in the bathroom and is not visible to any outsider. Similarly, the unimaginable God is totally hidden even to the human imagination and is invisible and is unimaginable for any soul. The same unimaginable God became imaginable and visible by mediating Himself with an energetic form externally and this mediated God is God Datta. In this simile, the naked person hidden in the bathroom came out visible to everybody by clothing himself. This means that the same person came out or this means that the same unimaginable God became visible. The visible person is not at all different from the invisible person and hence, God Datta is not at all different from the unimaginable God. However, the precaution here is that this does not mean that the same naked person came out as naked person and if one thinks like this, he has no intelligence (*avyaktam vyaktimāpannam...— Gita*). This is the meaning of first bolded statement, which means that the new word incarnation is not correct at all because God Datta is not different from the unimaginable God but is the same unimaginable God.

The meaning of the second bolded statement is that there is difference between the original hidden unmediated unimaginable God. There is a difference between the naked person and the clothed person. Hence, the new word incarnation is introduced, which does not show any difference in the core, but shows the external difference of the covering medium only. The second statement is not independent but shall be taken as a statement joined with the first statement.

16. Will Kalki use sword like knowledge or knowledge like sword? Kindly clarify.

[Swami, it is said that Kalki, the last incarnation of God, will use sword to bring spiritual reformation in the world. Will He use sword like knowledge or knowledge like sword? Kindly clarify. At Your Divine Lotus Feet, Thrylokya]

Swami replied: Before the final incarnation of Kalki, who will use sharp knowledge like a sharp sword, God will incarnate as several preachers to preach the sharp true spiritual knowledge, which is like the sharp sword. Gita mentions this knowledge like a sharp sword (*hr̥ṣṭam jñānāsina'tmanah*). Spiritual knowledge can bring some permanent

reforms but the sharp lightning sword of Kalki will bring temporary reforms in the case of all souls.

Chapter 31

October 15, 2022

O Learned and Devoted Servants of God,**1. What kind of question should I ask that will bring the most benefit to me spiritually?**

[Shri Hrushikesh: Dear Swami, My friend Roxana from Russia requested You to answer the below question.

My question is: i am ignorant, but God knows everything about me & knows what is best for me. An ignorant person will ask ignorant questions. I know all my materialistic stuff and success will somehow take care of itself and i trust into it so i dont want to ask these questions. So my question is - what kind of question should i ask that will bring the most benefit to me spiritually? Because asking the right question puts in the right path of thinking.]

Swami replied: Generally, you should ask the question and I should give the answer for your question. Instead, you are asking Me about the details of such a question, the answer of which benefits you spiritually. Generally, a question is about a spiritual concept and the answer is the perfect presentation of such spiritual concept. Hence, I shall give you the best spiritual concept that will be useful to you.

This worldly life is a routine cycle and the achievements in it are good but they are not the best. The best achievement is to fix your mind on God through His service. Generally, we feel worldly achievements as the best and concentrate fully on them. Such achievements are related to very little span of worldly life, which disappear totally in a very short time and their recognition is also totally foolish. Instead, you shall try to contact God through your consciousness and continue to love God more and more day by day. By this, your Worldly life will be also smooth and soft. In course of time, you can achieve the eternal God and His eternal grace.

2. How should one see his or her body Swamiji?

[Shri Sathireddy asked: Padanamaskaram Swamiji. i am sathireddy. Swamiji How one should see his or her body Swamiji? For a soul, the fascination towards his or her body is the highest. There are many cases where people won't accept if somebody tell or criticise them that they are ugly or they have a little disability, they won't accept and even go for Plastic surgeries and they are ready to take that pain even though those plastic surgeries ruin this precious human life. please Swamiji correct this beggar sathireddy if any mistakes are there in the questions itself 🙏 🙏 🙏 🙏 🙏]

Swami replied: One should not give so much importance to the external physical body, which is just the dress of the soul. Compared to the dress, the internal body is important. Compared to this body, the inner most soul is important. Compared to the soul, God, the Super Soul is most important.

3. How can a soul attain the state of Askalita Brahmachari like Swami Hanuman?

[Swamiji, how can a soul become or attain the state of Askalitha Brahma chari like Swami Hanuman?? Every soul is more fascinated towards their opposite genders. Even though it is a biological need of the body. There are many cases when a boy or girl is very fascinated towards the body of their opposite gender, even if the partner tells lies, due to the fascination, he or she is not in a position to analyse if what the partner is saying are lies and if the partner is going to cheat..Swamiji, please give Your Spiritual medicines and reform us Swamiji?? In one context, it is beautifully told by You Swamiji when You came, took Mohini Avatara who is none other than Lord Vishnu and none other than the incarnation of Lord Datta, while distributing Amrutham to devatas and rakshasas. Then, You clearly told to rakshasas (sorry Swamiji i don't know the story clearly Swamiji) that you are going to cheat them but still due to their fascination towards Your beauty, their minds did not work?? please Swamiji correct this beggar saththireddy if any mistakes are there in the questions itself 🙏🙏🙏🙏🙏]

Swami replied: As long as one concentrates on this external world only, all problems are inevitable. In spite of this bad effect, the soul is always interested in this external world only because the soul is made of worldly ideas only. This means that this little world (soul) is always immersed in the external large world. This is a natural tendency of the soul taking place from millions and millions of years. There is nothing to be surprised about a natural tendency. The surprise comes only when this natural tendency becomes weaker and weaker and finally disappears due to the taste of devotion to God. Even angels are also ordinary souls that came out of this worldly mud. But, demons are worst human beings due to excess of ego and jealousy. Cheating is not a sin provided demons are cheated. Cheating of angels is a sin. Hence, cheating by itself is neither good nor bad. Only the application of the concept decides whether an action is merit or sin.

4. What should be my mindset when I eat food in others' houses?

[Swamiji, when somebody calls me for a function or for a party, Swamiji, they offer me food and many items. By Your grace only, i have time and get interest towards Your Knowledge. Swamiji, when i eat food in their house, they are benefitted Swamiji through punyam which is also given by Swamiji and decided by You Swamiji that after eating and taking rest i will read Spiritual knowledge by the grace. Sometimes they call to their home to get some benefit from me or from my family in future so they offer food. But still they will get punyam as decided by You Swamiji but when i call them to my home, if i feed them with food and help them, i don't know that even after going back home, they will read Spiritual Knowledge or there may be a chance that they might talk or plan against me. Even if i try to tell them about any Spiritual Knowledge or about You, they may not be in a position to hear Your Knowledge. In that case, am I am getting paapam which is also decided by You Swamiji? How should I behave and how my mindset should be when I eat food in others houses??]

Swami replied: Preaching the true spiritual knowledge to people with whom you are in touch is a good activity of merit. Don't bother about the final result, which is in the hands of God only. If you have done your duty, you must be satisfied. You are concerned with the effort only and not with its result. Gita says this (*karmaṇyevādhikāraṣṭe, mā phaleṣu kadācana*).

5. How should I give food and behave with people, who are not interested in any Spiritual Knowledge?

[How and in which manner i should give food and behave with them even though they are not interested in any Spiritual Knowledge and only interested in only worldly talks?? How can one avoid and behave with people who are staying in my house for a long period of time when they not only stay but also disturb the spiritual environment in the house?? please Swamiji, correct this beggar satthireddy if any mistakes are there in the questions itself 🙏 🙏 🙏 🙏 🙏]

Swami replied: You try to avoid such bad association of friends and relatives in a tactful way so that they are not hurt by your action. If hurting them is inevitable, don't fear for such an attempt, because the welfare of this soul is the most important. The welfare of this soul is related to the grace of God and not to the grace of these bloody buggers.

6. Who are Mahatmas (Sages)?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami, in a book, I have read that Sage Ekanadh maharaj has said "ఆవు తల నుండి లోక వరకు ఆవే అయినప్పటికీ, ఆవు పొదుగు నుండి మాత్రమే పాలను పొందగలం, అలాగే ప్రపంచమంతా భగవంతుడే నిండి వున్నప్పటికీ భగవంతుని అనుగ్రహం మహాత్ముల ద్వారా మాత్రమే పొందగలము" (I may not translate correctly, so i write in Telugu). Although it is a cow from head to tail, we can get milk only from a certain part, in the same way, Although the whole world is GOD, we can gain grace of GOD through Mahatmas only. My doubts are: Who are Mahatmas (Sages)?]

Swami replied: Mahatmas or sages are the devotees, who have reached the stage of climax of true love towards God.

7. What is difference between Mahatmas and God?

Swami replied: Mahatmas are the highest devotees and God is their ultimate goal.

8. What is the difference between the closest devotee and a human incarnation?

[What is difference between closest devotees and the human incarnation? For example, I have read in Guru charitra, 4 closest devotees are there with Sri Nrusimha Saraswathi at the time of His samadhi.]

Swami replied: The closest devotee is that soul, which has hundred percent concentration on God only and no trace of concentration on anything or anybody.

9. Can we take the words of devotees as words of the human incarnation?

Swami replied: You can take their words as absolute authority, but, sometimes, you may take the word of a false devotee thinking him as a mahatma. Here, you have erred in identifying the real Mahatma. In order to avoid the wrong result of such an illusion, it is always better to get the concept heard from the devotee verified by the Sadguru or the Human Incarnation of God.

10. If we observe any difference between words of these devotees and God on the same concept, then what do we do?

Swami replied: The words of God are always correct because God is omniscient.

11. Shall we see Your closest devotees as Yourself?

[In the starting of guru charitra, the closest devotee of Sri Nrusimha Saraswathi Swami helps a devotee Namadharaka to get climax devotion, so shall we see Your closest devotees as You.]

Swami replied: I have already answered about this in the above question. Always, you must have Sadguru as the final authority. The devotee may err sometimes because he is only a human being and not God. The knowledge of God alone is the highest authority. Whatever may be the extent of your logical analysis, the knowledge of God will stand firm. If your analysis is weak, you may mistake the wrong knowledge of the devotee as the right knowledge.

12. Please explain the following Narada Bhakti Sutra.

[సూత్రం. (47) యో వివిక్త

స్థానం సేవతే: యో లోకబంధ మున్ములయతి;

యో నిస్సై గుణయో భవతి; యో యోగక్షేమం త్యజతి" ||

భావం:- ఎవడు ఏకాంత ప్రదేశంలో నివసిస్తారో, ఎవడు లౌకిక బంధాలను కూకటి వేళ్లతో సహా వెకలించి వేస్తాడో; ఎవడు 3 గుణములకు అతీతుడు అగుచున్నారో; ఎవడు లేని దానిని సంపాదించుకోవడం, వున్న దానిని కాపాడుకోవడం అనేవానిని వదిలి పెడుతున్నారో, అతను మాయను తరించగలడు.

Who is living alone, who is detached from all worldly bonds and 3 gunas, who is not trying to earn new things which one doesn't have and is not trying to protect things which one already has, only that person will cross Maya. Please explain this from the Narada Bhakthi Sutra.]

Swami replied: The basic principle in crossing the bad side of maayaa (which is called as avidyaa related to bad qualities, rajas and tamas) is only to get the grace of God through true devotion, which is characterised by both theoretical and practical devotion based on complete true spiritual knowledge. Gita says that one can cross the maayaa of God (avidyaa maayaa) by total surrender or prapatti to God. The other side of maayaa is vidyaa maayaa that is related to the good side of maayaa (the sattvam quality) which will never be affected by the avidyaa maayaa. Maayaa to be crossed means only the avidyaa maayaa and not the vidyaa maayaa.

13. Is Pravrutti based on Nivrutti because without the help of God, a peaceful worldly life not possible?

[You said we shall lead a peaceful worldly life with the help of God which helps us to focus on our spiritual life. So I think that Pravrutti is based on Nivrutti because without help of God, we cannot lead a peaceful worldly life and without faith in Him, we can't pray Him, please explain.]

Swami Replied: God is the Lord of both Pravrutti and Nivrutti. Whether Pravrutti supports Nivrutti or vice-versa, the total basis is only to please God through sincere true love supported by practical proof. It is immaterial which supports which, when both are in both hands of God.

14. Please explain the inner meaning of the verse of Hanuman chalisa.

[Please explain inner meaning of the Verse of Hanuman chalisa

"राम दुआरे तुम रखवारे।

होत न आज्ञा बिनु पैसारे॥" Pada namaskaram Swami.]

Swami replied: Jesus says that one can reach His Father through Him only. This means that one can reach God Datta (the Father in Heaven) only through the Human Incarnation. Human Incarnation is the gate created by God for the sake of humanity on earth. Energetic Incarnation is the gate created by God for the energetic beings living in upper worlds. Some human beings try to reach through the gate of an energetic incarnation or through the gate of a past Human Incarnation. Only the contemporary Human Incarnation is the proper gate for humanity. But, everybody avoids this gate due to ego and jealousy towards a co-alive human being. This is the inner meaning of this hymn.

Chapter 32

October 16, 2022

O Learned and Devoted Servants of God,**1. Why should I chant the names of other incarnations when I would rather chant Your name?**

[Shri Hrushikesh asked: Dear Swami, In Your recent answer given to a question asked by Smt. Lakshmi Lavanya I have a few more doubts on this topic and request You to kindly enlighten me. You recently gave us the mantra "Shri Shanaishchara Kuja Rahu kethobhyo namaha Shri Anajaneya Shri Subhramanya". Why should I chant the name of past Human incarnations or Energetic incarnations? You are Lord Datta, all the Incarnations and deities ruling these Nine planets are Your names and forms. I would rather chant Datta Swami Datta Swami than chanting this mantra. This I feel is relevant because You are in front of us? Kindly elaborate? Also request you to advise if it is ok if I stop chanting this above mantra and instead chant Shri Datta Swami Shri Datta Swami?]

Swami replied: You told that you want to chant the name of Shri Datta Swami because He is present before your naked eyes. For the same reason, I advise you not to chant the name of Shri Datta Swami. Veda says that anything in front of the eyes is repelled and anything far from eyes is attracted (*parokṣa priyā iva hi devāḥ*). Even the angels repel against Energetic Incarnations for the same reason of repulsion between common media. Today, you may take this path of chanting the name of Shri Datta Swami, but, in few days, you will be influenced by the general human psychology. Moreover, I am not sure that I am God Datta. However, if your faith is very strong and beyond any disturbance, you will succeed in your effort because even if I am not God Datta, I can stand as representative model of God Datta selected by you. God responds for your devotion whether you worship the incarnation or a representative model of God. I am giving the alternate path also because it is always the best to think about the bad first and then only think about the good.

2. Doesn't God take care of worldly life, which will help in spiritual life?

[You clearly explained that all the prayers offered to God should be without any aspiration for fruit. However, in one of the answers You gave to the similar question asked by Smt. Lakshmi Lavanya K, You said that Worldly life is also important to cooperate with the spiritual line. Does it mean that it is justified to ask God for Basic amenities that in turn help in Spiritual life? Kindly correct me if my understanding is correct? Doesn't God take care of worldly life which will help in Spiritual life? What is the need to ask for the basics? Is it necessary to separately ask God? Isn't this ensured by default by God?]

Swami replied: What is harm in begging God for the basic amenities of worldly life? If your ego is preventing to ask such things from God, God does like that because God feels happy if you beg from Him that shows the

lack of ego. Sudama did not beg anything from God Krishna. But, Sudama is an exceptional devotee of God, who reached the climax of true devotion to God. In that level, not asking for anything is not ego, but is the lack of any worldly desire to be asked from God. Some scholars interpret Sudama to be egoistic in not begging from a classmate. It is totally wrong. If that is the angle, Krishna should not have blessed him so much. He believed in God Krishna, the contemporary Human Incarnation without any trace of ego and jealousy (especially, ego-based jealousy is more possible in the case of a classmate). Sudama is the devotee, who reached the climax of true devotion towards the contemporary Human Incarnation without a trace of ego-based jealousy. It all depends on your inner angle about which you are the best judge. When I said that Sudama got the angle of ego, it represents the angle of interpretation of some scholars.

3. Is the concept of desire wrong? If so, isn't becoming closer to God also a desire?

[Is the concept of desire wrong? If so, isn't becoming closer to God also a desire? So praying to God to give an opportunity to get closer to Him is also a desire isn't it? So great devotees like Gopikas also prayed to God to be with Him in Kaivalya Sayujya and Sameepya? How can we say that their devotion was without any aspiration for fruit? Also in order to get closer to God the only way is through serving Him. In order to serve and sacrifice to God we need to earn, What is wrong in asking God to give an opportunity and resources which will be used only to serve Him and intention behind asking that desire is only getting closer to Him? Also the truth is that everything in this Creation belongs to God, so even if we are sacrificing anything it is not at all a sacrifice in my opinion because when the soul is "Bharya" or maintained and God is Bhartha or maintainer? How can a "Bharya" sacrifice to "Bhartha"? I request You kindly clarify.]

Swami replied: The sacrifice of the energy (service) and matter (sacrifice of fruit of work) is based on the existing available resources of the devotee because the sacrifice is considered on the basis of the percentage of sacrificed item in the total possessed items. We cannot ask God to give more wealth so that we can do better service and sacrifice. Let us assume that a devotee has 100 rupees and the devotee sacrifices 10 rupees, which is 10% of total possessed. The devotee shall not ask God to give 1000 rupees so that the 10% will be 100 rupees, which is better than the previous 10 rupees. In both the cases, the percentage is one and the same. 10 rupees becoming 100 rupees is certainly an improved sacrifice, but the 10% sacrifice remained the same. This is the reason why the donation of 1 coin from a beggar is 100% sacrifice that is appreciated by God.

4. Don't You think Rukmini is more fortunate than Gopikas?

[In another answer given to Smt. K Lakshmi Lavanya that Rukmini could only reach the abode of God to serve Him by pressing His feet whereas the Gopikas reached the Goloka which is above the abode of God. Don't You think Rukmini is more fortunate than Gopikas because Rukmini is staying with God in His abode and also serving Him. However, Gopikas don't have that service in Goloka, as Lord is in the Brahma Loka which is below Goloka which means they don't have a continuous opportunity to

see Him be with Him and serve Him? Kindly correct me if my understanding is wrong. At Your Feet, Hrushikesh]

Swami replied: Rukmini is the queen in Brahmaloaka (Vaikuntha), whereas Radha is the queen in Goloka, which is in higher plane than Brahmaloaka. Rukmini is touching the dust of the feet of God whereas the head of the same God is continuously receiving the falling feet dust of Radha from above. Krishna conducted an acid test for His devotees by acting as a victim of severe headache. Krishna told that the feet dust of a devotee will cure His headache. Sage Narada went to all the eight wives (including Rukmini) begging for the feet dust. All the wives refused to give the feet dust by saying that they will reach horrible hell by doing so. They were afraid of the pain in hell and are not pained by the head pain of Krishna. Then Narada went to Brundavanam asking for the feet dust telling the same story of the headache of Krishna. Gopikas pressed their feet more and more on the dust, collected a lot of dust and gave it to Narada. Narada told that the fruit of such action will be horrible pain in hell, because the feet dust is applied to the forehead of God. Gopikas replied that they were prepared to face the pain of punishment in hell for such an action provided the headache of Krishna was cured. This is their climax of true devotion to God. The fruit is as per the purity of devotion.

5. Shall we approach God like a beggar or as a guest without any desire?

[Swami, You said that the devotee shall be like a guest without any desire in return and should not be a beggar, who is in need of the fruit in return from us. But, now You say that we can beg for the basic amenities and the beggar is also begging for the same basic amenities.]

Swami Replied: The beggar is begging for the basic amenities to lead atleast the basic worldly life and is not begging for the basic amenities to lead the spiritual life without any disturbance. No beggar is begging by saying that he is begging for the basic amenities so that he will not be disturbed in his efforts in spiritual life. The devotee mentioned in My answer to your previous question is a devotee begging God for the basic amenities so that he is not disturbed in his efforts put for spiritual life. There is a difference between such a good devotee and an ordinary beggar. The good devotee is further qualified by the lack of ego in begging to God.

6. Am I not firm about Your status as the Incarnation of God Datta?

[Shri Hrishikesh asked: Swami, You told that You are doubtful about Your status as Incarnation and advised me to follow You at least as representative model of God Datta. You know how firm I am about Your status as Incarnation of God Datta. I am pained by Your statement.]

Swami Replied: I know that you have unimaginable faith on Me. Hence, I have a doubt about the continuity of your faith in the future. Therefore, tomorrow or day after tomorrow if you lose faith in Me, My advice to you is not to lose faith completely and fall down to the ground. My

intention is that even if you fall from your faith, you should not completely fall down and you shall stand somewhere in an intermediate level. Believing the Incarnation is direct worship of God, which is the highest step. A little below that step lies the higher step which is worship of the representative of God like a photo or statue of upper energetic incarnations or past human incarnations. What I say here is that as an alive form, I am far better than those inert forms. Those forms, which are worshipped in photos or statues were not the actual photos taken by the alive photographer in those times. All of them were imaginary pictures drawn by artists like Ravi Varma etc. The inert form will not enjoy your service or sacrifice whereas the alive form enjoys your service and sacrifice. When the service and sacrifice is received or is enjoyed by God as the Incarnation or an alive representative form of God, the true devotee will get real satisfaction in his/ her devotion. Of course, the case of a greedy devotee is quite different, who does not want to lose anything in the worship. I know very well that you are not such a greedy devotee. Hence, I thought that in your case, an alive representative model of God is better than the inert form of God (photos or statues) standing as representative model. Whatever that is told by Me is not related to your present stage. It is always better to think about the worst first and be prepared for it so that if the best happens, it is well and okay. In this angle, I have given this suggestion. When you are taking some inert form as representative model of God, you will not learn any spiritual knowledge from that inert form. Even if you take a false incarnation as a representative form of God, there is no loss because you are confining to such alive model only for the sake of worship (service and sacrifice). If you take Me as representative model, this problem will not come to you because you have already heard My knowledge and such possibility of danger will not arrive at all. I am always happy if you continue your present faith in future also and I wish and bless you for such faith. I have made this suggestion because I don't interfere in any psychological change of any devotee during his/ her spiritual journey. Especially in Nivrutti, God will not only interfere in the freedom of the devotee, but also will try to oppose the devotion of the devotee, in which case the faith may be disturbed.

7. How did the majority of the Gopikas fail in petty bonds like money and children?

[Ms. Thrylokya asked: Swami, You said that Gopikas maintained the devotion based lust towards Krishna because they were the highest sages doing penance for God from several billions of births. When they could maintain such devotional love based lust towards God, how did the majority of them fail in petty bonds like money and children?]

Swami replied: You are perfectly correct in saying that the Gopikas, who are actually sages maintained such devotion based lust instead of

hormonal lust based lust towards God. I said that Gopikas maintained such devotion in the test of their attachment to the bond of spouse. I did not tell that all Gopikas maintained such devotional based lust to God. Some of them might have failed even in that test. We have the best example of sage Vishwamitra, who failed in that test when the heavenly dancer called Manika danced before him. Okay, let us assume that all Gopikas passed in such test. The success in the three tests of the three worldly bonds (spouse, children and money) is going to give the final result. If a candidate passes even in all the examinations and fails in one subject, the result is declared as failure only. Hence, the point of their passing the other joint test of children and money (butter) also decides the final result. Moreover, this joint test is the hardest of the two tests (one is the test of the bond with spouse and the other is the joint test of children and money). As I have already told that among these three strong worldly bonds, the bond with children is the strongest and could not be succeeded by any soul so far. This bond with children lies in the heart, which is the central main abode of love and fascination to worldly bonds. In this place lies the Anahataa chakra with the deity of Vayu or air. Anahataa means that this chakra (cycle) is not crossed by anybody so far. The deity Vayu is also said by the Veda to be very fast, and the strongest angel (*Vāyurvai Kṣepiṣṭho devatā*). Even sages are not exceptional in the case of fascination to this bond. Sage Vyasa is greatest among all the sages. When his son Sage Shuka left the house immersed in spiritual knowledge, Sage Vyasa was running after him crying (*Dvaipāyano viraha kātara ājuhāva* – Bhagavatam). Hence, I told that even though all Gopikas succeeded (assuming that all succeeded) in the test of the bond with spouse, they failed in the joint test and only twelve Gopikas passed in both the tests reaching Goloka.

I want to add the answer for one point of the question asked by Hrushikesh. He told that Rukmini reached Brahma loka or Vaikunta loka as Goddess Lakshmi serving the Lord and is fortunate to have the fortunate association of God in that loka or upper world. Here, one must remember that in Goloka also, God Vishnu exists as God Krishna in association with Radha and the other successful Gopikas.

Chapter 33

October 17, 2022

O Learned and Devoted Servants of God,**1. What is the right order of greatness of the different forms of worship?**

[Dr. Nikhil asked: Padanamaskarams Swamiji, I request You to kindly clarify the apparent contradiction in the correct order of greatness in the forms of worship namely, practice, knowledge, devotion, service, and sacrifice, which appear in the 12th chapter of the Bhagavad Gita. At You Divine Lotus Feet, Nikhil

What is the right order of greatness of the different forms of worship?

In the twelfth chapter of the Bhagavad Gītā, Lord Kṛṣṇa initially explains that worshipping the mediated form of God preferable to worshipping the formless God (Avyaktāhi gatiṁ duḥkham... | | 12.5 | |). Therefore, Lord Kṛṣṇa recommends to Arjuna to worship the mediated form of God, which is Lord Kṛṣṇa Himself. In the eighth verse, Lord Kṛṣṇa asks to Arjuna to immerse his mind in the devotion to Kṛṣṇa (Mayyeva mana ādhatsva), and his intellect in the divine knowledge of Kṛṣṇa (Mayi buddhiṁ niveśaya). He assures Arjuna that if Arjuna does this, he will certainly attain permanent association with Kṛṣṇa (Nivasiṣyasi mayyeva, ata ūrdhvaṁ na saṁśayaḥ | | 12.8 | |). Lord Kṛṣṇa says that in case Arjuna is unable to fix his mind and intellect on Kṛṣṇa, as mentioned above, he should attempt to achieve the same through practice (Atha cittam samādhātum na śaknoṣi mayi sthiram, abhyāsa yogena tato māmicchāptum dhanañjaya | | 12.9 | |). Lord Kṛṣṇa further says that if Arjuna is unable to practice as mentioned above, he should serve Kṛṣṇa, treating Kṛṣṇa's (personal) service to be the highest, which will take him to the final goal (abhyāsē'pyasamartho'si mat-karma-paramo bhava. madarthamapi karmāṇi kurvan siddhiṁ avāpsyasi | | 12.10 | |). Finally, Lord Kṛṣṇa says that if Arjuna is incapable of even serving Him, then Arjuna could simply sacrifice all the fruits of his actions to Kṛṣṇa (Athaitadapyaśaktō'si kartum madyōgamāśritaḥ. Sarva-karma-phala-tyāgaṁ tataḥ kuru yatātmavān | | 12.11 | |). Since only on being unable to perform the earlier form of worship, the subsequent forms of worship are recommended, one infers that devotion, knowledge, practice, service, and sacrifice, must be in decreasing order of greatness.

However, surprisingly, in Verse 12, Lord Kṛṣṇa declares that practice (abhyāsa), knowledge, devotion, (service), and the sacrifice of the fruit of work, are in increasing order of greatness. This is more or less in the opposite order of what is expressed in Verses 8–11. Could You kindly resolve this apparent contradiction?]

Swami replied: It is a good doubt indeed. In the earlier verses of Gita, God Krishna told the descending order of importance from left to right in the list of knowledge, devotion, service and sacrifice of fruit of work. But, in the final subsequent verse (*śreyo hi jñāna mabhyāsāt...*), the same God Krishna is telling the ascending order of importance of the same four items. It looks like a clear contradiction of opposite concepts. This is the objection raised by Dr. Nikhil.

Before answering this question, we have to recognise two types of people in the world.

(1) First type:- This type of people are of two sub types:- (a) People having no time to spend their mind, intelligence and work for the sake of God since they are always involved in worldly work of their business or profession, but have sufficient finance. (b) People, who are very lazy to use mind or intelligence or body for the work of God, but have sufficient finance due to their ancestral wealth etc. This first type of people (including both of the above mentioned sub types) are ready to sacrifice some finance but are not ready to sacrifice mind or intelligence or work. In the case of this first type of people, the descending order mentioned by God becomes correct.

(2) Second type:- These people are very much ready to sacrifice mind, intelligence and work, but not any finance due to their inherent greediness. (Sometimes, some of these people may not have sufficient finance to do the sacrifice of fruit of work. But, this point is not valid because the sacrifice of fruit of work is not given any importance in its magnitude. This means that in such case, whatever little possible sacrifice is done, that will be considered as a very great sacrifice because the percentage of sacrificed money in the total possessed money is the real important point.) In these people, greediness alone is the hindering factor. This type of people constitutes the majority of humanity. For the sake of this second type of people, God mentioned the ascending order of these four items in the list.

The intention of God is to help every type of human being irrespective of his/her psychology to uplift the soul in the spiritual path. By these verses, God covered all types of people in the creation. Hence, there is no contradiction between the two opposing concepts since they cover the entire humanity. The tragedy of all the people is that they are donating something like mind or intelligence or work or fruit of work for the sake of God not due to full faith in the existence of God, but due to the probable existence of God in this infinite space based on 50:50 probability! The real devotees having hundred percent faith in the existence of God are countable on fingers (*kaścit mām veti tattvataḥ* – Gita).

2. What is the tattva jnanam to learn from the birth of Lord Subhramanya?

[Shri Hrushikesh asked: Dear Swami, I request You to kindly help me by clearing my doubts about the following questions. I have heard about the birth of Lord Subhramanya, that He was born from the sperm of Lord Shiva which is so powerful and intense that Mother Parvathi couldn't bear the egg as it was a very powerful Egg, as it was radiating with "Shiva Tejas", so the egg was transferred to Ganga, Agni, and finally was transferred to Sharvanas (the dried grass). Post His birth, it is said that he was breastfed by Kruttikas. Also, everyone who carried Him in their womb from Agni, Ganga and Parvati Mata wanted to own this very beautiful and radiating Son. Kindly correct me if the details in this story mentioned by me are not accurate. I request You to also help us understand the hidden meaning in this story. What is the tattva jnanam one has to learn from the Birth of Lord Subhramanya? At your Feet, hrushikesh]

Swami replied: The leaked sperm of God Shiva was transferred to the river Ganga by Agni or fire. The ovum (egg) of Goddess Parvati was not transferred by Agni because the fertilization of the ovum by the sperm has not taken place. This sperm was thrown by the river Ganga into the dry grass present on its bank since the river was also unable to bear the power of the sperm as in the case of Agni. Then, the six wives of the six sages (Kruttikas) became pregnant since they took bath in Ganges. They delivered six boys, who drank their milk. They left the six boys in the garden of dry grass present on the bank of the river Ganga. The dried grass gave the united body of six boys having six faces and this single boy with six faces is God Subrahmanya. You can treat the dry grass as the uniting material. Goddess Parvati represents the entire creation containing inert items and non-inert living beings. Hence, the contribution of the ovum from Goddess Parvati happened in a different way so that God Subrahmanya became the son of both God Shiva and Goddess Parvati. Actually, God Subrahmanya is the energetic incarnation of God Shiva, and God Ganapati is the energetic incarnation of Goddess Parvati. Both the incarnations contain God Datta and also Parabrahman or unimaginable God, who was contained by God Datta. Hence, Adi Shankara recognized both these energetic incarnations as the incarnations of God while He established the six sub-religions of Hinduism. Hence, we can worship God Ganapati and God Subrahmanya like the other energetic incarnations.

3. How can You say that God alone is the single cause of creation?

[Shri Phani asked: Swami, You told that God is telling that He is the seed of all souls (*Aham bija pradah pitaa* - Gita). When God told that He is only the seed (Bijja), it means that God represents the part of the Father only and not the part of the mother (Kshetra). God also said that the creation is the Mother and He is the Father (*Mayaa'dhyakshena Prakrutih, Suuyate...* – Gita). In such case, how can You say that God alone is the single cause (intellectual cause as well as material cause) for creation or souls?]

Swami replied: The seed giving rise to the tree is a simile, in which, earth is also participating in the generation of the body of the tree. If you take the case of parents, the cause for the birth of a child is both father (sperm) and mother (ovum). After the fertilization, the body of the child is built by the body of the mother only since the fertilized ovum develops body in the womb of the mother only. In such a case, why did God call Himself as the Father and call the creation as the mother? The reason is that we say that God has created the creation also. The father has not created the mother. The father is a limited human being and the mother is another limited human being. There is no cause–effect relationship between the father and the mother. In such a case, why has God mentioned Himself as the Father or seed only? The answer for this is that you must understand a basic point, which is

that a simile is selected to explain a concept even if there is single similarity. All the similarities need not be present in the concept. Hence, God generating the creation is compared to the simile of the seed generating the tree. By this one similarity, God can use this simile even though the other points may differ. In this simile, the earth, which is not created by the seed is also equally participating and this point is neglected in the concept. Generally, the seed is more important than the common earth. Any seed sowed in the earth gives its specific tree even though earth is common to all the seeds. Based on this importance of the seed, God is told as the seed for the creation and the earth like nature or Prakruti of the simile is neglected in the concept. In the concept, the single seed or Father of the creation is able to give rise to all types of trees and also created the entire earth. Hence, when you understand the verse of Gita, which says that God is the seed, you have to understand that the seed as a specific seed having the unimaginable power giving rise to all types of trees and also the earth.

4. How do the Goddesses Saraswati, Parvati, and Lakshmi relate to Trikaranas?

[Shri Kishore Ram asked: How to correlate Goddess Saraswati, Goddess Parvati and Goddess Lakshmi with the Trikaranas (mind, word and body)?]

Swami replied: The three basic constituents of the creation are non-inert awareness, inert energy and inert matter. Awareness is related to knowledge and God Brahma, who is the author of the Vedas. His power is Goddess Saraswati, who is related to the mind, which is the non-inert awareness. Word is the inert sound energy; it is a form of inert energy representing Goddess Parvati since Her husband God Shiva is represented by the Shiva Lingam, which is the wave form of the inert energy. The meaning of word is again related to mind or awareness. Word as it is physically, is only sound energy. Goddess Lakshmi represents wealth, which is in the basic form of matter. There is a story of Sage Bhrugu cursing Brahma not to be worshipped because the non-inert awareness cannot be physically worshipped. The Sage said that God Shiva will be worshipped in the form of the Lingam alone, which is a wave representing the inert energy. The Sage said that God Vishnu will be fully worshipped with His full form, which can be contained only by matter. In this way, the triad of instruments (*trikaranams*) represent the three divine forms of the Divine Mother. Goddess Parvati representing inert energy is also said to be the root form of energy or Adi Parashakti. In fact, the inert energy is the source for matter as well as awareness and this suits to the concept that Goddess Parvati is the root power.

5. Swamiji, should I preach Your knowledge (in oral) or ask them to read Your discourses? Which one should I follow?

Swami replied: You can follow any way that is convenient to the context. It is always the best if the devotee reads the total version of the spiritual knowledge.

6. What is the importance of attending the weekend Satsangas (Saturday and Sunday)? Kishore Ram

Swami replied: Shankara says that Satsanga is the first step, the next being detachment, the next being destruction of fascination to worldly bonds, the next being steady and balanced mind, and the next, the final result being the salvation while the soul is in this world itself. Dussanga is the bad association with worldly people that results finally in going to hell. The association and conversation with good devotees induces good spiritual thoughts into the mind gradually resulting in firm devotion to God. Without Satsanga, there is nothing in the spiritual line. Satsanga also means the association with God to get true spiritual knowledge that gives correct practical direction in the spiritual life. The first definition of the word Satsanga (association with good devotees) is the starting point and the second definition of the same word (association with Sadguru or Human Incarnation) is the final end point.

7. Why were Your topmost servants unable to reach Goloka?

[Swamiji, You mentioned in the Datta Vedam that Your topmost servants are Adishesha, Garuda, Hamsa, Nandi, Veda Purushas (Dogs) etc. In that case, why they could not reach Goloka?]

Swami replied: The difficulties faced by Gopikas are very very critical in reaching God. Based on the toughness of the examination, the value of the examination and the candidate passing such examination gain more and more value. Goloka and Brahma loka are not very much different from each other because Goloka is only in a slightly higher plane. Both these worlds are like the twin cities we see here. Between any two worlds, there is a lot of distance, whereas Goloka is almost adjacent to the Brahma loka.

Chapter 34

October 18, 2022

O Learned and Devoted Servants of God,**1. How should an ideal and fruitful Satsang be?**

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, please enlighten me about how an ideal and fruitful 'Satsang' should be? How many devotees can be involved? Should we take a sanskrit scripture as the reference and discuss our personal understanding about the concept? Or Should we take the spiritual discourses given by past human incarnations and discuss our understanding? Or Should we take the knowledge given by the contemporary human incarnation alone so that we can further clarify our understanding with contemporary Sadguru? If I am already convinced with the perspective given by a learned devotee in Satsang, is there a need to clarify it again with my Sadguru? I feel that I am unnecessarily disturbing my Sadguru with repeated questions but my Sadguru (Swami) alone can give the correct answer. Swami, could you please tell me when I should ask a question to You? Should I ask You before asking any other devotee? Should I ask You only if I am not convinced with the answers given by learned devotees? Please enlighten me.]

Swami replied: It is not the question of your satisfaction about the answer given by a devotee regarding a specific spiritual concept. Sometimes the satisfaction can be achieved by the consciousness contained and contaminated with worldly thoughts because the wrong answer given by the devotee is also in the same worldly plane and both frequencies may coincide. Suppose a devotee is very very fond of earning money, another devotee may advice that any sin can be done to earn money because money is the most fundamental necessity of worldly life. He may further say that even spiritual life is based on worldly life and hence, the earning of money by anyway is the most important to get the salvation as well. Since the receiving devotee is also very fond of money, this advice from another devotee may give perfect satisfaction. If you measure the accuracy of the concept based on your personal satisfaction alone, it is not a wise way. The accuracy of the concept is known when you discuss with several other learned devotees or with the Sadguru, if available. The personal conclusion is not valid as said by Shankara that the experience of two moons in the sky to the eyes of a person having defect in vision can't be valid (*netra taimirika doṣasya dvicandra darśanavat*) even though that single person is fully satisfied and is really experiencing (because experience or anubhava is said to be the final authority). Here the experience of a single person is not the final authority because the same experience of several learned persons is considered to be the final authority (*vidvad anubhava siddham*). Hence, the final verification of the concept with a Sadguru or many learned scholars is necessary before coming to the correct conclusion.

2. Please clarify that “association with a limited number of devotees is always the best”.

[Swami, it is said in the Naarada Bhakti Sutrams that "He, who lives in solitude, uproots worldly bondages, goes beyond the three gunas [sattva, rajas, and tamas] and renounces the idea of obtaining the objects of the world or their preservation [crosses the ocean of delusion]" but in Datta Vedam, Swami said, "You should be neither alone (your mind jumps here and there when you are alone) nor should be with many people. Association with limited number of devotees is always the best." Please clarify this contradiction, Swami.]

Swami replied: The meaning of the word loneliness need not be complete absence of any second person. Very minor association of sugar with water is considered to be ordinary drinking water only and is not considered to be sugar syrup. Little of something else is always considered to be loneliness because only a lot of quantity of something else needs to be considered. Suppose you have gone to somebody with two or three ants moving on your shirt. You will say that you came alone and will not say that you are three in number along with the other two ants. Hence, a negligible number is always considered to be loneliness only. Moreover, the presence of promoting devotees is helpful in your spiritual progress. Due to this reason only, Shankara told that Satsanga is the starting step. He did not say that loneliness is the starting step. Even if more number of good devotees exist, it will only promote your spiritual progress. Even if one bad worldly person exists, the entire Satsanga is spoiled like a pot of milk mixed with a drop of poison. Hence, here the point is not about the number of people associated with you, the point is about the quality of the associated persons.

3. What is the ideal thing a devotee can do if he/she is attacked physically?

[Swami, in a hypothetical situation where a devotee is being attacked physically, what is the ideal thing a devotee can do?

- a) Pray to God with unshakable faith without defending oneself
- b) Defend oneself without praying to God
- c) Defend oneself and also pray to God simultaneously

If You say that one's effort is definitely needed in overcoming an obstacle, how can we give credit to God? Please enlighten me. At Your Divine Lotus Feet, Thrylokya]

Swami replied: If you are strong enough to defeat the enemy, you should defeat the enemy and then thank God because whatever strength you possess is given by God only. After all, you are the creation of His will only. Even if you don't pray in the beginning in such a situation (because you may not have sufficient time to pray) you must thank God after your success. Otherwise it will be the case of ego based on your ignorance about the actual truth. The next case is that you may not have sufficient strength to fight with the enemy. In such case, don't fight with the enemy and instead you should run away as fast as possible. Foolishly fighting with a stronger enemy is said to be your ignorance blended with foolish ego. After running away, you pray

God to do justice and then God will do the needful justice. Needful justice does not mean that God will punish your enemy immediately. Don't be surprised if I say that God is not going to punish your enemy on any day. This can happen because you had already beaten your enemy in the previous birth and today, your enemy has come to beat you in retort. This is a retort case and you are totally unaware of this and in such a case, you will mistake God and scold Him for His silence and inefficiency. Even if it is a fresh case, God will give sometime for reformation of your enemy and your enemy after reformation in future may come to you, touch your feet and ask apology from you. In such a case, since you have left everything to God with lot of patience, God will bless you with some extra compensation. Hence, the wisest is one, who leaves everything to God without taking the law into one's hand since the previous background is known only to God and is not known to any soul (*tānyaham veda sarvāṇi, na tvam vettha paraṃtapa* – Gita). Had Draupadi kept silent without provoking her husbands for the war and had she left everything to God Krishna, even then, the Kauravas would have been killed and in addition her five sons would have been alive!

4. Will pleasing Your most devoted followers help us to obtain Your grace?

[Smt. Lakshmi Lavanya K asked: Pada namaskaram Swami. I want to add one more question to the previous list. Yesterday I have listened to bhagavatham pravachanam

"In brundavana, everyone chants Radha Radha because Krishna is pleased by Radha, so if we please Radha, she helps us to get the grace of Krishna, Radha Rani is not selfish, her wish is everyone in this world should get grace the of Krishna, so for that, all gopikas helped Radha to attain Krishna, Radha Rani is the gold medalist in the service of Krishna. All gopikas knew that, so they didn't get jealousy and helped her to attain Krishna so that she can help them to please Krishna."

Now I am thinking in the same way with You also, Your dearest devotees are already gold medalists, if we please them, they can help us to get Your grace. Please correct me if I am wrong. Pada namaskaram Swami.]

Swami replied: This is a totally wrong concept, Radha will be pleased if you please Krishna. Radha is not pleased if you please her. The reason is that the entire pleasure of Radha is Krishna only. The entire value of the total spiritual ground is based on God alone and not on anything else or anybody else. A monkey came to Rama and told "You are unable to build the bridge on the sea. But, when we write Your name on the stones, they are not sinking in the water and we are building the bridge with the help of the power of Your name. Hence, Your name is more powerful than Yourself". Rama just smiled at the comment of the ignorant monkey. Then, as usual, the monkey wrote the name of Rama on a stone and dropped in the ocean. The stone immediately sank and reached the bottom of the ocean! Then, the monkey realised and requested Rama to excuse it for its ignorance. Even the power

of the name of Rama is based on Rama Himself. The entire power is in God and not in anything else or anybody else.

5. Why do You bind by Your own words while giving free will to others?

[Ms. Thrylokya asked:- Paadanamaskaaram Swami, Being the creator, maintainer and destroyer of this creation, You have given us free will. We can choose to love You and serve You. We can choose to enjoy our life fulfilling our own desires. We have the choice to hold You or leave You. But, why do You always hold on to us without exercising Your free will? You can also abandon this creation and leave it to its fate. Still, why do You care for us (souls) although the majority of us disbelieve Your existence and misunderstand You all the time? Why do You bind by Your own words and give free will to others? Why don't You exercise Your free will?]

Swami replied: A horse and a donkey tied side by side cannot bring equality between these two. The horse is horse and the donkey is donkey. You can compare a horse with another horse, but in this case, there is only one horse. Donkeys are several and you can compare one donkey with another donkey. How can you compare a single horse with all other donkeys when a second horse is not available? Comparison must be always between two similar animals and not between two dissimilar animals. When the horse is alone and is the absolute truth, what is the significance of free will in the case of the horse. Free will is appreciated by donkeys because they were tied already without any freedom. Then they were given a little free will by just loosening the rope to a little extent. The horse is not tied at all and it has no question of a relative free will, which depends on the reference of previous full binding with the rope. One need not say that the horse has freedom because the horse was never tied. All the donkeys are just the relative realities or the shadows of the will of that horse. In the angle of this analysis of absolute reality and relative reality, the end result is that the horse alone is the ultimate truth and the donkeys are inherently non-existent. The horse wanted some entertainment and created these donkeys donating its absolute reality to them and making them equally real. The donkeys have become equally real, no doubt, but the absolute reality of all these donkeys can be withdrawn by the horse at any time and in such a case, all these donkeys disappear. You must understand the purpose of entertainment of this single unique horse having various fascinating modes of entertainment. The horse also wants to play a role in which it is defeated by the donkey because the horse is bored with its continuous success in fighting with the donkeys.

6. What is the difference between the gross existence and subtle existence with respect to soul and God?

Swami replied: There are only two concepts, which are existence and non-existence. The existence has two sub states:- (1) Gross Existence due to high concentration of the item and (2) Subtle existence due to low concentration of the same item. This means that an existent item can have

gross existence and subtle existence. A block of ice is an example for gross existence. The same water becoming vapour is an example for subtle existence. In the solid state the molecules are very close and in its vapour state the molecules are very far from each other. The subtle existence may be misunderstood as non-existence.

The soul sees this external world, which contains items with gross existence and with subtle existence separately. The soul sees the block of ice and also water vapour in this real world in the awoken state. In the dream state, the soul sees all the items as the items of subtle existence only because all the items of the dream are made of subtle energy only and gross matter does not appear in the dream. Regarding God, this entire world containing items of gross existence and items of subtle existence are actually non-existent, which is the inherent nature of the creation. God cannot have real entertainment with non-existent items. He can have real entertainment with the real world containing items of gross existence and items of subtle existence also. For this purpose, God gives His absolute reality to the world to make it real. Making the world real does not mean that all items of the world get gross existence. The real world created by God contains the items of gross existence and the items of subtle existence separately. Here, irrespective of gross and subtle difference, both items have become real, which are unreal inherently. Hence, God sees this world in the same manner as the soul sees. God has no difference between awoken and dream states. God and soul have the common awoken state. But, the soul has dream state also as extra. The soul is unable to convert its dream world into real world. But, the omnipotent God has converted His imaginary world into the real world.

7. What are the four kinds of bodies covering the soul?

[What are the four kinds of bodies covering the soul? And what is the difference between a human being and a human incarnation in this context? Please enlighten us. At Your Divine Lotus Feet, Thylokya]

Swami replied: The four types of the external bodies are:- (1) Gross body or sthuula shariira, containing matter (with some energy also), (2) Subtle body or sukshma shariira, made of inert energy, (3) Causal body or karana shariira, made of desires, which may be selfish or divine (if the desires are selfish, such body is called the body of ignorance or the body of rajas and tamas or the body of avidyaa and if the desires are divine, such body is called the body of knowledge or the body of sattvam or the body of vidyaa) and (4) The root causal body or mahaa kaarana shariira that is based on the root will of God for entertainment and this root cause is the divine power of God, called as maayaa or mahaa maayaa. The avidyaa or ignorance is also roughly

called as maayaa and correspondingly, the avidyaa maayaa and vidyaa maayaa are attributed to the body of ignorance and the body of knowledge respectively. All these four types of bodies cover the soul in any human being. In the case of an energetic being, all the three bodies except the gross body cover the inner soul. In the case of the incarnation, God plus the human being is the human incarnation and God plus the energetic being is the energetic incarnation.

Chapter 35

October 19, 2022

O Learned and Devoted Servants of God,**1. Shall we keep up the word given to a person who has vices?**

[Shri Saththireddy asked: Padanamaskram Swamiji. I am saththireddy. Swamiji You told that daanam (donation) should be given to only satpaatrudu. Swamiji, for that, You said that we should, with knowledge in mind, do daanam (donation), but say for instance , when someone who has vices asks money. and without knowing about his vices, a person has given his word that he will give money. But later he comes to know that the person is having vices, and later, the person having vices came to this donor and asked for money. Swamiji, in this context, should the donor have to give money based on his word to that person with vices Swamiji??]

Swami replied: If the donor has even a trace of common sense, he should not give money to that person having vices. If he gives money based on the promise, the other person will be ruined by that money and the donor will go to hell because he has given money even after knowing the truth. Promise is not at all a rigid rule and it can change as per the context to protect justice. Krishna promised that He will not take any weapon in the war, but took the wheel of a chariot as weapon while running towards Bhishma to kill him. Truth and lie (the lower laws) are also not important because higher laws like protecting justice and destroying injustice are more important. For the sake of higher laws, the lower laws can be sacrificed.

[Swamiji You told that Knowledge should be kept in mind while doing donation. But if that person has kept Knowledge in mind, he may not have given that word. Due to karma or his negligence at that time, he has given the word, but later he realized Your knowledge. Should he still donate money to that person based on his word or the person can divert that money to the Satguru The GOD in HUMAN FORM Swamiji?? This happened in my life Swamiji. The person who did not remember Your knowledge while giving the word is me only Swamiji. Please throw light on my ignorance in all and every context Swamiji. please correct this beggar saththireddy if any corrections are there in the question itself Swamiji 🙏🙏🙏🙏🙏]

Swami replied: The knowledge that you have learnt from the Sadguru applies to the future incidents alone and not to the past incidents.

2. How can I get rid of fear, Swamiji?

[Swamiji i have a fear that after my death, any how these worldly things won't come along with me, this is clear. But What about Your most powerful precious Knowledge which I cannot get anywhere or maybe in any life?. Without Your will, I can't even touch or see Your Knowledge. When I thought and decided to read Your knowledge, I got fear and there is no consistency in reading it and no interest even though with Your blessings, I understood how valuable Your Knowledge is Swamiji, but later after Your blessing only, I started reading Your Knowledge Swamiji. This is all Your grace Swamiji. How can I get rid of this fear Swamiji?? please Swamiji correct this beggar saththireddy if any corrections are there in the question itself 🙏🙏🙏🙏🙏]

Swami replied: Try to retain the knowledge obtained from your Sadguru and try to use it properly in the practical life in future. That is more than sufficient.

3. What is 'Aksha hrudaya maha vidya' Swamiji?

[Swamiji what is Aksha hrudaya maha vidya Swamiji?? in the puranas, it mentioned that kali purusha left nalla maharaja after listening to this vidya?? please Swamiji correct this beggar satthireddy if any corrections are there in the question itself] 🙏🙏🙏🙏🙏

Swami replied: Aksha hrudaya mahaa vidyaa is the talent that was possessed by Shakuni while playing the game of dice. Kali is said to exist wherever this game is played.

4. While doing matra japam, is it compulsory to maintain count?

[Swamiji while doing matra japam is it compulsory to maintain count? It is told that 'mananaathraayithay iti mantrah' means to remember You Swamiji, for that is it compulsory to count ?? please Swamiji correct this beggar satthireddy if any corrections are there in the question itself 🙏🙏🙏🙏🙏]

Swami replied: Counting has no meaning. One shall chant the mantra as long as his real interest persists. Forcibly repeating the mantra for several times without natural interest is totally useless.

5. Why does God Brahma have four heads?

[Shri Hrushikesh asked: Dear Swami, I request you to kindly answer the below questions. Why does God Brahman have four heads? Is there any tattva rahasyam behind this concept? Kindly explain?]

Swami replied: The four heads of God Brahma indicate the four Vedas that came out from Him.

6. Why doesn't God take birth in every family?

[God is omnipotent and can do anything within no time. In that case can You kindly tell us the reason why God doesn't take birth in every family? If God takes birth in each and every family, He can preach to his family members to help the family travel on a right path in Pravrutti, which in turn will help in the establishment of peace in the society. But that is not the case as God takes birth only in a few families and not in every family. A personal care shown by God to each family member will help them learn better and also to implement it. Kindly correct me if my assumption is wrong.]

Swami replied: Krishna was born in the family of Yadavas and was also the king of that dynasty. He passed rules in public that drinking wine was totally prohibited. This rule was passed by Him in view of the curse given by Gandhaari that His dynasty would be destroyed due to internal quarrels. When Krishna could not control His own family members, being born in that family and also being the ruler of that family, can you expect anything from a person, who is simply born in a family?

7. Why did God create a soul with a defect?

[You have said in one of the discourses that "to err is human". In that case why did God create a soul with a defect? When everything in this God's is perfect, why is it that humans are born with this defect?]

Swami replied: The defect of the soul is not introduced by God. It has come into the soul during several past births in which the soul committed sins exploiting the free will given by God to it. Blaming God for the defects of the soul is total ignorance of the back ground of the soul.

8. Can we assume that there can never be a greater devotee than God Himself?

[In one of the discourses You have mentioned that no one can be equal to God, in that case there is scope of being greater than God in any quality. Can we assume that there can never be a greater devotee than God Himself. Hanuman and Radha who are the greatest devotees, are the incarnations of Lord Shiva. If that is the case, how does God get happiness by worshipping Himself? Why doesn't God give an opportunity to souls to excel in this Bhakti and reach the stage of Hanuman or Radha?]

Swami replied: Do you mean that God is purposefully hindering every devotee to cross the level of Hanuman and Radha? Hanuman and Radha were the incarnations of God, who showed that a spiritual devotee can successfully reach the goal through spiritual efforts. This is to encourage the devoted souls regarding their possible success in the spiritual path. Since Hanuman and Radha are the incarnations of God, they could succeed well in the spiritual line. This point is hidden so that it will not disturb the enthusiasm of devotees trying for success in the spiritual path. When the game is going on in the court, the audience can encourage the players by claps and whistles. But the audience will not enter the ground and play in the place of the players. God encouraged the devotees by showing the practical examples and if the majority of devotees fail, it should not be attributed to the ill will of God.

9. Why did Radha become the Queen of Goloka?

[Why did Radha become the Queen of Goloka? What was the main reason for Radha for being chosen as the Queen of Goloka over other 12 Gopikas who also reached Goloka?]

Swami replied: Radha is the incarnation of God Shiva and all other twelve Gopikas were only souls who were successful. Krishna is the incarnation of God Vishnu, and Radha is the incarnation of God Shiva. God Vishnu and God Shiva are one and the same (*Śivaśca Nārāyaṇaḥ* – Veda). If Krishna is the king, Radha must be the queen because both the posts are equal, and both Radha and Krishna are also one and the same God.

10. Is a woman wearing revealing outfits equally responsible for any rape that may happen to her?

[If a woman is wearing revealing clothes due to which some of the body parts are visible and she gets raped by a person. In this case will she be also become equally responsible for the loss that happened to her along with the person who raped? Kindly elaborate. At your Feet, Hrushikesh]

Swami replied: It is the fault of the woman to wear insufficient clothes exposing the parts of her body. At the same time, it is also an equal sin on the side of the rapist, whose eyes are searching the exposed parts of the body. Both are equally responsible, but the rapist is more responsible for the rape.

If the person by seeing the exposed parts of the body of a lady is jumping on her to rape, where is the control of mind on the part of the rapist? Moreover, the lady is resisting the person and if the lady is equally interested, she should have cooperated to the rape. Therefore, jumping of the rapist to rape in spite of the resistance from the other side makes the rapist become totally a full criminal. Of course, the lady should also have taken sufficient care to prevent the rape than weeping against the incurable damage. Now, the point is why ladies are not taking such precautions? Generally, modern girls are doing such foolish things. The reason for such exposure is that they want to attract suitable males for marriage. Hence, all this is a complicated vicious circle. But, the exposure of the body of the girls can be treated certainly a wrong step, but this itself cannot be made the total responsible step.



Shri Datta Swami
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