

DIVINE DISCOURSES

Volume 14



HIS HOLINESS SHRI. DATTA SWAMI



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Chapter 1

UNITY OF GOD OF ALL RELIGIONS**Unity of God in Sub-religions of Hinduism****O Learned and Devoted Servants of God,**

[July 12, 2014 Guru Purnima] Several devotees asked: “Jagadguru Shri Swami Swarupananda Saraswati, the Shankaracharya of Dwaraka peetham made bitter comments about Shri Shirdi Saibaba by which the hearts of several devotees of Saibaba, the human incarnation of Lord Dattatreya are severely wounded. Please give a strong reply to his strong comments.”

Swami replied: *Today is Guru purnima, which has become famous only due to Shri Shirdi Saibaba.* Thus, today is the fittest day for such topic. Swamiji (Swarupananda Saraswati) has made such comments without sharp and deep analysis. His comments are contradicting not only himself but also his original preacher, the Adi Shankara. He himself is a follower of the path called Smaarta, which is a mixture of different religious cultures within Hinduism. Let us consider two famous paths. One path is the famous Shaivism and the other path is the famous Vaishnavism. Both these paths are quite different and contradicting each other not only in the philosophies but also in the external cultures. In the first path, a horizontal mark is put and in the second path, a vertical mark is put on the forehead. The contradiction is so pungent that if you see the history, there were even mutual killings. The goals of both the paths are also different and in any path, the goal of that path is considered as the master of the goal of the other path. The devotee of the first path says that Lord Shiva is the ultimate and Lord Vishnu, the goal of the second path is a servant of Lord Shiva. The devotees of the other path are also of the same vigor with vice-versa policy. Smaarta is the third path which has emerged to compromise first and second paths. Adi Shankara and the present Swamiji belong to this third path only. The mark on the forehead of Swamiji is horizontal representing the first path and any Shankaracharya ends his message with the name of Narayana, the God of the second path.

This Smaarta path finds not only the unity in the ultimate goals by saying that Shiva and Vishnu are one and the same God with different external forms but also finds unity in the cultures of these two paths since

both these paths are essentially the same effort aiming at the same goal. ***A follower of Smaarta worships Shiva and Vishnu equally in the corresponding festivals.*** The unity in the cultures of the two paths is because of the same effort to achieve the grace of the same God. When Swamiji is following such Smaarta path, it is ridiculous that Swamiji is criticizing Saibaba, who is following the cultures of two different paths called Hinduism and Islam. Just like the same God exists in Shiva and Vishnu having different external cultures, the same God existing in Shiva and Vishnu exists in Allah with a different culture. Adi Shankara is the founder of the Smaarta path, which tries to bring unity and harmony in the goals and in the paths also. When the goal is same and the effort of achieving the same goal is also same in different paths, there cannot be difference in the paths also. ***The different paths to achieve the same city (goal) on the earth may not be one and the same, but the paths in spirituality are one and the same because here the path means only the effort and not a particular direction on the earth.*** The difference between the horizontal and vertical marks on the forehead is completely meaningless and negligible since Shiva and Vishnu are one and the same God and also the corresponding paths are also one and the same since both the paths are an effort only.

Adi Shankara tried throughout His life to bring unity in the goals and also in the paths within Hinduism. Hinduism is a mini world representing the big universe. The various sub-religions in Hinduism represent the various religions in the universe. Thus, the various religions in the universe are also sub-religions in the universal religion in which one God is the goal and the different religions are also one and the same since every religion is only a sincere effort made to achieve the grace of the one ultimate goal. The external differences like language, form, dress habits, food habits etc., become negligible in view of the inner essence, which is the ultimate single God and also the same effort. We say that God is unimaginable and Advaita philosophy says that God is awareness. This difference is not at all standing in the way in the present context because whether God is unimaginable or the awareness, God is not touched by the external cultural differences or differences in the forms or differences in names or languages etc. Adi Shankara has brought the unity in the various sub-religions of Hinduism based on the concept that language or name (naama) and form (rupa) are non-existent (mithya) and the inner God (Bramhan) is one and the same, who is beyond all the names and forms. Why Swamiji is not applying the same concept in the case of the different religions like Hinduism, Islam, Christianity etc? You cannot apply one type of logic in the sub-religions of

Hinduism and the other type of logic in the religions of universal religion. The same logic should be extended whether it is Hinduism in India or universal religion in the world. Adi Shankara united the sub-religions of Hinduism by breaking the differences between these sub-religions. It is just like breaking the walls between the rooms of a single house and making the entire house as one big hall. Saibaba broke the walls between the houses and made all the houses to become one biggest hall. In every religion such effort was made. In Islam also, before the arrival of the Prophet Mohammad, there were several sub-religions. The Prophet Mohammad broke all the differences in Islam and established one God called Allah. What Adi Shankara did in Hinduism, Mohammad did the same in Islam. Hinduism became one big hall and Islam became another big hall by the efforts of both these Divine personalities. Now, Saibaba broke the wall between these two big halls and made a bigger hall. Swami Vivekananda broke the walls between all such big halls (religions) in the world to make one biggest hall. How can you find any difference between Adi Shankara, Saibaba and Swami Vivekananda? Even the Guru of Swami Vivekananda, Shri Ramakrishna Paramahansa practiced the different cultures of various religions like Hinduism, Islam, Christianity etc., and experienced oneness not only in the goals but also in the cultures. ***The unity in the goals is the same God and the unity in the cultures is the same effort to achieve the grace of that single God.*** All this analysis stands as the main answer to the main argument given by Swamiji that the cultures of various religions or paths should not be mixed and should be followed independently. If he finds fault with Saibaba in this point, he should find fault with Adi Shankara also for the same point.

Swami Vivekananda tried to appeal all the citizens of the world to bring unity in the religions of the world. Shri Datta Swami (present Swami) applied powerful logic to bring such unity since every human being gets convinced by the logic, which is the activity of the ultimate faculty called intelligence (Buddhi yoga) existing in the human body. This powerful logic is: Swamiji belongs to Hinduism. India is the place of Hinduism. The God of Hinduism (Bramhan) created this entire universe and hence, all the foreign countries apart from India existing on the earth must have been created by the same Bramhan. Very rich spiritual knowledge was showered in India by various Divine incarnations for the benefit of Hindus in India. But, this rich spiritual knowledge was not extended to foreign countries immediately as soon as it was given to India. India was discovered by foreign countries in 17th century only. Till 17th century, several human generations have passed away in the foreign countries without any touch

with such precious spiritual knowledge. All the human beings are the children of the same God (Bramhan). Why did God show such irrational partiality to India only till 17th century? God should have created all the human beings on the earth with one language as their mother tongue like Sanskrit. God should have connected all the countries of the world in the beginning of the creation itself so that the rich spiritual knowledge showered in Sanskrit in India should have been extended to all the countries in the world immediately so that there is no trace of partiality on the side of the universal Father or God. The only answer for this can be that God came in all the foreign countries from the beginning of the creation in various forms and delivered the same spiritual knowledge in different languages in different levels suitable to the grasping level of the receivers. This only answer proves that there is only one God in all the Divine incarnations and there is only one religion, which is the effort to attain the grace of one God. If this is not accepted, Swamiji should give the reply to avoid the irrational partiality of the universal God (Bramhan).

Vegetarianism and God

If Swamiji says that Saibaba was a non-vegetarian, Shri Rama was also a non-vegetarian. On this basis, Swamiji cannot say that the devotees worshipping Saibaba should not worship Shri Rama. The food habits belong to the external culture. God follows the line of external culture of a particular sect of people so that He can become friendly to them and slowly introduce the spiritual knowledge to them to bring them out of the sin of violence in the non-vegetarian path. A person standing outside wishing to bring out the drowning person in mud pond can drag him out by jumping into the same mud pond. Mud will stick to his body also. A running bull can be controlled by you after some steps only in which you have to also run along with the bull. ***Hence, God in human form has to follow the path of ignorance for sometime to become friendly with ignorant people before bringing them out of the ignorance.*** Thus, the non-vegetarian habit of Jesus can be also viewed as in the case of Shri Rama. However, the remark on Shri Saibaba that He was a non-vegetarian is not correct. He only supplied the non-vegetarian food to the non-vegetarians and slowly preached about the non-violence to stop the habit of non-vegetarian food. The remark that Saibaba killed a goat is also wrong. He ordered a bramhin to kill the goat to test the faith of that devotee in Him. Then, the devotee became ready to kill the goat. He stopped the devotee telling that He Himself will kill the goat. In fact, the goat died immediately without killing

from anybody. This shows that God in Saibaba was speaking all this denoting that the death of any living being is on the will of the God only.

The remark that Saibaba tried to bring the Muslim culture is also totally wrong. Saibaba was a bramhin born in Hinduism. He always worshipped Hindu Gods and encouraged the worship of Hindu devotees. When the rain was falling, He sat on the lower step facing the rain because the statue of Hanuman was on the higher step. Devotees asked Him to sit on the higher step to avoid the rain. But, ***He replied that Hanuman is the master and He is the servant and the servant should not sit along with the master in the same level.*** When a Muslim got child on His blessing, the Muslim came and thanked Saibaba. He asked the Muslim to go and distribute sweets in the temple of Hanuman saying that once Hanuman won in the fight with Allah. This shows His superior devotion on Hindu Gods. He showed the holes on His ears indicating that the thread marriage was performed to Him since He was a bramhin of Hinduism. Just one year before His last day (Dussehra), He came very furious and naked shouting that people should examine Him to confirm the Sunti of Islam in His body to prove whether He was Hindu or Muslim. All these incidents show that He was basically Hindu, but, followed certain cultural habits of Islam only to bring unity between Hinduism and Islam. In His next incarnation as Shri Satya Saibaba, He tried to bring the unity between Hinduism and Christianity. The dress habits of both these incarnations indicate the two different efforts.

Sai Baba Was a Hindu

The remark that Saibaba has no tradition of preachers (Guru parampara) is also meaningless. He was the disciple of Shri Venkusa, who was disciple of Lord Venkateswara. The same tradition can be seen in the sect of Shankaracharyas also. Swami Chandrasekhara was a disciple of Adi Shankara, who was disciple of Lord Shiva. Saibaba kept a brick along with Him, which was given by Shri Venkusa as a gift of His grace.

The Number of God's Incarnations

The remark that Saibaba was not mentioned in the 22 incarnations that appear in this age of Kali is also meaningless. Adi Shankara is considered to be the incarnation of God mentioned even in the Veda. The Veda says that the God will come with shaved head (*vyupta keshaya cha*). Adi Shankara is not mentioned in those 22 incarnations as mentioned in the Bhagavatam. The Veda is more superior authority than the Bhagavatam (*shrutireva gariyasi*). The Gita says that God will incarnate whenever there is a necessity (*yadaa yadaa hi*). The number cannot be a controlling factor

of God. Such number is not mentioned in the Veda. Will Shri Swamiji say that Adi Shankara is also not a human incarnation of God just like Saibaba based on the number 22?

Ban on Bathing in the Ganga

The remark that the devotees of Saibaba should not take bath in Ganga River shows the extensively solidified ignorance of Swamiji. The nature of any river is to contain the water, which is a chemical compound of Hydrogen and Oxygen in 2:1 ratio. Along with the water, several pollutants and minerals are associated. As far as the water is concerned, there is no difference between any two rivers. *At present, the pollutants representing the bad qualities of ignorance are highest in number in the river Ganga.* This really represents the polluted mind of Swamiji also. Hence, the meaning of his warning to the devotees of Saibaba indicates that they should not dip in ignorance. However, now, there is a proposal to purify the water of Ganga River just like My present message to clean the remarks of Swamiji. There are other rivers born in Himalayas and end in the ocean. When other rivers are exempted from restriction to bath, why not the Ganga river also? In the Mahimnah Stotram, which is considered to be the best of all prayers (*Mahimno naapara stutih*), it is said that just like all rivers travelling in straight or curved paths reach the same ocean finally, all the religions with different straight or curved cultures reach the same final goal, the same one God (*payasaamarnava iva*).

Quoting From the Veda

Swamiji has raised another objection that Sai Baba cannot be an incarnation of God since He never quoted from the Veda. This objection is also not valid. We find in the Valmiki Ramayana that even Lord Rama, the incarnation of God, never quoted statements from the Veda when He preached on several occasions such as to sage Jabali, Vali etc. The concepts preached by Lord Rama are certainly found in the Veda, but the words were His own. Similarly, when Sai Baba preached, He never quoted from the Veda, but the concepts preached by Him are found in the Veda. The meaning of the word 'Veda' itself is knowledge. Knowledge means the concepts conveyed by the words; not the words themselves. *When the concept from the Veda is revealed, the Veda has automatically been quoted.* Lord Krishna too did not quote from the Veda when He preached the Gita to Arjuna. On the other hand, we see that Adi Shankara quoted from the Veda in His scholarly commentaries. This is because His commentaries were meant for convincing scholars, who get satisfied only by quotations in words as stated from the Veda. If Swamiji insists on

quotations from the Veda as the indicator for God, then according to him, Lord Rama and Lord Krishna cannot be God; only Adi Shankara can be God! In that case, how can Swamiji differentiate Sai Baba from Shri Rama when he states that those who worship the non-God Sai Baba should not worship God Rama?

From a more fundamental angle, the Brahma Sutra says that God is the Originator of the Veda (*Shaastra yonitvaat*). The same concept is also found in the Gita (*Vedanta krit...*) where Lord Krishna says that He is the Originator of the Vedas. Thus, it is not necessary for the Human Incarnation of God, who is the Originator of the Veda, to repeat the statements from the Veda in a parrot-like manner. *Even if the Veda is quoted in words, but there is a misinterpretation of the concept, then the Veda has not been quoted. On the other hand, even if the Veda is not quoted in words, but if the concept from the Veda is rightly interpreted, then the Veda has been quoted.* What the Human Incarnation of God speaks, His speech itself is the Veda. Ordinary scholars quote from the Veda because they are not God and hence, they show the validity of their concepts through worldly quotations from the Veda. The Human Incarnation is God in a selected human medium and the knowledge preached by the Human Incarnation is directly from the God, who exists in that human form. Therefore, God need not quote His own previous words in order to support a concept that He is presently explaining in different words of a different language. In any case, you have to refer to the concept alone in the Veda and not mere words since the Veda means 'knowledge' or 'concepts'.

Worshipping of Statues

Swamiji warns the devotees, who are worshipping the statues of Sai Baba that they are on the wrong track. He says that the object of worship should be true (satya), aware (chetana) and deserving (yogya). He claims that Sai Baba's statue does not fit any of these three criteria. Whereas according to him, the idols of worship in Hindu temples fit these criteria since they have undergone the ritual of life-initiation (prana pratishtha). In this ritual, special Vedic hymns are recited to invite the respective deity to enter the idol. Since the Veda never mentions Sai Baba, there are no hymns to invite Sai Baba into the statue before worshipping it. Hence, he claims that the worship of devotees is wasted. This objection of Swamiji is completely baseless for three reasons.

Firstly, Swamiji has not quoted from the Veda when he talks about the three requirements in the object of worship, which are truth, awareness

and deservingness. According to his own previous statement, this objection becomes invalid since no such requirements are given in the Veda.

Secondly, the Vedic hymns recited during the life-initiation ritual do not include the name of the specific deity or God, who is to be invited to enter the idol or statue. They are hymns generally about bringing life in to the inert idol. So, whether the Veda contains hymns to invite Sai Baba or not is immaterial.

Thirdly, the life-initiation ritual does not actually bring life into an idol. Even after this ritual, the idol does not show any sign of life such as the ability to move, see, hear or speak. At least when inert electrical energy enters a device such as a fan, the fan shows some movement. But, the idol does not show even the slightest sign of movement or life. Hence, assuming that life or a deity has entered the idol, it is totally against experience (anubhava viruddha). In the spiritual field, the truth must be established by reconciling the various authorities of knowledge namely, the Veda (Shruti), the other scriptures following the Veda (Smruti), logic (yukti) and finally experience (anubhava). The entry of life or any deity into an idol cannot be justified in any case since it is not supported by experience, which is the final concluding authority.

Worshipping of idols, statues or pictures of God are only indirect worship (prateeka upasana), with or without the life-initiation ritual, because life-initiation never succeeds in bringing life into it. Why is Swamiji claiming that worship of idols after performing the life-initiation ritual, becomes direct worship? The real significance of the life-initiation ritual is symbolic. It explains the association of life with the inert material body so that the material body becomes alive. Such a living material body is the human being, which is a fit medium through which knowledge can be preached. Then, God enters one such specific living human body so that it becomes a Human Incarnation. Worshipping such a living Human Incarnation alone is direct worship. This means that God does not enter inert objects.

There is no need to contradict this point by bringing in the case of Lord Vishnu entering an inert pillar to save Prahlada. That was a special case, where there was an urgent need to save the life of one of the greatest devotees. It is not applicable to the context of general idol worship. ***Even in the case of the appearance of Lord Narasimha from the pillar, God did not enter the pillar and the pillar itself did not kill the demon directly.*** Lord Narasimha is a Human incarnation with the head of a lion, which is also a living being and that Human Incarnation came out from the pillar and killed the demon. It does not mean that God entered the pillar. The

unimaginable God entered the human form to become the Human incarnation, and the Human Incarnation emerged from the pillar. Hence, even this is not a special case but a case that is falling in line with the general concept alone.

In the general context of idol worship, the inert statue represents the inert physical human body without life. The same statue after life-initiation, represents a living human body (inert body + life-initiation = living body). Only the life-initiated statue, which means a living human form, is considered to be fit for the entry of God. This symbolically represents the concept that God enters only a living human body and not an inert object. After God's entry into a living human body, it becomes a Human Incarnation and can be worshipped. The worship of a living Human Incarnation like Lord Rama alone is direct worship. This is the original concept and the life-initiation ritual only symbolically represents it. ***In reality, the worship of a life-initiated statue still remains indirect worship because life never actually entered the statue to convert the statue into a living human form.*** The life-initiation into the statue finally means that you should go to the higher step of worshipping the Human Incarnation, leaving the lower step in which an inert statue in human form is worshipped as a representative model of the Human Incarnation. It is told in the Veda (Shruti) that the inert statue cannot be God (*Na tasya pratimaa ...*) and the Smruti also says that the worship of inert statues is only for beginners (*Pratimaa hyalpa buddhinaam*). The Gita says that God comes in human form to preach the spiritual knowledge like Lord Krishna Himself declaring that He is God (*Maanushim tanumaashritam*).

The three words mentioned by Swamiji can be rightly interpreted in the following way: By the will of God, if the inert body or statue truly (satya) becomes a living body (chetana), such a living body alone deserves (yogya) the entry of God. This does not mean that God enters every living body. Only a few living human bodies like Sai Baba, Adi Shankara, Rama, Krishna etc., become Human Incarnations by the entry of God for specific programs as per the will of God. The entry of life into any inert body and the entry of God into a human body depend completely on the will of God alone and not on the will of the human being. In the equation: inert body + life initiation = living body, the left hand side is not the right hand side by itself. ***The left side should be transformed into the right side and this transformation is under the control of God. The transformation is not under the control of any human being; not even a great scientist.*** The life-initiation done by a human being is ineffective and it becomes zero. As a result, the right side also becomes zero. Only the inert body or statue

remains at the end of the life-initiation done by any human being. In that case, there is no difference between any statue in the temple in which life-initiation has been done by human beings and the statue of Sai Baba in which such life-initiation has not been done.

Chapter 2

CONFLICT IS BETWEEN SPIRITUAL KNOWLEDGE & ITS DISBELIEF**Science Gives Indirect Knowledge of God****O Learned and Devoted Servants of God,**

[August 9, 2014] Shri Durga Prasad asked “One retired judge said that the Bhagavad Gita should be introduced into the syllabus of every student. Another retired judge contradicted this. What do You say about this?”

Swami replied: It is better to say that spiritual knowledge should be introduced into the syllabus. If you take the name of the Bhagavad Gita, other religions will misunderstand. Spiritual knowledge is like a person and religions are like his different shirts in different colours. Religion is related to culture, language and a specific set of traditions. The word ‘secular’ should mean the basic spiritual knowledge, which is common in all the religions. *But, today, the word ‘secular’ is taken in wrong sense, which is to reject every religion.* In such case, the spiritual knowledge is also rejected since you cannot have any person without any shirt. In the earlier days, there was conflict between religions because all the people were theists believing in God. Their quarrels were only superficial because the underlying spiritual knowledge was accepted by all. Today, the fantastic growth of science led people to disbelieve spiritual knowledge and God. *Now, the conflict is not between religions. The conflict is between spiritual knowledge and non-belief of this spiritual knowledge.* The fight is between theists and atheists. Hence, the basic spiritual knowledge of all the religions must be introduced, which can fight with the arguments of the atheists. In the present context, the differences between religions must be ignored and the underlying spiritual knowledge must be studied without reference to any religion. For example, we can introduce the word ‘God’ without introducing the equivalent terms of God like Parabrahman, Allah, Jehovah etc. Similarly, we can introduce ‘Human Incarnation’ without introducing the specific names of the human incarnations like Krishna, Mohammad, Jesus, Buddha etc. This will avoid the partiality towards a specific religion. After explaining the basic concepts like God, human incarnation etc., we can give the examples for these concepts from various religions to indicate our impartiality. You can give all the details of a

person without any shirt on his body. Later on, you can show the person in different shirts. By this, you have not only given the details of the person but also showed that the same person exists in all the shirts. Similarly, you can give the knowledge of God without reference to any religion and then say the equivalent terms of God in all the religions. By this, you are not only speaking about God but also showing that the same God exists in all religions.

Science means the perfect unbiased analysis of all the items and concepts of the imaginable creation. We welcome science as far as the path of the analysis is concerned. At the end, the right conclusion should be drawn and some scientists draw the wrong conclusion, which is in the opposite direction to the right conclusion. Science is like the straight tusk of the tree and these two conclusions are like the two branches generating from the tip of the tusk in the opposite directions. We also travel along the tusk in line with the atheists. We differ from the atheist at the end of the analysis only. Atheists take the direction of the wrong conclusion and we take the direction of the right conclusion. Our right conclusion is that no item of this imaginary creation is God and no concept related to this creation can be the concept of God. The wrong conclusion of the atheists is that nothing exists beyond this imaginable creation and hence, God does not exist.

We use the analysis of science to negate every item of the creation to be God (*Neti Neti- Veda*). Science is the indirect knowledge of God by which we reject the entire creation to be God and conclude that God, the creator, is beyond the creation. The direct knowledge of God is that God is beyond this creation and more than this no information of God is possible. We can show you what is not God and we cannot show you what is God.

Space is the first item of the creation, which is not the absence of any imaginable item. Space is only very subtle invisible energy. Bending of space spoken in science proves this. There cannot be bending of nothing. God is the generator of this space or subtle energy. The Veda says that God is generator of space and in another place says that God is the generator of energy. Both these statements are one and the same since space is subtle energy. The generator of space cannot have space in it. This means that there is no space in God. This results in saying that God is beyond spatial dimensions. We can never imagine that, which has no spatial dimensions. Hence, God is unimaginable. ***The atheist may ask proof for the existence of unimaginable and say that unimaginable without proof does not exist.*** One proof is the existence of unimaginable events called miracles in this world. The atheist may discard this proof saying that the miracle is only

magic. The magic looks like miracle but on deep observation and analysis can be disproved. But, there are certain unimaginable events, which cannot be disproved even on deepest observations and deepest analysis. The atheist says that the magic of yesterday, called as miracle, is proved today and hence, all the miracles will be proved as magic by tomorrow. But, this tomorrow never comes since the atheist is not stipulating the time gap for this tomorrow. Yesterday, you could not touch the roof of the house by your hand. Today, you touched the roof by practicing the high jump. Based on this, you are saying that you will continue the practice of high jump and touch the sky by tomorrow. We have experienced the today, which is present after the past yesterday, but this tomorrow is never experienced by us even though we waited up to the end of our life. Your promise of the time gap has utterly failed. The reason is that the sky can never be touched by you. But, the roof is touched by you because it is touchable after certain practice. Today, you can touch the upper horizontal log of the door even without practice. By this, you can conclude three categories: a) touchable today, b) touchable by tomorrow after certain efforts and c) untouchable on any day. The three corresponding items of the creation to the above three categories are: a) visible-imaginable, b) invisible-imaginable and c) invisible-unimaginable. The ordinary person belongs to the first item. The scientist belongs to the second item. The philosopher belongs to the third item.

If you are not willing to accept the genuine miracles, there is one outstanding miracle, which is beyond your understanding. You cannot deny this since it is referred by science as infinity. This creation or universe is infinite with unimaginable boundary. This is practically experienced through not only our eyes but also through your powerful telescopes. You have to accept the existence of unimaginable indicated by the word infinite. This universe is created by God, which is emerged from the God. When you touch the boundary of this imaginable universe, it means, you have touched the unimaginable God. There are only two items here. One is the unimaginable God and the other is the imaginable universe. The joint line between these two items cannot be a third item, which is different from the two items since only two items exist. Hence, the end of one item means the beginning of the other item. When you have reached the end of the ocean, you have touched the beginning of the land. Therefore, if you have reached the end of imaginable universe, you must touch the beginning of unimaginable God. Since unimaginable can never be touched by anybody, which is even beyond imagination, it means that you can never reach the end of the imaginable universe. This is a practical scientific example that

has to be accepted by any human being as a proof for the existence of the unimaginable, which is called by the word 'God' by us.

Once the atheist accepts the unimaginable God, further extensions of this concept like human incarnation etc., can be easily introduced. When God has unimaginable nature or capability to do any unimaginable action, such unimaginable God enters a specific human form for a specific program like preaching the spiritual knowledge that gives right direction for the spiritual aspirants to become human incarnation. When the capability of the unimaginable God cannot be questioned, you cannot oppose the probability of the concept of human incarnation of God especially when there is a genuine need. Hence, the establishment of the concept of unimaginable God is the main effort and other concepts become easy. Hence, Shankara tried to establish the existence of God in the minds of the atheists. Further concepts of worship of God etc., were easily established by the followers like Ramanuja and Madhva.

Chapter 3

PROTECTION OF GOD DOES NOT COME BY PRAYING OR CRYING

Punishment of Ravana is for Harming Society

O Learned and Devoted Servants of God,

[August 9, 2014 2nd Message] Shri Anil asked “In Gaza, Israel bombed Palestines, who cried for Allah to protect them. Since the protection was not there, a misunderstanding that God is not protecting them may arise”.

Swami replied: There are two points. The first point is why God is not protecting the crying people. The second point is the basis of bombing against one religion by the other religion.

The first point is understood by the proper understanding of psychology of God or the correct philosophy. Devotion to God (Nivrutti) is one side of the spiritual knowledge and right behaviour to the co-living beings in the society (Pravrutti) is the other side of the spiritual knowledge. ***If you are devoted to God without harming any living being in the society, you will be blessed by God.*** If you behave well in the society as per the commandments of God, you will reach the heaven. Both these ways are good and clearly different. The third way is in which you are a strong devotee of God and at the same time, you are harming the society, what is the reaction of God towards you? The history of Ravana gives a clear answer to this. He was very strong devotee of Lord Shiva and Lord Shiva is certainly God like Lord Vishnu, who was opposed by Ravana. The point is that Ravana was punished severely by Lord Rama, who is the incarnation of Lord Vishnu. The punishment given to Ravana was not because that Ravana did not worship Lord Vishnu. God is not bothered about your devotion and worship to Him. God is bothered only about your behaviour to the society. Even if you are not a devotee, if your behaviour to the society is good, you are granted heaven, which of course is temporary. You will return to the earth from heaven after sometime (*Ksheene Punye - Gita*). But, certainly, you are not sent to hell because you did not worship God. Ravana differentiated Lord Shiva from Lord Vishnu and could not understand that both these Lords were different energetic forms in which the same unimaginable God exists. ***Lack of such spiritual knowledge***

harms your spiritual uplift only. You are also not punished for showing such spiritual difference. The conclusion of this analysis is that God is not blind like a human king, who will protect you from all your sins pleased with your devotion to him, which is flattery and soaping. Even a wise human king understands this and punishes the sinner by rising above the effect of such soaping. Therefore, ***the protection from the wisest God will not come to anybody by simply praying or crying.*** The protection from God comes only when you have not committed the sin and in such case, praying and crying are not necessary. Since you do not know their sins, you may misunderstand like that. Since you do not know the behaviour of the souls in the previous birth, the external innocent appearance of a child may mislead you. Even if the re-birth is not believed, various sins are committed in the childhood also about which you do not have the perfect and complete knowledge.

Regarding the just born child, you have to accept the re-birth because you do not have an alternate answer from your side. Moreover, ***there are several incidents all over the world proving the concept of previous birth.*** The glorification of God cannot be the alternate answer since God is not so cruel that He punishes some innocent for His glory. When the blind man, who was cured by Jesus, depressed about his past sin, Jesus used the concept of glorification of God to bring confidence and courage in to his mind. That cannot be taken as the real concept. A false concept can be used to bring good true effect. In order to make the child eat the food, the mother says that moon will come down if the food is eaten. Such statement cannot be treated as lie and sin. The mother did not cheat or harm anybody else by such lie. The child is cheated but benefited and so is not harmed. The benefit is more important than the lie. Lie is not the ultimate sin. ***To protect some innocent and good person, you can tell a lie. In such context, speaking truth is a sin.*** Lie is not the sin but harming a good person is real sin. If the mother does not speak this lie, the good and innocent child will not eat the food and its health will be spoiled. In such case, not speaking the lie is the sin. ***You cannot also say that since God's ways are unknown, no explanation is needed.*** In such case, you cannot speak anything about God and only the ignorance about God will prevail as spiritual knowledge. In the divine administration of God, be sure of one thing that there will not be punishment without previous crime. The Pravrutti is very important, which is always the ultimate goal of God. God treats Nivrutti as a personal matter, which cannot conflict His official responsibility of the administration of His creation. Your sympathy is based on the external observation at present

without knowing their background in the past. This statement may look very harsh but it is true. Truth is always harsh.

The second point is bombing of Palestine (Muslims) by Israel (mainly Jews). Jews believe in Jehovah, who are to be considered as Christians since Christians also believe in Jehovah. Palestines believe in Allah and hence, belong to Islam. ***It is certainly a war between two religions.*** Unless you take the pains of propagating the concept of universal spirituality as can be seen in the conversation between Swami and Christian Father, this problem will not have a permanent solution. Unless and until this concept is propagated, the basic root of the inter-religious dispute cannot be completely destroyed. Without doing this, all your efforts to bring peace in the world between various religions are like the effort by applying the wet cloth on the fore-head of a patient to bring down the fever without administering the dosage of anti-biotics. Unless the virus, which is the root cause of fever, is killed by the antibiotic, the fever will not come down. The one unimaginable God referred by various names like Parabrahman, Jehovah, Allah etc., through different religions and the same unimaginable God entering various specific human forms to become various human incarnations of different religions like Krishna, Jesus, Mohammad, Buddha etc., alone can bring the unity between different religions in the world and establish the universal peace.

Chapter 4

GOOD IS HIGHER LEVEL AND BAD IS LOWER LEVEL**No Concept of Levels in Caste System****O Learned and Devoted Servants of God,**

[August 9, 2014 3rd Message] Shri Anil referred a question asked by some person 'Karna and Ekalavya were insulted based on their low caste. Duryodhana encouraged them whereas Krishna did not condemn such insult for the welfare of the society in future'.

Swami replied: The concept of caste system should be understood with cool and balanced mind without emotions. Krishna talked about caste system in the Gita stating that the caste is based on qualities and actions (*Gunakarma vibhagashah*). More than 100 elements are discovered in science and these elements were classified in periods and groups in the periodic table. There is nothing like higher or lower group in this classification. Based on the properties, the elements are classified. Similarly, people preaching spiritual knowledge were called Brahmins, people having courage and physical strength for protection and administration were called Kshatriyas, people responsible for the business etc., were called Vaishyas and people occupying the positions of public service were called Shudras. There is no higher and lower levels based on the birth. Ravana was a Brahmin but was condemned as demon because of his sinful actions. Rama was Kshatriya but was worshiped by Brahmins also for His good actions. Vidura was shudra but was respected for his knowledge. Bhurishravah belonged to the backward caste of pot makers, but was given the chair of presidentship in a sacrifice by the Brahmin priests (Refer the Bhagavatam). Did these examples show lower and higher castes by birth? ***There was never the concept of lower and higher levels in the caste system.*** The lower and higher concept existed only by bad and good. Bad is the lower level and good is the higher level. A bad person is always condemned irrespective of his caste.

If a shudra is bad and is condemned, you are immediately twisting the point by saying that shudra was condemned for his birth in the lower caste and you are hiding the bad nature possessed by him. This is side-tracking of the issue. In such case, why Ravana, being a Brahmin, was also condemned as demon? You will twist this also by saying that Ravana belongs to the

dynasty of Southern Dravida and Rama belongs to the dynasty of Northern Arya. You try to bring the regional differences between south and north. In such case, why Duryodhana, born in north, belonging to the same Arya dynasty was also condemned as demon? The good and bad alone remained as high level and low level respectively. All other factors are always ignored. Nobody keeps the photo of Ravana in his worship room even though Ravana is a Brahmin. Everybody keeps the photo of Rama and Krishna as Gods even though they are non-brahmins. The photo of Shabari and Kannappa are in the worship rooms. Shabari and Kannappa belong to schedule caste. You are not seeing the facts since you are biased with emotions having grudge against the caste of Brahmins. A tiger is drinking water from a water-fall on the higher level. A goat is drinking water in the lower level. The tiger wants to kill the goat and blamed the goat for polluting the water. The goat replied that it drinks the water polluted by tiger only because of the levels. Then, the tiger replied that the grandfather of the goat polluted the water and hence, the goat should be killed. You are angry towards the caste of Brahmins and this alone is the reason for your emotion due to which you are not observing the facts present in the scriptures. You are praising Duryodhana for encouraging Karna and Ekalavya. Duryodhana encouraged them for his selfishness expecting their help in the final war and not for the sympathy on the other caste. ***Karna and Ekalavya were considered to be low since they supported the unjust Duryodhana in the final war.*** Rama gave salvation to Shabari with body to go to the upper world. Such salvation was not given to any Brahmin sage in the forest. Rama ate the fruits tasted by Shabari. Shankara fell on the feet of the untouchable accepting Him as His divine preacher. Therefore, you are advised to cool down first and observe the facts of the scriptures with impartial mind.

If you analyse the concept of untouchability, you will find the fact. The untouchables were the bad people belonging to all the castes, who were thrown out from the village and this is punishment for transformation and not for revenge. There were only four castes mentioned in the Veda. ***The fifth caste of untouchables comes from all the four castes.*** Their sinful activities were responsible for this punishment. Remember always that the punishment is for transformation only and not for revenge and insult. These people killed the old buffalos and cows after drinking the milk. They were killing the old bulls after using them in cultivation. A retired person should be given pension and not to be killed. Condemning this sin of ungratefulness, they were boycotted from the society. A bad student is boycotted from the class and this punishment is to transform him and not to

insult him. The same untouchable preached spiritual knowledge and Shankara fell on his feet. The photos of same untouchable Shabari and Kannappa are worshiped in the worship rooms by everybody. Condemning bad is misinterpreted by you as sinful action based on partiality of the caste by birth. The gene theory of science may say that a sinner is born to another sinner. But, whenever there is exceptional case, it is highly respected neglecting the gene theory. Prahlada is born in the dynasty of demons. Believing blindly the gene theory, we are not treating Prahlada as demon. ***Respecting good and condemning bad is everywhere in any scripture of any religion.*** Good is never condemned based on the caste system and bad is never respected for the same reason.

Chapter 5

KNOWLEDGE BRINGS AUTOMATIC REAL TRANSFORMATION**Real Transformation Burns Sins****O Learned and Devoted Servants of God,**

[August 11, 2014] Shri Anil asked “the Gita says that the knowledge burns all the past sins and hence, no need of any punishment. Can you achieve this by simply hearing and understanding the knowledge? Is it not sufficient if one hears this statement and follows it?”

Swami replied: If the knowledge is perfect and complete and if the receiver of the knowledge is also devoid of any defect, this concept is true because in such case since such knowledge brings real transformation in the soul. Once the real and permanent transformation is achieved, there is no need of any punishment further since the aim of the punishment is only to bring the real and permanent transformation in the soul. Past is past and past cannot be undone. The damage cannot be rectified in many cases. In such case, the punishment can be only in the angle of revenge. ***Revenge itself is a bad quality and a form of sin.*** Therefore, the punishment of one sin should not be in the angle of another sin. Hence, ***the punishment should be always in the angle of good action only.*** Such good action is the real and permanent transformation of the sinner so that there will not be further damage to the society. Of course, if there is possibility of rectifying the damage, it should be done. For example, if one steals the money of the other, the stolen money can be recovered and can be paid to the loser. Even then, the thief should be punished so that he will not repeat the same sin once again and damage someone else. Sometimes, rectification of damage is not possible as in the case of a thief, who has spent all the stolen money and is leftover alone without the ownership of any property. Even in this case, the punishment is only for avoiding the further damage to the society. It is clearly experienced that mere punishment is not the permanent solution without real change in the soul. ***The real change can be achieved only by one way, which is the perfect and complete spiritual knowledge.***

The punishment for the sin of a murder need not be always execution. Generally, the execution is avoided and the life imprisonment is given instead of execution expecting that the life imprisonment brings real

transformation of the soul of the criminal. Sometimes, execution is insisted depending on the intensity of the crime in damaging the society instead an individual and the execution in such case is only to threaten others in doing such sin of large damage. The punishment becomes unnecessary once the real transformation is achieved resulting in no repetition of sin. Only the real and complete knowledge can convince mind and intelligence of the sinner to bring this transformation. ***In the punishment, the sinner is only threatened and not convinced.*** Threat can only give temporary solution. Convincing the soul completely through logical knowledge brings the real transformation by which only further damage to the society can be totally avoided. To achieve this goal, there should not be any defect in the knowledge as well as in the receiver of it. The electrical heater should be perfect and the material of the vessel heated must be a conductor. If there is short circuit in the electrical heater and the vessel is made of insulating material, the heating does not take place. Similarly, if the knowledge is wrong or the receiver of it hears and understands it without assimilation, there is no practical transformation, which alone can avoid the damage to the society. ***The transformation is automatic consequence of the real knowledge.*** The result of the transformation, which is burning of sins through cancelling the punishments, is also an automatic consequence of the transformation. Therefore, the statement that real knowledge burns the sins is like mentioning the direct chemical reaction representing reactants on the left side and the products on the right side. The unstable intermediate complex in the chemical reaction is not mentioned since the complex is an automatic sequence of the reactants and the products are the automatic consequence of the complex. In this way, the real transformation of the soul is not mentioned as it is like the unstable intermediate complex in a chemical reaction. Since it is not mentioned, you should not say that the intermediate complex does not exist at all. All the conditions for the chemical reaction should be perfect without any poison to achieve the products. Similarly, ***the knowledge and the receiver are expected to be perfect, in which case only the burning of sins by the knowledge is true.***

If you tell a sinner simply that all his sins are burnt in case he does not repeat the sins, this will not work out. He will immediately doubt about the authenticity of your statement and your authority to implement the statement. The constitution and court can say like that so that the sinner will get at least some confidence as far as this world is concerned. But, the court or the constitution does not say like that since it is impossible to have a machinery that can be associated with every sinner to check the repetition of the sin in each case. You may say that if the omniscient, omnipresent and

omnipotent God appears and says this statement, the sinner will be convinced since God has the unimaginable power to check the repetition of sin. Even if God appears and disappears after stating this, the sinner doubts about such vision taking it as illusion of his eye or as some magic. ***Even after the divine vision given by the Lord, Arjuna continued asking the doubts.*** Arjuna was prepared to fight only after getting fully convinced by the knowledge given by the Lord. Nothing can replace the real knowledge to convince any human being forever. The attraction towards the benefit of burning all the sins, in case sin is not repeated, cannot be a permanent solution. In such attraction, the soul is not fully convinced due to lack of the logical knowledge. This is the main reason for God to become the human incarnation through which only the perfect spiritual knowledge can be preached, which brings the real transformation and also gives the right direction further in the spiritual path of any soul.

Chapter 6

EVERY PROPHET CLARIFIES DOUBTS OF CONTEMPORARY DEVOTEES

These Clarifications Form Scripture

O Learned and Devoted Servants of God,

[August 11, 2014 2nd Message] Shri Anil asked “Some devotees of Islam say that Mohammad is the last Prophet. They say that the final message of God is given through Him and therefore, there is no need of any more Prophet in the future”.

Swami replied: A human being may give message today and may correct it again and again so that on one final day the final form of the message is prepared. Do you mean that God also gave messages through the earlier Prophets through the process of continuous corrections and the finally corrected message is given through the last Prophet Mohammad? If you say that God need not correct the message, in such case, the first message of God itself given through the first Prophet must have been the final version and due to this God need not have given a second message through a second Prophet. Then, the first Prophet should have been the final Prophet. You should say either that the first Prophet was the final Prophet or you should say that God has made continuous corrections and revised His message continuously and the final version was through the final Prophet Mohammad. If the first Prophet is final, you should not accept any Prophet from the second Prophet onwards. If God made continuous corrections like a human being, God cannot be God. *Your acceptance of the earlier Prophets and your declaration of the final Prophet cannot be correlated since they contradict each other.*

The only left over way is to say that God has given a series of messages through all these Prophets since there was a need of clarifications of the concepts given by Him every time to answer the doubts of various devotees in the continuous chain of generations. *The clarifications of doubts of the devotees were also recorded as messages since the future devotees may not repeat the same doubts.* But, when new doubts were raised, the clarifications of such new doubts form another new message for the same above said reason. In this way, new scriptures were born through the new Prophets. In such case, you cannot stop this continuous academic

activity of God at any stage by saying that somebody is the final Prophet and no new scripture can come. You are framing your own rule based on the conservative fanaticism, which is binding even God!

Since you are speaking about the final version of knowledge of God expressed through a specific human being, who may be called Prophet or Human incarnation, the difference between Prophet and Human incarnation is irrelevant. In the case of Human incarnation, God enters a specific human being and speaks through its throat. In the case of Prophet, God speaks in the ear of the specific human being and the same is spoken out by the human being. In both cases, the knowledge is coming from God only. The concept of Human incarnation was opposed by Holy Mohammad because the Prophet before Him (Jesus) was cruelly crucified. This crucifixion was mainly based on the jealousy against certain statements of Jesus like 'I and My Father are one and the same' etc., indicating the concept of Human incarnation. Though Holy Mohammad was also the Human incarnation in reality, such concept is not tolerated by the surrounding human beings possessing excessive ego and jealousy. To avoid such revengeful crimes against the Human incarnations in the future, Mohammad deleted this very concept. If you say that Mohammad also told that He was the last Prophet, the kind Mohammad wanted to avoid the risk of life even in the case of Prophets. Even though He declared Himself as a Prophet only, He was forced to bring the unity of religions in that area not only by preaching but also by using the sword in several wars with the opposing religious leaders. Every war is a risk of life. Thus, as far as Mohammad is concerned, the background of His statements is quite different from your background, which is based on blind conservative fanaticism.

Any scripture of any religion cannot escape the possibility of pollution of some introductions occurring in course of time. Therefore, blind acceptance of the total scripture is not correct. You have to test every statement of the scripture through the fire of logic to see whether the statement is from God or from a scholar introducing it in course of time. Such pollutants must be filtered through the screen of logic and the remaining filtrate is the concept of God like the pure water. ***Unless logic is used, you cannot distinguish the statement of God and the statements introduced by human beings afterwards.***

Chapter 7

MORE ELABORATE SCRIPTURE MEANS MORE QUESTIONS FROM DEVOTEES**Scriptures Do Not Contradict in Basic Subject****O Learned and Devoted Servants of God,**

[August 12, 2014] Mr. Tanweer Ahmad responded to a message given by Swami on 11th August, 2014 regarding the topic that Mohammad is the last Prophet. His main points are: 1) the word 'last' (Khatam) means perfect and Mohammad was perfect and hence, this does not mean that after Mohammad no Prophet comes. 2) Since Mohammad is perfect, even if the Prophets come in future, they are like His shadow-reflections only and not as another light.

Scriptures Differ in Elaboration

Swami replied: I appreciate the sincerity and devotion to Mohammad in the case of Tanweer Ahmad. Since he has given the clarifications of the word 'last' in excellent way, I consider him also as a Prophet after Mohammad. His explanation itself is a scripture. But, doubts always come on every scripture and further clarifications from God come in course of time. I am presenting the doubts that arise in the minds of human beings on this and also giving an answer to such doubts. Hence, this message is only a continuous extension and not at all a contradiction. One scripture does not condemn the other or surpass the other in excellence since all the scriptures are from God only. A good Prophet is one, who gives the message heard from God word by word without any deletion or addition. A bad Prophet deletes some inconvenient concepts heard from God and adds new concepts of his own, which are convenient and advantageous to him. A good Prophet is like a tape recorder, which records the message from God word by word and reveals the same to the world, word by word. In the case of human incarnation, such deletions and additions are not possible at all since God enters a specific human being and speaks directly using the throat of the human being. Thus, the human incarnation is like a T.V. showing a live telecast. In this case, there is no doubt of any pollution and hence, human incarnation is considered to be safer than a Prophet.

The authority for the human incarnation is the Gita in which it is said that God enters a human being to become the human incarnation

(*Manusheem Tanumaasritam...*). However, there is no even trace of difference between human incarnation and a good Prophet since knowledge is not polluted in both cases. A bad Prophet differs from a human being in the sense that he also heard message from God. He became bad after hearing the message. You should differentiate the good and bad in his scripture with the help of your powerful scientific analysis and take good only. The distinction between good and bad Prophets can also be achieved with the help of the logical analysis. Therefore, your intelligence must be always glowing like a torch light to discriminate truth and false avoiding the darkness of conservative fanaticism of any scripture of any religion. You should not accept anything blindly. First, you must conquer the bias and prejudice, conservative blindness and fanatic approach. Nobody is our relative and nobody is an outsider. Our relative is such good Prophet, who reveals the message of God without making any pollution. For us, the outsider is the bad Prophet, who pollutes the message of God. Our logic should be always alive and discriminate the good and bad Prophets and also good and bad in the message of bad Prophet.

You have told about a set of Prophets before Mohammad. My question is that whether all these Prophets earlier to Mohammad were good or bad? If you say that all the Prophets were good, in such case, there should not be any difference between earlier Prophets and Mohammad. Then, each Prophet is perfect and the message of each Prophet must be final. In such case, ***all the Prophets including Mohammad after the first Prophet must be equally good and you cannot apply words like 'good, better and best' in these Prophets.*** Hence, every Prophet after the first Prophet is a shadow-reflection of the previous Prophet only and not a new light. All these Prophets must be best since every Prophet delivered the message of God, word by word because you have accepted all of them as good Prophets only. No Prophet made any pollution in the message of God. In such case, you need not doubt about the appearance of several messages through several good Prophets since the first message itself was final. Of course, this doubt can be easily answered as per My previous message that ***every time a new message or scripture appeared to clarify the doubts of human beings on the previous message.*** The original message of the first Prophet and the subsequent messages of the subsequent Prophets are from God only and hence, you cannot say that one message is good and other message is bad. ***All messages must be good only since they came from the same God.*** Of course, you can distinguish the messages from the point of elaboration. This elaboration depends on the number of doubts raised in a specific generation. In one generation, the number of doubts may be small

and in another generation, the number of doubts may be large. In such case, the scripture in the second generation is more elaborate than the scripture of the first generation. ***This difference cannot be attributed to God and it can be attributed only to the number of doubters.*** Hence, by this difference, you cannot say that one scripture is good and another scripture is bad. Since all the scriptures are from the same God, which do not contradict each other in the basic subject and differing only in elaboration due to the difference in number of doubters, you cannot certify one scripture as best and final with respect to the other scriptures. You can say so if any scripture is from a bad Prophet and the bad Prophet is easily identified and captured by the powerful logic of the readers. You can say some scripture as most elaborate and hence, no further doubts can come in future provided such scripture has covered all the possible doubts of the future. But, how can you say this now itself, unless the future ends and comes to a full stop? The future is still there and you cannot be sure of absence of new doubts.

Allah has created this entire universe and also created different languages in this world. Allah knows all the languages. How can you say that Prophets have not come in other regions of the earth? Their messages are in their languages only. The language may differ but the subject does not differ in all these scriptures present in the world. If there is a difference, Allah cannot be one God. The same Allah will not give contradicting messages in different regions in different languages. ***There may be differences in the cultures and habits but there cannot be difference in the divine code of conduct that is to be followed in the society and the spiritual knowledge related to the same one God.*** All the human beings should conclude this using the sharp logic from their brains and be united with harmony and peace like the children of one father.

Chapter 8

DETACHMENT OF WORLD NECESSARY TO ENJOY MISERY**Detachment Possible Only With Attachment to God****O Learned and Devoted Servants of God,**

[August 12, 2014 2nd Message] Shri Durga Prasad asked “Enjoyment of misery is not possible for any human being without the grace of God. Atheists can never dream this since they cannot get the grace of God”.

Swami replied: Enjoyment of misery is possible to any human being including the atheist. The atheist is also one of the children of God. In fact, the father pays more attention to the wrong child and helps it also. *Every human being, being the child of God is entitled to the grace of God just like every actor including the villain is entitled for the remuneration.* Without the villain, where is the glory of the hero in the drama? Without atheist, the devotees have no significance. Without the night, the day and without summer the winter, are not significant at all. The Gita says that any human being has to put 4/5 parts of the effort and the God’s grace, 1/5 part is associated at the end to give the fruit to His child. The Gita did not mention here that atheists are an exception to this. *The basic requirement to achieve the stage of enjoying the misery is detachment from the world.* You enjoy all the scenes of the cinema since you are detached from all those scenes. You must make a beginning to achieve this detachment and continuously practice to attain this in spite of failures. Detachment is attained perfect and completely by continuous practice in course of time. This is told in the Gita that you can achieve the detachment of vibrating mind to the world and make it static by continuous practice of that very detachment from the world. *The mind is vibrated due to attachment to several bonds and several issues in each bond.* Once the mind is detached from the bonds and the various issues related to all these bonds, the vibrating nature of mind stops and the mind become still. Just like you enjoy the tragic scenes of cinema and sour dishes in the meals, you enjoy the misery also along with happiness. Continuous enjoyment of happiness also bores and results in misery. Thus, misery is inevitable and neither happiness nor misery is continuous. You enjoy the cinema and the meals continuously because you are detached from both.

An ignorant fellow also enjoys the happy scenes and weeps seeing the tragic scenes in cinema. Such a person attaches himself to the cinema. Similarly, a person attached to a particular dish enjoys it and rejects the dish, which is not liked by him. Such person is also attached to the meals. He does not like the taste of some vegetables and likes the taste of certain other vegetables. Unless you achieve the detachment from the world with the help of the spiritual knowledge that the world is unreal before the real God, you cannot achieve the detachment from the world. ***For that purpose, your constant association with the real God is essential.*** Your soul is also unreal before the real God since the soul is also a part of this unreal creation with respect to God. If you are associated with your soul, you cannot appreciate the relative unreal nature of the creation. The real creator is beyond this unreal creation and ***your reference should always be the real creator to realise the unreal nature of this creation.*** Hence, a devotee of God always succeeds in attaining the concept of unreal nature of the creation and a devotee of the soul can never achieve it. Unless you strongly realize the unreal nature of the cinema, you cannot be detached from it. An ignorant fellow laughs and weeps since he feels that the cinema is real with respect to himself or the soul. Such experience is true due to excessive ignorance since one should realize that the cinema is unreal with respect to the real self. But, the external world is real to the real self. If you say that the external world is unreal, the self is also unreal being a part of the world. Then also, the unreal world is always real to the unreal self. But, the world is unreal with respect to the real God and not with respect to the unreal self. Hence, the ordinary human being can never experience this world as unreal and therefore, can never enjoy equally the happiness and misery. Such enjoyment is possible only when happiness and misery are unreal. But both these are never unreal to the soul because they are part of the world.

When the world is felt unreal, then only happiness and misery can be felt unreal and can be equally enjoyed. Certainly, that is possible only to the real God before whom only the world is unreal. But, ***your constant association with such God through intensive devotion makes you become nearest to God (Saamipyam). In such state, the world becomes unreal to you also.*** It is almost identification of God with you. Narada says that God is identified with a human devotee also (*Tanmayaahite*) as in the case of human incarnation. Such nearness of God comes through devotion resulting in the fall of His grace on you. Thus, by constant practice and grace of God achieved through intensive devotion, a devotee can achieve such state of enjoying the misery. In the case of an atheist also, such practice can achieve almost the same result. The enjoyment of misery of a devotee never fails.

But, the enjoyment of the misery of an atheist achieved by constant practice and unnoticed grace of God may fail sometimes indicating the necessity of recognising the existence of God and devotion to Him. This is an attempt of God to convert the atheist into theist so that his enjoyment of misery can become perfect and permanent. Thus, even in the absence of devotion to God, constant practice of the concept of detachment can give almost the final success (*Abhyaasenatu kaunteya vairaagyaenacha gruhyate* - Gita). In the case of atheist, the detachment from the world is not achieved, which is based on the realization of the unreal nature of the world due to lack of association with God. Therefore, ***the detachment of the world is only by practice and not by realization***. Therefore, the detachment of an atheist is not as strong as that of a devotee. All the result in the case of atheist is limited to the strength of the practice only. To that extent, the final result, which is enjoyment of misery, is granted by God due to His parental grace even in the absence of devotion. ***If this parental grace of God is absent, any extent of practice will not touch the fruit at all.***

Chapter 9

REPLIES OF SWAMIJI FOR THE QUESTIONS SENT THROUGH WEBSITE

O Learned and Devoted Servants of God,

[August 12, 2014 3rd Message] Some devotees communicated their questions or comments through our website (www.universal-spirituality.org). Swami gives replies to these communications. All the replies of Swami are compiled in this message.

1) I have been chanting Datta mantra and Datta bhajans in the recent past very vigorously and need some advice for the direction in life. - By Siva namburi

There is nothing like a specific mantra of God. Any line as prose or poem or song that attracts your mind is called as mantra. You need not chant a specific line as mantra even if it is not attracting your mind. Such forcible chanting is useless. The attraction towards that line should be natural and such attraction should be the force to make you chant that mantra. Similarly, bhajans, which are songs on God. There also, the natural attraction is essential. ***The lack of natural attraction is non-devotion.*** What is the force acting in you that makes you chant the mantra or sing bhajans even though the natural attraction is absent? That force is the link between God and worldly benefits. You think that God will favour you by such forced efforts. First, ***you should cut the link between God and worldly benefits.*** Such devotion is not real and pure. It is like the business of exchange between the prayers and worldly benefits. It is also like the love of a prostitute to extract the concrete money from a person by expressing sweet words. God hates such impure devotion. There is no practical sacrifice to God, which is the practical devotion standing as a proof for your real devotion. ***All your devotion is only theoretical and you cannot practically expect any fruit.***

2) I am Sowmya from Bangalore. I came across your website. Blessed to read Swamiji's grace on devotees. I am in severe personal problem. Is there any chance to get any opportunity to get solution for my problem from Swami? - By Sowmya

Your personal problem will be solved provided you develop some flexible nature and avoid the rigidity of your mind.

3) Hi, am a follower of Lord Dattatreya and would wish to have darshan, guidance and blessings of Swami. Please advise how to contact Swami and seek His guidance. Jai shree guru deva Dattatreya. Thanks, - By Bhalachandra Deshpande

You can come and see Me at any time. My phone no. is: 0-9603311454. You will be more benefited by reading My knowledge and subsequently by implementing it in practice.

4) How do i increase my patience? When I am going to meet my guru? What should I do so my guru will come meet me? - By Nandkumar shinde

If you are convinced with a Guru whose knowledge opened your eyes, you can go and meet that Guru. If you are not convinced by any Guru so far, you must wait till such Guru comes to your notice. Guru comes to you means that the Guru will come to your notice. It is not the physical coming of Guru to you. You should not expect such a sin to happen. *The patience can be increased by becoming detached from the temporary worldly bonds and by attachment to God.*

5) I am interested in constant chanting of Sri guru dattatreya & wish to know if Datta loka can be created for Datta devotees. - By Venkatesh Madhav

You can read the answer given to the first question mentioned above. Datta means a specific human being, who is radiating the spiritual knowledge in the world to give correct direction to the spiritual aspirants. Wherever He stays is Datta Loka. There is also an upper world called Datta Loka in which Datta is in an energetic body preaching the spiritual knowledge to the departed souls from this earth existing in the energetic bodies and also to angels, the souls in energetic bodies. The angels stay in the upper world permanently and the departed souls have to return after some time. For you, Datta is always on the earth and Datta Loka exists always here itself. Datta Loka does not mean only the upper world, which can be attained by you after leaving this materialistic body and entering an energetic body. There is no difference between the Datta Lokas existing on

the earth and above the sky, since *there is no difference between the energetic form of Datta in the upper world and the materialistic form of Datta on this earth*. Hence, no delay is necessary to reach Datta Loka or abode of Datta. The aspirant of Datta Loka should join the service of Datta to propagate His spiritual knowledge and not to lead a retired life. Beware of this point.

6) Whom i have to pray as main deity, why swamy is not giving darshan and blessings? - By seshavataram

You can pray any deity you like. Every deity is Datta only. *Datta means the unimaginable God given to the world in human form on this earth for the sake of the human beings. Datta also means the unimaginable God given to the upper world in energetic form for the sake of the departed souls and angels existing in the energetic bodies*. You are a human being alive at present on the earth. You must select the Human incarnation of Datta. Instead of past Human incarnation, it is better to approach your contemporary Human incarnation. The advantage in such approach is that you can clarify all your doubts and get the right direction. This does not mean that you are insulting the past Human incarnations or energetic incarnations. The past Human incarnations do not speak to you like the statues and photos. The energetic incarnations do not appear to you at all since they are relevant to the upper world only. Hanuman worshipped Rama, His contemporary Human incarnation. Radha worshipped Krishna, her contemporary incarnation. They never worshipped statues or photos of past Human incarnations or energetic incarnations. *There is no higher devotee than Hanuman and Radha*.

7) Lord Dattatreya I am an ardent devotee of Datta incarnation shri akkalkot maharaj who blessed me and my family with peace and happiness. However for the past two years i feel i have lost his benevolent ashirwad and feel Lord Dattatreya has deserted me. I am confused and sad... How can i get back into Lord's good graces. Please advice. - By Sanjay Shinde

The problem in your case is attachment of God to the worldly life. God neither helps nor harms you and will not interfere with cycle of your deeds as said in the Gita (*Naadatte Kasyachit..., Nakartrutvam...*). The happiness and misery alternate regularly like the rods in the moving wheel. God rearranges the fruits of the deeds of any soul in such manner so that nothing is continuous. In fact, the period of misery should not be taken as the loss of His blessings. Instead, it should be taken as His blessing to improve the vigour of your devotion with more attention. Lord says in the

Gita that the human being is mistaken by thinking that God blessed or God cursed and all this is due to its ignorance only (*Ajnaanenaavrutam jnaanam...*). Continue your worship to the Lord irrespective of the ups and downs in your worldly life. Your worship to the God must be completely based on your selfless love aspiring nothing in return from Him just like in the case of your love to your children.

8) I read your articles on speaking tree. Many of them were very hard to contemplate, but somewhere very logical to my mind. Deep inside i love every one even the animals and birds, but i m not able to control my anger especially against my parents, i love them and i m truly grateful to them, however i don't express that. even know when i m typing these, tears flow out from my eyes. one thing which can bring immense joy to them is when i pass my professional exam (CA) which i m writing now for 7th time. i analyzed the causes and what i found is get distracted easily, i m unable to concentrate. that has resulted into procrastination, eventually i fail in exams. this is my last attempt so i wan to pass it by any means. Often i get depressed, also feeling of jealousy creeps in my mind when i hear good news about my peers..even my parents sometimes go against me, at times i feel like ending my life. today i felt like that, thats y i visited speaking tree and happened to read some of your posts and articels, was lead here. Can you help me regarding?? By abhijit nair

Your good time starts from November 2014. Don't attempt suicide, which is the greatest sin. God has given you this human life which is very precious. The main aim of the life is to realize God and make efforts to get His grace. Your parents, your job and your efforts for such a job are secondary only. If God's grace is there, you can reach a higher level than what you can reach by this examination. If you committ suicide by failing in the examination, you are equal to a fool committing suicide for not getting the ticket for a cinema on the first day of its release. The cinema is secondary and your family life is primary. Similarly, your worldly life, which includes the examination, is secondary and achievement of God's grace is primary. The precious lamp of your life should not be put off for the sake of this secondary worldly life. Job is only one part of the life. You should not harm other parts if that one part is damaged. You can get some other job also and you may earn even more money in that job instead of C.A. by the grace of God. Good and bad alternate in the life and even in good, bad is seen and even in bad, good is seen. The alternating cycle in its subtle form is rotating in every minute. This can be understood in astrology.

A period of certain number of years is divided in to sub-periods. The total period may be bad. But, the sub-periods of the nine planets will give you good and bad alternatively. Again, the sub-period is divided in to subtle periods of nine planets. Such division goes on continuously so that you are enjoying mixture of good and bad in every minute of your life.

9) Respected Dattaji, I want to know what you think about the existence of free will on earth. Can we humans change some things in our lives with our effort and work or everything is predetermined and its just an illusion that we have free will? Rather i would say everything is as per Gods will?! Best regards, - By Monika Varma

This world is called as karma loka, which means that nothing is pre-determined and you have free will in complete reality. You can change your destiny by your will and effort as said by Swami Vivekananda. The Gita also says that God does not interfere in any activity or fruit of the deeds of any human being and some people think otherwise due to their ignorance (*Naadatte ...*). The upper worlds are called as bhoga lokas in which you enjoy the deeds of your fruits and you will not have any freedom there. When you come back to this earth, you take birth in a specific family with certain set of conditions and your such birth is the end of bhoga loka or the last fruit enjoyed by you in the name 'Prarabdha'. Of course, the balance of your deeds in the form of a set of qualities (samskara or vasana) accompanies you in the name 'Sanchita' from the upper world and influences you in the activities of your life here. Such sanchita is not the will of God, but the balance of your will only after coming from upper world. All the deeds done by you on this earth, influenced by your own set of qualities (Sanchita), form the basis for the future fruits in the upper world in the name 'Aagami'. Thus, you are determined by your own inner qualities, which are called as destiny. These qualities are in the phase of knowledge only and hence, can be rectified by the right knowledge received from a right preacher. Thus, you can change your destiny with the help of the right knowledge and hence, you have the full freedom here.

10) Respected Dattaji, Please elaborate on the caste system in India based on the Varnashram dharma- brahmin, kshatriya, vaishya and shudra. What is this classification based on? birth or work? is it true that Once a brahmin is always a brahmin irrespective whether he/she has the qualities of Brahmin? does the work of a Brahmin or not? Is it wrong that someone from one class marry into another class? eg. Brahmin marrying a kshatriya or kshatriya marrying a shudra etc? I feel this caste system is dividing India and Indians further along with

torture at all levels. looking forward to your response. - best regards

Monika

The caste system is based on the division of human beings as per their qualities and deeds as said in the Gita. The gene theory of science says that a Brahmin is born to another Brahmin only because the hereditary qualities are transferred without change. This concept is further supported by the possibility that a child always is initiated in to the qualities and deeds of his parents and is likely to continue in such qualities and deeds only in the future life. *The low and high levels in the caste system are related to good and bad qualities only and not to birth.* Good is always higher than bad. Therefore, the distinction should be based on qualities and deeds only and not on birth. But, as we said above, the birth and subsequent childhood have their own contributions in this concept. In spite of all these aspects, the qualities are in the form of good or bad knowledge. The bad knowledge can be changed by the good knowledge. If such real transformation has taken place, you should say that the caste system is not fixed but changes according to the qualities. Such transformed soul can be called as Brahmin. But, you must be sure of the transformation. If the transformation is incomplete, the bad qualities come up and represent themselves in the form of certain habits and deeds. There will be clash between good and bad habits leading to failure or clashes in the inter-caste married life. The unity imagined by you cannot come with such clashes and failures. It is more towards the division of India. But, if there is complete transformation, the caste must be changed in the case of such exceptional individual and marriages between such human beings are appreciable to bring the unity in India. You should be sure of the real and complete transformation and the transformed soul should not be condemned by the birth. Merit should be always recognised and respected irrespective of the birth. At the same time, if we criticise the defect of a person belonging to a particular caste, you should not side track our criticism towards his caste and say that we are criticising him based on the caste by birth. You are advised to see My message given on August 9, 2014 (3rd Message).

The caste system is fundamentally based on qualities and deeds only as said in the Gita. But, the gene theory and parental effect in the childhood generally promote the qualities and deeds of the parents in their children. The qualities are the generators of subsequent deeds. The qualities form the knowledge and hence, can be changed by the right knowledge received from the right preacher. When the qualities change, the deeds also change. This is complete transformation of the soul and such exceptional soul,

which surpassed the Gene theory and the effect of childhood, automatically belongs to the caste based on such qualities. The birth should not be considered here in such case.

11) Hello, I am unable to find any details of how to meet shri datta swami, anywhere on the internet. Also, are there any videos, tape recordings of his talks other than written discourses? I would really appreciate it if these could be included in the website. Also, where does he stay, how can we contact him, these are the questions in my mind. Also, are there any books on him, and so on. I have very little knowledge of him, and it is very hard to find much information about the above in the internet. It would be kind of you if you could clarify these questions. Thank you, Sriraag - By sriraag

You can contact Shri Surya in Mumbai on phone 0-9969818893 or Phani in Vijayawada on phone 0-9441241610 for the information.

12) Let the punishments for sins be done before all the people on the earth and not in the hell, which is beyond our vision. By this, perfect discipline will come in to the entire humanity. Why kama (sex) could not be controlled by any soul on the earth and also in the upper world due to which the violence like rape is resulting? – B. Gupta (question in very long form is condensed here).

Sometimes public demands that a criminal should be executed before the public. But, no execution was done like that till now. If all the executions are made public, that will bring shocking effects in the brain in the case of some people at least. The information that criminal is executed is sufficient to bring threat in the public. The punishments of some serious deeds (Atyutkata paapa) are given in this world itself so that people get disciplined through threat. The person meets an accident and dies before the eyes of public itself. The serious sin done by that person is inferred by the wise public. However, the punishment brings temporary discipline only and only the true knowledge can bring the real transformation of the soul to result in permanent solution by checking the repetition of the sin. The punishment of sin was done by God through several incarnations so that there will be some temporary control. Apart from this, God incarnates to spread the right spiritual knowledge for bringing permanent control.

Kama was created by God so that the children are generated from a married couple so that the race of humanity continues generation by generation. In the Gita, Lord says that kama supported by justice is allowed by God, which means the sex between husband and wife. All the violations of the justice were punished by God as we see in Ramayana, Mahabharata

etc. All the bad qualities diverted to God become good qualities that happened to be carriers of the soul to God. Gopikas got salvation by diverting this kama to God. Rape is the sin on the part of the forcing person and forced person will not have any sin. This does not mean that mutual consent in the rape will avoid sin on both sides. In fact, both are punished for betraying their life partners.

You need not worry about the universal administration, which is the subject of God. It is always perfect and divine control reacts in time. You should worry about yourself as an individual and clean your mind. If every individual is cleaned, the entire society becomes cleaned. Therefore, *the cleaning of the society should start with you*. By the time you are completely cleaned, you will find the society also completely cleaned because society is only a set of individuals.

13) It is the sinners who need the Lord more than the saints....for the upliftment of these fallen people for whom good Lord will shower his limitless mercy. – By Sreenivaas Raav

God is needed by sinners as well as saints. The sinners must be reformed through realization only, which comes through the first part of spiritual knowledge, called as pravritti. God gives lot of importance to this part in order to maintain the balance of society and to bring peace and harmony in it. The guidance to saints is the second part of spiritual knowledge, called as nivritti, which is personal issue of God. Pravritti is like the official duty of an officer and nivritti is like his personal life related to his family. *A good officer gives more importance to the official duty than personal life*. Hence, the Lord said in the Gita that He is incarnating on the earth to establish justice and did not mention that He is incarnating to establish the knowledge or devotion related to saints. You will also find that most scriptures in the world concentrate on the first part only and not on the second part.

14) i am seeker and i keep visiting various websites of spiritual masters. but reading who is swami has shaken me.i have never before read such a neat explanation which can come only from mouth of lord but certainly not from an ordinary man.i am from chandigarh and if i can be of some service to swami or his devotees then i shall be glad to serve. - By anil

God will neither invite anybody for service nor stipulate the service. Your real love to God will direct you just like you are doing service to children even without their guidance. Love and service should be spontaneous and natural, coming from the other side.

15) “You have mentioned that suicide equivalent to murdering somebody, and the reason being process of killing and torture is a sin. Then what is the case of motor accidents and calamities like earthquake, tsunami etc. Is the soul happy leaving the world living the shortened life? In such cases also soul is being tortured. Reasons may be the karma of previous birth etc, but everything is the wish of the god, and why does god does not shower his blessings, so that he can save such souls from accidents or calamities so that such souls live a complete life. This is one part.

The other part is the agony of losing near ones in such accidents and calamities. The trauma and torture suffered by the survivors cannot be described. Is god a sadist then to torture the living soul (for whatsoever reasons like karma of previous birth etc). The agony is more when evil people live a good life and seemingly innocent people live a shortened life. The reply will be appreciated, as more than personal reasons query is generic in nature.” End of comment.

Dear sir, I hope you understand my feelings. Because of above thinking , I have a feeling of insecurity and not able to act to the full potential in any path. Though I agree that there is a supernatural power or concept of god , there is hesitation on my part to take to spiritual path or heed to scriptures. I am not able to respond sensibly to my responsibilities for the simple reason that ultimately if it is the wish of the god or supernatural power that prevails (as in above nature disasters), let god take control of my life and I need not act anymore and remain inert. Though I am not an escapist and such attitude creates problems in practical life. How to overcome such feeling of insecurity and become more responsible is the essence of my query. I think many people have faced similar situations like that.

I don't have grudge against anyone and my anguish is directed against god, for everything is wish of god. I have read Datta Shri swami's articles in kpsystems facebook group and they were enlightening. I posted the above comments in kpsystem FB group in reply to your article and since i have not received response in FB page sofar (till 06.30 AM 6th Jan 2014), I am contacting through your website. The above thinking were one of the reasons I wanted to meet you in person and expressed my interest for personal interaction with you in my earlier mail and received response from your disciple that i should go through the knowledge and like to point out that I am seeking

knowledge that whatever is required and wherever I am lacking through various sources.

Since Datta Shri is an enlightened person, and I think he can clear my doubts and enlighten me regarding the above mentioned points. I don't know whether I am making a mistake in nurturing above thoughts. If so I would like to know in what way I am making a mistake. I am open to change my notion if proper reasoning is given regarding above points. I request Datta Shri swami to spare time to clear my above doubts and guide me to live a peaceful life. – By Krishnaraj

When a criminal is hanged and if you see the process of hanging, you will sympathise the criminals, who look like sages with their grown hair and beards. You will criticise the judge and the jailor, who are implementing this execution. You are not aware of the crime. If you see the crime committed by the criminal, you will kill the criminal on the spot. At least, the constitution allowed him to be alive for a long time before execution in the name of trials. Another part of ignorance is that you think that death is the end of human being. Only the body perishes and the soul is still alive. *The soul is subjected to the threat through death given to body since the soul is very much attached to its body.* These souls will take re-birth and due to the threat given, some control in their behaviour exists. You may say that let all these punishments be done in the upper hell so that nobody sees and sympathises the souls. But, some punishments must be seen by the public and the corresponding sins done by these souls are inferred by the wise public. When the punishment is given by the judge in the court, the crime done by the criminal is not demonstrated in the court so that the public should know the details of the crime by visual means. The scripture gives the details of various punishments given to various sins. You can refer the scripture to know the sin committed by the criminal here by seeing the punishment. Even in the court, you know the crime informed through the judgement or can know directly from the constitution and infer the crime committed. You can refer the constitution to know the crime through the details of punishment. *Mostly, the severe sins done on this earth are given punishments here only.* The punishment given to a just born baby indicates only the sin done in the previous birth. Some religions do not believe in re-birth. In such case, it is the responsibility of those religions also to give the reason for the punishment given to the just born baby. Either you should say that God is cruel or the new born baby committed some sin in the previous birth. No religion blames God. In such case, you have to accept the reason given by Me. *It is not reasonable that*

you neither give the reason nor accept My reason at least tentatively till you give the reason. The incident of punishment of new born baby is before all our eyes and every religion has responsibility to give the reason in this incident.

The main point is that you are seeing only the latter part of the punishment and not the earlier part of the sin done either here or in the previous birth. Stop the attitude of criticizing the administration of God, which is always perfect. You say that some sinners live with happiness and some innocents are punished. This misunderstanding is also due to lack of perfect analysis. The sinner is given sometime for reformation. ***The punished innocent person was already given lot of time and is punished now.*** You think that he is innocent since you do not know his background. Hence, all your analysis and conclusions are based on superficial and partial knowledge only. If you have the deep and complete knowledge of the entire humanity, you will appreciate that the administration of God is more justified and more kind enough than the human administration. You will know all this through spiritual knowledge only. Suicide is also a punishment given to a human being, which forced the other human being to commit suicide in this or previous birth. You cannot stop such suicide since it is divine justice. But, in the absence of such punishment, some people commit suicide due to emotion and ignorance based on the freedom of the soul given by God on this earth. The emotion and ignorance is wrong knowledge, which can be removed by right knowledge. Such suicides can be stopped through the spiritual knowledge. ***Develop devotion to God and replace your criticism by appreciation for God. You will be happy and succeed in life.***

16) O Supreme Lord Datta, O Vishnu, You are the most compassionate. So now please show me Your favor and bestow Your mercy upon this helpless soul. O unlimited Lord, kindly uplift this wretch who is drowning in the ocean of material existence. O Lord Datta, You are the Supreme Personality of Godhead. - By Kuldeep Jadoun

You read all My knowledge and ask Me doubts if you have any. By this, your soul will be transformed and the proof for such transformation is your practical behaviour. After doing this work, you will certainly be awarded with the divine fruits. Fruit cannot come without the practical work. Practice is the plant from which alone the fruit is born. Knowledge is like water and devotion is like manure, which help the growth of the plant to give the fruit. Mere theoretical knowledge and mere devotion through prayers cannot bring the fruit without the practical implementation in life.

17) The miracles are fine to hear but one should have his own vision to get grip. - By Seshavataram

In the spiritual path, miracles are very dangerous for both the performer as well as the spectator. The performer is attacked by ego mistaking that the miracles were done by him only. But, miracles are actually coming from God only. God performs these miracles through a devotee or the human being present in the human incarnation. Parashurama was human incarnation and was infected by ego after the miraculous killing of all the kings on the earth by himself alone. The spectator also after observing the miracles slowly thinks to use the miraculous power to solve his personal problems and by this, selfishness grows. Thus, *miracles introduce the growth of ego and selfishness, which are to be eradicated in the spiritual path.* The original aim of the miracles is to establish the unimaginable nature of God through the miracles, which are the unimaginable events happening from such God. God alone decides the time and the deserving person for any miracle to happen. The human being consisting of soul and body is imaginable and cannot perform any unimaginable miracle.

Chapter 10

SCRIPTURE ALONE IS PATH FOR MANKIND BELONGING TO THAT RELIGION ONLY

Mohammad Accepted Prophets of Other Religions Also O Learned and Devoted Servants of God,

[August 13, 2014] Prophet Mohammad tried to bring the unity among religions in His region even facing terrible wars and hence, He should be praised as the pillar of the Universal Religion of the world. Similarly, Shankara tried to bring the unity of the religions in India and faced cruel fights like black magic and should be considered as another pillar of Universal Religion of the world. The concept of the Universal Religion is very important in the present days of violence created based on inter-religious splits. You can follow your religion sincerely without looking to any side avoiding the criticism of other parallel religions leading to the same goal. Lord Krishna also says in the Gita to follow your religion in which your fore-fathers travelled and also advised not to change your religion to the other by which your soul gets threats (*Enaasya pitaro yaataah..., Paradharmo bhayaavah...*). There is no need to change your religion because your religion is a straight road from your house to the goal. You need not go to house of another person and travel by the road from his house to reach the same goal. ***This cross walk is change of religion, which is totally unnecessary.*** Every path says that it is meant for the entire mankind to reach the goal. The entire mankind here means the people living in that area. If it is said that all the people of this colony can reach the railway station by travelling through a specific stipulated road running from that colony, it does not mean that all the people of the entire city should go by that way only to reach the station. The scripture of every religion says that, that particular scripture alone is the path for all mankind. It only means that that scripture alone is the path for all the mankind belonging to that religion. Mankind referred here is not the mankind of the entire world. ***If there is only one language on the entire earth and subsequently one scripture only, in such case, the entire mankind refers to the entire humanity of the world.*** God Allah should have created only one Urdu language in the entire world and all the countries on the earth should have been interlinked from the beginning of the creation so that the

communication can be spread in the entire world immediately as soon as a Prophet speaks something in one part of the earth. In such case, the entire mankind means really the entire mankind of the entire world. But, the situation is quite different.

Allah is only the one God and created the entire humanity on the earth. All are His children only and He shows no partiality to any religion of a region without reason. Different regions of the earth have different languages and follow different religions. In every religion, Prophets exist. In the Islam, only 28 Prophets were mentioned. But, Prophet Mohammad, the pillar of Universal Religion stated that 124,000 Prophets have come so far on the earth till His time. ***This clearly shows that Mohammad accepted all the other religions and the Prophets of other religions also.*** If He is conserved to the Islam only, He should have mentioned the same 28 Prophets only. You can follow your own religion sincerely and you will certainly reach the ultimate goal. There is no trace of doubt in this. Similarly, the people of other religions can reach the same goal by following their own religions coming from their fore-fathers. You should not say that other religions are wrong and cannot lead anybody to the goal and only your religion can lead to the goal. You should not say that all people in the city should come to your colony only and reach the station by travelling on the road starting from your colony only. ***This criticism applies to the blind fanaticism of every religion.*** If you say that only those 28 Prophets delivered the knowledge of God from the beginning of the creation, all the countries on the earth were not connected to each other in the olden days. In such case, those messages restricted to one or two languages only, confined to one or two regions did not spread immediately to all the other countries. Several generations have passed away without the knowledge of those Prophets since the countries are connected in the recent times only. All those generations missed those scriptures of those Prophets and were deprived of the chance of reaching God through that specified knowledge for their no faults. Is it not the unjust partiality of Allah?

If you say that only good people existed in those one or two regions and the people of all the other regions are sinners, this logic is also not valid since there are sinners in those one or two regions also by whom the Prophet Jesus was crucified. This means that both good and bad people existed in every region from the beginning of the creation. Hence, you cannot save Allah from the unjust and reasonless partiality. I can give the explanation that establishes the justified reasonable impartiality of Allah on the entire mankind of the world. The explanation is: 28 Prophets were sent to the Islam and the Christianity since Prophets were common up to Jesus.

The other Prophets, who were 124,000–28, were sent to various regions of the world for the sake of other religions as Prophets. The subject of all those Prophets was the same that was delivered by those 28 Prophets. Only language differed and since the subject is one and the same, Allah is impartial towards all the mankind of this world. ***This explanation has the acceptance of revered Mohammad since He mentioned 124,000 Prophets and did not confine to the 28 Prophets only.***

Mohammad also said that all the Prophets must be equally respected. The ranking in the Prophets is only due to ranking in the humanity asking doubts. As time passes on, the I.Q. [Intelligent Quotient] of humanity increases day by day and the doubts become more and more sharp and cute. The development of science is the reason for this growth of I.Q. The answers must also be in the increasing level of the power of logic. The same God is speaking through all these Prophets. The same God possesses the knowledge of the highest level from the beginning. Since the I.Q. of the old generations was low, God gave the answers through Prophets in the corresponding level only. The rank of the doubts increased in course of time and correspondingly the rank of the answers also. By this, the rank of God did not increase and hence, the rank of Prophets also cannot increase. ***God possessed all the knowledge from the beginning. Only expression differed as per the required level.*** A professor can teach LKG and PG classes. In LKG class, he expressed very little knowledge and in PG class, very high knowledge was expressed. This does not mean that the level of the professor increased from LKG to PG. There is no change in the level of the professor in both the classes. Only the level of expression increased. The level of the possession of the knowledge is same in both the classes. Therefore, the rank of the Prophet refers to the rank of the human beings that increased in course of time.

Seal of the Prophets with Mohammad means that Mohammad completed whatever He has to say. Whatever was said by Mohammad contains the answers of all possible doubts in the future also and this is only an assumption. This can be decided only when the future ends since the past always showed advancement of doubts in the later part of time. This seal must also mean the seal in the Islam religion only. You should not extend this concept to all the other religions inviting inter-religious splits disturbing the peace of the world.

Chapter 11

REALIZATION MAKES YOU ENJOY MISERY**Depth of Experience is based on Ignorance****O Learned and Devoted Servants of God,**

[August 13, 2014 2nd Message] Shri Durga Prasad asked “You told that the realisation of unreal world with respect to the real God gives detachment, which forms the basis for the enjoyment of misery. But, You said that the intensive enjoyment of misery comes only from ignorance as in the case of Human incarnation. How to reconcile these two in the case of the human being, wishing to enjoy the misery?”

Swami replied: If you take the case of Human incarnation, It is a two component system in which the unimaginable God and imaginable human being co-exist. *The nature of the human being is always ignorance and the intensive experience of the misery can be attained by God when God identifies with such ignorant human being just like an iron rod associated with hot rod also becomes hot.* The basic concept of the realisation of the unreal nature of the world with respect to God already exists with the unimaginable God, which gives the enjoyment of misery without attachment. Thus, both ignorance (Avidya) and realisation of knowledge (Vidya) co-exist with the unimaginable God and both these are used separately as per the requirement of the context. In the case of a wise human being also seeing the cinema, the enjoyment of misery is possible because the unreal nature of the cinema is already realised by the wise human being, which forms the basis of detachment. The scene of the cinema can influence the spectator and make him forget this realisation and detachment. The intensive effect of the scene can bring the ignorance even in the case of a wise man. Hence, the attachment to the scene due to the ignorance makes him enjoy it based on his earlier realisation. *The enjoyment of misery is based on detachment and the depth of the experience is based on the ignorance.* Thus, there is an altering shifts of ignorance and realisation. It is the state of a sort of mixture of both knowledge and ignorance present in Him causing the deep experience and enjoyment together. The ignorance gives deep experience of the misery. The realisation makes you enjoy the misery without attachment. In the case of an ordinary human being, only ignorance prevails giving the deep

experience of misery and the enjoyment is absent due to lack of realisation. ***The realisation can come only by achieving nearness to God through devotion.*** Through mere knowledge, the realisation is only theoretical and cannot be experienced. The practical experience comes only by the grace of God. The followers of Advaita philosophy do not have this devotion since they feel themselves as God. Due to this, there is no grace of God on them. Since they are God, God cannot show grace on Himself. Due to this, even though theoretical realisation is there, they fail to enjoy the misery.

Chapter 12

BOTH GOD & SPACE WITHOUT BEGINNING & END**Space Imaginable in Core but not God****O Learned and Devoted Servants of God,**

[August 14, 2014]

1) Shri Prakash Bajpai asked “God is unimaginable because He is not an imagination. God is everywhere in every item of the creation. Showing non-God items is not correct”.

Swami replied: God is unimaginable. This does not mean that God is not imagination. Imagination means the process of thinking by saying that God is not imagination; we cannot achieve the result that God is unimaginable. Unimaginable means that which is beyond imagination. That means that you can never imagine it with the help of your highest faculty of intelligence. The Veda says that God is beyond words (*Yato Vacho*), beyond mind (*Manasasaha*), beyond intelligence (*Yobuddheh paratah*), beyond logic (*Atarkyah*). The Veda also says that God should be known as unknowable (*Yasyaamatam*). The Gita also says that nobody can understand God (*Maamturvedanakashchana*).

Both God and space are without beginning and without end. But, the difference is that space is imaginable in its core or middle portion between beginning and end. God is unimaginable in the beginning, in the core and in the end. The beginning and end of the space forms the boundary of the space or universe along the circumference. This boundary itself is God proving that God is beyond the creation and hence also He is unimaginable. The unimaginable boundary of universe indicated by infinity accepted by science and hence, this is the scientific proof for the existence of unimaginable God.

The Veda says that no item of the creation is God and hence, God is beyond the creation (*Neti Neti...*). The Gita also says that the God is beyond all the items of the creation (*Maamebhyah paramavyayam*). If God is in every item, the demon (Hiranyakashipu) in whom God exists should not be killed by Narasimha in whom also God exists. Nobody can be a devotee since God exists in him also. The existence of God everywhere in the world means that the entire world is maintained by God as the substratum (*Aupashleshikasaptami* - Rule of Sanskrit grammar) as said in the Gita

(*Natvahamteshutemayi*). Similarly, this entire world is God means that all this world is under the control of God (*Tadadhina Prathamaa-* Rule of Sanskrit grammar). The knowledge of Shastras is essential to understand the philosophy presented in Sanskrit scriptures.

Non-God items are shown by the Veda and not by Me. The aim of the Veda is to show that every item of the imaginable creation is non-God and hence God, the creator, is beyond the creation and hence is unimaginable. The Veda says that God is the generator of the space (*Atmana Aakashah*) and space cannot exist in God before its generation. This means that God does not have spatial dimensions. Anything, which does not have spatial dimensions, is beyond the imagination of any human being.

2) Shri Prabhakar asked “How does pithru loka look like? Is it a resting place for souls after they complete the journey in this three dimension world?”

Swami Replied: The world in which we live at present is called Martya loka. Above this exists, the Preta loka in which souls after death rest for ten days facing the enquiry of God. Above this lies Naraka Loka, the hell in which sinners are punished for their sins. Above this exists, Pitru loka in which the souls with mixed good and bad deeds exist as an intermediate between good and bad. All these four lokas are called as Avantara lokas or sub-parts of Bhuloka. Above the Bhuloka lies Bhuvanloka or Jyotirloka, the region of stars. Above the Bhuvanloka lies the Svarga loka, which is the world of good deeds or heaven. These upper worlds are not seen by the naked eye of human beings and divine grace is needed for visualizing these worlds.

Chapter 13

HIGHEST GOD ACHIEVED WITH HIGHEST DIFFICULTY**Best Service is Sacrifice of Most Liked Item****O Learned and Devoted Servants of God,**

[August 15, 2014 Independence Day] Shri Ramanath asked “What is the best way to please God? What is meant by sixth sense? I think that the best effort is that type of service for which the fruit is to become the human incarnation”.

Swami replied: What best pleases somebody should be expressed by that person himself. *What best pleases you need not be the best that pleases God.* People generally rub their liking on God and propagate that their liking is the best path to please God and hence, everybody should follow it. Suppose you are a good singer. You will propagate that God is always pleased by only songs. You expect that everybody should believe this and promote the art of singing and in such process, you will be also engaged and benefitted. You have taken this path since God is not speaking anything represented by statues or photos. Thus, everybody is exploiting God. All this is utterly wrong because God has already spoken and His speech was recorded by the ancient sages in the name “Veda”. Therefore, the Veda is considered to be the best and first authority of spiritual knowledge. The next authority is the speech of God in Human form called as the Gita. The first authority is Shruti (the Veda) and the second authority is Smruti (the Gita). There cannot be a contradiction between these two since the same God is the author. The third authority is logical discussion (Yukti) and the fourth is experience in the world (anubhava). All these four should be present for the full validity. *The third and fourth authorities are only to check the misinterpretation of the speech of God.*

Let us take the Shruti, which says that neither worship, nor the issues can please God and the only way is sacrifice of money (*Na karmanaa...*). People tried to bring ‘no’ before money also, though it is not present in the original text. If you reject the money also by the above process, the question will come that which is to be sacrificed? When you have specifically mentioned the items like worship or issue, you should also specifically mention which is to be sacrificed if the money is also deleted along with worship and issue. This is only a misinterpretation of clever

scholars to avoid the sacrifice of money because it is the most difficult point. ***God is the highest and so the achievement of God also will be with highest difficulty.*** The status of the fruit indicates the status of effort also. If you pass the IAS examination, you will get the post of Collector. If you pass group-4 examination, you will become peon. People always wish to become Collector through group 4 examination! Similarly, ***people want to please God through any means other than money.*** Money is the root of the world and even the family also. If there is no money, even your life leaves you due to hunger! The Smruti (Gita) says that you can please God by sacrificing the fruit of your hard work (Karma Phala Tyaga). It is always more difficult to sacrifice hard earned money by one's own work than ancestral property. Thus, the Gita brings higher climax. In this way, the Gita excels the Veda. But, the Veda also excels the Gita in another way in this point. The Gita mentions the fruit of work instead of money because sometimes the fruit of work given need not be money always but also kind. It is cash or kind. The Veda mentions cash only because any kind can be procured by cash. If you donate in kind, that may not be essential for the receiver. Then the receiver has to sell that kind for half rate and procure the kind of his requirement reduced to half quantity only. In this point, the Veda excels the Gita. Of course for a saint, who does not possess any cash or kind can sacrifice the work alone to God (Karma samnyasa). The third authority is logic. ***Money is proved as the most valuable item in this world by the very behavior of the human beings, who try to escape from such sacrifice.*** This is also supported by the worldly observation that with the help of money everything in the world can be attained and hence, it is highest. The last authority, which is experience, proves this also that finally you sacrifice all your money and property to your issues only since your maximum love is always on your issues.

Therefore, the best service is the sacrifice of the thing on which your love is the highest. There may be certain items which are little higher than money or sometimes in some cases money may be higher than those items also. In any case, God tests your love to Him by aspiring your sacrifice of your highest item only. I will illustrate this point with an example. Generally, life or issue may be higher than the money. But, in the case of a specific greedy person, money may be higher than even those two. Whatever may be the case, ***the test involves the sacrifice of the highest to prove that God is highest for you.*** Gopikas sacrificed all the items of the highest level. They sacrificed their money which is milk, curd and butter to the Lord even neglecting their children. They sacrificed their lives also by jumping in to fire on hearing that Krishna left this earth. The story of the

Bhagvatam gave salvation to Parikshit, which alone was heard in the last seven days. It is said that the Bhagavatam is the final test of the scholars in spiritual knowledge since it shows the total practical sacrifice (*vidyaavataam bhagavate parikshaa*).

The best service is understood in the above manner. But, God is unimaginable as per the Veda (*Yasyaamatam... Neti Neti... etc.*) and the Gita (*Maamturveda na kashchana*). Hence, the unimaginable God cannot be served by anyway. Such unimaginable God enters a human body as per the Veda (*Tadanupravishya...*) and as per the Gita (*ManusheemTanum...*). There is no other way than this (*Naanyah Panthaah- Veda*). You want to reward a poet for his best poetry. Poetry is the quality of life and awareness. But, you are garlanding the external inert body of the poet through which the inner awareness is pleased. Awareness also pervades the entire body and gets identified with it and hence, the awareness is directly garlanded here. In the human incarnation, God pervades not only the internal soul but also the external body (*antar bahishcha - Veda*). Since the external body is also pervaded by God, the finger of the body of Krishna could lift the hill and this unimaginable event indicates the presence of the unimaginable God in the finger also. Hence, the service rendered to the external medium of the God is received by the God in the medium. Some people misinterpret this concept by saying that the Veda says that God exists in every item of the universe (*Eeshaavaasyam - Veda*). The word 'vaasyam' in the Veda means the verb in the future tense and not the verb in past tense. Vaasyam means that any item in the world can be pervaded by God. It does not mean that every item is already pervaded by God. The Gita clearly presents this concept by saying that everything exists in Him but He does not exist in anything here (*Natvaham Teshu Te Mayi*) and also by saying that He is beyond all these things of the world (*maamebhyah para mavyayam*). The entry of God into human being is also clearly mentioned in the Gita and the main purpose is to give right direction through the spiritual knowledge to the spiritual aspirants. The right direction will always take you to the right goal. This is the reason why the post of Director is highest in any institution. This right direction becomes more important in the confusing atmosphere due to wrong directions given by false human incarnations. Several false human incarnations emerge with some false spiritual knowledge since the spiritual knowledge is given as correct identification of the human incarnation. Hence, catching the right spiritual preacher is the essence of the spiritual effort.

The sixth sense raised by you is nothing but the flash of knowledge given by God, who is the sixth element. The whole creation including

human beings is made of five elements only. The matter is represented by three elements as earth, water and air (solid, liquid and gaseous states). Agni represents the visible energy. Akasha or space represents the invisible energy. Thus, creation is made of matter and energy represented by the five elements. Even the human being or awareness is only a specific work form of inert energy functioning in a specific system called brain and nervous system. All the creation including living beings is made of five elements only. The sixth element is God or the Creator, who is beyond these five elements. ***The sixth sense means the sense or a flash of idea, which is beyond the scope of your imagination, from God, the sixth element.***

The human being is selected by God to become the human incarnation for a specific programme that benefits the welfare of the creation. ***Becoming human incarnation is only the beginning of the fruit and not the end of the fruit.*** There is a saying that the cleaning of the house is not the end of the festival! ***After becoming human incarnation, the human component should maintain the God throughout its life resisting the infection of ego induced by others through praise.*** Parshurama failed and got insulted by the exit of God due to the infection of ego. After killing all the kings on this earth, he thought that he is God. Rama maintained God throughout his life and hence, is called as complete incarnation (Purnaavataara). When sages praised him as God, Rama replied “I don’t know what you say. I know that I am only a human being as son of Dasharatha (*Atmaanam Maanusham Manye*)”. The human component in human incarnation should be very careful and should constantly think that he is only a human being and not the God. Such thinking saves the human component of the human incarnation. ***But, this concept should not be taken by a devotee serving the human incarnation.*** The devotee must take the human incarnation as God in toto and such belief alone saves the devotee. It is very difficult for the devotee to maintain this faith especially after knowing the truth of human component of the human incarnation. ***The real and strong faith is only that which is maintained in the condition of high difficulty.*** The Veda says that God after entering a specific human being selected by Him remains in His original form as unimaginable God and also is identified with the human being so that the human being also becomes unimaginable God for all practical purposes (*satcha tyatcha abhavat*). The human component in the human incarnation should think that the unimaginable God is separately remaining in His original unimaginable nature and hence, the imaginable human being is totally different from the unimaginable God (dvaita). The devoted human being should think that the human component of the human incarnation is

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internally and externally pervaded by God with full identification and hence, the human component is the unimaginable God Himself for all practical purposes exhibiting the divine unimaginable nature (advaita).

Chapter 14

ADI SHAKTI OR INERT PRIMORDIAL ENERGY IS THE FIRST ITEM OF CREATION

Inert Primordial Energy is the Cause for Matter & Awareness

O Learned and Devoted Servants of God,

[October 03, 2014 Vijayadashami Day] **Shri Ajay asked:** “Lord Shiva is said to be the husband of Goddess Durga, Who is the primordial power (Adi Shakti) and from Whom Goddess Saraswati, Goddess Lakshmi and Goddess Parvati emerged out. Again, Lord Shiva is said to be the husband of Goddess Parvati only. How to reconcile this concept?”

Swami replied: This is a good question, which is relevant to Vijayadashami the festival of today related to Goddess Durga. We can understand anything perfectly provided you know the essential meanings for which these personified names stand. Adi Shakti means the first item of the creation of the unimaginable God, which is the space. Space and the most subtle cosmic energy are one and the same because the Veda says that both are the first item created (*Tat Tejo asrujata, Atmana akaashah*). This cosmic energy or space is inert in nature. The possessor of this inert power is Lord Shiva, Who is said to represent Tamas, which is the inert quality without discrimination. In the final destruction (Maha Pralaya), Lord Shiva destroys everything and everybody without any discrimination. The inert primordial power or Adi Shakti is thus explained.

The inert primordial energy is modified into awareness and matter. Awareness is a specific work form of inert energy. This awareness is the basis of the power of knowledge (Jnana Shakti) or Goddess Saraswati. The same inert primordial energy is also modified into matter or wealth represented by Goddess Lakshmi. Thus, this illustrates the modification of Goddess Durga into Goddess Saraswati and Goddess Lakshmi. The most subtle primordial inert energy is also expressed as the inert energy in the forms like light, heat, magnetism, etc., which is represented by Goddess Parvati. The only difference between the primary energy or space (Durga) and the other forms of energy (Parvati) is that the former is unexpressed and the later is expressed. The ‘unexpressed’ does not mean unimaginable. It is imaginable but not expressed. Therefore, you should not mistake Durga

as the unimaginable God. Due to this similarity of the original nature of unexpressed primary energy or space and the expressed forms of energy, Goddess Durga can be treated as Goddess Parvati and therefore, Lord Shiva is the Husband or Possessor of the same inert energy.

The sect of devotees of power (Shaakteya) end in the first item of creation, which is the Adi Shakti. In fact, this primordial inert energy is the creator, sustainer and dissolver of this entire creation so that anybody can easily misunderstand this Adi Shakti as the unimaginable God. This philosophy is exactly the concept of scientists also. But, this philosophy cannot be maintained because such power is inert and cannot design the universe. You cannot say that this primary energy has also awareness because Goddess Saraswati is not evolved in the beginning state of the creation where only Adi Shakti remained alone. In the absence of matter, no nervous system could exist at that time. If you say that such system existed and awareness was present due to materialized nervous system, both Goddess Saraswati and Goddess Lakshmi should have existed as primary powers. In such case, you cannot say that Adi Shakti, who alone existed in the beginning evolved into Goddess Saraswati, Goddess Lakshmi and Goddess Parvati afterwards. Such attempt is not acceptable because the Adi Shakti representing space does not contain awareness and matter everywhere even now.

The space or primary energy is imaginable everywhere in the core except at its boundary. The space is infinite, which means that the boundary is unimaginable. This unimaginable boundary is the unimaginable God. The primary energy cannot be both imaginable in core and unimaginable at the boundary simultaneously since both these mutually contradict each other. Hence, you have to accept the existence of unimaginable God as the second item, which is completely different from the imaginable primary energy. The Veda says that the unimaginable God is the basis of the primary energy (*Brahma Puchham Pratishtaa*) and also is the Creator of the primary energy (*Tat Tejo...*). The Veda also says that primary energy is evolved into awareness or Jnana Shakti, matter or Bala Shakti and dynamic power or Kriya Shakti (*Paraasya Shaktih...*).

Chapter 15

GOD COMES DOWN FROM HIS UNIMAGINABLE STATE TO IMAGINABLE STATE IN INCARNATION

Unimaginable God becomes Imaginable and also Visible

O Learned and Devoted Servants of God,

[October 14, 2014] **Shri Phani asked:** “You said that the Veda says that God created this (Tat) and God entered this (Tat). ‘This’ (Tat) means this entire world. The same word (Tat) is again used. This means God created this entire world and also entered this entire world. Therefore, all this world is God as stated in the Veda (*Sarvam Khalvidam..., Eeshaavaasyamidam...*).”

Swami replied: If somebody says that you have entered a house, does it mean that you have entered all the 100 rooms of the house? After entering the house, you may sit in one room. People will say that you have entered the house and are present in the house. Nobody says that you have entered and you are staying only in one room of the house. Your entry into the house denotes that you are not present outside the house. Similarly, when God is stated that He has entered this world, it need not mean that God entered and pervaded the entire world. Even if you are in one room of the house, you will be said that you are in the house. Similarly, when God entered a specific human form in this world, it means that God entered the world. *The main sense of this statement is that God came down to the imaginable state from His unimaginable state.* The sense is more important than the verbal meaning. The word (Tat) means the imaginable state of the creation. It means that the unimaginable God created this imaginable state and also entered the same imaginable state.

In support of the wrong sense, you have showed two more Vedic statements. The first means that all this creation is God. The wrong sense is that God created this world and entered or pervaded all over this world so that you can say that this entire world is God, just like the electrified wire can be called as electricity. All this sense is wrong. The right sense is that this entire world is under the control of God as per the Sanskrit grammar (*Tadadhina Prathamaa...*). When you say that this specific state is Andhra, it means that this specific state is ruled by the king called Andhra. It does not mean that the entire land of the state itself is the king Andhra. Similarly,

the second Vedic statement misquoted by you does not mean that this entire world is pervaded by God. It only means that God can enter (*Vaasyam*) any specific part of the world. You can enter any room of the house. It does not mean that you have entered every room and is present in every room. The second Vedic statement quoted by you means that any small world present in this big world can be totally pervaded by God (*Jagatyaam Jagat*). The small world is the human body and the big world is this entire creation. Both are qualitatively one and the same since the same constituents exist in both human body (Pindanda) and this entire world (Brahmanda).

The entry of unimaginable God into a specific imaginable human being speaks about the appearance of human incarnation. It means that the unimaginable God became not only imaginable but even visible God. However, this does not mean that the unimaginable God is really modified into imaginable God as ignorant people think (*Avyaktam Vyaktimaapannam – Gita*). This only means that the invisible electricity becomes the visible electrified wire since electricity pervades the entire wire and gets identified with it. First, you must know that God is unimaginable. This concept is very difficult since generally we believe that something exists only if it is visible or at least imaginable. The existence of unimaginable God, thus, may easily result in misunderstanding God as non-existent. Hence, the Gita says that one in millions only can understand the essential and basic concept of God that He is unimaginable (*Kashchit mam vetti tattvatah*). The same rare person after understanding that God is unimaginable can even see the imaginable God since such a rare person conquers his ego and jealousy towards co-human beings. This is told in the Veda (*Kashchit Dheerah...*). Unless one understands that God is unimaginable as said in the Gita (*maam tu veda nakaschana*), the same one person cannot understand that the visible human incarnation is the same unimaginable God due to all over pervasion and complete identification. In the second Vedic statement, the word ‘*Sarvam*’ means that both the inner soul and external human body are pervaded by the same God and hence, the human incarnation is totally God both in and out. This word ‘*Sarvam*’ is clarified by the Veda again (*Antarbahishcha tat sarvam*). Since the external human body also became the unimaginable God, the unimaginable finger of Krishna lifted up the huge hill. People generally misunderstand the word ‘*Sarvam*’ to mean this entire world due to hasty approach without analyzing further statement, which says that any small (*Yat kimcha*) world in this big world can be pervaded by God.

Chapter 16

DON'T ATTRIBUTE SIN TO INCARNATION OF GOD**God Enters This World to Save Humanity****O Learned and Devoted Servants of God,**

[October 18, 2014] **Dr. Nikhil asked:** “Swami Sampurnanda says that Sai Baba ate meat and hence, cannot be pious. He also says that Dattatreya is only the second son of sage Atri while the first son was Chandra or Moon and the third son was sage Durvasa. Hence, Saibaba as the incarnation of Dattatreya has no significance and calling Him as God is not correct.”

Swami replied: The first point was already answered by Me. Non-vegetarian food is certainly not justified since a co-living being is killed for that purpose. But, God follows the wrong culture also to become friendly with wrong people before diverting them from wrong path. The person, who jumps into the mud pond to uplift the people drowning in it, is also painted with mud. To stop a running bull, you have to catch it and put some steps along with it before controlling it. *You should not attribute any intention of such sin to the human incarnation of God entering this human world to save the humanity.* There is nobody before us to say that he has seen Sai Baba while eating the meat. Even the audio visual cassette recording such event does not exist. It is only based on the statements of certain people, who often create stories. This story also might have been created by a fan of non-vegetarian food and the psychology in such creation is to establish that there is no sin in the non-vegetarian food, since even Saibaba took it. In fact, there is no sin in the non-vegetarian food because the vegetarian and non-vegetarian foods are one and the same since both contain the same constituents. The actual sin lies in killing a living being for the sake of such food. Even though someone else kills it, you are a share holder of the sin since the killer kills based on the demand of consumer only. *The straight question in this topic is that why Saibaba, a non-vegetarian, is not God while Rama, a non-vegetarian is God?* Swamiji must answer this simple and straight question.

The second comment is also not correct. It is mentioned in the Bhagavatam that sage Atri did lot of penance to find out the one single God, who alone is doing creation, maintenance and destruction of the world in contrary to the concept that Brahma, the Creator; Vishnu, the Ruler and

Shiva, the Destroyer are separate personalities doing these three works independently. Atri did not accept these three separate personalities and hence, all the three were united to appear as the original single God. This single God was born as the three sons of Atri indicating that one single God appeared as the three divine personalities separately. The story says further that the Moon gave His divinity of Brahma and Durvasa gave His divinity of Shiva to Dattatreya and went away. Since then, Dattatreya is treated as the single personality in whom all the three personalities co-exist. Now, the definition of God given by the Veda is fulfilled since one God only is doing all these three works (*Yatova imaani bhutaani*) and the God is not divided into three but remains as one single God only (*Ekamevaadvitiam...*). This means that same one unimaginable God is appearing as three separate Gods by entering the three different visible energetic forms. Appearance as three does not break the unity as said in the Gita (*Avibhaktam Vibhaktheshu*). All this is the deep explanation to clarify the doubt of Atri, who represents every Vedic scholar. If you take this as external story only without analysing the inner divine essence, by tomorrow, Swamiji will also say that Adi Shankara is just a young scholar hailing from the family of Namboodri Brahmins staying in Kerala. You can realize Him as the Incarnation of Lord Shiva, only if you view His life and commentaries through inner sense.

Chapter 17

GRASPING OF SPIRITUAL KNOWLEDGE DEPENDS ON INTENSITIES OF QUALITIES**Comforts Reduce Resistance Power in Body****O Learned and Devoted Servants of God,**

[October 23, 2014 Deepavali Day] Swami replied to the questions of some students of Dr. Nikhil Kothurkar, working in Amrita University, Coimbatore as Associate Professor.

1. How can imparting spiritual knowledge to society from childhood control sin in society?

[The Kauravas and a number of Asuras were taught both spiritual and worldly knowledge by very capable teachers in the traditional Gurukula system. Yet, they became enemies of society. It is possible that their Gurus did not give them the most accurate spiritual knowledge since only God knows the highest spiritual knowledge. If a Human Incarnation of God had taught them, they would perhaps not have become sinners. But practically, God does not take millions of incarnations to teach the masses. The masses are always taught by qualified human teachers. So, spiritual knowledge, taught by human teachers cannot lead to control of sin.]

Swami Replied: *The possibility of grasping the spiritual knowledge exists in certain souls only based on the intensities of the qualities developed during millions of births.* Certain souls become completely adamant without any possibility of the entry of the spiritual knowledge. You can sow the seed in soil but not in a rock. Such condemned souls are called as demons. Kauravas are such demons. It does not matter whether a spiritual preacher or human incarnation preaches the spiritual knowledge. In fact, Lord Krishna tried His level best to preach Kauravas and several sages also tried. All failed in the case of demons. *The difference between a preacher and a human incarnation is immaterial as far as the demons are concerned.* The hybrid seeds grow faster than the normal seeds in the soil. But, both types of the seeds cannot grow at all in the rock. The difference between the hybrid and normal seeds in the rate of growth is immaterial as far as the rock is concerned. You can appreciate this difference between the seeds only in the soil. Similarly, you can appreciate the difference between human incarnation and normal preacher in the case of the receiving human

beings, who are other than demons. Certainly, human incarnation of God will teach in a better way than the human scholars. But, this difference is meaningful in the case of good receivers. Even Hanuman tried His level best to preach Ravana. But, there was no use. Lord Krishna showed even the cosmic vision to Kauravas. Similarly, Hanuman showed His divine power in killing the demons and burning the entire Lanka city. This means the rigid mind of demon will not change by any amount of spiritual knowledge and by any powerful miracle.

2. If a country gives more importance to spirituality instead of worldly development, then other barbaric or materialistic countries might attack and destroy it.

[If we adopt an educational system in which spiritual knowledge is given more importance than worldly education, it will lead to a society which has less interest in worldly development and more interest in a holistic development in which spirituality is given more importance. The country and its people will be less aggressive in various areas such as economy, defense, foreign policy etc. This is a great risk since the country could be invaded by barbaric and aggressive countries. India has historically been highly advanced and cultured. But, we were invaded innumerable times and finally, we became slaves.]

Swami Replied: If you see the previous history, the countries like Islamic and Christian etc., also had very strong spiritual knowledge and very strong divine traditions. Such countries developed more in science and technology not at the cost of their spiritual and religious education. The development of science and technology in our country was in lower level not because of the higher devotion and spiritual knowledge. *The development of technology is not affected by the development of spiritual knowledge in any country.* In fact, the fear for sin and God is more in the foreign countries even now. Due to this, there was in built ethical conduct in the public and injustice was absent to a great extent. I am stressing on the point that the chaos due to corruption and injustice can be eradicated by developing the ethical values through spiritual knowledge. This concept is true in any country at any time. The growth of technology in foreign countries is also blessing from God, Who was pleased with the sincere practical sacrifice. In India, the devotion is more theoretical and hence, India was not blessed in wealth and technology by God. Science and technology are also practical fields and our masters in theory naturally failed to develop the practical science. The practical approach is absent in our country not only in the spiritual knowledge, but also in the science,

which is highly practical by itself. When ethics supported by spiritual knowledge are absent, the applications of technology will not reach all due to corruption and this resulted in lesser strength of the country.

Swami Vivekananda cried asking God “Why my country is so poor in spite of high spiritual knowledge?” If you explain this, concluding that India is poor due to high spiritual knowledge and other countries are wealthy due to lower spiritual knowledge, it is not correct. The ethics and devotion based on spiritual knowledge are strong in other countries also. In such case, why is India poor in spite of higher spiritual knowledge? This is the actual sense of Swami Vivekananda. Answer for this is that practical devotion is more in other countries where as theoretical devotion is more in India. If this mistake is rectified, India also will be rich. The point here is not about the quantum of the spiritual knowledge, but the defect in the spiritual knowledge that spoiled the progress of technology in this country. The quantum of theoretical spiritual knowledge is very much in India. But, the practical implementation is zero. In other countries, the theoretical spiritual knowledge is less but the practical implementation is full. Due to this, the other countries were blessed by God and became strong. *Our country remained weak in practical spiritual knowledge due to more selfishness.* Such defective spiritual knowledge based on practical selfishness is the reason for strong corruption that weakens the entire country. *In the present time, invasions are almost nil and the atomic weapons are ready to destroy the entire world. The concept of world peace is an urgent subject, which can come fully through right spiritual knowledge.* In ancient India, Spiritual knowledge could control corruption and the administration of Government was very easy. In the present days, the absence of the spiritual knowledge leads to corruption and benefits of technology are not reaching all and the administration of government is also failing completely in controlling the corruption. Now, wars and invasions are very rare and day to day administration of the government to build up the country with uniform strength is essential, which is possible only in the absence of corruption. In this general context only I stressed on the spiritual knowledge to eradicate corruption for the uniform development of the society.

3. Is God against modern conveniences? Does God expect us to live a simple life without comforts and luxuries? Can we not be spiritual and lead comfortable lives too?

Swami Replied: Your own Science clearly proves that every comfort developed by science and technology is towards harming the health of

human beings and also finally leading to disturbance in the ecological balance leading to natural calamities that destroy the world. The comfort provided by God through nature is always proved to be constructive to the welfare of humanity. ***All the synthetic comforts developed by the human beings competing with the natural comforts given by God are proved to be worst by the environmental science itself.*** The scientific analysis of this topic with the help of environmental science is necessary than hasty emotional conclusions. This nature is the creation of God and hence, all the natural amenities are the comforts created by God only. The health and longevity of our ancestors compared to health and longevity of the present human beings is a practical proof that can never be denied by anybody. ***The comforts reduced the power of resistance in the body. I do not say that ancient science is greater than the modern science.*** I too agree that the modern science is far sharp than the ancient science. You have increased the sharpness of the knife but its misuse can end your life whereas the ancient knife without sharp edge may not end your life even in such case of misuse. ***Sometimes, over intelligence is harmful.***

4. How can propagation of spiritual knowledge lead to control of sin in a country, when history has proved that the association of religion or spirituality with science, law, development or governance has only led to complications and problems?

[Sin or corruption cannot be controlled in religion-dominated countries, even with strict laws. In fact, selfish religious leaders abuse the innocent public in the name of religion. Those in power do the sinful activities openly without fear, and the rest of the public does the sinful activities in secret due to fear. Whenever, religion has been associated with any field such as science, law or development, it has only led to problems. Hence, it is best not to allow religion or spirituality dominates in any country.]

Swami Replied: Do you think that the sin is absent in a non-religious and non-spiritual country? Moreover, such non-religious country does not exist in this world at any time. The percentage of atheists in any country is very small. Your concept is practically impossible. Even then, let Me examine the truth in your concept. ***Are you sure that the atheists in any country are fully ethical and the theists are non-ethical?*** In fact, the possibility of the growth of non-ethical path is more in the case of atheists. The atheist does not fear for God and fears only for the police and courts. If he escapes these two systems, he has escaped totally the punishment and there is no need of any fear further. The theist also can escape police and

courts in the same way but still fears for God, who is omniscient and punishment is inevitable due to His omnipotence. Such fear never arises in the mind of atheist. Exploiting the society to selfish ends is common in both religious theists and non-religious atheists. But, in the case of theists, the concept of ultimate God and the ultimate punishment can control the sin completely in the case of some theists, which can bring at least the partial control in the other theists. The atheist hides his sin perfectly since that is the ultimate step to escape the punishment forever. In the case of theists, the fear for God and the divine punishment is always burning in his heart and due to this, the theist fails to hide his sin perfectly. ***Hence, you are seeing the exposed sin of theists and you are not seeing even a trace of the hidden sin of the atheist.*** Spiritual knowledge is the essence of all the religions and not certain misinterpreted traditions existing in religions. Due to such excellent advantage, the religions are alive in this universe due to the divine will of God.

5. How can social transformation due to the propagation of spiritual knowledge be practically achieved?

[Understanding spiritual knowledge is a slow process. Practically acting according to the spiritual knowledge is even more difficult and takes even longer. How can the propagation of spiritual knowledge lead to social transformation (removal of sin and establishment of justice)? People's qualities (gunas) have already manifested in a certain way (grown from the seed form into a large tree in this lifetime). They have developed strong habits, tendencies and preferences and are fixed in them. Most people will oppose spiritual knowledge and the consequent social transformation. When such people are in power in various social institutions such as the government, educational institutions and business corporations, they will never allow the propagation of spiritual knowledge or a transformation in society due to it, because it will conflict with their selfish interests. Even if a few of them listen to spiritual knowledge and wish to change, they will be unable to change their strong tendencies (Jaanaami dharmam, nacha me pravrittih... Duryodhana in the Mahabharata or 'Anicchannapi vaarshneya...niyojitah...' Gita)].

Swami Replied: You are describing the power of ignorance of a boy before joining the educational institution. Even after joining, some students fail in the examination due to their unchanged ignorance in spite of the academic course faced by them. But, you can always find some students, who got rid of their ignorance due to the academic program. ***The educational institution is established with a positive outlook.*** You cannot

identify any boy before the admission into the school or college about his un-modifiable ignorance and avoid his admission. Seeing the failures, you are also not recommending the closure of schools and colleges. Opportunity must be given to every boy and naturally some boys fail. Based on this, you cannot say that the education system itself is wrong and not acceptable. ***Similarly, God propagates the spiritual knowledge in every generation expecting the change in every soul.*** The change may not be complete but at least the partial change is also appreciable. Even the failed students have some wisdom in the failed subjects also.

Chapter 18

NO FIXED NORMS & PROCEDURES IN DIVINE SERVICE TO PLEASE GOD**Quality of Service Reflects Extent of Surrender****O Learned and Devoted Servants of God,**

[October 26, 2014] Swami's reply for the questions by Shri Nikhil Kothurkar, Associate Professor, Amrita University, Coimbatore on 25-10-14.

1. Which of the two ways of serving the Human Incarnation of God is better? i) Like a servant promptly obeying orders: doing exactly what is told immediately and doing it only when told. ii) or like the devotee taking the initiative: Doing something useful for Him, based on the best of one's understanding, even when not told, out of devotion (love).

[Servant: Promptly following orders is a mark of total faith in the Human Incarnation and lack of attachment to anything other than Him. Not obeying, partially obeying, or obeying after a delay, are all indicative of incomplete faith or attachment to the world (Eshanas).

Devotee: When Lord Rama arrived at Shabari's hut He probably might have expressed His tiredness or hunger; perhaps He might not even have asked her for anything. In any case, Shabari took the initiative to feed him with the sweetest (tasted) berries. She did not follow orders; she took initiative as an expression of her devotion. Any mother does what she feels is the best for her child, based on her limited understanding, without being told what to do. This is the expression of her love. Naturally, the action will be based on the devotees qualities (gunas). So, people with different qualities, might find that type of service provided, objectionable. But God alone can judge whether or not the service is pure (free from ego or selfishness).]

Swami Replied: Is there any fixed percentage of marks to give gold medal to a student? Whatever may be the percentage of marks, the gold medal is awarded to the topper in the class. Therefore, *there are no fixed norms and procedures in the service to please God.* The top most theoretical devotion (Bhakti) existing in the mind of a devotee expressed as practical devotion in action (Prapatti) pleases God. Knowledge, which is the information of all the details of God, generates such devotion and the

power of the same knowledge transforms Bhakti into Prapatti overcoming all the hindrances. *Every hindrance is only a doubt in the knowledge in disguise.* Therefore, Shankara said that knowledge alone takes you to the goal. Shabari saw Rama and gave the best fruits. Here, there is no order from the God. The context decides the need of the order. Order or no order does not matter at all. *The quality of service reflecting the extent of surrender pleases God.* Love is beyond all the norms and procedures. Before love, formalities have no meaning. Sometimes, God orders to see the value given by the devotee to Him. On a pious day, Saibaba ordered a Brahmin devotee to kill the goat. The Brahmin was ready to do it, but Saibaba stopped him. The testing of the devotee is done not that God wants to know the stage of devotion of the devotee. God makes the devotee to know his own stage. God does not need anything from anybody. Norms and procedures do not improve the devotion. The devotion is improved only by the extent of right knowledge about God. Through analysis, you can remove the misunderstandings and arrive at the right knowledge. The quality and quantity of the right knowledge of God (Brahmajnanam) alone generates and improves the power of the devotion. When the context of expression of love to God arises, the reaction of the devotee is spontaneous like tsunami in which all the procedures and norms get drowned. *We find several institutes to improve knowledge and all the qualities of various issues, but there is no training institute for improving the love, which is spontaneous attraction.* The ways and procedures of expression of love are immaterial.

2. What should we do when our service fails to please God?

[The devotee's service is always according to his qualities (gunas), which are his constraints, since the devotee cannot cross his own gunas. Ex.: an illiterate devotee cannot propagate knowledge like a scholar or a weak person cannot fight a battle. Thus, if God is not pleased with a devotee's service, it cannot be due to the qualities of the devotee, since God is the Creator of all the qualities and has no specific preference to any quality. So, His displeasure must be due to the selfishness and ego of the devotee. But the devotee is helpless before his own ego. He is torn between his own qualities (ego) and the desire to serve God. So, the failure leads to extreme dejection and depression. How can one proceed with one's life under such circumstances?]

Swami Replied: All this situation is only due to inadequate spiritual knowledge or knowledge of the details of God, which alone generates the love to God and also supplies the power to such divine love. The doubts,

which were not cleared, hinder the spiritual progress. ***Ego itself is an un-cleared doubt.*** If you improve the spiritual knowledge, all the hindrances including ego disappear. The reason for Gopikas to have such gold medal devotion is only the quality and quantity of their spiritual knowledge acquired by them in the previous millions of births. Lot of time was taken in arriving at complete and clear knowledge. ***Devotion, which is theoretical and practical, is spontaneous and momentary compared to the knowledge.*** Knowledge is like one year academic course. Devotion is like three hour final examination. If you are patient and sincere in achieving the complete right knowledge during the period of one year, there will be no trace of difficulty in the examination. The spiritual knowledge must be mainly regarding knowing all the details of God, which alone can generate and concentrate the devotion. All other details in the spiritual path are also indirectly related to clarify in giving the right details of God. Basically, you must know that God does not need anything from anybody (*Nanavaaptamavaaptavyam – Gita*) because there is nothing that is not attained by God and there is nothing that is to be attainable by God. All the service to God is only a drama to show your exact stage in the spiritual path so that you can start your efforts from that point. You should not be hurt by the failure since, failure only shows your true stage disproving the wrong stage that you are thinking that you have already attained. By failure, you will remove your illusion and arrive at truth so that you can plan your efforts in a true way. Hence, ***disturbance due to failure is the most meaningless point.***

3. When the contemporary Human Incarnation's external qualities are different from a devotee's qualities, how can he approach and serve God?

[Each Incarnation takes different external qualities (of the medium) in order to associate closely with those devotees, who also have similar qualities. Any devotee (jiva) is made up of qualities and is inseparable from them. Family background, language, upbringing, education, etc., shape up the personality (set of qualities) of the soul in any particular birth. While some qualities can be changed, some others cannot be changed and yet some others can be changed after a lot of effort and time. The soul can certainly not change them overnight. If the soul's qualities happen to be different from those of the Incarnation, then how can he approach and serve God? Does it mean that the soul is not destined to be closely associated with God in that birth?]

Swami Replied: God is beyond all the qualities. He may associate with a medium having specific qualities for the sake of friendship with a specific group of human beings. But, if your quality is different from those specific qualities of the medium, do you think that He cannot change those qualities and attain your quality? It does not take even a fraction of second to change His blue shirt and put the white shirt relevant to you. If He is really a human being, he cannot change the colour since; the colour is in his skin. The skin of God has no colour and He has several shirts having different colours. By His will, the qualities of the medium, which are inherent also disappear in your context and will attain the relevant qualities. Nothing is impossible for His unimaginable power. He may take a specific medium for the sake of a major program and there may not be necessity to change the qualities of the specific medium. But, if necessity comes, He has the unimaginable power to suppress the qualities of that specific medium and attain new qualities relevant to the new context. An ordinary human being will not be able to change its qualities. But the human being possessed by God, will act as per the will of God. Lord Krishna showed Tamas in Brindavanam and showed Rajas in His latter political life. The same Krishna showed climax of Sattvam in the Bhagavat Gita. Rama showed Sattvam everywhere, but showed anger of Rajas while scolding the sage Jaabali. The same Rama showed Tamas in running after the golden deer against the advice of Lakshmana falling in the blind love towards Sita. All the three qualities exist together in any place and no quality can be isolated from the triad.

4) How can one balance worldly life and service to God?

[Both worldly people and devotees need to work in the world to sustain themselves and their families. Work in a professional environment involves intense competition for both types of people. For worldly people, the work is a means and also the goal. For spiritual people, that work is only a means for achieving their real goal, which is serving God. Hence, many spiritual people tend to choose a slightly low-pressure career, which will give them more time and energy for learning divine knowledge and serving God. Some devotees try their best to develop skills and setup or arrange their work or life in such a way, that the work will proceed almost automatically, with minimal intervention from them. (Yogah karmasu kaushalam- Gita) This is done in the hope that they will be able to complete their professional and worldly duties satisfactorily, with minimal effort so that they can divert the rest of their energies towards their real goal. But, the world is like quicksand and the more one struggles to get out of it, the

deeper one sinks. The work never proceeds smoothly or automatically as expected. Seemingly simple or basic things turn out to be disproportionately complicated or tough. In some cases, situations change so drastically, that all the previous efforts go waste and one has to start new struggles from scratch. At times work-pressure gets so intense that it takes up all the energy of a person and causes extreme stress. For some other devotees, similar stress could be caused by family issues. The effect is the same in both cases: the devotee is unable to concentrate on the spiritual path. The conclusion is that the world can never be controlled by a soul; it can only be controlled by God. Then, how can we balance worldly life and spiritual life?]

Swami Replied: A person is travelling in X boat. This is the first stage. In the second stage, he likes to transfer himself to the Y boat. Now, during the period of transfer, he has put one leg in the Y boat and takes sometime to put his second leg also in Y boat. In the third stage, the person is completely in Y boat. All the devotees exist in these three stages. The problems for a person putting his two legs in the two boats, which are simultaneously travelling are inevitable. Balance of both the legs should be done in a talented way. The actual problem here is that you wanted to shift to Y boat since you realized that X is a sinking boat and Y is a strong boat that can reach the sea shore. After putting one leg in Y, you have suddenly developed two doubts. One is that whether Y is also a sinking boat. The second doubt is whether X is not actually sinking boat. The person, who is travelling in the X boat, only did not get these doubts. The person, who shifted to the Y boat also has no doubt about the Y boat and thinks firmly that Y is not a sinking boat. All the doubts come only in the middle stage. Till your doubts are clarified, you have to balance your legs in both the boats. This is a stage of tension, which can end only on the clearance of the doubts. That is done only by more study and more analysis of the spiritual knowledge. You have to find the solution and I am only showing the path for that.

5) Shri Phani asked: “You cannot leave the leg from X boat because the basic needs have to be fulfilled.”

Swami Replied: The basic needs are fulfilled for all the three types of devotees. People in the X boat fulfill their basic needs through their efforts. People in the Y boat also fulfill the basic needs by the grace of God. They also work like the people in the X boat, but their concentration is on God and they stand in the service of God also. At the time of test, they prove that they are in the Y boat only. *Even the person putting the two legs in*

both the boats, earns basic needs by his effort, but fails in the test. The first person in the X boat will not attend any test and there is no question of success or failure in his case. But, remember, all these three types of people are earning the basic needs only by the Grace of God, who is like a father towards his children. God provides basic needs even to an atheist-child.

Chapter 19

ATTACHMENT TO WORLD CHANGES TO ATTACHMENT OF GOD IN FINAL STAGE**Worldly Tensions Transform in to Tensions in Divine Service****O Learned and Devoted Servants of God,**

[October 26, 2014 Evening] Dr. Nikhil asked about the pressures in the worldly life and their consequent effects on the spiritual life.

Swami replied: There are three stages. In the first stage, the human being is very much involved in the family life and is strongly bound by the family bonds. This deep attachment is the reason for disturbance and tension. You are watching a cinema. You are not attached to any role in the picture. You are totally detached from every role. You know that the whole story is an imagination of the writer. *The lack of reality of the picture and also your detachment from all the roles form the basis of your entertainment without any tension.* Shankara says that this world is unreal because *it is temporary in the sense that there is continuous change (Yat anityam tat kritakam hi loke).* Based on the same reason, all your family bonds also must be unreal because they are temporary limited to this life only. Truth is always eternal like the rope that exists in all the times. The illusory serpent is always unreal since it is temporary as it is seen for sometime only. Rope is present as rope only even during the time of illusion. Therefore, this world is not different from the cinema. Based on this philosophy of Shankara, you can get yourself detached from every worldly bond and enjoy this world as a cinema. You may argue that the *family bonds may be unreal due to birth and death of every human being,* but the world exists continuously and we have not realized the creation and dissolution of the world. By this, let us assume that this world is real. Still, you can be entertained due to your detachment from the unreal bonds even in the real world. Even if it is not cinema and even if it is the real story of some other family in this world, you are entertained by them and their story, since you are detached from them. You have to attain this second stage, which is the stage of God.

Whether the world is unreal or real, God is entertained by it due to His detachment. For God, this world is actually unreal. Soul being a part of

this world cannot treat the world as unreal because for unreal soul, unreal world is real. You can be entertained by the world as God is entertained. This is attainable characteristic of God. You can enjoy the cinema like His officer while sitting in the cinema hall. Entertainment by enjoyment is common in all the spectators and the status of anyone is immaterial and irrelevant during the period of the entertainment. ***If you can enjoy the world throughout your life, you are equal to God throughout your life having the same characteristic of entertainment.*** The producer-cum-director is also enjoying like any other spectator only. The talent and power in the production and direction is irrelevant here. You can treat the irrelevant point as non-existent. In this sense Shankara told that world is unreal. You need not worry about the non-attainable characteristics of God like creation, control and dissolution of the world. These three capacities are non-attainable and differentiate you from the producer-cum-director or God. Brahman is name of God used in the aspect of the spectator. Eeshwara is the name of God used in the aspect of the special power and talent of God. Jeeva or human being is Brahman (*Jeevo Brahmaiva* – Shankara) but not Eeshwara. Entertainment is the ultimate goal and hence Brahman is ultimate. Eeshwara is a special status of Brahman and the goal of all the efforts of Eeshwara is only to become Brahman and to make Jeeva also as Brahman. The producer-cum-director does not mind if his peon is also enjoying the cinema on par with him. In fact, he wishes so only and is pleased with such state of everybody. The peon can say that he is also a spectator like his boss. There is nothing wrong up to this point. But, the problem comes if the peon takes undue advantage of such equality and says that he is the producer-cum-director and puts his hand over the shoulder of the boss. One can say that he is Brahman, but should not say that he is Eeshwara since Brahman and Eeshwara are one and the same. The talent of production and direction of the cinema is hidden in the boss and only spectatorship is exhibited. Spectatorship is not only a partial characteristic but also an external associated characteristic since it did not exist before the creation. The talent and power of production and direction is internal and inherent characteristic that existed even before production and direction. Hence, you have not really become the real God.

This second stage is the only answer for the problem of worldly tensions. You can solve your problem and be happy always achieving the attainable characteristic of mere spectatorship of God. God will not mistake you for attaining His characteristic to lead a happy life in this world. But, by this, you should not be egoistic to think that you are God. You have attained only a partial associated characteristic of God and you are not God

in view of the other inherent characteristics. By this, you cannot attain the grace of God. If you imitate somebody to become happy, the other person will not mistake you. This does not mean that the other person shows his love to you. You have used God to be happy, but you have not served God to attain His grace. ***In the service of God, again the same tensions appear due to your over attachment to God.*** When Sita was not found in Lanka, Hanuman thought of even committing suicide. This is the third and final stage. ***Your attachment to the world is transformed into the attachment to God. Your worldly tensions are transformed into tensions in the divine service.*** The second stage is only an intermediate step to develop detachment from the world. In the third stage, you have to again develop your attachment to God. You must express your gratefulness to God for allowing you into the second stage. The peon should be grateful to the boss for allowing him into the cinema hall owned by the boss. Instead of this gratefulness, if you develop ego, you will be fallen. After all, if you are happy throughout this life and not protected after death, what is the use of your achievement? You should always have a long ranged foresight.

Chapter 20

PROBLEMS HELP IN SPIRITUAL JOURNEY**Total Knowledge Results in No Trace of Problem in Path
O Learned and Devoted Servants of God,**

[October 31, 2014] **Dr. Nikhil:** “How to overcome the practical problems faced in this spiritual journey to reach God, the ultimate goal? These problems are very hard without any scope of solutions”.

Swami Replied: When you are travelling towards God, the problems come to test your determination. Certainly you will fail. As a result, you will have tension and lot of disturbance. Do not take this as a negative sign since you can easily find it as positive sign only on doing analysis. The lack of possibility to overcome the hurdle improves the intensity of your determination. *Opposition always increases the emotion.* The normal human psychology is to oppose any negative force. *The negative force existing in the problem will be naturally opposed by you.* The opposition to negative force of the problem is always positive resulting in success. This can be clearly understood in the case of several examples. Let us take the incident of a boy loving a girl. As the boy proposes his love, the girl will be exposing several problems that resist the success of love. As these problems are expressed, the emotion increases in the mind of the boy opposing the problems. Such emotion increases the strength of the love in the mind of the boy. The girl is playing this trick only to increase the love in the boy. If the problem is weak, certain normal quantity of emotion is sufficient to overcome the problem. In such case, the emotion will not raise to a greater height. More difficult the problem, more will be the increase in intensity of your determination. You can examine the example of a culvert in the water canal. The culvert is a strong wall and the water is not allowed to pass through it. It is a very tough problem for the flow of the water. The water stops for sometime finding no way to pass through it. In the place of culvert, if a small stone stands, water can pass over it very easily with little effort. In such case, the speed of the water is not appreciably increasing. In the case of the culvert, no doubt the flow of the water is completely stopped for sometime. But, after sometime, the water rises due to increased force and passes over the culvert. Now the flow is very vigorous and the water travels fast covering long distance. When the water is stopped by the

culvert, the water should not be worried. It should have some patience so that sometime will be taken for the process of increase of force. Hence, Shankara told that patience (Shama) is the first required quality. Sai Baba also tells that along with the attraction for goal (Nishthaa), patience (Saburi) is also required in view of the culverts.

Therefore, the essence of all this is that problems in the spiritual journey towards God are only helpful like culverts and not the opposing enemies. ***God is only encouraging your spiritual journey through such problems.*** The impatience and tension you get increase the force of your devotion. Hence, your depression in the problem is also positive helping the rise of your determination. Narada says the same while defining the devotion. He says that the devotion is the total surrender to God (Nishthaa) and also the disturbance in facing the hurdle that needs patience (Saburi) in his Bhakti Sutras (*Tat Vismarane Parama Vyakulataa...*).

The power of Maya of God is unimaginable and beyond logic. The power of Prakriti is imaginable following the logic and forms the subject of science. The hurdle placed by Prakriti can be easily surpassed like the small stone in the path of water stream. The hurdle presented by Maya is very difficult like the culvert. Both Maya and Prakriti are the two parts of the power of God only. Maya is associated with God like Prakriti and hence, both need not be differentiated. God is the ultimate possessor of both the powers. To distinguish God from human being following the path of science, God is specifically mentioned as the possessor of Maya only (*Maayaam tu Prakritim... Gita*).

The hurdles in the spiritual path are psychological and arise due to lack of complete right knowledge. Any quantity of wrong knowledge or partially right knowledge results in uncleared doubts. These doubts only appear as problems. ***If you have total knowledge, which is right without any trace of false knowledge, no trace of doubt exists in your mind and you will not find even a trace of problem in the path.*** The sages have spent million births to achieve complete right knowledge. In the final birth as Gopikas, they did not have any problem to recognize and fully surrender to Lord Krishna.

Chapter 21

THEORY & PRACTICE LEADS TO TOTAL ASSIMILATION OF KNOWLEDGE

Practice Leads to Strong Impression in Mind

O Learned and Devoted Servants of God,

[November 2, 2014] Shri Surya asked: “Shall we complete the knowledge (Jnana Yoga) in which we can clarify all the doubts and then only enter into the phase of practical implementation (Karma Yoga) so that all the hurdles, which are the practical forms of the uncleared doubts in knowledge, can be crossed over?”

Swami Replied: You can understand this point well if you take the example of the study of the course of science and engineering. After the completion of the course of engineering, the candidate is going to work in the industry where the work is totally practical. But, while studying the academic course, the classes in laboratory in which the practicals also are done co-exist with the theory classes. You should also note that the practical class is always conducted after the theory class. Even when you go to the practical class, there will be theory class for sometime in the name ‘*giving practical instructions*’. This clearly shows that without the theory, practical cannot be generated. By doing simultaneous practicals in the college, you have strong impression of the concepts of the theory in your brain. Theory followed by practical leads to complete assimilation of knowledge. If theory alone is taught throughout the course and then the candidate becomes engineer in the industry, the doubts may come again since the clarifications in the academic course were not practically done. Even if the clarifications were given without practicals, those were not well impressed in the brain. Today, even in non-engineering courses like arts, a practical project is introduced in the final semester. ***Hence, knowledge means both theory and practicals simultaneously so that the theory is strongly impressed in the brain.***

Similarly, the sages in the previous million births achieved strong knowledge in the line of the course of science and engineering only. The last birth of the sages as Gopikas is like the employment of engineer in the industry after the academic course. These sages were householders with wives and children passing through the need of relinquishing the family

responsibilities with related problems. Hence, their lives were mixtures of theory and practicals only. There are some sages, who were like the students of arts without any practicals. If you studied the academic course in a language, the only practical can be writing poems, songs and stories. They can be employed as teachers only since there is a need for that also. They become preachers of knowledge, poets of prayers and singers of divine songs. However, such practical aspect is very weak and their industry is also theory only. Such sages, who were like the students of Arts, were born as sages only along with Gopikas. ***In any stage, theory is primary, which means that theory is first. Practical is secondary, which means that practical is after theory only. As far as the fruit of pleasing the goal is concerned, practical is primary and theory is secondary only.*** The goal is pleased only by total sacrifice of everybody and everything. In the tests, you must practically prove such a total sacrifice. This is possible only when your attraction to the goal is in climax. The attraction towards the goal increases only by knowing more and more details of the goal. When you know certain details of Mumbai, you will certainly plan to go and see Mumbai. But, this plan gets practically implemented only when your attraction to Mumbai increases more and more on hearing further details of Mumbai. Once you hear all the details of the goal, your attraction to the goal (devotion) and your landing in Mumbai are spontaneous as subsequent steps. Hence, Shankara told that if you acquire the complete right knowledge, you are certainly reaching the goal. In such case, there need not be a separate effort to achieve strong devotion (Bhakti Yoga) that is useful in transforming the theory (Jnana Yoga) into practical (Karma Yoga). Therefore, try to know the details of God more and more and clear all your doubts with sharp analysis. Your effort ends here and all the subsequent steps like achieving powerful devotion and implementing the knowledge in practical service blended with total sacrifice are spontaneous.

The total surrender and total sacrifice come only through the sufficient power in your emotional devotion. When this power is inadequate, the theory is not transformed into practical or is partially transformed. The first type Gopikas, who complained to the mother of Lord Krishna, were examples of no transformation. The second type Gopikas, who gave the excess of butter left over after fulfilling the needs of the family, were examples of partial transformation. The third type Gopikas, who sacrificed everything and everybody in the total surrender to the Lord, were the best examples of complete and spontaneous transformation and you will be surprised to know that they jumped into fire sacrificing even their lives in the absence of the Lord. Such Gopikas reached God and were

honored with a superior position above the God. The remaining second type Gopikas were carried to Dwaraka by Arjuna and suffered with the absence of the Lord. The first type Gopikas were kidnapped by the hunters during the journey to Dwaraka and were looted by the hunters, who represent these worldly bonds. The first and second type Gopikas are similar to the students, who studied the academic course with no seriousness and partial seriousness passing in third class and second class respectively. The third type Gopikas were the engineering students, who studied the academic course with full concentration in theory and practicals passing in first class and distinction.

Chapter 22

DIVINE RULES IN THE CYCLE OF DEEDS**Activities of God Are Always Legal****O Learned and Devoted Servants of God,**

[November 4, 2014] **Shri Phani asked:** “How do you support the verse in Gita stating that the devotee constantly worshipping God is not a sinner (*Apichet Sa Duraachaaro... Gita*)”.

Swami Replied: There are two divine rules in the cycle of deeds. The first rule is that the fruit of a deed can be postponed with increasing interest like a loan or can be implemented even before the due date like a premature deposit. The second rule is that there is no need of implementing the balance punishments if the soul is reformed since punishment is only for reformation but not for vengeance. *The cycle of deeds for every soul is prepared by God by arranging the positive and negative fruits in alternative fashion.* Even if you have done some sins continuously in a period of time, the fruits will not be delivered to you continuously. You cannot eat hot dishes or sweet dishes alone continuously during the time of meals. You will eat those items alternatively so that you will enjoy the meals continuously. Of course, in such rearrangement also, the rule of increase and decrease of interests is followed and thus, the fundamental basis is not violated. The rearrangement for continuous enjoyment is more important than the quantum of interest. God does anything without violating the basic rules of the divine administration, which are framed by Himself. *Such a rearrangement of the fruits of deeds in alternative fashion indicates the paternal affection of the God to the souls (Aham Bijapradah Pitaa – Gita) but, yet the rules of justice are not broken at all anywhere.*

Now, your point should be examined in the light of above introduction. When you become a devotee of God, there is every possibility of the reformation of the soul in future. The basic reason is that the fear for God will always introduce the fear for sin. Once you become a devotee of God, this possibility of reformation of soul is opened. You might have become the devotee based on the misunderstanding of the personality of God in the beginning, which is that God will forgive and cancel your sins due to your soaping of the God. Misunderstandings and mistakes are

inevitable in the beginning like the smoke that covers the fire in the beginning as said in the Gita (*Sarvaarambhaahi...*). ***You will also find the result in line with your misunderstanding in the beginning.*** You will find the removal of difficulties, which are the punishments of your sins. You will get the immediate relief also. But, on analyzing the personality of God with the help of scriptures and logic in course of time, you will find that the punishments of sins were not actually cancelled, but, postponed with increasing interests. ***If God cancels your sins based on your devotion, God becomes a human being only.*** Your officer may close your file of mistakes due to your soaping on him. But, the divine personality of God is not like that. You are given immediate relief from the punishment so that slowly you can do the analysis and know the truth in cool condition. Even this relief is not out of the way in view of the increasing interest. On knowing the truth, you will slowly understand that soaping is not a permanent solution. The permanent solution is only not to do the sins. In course of time, the sins slowly decrease and vanish. This may take a long time, but, this is not illegal since the first and second rules give the provision. Anything done by God is never illegal. ***Now, since the soul is completely transformed, the file recording the principle and increasing interest of the punishments is burnt according to the second rule.*** Thus, God saved the devotee and gave complete protection. Nowhere can you find the legal violation in this process. The next verse in the Gita says that a sinner becoming devotee of God is transformed completely in a short time itself (*Khshipram Bhavati Dharmaatmaa...*). Such provision also exists as rule number three. Hence, the use of the third rule by God is not at all objectionable. The third rule is an extension of the first and second rules only. If the third rule is absent, the first and second rules become meaningless. Therefore, lack of analysis is the root of all the wrong concepts. Spiritual knowledge (Jnana Yoga) means the sharp analysis to understand God more and more deeply. Such right understanding increases your devotion more and more so that the practical implementation of not doing any sin (Karma Yoga) results. The increased power of devotion is called as Bhakti Yoga.

Chapter 23

ATHEIST BELIEVES IN THE CONSTITUTION OF THE COUNTRY ONLY**Transformation of Soul Needed If Existence of God Accepted****O Learned and Devoted Servants of God,**

[November 7, 2014] **Shri Anil asked:** “Cancelling all the balance punishments can result even in the case of transformed atheist and hence, devotion is not necessary. Please explain”.

Swami Replied: *It is perfectly agreed that devotion is not necessary to cancel the balance punishments.* This advantage should be applied to every soul, which is perfectly and permanently transformed. However, this is not applicable to the case of an atheist, though, it is applicable on the basis of equity of justice. The only problem of its implementation in the case of an atheist is that the soul of an atheist is never really transformed. The reason for this is that if he escapes the courts present here, the matter ends there. According to him, there is no God and hence, there is no need of transformation if he escapes the courts. You are talking about the application of the three rules mentioned in My previous message in the case of atheist. But, you have forgotten that the atheist does not believe in any rule because every rule is based on the divine administration of God. The postponement of punishment with interest does not exist at all and hence, there is no first rule for atheist. The balance punishments getting cancelled on the transformation of soul is also not accepted by atheist, which is as per the second rule. When both these rules are meaningless creations based on the imaginations of theists, as per the atheist, the third rule, which is the provision of application of these rules, does not exist at all. *The atheist believes only in the constitution on which the courts are running and investigates with the help of the advocates to misinterpret the rules of the constitution so that he can escape the punishment.* Corruption is another tool for him to help this. Therefore, *the transformation of the soul of an atheist is impossible like the horn of a rabbit.* The atheist acts like a reformed soul in the eyes of public to maintain his value in the society. He also poses as a transformed soul stating that he is an example of transformation of soul for which devotion to God is not required. If he does

not believe the existence of God, what is the use and purpose of the transformation of the soul? This question always remains in his mind and hence, the transformation enacted by him for the sake of public is not real at all. Therefore, ***the transformation of the soul is possible only in the case of a theist, who fears for God even if he escapes the courts.***

Ravana was devotee of Lord Shiva. He was not transformed and was punished at the end. Based on this, you should not doubt about the 100% possibility of transformation of the soul in the case of a devotee. Such conclusion is not correct. Basically Ravana was not a devotee. He enacted the devotion to get the powers from God Shiva so that he can become the God. He wished the divine mother Parvathi to become his wife. This clearly shows that basically he is an atheist. His concept is that anybody can become God by achieving all the ultimate powers. For him, God is only a chair of a specific position. Hence, he tried to achieve the chair from God Shiva. Hence, this false devotion has no trace of effect on the transformation of his soul. Hence, he was severely punished at the end by God. Ravana should not be treated as a devotee in whose case the transformation of the soul did not occur. He is only an atheist, who tried to cheat God Shiva just like the present atheist tries to cheat the court. He does not come under the category of the devotees and stands only in the category of atheists. Any devotee will be blessed with the transformation of soul in course of time as per the promise of the Lord in the Gita (*Kshipram Bhavati Dharmaatmaa*).

Chapter 24

DO THE ACTION FEELING 'I' PRACTICALLY**Leave Doer-ship to God Theoretically to Neckout Ego****O Learned and Devoted Servants of God,**

[November 26, 2014] **Shri Phani asked:** “God is the doer of every action in this world. The devoted servant of God is not the doer at all and this point is also sincerely felt in the heart of such devotee. Therefore, the best is to surrender himself to God and recognize that the doer of every action is only God. Such total surrender is the better way than doing the service with the feeling of doer-ship in the heart”.

Swami Replied: A patient suffering with fever is treated to reduce the higher temperature with the help of wet cloth on the forehead. Reduction in the temperature aims at the reduction of temperature, which is more than the normal temperature. It does not mean to reduce the temperature of the body to zero degrees by putting the patient in the ice blocks. Similarly, *the reduction of ego is aimed at, which means the reduction of the intensive effect of the basic concept of 'I'*. In such reduction, you should not reduce the basic 'I' also to become zero, in which state the doer-ship and the related actions of divine service also disappear. *The basic 'I' is the source of every action. At the same time, the basic 'I' is also the source of ego that is generated during and after the action.* The main product of 'I' is action or work and the by-product is ego. You have to cut the by-product only and not the basic 'I', which is also the source of action. It may be easy to cut the ego by cutting its source. You can do this also in the context of destruction of ego. Here, you are suppressing the basic 'I' to remove ego. You should not destroy the basic 'I' forever, in which case the service to God comprising of actions also disappears forever. Therefore, there are two contexts:

- 1) Destruction of ego by removing the basic 'I' during that period of time. This is accomplished by thinking that God is the doer of every action (*Kartaahamapi Sarvasya...* Gita) and that he is not the doer of any action.
- 2) Regeneration of the basic 'I' to perform actions for the divine service. In this period of time, you should recognize that God is not doer of any

action (*Viddhyakartaaramavyayam...* Gita) and continue to do all the works feeling that you are the doer.

Mere feeling of doer-ship is not wrong. The excessive feeling of doer-ship generates ego. Hence, you are expected to feel that you are not the doer in the mind so that the concept of ego arising in the mind can be destroyed. This is only in the theoretical phase. The theoretical ego can be cut by such theoretical concept. This should be limited to theory only and should not extend to the practice resulting in withdrawal from the divine service. In the practical phase, you should have the feeling of doer-ship so that the actions of the divine service are done by you and as a result you have pleased God. God has created this world in which the doer-ship is linked to the soul so that the soul can be lifted up when it passes out the practical examination. In such context, the doer-ship of God is not exposed. But, this concept can be used by the soul to destroy the ego in doing the divine service.

In the context of crossing the sea, each monkey revealed its potency by announcing the distance that it can cross. Such announcement is reflecting the feeling of ego of each monkey. Hanuman replied that he cannot cross even one inch of the sea. This is only to remove the feeling of ego from monkeys. He did not extend this into practice by saying “Oh! Rama! You are the doer of everything. I cannot do anything as I am zero. Hence, you jump over the sea and search Sita in Lanka”. This theoretical exercise is not extended to practice and hence, Hanuman crossed the sea and searched for Sita. During all this work, He felt Himself as the doer in the practical phase, but felt that God alone is doer in the theoretical phase to neck out the ego, which is trying to enter into His mind through the path of doer-ship.

Similarly, Lord Krishna showed in His cosmic vision that He is going to kill Kauravas. By this, He proved that God is the real doer and the devotee is not the actual doer. After this vision, Arjuna did not leave the battle field saying best of luck to God stating that he need not fight at all since God Himself is going to kill them. Arjuna used this vision to destroy his ego that makes him feel that they will be alive if he does not fight. This vision was used by him only to destroy the theoretical ego. He did not extend this into practical phase and withdrew from the battle field dropping from the fight. He fought the battle with the feeling of doer-ship and destroyed the ego whenever it comes to his mind by remembering the vision. ***The concluding essence is that God is the doer of all works without doing any work and you are doer of all the works though you are not the doer of any work.*** The Gita explained this concept that you should

find action in inaction and inaction in the action (*Karmanyakarma...*). This is the most excellent concept of this world created by the Divine Magician. God always criticized the ego (*Ahamkara vimudhaatmaa...*) but encouraged to do the actions in His service (*Madarthamapi Kaunteya..., Kuru karma Dhanamjaya...*).

The work of God should not be decided by you by weighing the defects and merits in the balance of your intelligence. The highest is God and His interest and subsequent pleasure are the highest. Therefore, the work in which God is interested that brings pleasure to Him is the highest. You should not rub your interest on Him and your interest should lie in His interest. This is the total surrender to God. Krishna preached the Gita to Arjuna, which is the excellent knowledge that helps every soul in this world. At the end of the preaching of the Gita, Arjuna did not say “Your Gita is excellent knowledge that helps all the souls in this world. Now, I will leave this bloody fight and propagate the Gita in this world right from this moment”. The interest of Krishna was to kill the relatives of Arjuna. The propagation of the Gita is certainly sacred compared to killing the relatives. Arjuna did not do this analysis and blindly killed his relatives as per the interest of the Lord. Sometimes, the work in which the Lord is interested may show the blame on the Lord and such blame should also not enter the mind of the devoted servant. Hanuman is doing the work of search of Sita. He did not blame Rama and rejected such work by saying that Rama lost Sita due to attraction towards golden deer following her desire in blind love of Sita in spite of warning from Lakshmana. The main work of the Lord is search for Sita and not propagation of knowledge, which may be secondary. Hanuman finished the main work of searching Sita and then preached Ravana by giving divine spiritual knowledge, which is only the associated work. Everywhere you should remember that God and God’s interest are the highest since nobody and nothing can be more than or equal to Him and His work respectively as said in the Veda (*Natatsamah...*).

Chapter 25

EGO - THE ROOT OF SIN**God Always Enjoys Good Fruit Only****O Learned and Devoted Servants of God,**

[December 06, 2014 Datta Jayanthi Day] **Shri Lakshman asked:** “Shri Ramana Maharshi gave lot of weight to the ‘I’, which is discarded by you now in order to eradicate the ego, which is a by-product. I like to hear your explanation in the light of the great sage Shri Ramana Maharshi”.

Swami Replied: Shri Ramana Maharshi did not give weight to the concept of ‘I’. Lot of weight was already given by Advaita philosophers to the ‘I’ representing the God. If Shri Ramana Maharshi colluded with this concept, He would have advised the spiritual aspirants to search for the ‘I’, which is the source of the entire creation and there cannot be another source of ‘I’ or God. He advised to search for the source of ‘I’. This clearly indicates that ‘I’ is not God since there is no source of God. What is the source of ‘I’? If you say that awareness is the source of ‘I’, it is not correct. The reason is that everybody knows that the source of ‘I’ is awareness and hence, there is no need to search the source of ‘I’. A specific vibrational mode of the awareness is ‘I’ just like he or she or it or any item in the creation. Nobody will ask you to search the source of golden chain, which is obviously gold. Nobody will ask you to search for the source of earthen pot, which is obviously the mud of the earth. There is no need of search here since the cause is very clear. Similarly, everybody knows that awareness is the source of the thought ‘I’. The source of every thought is awareness only. Shri Maharshi asked the disciples to search for its source. Here, the ‘I’ as a thought is a specific modification of awareness like the golden pot is a specific modification of gold. If one has used such a big word ‘search’, it never means that you should search for gold, which is the visible source of the golden pot. The search for the source of golden pot means the search for the source of gold, which is the gold mine that is not visible to you since it exists in some far place. Gold mine is the root source of golden pot and here, the search indicates gold mine and not the gold. If the source of golden pot, which is the gold mine, is known to Maharshi, He should have clearly mentioned it by saying “search for the gold mine, which is the source of the golden pot”. Since He did not mention the name

of the source of 'I', it means that the ultimate source of 'I' is only unimaginable, i.e., God. No preacher or teacher will ask the students to search the cause of something, which is already known to him. Such possibility may be in a game or examination for sometime. There also, the answer is revealed after sometime. ***Shri Maharshi never gave the answer throughout His life regarding the source of 'I' and the question forever remained as it is without the answer.*** This clearly indicates that the ultimate source of this creation consisting of various forms of energy, various forms of awareness or nervous energy, which are the thoughts and various forms of the matter is the unimaginable God. This unanswered question thrown by Shri Maharshi clearly establishes that the unimaginable God alone is the source of this entire creation. His silence regarding the source of 'I' indicates that the source is unimaginable and cannot be mentioned by any word. All the words indicate the imaginable items of the imaginable creation. Thus, the silence indicates that the ultimate God is beyond all imaginations. People think that Shri Ramana Maharshi is a supporter of the present Advaita philosophy, which is misunderstood text of the followers of Shankara. The original Advaita philosophy of Shankara indicates that the unimaginable God entering and identifying with a human being, in the case of human incarnation, should be taken as a single unit since you cannot isolate God from the human being in that particular case of human incarnation. Thus, ***the Advaita philosophy is discussion about human incarnation but not the discussion of human beings.***

A word can represent any specific item or a bundle of specific items. The word like 'Sudha Nilayam' represents a single house. The word 'Mumbai' represents a group of houses. According to the intention, the usage of the word is established. 'I' represents the awareness if you like such specification in the case of Advaita philosopher. In the case of the general human beings, the same word 'I' can also represent a bundle of items like materialized body, mind, intelligence etc. 'I' is a word like any other word. When you say 'I', it means only the bundle of body, mind, intellect etc. There is nothing wrong in it. The usage depends on the norm of a tradition.

In the Gita, the Lord told that the egoistic fellow feels (*Manyate*) that He is the doer. Hence, this is the theoretical phase due to the verb 'feels' and this has nothing to do with the practical phase. ***In this theoretical phase, 'I' denotes the doer blended with ego and not a simple basic 'I' as the doer.*** In this verse, you should note three words used by the Lord: Kartaa (doer), Aham ('I') and Ahamkara (ego). Here, the 'I' is infected by ego. You cannot separate the 'I' from ego. Just like the finger poisoned by

the snake bite should be cut off, the egoistic 'I' should be also cut off. Then the doer of the work disappears. But, the work always requires the existence of doer. Therefore, in the place of doer, God is kept as the doer. God certified Himself as the doer as said in the Gita (*Kartaa Bhoktaa Maheswarah, Kartaaramapi Sarvasya...*). All this operation is in theoretical phase only. When the practical phase appears, God is not the doer (*Viddhyakartaara mavyayam*) because you are doing the work. In the practical phase, you can generate the word once again, which is the simple basic 'I' only. Now, the question comes whether God is not the doer in practical phase and whether God is brought only in the theoretical phase in order to cut the ego. This can be clarified with the help of an example. The fan moves due to current present in it. Everybody says that the fan is moving and nobody says that the current is moving. Current is the actual mover in the hidden state, which is the theoretical phase. In the practical phase, which is the state of exposure, the fan is the mover.

Question: If this is so, God is the real doer of all the works and hence, all the fruits good or bad should be enjoyed by God only and not the individual soul. Please explain this?

Answer: The fruit of the work depends on the direction of the work and not mere work. When you shoot the enemy in the war, you are rewarded. When you shoot a good citizen in society, you are punished. The fruits are different for the different directions of the work. Direction is according to the individual soul. God is like the gun and the shooter is like the individual soul. The killer is the shooter and not the gun. The work of killing is done by the gun only in both cases and so God is the doer of all the works. The potential doer is only God. The individual soul is also the doer because the fruit is coming to him only. Therefore, the doer can be either God or individual soul. In order to destroy the ego, God can be taken as doer in the theoretical phase. In practical phase, the individual soul can be taken as the doer that enjoys the fruit of the work. The Gita said that God is also enjoyer (Bhokta). The fruit enjoyed by God is the entertainment, which is always good but the fruit enjoyed by the individual soul may be also bad for its wrong work. ***This wrong work can be avoided by cutting the ego.*** Ego is the root of the sin. ***God enjoys good fruit and also likes the individual soul also to enjoy the good fruit.*** Therefore, He preached the way to cut the ego through the Gita. The verb used in the practical phase is 'Kuru' (do) as said in the Gita (*Kuru Karma...*). ***If God does not preach the spiritual knowledge to differentiate good and bad, certainly, God will be entitled to the intentional crime.*** The reason is that *you may say that God*

is enjoying by exposing you to the freedom in an atmosphere of good and bad. You may also say that such freedom spoiled you to do bad work and this is sadism since God is enjoying through such entertainment. Your argument is totally wrong because God has given you the intelligence to discriminate good and bad. He is also preaching that you should do good works and get good fruits only. The freedom given to you brings the fruits to you only and the intensified preaching of God avoids the link of the fruit to God and also avoids even a trace of intentional crime to be linked to Him. The Lord says in the Gita that the fruit is linked to the intentional aim of the doer and not linked to the mere inert work (*Samkalpa Prabhavaan...*).

In this context, the word 'I' has its normal significance only like any other word. A word is generated to represent a single item or a bundle of similar items or a bundle of different items. It just depends on the context of the norm used. If you say 'Mumbai is a great city', the word Mumbai stands for all bundles of different items like houses, roads, parks, human beings, petty animals like dogs etc. A few players from Mumbai city won the cricket game played with players from Singapore. In this context, you say that Mumbai wins over Singapore. Here, the same word Mumbai denotes only a small group of human beings, which is a bundle of similar items. Similarly, *'I can be used to represent the bundle of different items like body, mind, intelligence, general awareness etc.* In fact, generally, 'I' is used by any human being in this context only. When you say 'I will beat you', here 'I' represents your body also which is going to beat, your mind that provokes the body and the intelligence that decided to beat. When you say 'I think like this', the 'I' denotes only your mind, which is a single item. You can also represent 'I' for the awareness only, so that you become free from the bonds of mind related to your body like wife, children, etc. When these bonds vanish, you will not have any tension and live with happiness. For such a good specific use only, Shankara fixed this 'I' to awareness only. Any norm is allowed because any word is not registered through a specific item only. This awareness is not God but is the supermost item of creation. Any greatest item can be called as Brahman. The Veda is also called as Brahman in the Gita because it is the greatest among all the books. You can use this 'I' to denote God also in the case of human incarnation. When Krishna says 'I am the doer of all works', here the word 'I' denotes the unimaginable God present in the body of Krishna, Who is different from the soul also. When you pray Krishna, you say 'You are everything'. Here the word 'You' stands for God. When you address the people about Krishna and say that He is the greatest, here He is God. Can

you contradict any of these three contexts? In these three contexts, 'I', You and He denote God. In such case, how can you say that 'I' alone is God? In Shankara's philosophy, 'I' denotes the pure awareness, which is greatest in the creation and hence, called as Brahman but not God. The reason for fixing 'I' to pure awareness is that everybody should feel that he is the pure awareness and get rid of the worldly stress called as salvation or liberation. All the other items of the creation are denoted by 'You', which cannot affect the pure awareness in any way (*Yushmadasmat pratyaya...* Shankara's commentary). Thus, such norm has specific purpose of liberation.

The unimaginable God identifies Himself with an imaginable human being and in such case, 'I' is also used to denote the unimaginable God or even to denote the unimaginable God along with soul and body. When Krishna said "I am the Creator", here the 'I' indicates the unimaginable God only differing from all imaginable components like awareness, body etc. When Krishna said "I am lifting this hill on My finger" here 'I' denotes not only the unimaginable God but also the associated body. The body of Krishna here becomes unimaginable since the lean finger of the tender body of a boy is lifting the huge hill. Here, the unimaginable God is identified with the inner soul as well as the external body (*Antarbahischa...* Veda). When God is not identified with the body and limited to the soul only, the same finger was cut to bleed even by the sugarcane. Thus, even in the human incarnation, 'I' represents the total bundle of body, mind etc., in one place and in another place, 'I' represents the unimaginable God only, Who is totally different from the imaginable body, mind etc. In an ordinary human being, the unimaginable God is absent, but here also 'I' can represent the soul and body in the case of the normal usage of humanity and in the case of the scholar aspiring for liberation, 'I' represents the soul or pure awareness only. Liberation from stress (salvation) has no link with God. ***The possibility of 'I' denoting God appears only in the human incarnation and not every human being.*** In the case of all other human beings, 'I' can stand for body and soul as well as for the soul alone.

Shri Ramana Maharshi did not say to search for 'I', but said to search for the source of 'I'. If 'I' represents God, what is the necessity of searching for the source of 'I', which means the source of God? God has no source since He is the ultimate source. If the 'I' in Him is God, He should have ordered the illness of His mother to disappear. He did not do so. He prayed Lord Shiva (Arunachaleswara) to remove the illness of His mother. He, as a soul, prayed the God and the fruit was also seen denoting that the

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unimaginable God is different from the imaginable invisible soul and the imaginable visible body.

Chapter 26

GOD ADVISES EVERYBODY TO DO GOOD WORK**God Does the Work Based on the Intention of Doer****O Learned and Devoted Servants of God,**

[December 14, 2014] **Shri Anil asked** “Arjuna has no intension to kill Kauravas. Krishna rubbed His intension on Arjuna to kill them. Therefore, the fruit of this work should go to God only and not to the soul. Here, your concept is reversed. ‘I’ itself is ego. Without ‘I’, no work can be done. Shri Ramana Maharshi advised to concentrate on ‘I’. How to answer these three points?”

Swami replied: Arjuna has no intension to kill the Kauravas and the reason for such absence of intension is not non-violence but his relationship with them. If Kauravas were not his relatives, Arjuna must have killed them for their injustice. Killing the unjust people is protection of justice, which is the duty of the caste of Kshatriyas. Arjuna killed several unjust people in the earlier wars and the concept of non-violence did not appear in those wars. This non-violence suddenly appeared in this war only since the unjust persons to be killed happened to be his kith and kin. Hence, killing the Kauravas is a good work and not a bad work. God preaches through scriptures always advising the human beings to do good actions. When people do good actions, they get good fruits. The gun is inert and the shooter is living being. Here, in the place of gun both inert and living parts exist. The inert part is the bow and arrow, the living part is Aujuna. Arjuna fought and killed Kauravas after getting the intension only. Krishna gave the logical analysis and explained to discriminate good and bad works. After hearing the analysis, Arjuna was aware of the good work and decided to kill Kauravas after overcoming the relationships in the context of destroying the injustice and establishing the justice. Krishna did not rub His intension on Arjuna. At the end of preaching the Gita, Krishna told that Arjuna should also analyse and take the final decision. Krishna only helped him in the analysis and gave full freedom to do again the analysis and to take the final conclusion (*Vimrushyaitadasheshena...*). Krishna neither rubbed His analysis nor His conclusion on Arjuna. Therefore, the fruit must go to Arjuna only. Krishna preached Arjuna through the Gita, which is intensive analysis. Krishna asked Arjuna to analyze His analysis also and

take the final decision. ***By this, Krishna wanted that Arjuna should get the final good fruit and hence, He wished Arjuna to take final decision by himself through his own analysis.*** The analysis given by Him is expected by Krishna to kindle the analysis in the mind of Arjuna blocked by grief taking a wrong decision to protect sinners. Had this war been wrong, Krishna should receive the bad fruit. But, this war is a good work. ***God always advises every human being to do good work and enjoy the good fruit.*** This Gita naturally becomes a part of that divine programme only and this is not different event.

Once Arjuna took the decision to kill Kauravas and started the war, Arjuna experienced a divine vision while shooting the enemies with his arrows. Before his arrow strikes the enemy, Lord Shiva was killing the enemies. Arjuna experienced that his arrows killed only the dead bodies. Arjuna narrated this experience to Veda Vyasa also. ***This means that God is doing all the work based on the intension of the doer.*** Therefore, God is doing all the work and the soul is appearing to do the work with intension. ***Since, this vision happened only after Arjuna's intension, God will not get the fruit.*** Hence, the entire concept given in the previous message is perfectly leak proof.

Another example for this concept that God is the actual doer and does not get any fruit because the intension lies with the soul only, is given here. Ashvaththama used a divine weapon (Brahmastra) to kill the child in the womb of Uttara, who is the daughter-in-law of Arjuna. Krishna opposed this since it is wrong work. The divine weapon is also Brahma or God. In this case, God has done the wrong work like the inert gun. This wrong work is opposed by God and Krishna gave life to the dead baby delivered. Therefore, God always opposes the wrong works in the final stage. Brahma or Krishna is the same one God and hence, Brahma cannot receive the bad fruit. Brahma did not have this wrong intension to kill the baby of a good person. Ashvaththama had such intension and was punished by God with leprosy. In this case also, the concept is correct without any error.

Secondly, you cannot say that the basic 'I' itself is ego. 'I' appears in the self-praise in statements like "I have done this great work, which cannot be done by anybody". Here, the basic 'I' is pervaded by the ego-poison. Basic 'I' itself is not ego-poison. If it is ego-poison, the basic 'I' used in statements like "I am lowest at the feat of God" should also stand for ego. But, in this statement, 'I' is pervaded with submissive obedience, which is quite opposite to ego-poison. Hence, ***the basic 'I' is simply indicating the doer. Neither ego of self-praise nor the obedience of self-blame can be its***

meaning. It is just in between these extremities and can be dragged to any side forcibly to get the specific colour of that side to which it is dragged.

Thirdly, you said that Shri Maharshi asked people to concentrate on 'I'. You cannot take this single statement to arrive at the intension of Maharshi. You have to take the second statement of the same Maharshi regarding the same 'I'. You should correlate both these statements spoken by the same person regarding the same concept of 'I'. You should not find any contradiction between these two statements spoken by the same person. The correlation between these statements can be given like this: If you say that 'I' is ultimate item according to the first statement, the 'I' should not have another source. 'I' should be the ultimate source or God so that you can concentrate and meditate upon 'I'. The second statement contradicts this, which says that you should search the source of 'I'. The source of 'I' must be God since it is the ultimate, because Maharshi did not ask further to search the source of the source of 'I'. ***Since, Maharshi stopped at the source of 'I' only and did not proceed further, the inevitable conclusion is that the source of 'I' is the ultimate God.*** Since Maharshi did not give the name or any details of the source of 'I', it naturally means only unimaginable God. Since you cannot meditate upon the unimaginable God, the concentration here means only to search the source of 'I'. If you concentrate on 'I', what is the use of meditation or concentration of such 'I', which is only an existing limited item. If you concentrate on a house or a tree or a hill, which is an existing limited item, what is the new benefit that can be achieved by you? If you concentrate on yourself as body, mind, intelligence and pure awareness, all these items already exist in you like your earned property, what is that you achieve extra? Of course, the unimaginable God is beyond any imagination and hence, there is no possibility of concentration. Unless you grasp, you cannot concentrate on it. Since God cannot be grasped, you cannot concentrate or meditate on God. For this purpose of meditation, the mediated God is necessary. 'I' indicates the awareness like the golden pot indicates gold. All the modifications of gold like biscuits, jewels, plates, vessels etc., can be called as gold. Similarly, all the words including 'I' can be called as awareness, which are its modifications. You can take any single modification and call it as gold or awareness. 'I' means awareness. The unimaginable God takes awareness as the medium. The awareness is not independently seen. Awareness is always available through a living being only. Among the living beings, human being is top most in view of the finest form of awareness, which is knowledge. Among the human beings, the human being radiating excellent knowledge is the top most, which is the human incarnation of God. Thus,

'I' indicates human being in which God exists as the human incarnation. The concentration should be on the human incarnation. The 'I' indicates the awareness resulting in container of awareness, which is living being and the finest living being, which is the human being and finally the human being containing God. The Gita clearly says that God enters only the human being (*Manusheem tanumaashritam*). Thus, 'I' indicates the medium into which God enters, which is the living being, the human being and finally human being possessed by God like the steps of address. Awareness, human being and the human incarnation are the three steps of address like the name of city, the name of the street and the final house number.

Chapter 27

PRAISE OF GOD LOWERS EGO**Self-Blame & Self-Praise Required Parallely****O Learned and Devoted Servants of God,**

[December 18, 2014] **Shri Phani asked** “when we say that the ‘I’ should be crossed, the meaning of ‘I’ is only basic ‘I’. In such case, ‘I’ means ego only”.

Swami replied: It is said that one should cross the ‘I’ and this is the meaning of cross on which Jesus was crucified. Here, the ‘I’ means the ‘I’, which is infected by ego. The suppression of ego can be done in two ways. The first way is praising the Lord. When you say that God is great, it indirectly means that you are not great. This is indirect self-blame. Such treatment is like using antibiotic of normal power to kill the ego-virus in the initial stage. If the virus is not destroyed by this initial dose of antibiotic, the second way is to use more powerful antibiotic, which is the direct self-blame like the statement “I am sinner. I do sinful actions. My soul is sinful. I am born with sin” (*Paapoham...*). When more powerful antibiotic is used, you should be careful about weakening of the basic ‘I’ itself. In such case, you have to use the B-complex, which is self-praise, resulting in strengthening the self-confidence. Since all these are ideas only, you are detecting these feelings as soon as they appear in the mind. Thus, self-diagnosis is possible. In the case of infection of your body by external virus, you do not know about the specific virus and hence, external diagnosis supervised by external doctor is essential. In the psychological field, you can do the diagnosis by yourself and detect the virus. In the external diagnosis, you can also detect the weakness with the help of external doctor. Similarly, in the internal diagnosis, you yourself can detect the weakness of ‘I’ and the subsequent lowering of self-confidence. After the external diagnosis, the medicines are given by the external doctor. In the internal diagnosis, you yourself have to give the medicines. Just like the doctor balances the dose of antibiotic and B-complex medicines or injections, you have to balance the use of prayer to God, self-blame and self-praise.

Some people are always habituated to use the strong antibiotics without using the B-complex. They feel that by such constant use of

antibiotics, they are killing the ego-virus forever. They feel that the use of self-praise (B-complex) will lead to the self-ego. This is not the correct way. The ego should be decreased by the use of prayer and self-blame but once you noticed that the basic 'I' is sinking down, you must use the self-praise also to boost up the self-confidence. Before doing a work, self-confidence is necessary. When Hanuman is asked about His capacity to cross the sea, He replied that He cannot jump even an inch. Other monkeys declared their potentialities in terms of the distances of the sea they can jump. The essence of the saying of Hanuman is that one cannot jump even an inch without God's grace. When He is ready to jump over the sea, He declared "I will go to Lanka like the arrow of Rama. If I do not find Sita there, I will come back along with plucked Lanka with Ravana in My hand" (*Yathaa Raghava nirmuktah...*). This self-praise is essential before doing any work. Here, you must note that Hanuman compared Himself with the arrow of Rama. The speed of the arrow is always given by the hand of shooter. Hence, the energy of Hanuman is from Rama. This point cuts the raise of ego in the self-praise at the outset itself. After killing the demons in Lanka, Hanuman says "Victory to Rama, Lakshmana and Sugriva. I am servant of Rama" (*Jayatyatibalo Ramo...*). This is the prayer and lowering the self to destroy ego, if any. Then Hanuman says "I am Hanuman. I will kill all the enemies. Even thousand Ravana's are not equal to Me. I will beat with stones and trees. I will destroy Lanka" (*Hanuman Shatrusainyanam...*). These lines are towards self-praise again. Then Hanuman says "I will bow to Sita" (*Abhvadyacha...*). This is again lowering of self. Then He says "I will kill all the demons and go back after finishing the work" (*Samruddhaatho...*). This is again raising the self-confidence. Thus, you see the alternative administration of the antibiotic and B-complex as per the context of necessity. By such planned treatment, you can destroy the ego and at the same time, maintain the self-confidence that is necessary for the work in the divine service. Using only the antibiotic continuously, it finally ends in lowering the self-confidence to such a minimum level so that sometimes the person even commits suicide!

Hanuman declared that He will return along with Sita. But, Hanuman failed even to find out Sita after intensive search. Now, Hanuman has to return even without the news about Sita since Hanuman could not even see Sita. A large gap is created between the expectation announced by Hanuman and the basic utter failure. Hanuman went into extreme depression and thought of even committing the suicide. When this danger attacks even the most courageous Hanuman, what to think of normal human beings in depression? The self-blame continuously done kills even the basic

'I' and in course of time, such a fellow may like suicide to destroy the own body represented by 'I'. In the scriptures, prayers to God (mild antibiotics), self-blaming statements to suppress ego and self-praising statements to boost up the self-confidence are available like the various medicines in the medical shop. You have to get the medicines prescribed by the doctor from the shop as per the context and use it in the treatment. The external diagnosis should be done under the supervision of external doctor followed by external treatments also. The internal diagnosis should be done by yourself followed by internal treatment to be done by yourself only. ***In the internal diagnosis and internal treatment, you may take the help of your Guru (Preacher) also if necessary.*** Hence, the Guru is called as the doctor in psychological deceases (Bhavarogavaidya). The self-blame should not be continuous leading to depression, irritation, finding no work to do etc., which are the serious psychological problems faced by several human beings in the society. The self-blame is very dangerous antibiotic and should be used only in rare emergent occasions only. Hanuman used such antibiotic very rarely like in the statement "I am the weakest among all the monkeys present in the service of Sugriva". Such strong antibiotic should be used only in rare occasions whenever excessive ego shoots up to climax. This step is almost like the surgery.

Chapter 28

‘I’ USED BY INCARNATION ONLY REFERS TO GOD**Concentration Means Deep Analysis****O Learned and Devoted Servants of God,**

[December 21, 2014] **Shri Phani asked** “Self-praise is said to be a sin since it gives ego immediately. Of course, ‘I’ indicates the pure awareness or God and concentration of ‘I’ means meditation on God. Please clarify my point”.

Swami replied: “There is no doubt that self-praise brings ego and is a sin. The same self-praise can be used as medicine in the context of lowered self-confidence. The poison of snake is harmful in normal condition. But, the same poison is used in preparing a medicine called ‘Vishaamrutarasa’ (Ayurvedic medicine), which is used in the final stage of viral fever as a medicine. The same poison saves the human being in that special context. Similarly, self-praise brings ego and is harmful to the human being in ordinary condition. But, the same self-praise acts as medicine in the state of lowered self-confidence leading to depression, which on further intensification may lead even to suicide. In this context, you cannot say that the self-praise is a sin. It is not a sin everytime in the case of everybody. If it is a sin always, Hanuman must have not used it. The self-depression effects even the physical health. Food, body and mind are inter-related even as per the modern medical science. Even the pure awareness is also related to food. If food is not given, the inert energy is not generated, which enters nervous system and generates the pure awareness. *Mind is a specific faculty or deign of pure awareness.* On fasting, the mind disappears and slowly the pure awareness also disappears resulting in death. *Self-praise is inevitable when you are alone.* You can use the medicine prescribed by the doctor from your medical shop itself. If your friend or preacher is with you, he will raise your confidence by praising you. The same medicine can be given by the doctor or nurse also. Hanuman was alone in Lanka and hence, He praised Himself. In Lanka, even Sita praised Him by saying that He is courageous and capable (*Vikraantastvam...*). She improved the self-confidence of Hanuman so that Hanuman could burn Lanka. When Arjuna went in to the state of depression, Krishna gave the right analysis in the form of the Gita. Krishna also raised the self-confidence in Arjuna by

saying that Krishna Himself is Arjuna (*Pandavanam Dhanamjayah*) and saying that Arjuna is born with all the divine qualities (*Maashuchah...*).

Concentration on 'I' means that you should analyze about 'I'. If the teacher says that you should concentrate on physics, it does not mean that you should meditate or praise the Physics. It only means that you should deeply study the subject of Physics. Similarly, concentration on 'I' means that you should analyze the concept of 'I'. When it is said that 'I' has a source, it clearly means that 'I' is not the ultimate source or God. Since, the source of 'I' is not revealed, it only means that source of 'I' is the unimaginable God. You may think that in such case it must be said that the source of 'I' should be concentrated upon. It is not told so because the source of 'I' cannot be concentrated upon since it is unimaginable. **Concentration need not mean praise and meditation.** It may also mean that you should analyze deeply about 'I', which is not actually God but appears to be God due to some misinterpretations. A thief appearing as a gentleman should be also concentrated upon in the sense that such a person should be detected through deep analysis. The intensive analysis shows that even the pure awareness is not eternal, which depends on the supply of inert energy generated from food. If you take the word 'I' uttered by human incarnation like Krishna, you should concentrate on that 'I'. Such 'I' denotes the unimaginable God present in Krishna. Since such God cannot be meditated upon, you have to meditate only upon the external form of Krishna since God identifies with the external form also. Concentration of 'I' does not mean only the 'I' used by you. It can be also the 'I' used by Human form of God. Therefore, concentration on 'I' means

- 1) The 'I' used by you should be analyzed to know that the 'I' is not God but pure awareness only.
- 2) The 'I' used by human form of God indicates the unimaginable God present in the human incarnation and
- 3) The 'I' used by the human form God indicates the external form of God to be meditated upon because unimaginable God is fully identified with It.

All these conclusions are indicated by the word concentration and you should not limit this word to the 'I' used by you only and say that the 'I' used by every ordinary human being like you is to be meditated upon as God. ***If you want to say that 'I' is God, you should limit this 'I' only to the 'I' used by the human incarnation or God.*** The 'I' used by you means only the pure awareness generated by food and in such case, 'I' is only a part of the creation and not God. You should also remember that the way of Shankara clearly says that 'I' belongs to God and 'you' belong to the

individual soul. It means that the 'I' used by God should be taken as God and the 'you' used by God, to denote the ordinary souls other than Himself (God), should be taken as the created items and not God. ***The whole terminology should be taken with reference to God only everywhere.*** 'I' is always singular, which denotes the one God. ***You can be singular or plural denoting one soul or the multiple souls.***

Chapter 29

FRAMES OF REFERENCE IN DISCUSSION**God & Soul are Two Frames of Reference****O Learned and Devoted Servants of God,**

[December 23, 2014] **Shri Phani asked** “Please elaborate about ‘I’ and ‘you’ with respect to single reference”.

Shri Swami replied: You have to take the meanings of ‘I’ and ‘you’ with respect to the speech of either Krishna or Arjuna only till the end. You should not mix both the speeches and enlighten the meanings of ‘I’ and ‘you’, in which case misinterpretation results. *First, you must know that the item is more important than the word.* The items are linked with the words as per the selection by the humanity from the beginning. This link makes you to remember its linked item immediately through the linked word. The items existed even when the words did not exist. Even now the birds and animals recognize the item by mind even in the absence of words with reference to them. Therefore, the item is fixed by a specific word (noun) like the pot item is fixed to the word pot. *The word God comes only when God really exists there.* On seeing the pot only, you utter the word pot. If somebody utters the word chair on seeing the pot, immediately he is condemned. Therefore, on seeing God only you have to use the word God. The pronoun like ‘this’ (similar to I, you, he etc.,) can be used to both pot and chair. When you say ‘this’, the meaning of ‘this’ may be pot or chair according to the item existing there. Similarly, the pronoun ‘I’ may mean God or soul according to the truth that whether speaker of ‘I’ is God or soul. When somebody speaks “I am king”, you should see whether the speaker is really the king or beggar. Since the pronoun ‘I’ can mean the king also, you cannot say that the speaker is always a king based on that logic. When you link the two words ‘I’ and ‘king’, it is your duty to verify whether the speaker is really a king or not. Similarly, when Krishna says, “I am God”, you must verify whether Krishna is really God or not. You must not link ‘I’ and ‘God’ everywhere. In such case, when Ravana says, “I am God”, you must also accept it. But, you deny it on verification. Therefore, you should not link the pronoun ‘I’ to God (king) only everywhere. If it is so, when the beggar says, “I am beggar”, you should not accept that statement and say that a beggar is also the king. Hence, ‘I’ is a pronoun

only that can be linked to God (king) or soul (beggar) as per the context and subsequent verification.

Let us assume that there is a group of ten human incarnations along with Krishna. In that group, everybody can say “I am God”. Here, everybody is God not because that ‘I’ is always linked to God. Here the ‘I’ uttered by everybody means God since everybody is God on verification by analysis. Similarly, let us assume that there are ten human beings along with Arjuna. In that group of human beings everybody says, “I am soul”. Here also, everybody is soul not because the ‘I’ is linked to soul only everywhere. Here everybody is soul because everybody is found to be the soul in our verifying analysis. If ‘I’ is linked to soul only, the meaning of ‘I’ is violated in the group of human incarnations since there no ‘I’ is soul. Similarly, if ‘I’ is linked to God only, such link is violated in the second group of human beings since no ‘I’ there is God. Therefore, all the pronouns denote different items according to the context of the speaker subjected to subsequent verifying analysis to be done by us. Since ten kings of different sates told that everybody is a king by the statement “I am the king”, you can link the ‘I’ and king in that group only. This link should not be extended everywhere so that a mad beggar may also say, “I am king”. It is not accepted because the verifying analysis proves that the beggar is not the king.

Let us assume that both the groups of human incarnations (kings) and the human beings (beggars) are brought together. Krishna belonging to first group says, “I am God”. Krishna also says to Arjuna “you are human being and surrender to Me”. Here both the words ‘I’ and ‘you’ are with reference to the single speaker, Krishna, only. In this single reference, ‘I’ is always God and ‘you’ always is the soul, which is other than God. Shankara has taken this norm of language with reference to single speaker (Krishna) and said that ‘I’ (Asmat) is always God and ‘you’ (Ushmat) is always soul. The state of present Advaita philosophers becomes equal to the state of Arjuna if Arjuna made a misinterpretation by saying “I means God only everywhere. I am God since I am also using the same word I and hence, I need not surrender to Krishna”. This misinterpretation resulted because Arjuna mixed both the references regarding the meaning of ‘I’ of single reference extended everywhere. He has extended the link between ‘I’ and God everywhere not confining to Krishna and the group of human incarnations. He should have taken the meaning of ‘I’ with reference to him or his group of human beings and should have taken the meaning of ‘I’ as soul. In this way, you can mix the languages of both references by taking the ‘I’ linked to different items (God and Soul) and avoid the contradiction.

Alternatively, you could have taken the language of single reference only throughout the concept. In the language of Krishna, Krishna (I) is God and Arjuna (you) is soul. In the language of Arjuna also, the same norm is followed since the pronouns I and you are linked with reversed items i.e., 'I' is soul and 'you' is God. When you mix both languages, the link in each language should be maintained. If you cannot do this, you have to follow the language of single reference only. In either way, contradiction will not result leading to confusion.

Chapter 30

THE BASIC 'I' SUPPLIES SUBJECT TO CONCEPT**Concept May Be Good or Bad****O Learned and Devoted Servants of God,**

[December 24, 2014] **Shri Phani asked**, “Generally the word Ahankara is used in the sense of pride. You are using the same word in the sense of basic ‘I’. Please comment on this in view of the awaken, dream and deep sleep states”.

Shri Swami Replied: The usage of Ahankara in the sense of pride is certainly observed in the world. The influence of this usage is so much that some ancient Sanskrit scholars also have taken the ahankara in the sense of pride as one of the four internal instruments (Antahkarana). The characteristic works of the these four instruments were said by them as 1) Samshaya (doubting) for mind 2) Nishchaya (deciding) of intelligence 3) Smarana (remembering) of memory or chitta and 4) Garva (pride) of ego or ahankara. This is not correct. The reason is that these four are grouped as one category (jaati) having similar status. *The ahankara causing pride is to be condemned and stands with far lower status.* The other three do not fall in such lower status. *Mind debates, intelligence decides and memory remembers the concepts. These three are quite appreciable and noble in the spiritual knowledge.* But, pride is condemned and is in very low level. A group must have similar characteristics. Adding ahankara to this group is not acceptable. You will not say that there is a group of four noble and giant animals in which three are lions and one fox. If you take ahankara as the basic ‘I’ causing the impression of ‘I’ repeatedly, such work is not of low status. All these four stand in the neutral level doing the works on either side. Any concept good or bad can be debated, concluded and remembered. Similarly, *the ahankara as basic ‘I’ supplies the subject for the concept, which may be good or bad. As already told by Me, the concept of ‘I’ can stand as subject in pride as well as in obedience.* Hence, ahankara should be the basic ‘I’ only giving the impression of ‘I’ as subject. Then only, ahankara can stand as one of the four. This word ahankara can be also used in the sense of pride. A word can have several meanings. But, ahankara should not be taken as pride when you consider it as one of these four.

The present Advaita scholars feel that the basic 'I' is beyond these four internal instruments. This means that these people also consider ahankara as pride. They say that the basic 'I' or soul or pure awareness is witness of all the three states called as awaken (Jaagrata), dream (Swapna) and deep sleep (Sushupti). The state of the soul is said to be the final fourth level (Turiya). All these can be accepted with certain corrections. The soul or pure awareness is without any thought but is dynamic nervous energy. 'I' is also a thought or dynamic mode. Therefore, the pure awareness kept in the fourth state cannot be called as the basic 'I'. In meditation, all thoughts including 'I' disappear and the pure awareness alone is left over. This pure awareness appears as if it cannot be connected to 'I'. You feel that it is only aware of itself. In fact, a reflection of pure awareness is created as an object and you think that pure awareness remains as the subject without the concept of 'I'. ***Due to presence of subject and object, the process of awareness continues.*** This pure awareness stands as subject with the hidden 'I' in it. 'I' is not expressed in such state. Hence, here also the actual subject is 'I' only. The awareness is only a process connecting the subject and object. Awareness is dynamic process of nervous energy. The energy is always dynamic. The awareness cannot exist in the absence of subject and object. If Rama and Ravana are absent, there is no war between them. In the states of awaken and dream, the subject as expressed basic 'I' and the objects external or internal forms exist along with the process of awareness between the subject and objects. Awareness is work only, which is the specific form of inert energy functioning in a specific nervous system. Work needs both subject and object. This clearly shows that the subject is always 'I' in expressed or hidden states. The object is either external physical world as in awaken state or mental imaginary world as in the state of dream.

In awaken state, awareness is in the form of subject as well as the process of work connecting the subject and object. In dream state, the subject, object and the connecting work are made of awareness only. In the state of meditation, the subject is awareness with hidden 'I', object is the reflection of awareness and the connecting work is also awareness. In fact, the 'I' as subject is always in the pure awareness in any state and generally the 'I' is in hidden state only. Only in some specific occasions, the 'I' gets expressed. ***In deep sleep, the nervous system takes full rest and does not function at all. The subject and objects disappear along with the awareness.*** The body is inert with all the functioning inert systems like lungs, heart etc., and the nervous system also becomes inert since it is not functioning. Only matter and inert energy are left over. Neither the soul nor

pure awareness with hidden 'I' nor the expressed basic 'I' nor four internal instruments exist. The four internal instruments are only the four fashions of the working awareness. Just like chain, ring, ear ring and bangle are the different jewels with different designs of the same gold, the four internal instruments are also different working styles of the same awareness. Hence, in the absence of awareness no faculty exists. Therefore, the basic 'I' or soul cannot be the witness of the deep sleep.

Q: At the end of deep sleep, as soon as you enter the awoken state, You are telling, "I slept well with all happiness. I did not know anything in the deep sleep". This means that the basic 'I' or soul has witnessed the happiness during the deep sleep and also grasped the absence of any knowledge, which is ignorance. The ignorance also can be grasped by the awareness only. Therefore, the awareness existed as witness in the deep sleep.

My straight question to you to squash all your points is: Were you aware of the grasping of ignorance or grasping of happiness during the period of deep sleep? Nobody has such experience in the deep sleep. *Perhaps you were in the state of meditation, which is also a perfect rest equal to deep sleep.* In such case, all your points can be true. But, such meditation state is not deep sleep. In awoken state also a person says, "I am happy. I do not know anything". These statements contain verbs of present tense. But, the statements after deep sleep contain verbs of past tense only. As soon as you rise from the deep sleep, you have started grasping the knowledge of all objects. Earlier to this, naturally you did not know anything. This logic of difference made you infer deep sleep as a state in which you did not know anything. As soon as you enter awoken state, you experience the happiness due to accumulated energy resulting from the total rest of nervous system. The absence of works like walking, talking, hearing, seeing etc., also add to this giving more happiness due to absence of expenditure of energy. You have inferred that this happiness is due to the preceding state of deep sleep and you state that you slept well with all happiness. Since you grasp all types of knowledge as soon as you came out of deep sleep, you inferred that earlier to this state, you did not grasp any knowledge. This knowledge is based on the inference used after deep sleep and this is not based on the perception during the deep sleep. Hence, there was no experience of happiness or ignorance during the deep sleep. If you had such experience, you should have used the present tense verbs during the deep sleep itself. Thus, the soul is born and ends on every day. This concept is raised in the Gita and is not condemned or criticized by the Lord

(*Athachainam...*). The two words ‘Atha’ and ‘Cha’ mean an alternative theory with due consideration and without any objection. Here, the soul is in the work form of inert energy, called as awareness. If you take another alternative theory to maintain that the soul is eternal, it is also acceptable because in the deep sleep the soul exists as inert energy, which is the basic material of awareness. In such case, the Lord praised inert energy as eternal, all pervading and inert (*Nityah...*). The two theories stand with equal status since in the first theory, the soul is taken as awareness and in the second theory, the soul taken as inert energy. ***You need not worry about the birth and death of the soul every day because the soul is not God at all.*** If you take the soul as awareness, it is not eternal and all pervading in this universe as it is limited to a living being only. But, the inert energy is eternal and all pervading. These two adjectives are added to the soul by the Lord in the second theory only. If the Lord wanted to condemn the first theory, He should not have used the two words Atha and Cha. He should have used the word ‘tu’, which denotes the rejection of the proposed theory. The soul taken as awareness cannot be God, being non-eternal and limited to living beings only. The soul as inert energy also cannot be God since it cannot think and is inert without freedom. The Advaita philosophers claim the soul to be God and hence, all these tricks are used. The fourth state ‘Turiya’ is actually the state of unimaginable God and your mind, intelligence, logic and even imaginations cannot touch it. ***The unimaginable power of unimaginable God makes God to think without being awareness and pervade all without being inert cosmic energy.*** By any logic or tricks in the arguments, a fox cannot claim itself a lion and the created soul cannot claim itself God or creator.

Chapter 31

WORSHIP OF WALL AND STATUE ARE SAME**Worship of Mohammad As Allah Better****O Learned and Devoted Servants of God,**

[January 31, 2015] **Shri Anil asked:** “One Muslim devotee says that the worship of Allah is far superior to the worship of statues. Please enlighten”.

Swami Replied: The P.G. Course is far superior to L.K.G. course. This does not mean that you should blame the L.K.G. course and praise the P.G. Course. One day you were also a student of that L.K.G. course. The only point here is that you should not stop at the level of first step (L.K.G.) and you should climb to reach the last step (P.G.). *If you condemn the first step and remove it, all the upper steps including your last one will crumble down. This is very important aspect of the spiritual knowledge and if this is understood nobody criticizes anybody of his religion or other religion.*

We have to take God in three ways.

- 1) The original God, Who is unimaginable without spatial dimensions, exists beyond the space. Even in your imagination, you cannot cross this space (cosmos) and reach its boundary since if you reach the boundary, you will touch the causal unimaginable God. Since you cannot touch the unimaginable God, you cannot reach the boundary of this space even in your imagination. Islam represents this concept by a wall, which is worshipped by them. The wall represents the boundary of the universe giving you the idea of unimaginable God. Allah is represented by such wall. Hence, this concept of Islam must be very much appreciated. But, the difficulty in this is that such worship or even meditation by imagination becomes impossible since such original God is beyond even imagination as stated in the Gita (*Avyaktaahi gatih duhkham...*). Here also such unimaginable Allah is not meditated upon. Only a wall, a representative model of Allah is meditated upon. But, the merit in the representative model is that it is indicating the original God.
- 2) Such unimaginable God enters a medium and gets Himself identified with it like the current is identified with the metallic wire in which it flows. Such medium must have awareness in order to preach the spiritual

knowledge. Such medium may be energetic form for the sake of the departed human beings existing in energetic bodies in the upper world. Brahma or Vishnu or Shiva or Father of Heaven is such energetic incarnation. For the sake of human beings here, the unimaginable God gets identified with a human form in this world. Rama, Krishna, Mohammed, etc., are such human incarnations. If you call the Father of Heaven as Allah, such energetic incarnation is relevant to the departed souls in the upper world only and not relevant to us in this world. For you in this world, Mohammed is relevant but you do not accept a human being as God. Of course, Mohammed gave this concept and His view was totally different and was essential in His time. In His time, His precede Jesus was crucified by the ignorant people. To save the human incarnation from such danger only, the concept of human incarnation was temporarily rejected by Him. Now, such danger is not there. Hence, you can worship Mohammed as Allah. A wiser worship will be to worship the present human incarnation in your religion as Allah since Mohammed was a past human incarnation. This type of worship of energetic or human incarnation is called as direct worship since the original unimaginable God is directly present in that medium. ***Leaving such direct worship of the contemporary human incarnation due to ego and jealousy towards a co-human form, people are worshipping the original God resulting in utter failure or worshipping the statues representing the energetic incarnations or past human incarnations.*** All these ways are either useless or unnecessary if you can conquer your ego and jealousy towards co-human form and catch the contemporary human incarnation to worship it as Allah. But majority of people cannot conquer the selfish ego and jealousy. Such people are advised to worship the statues of energetic incarnations or past human incarnations at least instead of worshipping the original unimaginable God ending in failure. The worship of statues is not correct but has some positive value since it improves your theoretical devotion to God. In view of such benefit, the error is allowed in the beginning stage as said in the Gita (*Sarvaarambhahi doshena*).

- 3) This is indirect worship of the original God since you are worshipping an object like statue keeping it as a representative model of the original God. This is inevitable stage of majority of people. You find vast number of L.K.G. schools and rarely only a P.G. Centre. You can keep not only inert matter but also the inert energy as a representative model. Remember that the statue is not only inert matter but also contains inert energy in the form of energetic bonds between the particles in the statue.

Some people take the inert and infinite cosmic energy alone for such model. The inert and infinite pure cosmic energy was only present in the beginning of the creation and now this entire cosmos contains inert matter, inert energy and awareness also due to the presence of living beings in this cosmos. You can compare the present cosmos to a human being since matter, energy and awareness exist in both. The only difference is that the cosmos is infinite and the human being is finite. If you take this cosmos as Allah, you are naturally taking an ordinary human being also as Allah. In this case, the infinite cosmos is also a representative model of Allah since Allah is not present in this universe in natural way. The human incarnation existing in this universe is an extraordinary case and comes under direct worship. The cosmos treated as Allah is only indirect worship and in no way is different from worshipping a good person as Allah. The original God is beyond this space or cosmos as told above. ***If you say that the original God is everywhere in the cosmos, the existence of bad in the cosmos also touches the original God. People treat God as Omnipresent in order to make Him omniscient and Omnipotent. They feel that unless God is present everywhere, He cannot know everything and cannot control everything.*** This is worldly logic, which need not be applied to the unimaginable God having the unimaginable power by which He knows everything and controls everything even without His presence everywhere. God becomes greatest only by such unimaginable way. This worldly logic fails even in the case of some worldly examples as in the case of an efficient king, who knows everything and controls everything in his kingdom even without his direct presence. Hence, treating Allah as cosmos comes under the category of indirect worship only.

The conclusion is that if you are in the P.G. Level, search for the contemporary human incarnation in your religion and worship it as Allah. If you are in L.K.G., you worship the wall as Allah. If you are somewhere in the middle level, you can worship any good respectable elder person or the entire cosmos as Allah. The highest level is only the P.G., which is the direct worship of Allah. All other levels are the indirect worship of Allah, which are also not wrong but belong to lower level. L.K.G. is lower than P.G. but it does not mean that P.G. only is correct and L.K.G. is wrong. ***At the end, I like to point out that the worship of the wall is no way different from the worship of the statue since both are finite inert representative models of matter and energy. By this if you are criticizing the majority of Hinduism, unknowingly you are also criticizing majority of Islam also simultaneously!***

Chapter 32

EVERY SETENCE NEED NOT EXIST IN SCRIPTURE**Same Meaning Should Exist to Become Scriptural****O Learned and Devoted Servants of God,**

[January 31, 2015 2nd Message] Several devotees across the world sent their questions during the discussions of the knowledge of Swamiji in different forums. The answers to the questions given by Swamiji are incorporated as given below:

Dear Swami,

1. Why the quality can't be totally finished in upper world? What does the reason, please?

Can you give the answer for the same question in the case of a thief here punished in the police station or sentenced to the jail? The total change is never possible through punishments, which can only reduce the vigour of the bad quality. This does not mean that this problem has no solution since God wants continuous entertainment. If the quality is totally changed, the recycle of the creation becomes impossible and hence, it is the wish of God to arrange the system like this for the sake of His selfish entertainment continuously. Such idea is wrong. The divine spiritual knowledge brings total change in the quality. In fact, God comes to this world for this purpose only. *A little co-operation from the side of the individual soul is also required, which is to receive the divine knowledge seriously.* In this way, there are examples of total transformation as in the case of Valmiki, a hunter, changed by the sage Narada. If the doors are totally closed on all the sides, we can blame the God. The Gita says that you can cross all the sins by entering the boat of spiritual knowledge (*Sarvam Jnanaplavenaiva*) and also says that the spiritual knowledge that brings total transformation in you can also burn even the balance unpunished also (*Jnanaagnih...*). The reason here is that the aim of the punishment is only to bring the transformation, but, the punishment brings only temporary reduction of the intensity of the sin, whereas knowledge brings total transformation. Then, you may ask that in the upper world, let the knowledge be taught instead of the punishment! My question is that why don't you do the same in this world also removing the police and jails? The point here is that *the punishment given is totally from the side of hell and there is no need of any co-operation from the*

side of sinner. In the transmission of knowledge, the co-operation from the soul's side is also needed. The current is transmitted in conductor but not in insulator. In the case of such insulator, punishment alone is left over remedy. At least reduction of the intensity is better than no change in the intensity.

2. Can you explain me more detail about Shodasha upachara, please?

Thanks.

The Shodasha Upachara means the various modes of the practical service you can do to the alive contemporary human incarnation. But, majority of the humanity is not applicable to this concept since it cannot conquer the ego and jealousy towards a co-human form. In such preliminary stage applicable to the majority of devotees, these modes of worship are done to the inert statue carved in the human form. There also, before these modes of worship, the process of initiation of life into the statue is done, which means that these modes of worship are to be done only to the alive human body that is represented by this concept (statue + life = live human body). Hence, these modes of worship done in the case of statues are only a training to increase the theoretical devotion at least because theory is the source of practice. ***One important point is that you need not do all these modes in sequence everytime.*** If the contemporary human incarnation comes to your house and is very hungry, you can do the latter mode of worship straight avoiding preceding modes, which is Nivedanam (offering the food). Any mode of worship can be done directly without following the sequential order as per the context.

3. Sometimes I hear somebody in Bali speaks "Vasudhaiva kutumbakam". Is it a statement in Veda or Gita? If it is so, could Swami Shows me its right and complete sentences. What is its meaning in all sense? Please enlighten me, Swami. Thank Swami

It is neither from the Veda nor from the Gita. ***Every sentence need not exist word by word in the scripture.*** The meaning of the sentence should exist in the scripture and in such case, the sentence can be treated as scripture. Every sentence should pass through the search by logic like the examination by security. Sometimes, the scripture is polluted with wrong statements by wrong preachers. Therefore, the security of logic should examine every statement. Once, Swami Vivekananda was giving a speech in Chennai. Somebody arose and stated that Shankara stated in opposite way. Immediately, Swami told "if so, Shankara is wrong". The sense of Swami here is that such statement might have been introduced by some follower of Shankara. If it is really the statement of Shankara, the sense

presented there might have been misinterpreted also in which case the correct sense should be brought out through sharp and deep logical analysis.

This statement means that for great people this entire universe is one family. In the case of a human incarnation, this is quite applicable since God is the Father of the entire creation and such God exists in that human form. This cannot be applicable to an ordinary individual soul. The social service is taken as the ultimate step of a human being by this statement. Such human being becomes a good politician but not a good devotee to God. However, this statement can be followed by every human being so that the selfishness concentrated to a small family only gets diluted. The social service without the component of devotion is good and the fruit here is the temporary heaven and not the permanent abode of God. You can do the same social service after becoming the servant of God on His command. ***You should always keep God on the higher plane than the social service.*** Hanuman was tested by Rama in this concept. Rama told that He will stop the war when Lakshmana became unconscious. This means that Rama is giving more importance to His love towards His brother than killing Ravana for the welfare of the society. Hanuman followed Rama and did not leave Him giving more importance to social service than God. Every statement should not be blindly followed by everybody.

4. Have Swami incarnated in Bali in the past? Why we don't see the statue of lord siva in Dalem temple (for lord Shiva), Vishnu in Puseh temple (for lord Vishnu) and statue Brahma in Desa temple (for Lord Brahma). Could Swami explain this please? - Nyoman Guna Darsana

The society constantly changes in the external culture like dress, language, etc. In the olden times, the dress of a king with crown and jewels were treated as highest. Today, in India the Kurta of Modi is highest. Therefore, the incarnation follows the habits of the dress etc., suitable to that time. The unimaginable God existing in the human incarnation does not change by this changing culture of the world. You need not give any importance to the external culture of the medium in which the original unimaginable God exists. Everywhere this original unimaginable God is recognized and is indicated by the word Parabrahma in Hinduism, by the word Allah in Islam, by the word Jehovah in Christianity and by the silence (since unimaginable cannot be expressed by any word) of Buddha in Buddhism. When you are unable to identify the contemporary human incarnation existing in your generation due to your inability to conquer your ego and jealousy towards a co-human form, you come in the category of

majority of the humanity for which only the statues representing energetic incarnations (Brahma, Vishnu, Shiva, Father of Heaven etc.,) or past human incarnations (Krishna, Jesus, etc.,) are meant as the objects of ways of worship. Questions in this lower level of spiritual knowledge are immaterial like whether Sita is sitting on right lap or left lap of Rama in a statue in a temple. The answers to such questions do not have any significance in the real direction of the development in the true spiritual path.

5. Jai Guru Deva Datta. In Hinduism, they believe in rebirth, then why they do pooja for departed souls in month of Bhadrapada masam. - Sohan Raju

Rebirth of a departed soul can be immediate or can take any time for which the maximum limit is 360 years (Trai Purusham). This means that the individual soul can stay in the upper world up to a maximum limit of time of three generations. This is the reason for worshipping the departed father; departed grandfather and departed grand grandfather in that month indicated by the three balls of food (Pindas). The fourth generation is not worshipped because the individual soul of the fourth generation must have taken the rebirth since the maximum limit of time is crossed. In the worship of the fore-fathers, people are mistaken in the basic point. They think that they are worshipping the forefathers to get blessings from them. *What blessings can be obtained from them, who are also the same individual souls? The basic point in such worship is that you are worshipping the ultimate God to bless them.* If you have taken your sick father to a doctor, you must respect the doctor so that the doctor can cure your sick father. Instead, if you start respecting your father neglecting the doctor, can your father cure you when you become sick? You have to approach the same doctor when you also become sick. Therefore, this worship is mainly the worship of God and a little normal respect is given to your fore-fathers in the form of little worship, which is also necessary since they are elders and your well-wishers.

6. Hari Om Swamijee. There is one gurujee who instruct unwell disciples to chant mrutyumjaya whenever they are ill. How long disciples can keep live like this? - From a seeker, Geeta

The longevity of a human being is not exactly fixed on a specific time of a specific date. The longevity can be extended or reduced as per the scriptures. *The scripture says that the time you sleep after sunrise reduces your longevity by that extent.* The scripture also says that if you serve the old people, your longevity is extended. The extension of the longevity is within certain limits and cannot be infinite. Extremity is not the sense of

any word. If a blessing is given that you should live for a long time, it does not mean that you will live till the end of this world. The worship of God is recommended on such occasions so that you will develop your sincerity at least based on your strong wish for a benefit from God. Such devotion may slowly become pure devotion, which is without any desire to be fulfilled from God. All this is a gradual process of leading you to the ultimate goal through intermediate steps, which may have the defect of desire.

7. There is a gap between the two wise men i.e., Shri Datta Swami and Shri Dalai Lama. If Gita is right that there is no chance to offset the past negative action with future positive action, it takes longer time to go to permanent heaven. What is Gita's definition of heaven? It may be different from Nirvana in Buddhism. - Thank you

[Hi Shri Datta Swami,

H.H. the 14th Dalai Lama said "In order to reduce or eliminate the impact of your previous negative karma, you have to accept the impact without creating new negative karma or create more forceful positive karma."

But, You mentioned that Gita said, "The good fruit of good deed can never cancel the bad fruit of bad deed. No good deed can cancel the bad deed."]

There is no difference between the sense of the statement of Dalai Lama and Myself and the concept revealed in the Gita. The statement of Dalai Lama applies to the change of psychological attitude (samskara). The action generates the attitude. More action means the attitude becoming stronger whether it is good (positive) or bad (negative). Attitude is the source of action and the action is the source of attitude. Actually, the attitude starts the action. When the action succeeds, you are more attracted to its fruit and this strengthens your attitude. Action by itself is inert and cannot generate attitude. During the performance of action also, the attitude is associated with action in the form of attachment to the action in view of the fruit. At the end of the action, such attitude links to the fruit also in the form of attachment to the fruit. Therefore, both performance of action and attainment of fruit are inert and have no link with attitude. ***But, during the performance of action, your attachment to the action is non-inert, which is the extension of your starting non-inert will to do the action.*** Though attainment of fruit is also non-inert, the will extended as attachment to action is further extended as the attachment to fruit. Therefore, the starting will (Samkalpa) is extended through out as a parallel line and is becoming responsible for the growth of the strength of your attitude (will) that

generates the series of corresponding actions. Therefore, the Gita says that if the starting will is destroyed, the action and fruit cannot bind you. In this total concept of the Gita, the statements of Dalai Lama mean that the attitude of a particular category (good or bad) is strengthened by the attachment to the work and fruit of that category. All this belongs to the subject of transmission of soul through the attitude linked to action and fruit.

When I said that good cannot cancel bad, it becomes the subject of the law of punishments to avoid the misinterpretations. In this subject if you say that good can cancel bad, the misinterpretation is that the good worship of God can cancel the punishment of your sin as you can see the case of Ravana, who was punished in spite of his deep worship. Such misinterpretation must be avoided, which is the scope and context of My statement. The statement of Dalai Lama cannot be taken in the context of My statement. In the context of Dalai Lama, good cancels bad means the good attitude strengthened by good actions will certainly reduce the bad attitude and bad actions. This is strictly the subject of theoretical transformation of soul and My statement pertains to mischievous adjustment of law even before the transformation of soul.

Nirvana in Buddhism denotes the permanent spiritual benefit, where as the heaven in Hinduism means the temporary gift given for a good work. In Buddhism, Nirvana and Heaven are one and the same. In Hinduism, Nirvana indicates devotion to God and Heaven indicates the good social work.

8. Is story of Ramayana a fact? - Jivasu Natural

It is a fact and has archaeological proof also. The important point is to make it useful in your ethical life and also in the spiritual life. Rama can be taken as the direct example for your ethical life. You can understand Rama also as the human incarnation of God through the efforts of service of Hanuman and take the concept of contemporary human incarnation to be worshipped through practical service. I think there can be no better sacred book than Ramayana for both Pravrutti (Ethics in social life) and Nivrutti (Spiritual path).

9. In one old discourse, Swami mentioned inner consciousness which will determine to catch a right satguru. Mere consciousness will not help in catching a true satguru. What is this inner consciousness? How to attain it or how we will know we have it? - Kishore Ram

[For example if we take our Swami, I believe Him because of the way He explains discourse which no one else can at least in the present

generation. But I don't know what inner consciousness in me told me about Swami?]

Inner consciousness means the immediate conclusion you draw at the end of the entire message given by Satguru. You should not allow any gap between the end of the discourse and the conclusion. If you allow any gap in that place, negative forces will enter and hinder you to take such right conclusion. It should be spontaneous based on the continuous impression you developed on hearing or reading the analysis of Satguru on a topic. Such conclusion will be true since you have not given any gap for the forces of ignorance to enter and disturb your conclusion. Even after taking the conclusion, these negative forces of materialistic world and selfishness enter and spoil this right conclusion. Even if this right conclusion is disturbed, later on, you will stick to it since you have recorded already as the true conclusion of the inner consciousness. ***The highest faculty in the human being is the intellect that does sharp analysis.*** The conclusion derived by the intelligence, which is inner to mind that participates in the discussion getting doubts is called as the inner consciousness, which in fact is the inner most. There can be doubts related to the subject even after such conclusion due to the activity of mind that is involved in the issues of the world. When all the doubts are clarified by the Satguru, the intellect takes the final decision since the sharp analysis of the intelligence was fully helped by the Satguru. ***The characteristic of the intelligence is decision and the characteristic of the mind is discussion on the topic.*** Intelligence is superior to mind. Mind is the consciousness and intelligence is the inner consciousness. The intelligence is the driver of the vehicle, which is you. The perfect knowledge (Saamkhya Yoga) is also named as the final decision of the intelligence (Buddhi Yoga), which is the starting second chapter of the Gita.

10. Very interesting! But the last bit is not very clear. I wish someone could explain that. - Madhu Seth

[Swami said “The Veda says that your bond to God will be tested at the root level (*Dhanena Tyagena...*). If you are detached from the root, you are detached from all the worldly bonds. If you have surrendered this root to God, God alone is the every bond for you.”]

The answer is very clear by itself. Money is the basis of all the worldly bonds. Even your life and body leave you if you don't supply food purchased by money. Everybody gives his or her wealth at the end to his or her children only, which is the strongest bond. ***The final phase of your life time exhibits your final and real bond.*** Therefore, the Veda says that the

sacrifice of money alone decides your real attachment. Most of the devotees fail in this naked truth. But they want to impress God that they have the final and real ultimate bond with God only since they know that God alone is the ultimate saviour in this world and in the upper world after death. They cannot follow the formula directly but want to appear having followed this formula in the eyes of God. In fact, this point is very interesting! Some people try to put other easier things, which do not involve money as the base to prove their real love to God. For example, one may think that taking cold water bath at 4 A.M. and going to the temple of Lord Shiva in the month of Karthika is the only way to prove your real love to God since such action is very easy for him or her, who may say that if this is followed, the real love to God is proved! This devotee is trying to replace the Veda by his or her statement, which cannot be accepted by any scholar.

Analysis of The Vedic Statement

Even the Puraanaas or the Gita cannot contradict the Veda. Hence, the only way is to misinterpret this Vedic statement. At last, since almost all the people are failing in this concept revealed by the Veda, the highest authority, they have made a small adjustment in the original text by introducing 'no' (Na) before the word money so that it can mean that you cannot prove your real love to God by money also! Like this, they have solved the most bothering problem in this way. But, this also did not work out because the Veda is the Scripture that was preserved by recitation from a long time and such pollution is easily rejected.

Scholars of grammar have made some futile feats to indirectly introduce 'no' before the word money even though it is not present in the text. Datta Swami has rejected all these false feats of grammarians through sharp logic as you can see in the speeches and here. The scholars said that the word 'no' can be put before any word by the process of Adhyahara (to introduce in support of the context). Ex: No Rama, Lakshmana, Sita returned from the forest. Here, the first word 'no' can be placed before second, third and fourth words also since none of these three returned. You can also specifically reconstruct the statement as 'No Rama, No Lakshmana, No Sita returned'. The Vedic statement says 'by no worship, by no children, by money – by sacrifice only God is obtained' (*Na Karmana...*). The word 'no' is before worship and children only. The word 'no' is not before money. Therefore, this sentence means that you can attain God by neither worship nor by getting children and you can attain God only by the sacrifice of your money to Him. This statement resembles the statement 'No Rama, No Lakshmana, No Sita, Sumantha (driver of the

chariot that took them to forest) returned'. This means that only Sumantha returned and not the other three. Here, you cannot bring 'no' before Sumantha since it should have been introduced in the original text itself. This is not similar to 'No Rama, Lakshmana, Sita, Sumantha returned' in which you can introduce 'no' to the rest of three in uniform way to say that none returned. The Scholars may object that in such case the word money should be associated with 'of' and not 'by'. In such case, only 'by sacrifice of money' results. This is overruled since the proposition 'by' can be used in three ways: 1) Characteristic (Ittham Bhuta Lakshana). 2) Cause (Hetu) and 3) Instrument (Karana). The word money can be used in these three senses to get the result 'sacrifice of money'.

- 1) The sacrifice is characterized by money and not by any other item.
- 2) The cause or basis of the sacrifice is money.
- 3) The instrumental item is money by which the action of sacrifice is done.

Apart from these three interpretations of grammar, this can be also supported by the logical interpretation that the word sacrifice needs the mention of the item to be sacrificed. Hence, mere sacrifice without mentioning the item to be sacrificed becomes meaningless. If you say that the sacrifice means to leave everything, the word everything (Sarva) is absent here. Moreover, if everything is to be sacrificed, no need of mentioning specifically the worship and the children. Hence, the sacrifice of money is the result here. You may argue that for some person some other item may be dearer than money and in such case the sacrifice of such other item is required. For ex: A darling may be the dearest for somebody more than the money. This is also not acceptable because if you are sacrificing the money to God without spending any rupee for the darling, she will leave you and she will be no more darling to you because you realize the truth. Hence, money, which is the source of all the bonds sacrificed for God makes God to be linked to you through all those bonds. You may also argue that if you are purchasing God by money, a rich man is supported. This is also rejected because the magnitude of the money is not mentioned here. A beggar can be the highest devotee by sacrificing the only one rupee possessed by him. A rich man having one lakh cannot be dearer to God even though he sacrifices thousand rupees. The sacrifice of money was mentioned by refusing 1) the sacrifice of worships in which also some money is spent and 2) the children to whom the balance of the money is given at the end. Thus, both these words of worship and children are connected to the sacrifice of money. You may argue that the expenditure of money in the worship is linked to God only. But, the worship mentioned in

Veda refers only to sacrifice called as Yajna in which the precious ghee is burnt in the inert fire. This is utter wastage of the ghee (money) which is not spent to pacify the hunger-fire that is existing in the devotees or in the human incarnation. In fact, Krishna, the human incarnation, requested the food for Him and His friends instead of burning it in the fire of Yajna. Thus, money wasted in the case of inert items is a total waste and not at all linked to God. All the balance of money is given to the children in lot without any sacrifice to God is a routine procedure of every family member. Thus, there is a link between these three items mentioned in the Vedic statement.

All these arguments are only the ways of over intelligence to escape the basic issue. The best way is to accept this concept at least theoretically in the first stage and try to implement it gradually. God will give you several human births till you succeed in this concept. For others, who do not make such sincere efforts no human birth is necessary in the future.

11. I wonder what the Jews would say to the comment ‘Hindu religion is actually in the top most place among all the religions of the world since it is the only religion that deals with the subject of God (Nivrutti) to the extreme depth.’ How to understand this? - Cheryl Sanderson

If you see the scriptures in the foreign countries, these scriptures have concentrated more on Pravrutti, which is the ethics of the behaviour of the human beings in a society to maintain peace through justice. In fact, this is the most important practical philosophy on which God always concentrates. In fact, God is extremely pleased about such line only. All the foreign scriptures must be highly appreciated for concentrating on such important line of practical behaviour. A person, failing in such practical behaviour with reference to the society as per the commandments of God, will also fail in his practical behaviour towards God. Hence, this subject (Pravrutti) is the beginning and also the end of spiritual knowledge. Hence, all the foreign scriptures are in the top most place. If you see Hinduism, such Pravrutti is also equally concentrated on par with the foreign scriptures. But, a side branch on the analysis of the very meaning of God has developed to a very deep level and such theoretical analysis of the meaning of God, especially to stand against the arguments of atheists and scientists is called Nivrutti. Such Nivrutti is also important since, practice cannot come out unless you are theoretically convinced with sharp analysis. Unfortunately, immersed in such Nivrutti, the followers of Hinduism are missing Pravrutti. Since both are important, the West and East should exchange. Nivrutti gives the confirmation of the proof of the existence of

God and Pravrutti gives the way to please God. Both are equally important in different contexts of time in the spiritual journey.

12. It is not the only religion that deals with the subject of God. It is one among others. - Esther Blanche Scheidler

I fully agree with you. May be that Hinduism has gone a little deeper in theory than other religions. The pleasure of this credit is disappearing immediately since concentration on theory made Hindus to miss the practical line, which alone pleases God. If you spend all the time in getting convinced to accept the existence of God, God is not pleased with you since you have no time to act to please God. Merit is always associated with defect. Universality of religions is the basis of our entire analysis in which we treat all the religions as one religion only. Development of one aspect in one region (religion) yields good fruits, which can be enjoyed equally by all the religions. There is no difference in terms of superiority or inferiority if the fruit is enjoyed by all as one entity. Paddy is grown in one region and wheat is grown in another region. The people of all the regions in a country get all the grains in food according to the taste and requirement. The concept of one country is the universal religion and different states in a country are the different religions.

13. How to accept that Prophet Mohammad originally taught the Universal Religion as told by You? - Austin Alexander

[Swami said “In Islam also, before the arrival of the Prophet Mohammad, there were several sub-religions. The Prophet Mohammad broke all the differences in Islam and established one God called Allah. What Adi Shankara did in Hinduism, Mohammad did the same in Islam. Hinduism became one big hall and Islam became another big hall by the efforts of both these Divine personalities.”]

Universal means union of small things to make a big thing. Universal also means uniting the big things to make a bigger or biggest. Thus, the word universal stands for bringing out a big Islam religion by uniting the small 300 sub-religions. Removing the walls between the rooms of a house to make it one big hall is also universality. Removing the walls between such big halls to make all the big halls united into a bigger or biggest hall is also universality at higher quantitative level. Shankara did the same in Hinduism by uniting all the sub religions in Hinduism to make one big hall of Hinduism. Mohammed did the same in Islam making one big hall of Islam. Shirdi Sai Baba united these two big halls to make a bigger hall. Swami Vivekananda added all other such big halls of the world

to make one biggest hall of universal religion. The logical basis in the effort of Swami Vivekananda is supplied by the present Datta Swami.

**14. I urge the community of spiritual and religious leaders to introspect and identify what has gone wrong historically in view of the development of science and identify a solid way forward. An honest reply to the following questions will be a great help from His Holiness.
– Maganpal Singh**

[The roles of science and spirituality are different in societal uplifting. Science evolved over merely few hundred years, soul is eternal as per sacred scriptures and so is the human existence. The social degeneration started well beyond origin of science. Then how can science to be only responsible for the social and personal unrest today?

Before scientific inventions, the society was largely directed and controlled by spiritual leaders (be it religious gurus or kings who were also devoted to some or other religion). The religion used to be most important factor of social foundation before science. Do we ever think why religious people started courting with science as it evolved?

A person would try to cross boundary of religion if he no more finds system conducive. Why did scientists start opposing religion and spirituality? It is understandable that they were of inventive and investigative nature also and that prompted them to do something new but they could have very well remained part of religious system along with their inventions. Why did they part their ways with religion, being religious themselves? Is it because religions themselves continuously degenerated and well before the start of science and reached a point, where all the followers were not at ease?

Why is that scientists were easily able to convince the people of their ideology but saints could not retain the religious people on the platform and allowed them to get lost in the lures of science? Why is that scientist could perform their duties exceptionally well while well placed saints lost the ground to them? The reason could be that saints themselves might have got influenced with the so-called inventions of science and got involved in them.

Well before then scientific inventions, social and individual level fights have erupted in the world for land, material and sex, have the land or original materials and sexual desires been developed by science?

Spirituality says, the mother of all the grief in human life are the vices like lust, anger, greed and attachment. Have they been invented by science?

It is understandable that false glory of science has certainly aggravated the intensity of these but the origin lies somewhere else.]

Reply of Swamiji: *Science and Religion* (can be taken as spiritual knowledge while standing by the side of science) *are always inter linked from the time of the creation till today like the two eyes or two hands or two legs of a human being.* Science is now used even in the case of certain subjects of arts, which are called as social sciences. In such case, you cannot confine the word Science to Maths, Physics, Chemistry, Botany, Zoology, Engineering and Medicine only. If you take the meaning of science as a systematic study based on sharp analysis, even the religion and spiritual knowledge come under the word science only. The spiritual knowledge is always based on the logical analysis and even the customs of religion are valued more if their systematic analysis is given. **Hence, it becomes very difficult to draw the boundaries of these words in the infinite ocean of knowledge.** Generally, the word science is used in the sense of the subject that deals with the analysis of all the items of the creation and based on such studies the ultimate goal of Science is to bring more and more happiness to the human being. Religion or spiritual knowledge is generally taken as a subject that deals with the Creator and goal of which is to please the Creator and get His grace. All your questions mentioned above should be split and allotted to these subjects in view of the above general sense. If such split is not done, both the subjects are getting mixed not only in one sentence but also in one word also existing in that sentence. Such a state will lead to confusion especially in the case of an ordinary human being, who cannot jump so fast from one side to the other.

Now to bring out the merits and defects of both these subjects, a third subject called logic should be introduced, which can be applied to both. Of course, the logic should be ending in the experience, without which it becomes infinite theoretical circus. In the ancient days also, the science existed very much, which is the way of technology that helps the human being to earn the requirements of life and be happy. In those days, the word happiness was bolted at a level beyond which it was found that endless journey for more and more happiness results in misery. Today also, you are finding the same as you can see the upset of the ecological balance by the development of science and technology in quest of more and more happiness. The environmental sciences make this point very clear. In the olden days, the subject regarding Creator was very much developed. But, the final essence of all the developments of spiritual knowledge is only that God exists to punish you for your sin even if you escape the police and courts. The deep theoretical discussions on the spiritual side were only

based on one aspect, which is to answer the atheists at any level of their intelligence. This was essential because any deficiency in the answer will crack the foundation leading to growth of sin embedded with the talent of escaping the police and courts. ***If the fundamental existence of God is doubted, even the police and courts become corrupt and sinful.*** Today, this situation exists clearly because we neglected the depths of spiritual knowledge as dry metaphysics not useful to earn more happiness. Of course, the Science and technology are tremendously developed and such development would have been impossible without the assistance of sharp analytical logic. The fruits of such Science have resulted in the environmental disturbances, which resulted from the developed degree of happiness of the human being. This situation is facing simultaneously an undeveloped situation of spiritual knowledge due to discouraged association of logic resulting in sin.

The above concept can be enlightened through an example. Logic is good like exercise. If the exercise is applied to your body to a greater extent, it will be good for the body resulting in good health and resistance of diseases like sugar, etc. You are also doing exercise in blowing the fire with a fan to cook the food. If the exercise is more here, the huge fire developed makes the food charred and uneatable. Further growth of the fire may even burn your house to reduce it to ash. Therefore, limited exercise should be applied in the action of blowing the fire. The fire is the science and blowing is the association of tremendous logic with it. The body is like the spiritual knowledge and intensive exercise is like the grown up logic. ***You may add logic to any extent in the case of spiritual knowledge. The result is only that even very high intelligent person is convinced regarding the existence of God.*** On seeing the highly intelligent person getting convinced with the existence of God, even ordinary people get convinced with the existence of God and in such case, sharp analysis is not necessary for an ordinary person. ***This is the difference between the ancient and modern times.*** In the ancient time, deep logic was not encouraged in the growth of science and technology. As a result, the growth of science was moderate and the happiness was received by all. Uncontrolled growth of science for the over happiness was absent and hence, the misery in the name of over happiness never appeared to destroy the environment giving the fear of even the untimely destruction of the world. ***The spiritual knowledge was associated with the climax of logic and there was no danger of negative fruits in such case.*** Any extent of the strengthening of spiritual knowledge results only in the strengthening of the existence of Creator only, which means control of sin becoming more and

more. The routine path of the universe is in cyclic motion and the re-appearance of the situation of ancient times is inevitable in the entire world. *After all, the truth is experienced by everybody everywhere and the solution strikes the intelligence of everybody in course of time.*

Chapter 33

UPANAYANAM (THE HOLY THREAD MARRIAGE)**O Learned and Devoted Servants of God,**

[February 19, 2015 Circulated on March 04, 2015. This message is regarding the holy thread marriage or Upanayanam ritual in Hinduism. Sons of some close devotees of Shri Swami were initiated by this ritual and Shri Swami gave this message on the auspicious occasion.]

Opponent: Upanayanam means nearing God through worship and hence it should be applicable to all human beings. Confining it to certain castes makes it appear that the ancient sages, who were Brahmins, have been partial. This is highly deplorable, since everybody has equal right to reach God, the Divine Father. In order to clarify this, an answer should be given by Lord Dattatreya, Who being the son of sage Atri, belongs to the caste of sages.

Defendant (Swami): Lord Dattatreya is the absolute unimaginable God, Who entered the medium of a human body that was born to sage Atri. In light of the medium, He is born in the caste of sages. In the light of the inner God Who identified with that body for the sake of the propagation of divine knowledge, He is beyond the concepts of caste, gender, place, time etc. God is always said to propagate the true knowledge (*Satyam Jnanam... —Veda*). Hence He has no partiality towards any caste or gender while delivering this message through Me, a medium called Shri Datta Swami. Every word spoken here comes directly from Him alone and He alone initiated you also to pose this question. The ancient sages were good Brahmins who propagated the true knowledge of God revealed in the Vedas, in the interest of every human being existing in this world, without any partiality. *Gayatri means praying to the Lord by singing in his or her mother tongue, to come near to God.* For this, every human being has equal right and this is the message given in the ritual called Upanayanam.

The ritual explains the way to worship God and the form of the unimaginable God, which is to be worshipped. Thus, the ritual itself is the subject [explanation] of the divine knowledge regarding these concepts that are meant for propagation. *This ritual by itself is not*

any special way of worship or any special prayer. So no injustice is done to all the others by confining it only to some people. This ritual only provides information about the form of God to be worshipped and the way to worship. It is not at all the worship of God so none need feel that he or she has lost the opportunity to worship God. This will be made clear on analyzing this ritual to prove that the ancient sages did not do any injustice or impartiality in establishing the true and good tradition.

This should not be misunderstood as the partial favour of Dattatreya towards His own caste. After supporting the ancient sages of His caste, Lord Dattatreya will also condemn the bad Brahmins belonging to His own caste, who never understood a single word in the Veda. They only recited the Veda blindly and propagated ignorant and egoistic concepts that masked the [original] old tradition and misled the public resulting in these divisions within Hinduism. Lord Dattatreya will focus only on the truth everywhere in giving knowledge. Whether someone gets insulted or honoured, He will not care for either. The reader of this message is warned to be cautious in understanding the truth coming from God by rising above the levels of caste, gender etc. The truth cannot be diverted to please or hurt somebody.

The Meaning of Gayatri Mantra

The real meaning of Gayatri Mantra should be understood before we understand this ritual called Upanayanam, which means nearing God through the prayer called Gayatri, which means the prayer in song in one's own mother tongue. The song is the Sama Veda, the poem is the Rug Veda and the prose is the Yajur Veda. The attraction is in descending order and song is most attractive as said in the Gita (*Vedanam Samavedosmi*). Even the Bhagavat Gita means the song sung by God. The Gayatri Mantra is not in song and hence this is not the prayer in song. The Gayatri Mantra is a Vedic hymn, which is in the meter called Gayatri (not song), which gives the actual form of God to be meditated upon, worshipped and to be served. Gayatri, Bruhati, Jagati etc., are the names of the Vedic meters like the names of non-vedic meters like Shardulavikriditam, Utpalamala, Champakamala etc. When you consider Gayatri Mantra, you have to take the word Gayatri as the name of the meter only (Rudhi) and not in its real grammatical sense (Yoga). Rudhi means fixing a word to an object without analysing the meaning of the word. Yoga means fixing the word to an object on the basis of the analysis of the meaning of the word. Though

Gayatri Mantra involves only Rudhi, you have to take this word in the light of its analytical meaning also to suggest that the prayer should be in the form of a song. The Yoga meaning of this word is protection obtained through prayer in the form of song (*Gayantam Trayate iti*). Therefore, you should not misunderstand that this Vedic hymn has no connection with its Yoga sense and you should take this word simply in Rudhi sense. You must understand that the Gayatri Mantra also gives a suggestion about a prayer in song. But, mainly it is a subject that gives the actual form of God to be worshipped. Therefore, Gayatri Mantra is only informative giving knowledge (Jnana Prakaranam) and not a prayer giving devotion (Upasana Prakaranam). With this introduction, let us first examine the meaning of Gayatri Mantra (a hymn called as Gayatri).

Unimaginable God always Enters A Living Body As Medium

The Gayatri Mantra is:

**Aum Bhuh Bhuvah Suvah | Tat Savituh Varenyam |
Bhargo Devasya Dhimahi | Dhiyo yo Nah Prachodayat |**

Its real meaning is:

Aum = this denotes the absolute unimaginable God as per the Brahma Sutra (*Tasya Vachakah...*). This is a mixture of three letters AUM indicating the three powers of creation, maintenance and destruction representing Brahma, Vishnu and Shiva. Thus, this stands for the unimaginable creator.

Bhuh Bhuvah Suvah = these three words (called as Vyahrutis) indicate the three components of the creation. Bhuh (Bhuloka) means inert matter or power called Lakshmi of Vishnu. Bhuvah (Bhuvar Loka or Dyuloka or Jyotir Loka) means inert energy or power called Parvati of Shiva. Suvah (Suvar Loka or Svar Loka or Svarga Loka) means heaven in which various desires are enjoyed indicating the three attributes or gunas meaning awareness or power called Saraswati of Brahma. These three are the components of the whole creation or the human body in to which the unimaginable God enters and identifies with it for the sake of devotees to propagate divine knowledge.

Dhimahi = we meditate upon

Varenyam Bhargah = the greatest part of the creation. The word Bhargah means radiation or energy or power, which created this creation and therefore, this word directly means creation. The greatest part of the creation or Para Prakruti is the awareness as told in the Gita. But, the

awareness is not independently available and requires a living body for association. This awareness is already indicated by the above said word Suvah. The living body associated is said by the above two words Bhuh and Bhuvah. By mentioning Suvah (awareness), automatically the Bhuh and Bhuvah (matter and energy) are mentioned. Hence, the word awareness always means a living body associated with awareness.

Tat Savituh = (the greatest creation) of that creator. The word Savita by yoga means creator. This word by Rudhi means the Sun. To deny the Sun (by Rudhi) the word that (Tat) is used here indicating that God and not this Sun.

Devasya= (that creator) who created this world for play or who is shining with the power of creation. The first sense means that the ultimate aim of this creation is the entertainment of God as said in the Veda (*Ekaki...*). The second sense means that the substratum of this power of creation is God like the Sun for the power of sunlight.

Up to this, the arrived conclusion is that the unimaginable God always enters a living body as His medium with which He identifies with it. This means that God will not enter the inert objects, which have no awareness (*Natasya Pratima— Veda*). The inert objects can be worshipped by the beginners as representative models (Pratika) of God but not objects of direct worship, which can be living alone in which God directly exists. The conclusion up to this is that you cannot meditate upon or worship or serve the unimaginable God directly. You can worship only the medium (Bhargah) in to which God enters and identifies with it.

Human Medium only Suitable for Preaching Knowledge

Yah (Yo) = who (such unimaginable God)

Prachodayat = initiates

Nah = Our

Dhiyah (Dhiyo) = Intelligence (the faculty, which does sharp analysis of the knowledge heard and makes true conclusions)

This last part shows that mere living being like bird or animal is not the medium since knowledge cannot be given by these living beings. The knowledge can be given by human being only as said in the Gita (*Manusheem tanum...*). Every human being cannot give divine knowledge so efficiently like Krishna, Shankara, Ramanuja, Madhva etc. Hence, a specific human being alone in which God exist is referred here, who is called Sadguru. This ritual Upanayanam is also done just before sending the child to the Sadguru or Spiritual preacher and hence this practice also supports this interpretation. Since the knowledge given by Sadguru is

highly analytical pacifying the activity of intelligence of everybody, such knowledge is special and excellent called as Prajnanam by which alone God is to be identified (*Prajnanam Brahma... Veda*).

You should not say “the word Savita means sun only since the Veda says that you should worship sun as God (*Adityam Brahma Iti*). Hence, we should meditate upon the light of sun (Bhargah) since it is very difficult to see the sun directly”. The reason is that the sunlight cannot give the spiritual knowledge like the power of sadguru giving the actual knowledge. The Veda quoted by you is misunderstood by you. The meaning of the Veda quoted by you is that you should worship the sun assuming the sun as God. The meaning of the word ‘Iti’ is the assumption. If sun is directly God, the word ‘iti’ should be absent. Moreover, the Veda says that this sun worshipped by you is not God (*Nedam tat...*). The sun can be worshipped by a beginner assuming as God, who is the representative model (Pratika) of God and not directly God. The word ‘Savita’ used here in the sense of Rudhi indicates certainly the sun, who by his rise removes the darkness that induces sleep or ignorance. The sunlight thus, favours the process of grasping of knowledge from Sadguru and hence the sense of Rudhi should be also taken as side meaning. In the main meaning, the ‘savita’ should be taken in the sense of Yoga only to mean the creator or God. You can take the overall meaning as receiving knowledge from Sadguru in the time of sun rise.

Brahmins to Propagate Spiritual Knowledge

Thus, this *Gayatri Mantra is only giving the knowledge of the object to be worshipped (Sadguru) and the way to worship (prayer in song) and this mantra need not be a song*. If we say “Worship God by song”, we can simply speak this statement and we need not sing this statement as song. You need not say “why is this Mantra chanted by Brahmins only?” The answer is that the purpose of chanting this mantra again and again (called as Japam) is only to remember this main point of the spiritual knowledge to be propagated by Brahmins in the society in that old time when Sanskrit was the mother tongue in the entire country. Thus, this chanting is not at all the prayer in song to God in which every human being has equal right. ***The duty of propagation of spiritual knowledge is given to certain community called Brahmins.*** This duty has no treasure hidden in it so that you can oppose that such treasure is allotted to certain group only. Teaching community is given the duty of educating the public. The other communities like engineers, doctors, soldiers, businessmen, agriculturists also co-exist with equal dignity. Of course, the teaching community is

given some special respect by the society. If you are fond of such respect only and not money, you can join that community. In such case, why people are always fond of the professions other than teaching? God said that the duty is assigned to the caste not by birth but by the qualities and actions (*Guna karma vibhagashah... Gita*). Bhurishrava, born as pot maker, is made as the president of a great sacrifice in the forest Nymisha by sages as said in the Bhagavatam. Shabari, an untouchable is worshiped by keeping her photo in the prayer rooms in the houses of Brahmins even today. The feet of statutes of Rama and Krishna, who are non-Brahmins, are washed by Brahmins even today. Ravana, a Brahmin, is condemned as demon due to his sinful qualities and actions. This is our real Hindu tradition established by the sages, who were Brahmins. You should not say “Brahmins confined this ritual to their caste only”. The reason is that ***Brahmins extended this ritual to the castes of Kshatriyas and Vyshyas also***. You should not say “Brahmins denied this ritual to Shudras and untouchable castes and thus made injustice to other castes”. The reason is that this ritual is also denied to the ladies of their own caste. If there is some real hidden treasure in this ritual, will they harm the people of their own caste? These logical answers prove that the Brahmins (ancient sages) never showed any partiality at any time in establishing our sacred tradition. This ritual is only a training of the subject, which should be propagated in the society and is given as duty to some interested people only. The subject of this ritual, which is worshipping the God through prayer in song, is not to be denied to anybody.

Some people are selected and are given training to propagate the necessity of the use of antidote of malaria by everybody in the society. Due to this propagation, all the public uses that antidote. Any citizen in the public can complain if the antidote is denied to him or her. No citizen in the public complains that the opportunity to propagate against the Malaria is not given to him or her! ***Nobody comes forward to join the training of propagation or to join the duty of propagation, disturbing his or her job***. Mere propagation has nothing in it. Everything is in using the antidote propagated. Similarly, there need not be any hiss in not giving the opportunity to propagate about the form of God and the mode of worship since as a result of the propagation, everybody understands the form of God to be worshipped is only contemporary human incarnation and worships it through prayer in song. Everybody gets the fruit of propagation, which is the antidote medicine and the fruit is important and not the propagation of fruit.

You should not say “why have you extended this ritual to Kshatriyas and Vyshyas only and not to Shudras, untouchables and women of all castes including Brahmins?” The answer is that the ladies of all castes are engaged in the house hold duties and Shudras are engaged in the duty of service of the public in the society as per the Manusmriti (Ethical scripture in Hinduism). They do not have leisure to do the propagation of the knowledge. ***The untouchables or the fifth caste people do not exist at all as per the scripture since only four castes are mentioned by the scripture.*** The sinners of all the four castes were boycotted by the society for the sake of reformation like an undisciplined student. The serious sin committed by them was killing the cow in its old age after drinking its milk, killing the bull in its old age after its service in the agriculture (thank God that the retired public servants today are not done like this by the Government) etc. This punishment is only for their reformation and not for vengeance. Therefore, the untouchable is by the sin and not by birth. In fact, no caste is by birth. Devotees like Shabari in this fifth caste are worshipped by all even today. If the sin is discontinued by realization, the punishment should disappear. ***The truth should be recognized in the absence of emotion and blame. The boycotted student always blames the management of the school without the attempt for realization.*** The lowering of respect for any caste or individual comes from the sin committed and not by birth. The highest sin is non-violence (*Ahimsa paramo Dharmah*). Killing a living being for food is the highest sin when God has given the proteins etc., in the vegetables in plenty and the medical science also says that the synthesized proteins from animals are not good since the primary proteins in the vegetables are better for health. ***An individual or a caste should demand the respect by avoiding the sin and following justice.*** Without this, blaming the sages is like the blame on the management of the school by a boycotted student, who does not realize the mistake committed by him or her.

Yajna Means Serving Cooked Food to Satguru

The prayer verse (*Muktavidruma...*) composed by learned scholars, later on, on Gayatri is in the meter called Shardula vikriditam, which is a non-vedic meter and hence, this verse was not written by the ancient sages. Still, the verse was written by learned scholars of the Vedas, who were different from the blind reciting Vedic Scholars and hence the meaning of this verse was also in the line of sages. The five faces of Gayatri described here indicate the five elements. The three eye sights (*Trikshnaih*) indicate the three attributes or gunas indicating the awareness. Both these constitute

the medium, which is specific human being because it is said that a crown with various gems is on the head along with the moon (*Indunibaddharatnamakutam*). Moon represents the mind that creates doubts. The gems are the brilliant concepts of analytical conclusions derived from the intelligence. This indicates the special divine knowledge expressed by Sadguru through words preaching the divine philosophy (*Tattvartha varnatmikam*). Up to this, the intelligence indicating the knowledge (Jnana Yoga) and the mind indicating the devotion (Bhakti Yoga) are described, which constitute the worship or theoretical service to God through the medium. In the final stage, the practical service to God (Karma Yoga) is to be done, which alone can give practically the fruit in return. This service or action is indicated by the ten hands standing for the ten senses of body involved in the action always.

After worshipping the Sadguru through prayers in songs with devotion, who is recognized through knowledge, you have to serve Him practically. Knowledge and devotion are theoretical and service is practical. All the three are important since theory alone results in practice. The practical service to Sadguru is preached to the child through the process of lightening the fire to cook the food in the service of Sadguru. The Veda says that one should approach the Sadguru with wood in hand, which is needed for lightening the fire (*Sa gurumevabhigachchet samitpanih...*). Theory generates practical service and the practical service alone generates fruit. Cooking the food with the help of wooden fire (Laukikagni) and supplying it to pacify the hunger fire (Devatagni or vaisvanaragni) present in the stomachs of hungry people is the real sacrifice called Yajna. The word Yajna means worshipping Sadguru with the cooked food. The root word Yaja means worship. The word Agni comes from the word Agri, which means the beginning. This means that you should worship Sadguru by serving the food in the beginning. The Sadguru giving the divine knowledge is said to be Agni (*Agneyo vai...*) by the Veda. The first hymn of the first Veda also says that Agni means the priest or the deity to be worshipped in sacrifice (*Agni mile...*). The Yajurveda also starts praising the wood that is used to lighten the fire for cooking the food (*Ishe...*). It is said that the ghee should be submitted to Agni. This means that the food associated with ghee should be served to Sadguru. Here the word ghee does not mean the ghee alone, but, the food associated with it and this meaning is derived from the concept of Lakshana mentioned in the scripture.

This ritual is in Sanskrit language since Sanskrit was the mother tongue of sages throughout India. But, at that time also there were other countries in the world with different languages other than Sanskrit. ***Nearing***

God through prayer song and service to the spiritual preacher is common procedure to any human being in any country. Since God is the creator of the entire earth, who is not partial to any single language and can know any language due to His omniscience, the universal policy should be that anybody in any country of the earth can pray God through the prayer song in his or her mother tongue to become near to the Universal Father. If the prayer should be only in Sanskrit to please God, God should have made such policy that Sanskrit stands as single universal language in the world from the creation onwards. The same established policy can come to present India having various states with different languages and therefore, everybody in India can worship God through a prayer in song in his or her mother tongue. This ritual in Sanskrit is thus justified in view of its implementation in the old time when Sanskrit was the mother tongue throughout India.

(To be continued...)

Chapter 34

CONTINUATION OF PREVIOUS MESSAGE**Giving Right Direction to Bad Brahmins****O Learned and Devoted Servants of God,**

(continued...)

[Circulated on March 07, 2015] Lord Dattatreya has supported the good Brahmins so far. Now, He starts scolding the bad Brahmins, who claim themselves as the Vedic scholars just by blind recitation of the Veda without knowing the meaning of a single word of it. Lord Dattatreya is God and hence is not partial to any caste since all human beings belonging to all the castes are His children only. He appreciates the merit to encourage a meritorious child and condemns a wrong child for the sake of rectification only and not with vengeance.

Therefore, this ritual contains only the description of form of God (Sadguru) to be approached for receiving the spiritual knowledge from Him before doing the propagation of the spiritual path. It is just like an employee in the health department examining a booklet that gives the details of the training programme in which the employee will be trained to propagate against malaria. Neither the booklet, nor the training programme is the antidote medicine of the malaria. Similarly, this ritual Upanayanam gives information about Sadguru, who is to be approached, praised and served for receiving the spiritual knowledge that is to be propagated. *The Gayatri hymn in the sense of Rudhi gives the explanation of the medium of God to be worshiped. The word Gayatri in the sense of Yoga gives the message that you should praise the God through song.* The Agni karyam (lighting the fire) indicates the process of preparation of fire for cooking to offer the cooked food to Sadguru. The Upasthana hymn indicates the service in offering drinking water to Sadguru. Since the Gayatri hymn is not properly understood as the description of the contemporary human incarnation, people have taken the word Savita for the sun in the sky. Of course, it is very difficult to accept another human being as God due to ego and jealousy towards a co-human being. Till then, some inert object is to be worshipped as the representative model of God (Pratika). Same thing happens here also since these so called Vedic scholars never explained the meaning of Gayatri hymn. They have taken the Savita as the inert sun in the

sky and established the tradition to worship sun in the morning standing before him in the sunrise.

All the subject of this ritual is only a booklet giving information about the training programme. The training programme is praying and serving Sadguru to receive the spiritual knowledge for propagation. None of these steps is the actual antidote medicine of malaria. The actual antidote that is supplied to every human being is the spiritual knowledge that preaches everybody to praise the God through prayer song and serve the contemporary human incarnation (Sadguru). Due to the foolishness of the stupid Brahmins in the latter times, everything is mis-projected and misunderstood. An employee of the health department does not know the English language and hence did not understand the booklet or the subsequent training programme since both were in English. He foolishly propagated that the booklet and the training programme give the antidote medicine and propagated that those, who attended the training programme alone were benefited with the medicine. Naturally, this will enrage the general public. Same thing happened in Hinduism. The foolish Brahmins in the middle age were called Vedic scholars, who simply recite the Veda without knowing its meaning. Their mind was blank filled with ignorance of the Vedic meaning and egoism of their birth in the dynasty of sages. Due to this they propagated totally wrong knowledge. They propagated, “this Gayatri hymn is a special prayer to please God and this ritual Upanayanam is restricted only to pious people like us born in the caste of Brahmins. You are not pious and therefore, you are not eligible for this ritual”. By this, all the other castes got hurt and developed enmity to Brahmins. Suppose, that foolish employee, who did not know English propagates that only the employees in the health department are eligible to take the antidote medicine and hence the programme of training was conducted to them only in which the medicine is given, what will be the reaction from the entire society?

The wrong interpretations of Gayatri and Agnikaryam (lighting the fire) have completely destroyed the whole sanctity of the ancient tradition of sages. The Gayatri in Rudhi is for attaining the knowledge of the form of God and the same Gayatri in yoga means the mode of worship, which is the prayer as song on God. The misinterpretation resulted in confusion because the Gayatri in Rudhi is taken as Gayatri in Yoga. This means that the Gayatri hymn, which gives the information about mediated God, is taken as the prayer on God. Since the meaning of any word in Sanskrit was not known to these scholars, both Rudhi and Yoga are utterly flopped. The Rudhi is destroyed because nobody enquires about the meaning of the

Gayatri hymn. The Yoga is destroyed because the Gayatri hymn is only chanted like prose, not at least as poem and never sung like a song. All this misinterpretation destroyed everything due to lack of knowledge of any word at least. The interpretation of the employee of health department, who does not understand any word in English while everything is conducted in English only, is similarly horrible.

Englightening of Agnikaryam

In the same way, the Agnikaryam is also misinterpreted. The word Agni is taken as the ordinary wooden fire by these foolish scholars. The word Ghrutam (Ghee) is taken as the pure ghee without any associated food. They have evolved totally the wrong meaning and concluded that you have to submit the pure ghee to the wood fire and burn it. Such burning of ghee in the wood fire was supposed to be the Yajna or sacrifice. The word *Agni* was clearly defined as *purohita* (priest), *Yajnyasya Deva* (the deity to be worshipped in the sacrifice by serving the cooked food), *Rutvik* (the guide of the sacrifice), *Hota* (the person submitting ghee i.e., food with ghee to his hunger fire) and *Ratna Dhatama* (the best source of gem like aspects of spiritual knowledge) in the very first hymn of the first Veda (Rugveda). Due to ignorance of the definition of Agni, the wood fire was selected for service. Service must be always done to a living being. These people misinterpreted that angels take food through fire (*Agnimukhah...* Veda). Since they have not understood the real meaning of the word Agni and mistook it as wood fire, they ended in this conclusion. The word Agni means Sadguru. All the angles dwell in Him and are pleased if He is pleased. The Veda says that the Sadguru, who knows the meaning of the Veda (*Vedavidi*) and the ultimate spiritual knowledge (*Brahamane*) is the shelter of all angels and if He is worshipped, all the angels are worshipped (*Yavatervai...*). The word *Tailabhisheka* (oil bath) is meant for applying the oil on the head of Sadguru since the head becomes very hot after delivering the deep knowledge and on applying the oil, which is the best conductor of heat, the head becomes cool. This word is again foolishly interpreted to pour the oil on the head of inert statue. ***All the inert food materials are created by God for the sake of living beings only. But, remember that a living being is not created as food for another living being especially the human being blessed with intelligence to do analysis.*** These foolish priests go against the divine will and are subjected to the anger of God by such ignorant interpretations. The atmosphere is highly polluted when the ghee is burnt in fire and causes lot of damage to humanity. Such people, who performed such misinterpreted sacrifice, are really demons, who destroy the

humanity through such pollution. In the Bhagavatam, the sage Kapila, who is the human incarnation of God condemns burning of ghee in fire. In the same book, you can see that Lord Krishna advises the wives of certain foolish Brahmins (who are going to burn the food in fire) to serve the food of sacrifice to His friends, who are hungry. He says in the Gita that the food given to hunger fire called as Vaishvanara, is none other than Himself (*Aham Vaishvanaro...*). The wood fire is not the object of worship (Upasya), but, is only instrumental to perform the sacrifice by using it in the process of cooking (Yajna sadhanam).

These idiotic middle age Brahmins were condemned by the Veda and other scriptures also. The Veda says that such a scholar is a divine animal (*Devanam Pashurahaha*). The animal hears and grasps the sound when you talk something but does not understand anything since it does not know the language. Similarly, these divine animals also recite the Veda and hear the sound only without knowing any word of it. Shankara quoted this Vedic statement in His commentary to criticize such Vedic scholar performing sacrifice by blind recitation of the Veda (purvamimamsaka). The scripture related to the Veda also says that such a Brahmin is like a cooli, who carries on your luggage for a small wage without knowing any item in it. The scripture says that a priest is like the cooli, who carries on a bag of gold on his head for a small wage of few rupees (*svaranabharaharah*) without knowing that very precious gold is in it. God, the author of the Veda scolded these pseudo Brahmins in advance since God has the knowledge of future being omniscient. At least, now, these bad Brahmins should change by stopping spending time for blind recitation of the Veda and divert that time to learn the Sanskrit language and to understand the scriptures. At least, they should implement this right policy in the case of their children so that they are helping their children to become near to God. Otherwise, they are harming their children since they were harmed by their fathers!

Misinterpretations Lead to Coverisions & Enimity Towards Brahmins

The real essence of the ritual must be understood properly, which is masked by several misinterpretations and misunderstandings created by the middle age Vedic scholars, who recited the Vedas without understanding the meaning even at the basic level. This ritual called Upanayanam is taking the child near to God and this meaning is well known to any Sanskrit scholar. ***Every human being has the right to approach God.*** The birds and animals have no such opportunity due to undeveloped intelligence and corresponding language. Shankara told in the beginning of His commentary

on the first Brahma Sutra itself that every human being having good qualities, having analytical approach, having no desire for any fruit and having desire in God only is eligible to know and approach God. He specifically mentioned that caste, gender etc., have no significance in this context. Even the Gita says that God is the divine Father of all human beings (*Aham Beejapradah Pitaa*) indicating that every human being has equal right to approach God. The Gita specifically mentioned that even women of all castes and Shudras have right to approach God (*Striyo vyshyaah tathaa shudraah...*). Under such circumstances of this true concept, you cannot confine the concept of Upanayanam to a specific ritual, which is denied to women and Shudras. You cannot confine this ritual to males of Brahmin, Kshtriya and Vyshya castes only. “Perhaps, this ritual is extended to Kshtriyas, since they are powerful rulers. Perhaps, this ritual is extended to Vyshyas, who are very rich and supply any material through business”. Such doubts followed by revolution were bound to rise when foolish interpretations of acts by middle age Vedic scholars were projected. All women and Shudras insulted due to forced non-eligibility became enemies to Brahmins, who are the law makers. Such jealousy in some hearts broke the unity in Hinduism. There is no need of mentioning the enmity from the untouchable fifth caste. The traditions in Hinduism were established by the great ancient sages, who were male Brahmins. Hence, the enmity to male Brahmins turned as enmity to sages (since sages were male Brahmins) started resulting in caste-split and sex-split. Ladies of Brahmin caste alone kept silent due to fear and respect towards their fathers and husbands. Both these splits grew like serious diseases and weekend Hinduism. Some of the effected persons started migrating to other religions like Islam, Christianity etc., where such splits are not seen. ***All the religions are equally sacred and are the ways to reach God and there cannot be any special attraction or any defect in any religion.*** Hence, you need not reject your religion and take up any other religion. You need not reject your religion assuming some defect in it, which is only the creation of certain conservative scholars of your religion. Such defect cannot be rubbed on your original religion and based on such misunderstanding you need not leave your religion.

Swami Dayananda Saraswathi, a human incarnation of God could stop such conversions from Hindu religion to other religions by proposing this ritual (Upanayanam) to every caste irrespective of birth. He established that the caste system is based on qualities and actions of an individual only and is not based on the caste by birth. This concept is already established in the Gita (*Gunakarma Vibhagashah*). Swami Dayananda certainly protected

Hinduism from such dangerous fast conversions. Such reformation of the concept certainly rectified the mistake from that date onwards, but, the injustice done in the past due to lack of reformation stands as a black spot on Hinduism, especially on the ancient sages, who established such act of tradition. The answer from Lord Datta to this remark is that the ancient sages always established the correct tradition because they were very good scholars of the knowledge of the Vedas. The present tradition as it is was established by the sages only and there is no trace of mistake in the present tradition. ***The mistake lies only in the interpretation of the ancient tradition, which is continuing even today.*** The middle age Vedic scholars were confined only to blind recitation of the Vedas without knowing even the meaning of one word, they recite. Such rigid and egoistic fools established certain misinterpretations of the tradition, which resulted in cracking the foundations of this great and sacred Hindu religion. Their ignorance of true meaning of the Vedas mixed with egoism of their birth in the dynasty of such great sages resulted in the appearance of foolish misinterpreted tradition. The public thought that this foolish tradition was established by ancient sages only and hence started criticizing them. Based on this, some converted their religion, but, several retained in this Hindu religion baring their insult patiently, keeping firm faith on their religion. On the occasion of this message, such women of all castes, Shudras and so called untouchables are to be specially congratulated and should be appreciated. Blessed are such women, such shudras and such untouchables, who had firm faith on the message of the Gita that one should die in his or her own religion only without conversion into other religion (*Svadharme nidhanam shreyah...*) and remained in their own religion. ***I dedicate this message to such good human beings having unassuming patience for standing in their own religion for all these generations.***

Meaning of Purusha

First, let us take classification of human beings in to males and females, which is more ridiculous than the classification based on caste system. The caste system was based on qualities and actions of a specific human being and we can understand it to some extent at least. The classification based on gender is perfectly meaningless since such classification is based on the difference between certain external muscular modifications of the body. The word Purusha means the all pervading awareness called individual soul in the body (*Puri shete iti*). Therefore, the word Purusha means the individual soul, which is the pervading awareness in the human body irrespective of its minor muscular modifications. Hence,

any human being can be called as Purusha. The awareness is the finest part of nature (Prakruti) and is called as Paraprakruti or purusha. The remaining part of the nature is called as Aparaprakruti, which is represented by this body and is simply called as Prakruti. Both these parts of nature i.e., Purusha and Prakruti together are called as the creation. The creator beyond this creation is called as Purushottama. This is one type of classification. In another type of classification, the Purushottama and Purusha are one and the same indicating the creator. In this second classification, the awareness is only Paraprakruti and not Purusha. By this, both Para and Apara parts of nature become one part only called as Prakruti or creation. The second category is Purusha indicating the creator. In both these classifications, the minute muscular modifications of the body do not affect the classification in any way. Male or female can be called as Purusha existing in the body. The Gita says that how one Purusha can kill anybody? (*Katham sa purushah paartha...*). Do you take the word Purusha here only as the male fighter and not the female fighter? Hence, the word Purusha and also other words in masculine gender indicating the individual soul mean any human being irrespective of gender. Certain foolish scholars say that the philosophy is only for male human beings! As per the second classification every human being irrespective of the gender is Prakruti only since both Para and Apara are parts of Prakruti only. Hence, you cannot call any human being as Purusha since Purusha is God only.

The Veda says that the so called male human beings of the humanity are also women and wives of God only (*Striyah satih ubhe pumamsa aahuh...*). In this context, it is nice to remember the conversation between Tulasidas and Meera. Tulasidas told that women are not allowed to sleep in his cottage and hence denied shelter to Meera. Then Meera asked “Till now I am thinking God Krishna only as Purusha. Are there Purushas in our human beings also?” In both these classifications, God is denoted by the word Purusha or Purushottama because the unimaginable God incarnates in human form in this world and such visible human incarnation alone can be shown as the address of God. Famous women like Gargi, Maitreyee, Sulabhayogini etc., were great scholars in philosophy. Even the deity of knowledge, Goddess Swaraswati is unfortunately a woman only! Even in this ritual, the hymn called as the mantra of Gayatri deity, who is praised in the meditation verse is a woman only. How do you restrain the women to meditate upon the Goddess Gayatri, who is also woman? While worshipping the divine Mother, you are offering the holy thread (Yajnopavitam) to Her while doing the 16 modes of worship. In such case, how can you negate the same holy thread to women? In Ramayana, there is

a verse said by Hanuman that Sita will come to a lake there for doing evening worship or Sayam Sandhya Vandanam (*Imam Shiva jalaa meti...*). Scriptures say that in very old times the women were also having this ritual performed to them. In such a case, why is this change in the case of women? The sages only made this change in the beginning of this Kali age.

In the olden times most of the food was only fruits, roots etc., and cooking was rare. When the occasional cooking was done to prepare certain dishes using grains, both the husband and wife participated in such action called as Yajna, which is feeding the great guests. Hence, both husband and wife had equal leisure and hence participated in the Yajna and daily worship spending equal time. Later on, as the Kali age progressed, the cooking has become compulsory on every day and the house hold duties are also increased. One of these two has to completely attend such duties and in such case that person cannot perform the divine worship with peaceful mind. Women, being more patient opted such house hold responsibilities in which the husband has half share of responsibility. ***The husband took the option of performing the divine worship and obviously half the fruit of such worship goes to wife.*** This is indicated by the acceptance of another extra holy thread from the hands of his father-in-law on behalf of his wife as seen in marriage function. Such a provision can be also seen in the traditional incident when one becomes sick, the ritual of performing the worship in the morning and evening is taken up by some relative on his behalf. Even when a soul is departed from this world, his or her heirs do the rituals, which are conducting the prayers to God for the welfare of the departed soul. The inability to spend time in worship provides such facility especially when you enjoy the fruit of service from the other side. In this way, Shudras were also mutually benefited by the divine worship performed by Brahmins because they were involved in the public service of the society. Society is a big home only. The four castes were evolved due to such classification of duties (Karma) based on their interests (Guna). The Gita, the scripture that appeared in the time just before the beginning of Kali age also says that the classification is based on qualities (interests) and actions (Professions). In such case, how can you say that the duties are assigned on the basis of birth in the caste? We see that the son of a teacher may not be interested in teaching but may be interested in defence-service.

Profession to be Based on Qualities

Opponent: The profession should be allotted as per the caste by birth since the qualities (interests) come from the dynasty of ancestors through genes and this is the scientific concept.

Defendant: When the profession is given based on qualities, the person born in that caste is not denied. *We say that a person having interest in teaching and capability to teach should be selected as teacher.* In such rule, we did not say that the son of a teacher having interest and capability in teaching should not be selected since he is son of a teacher. Our rule says that if there is quality, the profession should be given whether he is a son of teacher or not. Among such candidates the competitive interview makes the final selection. According to gene theory, the son of a teacher will have highest competence and get the selection. Hence, there is no injustice in the rule that the profession should be given based on the competence of the qualities.

Opponent: Since the gene theory is correct, you can call the sons of all the teachers only to the interview for selecting a teacher.

Defendant: Even if others are called, they will be naturally rejected based on your gene theory. In such case, why do you worry on this point? In the science, the theories are changing. Tomorrow gene theory may be proved wrong. Hence, the way of our rule is correct in all the times. Moreover, it is said that in the age of Kali, due to immorality spread everywhere, there are 5000 castes (*Kalau Panchasahasrani jayate varna sankarah...*). In such case, how many genes of which type are present in an individual? It is impossible to estimate this. Hence, our rule is very safe in any situation.

Ravana born in the caste of Brahmins was killed due to his wrong qualities and wrong actions. Rama was non-Brahmin, but, still He is worshipped and the Brahmins wash the feet of His statue and drink it as sacred water. Bhurishrava was born in the family of pot makers and was made as the president of a great sacrifice done by the sages. The photos of Shabari, Kannappa are even now worshipped in the worship rooms by Brahmins and both of them belonged to the untouchable caste. All these examples prove that the strong qualities and interests (Samskaras or vasanas) from previous births prevail over the effects of genes. *A samskara is associated with the soul and gene is associated with the external body.*

Opponent: How do you explain the untouchable of the fifth caste, when you say that you are worshipping the devotees born in that caste?

Defendant: You are speaking about the 5th caste. The Veda speaks about 4 castes only. In such case, there is no 5th caste originally. All the sinners from the 4 castes were abandoned from the society. Therefore, there is no 5th caste, which was abandoned as untouchable in toto. The untouchable is not due to vengeance. It is only a way of

rectification and reformation. A student is very mischievous and not reformed by any punishment. In such case, the teacher boycotts him or her from the class. This is not vengeance. This is only a sincere effort for reformation. Once the student is reformed, he or she is allowed back in to the class with all love and respect. Therefore, the above devotees are such reformed souls and hence are even worshipped even today. Again, the egoistic middle age scholars showed untouchable irrespective of their qualities and actions. The son of an untouchable need not be untouchable. In the olden days, killing a buffalo or a cow after drinking its milk and killing a bull or a he-buffalo after doing the agriculture in the old age was considered as the greatest sin. People in any caste doing such serious sin were boycotted from the society as untouchable. Such punishment should not be permanent and such person, if transformed, was allowed back in to the society and the issue of such a person cannot be untouchable by birth. This was the ancient tradition of sages, which was totally misinterpreted by the ignorant and egoistic middle aged Vedic scholars. ***Killing any living being for food itself is the highest sin and killing a living being which served you is unimaginable sin.*** Such unimaginable sin was punished in very serious way by boycotting such sinners of all the four castes in the name of untouchable. This is punishment for the sin and not to be carried on from generation to generation. Again, based on the gene theory, you should not say that the untouchable will generate untouchable issue only. As per the above said arguments, it is not acceptable unless the sin is clearly identified. This is the reason why devotees born in untouchable family were honoured by the sages. The middle age scholars without knowledge extended the punishment even generation to generation without any analysis because they did not have knowledge of the Vedas. You should not rub the foolish tradition of these ignorant so called Vedic scholars on the heads of ancient sages, who were real Vedic scholars respecting the merit everywhere in every time.

Sin of Killing Vrutra Asura by Indra Distributed

Opponent: A woman is also untouchable in the four days during the cycle of menses. Due to this reason, the woman is boycotted from the Vedic rituals.

Defendant: The monthly cycle of menses in the case of women is described as the 1/4th part of the sin in killing Vrutra asura by Indra

as per the scripture. The 3/4th of the sin was distributed equally among scented earth, water with froth and flowers with pollen grains. Therefore, *the sin is equally divided between women, water, flowers and earthen soil*. If one is untouchable, the other three must be also untouchable. But, you are using - the scented soil (scent means the natural scent that comes from the soil) to prepare Vedic altar in the ritual, the water with froth for washing the divine statues and the flowers with pollen grains to worship God. In such case, how can you say that a woman in the menstrual cycle is not sacred? The woman in those four days of the cycle is a patient due to profuse bleeding and is a patient needing full rest. Even a male person with profuse bleeding is a patient and is forcibly bedridden. If you reveal this truth, the women will not take rest and participate in the household duties as usual. To restrain them from the daily work by force, such a lie (Arthavada) is projected. A lie that does good is not a sin. The other three partners of the sin are non-living and hence, such condition is not applicable. Therefore, on this basis you cannot reject women from the rituals.

The classification of the public into four castes is not at all wrong. Every profession has its own dignified respect. ***The high or low status given to any caste on the basis of the profession is totally wrong.*** The face, hands, thighs and feet of God gave birth to Brahmins, Kshatriyas, Vyshyas and Shudras as per the Veda. All the limbs are equally important and if any limb is injured, all the other limbs experience the pain. The face indicates the knowledge and teaching. The hands indicate the capability to fight. The lap indicates the rich and prosperity for the dynamism of the society supporting the feet. The feet indicate the dynamic public service. These indicate the professions of the four castes, which are not by birth but by qualities and actions. Killing a living being for the selfish food even though the food is available in plenty as grains and vegetables created by God, is considered to be the highest sin. Non-violence is treated as the highest justice (*Ahimsaa paramo Dharmah*). In contrast, violence like injury and killing living being is considered to be highest injustice. Based on this point, the high and low respect is developed in the caste system. In such case, the Kshatriyas must be in the third place since they take non-vegetarian food. But, they were given the second place of respect since they are rulers. A ruler must be given extraordinary respect to facilitate effective administration. Some argue that since the rulers are fighters, they need non-vegetarian food for good strength. This is not correct justification because

the components of strength like proteins, minerals and vitamins are available in large quantities in vegetables only. The medical science also says that the protein from vegetable is far better than the synthesised protein from animal. *Parushurama, a pure vegetarian, was the greatest fighter and defeated all the non-vegetarian fighters.* Hence, there is no compromise in this point. Brahmin, being the source of knowledge to guide every aspect is given the highest place like the place of a prime minister in our country. The President and the army represent Kashtriyas. The community of business and industrialists represent Vyashas. All the public servants in the posts of administration and governance involved in the public service represent Shudras. Shudras are the most important machinery of the Government established for the public service. A Shudra resembles the house wife engaged always in the duties. The society is also compared to a big home. Hence, shudras were given the option of public service like the house wife given the option of family service. *Just like the woman gets her share from the fruit of the divine worship of her husband, a Shudra also will get his share from the fruit of the divine worship done by every Brahmin.* By this, everybody in the society gets the blessings from God and divine protection. At the end of divine worship, a Brahmin says that the fruit of his worship should protect everybody (*Sarve janaah sukhino bhavantu*). The Kshtriyas and Vyshas do the worship and their families are protected. From the worship of a Brahmin not only the women of Brahmins are protected but also the males and females of Shudras are protected. Hence, a Brahmin should do more worship than other castes. By this, everybody in the entire society gets protection.

Lower Respect to Shudras due to Eating of Non-vegetarian Food

Opponent: Brahmins never say that the community of Shudras should be benefited from their worship.

Defendant: A Brahmin does not also say at the end of worship that the Brahmin females should be benefited. Yet, the females get their share. The Brahmin says that all the people of the society should be blessed by his worship. You can deduct Kshtriyas and Vyshyas since they also do the same worship and their females get the share. Hence, the needy are only the community of Shudras and the females of their caste. Therefore, everybody means the needy only. The Brahmin is enjoying the fruits of the service of his wife in the house. Similarly, he enjoys the fruits of service of shudras in the society.

Hence, the share from the worship is disposed automatically to the women of his caste and all Shudras.

Opponent: Why Shudras and ladies were not equally respected?

Defendant: *The less respect given to Shudras is only a constant remainder of their non-vegetarian food, which is a sin.* The less respect is only to rectify them and not to insult them. As far as the ladies are concerned, ancient sages always respected women and Manusmruthi says that Angels feel happy if the ladies are respected (*Yatra naaryastu...*). Hence, the respect is always linked to good action and bad action only. Of course, the middle age scholars treated the respect linked with foolish and ignorant ego of caste by birth and hence are to be condemned.

Opponent: You may give all this explanation to cheat Shudras in order to bring false satisfaction in their mind.

Defendant: Since Shudras are from outside, the cheating of shudras by Brahmins may be accepted for a while. But, will the male Brahmins cheat their own females by this same very process? If Brahmins cheated outside Shudras, they must have simultaneously cheated their inside females also. *Since the process of transmission of fruit of worship is true, the ancient sages have established this system in the beginning of Kali age.*

Performing this ritual Upanayanam to all castes by Swami Dayananda may be an immediate remedy to pacify the hatred and anger of the other denied castes in order to prevent their conversion to other religions. But, a patient analysis with cool mind reveals that this specific ritual performed by Brahmins alone is not upanayanam. Any worship applying the mind in God with full devotion through singing a prayer is the real Upanayanam with Gayatri Mantra. Therefore, no injustice was done to any caste at any time if you understand the upanayanam in its real and broader sense. Since no injustice was done in the past, there is no need of running after this meaningless ritual alone assuming that some divine treasure was hidden in it, which was enjoyed by certain castes only. In fact, if you examine carefully, the ritual done by Brahmins is not at all the Upanayanam with the real sense of Gayatri Mantra. The reason is that the ritual is done like a big function as in the case of marriage. Perhaps, it is justified to call such Upanayanam as Thread Marriage. There is no song of divine prayer since the females are not allowed. A hymn from the Veda written in Gayatri meter is called as Gayatri Mantra, which is just read or murmured or chanted only. The mind of the child is not at all absorbed in

God in the absence of a sweet divine song. ***In fact, the mother should initiate the boy in to Gayatri Mantra through a melodious sweet song involving the prayer of God.*** Due to the foolish tradition of egoistic middle age scholars, who are egoistic of their gender, the mother and the song disappeared. Hence, it is not the sacred activity of taking the child near to God (Upanayanam) through a sweet song (Gayatri Mantra). A child is always attracted by a song and not by mere recitation of a hymn. If you compare an egoistic Brahmin chanting the Gayatri Mantra (since he does not know its meaning, you cannot justify him at least that he is grasping the knowledge of the divine form from it and hence Gayatri in the sense of Rudhi also cannot be taken here) and his wife worshipping God through sweet songs (Vratam), My dear friend! tell Me really by putting your hand on your heart, which of these two worships is real Upanayanam by Gayatri Mantra? Gayatri is really present with the women since she is also a woman. ***When you boycotted the women, the woman Gayatri also was boycotted by you.*** The proof of this is that you are not entertaining the idea of a song in your worship, even though you know that the song is the highest attractive form of worship. What is the reason for your rigid mind in not allowing this idea in to your brain? The only reason is that the Divine Mother Gayatri cursed you and left you since you boycotted women from the Upanayanam.

Present Way of Performing Upanayanam is 100% Useless

Woman is the basis of sweet music and sweet song. Thus, you have denied the basis of Gayatri itself. You can find the real Upanayanam involving the worship of Gayatri only in a group singing the divine songs on God in their mother tongue and getting absorbed in the devotion because they understand the meaning of song, which brings down the nectar of devotion. ***If you see a Brahmin boy chanting the Gayatri Mantra without knowing the meaning and as a result not tasting even a trace of devotion, such boy is anxious to finish the prescribed chanting number of Gayatri Mantra so that he can join his friends to play a game.*** I, therefore request the present Brahmins to realise the truth and modify the ritual in to such a way so that some traces of the essence of real Upanayanam can be brought over here to benefit the child. ***By such practice you are not creating devotion to God in the mind of child, but you are creating allergy to God in the beginning itself!*** The absence of knowing the meaning of Gayatri in the mind of child is nothing but a reflection of tradition of the so called middle age Vedic scholars, who just recited the Veda without knowing its

meaning. This cannot be the reflection of ancient Vedic sages, who understood the Vedas and debated to a great depth in order to bring out the real concepts of God. After doing this Upanayanam, the boy is sent to a Vedic school for about 10 years in which he recites the Veda blindly without knowing its meaning, which was similar to his recitation of Gayatri Mantra. This blind recitation of the Veda once again reflects the practice of middle age Vedic scholars, who also spent lot of time in blind recitation. It is highly laughable point that you are calling such a blindly reciting person as Veda Pandita or Vedic scholar. Pandita means the person having the knowledge of it. If you say that a person is a great scholar in Hindi, does it mean that such a person blindly recites the sentences in Hindi without knowing the meaning of any word in Hindi?

This situation gives Me lot of pain in My heart because the very word 'Veda' indicates the knowledge. The person after blindly reciting the Veda says that he has completed the Veda Adhyayana. The word Adhyayana again means to know or knowledge. Both the Veda and Adhyayana mean knowledge. The person is thus committing a double crime by saying that he has completed Veda Adhyayana. Therefore, the scripture says that you should complete Veda Adhyayana and then know the Veda (*Vedo Adhyeatavyo jneyashcha*). The aim of the scripture is that since people are wrongly using the word Veda Adhyayana only in recitation without knowing it, a third remainder (Jneyashcha) is given that one should know the Veda. The scripture, at last, scolded the blind recitation without its knowledge as worst recitation (*Paathakaadhamaah*). All these statements of scripture are useless before such people, who do not understand these statements, which are in Sanskrit language. All these efforts of scripture become useless like the blowing of conch shell before deaf! Devotion comes only when you know the meaning of what you recite. Neither the boy, nor the father of the boy, nor the priest, nor any person attending the ritual Upanayanam knows the meaning of even an alphabet of what is recited there. ***Don't you think such a ritual is 100% useless?*** Of course, you have to perform it in order to escape the criticism of your foolish relatives. ***I assuredly tell all of you that every paisa spent on such ritual is useless and waste and you can treat this as function of a get-together of all your relatives.***

The conclusion of all this analysis is that either you should learn Sanskrit language or do everything in your mother tongue. Either Mohammad should go to mountain or mountain should come to Mohammad. Since the second option is impossible, only the first option is inevitable. Similarly, learning Sanskrit language and understanding the

scriptures in that language is little bit difficult, you better perform everything in your mother tongue. In any option, you should understand anything you utter and subsequently do. Remember that God is omniscient and knows every language with equal proficiency and hence you need not misunderstand that God knows only Sanskrit language. It is better to send the child after Upanayanam to learn Sanskrit and various scriptures so that perfect spiritual knowledge can be achieved instead of foolishly killing the time in blind recitation of the Veda. In the ancient time, there were no means to record the knowledge and hence preservation of the Veda through recitation was inevitable. Hence, the sages recited the Veda to preserve it from generation to generation. But, they did not stop with recitation. They studied its meaning and various scriptures also to bring out true spiritual knowledge for propagation. Now, the Vedas are printed in the form of books and there is neither fear of loss of Vedas nor even fear for the interpolation by insertions of new statements.

Chapter 35

POLICE & COURT ALSO UNDER INVISIBLE CONTROL OF ALMIGHTY**Exemplary Devotees' Names Quoted for Inspiration****O Learned and Devoted Servants of God,**

[March 07, 2015] 1) Before reading discourses I used to chant and meditate but after reading discourses I have stopped it. Now I am not able to sleep more than 5 hours in the night and I remember the dreams once I wake up. so that means my sleep is not entering into Shushupti phase which comes after dream phase. So is this normal?

Swami Replied: Your first problem is not related to spiritual side. It is related only to medical science. Please take some medicine, which restricts the allergy in your mind. That will give you deep sleep and perfect freshness after sleep.

2) My mind is always fluctuate in between reading discourses and doing chanting and meditation. so How to fixed my mind on you and your discourses so that my spiritual progress will start?

Touching lotus feet of SWAMI – Shri Subhash Pawale, Mumbai

Swami Replied: Your second problem is related to lack of spiritual knowledge that leads you to correct conclusion. Therefore, you read the spiritual knowledge first and then select the path. After this, you should implement your practical journey in the concluded path. You are now oscillating between the study of knowledge to select the path and implementation of your practical journey in the selected path. Without the conclusion of the first, the second is not possible. Chanting and meditation belong to second part. Reading the spiritual knowledge of Swami is the first part. Do not mix these two in one time.

[Shri Anil asked that one of his friend posed him two doubts. 1) Even a terrorist prays God and gets help form God to do the sin of blasting that kills several people. Help from God to a sinner is to be clarified. 2) Swami tells that Hanuman and Radha are the highest devotees. But, there are several devotees of such level whose names are not coming in to light.]

Swami Replied: 1) If the terrorist is an atheisti, such person is never reformed. In the case of the terrorist, who is theist, transformation is possible on one day or other. Moreover, we do not understand perfectly and

completely the divine administration to total form. When somebody kills a person, you think that somebody is the sinner and the killed person is innocent because you are aware of the present life only and this is first option. In the second option, that somebody might have been killed by that person in the previous birth and this incident is neutralization of the incident of previous birth. Both options are possible. If the first option is true, that somebody will be certainly killed by the court and police as per the running law. The interference of God in this case as far as this first option is concerned is that that somebody gets captured by the police and is submitted to the court. Suppose, the second option is correct, the terrorist escapes from the police. ***Since you do not know the reality of the option, you will criticize based on your freedom of tongue and analysis of the case guided by the limited knowledge.*** Be sure that never there will be a flaw in the divine administration. ***Remember that the police and court in this world are also under the invisible control of Almighty only.***

2) Hanuman and Radha are famous since their life histories are available in detail in the Ramayanam and the Bhagavatam. When I quote them, the reasons for My conclusions can also be clearly given based on the various famous events in their lives described in those famous epics. You say that there are other several devotees on par with those two devotees. Neither you give their names nor the life histories and nor the famous epics in which their life histories are described. If they are in the present generation, at least, their address and proof for the events taken should be given. You may doubt the proof of the events of those two devotees also given in the epics. Our public has lot of faith and respect on those sages, who have written these two epics and hence it will be easy to mention such names. Moreover, the events of the life in which the two devotees passed out the tests of God and won the Gold medals are important for the analysis to be given to guide the spiritual journey of a present devotee. Even if you have other examples with similar events, it is immaterial as far as the analysis of the event leading to success is concerned. ***The analysis of the event is important message for the present devotee so that the present devotee can avoid the failure in such event and can pass out.*** In this context, the names of the passed out candidates is not important. ***The correct answer for a question is important in the studies of the present student.*** It is not necessary to mention the number of students and their names, who have written such correct answer. ***The name of one student, who has written the correct answer to give inspiration and the text of the correct answer are sufficient as far as the information to a present student is concerned.***

Chapter 36

SELFLESS SERVICE SEEN IN PARENTS ONLY**People Sacrifice to God with Expectation****O Learned and Devoted Servants of God,**

[April 26, 2015] Dr. Nikhil asked “A friend says that ethical concept (Dharma) is not constant and changes as the time proceeds. I also feel that the entire ethics change from time to time except fundamental ethics like speaking truth etc., which are constant in all the times. Please give your opinion”.

Swami replied: Your friend and yourself are perfectly correct in the statements given above. There is nothing to contradict here. I can only elaborate this. Speaking truth also need not be constant in all the contexts at any time. In a context, speaking truth also becomes sin. A good person was running with his own money and robbers were running after him. The person somehow made himself hidden in a bush. A sage observed all this, who had the principle of speaking truth only. The robbers came and asked the sage about the person running. The sage told that the person hid himself in the bush there. The thieves captured the person in the bush, killed him and took away the money from him. The sage went to hell after death. The sage asked Lord Yama for the reason of his entry into the hell since he did not do any sin and more over pleaded that he never told any lie in his lifetime. Lord Yama told him that speaking truth in a specific context only brought him to the hell. The context of robbers etc., was explained to him as the greatest sin since the life of a good person was taken away. Killing any living being is the greatest sin. The highest justice is only not killing any living being for any purpose at any time except the case of demons, who kill every living being. Buddha and Mahavira, who were the two human incarnations of God, came to this earth to stress on this single aspect only. Some incarnations of God followed the habit of non-vegetarian food because they have to first mingle with the non-vegetarians as friends and slowly preach them the concept of non-violence. Therefore, violence in killing and killing itself are the highest injustice. *Little violence is inevitable as in the context of directing the children to right path and little more violence is inevitable in the case of punishment of sinners to control them.* Of course, hanging a person to death is also inevitable in the

case of extreme sin. Killing the wild animals, which kill the human being, is also inevitable. Except such rare occasions, the life of any living being is precious, which is the gift given by God. Therefore, this highest justice should be always taken care of by every believer of God. A non-vegetarian may not directly kill the living being, but, has to share the sin since the living being is killed because the non-vegetarian purchases the flesh. Eating any dead living being is not sin at all since the components of vegetarian and non-vegetarian foods are one and the same. Even there, vegetarian food is better than the non-vegetarian food as per the advice from medical science. Other ethics like not stealing the money of a good person (Artha), not violating the ethics of sexual life (Kama) etc., are also constant ethics. Dharma means not killing any living being. *If you follow these three (Dharma, Artha and Kama) called as 'Trivarga', the fourth category (Purushartha), salvation (Moksha) is inevitable gift from God.* The other traditions regarding the dress, styles of life etc., are not much important as long as the health grounds are not disturbed.

Smt. Devi (wife of Dr. Nikhil) asked “You say that the devotee should serve God without aspiring any fruit in return just like the parents serve their children. But, the parents also serve their children expecting the fruit in return, which is the expected service from them in the old age”.

Swami replied: *The parents always serve their children without expecting any fruit in return. There is no trace of doubt in this concept.* The mother gives milk to her child due to her excess of love to it. Does the mother give milk to her child expecting that the child will return all the milk by giving a cup of milk everyday to her in old age? Hence, *during the time of service to their children, the parents are selfless completely.* In the old age, *when their grown up child gives milk to his wife and children without offering even a drop of milk to them, the parents are seriously hurt due to human jealousy and start scolding their son.* Of course, the son is also sinful. Such reaction from the parents is based on the selfish behaviour of the son, who becomes ungrateful to the parents. The reaction of the parents is based on the nature of such unjust behaviour of the son in that specific context. The reaction of the parents is not based on the concept that the milk given by them to him in the childhood was not returned to them. In the place of their son, if there is some outsider, the parents will fight with him even in the absence of such specific context because the reaction here is based on concept of collecting back the loan given by them to the outsider. Therefore, the concept given by Me in the case of parents is perfectly correct and should not be misunderstood with respect to their reaction based on a specific context. If the son remains unmarried and

serves the parents without giving milk to them, they will not scold him for not giving the milk. In fact, in such context, they will give milk to their son continuously.

The service is constituted by two parts. One is sacrifice of the fruit of work (Karmaphala tyaga) and the other is the sacrifice of work (Karma Samnyasa). The Lord stressed on these two concepts in the Gita. He received the butter, curd and milk from the shepherd ladies (Gopikas), which is the best example of Karmaphala tyaga. The butter etc., are the fruits of their work done to the cows. He received sacrifice of work, which is fighting with evil people, from Arjuna and this is Karma Samnyasa. The father is the best example for Karmaphala tyaga, who does strenuous work to earn the wealth, which is sacrificed to his children without expecting any fruit in return. The mother stands as best example for karma Samnyasa, who does lot of work in the form service to the child from its birth. Of course, in the present time, the ladies are also employed and can come into the first part of service also. In any case, ***work and fruit of work are one and the same***. Work is the form of energy and fruit of work is the matter. Both energy and matter are inter-convertible. If you sacrifice the work, you have sacrificed the fruit of work also. If you sacrificed the fruit of work, you have sacrificed the work also. ***In the case of God, people are certainly sacrificing some work and some fruit of work. But, the whole defect is that in both cases, the fruit in return is expected at least in the mind if not in the words.*** This single defect is spoiling the whole service like a pot of milk getting spoiled by a drop of poison.

People expect the fruit in return in two ways. One is the fruits in this life on this earth itself. The second is the fruit expected in the upper world after death like protection from hell. Shankara says that both should be totally dropped out (*Ihaamutra Phala Viraagah*). It is very difficult to drop both these expectations in single stage. Therefore, you can drop the first set of fruits concerned to this world by the following logic: The fruits in this world can be obtained by our sincere work also. Even an atheist gets the fruits in this way. When we go to the upper world, which is a place of enjoyment (Bhoga loka) only and not the place of doing any work (karma loka), really the favour of God is needed without any other option in the upper world only. In this way, you can succeed 50% by dropping the expectation of worldly benefits here from God. After succeeding in the first part, you can slowly try for the second part also by the following logic: you should enjoy the fruits of your actions done by you in the upper world and you should not expect there also any favour from God. God is the impartial judge and is always watched by several divine sages constantly. If God

does any favour to you in the upper world, the impression of sages is damaged. As a devotee, do you wish that God should be blamed and blacked in this way for your selfishness? If you are a true devotee, you will not certainly expect this. The final result is that you are serving God in both the ways or at least in one way based on your convenience and His requirement. You must not forget that the ***service is done only to living beings and not to inert forms***. Either human incarnation of God or the best devotee of God should be the target of your service since both these are the two address of God. Service to inert forms is also allowed in the case of beginners, who cannot overcome their ego and jealousy towards a co-human form, but, mind that as a beginner you are in the training period only and not in the actual job or sadhana.

Chapter 37

SEXUAL INTEREST SHOWS LESSER CONCENTRATION ON GOD**Lady with Complete Love on Husband is Really Chaste****O Learned and Devoted Servants of God,**

[April 29, 2015] Shri Kishore Ram asked the following questions:

1. In divine discourse³, I found a discourse describing about the Sanyasis in the ancient times who were having desires on hunger, thirst, lust etc like a normal soul. For them to satisfy the desire of lust, there were a sect of unchaste ladies (Devadasis) who satisfied the sanyasis desire. I have couple of queries on this;

Swami replied: I told that there were sanyasins in the olden days. I did not give a certificate to them that they were true sanyasins. Since they were called as sanyasins by the society, I have to refer them by that name only. There is a tradition in grammar called as Rudhi. It means that you can use a word to some person even though its meaning is not applicable and the word is simply for the sake of identification of a person in calls. However, let Me analyse this issue from other side also. A sanyasi is devoted to propagate spiritual knowledge in the society so that the justice is perfectly maintained and the society runs on peaceful lines. If a sanyasi is doing this work, such a person is true sanyasi because the duty is performed by him without any selfish motive. He does not accumulate the wealth like a prostitute called Devadasi. These prostitutes have their children also and earn with selfish motive. Here comes the difference between sanyasi and Devadasi. This difference makes sanyasi pious, who is doing the service of God without accumulation of wealth for his non-existing family and Devadasi, who accumulates wealth from people for her selfish enjoyment and also for her family. Now, the common point in these two souls is regarding the lust and its subsequent sexual action. The hunger, thirst and lust are inevitable characteristics of body. Of course, the sin is totally absent in hunger and thirst. The lust is created by God for the generation of issues for the next generation of humanity. 99% of humanity gets married and fulfil this will of God. Hence, the lust and sex are not sinful by themselves due to the divine will. *In the case of sanyasi, the lust and sex are not necessary and in fact show his lesser concentration on God.* Such

a sanyasi is of lower grade only but is far higher than general humanity since he has sacrificed all his time and energy for God's work only. Hence, we have to respect such a low grade sanyasi also. ***The uneducated public respects even elementary school teacher, who is lesser than the lecturer of college and professor of University.*** The lust is developed due to the formation of sperm in the body. The body of sanyasi is as good as the body of any human being. A special body without lust cannot be created for him alone since lust is also a test, which should be passed on. This lust can be minimised by the ejection of sperm by hand etc., and this was also done by some sanyasis. In this process, the lust for the body of female is absent and hence is certainly better than going with a devadasi. A sanyasi meeting devadasi for sex is lower than a sanyasi getting his sperm ejected without devadasi. ***The second type of sanyasi is lower than a sanyasi, who is always absorbed in God and the blood in his body does not generate sperm and such a perfect sanyasi is called as 'Urdhvaretaah'.*** Just like in medical education no point is secret, in spiritual knowledge also no point should be kept secret feeling odd and inconvenient and hence none should misunderstand Me for the frank explanation given here by Me.

2. - From Sanyasis end, it is not a sin since they are devoting thier time for god and welfare of world. But is it a Sin for Devadasis/unchaste ladies. Unchaste means a lady having illegal affair with another man other than husband. Please clarify

Swami replied: Large part of the answer to this question is already given in the above answer. A family lady marries one person only and confines herself to her husband only throughout her life even though the husband is a poor man. The devadasi is not in the line of this concept. She discards marriage and confines herself to any person, who is wealthy. After some time, when that person becomes poor due to her only, she leaves that person and confines herself with another wealthy person. The aim of devadasi is only to earn money, become rich and enjoy with the wealth. The first wealthy person who has become poor due to this devadasi is deeply hurt when she goes openly with other rich person. A family lady going with other person secretly without the knowledge of her husband is better than this devadasi. The sin of such family lady is reduced by one percent since she is not hurting the mind of her husband. A family lady, who does not go with any other person based on the awareness of punishment for the sin is far better than the above mentioned family lady. ***Such a family lady has also one percent sin since she is chaste due to fear of sin and not due to love to her husband. A family lady, who confines to her husband only due***

to love is really chaste without any sin. Sin is not only due to action but also due to the feeling in the mind. But, the sin due to feeling is very less compared to that of action since the feeling can be controlled.

All this analysis makes several people to put the question about Lord Krishna going with the married and unmarried Gopikas. I am wondering, why you have not put this question. All the above analysis belongs to Pravrutti or the social life dealing with the behaviour of souls. Pravrutti is also very very important since *God gives the salvation if the soul is perfect in Pravrutti.* The punishments for the sins are also very very serious in the hell. Only little punishment for a small sin is given in this world just to show that the soul can never escape the punishment of any sin. Nivrutti is the subject that deals with God, who is unimaginable and comes in human form. Lord Krishna is the human incarnation of God. God is higher than even justice. In the absence of God, we have to vote for justice rejecting the injustice. But, in Nivrutti you have to vote to God rejecting even the justice (*Sarvadharmam— Gita*). Gopikas were perfect in Pravrutti and were never unchaste before the birth of Lord Krishna. Rejection of everybody and every concept for the sake of God is highest. The aim of following justice is also only to create good impression in the mind of God. God tests the soul about its total absorption in Him. Here, you should not say the God has lust. If it is so, why Lord Krishna never did such thing after leaving Brundavanam? Gopikas were sages in the previous birth and were tested by God in the ultimate stage. This context should not be generalized and should not be brought in to the field of Pravrutti.

3. - If it is not a sin for unchaste ladies, then the current prostitution also exempted from sin?

Swami replied: Since the prostitution is a sin, sin is sin at any time.

4. I am still not convinced with the point the unimaginable GOD is great. I am human being, for me I can only contact God through Human Incarnation. But, in many discourses it is mentioned the Soul + God component in case of Human incarnation. In that case, when we say God is suffering the sins for the sake Good Devotees, then actually it is suffered by the soul component of the Human incarnation who is again a great devotee of God. Because God cant be touched by pain/qualities and he is beyond all of them. Then how GOD is great? May be you say Such devotees are given Goloka, but they are brought down to Earth whenever there is a need for Human Incarnation. Then in this case how can you convince me that god is Great. For me the soul component or the devotee in the Human Incarnation is great.

Swami replied: You say that God is beyond the feelings of suffering, joy etc. This itself is to be analysed fundamentally. The reason for your such thought is that the soul is awareness and hence feels joy and sorrow. Since God is unimaginable, you think that He does not feel at all since He is not the awareness because He is beyond the awareness. Yes. I told that God is not awareness but I did not say that God cannot feel. The worldly logic is that awareness only feels. Hence, the human being feels and stone does not feel. If you say that God is not feeling, does it mean that God is inert stone? God is neither awareness nor any inert form. He is beyond both awareness and inert form. God is not only unimaginable but also omniscient. It means that God knows everything. No bit of awareness seen in this world can be omniscient. Hence, this characteristic of omniscient is unimaginable. *God knows and feels due to His power of omnipotence, which is also unimaginable.* I only say that the worldly logic is not applicable in the unimaginable God and hence God feels though not awareness. The soul feels since it is awareness. God is beyond the feelings because God takes the suffering by His will. *The soul is forced to suffer and hence is not beyond the feelings. God suffers the fruits of the sins of His best devotee and the full free will of God here makes Him to become beyond the feeling.* The soul component being associated with God is also affected like an iron object existing by the side of red hot object. The soul does not mind the effect of suffering due to its love for God. Hence, both God and soul become beyond suffering, which does not mean that God and soul do not suffer. *It only means that the suffering is taken by both based on full free will.* God, who actually suffers is far greater than the soul, which is a little bit affected due to nearness to God. God is greatest and any soul at any time cannot be even compared to God. The Veda says that

nothing is equal to Him and not to speak of anything greater than Him (*Natatsamah...*).

5. I am bit confused on the topic of Ravana. In many discourses it is mentioned Ravana is an athiest, since he thinks God is a position of power which can be obtained by doing some penance. But in 1 discourse it is said that God gave him a role of acting as an athiest externally to the world. But in reality even internally he was bound to be attached with materialistic things and lust. He had devotion to lord Shiva just because he desired for something but not real devotion. So does that mean the current generation, where there are people who kill/murder/theft/rapes etc are also god's appointed roles? Please clarify.

Swami replied: When you see a cinema, you have to take the role only to get guidance in your practical life. The hero in the cinema is very good and brave giving you the advice to be like that to get success in your life. You should not take the personal life of the actor leaving that role. The actor in that role is very bad in the real life. I know that one actor, who showed lot of courage in a role of hero committed suicide due to weak mind. *You should understand the life of Jaya, the gate keeper of God and the life of Ravana separately.* You should not mix these two lives. Jaya should inspire you to become the servant of God to succeed in Nivrutti. Similarly, the life of Ravana should inspire you not to do any sin in Pravrutti. *In the case of Ravana, actor and role are separate.* In the case of general humanity, the actor and role are one and the same. Hence, you cannot say that every sinner is an actor appointed by God. Even if a sinner says like that in this world, he cannot escape the punishment in the hell since the omniscient God is there as the judge.

6. Regarding Mula Maya, Maya and Parabrahman. I understand from discourse that the Mula Maya also contains the pervaded parabrahman power and this Mula Maya is 99% and the rest 1% is creation which doesnt contain the pervaded power of parabrahman. I have couple of queries;

7. - The advaita philosophers admit that they have attained the state of Pure Awareness which is our soul. So does that mean Pureawareness including Parabrahman power or just pure awareness?

8. - In the same discourse, it is said that only top most genius like Swami Adi Shankaracharya attained the position of pureawareness/mula maya. Whats the difference between the 2? Also

can a non-human incarnation attain the state of pure awareness including power of parabrahman?

Swami replied: You should follow the answer with high alertness and sharp intelligence. God is unimaginable. You may think that the unimaginable nature is the property and God is the possessor of the property. The possessor and property are two items like Sun and Sunlight. If you say that certain item present in a locked room is unseen, the item in the room and the absence of process of seeing it are two different entities, you should agree that both are inseparable. The logic of imaginable items like Sun etc., cannot be applied to the unimaginable item. Hence, *the unimaginable God and His unimaginable nature cannot be treated as two entities since any number of unimaginable entities finally end as one unimaginable entity only*. Now, is Maya unimaginable or imaginable? The answer depends upon the meaning you assign to this word Maya. The word Maya comes from the root word 'Maya', which means wonderful. The wonder may come from the imaginable entity also. If you see an extremely beautiful palace, you are wonder struck. You can also get wonder from the unimaginable event also. A small tender boy is lifting a huge mountain on His tiny finger and this unimaginable event also gives you wonder. Here, the unimaginable God is doing this miracle and hence the source of wonder is unimaginable entity. Since you cannot differentiate the unimaginable God and the unimaginable nature, the story of analysis is finished and the only conclusion is that the one unimaginable God exists. The Gita says that Maya is this imaginable creation, which is wonderful (*Mayaamtu prakrutim...*). Since God is the owner and possessor of this creation, God is called as Mayi as per the Gita (*Mayinamtu...*). Since God is possessor of Maya, it is proper to call the creation only as Maya. You should not say that Maya is unimaginable since nobody can cross it as per the Gita (*Mamamaya...*). But, the Gita also says that a real devotee of God can cross Maya (*Mayaametam...*). The word Maya also means that which does not exist (Yaa maa) with reference to the absolute true God. The unimaginable God is like the pure awareness and the creation is like the thought. In such simile only creation, maintenance and dissolution are clearly understood. A best simile for a best concept does not mean that the concept and simile are one and the same. The Advaita Philosophers have slipped in this point only. If the awareness is absolute God, the imaginary world should become the physical world. The physical world is the imaginary world of God but not awareness.

The unimaginable God wished to create this world for entertainment as per the Veda. This first wish itself is the first imaginable creation. Wish is thought and thought is imaginable. The source of this thought is always hidden being unimaginable. The first imaginable creation is this wish. The junction of these two (Unimaginable God and imaginable wish) is also unimaginable. The junction of awareness and thought is imaginable since both awareness and thought are imaginable. If you take this junction as Mula Maya, it is unimaginable. If you take the product coming out of this junction, which is imaginable wish as Mula Maya, it is imaginable. The unimaginable God and unimaginable junction are with respect to the intelligence of human being. Hence, *if you want every word to be understood by you, it is better to call Mula Maya as the imaginable product*. The wish need not take another step to generate a materialized object. A person wishes to build a house. His wish is implemented and modified in the form of the actual house at latter stage. In the case of God, there is only one stage. *If God wishes, that wish itself is materialized object for the souls*. The wish itself is materialization. *The wish remains as wish for God and is simultaneously materialization for soul*. The Advaita Philosopher should realize the difference between an object and its simile. Then only, he can understand that why his imagination does not appear as materialization to other souls. For God also this materialized universe appears as an imagination only. The imagination of God appears as materialization to the soul.

The imagination of a soul can appear as materialization to other souls in case that specific soul is pervaded by the unimaginable God as in the case of Krishna. But, Ravana also lifted a huge mountain even though God did not enter Ravana. The unimaginable power of God entered Ravana to do this miracle. Since there cannot be two unimaginable entities, you can say that the unimaginable God also entered Ravana during the specific time to do the miracle. In the case of Krishna, God always existed. Theory cannot become the practical even if the theory is truth. You know that God is unimaginable and by knowing this correct theory you cannot become unimaginable God. In such case, how the practical can happen based on false theory? The false theory is that the awareness is God. Based on this false knowledge, you can never become the unimaginable God. The correct theory followed by your total surrender and complete sacrifice may please God to enter you so that you can become God. Here also the true knowledge itself does not have the power to give you the result. The true knowledge can lead you to the correct path to attain the result. Hence, *the direct transformation of knowledge in to practical is not true even in the*

case of true knowledge. The Advaita philosopher wants to transform the false knowledge in to practical immediately. Shankara encouraged this transformation of false knowledge in to practical in order to attract atheists towards God. The strong atheist can be attracted by strong attraction only. Such trick was played by Him in the time when all the people were atheists. Now the situation is different and one should understand Shankara carefully.

9. In Divine Discourse3, under discourse titled 'Practical Spiritual Effort', page 28. It is said to follow the advice of swami with careful analysis for a month and see wonderful results. Can you please elaborate what exactly we need to follow and how to do that. I would like to try it for a month.

Swami replied: The entire spiritual knowledge given by Swami should be understood by you with patience and you should draw the conclusions related to your interested direction. Swami says that you should not believe the knowledge of even Swami blindly. You should analyze it with your sharp intelligence and should enter the discussions with Swami if necessary. The discussion may end in the conclusion that you are right and Swami is wrong. In such case, Swami is ready to correct His knowledge. After arriving at such firm conclusion only, you should enter in to the practical side.

[Shri Anil asked the following questions.]

10. In one message Swami mentioned that some times Human incarnations would have followed non-veg habit since other higher aspects to be preached. But killing is the highest injustice. Killing human being and killing animals are not equal in sin?

Swami replied: A human being and animal have all the faculties, which are almost equally developed. The highest faculty called as intelligence is more developed in human being. Due to this, there is difference between animal and human being in the analysis, which is the work of intelligence. But, the suffering in the violence of killing is related to the mind, which is the lower faculty. This mind is equally developed in both. Hence, *the suffering in the death is also one and the same*. Killing should be justified whether it is human being or animal. You are shooting a tiger or man eater because it or he is going to kill and eat you. It is not a sin. *But to kill a goat or chicken or cow or buffalo for the sake of food is the highest injustice*. These animals and birds do not harm you and moreover help you also by giving milk etc. The chicken eats germs and purifies your surroundings. You are not harming the tiger but the tiger is going to kill

you for food. Hence, it shall be killed. Similarly, these soft animals and birds do not harm you at all. But, you are going to kill these for food. You are exactly the tiger and should be killed. The human incarnation of God certainly follows the non-vegetarian culture after taking birth in such category. God in human form gets mixed with such people before preaching the spiritual knowledge by which people get transformed from all the sins including this sin. In view of this purpose of free mixing, the non-vegetarian food cannot be treated as sin in the case of God.

11. Some people argue that the sharp teeth and long intestines are given so that to have non-veg food. They also say that since plants gives oxygen killing plants and vegetables is the greatest sin than killing animals for food.

Swami replied: Why do not you think that the sharp teeth and long nails along with iron swords are given to human being in order to punish the sinful living beings? The sharp teeth and long nails of Lord Narasimha were used for such purpose. The act of killing is not sin but killing soft and good living beings is a sin. **Plants give oxygen only in the morning for very short time.** In other times, the plants give carbon dioxide only just like the human beings. Killing the plants is also sin, which is lesser due to undeveloped mind in plants. The suffering of pain is almost nil in plants. But, even then, it is sin. The crops like paddy are cut only after ripening and death. The leaves and fruits are plucked without harming the plant. This does not mean that you can kill an animal after sedation. You are robbing away the best part of the opportunity given to live and this is also sin. Hence, there is no compromise in this concept. Sorry for the inconvenience, which is inevitable.

12. God in human form carries the sins of a rare devotee who transformed. God is even above justice, why cannot God just cancel the sins without undergoing punishment Himself?

Swami replied: God can do that but does not do so. The rule created by Him cannot be violated by Himself, who is the best administrator. This gives a message to the humanity that the punishment of sin is inevitable for any human being including God. A good administrator follows all the rules set up by himself to stand as an example for others.

Chapter 38

GOD WORKS THROUGH AVAILABLE EASY PATH**O Learned and Devoted Servants of God,**

[June 16, 2015] Shri Kishore Ram asked the following questions:

1. Dear Swami,

Would you kindly explain what Shirdi Sai Baba meant by saying that He would speak from His Tomb or that His bones would speak? Thank you

Pranams

Martin California USA

Swami replied: Bones mean skeleton. Skeleton is the internal part forming the basis of the external imaginable body. The external body represents the human being. The internal skeleton represents the internal unimaginable God existing after entry in to the human being in the formation of human incarnation. This means after the death of the external human form, the internal eternal God will speak through the external tomb. *The tomb represents another human being selected for incarnation.* The tomb is constructed after the death of this external body only and hence represents another human form in which the same internal God (skeleton) exists. Thus, speech is possible through another external body only since the inert tomb cannot speak. The tomb is a temple. The body of human incarnation is said to be a temple (*Deho Devalayah...*). You should take the interpretation with the help of logic. The words stand for spiritual meanings, when they come out of the mouth of the divine person. You must take the help of logic (Yukti) and worldly experience (Anubhava) while giving the interpretation. The words of divine personality are thus symbolic. If you expect that the voice will come from the bones through the tomb, the logic and experience contradict such meaning. Some priests maintaining such tomb may stick to such impossible interpretation in view of exploiting people to do business. Of course, the unimaginable God can speak also through bones and tomb. *God is very good administrator, who does the work through available easy path instead of very difficult path called as miracle that unnecessarily excites devotees.* Miracles are

occasionally done by God only in the case of highly deserving devotees. Also, miracle is not the specified identity of God like divine knowledge since even demons (Satan) also perform miracles.

2. Padanamaskaram Swami:

I have 2 questions as follows based on the recent divine discourses.

1. It was mentioned that God is beyond feeling due to the free will, even when He is suffering for the sins of deserving devotees. Kindly elaborate meaning of God is beyond feeling.

2. Swami, You mentioned that 'If one observe rules of Pravrutti related to Artha, Kama and Karma, the liberation is the outcome as a gift from God'. Kindly elaborate, is it sufficient only to get liberation and what is the need to serve God in such case?

anil antony

Swami replied: 1) When a citizen is arrested by police, we cannot say that he is beyond police. But, the president of the country cannot be arrested by police since he is beyond the police. Therefore, *if you are not bound by something, you are beyond it*. If you are bound by something, that is beyond yourself. If the president is fascinated to undergo the arrest, he may order the police to arrest him. In such case, he can cancel the arrest at anytime and get released. But, a citizen is arrested by the police as per the law and cannot cancel the arrest at anytime unless the period of arrest exhausts. *'Bound' and 'beyond' are totally opposite to each other and stand for no trace of freedom and full freedom respectively*. You cannot be the ultimate master if you (individual soul) are bound for anything. The ultimate master (God) is not bound by anything.

2) Liberation (Moksha) is different from achievement of love of God. Liberation is relieving yourself from the previous institution. This is different from giving a joining report to the new institution. If you are following the rules of Pravrutti, God gives you the heaven as the gift. Heaven means absence of sorrow and tension and presence of happiness. *This is a temporary fruit because this fruit disappears as soon as you break the rules of Pravrutti*. Heaven is given to you in this world itself and you may break the rule after some time losing the heaven. Even if you die, you may go to heaven for some time and should return to this world after some time (*Kshenepunye... Gita*) and you may break the rule here. But, the result of sacrificial service to God generated from knowledge and devotion is permanent since you will constantly enjoy the service in spite of the difficulties. The nearness and dearness to God gives you eternal happiness

in which you neglect even the difficulties in the service. Liberation is the fruit of Pravrutti and has no connection with Nivrutti and its fruit.

3. Padanamaskaram Swami

A muslim devotee Abdul Wahab asked following questions.

Is there any quote or verse in Vedas saying that god comes to world in human forms or entering into a most deserving devotees and he is also called as son of god? If is it so, then how we can proclaim these devotees as Gods? Please explain me with verse/ Quotes from vedas.

Also in Bible and Quran that in nowhere it is said that Jesus and Muhammad are Gods. At any place in Bible Jesus himself never said "I am the God, Worship me" but He said "My Father is Greater than I" John 14:28 .

anil antony

Swami replied: Revered Mohammad Himself is God in human form, who came after Jesus. Muslims respect Jesus also as the prophet of God. It is true that Mohammad objected the concept of human incarnation of God. The reason is that the concept of human incarnation was not accepted by the people of the same region in which Christianity and Islam were generated. Due to jealousy and ego, people could not tolerate the monism of a specific devotee and God and hence crucified Jesus. Mohammad wanted that this danger should not happen to another human incarnation and hence negated this concept in view of the psychology of people in that region. *Jesus told that He and His father are one and the same.* Jesus actually said that He is in God and God is in Him. This is not possible unless both are one and the same. If He is in God, God must be bigger than Him. If God is in Him, He must be bigger than God. If God pervades all over Jesus like current in the wire, this is possible. There is no wire without current and there is no current without the wire. This means that both are one and the same for all practical purposes. Jesus told that He is the truth. God alone is the absolute truth and hence this means that He is God. He also told that He and His father are different as per the statement that says that one can reach His father through Him only. Both monism and dualism were told by Him, which are simultaneously correct viewed in two angles. The electrified wire is current because the shock, the property of current, is exhibited by the electrified wire. At the same time, it is also correct to say that the current as a flow of electrons and the wire as a chain of metallic crystals are different from each other. The Veda says that God after entering the human form becomes the human form (Tyat) and also remains

as His own form (Sat). The Veda says that this specific human being is God (*Ayamaatmaa Brahma*). The Veda says that the five items (body, life, mind, intelligence and bliss) of human being are God and such statement may result to think that every human being is God. Hence, a specific human being was said to be God. If every human being is God, there is no need of spiritual effort and scripture. Further, the Veda says 'I am God' (*statement of human incarnation*), 'You are God' (*statement of a devotee addressing the human incarnation*) and 'exceptional divine knowledge is God' (*the possessor of the exceptional divine knowledge is God and the exceptional divine knowledge is the specific identification*). In the Veda, it is said in several places, that a specific human being or individual soul (Atma) is God. The word Atma stands for both the body and soul as per the dictionary of Sanskrit language. The Gita, a clear presentation of God says that God enters the human body (*Manusheem...*). Here, the dualism is correct because both God and human form are different items like current and wire. The human form is not modified in to God as said in the Gita (*Avyaktam...*). The electrons (current) are not modified into crystals (wire) and hence dualism is always true. But, the electrified wire giving shock everywhere is current for all practical purposes and hence monism is also true simultaneously in all the times. Both the views are simultaneously correct. The best example is the electron itself which is a particle (matter) and wave (energy) simultaneously and this called as the dualism of electron. You cannot take one view only and argue that it is only particle or that it is only wave. Hence, the concept of human incarnation of the Gita and Jesus (monism) and also the negation of this concept by Mohammad (dualism) are simultaneously true. ***The devotee has no option to worship the original unimaginable God, who cannot be even imagined.*** The devotee should worship the human incarnation as God (Monism). The human being of the human incarnation should not feel that it is God on hearing the praise from devotees and should think that God exists in Him (dualism). Thus, both the concepts are simultaneously true in view of the devotee worshipping the human incarnation and the devotee possessed by God. Sometimes, the human incarnation says that It is God. Here, the God in the human incarnation is speaking. The voice and throat belong to the human being only. But, the speakers are different. Hence, we find both types of statements from the mouth of the human incarnation and we should analyze as per the context to decide the speaker. This is two-in-one system and is most complicated and confusing. *Only by the grace of God, a devotee can recognize the human incarnation overcoming the ego and*

jealousy due to repulsion between himself (human body) and the human incarnation (human body).

Very Serious Involvement in God's Work Only Requires Sanyasa

4. Padanamaskaram Swami

Kindly answer the following questions

1. How to overcome lust practically?

2. You said that ejection of sperm by hand practice is not a sin in the case of saints. But, is not a sin?

3. In day to day worldly issues, for achieving some goals, during the performance of the duty to achieve that goal, tension comes due to the thought of failure of achievement of the goal. How to handle such situations.

4) Dr. Nikhil asked about the sin in family planning in such context.

At the lotus feet of Swami

anil antony

Swami replied: [reply of 1&2] Hunger, thirst and lust are the needs of the biological body, which are created by God for certain purposes based on His will. The hunger and thirst indicate the necessity of food and water required for the body so that the present human generation is sustained. *The lust created by the hormonal chemistry indicates the requirement of production of the future human generation.* Hence, these three are based on the will of God and hence are not sins. The will of God also directs you not to violate the divine justice in any process, which was established by God. Hunger and thirst become sins if you steal the food and water of some other person. Both these are not sins if you enjoy the food and water earned by you. Similarly, lust concentrated on your wife or husband to extend the human race is not sin. But, the same lust extended to other ladies or husbands is the sin. The Gita says that the lust confined in the path of justice is divine (*Dharmaaviruddhah...*). The Veda says that you should extend the human race (*Prajaatantum...*). Marriage is only for extension of human race (*Prajaayai gruha medhinam...*). Hence, if you are wasting the sperm or ovum by ejection through hand practice, you are a sinner since you are not obeying the divine will. But, if you are involved in divine work by the order of God, if possible, you can avoid the marriage since wife and children hinder the work. *Very serious involvement requires such path as*

in the case of Shankara. Normal involvement in the divine work does not require such a serious path. In such case, your total concentration on God does not generate lust since lust is the mental aspect. ***The leakage of sperm takes place periodically by itself, which is not even noticed.*** Such wastage of sperm is not a sin because even though divine will is not followed, the divine work, which is more serious, is accomplished. ***It is said that there was leakage of sperm even in the case of Shankara, who in repentance performed a special sacrifice called Gardabheshti, which is generally misunderstood as killing a donkey in the ritual.*** That is totally wrong. You should kill the lust, which has the nature of animal like donkey (*Manyuh pashuh*— Veda). Mind and body are interlinked to each other even as per the medical science. Hence, if your mind is totally absorbed in God, the sperm is not generated from blood and such state is called as ‘*Uurthavaretah*’ meaning that the sperm does not fall. Such a stage is very much impossible in the case of human beings and the story of Shankakra stands to indicate such impossibility. Shankara entered the body of king Amaruka and enjoyed the ladies in order to get the knowledge of sex (Kama Shastra) for the sake of debate and ***here there is no sin since the body involved was not of Shankara.*** Thus, the leakage of sperm is a sin, but that is very very negligible (0.1%) since it is almost unnoticed. The leakage of sperm by hand practice imagining opposite sex is a greater sin, but still is negligible (1%). The female saints are not exempted here, due to mention of sperm, since the hormonal chemistry exists in every biological body and hence usage of fingers by them also comes under hand practice. ***In view of the merit (99.9 or 99%) of the divine work, which is the propagation of divine knowledge, this sin is neglected and can be treated as almost perfection.*** All this is related to the individual souls and God cannot be brought in to this topic of Pravrutti. Lord Krishna dancing with ladies and girls cannot be brought into the boundary of this topic. God is beyond lust. He acted as if He was bound by lust to test the devotees to see whether they vote for Him even against the justice. This is Nivrutti in which both God and individual souls stand. Pravrutti is totally different in which only individual souls stand and these should vote for the justice against the injustice. Confusion between these two fields must be avoided.

3) The tension comes only due to your attachment to the issues and items of this world as said in the Gita (*Samgat Samjayatee...*). The attachment to this world must be destroyed so that you can get permanent relief from the stress. But the mind cannot exist in the detached state for long time. The mind should be attached to something, which is other than the world. There are only two things: 1) The creator or God and 2) The

creation or the world. Therefore, you have to attach your mind to God and such diversion satisfies the nature of mind i.e., constant attachment to something. Since God is more attractive than the world, ***the mind does not return at all to the world because mind has another characteristic that it is attached to more attractive thing***. Even in the case of same item, it is attracted to the item having more attraction. The food item of one hotel attracts your mind more than the same of another hotel so that you always go to the first hotel only. God is totally different (*being unimaginable*) from the world (imaginable) and is possessing highest attraction. In the beginning, effort for initial taste of the other item of higher attraction is inevitable. There is no need of any effort for the detachment of the mind from the world since it is a consequential sequence of attachment to God. You need not try for the detachment from coffee if you have tasted the divine nectar. Once you tasted the divine nectar, you will not go for coffee and this is a normal tendency.

4) Family planning means to get controlled number of children. The scripture criticizes the concept of one child because if anything happens to that child, the original problem comes. ***Hence, two children are always recommended***. Therefore, ***the concept of family planning was always focussed in view of controlled population***. In several stories, one good child is voted against several bad children. ***Avoiding the union of sperm and ovum is not a sin but destroying the fertilized ovum is a sin***. Hence, the family planning employing such means to avoid the fertilization of ovum is not sinful. Abortion is a serious sin. This is a basic concept of ethics irrespective of any religion.

5. Padanamaskaram swami:

Shri Kishore ram asked the following:

In marriages Kanyadanam take place. The bride's parents give bride to the groom and bride parents earn lot of merits doing so but the bride parents still depends on daughter's money after marriage even though they have son and daughter in law who are earning . Is it fair ?

At the lotus feet of Swami

anil

Swami replied: Generally, parents depend on son and daughter-in-law only after performing the marriage of daughter. This may be a special case of a human being or human beings of a special state. However, ***the basic concept is that the parents should keep something with them for their maintenance especially in this age of Kali, in which the money is***

ruling everybody beyond all the relationships. In the other ages (Yugas), parents used to give all the property to the issues (*Manuh Putrabhyah...* Veda) without keeping anything for them because the human beings in those ages cared more for relationships and justice other than the money.

6. Padanamaskaram

A Christian devotee asked the following question:

You say God comes in every generation. Can you elaborate on that a little? Because my idea of "generation" is a life-span but they over-lap each other? Also, am "I" going to see the incarnation personally?!? Or is He off somewhere in Africa?! Tibet?! And if so- wouldn't He choosing one area of the world be unfair to the rest of the world?! Jesus had to come to the Jewish world because the prophecies said He would and that He would be a seed of Abraham. So I understand why He was there (in Israel) and not in the USA or Brazil.

Swami replied: The logic behind the concept that the human incarnation comes in every human generation is that ***no deserving human being of any human generation should miss the opportunity to meet the human incarnation.*** It is not necessary that every human being of every human generation should meet the human incarnation. Even if the opportunity is created for every human being to meet the human incarnation, majority of the human beings does not recognize the human incarnations due to ego and jealousy based on the repulsion between common media (human forms). The deserving human being alone meets the human incarnation by the will of God. The meeting is based on the deserving state of the devotee and the consequential grace of God. You cannot blame God as partial for selecting some human beings only for the meeting. Human incarnation is available to all the human beings. Only those human beings, who conquered ego and jealousy towards co-human forms and got convinced about the concept of human incarnation, can meet God in human form, whatever may be the country. The common medium is convenient for God to preach the divine knowledge to devotees and clarify all their doubts. If you miss this chance in this world, you miss the chance everywhere (*Ihachet avedit...* Veda). The reason is that after death, you take the energetic body to go to the upper world and you will reject the divine Father there also (since God is in the energetic form there) based on the same principle of repulsion between common media playing there also. If you miss Jesus here, you will miss the divine Father there also!

7. Padanamaskaram Swami;

Why Abhimanyu was not get back to his life when Subhadra asked? He was brave and fought in chkraveiw was planned to kill him. Why he was not exceptionally deserving devotee like Parikshit? The comparison does not suit here. Are the miracles only 'the criteria' to bring back life, according to Lord, that's why Parikshit was brought to life? It is said that miracles are done by demons also. Dharma or justice might not have been properly done in Mythological history.

Swami replied: Are you aware of all the previous births of Abhimanyu and Parikshit to decide that both are equally deserving devotees? Based on the present life, you cannot draw conclusions of the nature of these two souls. Moreover, the epic that gives the life histories of these two souls itself says that Abhimanyu was a human incarnation of a demon. Such remark was not given about Parikshit. We see only the external behaviour of a soul that too, limited to the present life only and draw conclusions to analyze. The Lord is omniscient and knows the past, present and future of a soul. *Based on our little and limited knowledge, we should not dare to criticize God.* God, being the father of all the souls, will not show any undue partiality towards any undeserving soul.

8. A muslim devotee (Late Hadhrat Mirza Tahir Ahmad) want to bring unity of all religions by interpreting following verses of Jesus, Mohammad and Krishna.

1) Jesus's verse- I am the Alpha, I am the Omega

2) Mohammad verse: Holy Prophet Muhammad (saw) is the source and means of people reaching God and in Hadith Holy Prophet claims himself to be the very first, the Alpha

3) Krishna said `I am the Beginning and the End'.

He interprets that above verses indicate that they are all messengers of God only, not God Themselves.

Swami replied: I have already clarified the concept of human incarnation in the above part. God enters a deserving devotee and gets Himself identified with the devotee so that such devotee is to be treated as God for all the practical purposes. There is no other alternative way than this (*Nanyah panthaah... Veda*) because the original God is unimaginable since He is beyond space, being its generator. *You require a visible medium to see and talk with God directly to clarify your doubts.* This provision is accomplished through human incarnation. You should not

think that the original God is all pervading cosmic energy. Assuming it as correct (God does not pervade the entire universe), such God is also an energetic incarnation, which is the medium of cosmic energy pervaded by the unimaginable God. In any case, you cannot even imagine God. You can even see God through human form with your eyes. You can also see the above assumed God through cosmic energy with your powerful telescopes. Mohammad is the human being charged by God. Allah is the assumed cosmic energy charged by God. Same is with Jesus and Jehovah. Same is with Krishna and Parabrahman. *Since we are in human forms, human incarnation is relevant to us.* The energetic incarnations are relevant to the departed souls present in energetic forms. The statements given by the human incarnations may be from the God directly or from the human being possessed by God. You have to decide based on the context. Sometimes the human incarnation speaks that He is God. Such statement is from God directly, but the voice is from the throat of the human being only. The same voice from the same throat may also say that it is the servant of God. Such statement is from the individual soul or human being. Confusion comes since both these statements are expressed by the same voice from the same throat. Such confusion made the egoistic and jealous people to crucify Jesus. If you take the human incarnation as the human being only, certainly, all the human incarnations are messengers of God. If you take the human incarnation as God, certainly all these human incarnations are God only. You can take electrified wire as current for all practical purposes or take electricity and wire as different items.

9. Jesus said 'Father, forgive them for they know not what they do' and also Jesus said, 'I am the way, the truth, and the light - nobody can come to the Father except through me'

To the above statement a Muslim devotee (Late Hadhrat Mirza Tahir Ahmad) gave following explanation:

It only means that in relation to God, a Prophet becomes himself an eternal truth because if he speaks the language of God and God alone then he also becomes eternal, not in person, not in relation to his human form, but in relation to his views and ideas and ideology. So, if a person belongs to an eternal God, he must have some features of that eternal God or aspects of his character transferred to himself, otherwise the claim of such a person that he is in communion with God, or that he belongs to him, would be falsified if he cannot show any signs. So these are the fundamental signs which are shown by all the major Prophets of the world that they have become identified with an

eternal Super Being and in them you find the 'Alpha' and the 'Omega' and the 'door'.

-and he concludes that God sends His Prophet only.

Swami, Kindly throw light on this.

Swami replied: The eternal and non-transferable sign of God is the exceptional divine knowledge, which is to be observed as the specific identification of God as said in the Veda (*Satyam Jnanam...*, *Prajnanam...*). This knowledge is given the highest importance because it helps the devotees to select the true path to achieve the grace of God. No doubt, the unimaginable miracles are also the characteristics of unimaginable God. But, miracles spoil the devotees because devotees try to use the miraculous power of God to accomplish their selfish desires, which results in the growth of selfishness and not sacrifice, which is essential in the service of God. Hence, God transfers the miracles to demons also so that the miracle cannot be the specific identification of God. ***The miracle from God is very rare since it interferes with the dynamic normal cycle of deeds.*** Moreover, demons also request for the achievement of miraculous power only and not the right knowledge. Majority of human beings also give importance to miracle only and treat it as the identification of God because people try to exploit God for their selfish ends. No doubt, the unimaginable miracle certainly indicates the unimaginable God. But, people are not satisfied with that aspect only, which is the practical proof for the unimaginable nature of the God. Miracle is extended further for selfishness. ***In fact, miracle is required for an atheist only to make him recognize the existence of the unimaginable God.*** But, most of the devotees are theists only and do not require the miracle that is meant for atheist only. Hence, the fundamental sign of any prophet is only the divine knowledge that shows the right path to devotees. Miracles lead the devotee to wrong path only. The miracle is exhibited very rarely by God in the case of a deserving devotee and in the case of atheist about whom there is a hope of transformation through miracle. Miracle is not exhibited to an egoistic atheist on challenge since such atheist does not deserve and there is no hope of transformation in his case. The miracle is only useful to recognize the unimaginable nature of God and is not useful for the devotee in his spiritual progress. Beyond this one point, it is very dangerous on both sides. It spoils the devotee by increasing selfishness and also spoils the devotee possessed by God (human incarnation) to develop ego based on the praise from the followers. Knowledge on the other hand is useful for the devotee in his spiritual development and does not spoil any side. Krishna was recognized as God

through His gospel called the Gita and not through His miracles, which were performed by demons also. Rama was recognized as God through His practical spiritual knowledge even though miracles were absent. Hence, the Veda declared that only specific identification of God in human form is the exceptional spiritual knowledge that helps the devotees to clarify their doubts and to travel in the right spiritual path.

10. Padanamaskaram Swami

Shri Kishore ram asked the following questions:

I have couple of queries on discourses,

Q1. I am confused between Maya and Mula Maya. In some discourses Swami mentioned God/Parabrahman is charged only with Pure Awareness which is Mula Maya and is totally absent/not charged in Maya. But in Divine Discourse - 3, Swami mentioned the unimaginable God is charged both in Mula Maya (Brahman) and Maya (Ishwara). Can you please clarify the confusion?

Q2. What is the need for Unimaginable god to exist/charge in Mula Maya? If suppose, Mula Maya not charged with Parabrahman what will happen? Will Maya exist?

Q3. In Vedas it is mentioned, For God the creation is like a day dream so it is his imagination. Then, is there anything real for God other than himself?

Swami replied: [reply of 1&2] Parabrahman is the original unimaginable God. This unimaginable God wished to create this world for entertainment as per the Veda. This wish is the source of creation. The creation or the world is Maya (*Mayamtu prakrutim...* Gita). Mula maya means the source (Mula) of this world (Maya). The unimaginable God associated with the original wish to create this world is called as Brahman. In the absence of Mula maya, we cannot understand anything about the unimaginable God. But, now we are able to understand God through the medium of wish or awareness. The three sacred preachers (Shankara, Ramananuja and Madhva) started the philosophy from the point of Brahman only because the devotee should understand God when the word God is uttered. If they start from the unimaginable God, who cannot be understood at all, the philosophy cannot proceed further. Knowledge is to start with knowable item only. If you start with unknowable item, the beginning itself starts with ignorance. Therefore, the original pure God is unimaginable and unknowable, who did not have any wish.

This original wish is no doubt awareness. Awareness is only process or work and is not an item. When you are walking, you cannot say that yourself and walking are two different items. The process of walking is generated and maintained by you during walk. The walk disappears when you stop walking. Therefore, walk is only relative item and not an absolute item equal to walker (God) in existence. ***The unfortunate misunderstanding in this point is to treat the awareness as the same awareness that exists in this world.*** The wish of God is as good as any wish in this world. But, the generation, maintenance (awaken) and dissolution (deep sleep) of the wish or awareness observed in the world is based on the function of nervous system with the help of nervous energy. The stage of Mula maya before the creation of the world does not allow the matter (nerves) and energy (work or function of nerves). Matter and energy are the parts of the world or maya. Mula Maya exists before creation of the world and hence Mula maya exists without matter and energy. Hence, Mula maya is unimaginable in its background. Since Mula maya has relative existence only, you need not worry about mula maya to become a second unimaginable item. Mula maya is also maya in the sense that both are relatively existent and do not exist in absolute sense (*Ya maa*). Maya also means wonderful since it is different from existent and non-existent. There is no mutual contradiction because the existence is negligible and can be treated as almost non-existent. The conclusion is that the unimaginable God can wish even though the functioning nervous system does not exist in Him and thus, such wish is wonderful. The human being wishes due to the existence of functioning nervous system in him. In both, the resulting product (wish or awareness) is one and the same. Ash can be generated in a factory. The same ash is also generated by a divine person by moving the hand. Ash is one and the same in both cases. But, there is lot of difference in the background. Due to oneness in the products, you should not say that there is oneness in the backgrounds also. The unimaginable God can wish due to His unimaginable nature even without the presence of functioning nervous system. ***Due to oneness in the wish, both the backgrounds are misunderstood as one. God wishes and the human being also wish.*** The confusion is that since both the wishes are one in nature, God and human being are also one! The confused Advaita says that the factory and divine person are one and the same since both created the same ash. The Vedic statement that says that God is exceptional knowledge (*Prajnanam*) means that God comes in human form to preach the exceptional knowledge. Here also, ***the exceptional knowledge is reduced to mere awareness and thus, even a foolish human being or animal also is treated as God.*** Awareness

can be also taken in the initial stage to mean that God does not come in inert form. But, you should not stop there since exceptional knowledge is not mere crude awareness. You have to proceed further that God comes in human form having knowledge and should proceed further that God comes as a specific human being having exceptional knowledge. A special jewel (exceptional knowledge) is not an ordinary jewel (normal knowledge) and ordinary jewel is not the crude lump of gold (awareness). You can take these three steps as the steps of specific address. Mumbai (awareness), name of the street (normal knowledge) and house number – (exceptional knowledge) are the three ascending steps with increased specification. The first step (Mumbai) denies that the city is not Delhi. Similarly the awareness denies the inert form. Here, the careful and patient analysis is essential. Otherwise, any one slips in understanding the actual Advaita of Shankara and confused Advaita of the followers.

Mula maya is the cause and maya is effect. The effect contains the nature of the cause as the background and projects a different nature. Mud is the cause and pot is the effect. As soon as you see the pot, the specific shape attracts you and the hardness of mud stands in the background. Similarly, the unimaginable nature of the background of Mula Maya stands as the background of the creation (world) also and imaginable nature is projected externally. Maya is relatively existent with respect to mula maya. Mula maya is relatively existent with respect to unimaginable God. The imaginable world (maya) is relatively existent with respect to its source i.e., mind or awareness (mula maya). In human being, Mula maya is the ultimate background, which has no further background for it. In this world, mula maya is relatively existent with respect to the unimaginable God and God is the ultimate background. The real world and the imaginary world are thus totally different from the view of ultimate basis. In the imaginable world, the items are linked to each other and links are imaginable. ***The link between the unimaginable God and the imaginable nature of mula maya and further the imaginable world is also unimaginable since the link between imaginable and unimaginable does not exist in the imaginable world for the sake of understanding.*** The process of generation of ash by the divine person is imaginable. The association of unimaginable God (as ruler) with maya (as the ruled world) is taken as Eshwara.

Maya or the world is not charged by the unimaginable God because the unimaginable God exists beyond this world. God enters a human being to become human incarnation and this is exception and is different from the above concept since God enters the human being by His will. If God exists everywhere in this world due to the concept of cause and effect (mud exists

everywhere in the pot), God becomes imaginable world and His such pervasion is bound by the concept of cause and effect and not by His free will. Hence, God is not pervading in this world. The Veda says that no part of this world is God (*neti neti*). Hence, Maya is not charged by the unimaginable God. But, ***in the case of mula maya, the wish is charged by God since it is directly generated from God.*** Maya is directly generated from mula maya and hence maya can be said as indirectly generated from God. The same Brahman (unimaginable God charging the awareness or wish) becomes Eshwara to rule the imaginable maya. Eshwara means the possessor of maya (*Mayinam tu... Gita*). The unimaginable God charges mula maya to be called as Brahman. Such charged awareness is the mediated God and is taken as the starting point called as Brahman. Since Brahman becomes Eshwara, the unimaginable God exists in both Brahman and Eshwara. The unimaginable God with the wish to create the world is Brahman and the same Brahman to rule the created world projected from mula maya is called as Eshwara. Hence, it is justified to say that the unimaginable God charges both Brahman and Eshwara. This does not mean that the unimaginable God charges the maya. Mula maya is also imaginable as wish but unimaginable in the background since its background is the unimaginable God. Maya is imaginable since its background is mula maya, which has the imaginable nature as wish. Therefore, maya and mula maya are similar in the imaginable nature. The difference is that mula maya is directly backed by the unimaginable God and maya is directly backed by mula maya. If you leave this difference in the backgrounds, mula maya is often termed as maya in view of the common imaginable nature. On this basis only two items are mentioned: 1) The unimaginable God as the Creator called as Brahman (awareness charged by unimaginable God for the sake of introducing God as the starting point) and 2) Maya as the creation. The basic subject does not change due to change in the adopted nomenclatures.

3) Mula maya or the awareness is the cause and the world is just imaginary world with respect to God emerging from His awareness. The difference between the real world and the awareness of God is exactly similar to the difference between the imaginary world and the awareness of the human being. The human being is a part of the imaginary world of the God. The imaginary world of human being is different from the real world of God. The human being is not God because the real world of God can never become the imaginary world of human being. The real world is said to be a day dream or imaginary world of God because the ignorance cannot exist with God like the ignorance of the human being in the night dream.

You should always differentiate the awareness of human being and the awareness of the God based on the backgrounds and should not treat both as one and the same based on their imaginable natures. If this one precaution is preserved, there is no confusion. The king speaks. You also speak. Based on the common oneness of the processes of the speech, you cannot be the king.

11. I have seen a video in which a live snake is worshipped in a temple. What is the significance of this worship. Please enlighten.

At the lotus of Datta Swami!!!!

kishore ram

Swami replied: You can worship the snake as the symbol of God (Pratikaupasanam). You can also worship the snake as the incarnation of God (Sakshatupasanam). The second possibility is ruled out because God enters only the human form to preach the correct knowledge. The first possibility is also good in the case of beginners, who do not recognize the human incarnation due to ego and jealousy towards co-human forms. This is better than the worship of the statue because at least the first step of the address is accepted. A living being is better than a non-living item because God always incarnates in living beings only and especially in human beings because other living beings are incapable of understanding the spiritual path.

Chapter 39

NO CONCEPT OF CREATION STANDS AS COMPLETE SIMILE FOR GOD

Creation of World is not True with respect to God

O Learned and Devoted Servants of God,

[June 18, 2015] Prof. Annapurna asked “Swami! Please explain Maya and Mula Maya more clearly in a simple way”.

Shri Swami Replied: Generally the word Maya is used in world to mean something, which is false but made appear as true creating wonder. The meaning of the root word of Maya means that which is wonderful. Another meaning for the word maya means that which actually does not exist. For example, the magic performed by a magician stands for the maya. He takes a piece of cloth and puts in a small vacant box in hand and closes it. On reopening it, the cloth becomes a bird which comes out of it. We say that the magician exhibited maya. Let us analyse this example clearly. *The conversion of the piece of cloth in to bird is not true if the trick of the magic is known.* The magician knows the trick and hence this conversion is not true for the magician. For the audience, this conversion is true because the trick is not known to them. The observers experience the conversion of cloth into bird as true and enjoy it with wonder. This magic is true with respect to the observer, but, not true with the respect to the magician. Similarly, *the creation of this world is not true with respect to God and is true with respect to individual soul (human being).* This example has limitation up to this point only. If you go deep in to this example beyond the fixed point, the concept suffers i.e., if you go to the magician and request him to teach the technique of the trick, he will do so. You can also understand this trick and perform the same magic like the magician. You should not take this part and extend to the concept. Here, this part is not applicable to the original concept because you can never understand the trick of this magic at any time because your intelligence can never grasp the truth. This does not mean that the creation of the world is true even from the point of God. *The creation is not true with reference to God.* God is beyond space and you are a part of space. Even if God preaches you, you cannot understand this. But, it is always true with reference to you because you are a part of that magic. In the above simile, the observer has equal

existence with respect to the magician. But, in the concept the observer is part of the magic and disappears as soon as magic is over. But, in the simile, the observer exists even after the magic and exists as long as magician exists because the observer and magician are part of space only. Therefore, ***no concept of the creation can stand as a complete simile for God and the creation of God.***

Therefore, you must always be aware of the reference with respect of which you are speaking the concept. If you say that the magic is true, the reference is with respect to the observer. If you say that the magic is not true, that is with respect to the magician. Another limitation to the magic to be compared with creation of the world is that the items of the magic, which are the piece of cloth, the box and the bird are true even with respect to the magician and observer. Only the conversion of cloth in to bird is not true with respect to the magician. But, in the concept, all the items including the observer are not true with respect to God. If you are not aware of the limitations of the simile, you will extend all the details of the simile (that are known by deep investigation) to the concept also and spoil the concept. ***You have to take only one point from the simile to be compared to the concept i.e., the creation of the world means only the conversion of cloth in to bird, which is not true to magician and is true only for the observer.*** Except this one point, all the other details of simile must be forgotten and must not be taken into consideration. Therefore, considering all the limitations, you have to take the simile only limited to one point.

Any Number of Unimaginables Form One Unimaginable Only

You have to take only two fundamental items always in the philosophy 1) God, who is unimaginable to human beings and imaginable to Himself 2) The imaginable world, which is the product of the process of creation including individual souls also. The link between these two unimaginable (God) and imaginable (World) items is the process of creation. Such process must also be unimaginable. We always see the links between imaginable causes and their imaginable products only in this world. These links are always imaginable. We never see link between unimaginable cause and imaginable product in the world because in the entire world all the items are imaginable only. ***Except the unimaginable God, there is no second unimaginable.*** Therefore, the process of creation of imaginable world from unimaginable God must be also unimaginable. Now, God and process of creation are the two unimaginable entities. There can never be two or more unimaginable items because any number of

unimaginable items form only one unimaginable item. You can distinguish two imaginable items but not two unimaginable items. Therefore, God and the process of the creation become only one unimaginable item. We can recognize the existence of unimaginable God and the imaginable world that came out from the unimaginable God. Thus, we can distinguish two imaginable items or unimaginable item and imaginable item, but never two unimaginable items. The unimaginable process of the creation cannot be recognized. We can recognize the pot maker and the pot created. In between these two, we can also recognize the process of creation of the pot. The reason is that the pot, process of creation of pot and pot maker are imaginable items. The ability to create the pot is the specific talent or power to create the pot also is inseparable from the pot maker and cannot be isolated. Therefore, the ability to create the world is also inseparable from the unimaginable God and hence becomes unimaginable. Now the unimaginable entities are: 1) God, 2) The ability of God to create the world and 3) The process of the creation. All these three unimaginable entities become one unimaginable entity only. In the above simile, the magician, the ability to do magic and the process of magic are inseparable. But, the magician is imaginable to observer. The ability to do the magic and the process of magic are unimaginable to the observer. However, since the magician is imaginable, the ability and process are also imaginable to the observer after sometime if the magician reveals the trick. The ability and process are temporarily unimaginable as long as the magician does not reveal. Hence, both the ability and process are really imaginable only.

Entering the concept once again, if we think that Mula maya is the ability and the process, both are unimaginable. Maya is fixed as the imaginable creation (world) since the Gita says so (*Mayam tu Prakrutim*). Here, the product is wonderful (*maya vaichitrye*), which is extraordinary compared to an ordinary product. Both ordinary and extraordinary must be imaginable only. You cannot say an unimaginable item as wonderful. This world is also relatively true with respect to God and hence satisfies the other meaning of the word maya (yaa maa). The Mula maya means the cause of this maya or world. The causes of this world are God, the ability of God and the process of creation of world by God. All the three causes are one only since all these three are unimaginable. Even in the case of the three imaginable causes i.e., pot maker, his ability and his process of creation of pot are inseparable and one only. Any one says that this wonderful pot is created by so and so pot maker. Nobody says that this wonderful pot is created by the ability of so and so pot maker or by the process of creation of pot done by so and so pot maker. You can say that

the ability may not be isolated from the pot maker, but the process of creation of the pot is seen separately during the process of creation. You can also isolate the ability from the pot maker because the pot maker on becoming mad by some decease may lose the ability. Therefore, the pot maker is different from the ability. Like this, you can isolate these causes because these three are imaginable items. When these three items are unimaginable, you cannot isolate them and you have to say that only one unimaginable exists, which is the cause of this world. In this way, mula maya becomes just another alternative name for the unimaginable God. In this way of discussion, the word mula maya stands for the simple meaning i.e., the unimaginable cause (mula) of the entire imaginable world (maya), which is God.

You can bring this word ‘mula maya’ from the side of God to the side of world also. You can say that mula maya means the first imaginable item of the creation, which becomes the cause (mula) for the rest items of the world (maya) and science argues that the first imaginable item of the creation itself can be the original cause or God. The logic for this is that the first item of creation generated from the God need not be considered as the product coming out from the unknown God, who is said to be the original cause. The reason is that both the original cause (God) and the process of the creation of the first product of world from God are unimaginable and hence cannot be introduced as the starting points of the subject. *Since the cause and process are unimaginable, you may say that the first product of the world that generates the rest items of the world itself is the original cause and can be given the place of God.* In such case, not only the first original cause (first product of the world) is imaginable, but also, the process of creation of the rest items of the world is imaginable. This way is preferred because the first product generates the rest items of the world through the logical chain of creations and hence the subject starts with one imaginable item creating other imaginable items through imaginable process of creation. The scientists adopt this path of philosophy. The three Acharyas also follow this process by taking the first awareness as original cause but, such awareness is charged with the unimaginable God and thus, God is the actual original cause.

Sequence of Generation of Imaginable Items Happen due to God’s Will

God created energy or space or awareness in the beginning. God is the cause. Energy or space or awareness is the first imaginable product that generates all the items of the world in logical sequence of imaginable procedures. The convenient philosophy is to start with energy or space or

awareness as the original cause and explaining their consequent sequence of generations of other items of the world. ***The inconvenient philosophy is to accept the unimaginable God as the original cause and to treat His ability and procedure of creation of energy or space or awareness also as unimaginable and proceed into the imaginable procedures of creation of other items of the world from energy or space or awareness.*** All these three (energy, space and awareness) are one and the same and said to be the first product of creation in the Veda. The Veda says that God created the energy in the beginning (*Tat Tejo Asrujata...*). The Veda also says that God created the space in the beginning (*Atmana Aakashah*). The Veda also says that God thought to create world for entertainment and such thought can be taken as the creation of awareness (*Tat eikshata*). The space is subtle energy and hence space and energy are one and the same. Space does not mean vacuum. The vacuum is also energy. The bending of space around the boundary of the object proves that space is energy as per science. The energy performing a specific work after entering a specific nervous system is awareness. Thus, awareness is only a specific work form of energy only. However, in this third statement, the absence of nervous system formed from matter before the creation makes the process of creation of awareness or thought as unimaginable. ***Since God, His ability to create awareness and the procedure to create awareness are unimaginable, the background of this awareness is unimaginable.*** But, this awareness is as good as the awareness existing in the world having the nature of the process of knowing. Even the generation (background) of space and energy are unimaginable and hence all these three stand on one line only. Now, standing on this side of creation, the mula maya is this energy or space or awareness. The Acharyas have taken Brahman as the starting point, which is the unimaginable God mediated in awareness. By this, Brahman is imaginable from the view of its medium (awareness) and unimaginable from the view of its inner content. Even in the sequence of the generations of other items of the world from the awareness, the inner unimaginable God is said to be the real cause even though the external awareness appears to be the cause outside. ***Due to the will of God only, the sequence of generations of the imaginable items also proceeds.*** For example: when the Veda says that God created space and space created air, the God in this space only created air. Otherwise, the space by itself cannot create air. ***Thus, God is said to be the cause in every step of creation.***

Everything depends on whether you take the word mula maya on the side of God or on the side of the world. The original unimaginable God before the thought of creation also is called as Parabrahman. But, you

should be careful to note that the unimaginable God in that stage is not unimaginable because in that stage, God alone existed and He was imaginable to Himself. In that stage, no creation existed and hence no human being [existed]. God is unimaginable only with respect to the human beings. We can call God as unimaginable in that stage also because we are speaking this sentence today existing in the creation and hence this statement should be taken with reference to the human being today. Such Parabraman wished to create the world for entertainment as per the statement of the Veda. By this, you should not think that God is awareness due to such wish. Your such logic stands well in the imaginable world and cannot stand in the case of unimaginable God. The unimaginable can wish even though He is not awareness. Now, the unimaginable God associated with such awareness or wish is called as Brahman. This created awareness made Parabrahman got mediated by awareness. ***Due to this imaginable medium (awareness), God becomes imaginable and stands as the starting point of knowledge of philosophy and thus, the objection that the starting point is unknowable is ruled out.*** The world was created after this wish and the same Brahman becomes the ruler of this world. Such ruler, who is the Brahman, involved in ruling the world is called Eshwara. ***In fact, there is no difference between the wish and world because the entire world is still wish of God only.*** Just like a person wishes to get entertainment by creating an imaginary world and enjoys in it, God is entertained with this real (to us) world, which is His imaginary world. Never forget that the human beings are also part of the imaginary world and hence will experience such imaginary world of God as real world only. This is the day dream and the entertainment is not strong. To have strong and full entertainment, God likes ignorance to cover Him and hence gets identified with a human being to feel this imaginary world as real world. As Eshwara, He is entertained with the world through awareness (Vidya) in day dream feeling this real (to us) world as imaginary world only. As human incarnation He is entertained more strongly with this world through ignorance (avidya) in night dream by identifying with a human being feeling the imaginary world as real world. The Veda says that God is entertained through Vidya as Brahman and is fully entertained by crossing the boring state (*Mrutyu*) through Avidya by becoming human incarnation (*Avidyayaa mrutyum tirtvaa, Vidyayaa amrutam ashnute*).

Chapter 40

**SINCERE AND CONTINUOUS HUMAN EFFORT
ESSENTIAL****Fruit is Sanctioned by God****O Learned and Devoted Servants of God,**

[June 30, 2015] **Shri Ajay asked:** How to co-ordinate the concept of God in the day to day practical life?

Swami Replied: The *day to day practical life involves the fulfilment of desires through our sincere and continuous efforts*, which give us the fruits of the corresponding desires. This is the essence of the life of any ordinary human being called as Pravritti. If you take the case of an atheist, he proceeds along with the Pravritti only without mixing it with God or Nivritti. *For him, there is no God and he does not fear for the non-existent (as per his view) punishments in this life and severe punishments after death in the hell.* He also argues that sin should not be done to maintain the equity and balance of the society. *This reason given by him is hypocrisy only since he performs sin secretly if an opportunity is obtained.* He thinks that the sin of one person does not disturb the balance of the society and this is the case of several theists also! But, if every person thinks like this, the result is total chaos in the society, which is not liked by God since His aim is always the balance in the society. The constant effort of God is only to establish the justice in Pravritti and not Nivritti, which is His personal affair. *Nivritti is always initiated by the devotee and not God.* A king ordered that every citizen should contribute a cup of milk to be poured in a big vessel kept in the centre of the city. Everybody thought that he can pour a cup of water, which cannot be detected in the huge milk contributed by all others. The result was that the big vessel was filled with water only and no drop of milk was seen in it. This is the case of almost every atheist even though there may be very few good atheists thinking about the resulting chaos. *It is important to note that many theists also follow this same concept and do sins secretly.* Such bad theists are punished and the good atheists are granted heaven here as well as there.

The fundamental slip is to think that the fruits are achieved by sincere and continuous efforts only done with full self confidence. This is

fundamentally wrong and hence we fail to achieve the fruits by sincere efforts and self-confidence in our lives on several occasions. These failures bring tensions and spoil the health. This fundamental concept should be rectified by the correct fundamental concept. The fruit is given by God and not by the effort or the self-confidence you maintain in such effort. This does not mean that God will give you the fruit without effort. ***Your effort must be sincere and continuous as in the case of others.*** But, you should know that the generator of the fruit is neither your effort nor your self-confidence. You must do the effort with all sincerity in continuous way. You must replace the self-confidence by the confidence in God and know that the fruit is always given by God. Now, ***the failure of your effort does not bring any tension in you because the effort is not the generator of the fruit.*** Such right knowledge removes your wrong impression that the generator of the fruit is your sincere and continuous effort. If you maintain this concept continuously, never tension comes due to the failure of your effort. You will think that God did not give the fruit since some better fruit is going to be given by Him in course of time.

Attraction for Fruit Makes Even Devotee to Think That He alone can Do Sin

The background of this whole story is your attachment and attraction for the fruit. This attraction for the fruit itself is the cause for your failure. This attachment gives anxiety, which consumes your energy and there is no energy leftover to do the work with concentration. This can be understood from thermodynamics in which it is stated that

Q = rise in the internal energy + work done.

Q is the energy achieved and associated with you. The anxiety will raise your internal energy and all the energy associated with you is spent in such rise of internal energy. Now there is no energy leftover for the work. If the anxiety is absent, there is no raise in the internal energy. ***All the energy present in you is fully diverted to the work.*** This generates the success provided you have the confidence in God and know that the giver of the fruit is God only. The self-confidence is essentially self-ego only. God does not give fruit often so that this ego in yourself is crashed and you will develop the confidence in God, which is the basis of devotion. God is Father and teacher also for every human being. This is a continuous training given to you by God. This concept exists in the statement that “Man Proposes and God Disposes”. The proposal of man, which is normally associated with self-confidence, brings the failure. ***The same proposal with sincere and continuous efforts associated with the confidence in God***

leads to success. Even in this case, if the fruit is not achieved, you should not be worried because God will certainly give a better fruit in future. The present fruit is harmful to you about which you do not know. Hence, the desire generating the attachment for fruit should be destroyed (*Maa Phaleshu...*, *Samkalpa Prabhavaan...* Gita). Buddha also preached that the desire, which is the seed for the attraction for the fruit should be avoided. ***This attraction for the fruit makes even a devotee to think that he alone can do the sin*** (not knowing that everybody thinks like this only) ***secretly to achieve the fruit.*** Naturally, the effort fails and the fruit is not given by God since, your sin is not desirable to God. This sin is not only disturbing the balance of society but also disturbs your health by tension due to non-achievement of fruit.

Yoga does not mean avoiding the tension by doing physical exercises and exercises in breathing. Of course, these exercises bring some good health in the body so that your health can resist the damage caused by tension to some extent. This is a solution from the backside of the problem. The solution from the front side of the problem is to avoid the tension itself by using this right knowledge. The first is a defensive method and the second is offensive method. The second is always better than the first.

The practical problem here is also that you don't remember this concept immediately on the attack of the tension. The failure of the effort brings anger and tension, which leads to loss of memory and finally the self-destruction becomes the final fruit (*Dhyayato Vishayaan...* Gita). Of course, after some time after the attack of tension, you will remember this concept provided you know it and think about it. The propagation of any concept to others helps not only others but also yourself because the concept becomes strong in your mind by the process of preaching. Hence, sacrificial work for the sake of others gives you also the benefit in both ways. If you confine the concept (knowledge) in your mind only, it never becomes strong because you will not memorize it since you get bored. The interest comes in preaching the concept to others, which leads to strengthening the concept. Shankara told that the discussion of divine knowledge (Satsanga) gives you the detachment from fruits (Nissanga) and the final fruit is the liberation from all worries (Jeevan Mukti). If your discussion is related to God also, that will increase your devotion and confidence in God by which you achieve the fruits also. Hence, detachment from the desires and fruits and attachment to God will bring you the happiest life in which you are relieved from all the worries and also blessed with all the good fruits. This is a double benefit scheme in which loss is avoided and benefit is gained. This is the essence of the Gita preached by

the Lord. For a common man, achievement of fruit is essential to get happiness, which can be achieved only by the devotion to God. Detachment from the tensions relieves you from all the worries, which is the liberation from tension and this is also required for the common man. This will gradually lead to higher state in which you will be attached to God and get happiness from God only, which is associated with liberation from the worries of the world. For some time, God gives the fruits like initial chocolates to a child so that you will enter into the higher state. But, most of the people always remain in the first state only!!

Chapter 41

GOD COMPLETELY TAKES CARE OF HIS REAL DEVOTED SERVANTS

O Learned and Devoted Servants of God,

[June 30, 2015 2nd Message] **Shri Anil asked:** “Even in the case of servants of God doing the divine service with full sacrifice (saints), you say that 0.1% or 1% sin exists due to the corresponding leakage of sperm in unnoticed way or hand practice respectively.” This means that even the servants of God are punished for small sins also.

Shri Swami replied: The sin is recorded in the personal file of the individual soul as per the normal rule of divine administration. The recorded sin is not punished in this world and is postponed to list of punishments to be exhibited in hell after death. Thus, *the saint escapes the punishment here*. Before his death, the servant of God is certainly transformed by such practical service to God as said in the Gita (*kshipram bhavati dharmaatmaa*). When there is complete transformation of the soul, all the sins in the personal file get cancelled. This is divine rule based on the concept that any punishment aims at the transformation of the soul only and not to react with vengeance as tit for tat. Based on this rule, all the list of punishments to be implemented in the hell gets cancelled. The same is preached by Lord Jesus also that if you repent and do not repeat the sin after confession, God will cancel all the past sins. *When you confess, repent, realize and do not repeat the sin, you are totally transformed in the direction of that sin*. When this process takes place with respect to all the sins, the total transformation of the soul has taken place. There is no need of any punishment after total transformation. Though the punishment aims at the total transformation, the punishment is inefficient and ineffective to bring such total transformation. Even the severe punishments given in the hell can only reduce the intensity of the sins like the third degree torture in the police station in the case of a thief. The thief behaves as a good person for some time because the transformation of the soul is not achieved fully. Only the divine knowledge can bring such full transformation. *The final result is that the servant of God avoids the practical punishments here and there even though the theoretical recording exists*. Sometimes, the total transformation may not be achieved in this birth itself. But, it is certain after few more births and if God is

convinced with such possibility of hope, the punishments after this death will be postponed to such last birth in which the full practical transformation is achieved. Such procedure does not hurt judicial system in any way in view of already framed divine rules. Therefore, ***the servant of God need not fear about the sins and punishments***. God will take care of everything in the case of His real devoted servants without interfering in the rules of divine justice and divine administration (*Yogakshemam... Gita*).