

SARASWATI RIVER OF KNOWLEDGE

[VOLUME - 23]



HIS HOLINESS SHRI DATTA SWAMI



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अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।

परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ९-११ ॥

avajananti mam mudha manushim tanumashritam |
param bhavamajananto mama bhutamaheshvaram || 9-11||

**Ignorant people disregard Me when I descend in the human form.
They do not know My Supreme Nature as the Lord of all beings.**

-Shrimad Bhagavad Gita IX, 11

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Chapter 1

SPIRITUAL KNOWLEDGE ABOUT DIVINE PERSONALITY OF GOD IS THE VERY BASIS FOR GENERATION OF DEVOTION

O Learned and Devoted Servants of God,

[July 26, 2018 Guru Purnima Message] Tomorrow is Guru Purnima. It means the full moon day on which sage Vyaasa, the top spiritual preacher is born. Guru means the spiritual preacher, who removes the ignorance-darkness. '**Gu**' means the ignorance darkness. '**Ru**' means remover of it. ***The ignorance-darkness is always removed by the knowledge-light only.*** Tomorrow happens to be the eclipse of moon also. This shows that our mind is eclipsed by the ignorance. Scripture says that moon represents mind (*Chandramaa manasojaatah... Veda*). The shadow planet or the planet of darkness (*Tamograha*) by name Raahu swallows the Moon or the mind. Tamograha means the planet of tamas or darkness or ignorance. ***Today, the situation in Hindu religion is represented by this Guru Purnima having the eclipse of moon.***

Spiritual knowledge of God is very important since God helps the devotees in Pravrutti as well as in Nivrutti as far as possible without disturbing the cycle of deeds of the devotee. The omniscient God is very very talented in adjusting the cycle of deeds with His timely help to the devotee. Hence, God is all in all for the worldly life here as well as the life after death in the upper world. ***From beginning to the end in every angle, God's help is very essential to every soul.*** The atheist denies the existence of God and loses everything everywhere and in every time. ***There can't be any more unfortunate fellow to be really sympathised other than the atheist in this entire creation!***

Spiritual knowledge or detailed information about the divine personality of God is the very basis for generation of devotion to God. The generated devotion turns to be practical to become sacrifice and service to God that leads the soul to achieve the eternal fruit in reality. Hence, the fundamental step is the spiritual knowledge, which shall be true knowledge. Otherwise, the wrong knowledge will mislead the soul to wrong path and wrong goal. After hearing the spiritual knowledge from Sadguru like sage Vyaasa, who is the incarnation of God Vishnu or the ultimate God Datta, you

must analyze it and then arrive at the right conclusion to take up the practical steps, called as Karma Yoga.

For this right path, the spiritual knowledge must be heard from the divine spiritual preacher (Sadguru), who appears in every human generation. A constant touch with spiritual knowledge by hearing it (*Adhyaatma Jnaana Nityatvam*) and confirming it by analysis (*Tattva Jnaanartha Darshanam*) are recommended by the Gita. ***For this purpose to be fulfilled, rituals are often suggested by the scripture to be done frequently in the life.*** On the occasion of ritual, there will be a holy assembly of devotees to hear the right spiritual knowledge from the priest or Guru, who revises the spiritual knowledge already established by Satguru. ***By hearing more and more details of God through spiritual knowledge, more and more theoretical devotion is improved, which on ripening turns to practice.*** Hence, every ritual is an occasion for the devotees to assemble together and hear the spiritual knowledge propagated by the priest or Guru following the footsteps of Satguru. The rituals like entering new house, marriage etc., vary in dates from one to other and hence, all the devotees will have the frequent opportunity of assembling together for the purpose of receiving good spiritual knowledge to improve the devotion. The ritual involves not only the propagation of spiritual knowledge, but also, involves a programme of developing the devotion by singing devotional songs, prayers, worships etc.

But, what is the situation today? The priest is blindly reciting the scripture without knowing the meaning of a single word whether it is related to spiritual knowledge or to the process of praying God. The performer of ritual is blindly doing the ritual without any involvement of improving the spiritual knowledge or devotion to God. ***The scripture in Sanskrit is blindly recited, which is Greek and Latin to everybody attending the ritual including the performer and the priest!*** The performer is doing the ritual blindly with headache to hear something, which he/she doesn't understand at all. But, the performer does the ritual with utmost attention! Why? The performer is captured by a false impression propagated by the priests that the very sound of the scripture has miraculous power to do miracles, which remove the difficulties of the performer. ***This is total cheating because the priest is covering his defect about not knowing the meaning of the scripture and is exploiting the performer in this false way to get some benefit (in the form of fees) from the performer for his ignorance of the scripture!*** Except the devotion to God based on vast true spiritual knowledge, God will not be pleased and except God, nobody and nothing else can do even a trace of miracle! This unfortunate situation represents the eclipse of moon taking place on this auspicious day of Guru Purnima. Sage Vyaasa has written a lot

of details about the divine knowledge of God in the form of the Brahma Sutras, the Bhagavat Gita and the Shrimat Bhagavatam to develop the spiritual knowledge and devotion to God. Nowhere, He has written that you should hear the blindly recited scripture doing some foolish activities involving wastage of precious materials, which have no relationship to the knowledge or devotion to God. ***Unless this reformation is achieved by the demand of the performers of rituals (being their pay-masters and customer Gods shall demand for the explanation of the scripture) by forcing the priests to spend their learning time in studying the Sanskrit language and secondary scriptures like Grammar, logic etc., which help in understanding the primary scripture, Hinduism is to be sympathised a lot because Hinduism is famous for the excellent deep spiritual knowledge!*** The followers of Hinduism must take up this revolutionary step to rejuvenate this sacred religion established by the great ancient sages, who were the brilliant lights in the spiritual knowledge.

The scripture says that the Veda shall be studied and known along with secondary scriptures (*Saango Vedodhyetavyo Jneyashcha*). Here, three words are used, which are the Veda, Adhyetavya and Jneya. All these three words in Sanskrit mean knowledge only based on the principles of grammar. ***It means knowledge is stressed thrice and unfortunately that itself is missing!*** Either every Hindu shall know the Sanskrit language or at least, the priest shall explain the meaning in the mother tongue. A priest is spending about ten years time in doing the blind recitation of scripture and this time could have been fairly spent in studying the meaning of scripture deeply. ***The spiritual lives of these priests are also spoiled since their brains became mechanical machines of blind recitation without even the sense of knowledge.*** In every religion, the scripture is in mother tongue and at least its literal meaning is understood. In the time of ancient sages, Sanskrit was their mother tongue and hence, the scripture was written in Sanskrit. In every religion, the scripture is read from the printed book and if possible, extra explanation is given by priest. In every religion, during the rituals, prayers are done in mother tongue so that devotion generated by spiritual knowledge is further developed. In the ancient time of sages, recitation of the scripture was done due to absence of writing technology so that the scripture is passed on from one generation to the other. This recitation program had an additional advantage of avoiding insertions in to the scripture by some selfish scholars and thus, pollution of the scripture was completely avoided. ***Today, the scripture is well printed and well preserved so that both the purposes (passing on the scripture from one generation to the other and avoiding pollution of scripture) are met perfectly.*** Again, this is a blind tradition

following what the ancestors did (recitation) without understanding the background intension. This unfortunate fate happens to the Hindu religion only, which is very famous for its depth of spiritual knowledge by very shrewd analysis done by the greatest intellectual ancient sages!

The conservatives of Hindu religion will certainly misunderstand Me for this message given by God Dattatreya, who is the ultimate king of kings of spiritual preachers (*Gururaaja Raaja*) through the throat of this Datta Swami on this Guru Purnima festival. ***If the intension of Datta Swami, who is the real Hindu, is not understood, every ritual is lost totally like a living body without life as we observe the rituals done today.*** Today, the rituals have become platforms of business by overeating various special items of food along with friends and relatives, who bring some gifts, which are to be returned to them when they perform the rituals and in the series of such rituals, ***this Guru-Purnima festival must be renamed as Guru-Amaavaasyaa (on which the moon disappears totally) festival representing this eclipse of moon! A true lover of own body (Religion) analyzes the food (ritual) to be taken by the body so that the food gives correct development and energy to do good works.*** If the food taken is poisonous without analysis, the food will kill the body. If the meaning is understood, we can say whether it is true or false (good food or poisonous food). ***When the meaning itself is not understood, it is like not supplying the food at all to the body, which will also kill the body!*** First, the food shall be procured (meaning of the scripture shall be known) and then before eating it (before accepting the interpretation), you must test it (you must analyse the interpretation) whether it is good food (right interpretation) or poisoned food (wrong interpretation). The present Hindu Religion is like the son of a great scholar, who is totally ignorant, called as the saying that the son of the great scholar is an ignorant idiot (*Panditaputrah shunthah*)!

Chapter 2

SPIRITUAL MEANING OF VEDIC HYMNS IS FAR BETTER THAN LITERAL MEANING

O Learned and Devoted Servants of God,

[July 27, 2018 Guru Purnima Afternoon] God is omniscient and knows every language. *He gives value to the meaning of your spoken statements and does not mind your language through which your feeling is conveyed (Bhaavagraahii Janaardanaah)*. Is God not responding to the prayers of Christians and Muslims done in their mother tongues? Of course, Sanskrit is the mother tongue of angels and is the grandmother tongue of all of us and we must respect her as we respect our grandmother. This does not mean that God knows only Sanskrit and does not know other mother tongues. The Vedic hymns are mainly concentrating on the practical steps to be taken in the service to God or 'Karma Yoga' (*Amnaayaanaam Kriyaarthatvaat*). If these practical steps are implemented, there is no need of those statements instructing the practical procedures. The practical philosophy is very important involving sacrifice and service to be done to God and hence, 80% of the Veda is concentrating mainly on the practical worship only. The theoretical prayers and theoretical spiritual knowledge occupy 20% of the Veda only. In any ritual, practical sacrifice and practical service to God is the main essence. To achieve this practical devotion, theoretical devotion is needed as the mother of practical devotion. Spiritual knowledge is the mother of theoretical devotion. The prayers to God can be done in the mother tongue. The spiritual knowledge about God can also be preached in mother tongue. *For practical steps, no language is needed since practical implementation doesn't require any special language.* Since these practical steps can be instructed even in mother tongue, in every ritual, the part of spiritual knowledge covered by special hymns is coming under the head line 'Upanishat'. The spiritual concepts are given in the Upanishads on which lot of discussion and analysis can be done to any extent in your mother tongue. These three parts (knowledge, devotion and practice) constitute the entire subject of the Veda.

Due to the continuous blind recitation for long period, the brains of these priests lost the faculty of intelligence that does analysis in spiritual knowledge. *Due to this, these priests do not have any talent in performing the worldly duties also.* They fail in Pravrutti itself due to their inert brain

called as Chaandasa', which is mocked by the Veda itself and by several scholars. The Veda says that these priests are divine animals (*Devaanaam Pashurahaha*) and mocks at them (*Ahaha*). The great scholar poet, called as Shriharsha, says that the priest is inert in brain due to blind recitation of the Veda and calls such a priest as 'Veda Jada' (*Na Veda taam Veda Jadah...*). In such case, you can't expect that they will give any worthy analysis of spiritual knowledge. ***Not only we are spoiled by them, but, they are also spoiled by this blind tradition, which is followed blindly without even a trace of analysis!***

At least, the literal meaning of the Vedic hymns must be revealed by the priests instead of no meaning at all. ***Spiritual meaning of the Vedic hymns is far better than the literal meaning, which gives spiritual interpretation about God.*** For example, if we take the first verse of the Rug Veda, its literal meaning is that you are praising the deity of fire, called as Agni, who is doing the activity of delivering welfare in advance (*Purohitam*), who is the God to be worshipped in the ritual (*Yajnasya devam*) in the form of priest (*Rutvijam*) (The priest can also be treated as deity of fire as said in the Veda – *agneyo vai Braahmanah*), pouring the ghee in to fire (*Hotaaram*) and bearing the fruit-gems of worship to be given to devotees (*Ratnadhaatamam*). This literal meaning increases the devotion on deity of the fire, called as Agni.

The spiritual meaning of the same above verse will be like this—I praise the deity of fire, called as Agni. The word Agni comes from the word Agri meaning the very beginning of this creation when God, called as Agni existed. Such God looks like fire because He is the first energetic incarnation, called as Datta or Eshwara. ***The energetic body is taken as the fire.*** Hence, Agni means God Datta, who is the first expressed first energetic incarnation of the unimaginable God. He is called as Purohita, who brings welfare to the devotee by obstructing the obstacles even before they enter. Such God Datta becomes the human incarnation by merging with a human devotee, called as human incarnation or Sadguru, who is worshipped in sacrifice (*Yajna*) through practical sacrifice and service like God (*Deva*) since such Satguru is actually the God expressed in human form. The ritual for sacrifice or worship proceeds as per His direction and hence, He is called as the priest (*Rutvik*). Such Sadguru-priest is to be worshipped in the beginning itself by giving ghee fried food, called as 'Ghee' or 'Havis' before others eat it (hence, He is called as Agri or beginning meaning that He should be worshipped in the beginning). While eating this Havis, He is submitting this holy havis to His hunger-fire called as Vaishvaanara Agni and hence, He is called as Hota or Submitter of Havis to the fire. This meaning is logically supported since the

inert fire itself or the deity of fire appearing does not submit Havis to itself. By such sacrifice and service, He is pleased very much since we have given such Havis to Him without aspiration for any fruit in return. Hence, the pleased God gives us the best boon-gems even though we did not desire for those gems from Him. This spiritual meaning develops the devotion to the ultimate God expressed in human form as Sadguru. Such spiritual meaning will give the real devotion to devotees. Every word used in the Veda as deity means the first energetic incarnation, called as Datta or Eshwara merged with the human form. The word Indra can mean the Lord, who rules this creation and the word Eshwara or the ruler (*idi-Eishvarye*) is the meaning of the root word (*idi*) of the word Indra. Apart from such spiritual meanings for the Vedic prayers, Upanishads dealing with the spiritual knowledge directly must be also discussed in one's own mother tongue as the main part of the ritual.

Chapter 3

BLOOD OR GENES OF THE PARENTS DON'T PASS ON THEIR QUALITIES TO THE ISSUES

O Learned and Devoted Servants of God,

[July 28, 2018 Guru Purnima Night Message By His Holiness Shri Datta Swami] Four castes were created by God as per the qualities of the souls and the corresponding professional deeds done by the bodies containing souls as said in the Gita (*Gunakarmavibhaagashah*). ***The quality exists in the individual soul (jīva) since the individual soul is a bundle of the qualities.*** When the soul gets the inert body in this world, as per qualities of the soul, the deeds are done by the inert body. When the soul leaves the body, the body is just an inert stone without any deed. Hence, the birth of the body to a couple belonging to a caste by their qualities need not get the same qualities through genes or blood, which is unscientific concept. ***The blood or genes of the parents don't pass on their qualities to the issues.*** Due to this point, the body generated in the womb of the mother doesn't get the qualities of its parents. ***The soul having some specific qualities enters the sperm of the father. The soul is not generated by the parents.*** The qualities appearing in the issue after birth belong to the soul only and not to be body. Hence, the body delivered from the womb of mother does not have its own qualities except the qualities of the soul present in it that entered the sperm of the father and such entry is clearly described by the Brahma Sutras.

The qualities existing in the soul before its entry in to the sperm are only expressed in the issue. ***But, when the issue grows in the atmosphere of certain qualities existing in the parents, such qualities of the parents also enter the issue from the external atmosphere since any quality enters the soul from external atmosphere only (input).*** Generally, there is every chance of the qualities of parents to enter the soul of the issue and in such case, the qualities of the parents may dominate the existing qualities of the soul and may be expressed. In such case, we are misunderstanding the issue as gaining the qualities of the parents through the blood. Actually, it is not the truth. The truth is that the child acquired the qualities of parents due to constant association of parents, training their issue with their qualities, which enter the issue in the training. ***Hence, the qualities are either present inherently in the soul (acquired from previous births) or acquired by the soul of the issue through their training in the present birth, but never***

acquired through the blood of parents. The qualities of the issue generated and grown are either inherent of the soul or acquired in the training by parents.

The Veda says that the four castes are born from various related limbs of the body of God by His unimaginable power (*Braahmanosya mukham...*) because such generation without the help of female is beyond the laws of nature. You may say that these qualities are created by God and hence, exist in those prescribed castes to continue from one generation to another by birth. Even in this argument, the qualities must be seen in a human being and if the qualities are seen, we have no trace of objection to call the human being by the name of that caste even though the Veda doesn't say the point mentioned by you as above. If you insist that even if the qualities are not expressed and the corresponding professional deeds are not delivered by a human being, still, the human being shall be called by the name of that caste only, we object to this blind argument. ***If you say that the qualities of ancestors are transmitted by blood, such argument is proved unscientific in the case of genes that may transfer certain mannerisms only.*** The qualities are always induced in to the soul from the external atmosphere of the association and such qualities might have been introduced into the soul in the previous birth or in the present birth. The meaning of the Gita is that whatever may be the background, based on the qualities and corresponding professional deeds (expressed to prove their existence) only the caste system is approved by God. If the qualities and deeds of other castes are expressed in a human being, such human being belongs to the other caste only and not to the caste in which it is born.

We never disagree that an issue born to the parents having a caste by qualities is very much having a fair chance to acquire the qualities of the parents in their training and to get the same caste of the parents. Since the qualities are seen in the issue, we will certainly agree to call that issue belonging to the same caste based on the qualities seen in that issue only and not simply by birth without such qualities. If the issue is getting interest in the qualities and deeds of other caste, we will call that issue belonging to the caste of parents by birth, but, belonging to the other caste by deeds decided by the corresponding qualities. Let us take the case of Parashurama. He was born to Jamadagni, who has all the qualities of *brāhmaṇa*. But, Parashurama got the qualities of *kṣatriya* due to the boon given by his grandfather to his grandmother. Hence, we shall call Parashurama as *brāhmaṇa* by birth (*Janma brāhmaṇa or Brahma Bandhu* as called by the Veda) and *kṣatriya* by practice (Karma *kṣatriya*). *brāhmaṇa* by birth means that his parents were

brāhmaṇas by qualities. *Kṣatriya* by practice means that he is Kshatriya by qualities generating subsequent practice.

Brāhmaṇa must have the quality of spiritual knowledge and must have the practice of propagating the spiritual knowledge in the profession of the priest guiding the rituals done by every human being in the society. This work is very important since every human being in the society develops inbuilt-resistance towards sin due to love or fear to God. This is the most precious and pious duty. *Brāhmaṇa* means that he/she leads the society to the concept of God in both worldly and spiritual lives (*Brahma nayati iti*). This word also means that he/she leads the society towards the true spiritual knowledge of the Veda since the word Brahma also means Veda. The knowledge given by the priest clears all the doubts in the worldly and spiritual activities (*Ye tatra brāhmaṇāḥ sammarishinah... Veda*). This caste (by qualities and not by birth) is given the supreme most place since correct guidance in the whole life of every human being is given by the priest.

Kṣatriya means he/she capable of physical fight in protecting the justice from unjust devilish people. Vaiśya means the person doing business on ethical lines for the convenience of the society. Śūdra means doing agriculture to give food to the society. All the three castes are related to the worldly frame only and not to the divine domain.

If a *brāhmaṇa* by birth is not becoming *brāhmaṇa* by practice also, we will clearly call him/her as *brāhmaṇa* by birth only but, not *brāhmaṇa* by practice. A *brāhmaṇa* shall do the spiritual work as service of God without aspiring any fruit from public. Such *brāhmaṇa* will never suffer for the basic needs of life since God will take care of all his/her needs since any human being is just a doll in the hands of God. Public inspired by God will certainly reward him with all facilities since it is the service of God. ***If a brāhmaṇa by birth is not doing the profession of brāhmaṇa, he/she shall not object another person to do the same profession even though he/she is born in other caste by birth having the qualities of the brāhmaṇa caste.*** Neither you do spiritual practice nor allow others to do! Is it justified?

The profession of *brāhmaṇa* priest (not by birth but by qualities) is not to blindly recite the Veda without explaining the spiritual knowledge of the Veda that helps both worldly and spiritual sides of any human being. If other person (born in other caste having *brāhmaṇa* qualities) is again doing the same foolish activities of blind recitation of the Veda, even the other person is not justified. Today, you find in the society several great saints belonging to various castes (by birth) are doing excellent spiritual service through preaching. All such saints are the real *brāhmaṇas* irrespective of their castes by birth. ***The priest is expected to do the same service individually on the***

Shri Datta Swami

Sri Datta Jnana Prachara Parishat

occasion of performing rituals in each house so that the sin is arrested at the root itself and devotion to God is developed in the heart of every human being so that God is pleased to bless this earth with all gifts preventing every calamity resulting in the world peace.

Chapter 4

QUESTIONS FROM SHRI ANIL**O Learned and Devoted Servants of God,**

[July 29, 2018] **Shri Anil asked:** Padanamaskaram Swami,
Following questions were asked in Quora forum. Kindly give Your answer to it. At Your Holy Feet, Anil

1) If Allah is omnipotent, can Allah have sex?

Swami replied:- If I say that Allah can have sex, I know that your next question will be ‘Can Allah generate issues without sex? If so, why Allah is having sex?’ *Omnipotence does not mean that everything is done by God. It only means that He can do anything, but, He does something only, which is appropriate, logical and justified.* If He does everything without logic and justice, immediately you will put the question ‘Can’t Allah do things, which are logical and justified?’ Remember one thing that Allah, Jehovah and Parabrahman are one and the same in the meaning.

2) Why are dogs considered unclean and cats clean in Islam?

Swami replied:- Such questions are not related to the spiritual knowledge. If the cat is dipped in mud pond and if the dog is bathed with detergents, which is considered as clean? *Cleanliness is an external factor.*

3) Why hasn't anyone answered the question asked by Karunanidhi - 'Where did Lord Rama study how to build bridges'?

Swami replied:- Some questions are not worthy to be answered. The answer for this question is that by the grace of God Rama only, people have developed the scientific technology to build the bridges. Even he became the chief minister by the will of God Rama only!

4) Is there any mention of hell in Rigveda or any other Veda where you would be boiled in boiling water or something like that? Someone told me that it was not mentioned in Vedas and the concept came from the West.

Swami replied:- The Veda says that the sinner shall die and re-born due to the severe punishments in the third place, called as hell (*Jaayasva mriyasva..., Taamste pretya...*). The first place is heaven for good people, the second place is Pitru-loka for neutral people and the third place is the hell or Naraka loka, which is the third sub-world of Bhuuloka. The sinner is surely

punished in this world as well as in the upper world for temporary reformation only and not for revenge. The Garuda Puraana mentions boiling the sinner in boiling oil, which is more severe than boiling water!

5) As a Hindu, why should I respect Muslims when they demand hell fire for idol worshipers like me?

Swami replied:- You may dislike some Muslims, who speak like that. Idol worship is essential for the beginners, who can't accept the human form of God due to ego and jealousy. Of course, neither idol is God nor God is in the idol. The idol is only a representative model of God like the national flag representing the country. The Veda says that God is not in the idol (*Na tasya pratimaa...*). The Hindu scripture also says that idol worship is meant for beginners having little intellectual analysis (*Pratimaahyalpabuddhiinaam*). But, it should not be discarded for the beginners. LKG class is meant for beginners and the only expected thing is that one should not sit in the LKG class throughout his life. You can ask the mockers of idol worship 'are you not having photo albums of your kith and kin, who are staying far from you?' The idol worship certainly develops the theoretical devotion, which is the mother of practice of sacrifice and service to God. ***If the person doing idol worship has to go to hell, the LKG students as well as possessors of photo albums also have to go to hell.*** If some people of a religion talk ignorantly, don't generalize your dislike to all the people of religion and to the original founders of the religion. You must respect every religion in this world viewing the original state of the religion neglecting the adulterations done by certain ignorant followers.

6) Is sleep really the closest feeling to death?

Swami replied:- The state of deep sleep can be compared to the death, which of course is not really death. ***A person doesn't wake up from death, but, a person having deep sleep can wake up from it since all the other systems of the body are functioning except nervous system and brain.*** In the deep sleep (Sushupti), the awareness totally disappears, but, appears again since the nervous system starts functioning again. ***Even in the deep sleep, all the systems of the body are functioning continuously except the nervous system, which takes rest.*** Rest is totally different from death.

7) How can Islam be a religion of love and peace if it teaches us to hate homosexuality?

Swami replied:- Heterosex has two sides. One is *pacification of emotional blindness of lust* and the other is generation of issues to extend the humanity. ***The second good side neutralizes the blind vulgarity of the***

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first side. In homosex, only the first side exists. Now, I leave to your wisdom to think about the value of homosex.

Chapter 5

AN INCIDENT WITH SWAMI**O Learned and Devoted Servants of God,**

[July 29, 2018] **By Shri PVNM Sharma:** On 27.07.2018, the festival day of Guru Purnima, an incident happened, which brought out an excellent message through Swami. As soon as Swami awoke from the sleep, on that day, I started speaking to other devotees about an incident that happened long back with Swami. On that day, two neighbouring devotees (sisters) quarrelled with each other that Swami shall take meals in their houses on that after noon. Both were protesting with each other that each one will call Swami to her house for food. Swami was staying in the house of a third devotee. Then Swami told me that He wants to visit the house of another devotee called as Smt. Annapurna and asked me to inform her that he will dine in her house. I was narrating this incident to other devotees saying that who can understand the actions of Swami! Swami heard my comments and started telling *“Everybody gives coffee and Tiffin in the morning. But, you are giving Me ego as coffee and Tiffin in the morning!”* As usual I told *“Swami! You are covering our eyes with illusion so that we are prevented to recognize You”*. Swami gave the following message in the very early morning of Guru Purnima that missed the message given by Him on Guru Purnima later on after some time in the morning. Hence, I am sending this message also, which I feel very valuable to spiritual devotees.

Message of Swami

It is correct on your part to think like this accepting the monism of human incarnation with God. The devotees worshiping the human incarnation as God must be in the concept of monism of God with the human being component in the human incarnation. You should be firm on your concept without being disturbed by the words of human incarnation. ***If you have such firm faith on human incarnation, you will certainly get the divine eternal fruit.*** At the same time, the human being component present in the human incarnation is also a human being like you. There are two ghosts: one is ego that is trying to enter the human being component of human incarnation due to the praises of the devotees and the second is jealousy that is trying to enter the devotees on seeing the fame of human incarnation. ***God implements the remedies to prevent the entry of these two***

ghosts in to us by expressing the dualism between God and the human being component. The human being component of human incarnation shall always remember dualism with God and feel that it is the servant of God involved in a specific work of God. By this, the ego-ghost will not enter the human being component. On hearing this dualism from the mouth of the human being component of human incarnation, the devotee also prevents the jealousy-ghost that is trying to enter him/her (without his/her awareness about it) since his/her inner consciousness is satisfied on hearing the statement that the human form about which he/she is sometimes jealous is not the God directly. ***By this single expression of dualism of human incarnation, both the human being-component of human incarnation and the human devotee of the human incarnation are saved by the God.***

All of you know that Shri Satya Sai Baba is My human Guru (preacher), who is the incarnation of Shri Shirdi Sai Baba. Shri Shirdi Sai Baba is the incarnation of God Dattatreya, who is the first energetic incarnation of unimaginable God, called as Parabrahman. Shri Baba never told that He is God (*Aham Brahmaasmi*). He always used to say constantly remembering a single statement that God is the master (*Allah Maalik*). This means that the human being component of the human incarnation is constantly remembering the dualism so that the ego-ghost never enters it. One day, He was sitting on the lower step, wetting in a rain while the statue of God Hanuman exists on the higher step. The devotees asked Baba to sit on the higher step to avoid wetting in the rain. Baba disagreed to do so saying that He is the servant of God Hanuman and ***the servant shall never sit in the same level with the master.***

Let us see the case of God Hanuman. He is the incarnation of God Shiva, who is God Dattatreya by Himself. The human being component of such God Hanuman is always in dualism saying that He is the servant of God Rama (*Daasoham Kosalendrasya*) and such saying prevented the ego-ghost always trying to enter the human being component.

Let us see the case of God Rama, who is the incarnation of God Vishnu, who Himself is God Dattatreya. The human being component of Rama always denied that He is God by saying that He just an ordinary human being, the son of king Dasharatha (*Aatmaanam maanusham manye, Raamam Dasharathaatmajam*). Establishing Himself as a normal human being prevented the ego-ghost trying to enter the human being component.

Like this, the previous series of My spiritual preachers show this concept well implemented for the protection of the human being component of human incarnation as well as the human devotees of the

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human incarnation. Ego and jealousy are natural and inevitable ghosts that take the human being as their asylum!

Chapter 6

**PRESENT DAY RELIGIONS ARE NOT PURE SACRED
ORIGINAL RELIGIONS AS ESTABLISHED IN PAST BY
ORIGINAL FOUNDERS**

O Learned and Devoted Servants of God,

[August 05, 2018] **Shri PVM Sharma asked:** I found a message in YouTube from Shri Jonnavittula Ramalingeswara Rao that the spiritual practices of various religions need not be mixed, which will bring unnecessary quarrels between religions. For example, in any temple prayers are done in Sanskrit only. Similarly, let other religions do their prayers as being done in their past tradition. What are your comments on this?

Swami replied:- Initially, there is some similarity between both of us since there is common initial word (Jonna) in both our surnames (Jonnavittula and Jonnabhatla)! *It is a good suggestion as far as avoiding quarrels initially for some time.* But, in course of time, comparisons will come and quarrels will start leading to chaos. *It is better to take the spiritual practices and concepts of all religions and study in depth so that all can find the basic essence to be one and same.* When this is done, though it is a tedious process involving hot arguments, finally, the discovered basic essence brings wonderful correlation between religions so that a permanent solution comes out to establish unity among the followers of all religions. *A permanent solution always needs time and strain, but, permanent is permanent and temporary is temporary.*

The main problem for the differences in the religions is that the present day religions are not the pure sacred original religions established in the past by the original founders of religions, who were human incarnations of God. In the past time, even the followers were very pure implementing the original concepts of their religions without any extra interpretations and extra insertions. As time passed on, selfish wrong followers came in to every religion and inserted their opinions in the name of original scripture. As a result of this, all the original religions are adulterated. *Unless we do sharp analysis to remove the bad present in every religion, the good in every religion will not come out.* When the basic good truths originally established by the founders come out, you will find unity in

all these good truths so that the differences between followers disappear resulting in excellent correlation and mutual love in the entire humanity.

Before doing this sharp analysis, we must have open mind to receive truth as truth and false as false, whether the truth or false belongs to our religion or to other religions. We must be prepared to accept the truth of the opposite side and false of our side with a view that such acceptance need not be considered as self defeat and victory of others. We must be favouring such angle with a view that such a result benefits us to rectify our mistake with the help of others. Unless this attitude is developed before such correlation-analysis, people will not even proceed into the analysis and even if they proceed, very shortly, quarrels appear. ***We must have very broad and very open mind because there is only one God, who created this entire humanity as said by every religion.***

As Hindus, let us analyse our own spiritual practices in comparison with other spiritual practices with open mind to find any benefit for us from such analysis without feeling that our self-ego is hurt. ***If there is an eternal benefit for us to get the grace of God, disturbance of our self-ego is very very small before that eternal benefit!*** Let us take the same point as raised in the YouTube. The prayers are read in Sanskrit in temples and even in rituals done in our houses and nobody understands what is read! If it is not understood, how the devotion is even generated, not to speak of its development? If you see other religions, they are doing prayers and reciting the scriptures in their own mother tongue so that everybody at least understands the literal meaning. Their spiritual priests are also explaining the spiritual meaning here and there. This generates the devotion to God and also develops it gradually in course of time. I am not saying that our ancient sages were sadists to write the scripture in Sanskrit so that we are not benefited at all. A little commonsense reveals that those ancient sages had Sanskrit as their mother tongue. We are simply following what they uttered and we are not understanding anything from it since we are blindly following the surface (words) without examining the background of such spiritual practice. This is the absolute blindness, which can't be removed by any type of eye-surgery! Such born blind fellow is drinking salt water from the well telling that it is dug by his father (*Taatasya kuupoyamiti*)! We will be benefited if we translate the scripture in to our mother tongues or at least if the priest explains the scripture in our mother tongues. Both are not done. ***All of us feel that God knows only Sanskrit and not any other language!*** If it is so, how can we say that God is omniscient, who takes only the meaning but not the language (*Bhaavagraahii Janaardana*). ***Of course, Sanskrit is the sweetest and greatest divine language being the mother tongue of our angels.*** Every

religion has its own angels speaking their ancient language like Greek etc. God is different from angels and our goal is God but not the angels. ***If you like Sanskrit so much, why don't you learn it and do rituals in Sanskrit only?*** In this way, we must recognize our faults and accept others' merits so that we will implement others' merits wherever we are faulty and get the benefit. Benefit is not personal and can be enjoyed by everybody. In such case, why are you hesitating to take the benefit from others? Why are you using the fan discovered by the Christian country? The fan gives us good air in sultry and we enjoy the benefit of the fan. Why are the priests enjoying fans even in temples? Fan is universal and does not belong to any religion or country or caste or gender. Similarly, any spiritual concept.

Let us take the concept of idol worship done by us and which is criticized by other religions. Certainly, neither idol is God nor God is in idol. The idols are in the human form indicating that alive human form of God must be worshipped and every idol to be worshipped is initiated with the special ritual called as Praanapratishtaa (initiation of life), which doesn't mean that the idol becomes alive by this ritual. It means only that if the idol is added with life, it becomes alive human form and you should finally catch the human form of God (Satguru), which is relevant to humanity. The Veda says that God is not in idol and the secondary scripture says that idol worship is for beginners only. It is only the worship of a representative model. ***The national flag is a representative model of the nation and saluting the flag is saluting the nation since you can't take an aeroplane to move around the nation in order to salute it!*** Why people criticizing idol worship are keeping the idols and photos of Jesus on cross in churches and houses? Why are they keeping the albums of photos of their kith and kin staying far to see those with feelings of love? The idol worship definitely improves the theoretical devotion, which is the mother of practical devotion (service and sacrifice). But, you shall not sit in this beginning LKG class only throughout your life and waste food materials in the worship of idols and rituals (By pouring milk on idol, by burning ghee in fire, by burning sticks used for cooking in the name of Dhuni, by burning oil lamps, candles and fuming materials even if there is no necessity etc.), ***which can be offered to God and distributed to beggars dying with hunger.*** In this way, we can rectify the mistakes of other religions with a good mind of helping others to bring them out of ignorant concepts. Before rectifying others' mistakes, you have to be very careful so that others have confidence on you that you are their best well wisher and see that others' ego is not hurt at all. When you find good on your side and bad on other side, you are always very happy and very easy to be handled. When bad is shown on your side and good is shown on

the other side, your rectification becomes highly problematic since your ego is disturbed like a sea disturbed by Tsunami on finding your bad and good of others! You must reduce and see the merit in you and defect in others. You must also see by enlarging defect in you and merit in others (*Paraguna paramaanuun parvatiikrutya...*). ***Both these help you in your spiritual and worldly progress towards upward direction.*** If you reverse both these (by reducing defects in you and merits in others and by enlarging merits in you and defects in others), then also, you will certainly progress not in the upward direction, but, in the downward direction!

Chapter 7

IN MASS PUNISHMENT, ALL CASTES, GENDERS & RELIGIONS ARE PUNISHED DUE TO COMMON SIN DONE

O Learned and Devoted Servants of God,

[August 22, 2018] **Shri Anil asked:-** Swami! What is the reason for this flood calamity in Kerala?

Swami replied:- Everybody will say a reason convenient and applicable to his liking. A father of a student may say that since his son is not given admission in the school, which is the highest injustice, it is responsible for this calamity! Hence, we shall go deep in the knowledge leaving all personal likes and dislikes to find out the actual and ultimate truth.

If an individual does a sin harming another individual, the sinner will be personally punished by the unimaginable God in unimaginable way even if the sinner escapes punishment through his intelligence, corruption and power. Simultaneously, the affected party will be compensated by God. This is the divine rule, if the sinner harmed the other person freshly. If this case is different in the sense that the other person harmed the sinner in the previous birth and the sinner is retorting the other person with the help of the divine arrangement of God, God keeps silent in such case. Observing such cases, some people shout saying that the sin is victorious in this Kali age! Lack of identification of zero potency of self to know the background in the previous birth, will mislead the people regarding the divine administration. *Either you shall have fundamental unshakeable faith in God or you shall have the potency of omniscience to know all the past present and future of the souls.*

Whenever such mass punishment takes place, logically it means the sin done by the entire mass of public is punished. The sin has nothing to do with any religion and hence, religious colour need not be exposed in such basic clear issues. Conservatives will naturally show the reason to be coloured with their religion. *In this punishment, all castes, genders and all religions are punished due to common sin done irrespective of caste, gender and religion.* Now, imagine what is such common sin done by all people? 90 percent of the public is doing that common sin. Of course, 10 percent of the public not doing such common sin is also punished along with the 90 percent.

What is the logical justice in such 100 percent punishment? ***The logical justice is to bring the common punishment of 90 percent to be mixed with the punishment of 10 percent public and to be executed as a common punishment.*** There may be qualitative difference in two different sins, but, there can be one single qualitative and quantitative punishment. ***Two sinners, doing different sins, are given the same punishment of imprisonment in the same jail for the same period.*** In this way, common punishment to different types of sins is quite possible in the divine administration.

As I have already pointed out in several messages, earthquakes are mainly coming for killing living beings with awareness wandering on the earth. This is the anger of God through the mother-earth. Similarly, the anger of God through the father-ocean for killing living beings with awareness wandering in the lakes, rivers and oceans is expressed through floods and cyclones. ***Don't give ignorant statements like vegetable food will not be sufficient for all living beings if non-vegetarian food is avoided.*** Remember that God is omnipotent and the limits of His creation are not even imagined by us so far! Ethical scriptures clearly shout saying that violence towards non-harming good natured living beings is the climax of injustice (*Ahimsaa paramo dharmah*).

Chapter 8

STEP WISE LADDER COINCIDING WITH HUMAN BIRTH WISE LADDER IS VERY IMPORTANT TO BE UNDERSTOOD

O Learned and Devoted Servants of God,

[August 23, 2018] **Shri Phani asked:-** In Your recent three verses, You ended with the concept of Pravrutti to be carefully followed and told that Nivrutti is not mandatory whereas You said several times that Nivrutti alone gives the highest fruit with perfect safety. Please enlighten me on this. What will be the fate of a devotee, who becomes a failure in the path of Nivrutti after some journey due to superseding attraction towards family bonds?

Swami replied:- What you said about all that I said is perfectly true. But, there is a special way of preaching based on the psychology of the receivers. If I say that a student must first pass the school so that he can get a post of teacher in elementary school without any difficulty, the student will setup that post as his ultimate goal and works sincerely to achieve the short and easy goal standing very near. If you say in the beginning itself that the student has to pass school, college and university to get Ph.D degree and the ultimate goal is to become professor in university and this should be kept in the view from now itself, the majority of students gets discouraged in the beginning itself and stops coming even to the school. Of course, there are few students, who like the fixation of highest goal in the beginning itself and try to achieve it at a stretch. *There are some students in this minority itself, who can succeed to the immediate goal only provided they fix highest goal in the beginning.* Like this the nature of advice differs from one to the other. In view of the majority, the above advice is given.

The immediate goal for majority is only to escape tensions in this world as well as cruel punishments in the hell after death. For this purpose, development of personal bond with God is not necessary at all. One can confine all the personal bonds with his family only. There is no need of any effort to develop devotion towards God neglecting the devotion to own family. *The only essential requisite to be achieved is fear to unimaginable God, who punishes the sinners in unimaginable ways even if they escape punishments from Government through false ways.* Sins are done generally due to unlimited fascination to self and family members only, who can't save

you from tensions here and punishments in the hell. This is just common sense based warning to you from the danger of your over fascination towards you and your family members, who are not at all asking you to do the sins and undergo punishments for their sake. ***They only share your excess earned by sins but do not share your sin at all.*** You can verify this by having a straight dialogue with them! Hence, ***this is not an advice to do any great sacrifice to earn the love from God.*** This is just the basic simplest minimum warning that every soul shall be given so that no soul will tell that it is ignorant about this basic warning. ***The student shall at least pass the school so that he will get the minimum post of elementary school-teacher to survive basically.*** This basic point is to develop fear towards God by which at least fear for punishments of sins is developed. In every religion, this topic forms the important core.

Certainly, the post of professor is not only highly remunerative, but, also brings lot of name and fame to you because simply living like a bird or animal without the concept of God and fear to Him for the punishment of sin is not the ultimate goal of human life since humanity is given better understanding capacity than animals and birds. ***If fear to God alone is developed to control the sins, this is called as success in Pravrutti without any trace of scent towards Nivrutti.*** A better way than this in the same line is to develop fascination to God, which also controls your excess fascination towards yourself and your family preventing you to do the sins. ***Such line is actually the line of Nivrutti to achieve personal relationship with God, in which success in Pravrutti is just a middle by-pass station in reaching the goal.*** In this line also, one may fail to reach success in Pravrutti and may not proceed further in Nivrutti line. In the path of Pravrutti line, generally failures are very less in number because the controlling factor of sins is fear to God and not excess fascination to God. In the line of Nivrutti, it is very easy to fail in Pravrutti due to absence of fear to God. ***Mere love to God can't control the sin and fear to God is also necessary in the stage up to Pravrutti.*** This does not mean that you shall proceed with fear to God alone and without devotion to God. ***Devotion to God is also necessary along with the fear to God since devotion to God will drag you further in the line of Nivrutti so that you can achieve profit in the future and you shall not be confined to the success in the Pravrutti alone, which is avoiding loss only.*** Along with avoiding loss, gain of profit must be also a simultaneous goal.

Nivrutti gives the highest fruit with full safety since God takes care of you like the head of the family taking care about his family member in all angles as said by the scripture (Nivruttistu mahaaphalaa). In Pravrutti, you will be responsible for your loss and lack of loss (which is not profit) only.

In Nivrutti, God takes care of all your responsibility so that both avoiding loss and gaining profit shall be achieved by you due to affectionate direction given by God to you.

You need not take 100 per 100 as the pass mark in Nivrutti, even though it is the climax. You need not be discouraged to join a school or college thinking that unless you get 100 per 100 as pass mark, you are failed. The pass mark is 40 per 100, second class is 50 per 100, first class is 60 per 100 and distinction is 70 per 100. 100 per 100 is the record break, which is the real pass mark. Similarly, the soul is said to reach the record break or real pass mark after putting effort for several births (*Bahuunaam janmanaam... Gita*). ***Suppose you achieved 40 per 100 in this birth, this result will come along with you to the next birth in which your effort will be to achieve 50 from 40 and not to achieve 50 from 0 (labhate paurva daihikam.. yatatechata tato bhuyah... Gita)***. Hence, one need not be discouraged that unless the record break is achieved in this birth itself, it is a permanent failure. One more fortunate point is that if you have achieved 40 per 100 in this birth, the opportunity of human rebirth is given to you in the next birth so that you will try from 40 to 50 per 100. ***This step wise ladder coinciding with the human birth wise ladder is very important to be understood without any discouragement for not attaining the record break in this birth itself. But, all this facility of human rebirth and continuity of the result of previous birth is possible only if the aspirant is in continuous effort till the time of death. Otherwise, the achieved result (40 per 100) may disappear due to force of worldly bonds so that at the time death, the aspirant is with 0 per 100.*** The human rebirth is given by God only based on the point that the aspirant is putting continuous effort, but, is failing due to superseding force of worldly bonds. If the effort is maintained continuously, the achieved result (40 per 100) is maintained. There are so many crucial points and close in the spiritual journey about which, one shall have perfect knowledge before the spiritual journey is taken up.

The main intension of the last verse is that it is not compulsory for you to get profit, but, it is compulsory for you not to get loss in the business due to your ignorance of the basic facts. ***You may argue that you are prepared for your personal loss, which is the punishment given by God for your sin and hence, God need not bother about you.*** God bothers about you and about your uplift since He takes lot of care to protect His missing child with more attention. It is told that a shepherd is not at all bothered about the 99 sheep present with him with full safety, but, is bothered about the one lost sheep only! ***The lost sheep must have some little worry about itself also so that the 100 percent effort put by the shepherd becomes meaningful.*** If the

lost sheep does not care about itself and likes the journey in the wrong path only avoiding very carefully the shepherd thinking that it is very clever than other 99 sheep, it is a condemned soul left away even by God (*Kshipaamyasurayonishu- Gita*). ***Such a foolish sheep will avoid the shepherd from all angles and will become the food of tiger or lion in the forest!***

Chapter 9

CREATED WORLD CAN BE PARTIALLY TRUE & UNTRUE AS PER REQUIREMENT OF GOD

O Learned and Devoted Servants of God,

[August 24, 2018] **Shri G Lakshman (Mumbai) asked:-** You told that God is unimaginable and omnipotent having the power beyond logic. At the same time You say that God does everything with logic for the safety of humanity, which has to proceed based on logical analysis. How do You reconcile both these with more clarified explanation?

Swami replied:- Whenever there is necessity to use the power beyond logic, using that unimaginable power in such appropriate place is also doing an action based on logical analysis. A cruel lion is coming to kill an innocent good baby. You and I will go back instead of attacking the lion because we don't have the omnipotence to fight and kill that lion. Actually, in such context logical action to protect justice requires fighting with the lion. But, we are not going to do that logically based action requiring justice because if we go and fight with the lion, we can't protect the baby since the lion will kill us first and then the baby. In such case, we are giving up our lives foolishly without protecting justice. In our place, if God exists in human form, He will just warn the lion to go back and lion will hear His order and will go back, which we can't achieve by even fighting with it. God achieves it simply by order due to omnipotence by having unimaginable power to use it whenever it is necessary and logically justified. In this case of lion, logically justified human strength fails and hence, there is an urgent need of use of unimaginable power only. Hence, there is no contradiction between the two statements made by Me.

All the scholars describe the nature in actions of God taking worldly examples in every step. These scholars say that God has not done like this because such concept is not justified logically due to the absence of worldly logic and justice. ***By such procedure, these scholars are confining God to be an item controlled by worldly logic only.*** Such resultant God is like an ordinary human being having limited powers and limited knowledge, in which case the item has to compulsorily follow the worldly logic only and should not exhibit unimaginable power. Generally, philosophers misunderstanding monism of Śaṅkara follow this procedure everywhere in their books because their intension is that God shall be reduced to an ordinary

human being so that the philosopher himself being an ordinary human being can claim very easily himself to be the God!

Hence, in the proper place, the appropriate power, whether it is imaginable or unimaginable is used fully by God. ***In the case of human being also, the proper power to the required extent should be used in the place of proper context.*** While preparing vegetable, you should add salt fully (to the required extent) and you should not add salt at all while preparing a sweet. ***You shall become angry fully when there is a context requiring necessity of your anger.*** If a child is doing mischief, we shall become angry to the required extent and if the child is not controlled, we shall even beat it to bring control. When you are talking with elders, you shall always represent peacefully without showing any anger. Even while speaking about the character of Rama, the embodiment of justice and peace, He is described by Valmiki as a divine person becoming angry wherever the context is required and even beating if the context is still required (*Sthaanakrodhah prahartaa cha*). He became seriously angry with sage Jaabaali on giving wrong advice and had beaten with arrow to kill Vaali, Ravana etc. ***Some elders advise to have an average middle character of both peace and anger, which is also not correct because showing lesser anger to bad person is useless and showing little anger to elders is also not justified.*** If the cook adds a little salt to the vegetable and to the sweet in average way, is it correct? You must have the balance of your mind and power of analysis of the context, which requires what to what extent to be done in which place? ***Maintaining average policy everywhere is your impotence of analysis and balance of your mind in judging the context and its requirement.*** God showed love to good souls and protected them. He showed anger to bad people and punished them (*Paritraanaaya saadhuunaam, Vinaashaaya cha dushkrutaam-* Gita). God says that doing both fully in the proper places is justice (*Dharmasamsthaapanaarthaaya*). ***If you show average behaviour in both places, neither the good person is fully protected nor is the bad person fully controlled.*** Showing a specific behaviour without analysis in a wrong place is also foolishness. If you show another cheek to a very cruel fellow, who has beaten your one cheek, he will beat your other cheek also with double force thinking that you are impotent to react! Of course, if the opponent is having a mixed character, you may use this trick to bring realization in him by provoking his good side. But, if you have not estimated him properly, you must be prepared to receive beating on your other cheek also since your trick is based on trial and error!

Similarly, let us take the context of creation of world from the omnipotent God. ***You compare this concept to the creation of imaginary***

world by an awakening person having full control over it like God. When a person having little potency creates imaginary world, the imaginary world is non-existent before him and is hence created or modified in desired way and destroyed whenever the person wished so. In all these concepts, there is perfect similarity in comparing God creating world to the person imagining an imaginary world. **The similar point is:** The world (real world created by God and imaginary world created by person) is non-existent and untrue before creator (God or person) because *one perfect reality can't be created or modified anyway or destroyed by another perfect equal reality.* **The difference is:** the person enjoying his imaginary world can't enjoy it clearly as he enjoys this real external world and this also proves that the enjoyed imaginary world is unreal, otherwise, it would have been enjoyed clearly like this real world. If the person has to enjoy the imaginary world as real world, he needs ignorance or sleep in which the person enters the imaginary world through an imaginable form to enjoy the imaginable world as real world. But, in the case of God, there are no two worlds like real and imaginary worlds. The only one world created was unreal-imaginary before the real God. *After creation, the world need not continue to be unreal like imaginary world of a person, but can be become real in the stage of entertainment due to the omnipotence of God by which the imaginary world becoming real doesn't contradict the real God, who is beyond worldly logic.*

If required, the created world can be partially true and partially untrue as per the requirement of God. Śaṅkara wanted to enter the house of Mandanamishra through bolted doors. For Him, the entire world including the house of Mandanamishra has become true for the sake of entertainment. His requirement is only that the bolted doors shall become untrue because He wants to enter the house. *As per His wish, the world including the house of Mandanamishra remained true while the bolted doors alone became untrue allowing Him to enter the house!*

In the case of the person having little potency, the created imaginary world must always be unreal and hence, can't be enjoyed clearly like the external real world at any stage unless he enters in to ignorance or sleep. This is inevitable limitation to the human being. Our God is omnipotent unlike the ordinary human being. *Our God has unimaginable power to do any impossible work if such logically required necessity exists.* Of course, He will not do every impossible work, though it is not necessary, just like an egoistic demon trying to express his unimaginable potency on achieving it through some special effort like getting a boon from God through rigid penance. Hence, exactly at this point, God need not feel sad like a human being having limited potency, which restricts the real enjoyment of unreal

imaginary world. ***God can use His omnipotence to make this untrue world to appear true like the external real world appearing as true.*** You need not doubt that how this world becomes true before God, in which case, God can neither do miracles nor destroy this world (in which the world disappears) just by His will. You are always binding God with the rope of worldly logic. By the power of omnipotence of God, the world created, which was essentially untrue during the creation is now maintained as perfectly clear and equally true world to get clear and real enjoyment from the imaginary world that has become real. After creation of this world, God enjoyed this world by seeing it as you enjoyed this real world by seeing it really and clearly (*Saakshii chetaa... Veda*). ***Don't rub the deficiency of simile on omnipotent God throughout your study about God.*** He will be following the worldly logic throughout His course of action, but, becomes beyond logic wherever there is a justified need.

The omnipotence of God to do actions in unimaginable ways must be exhibited to the humanity of this world to give a constant message continuously by exhibition of unimaginable events, called as miracles since it is the fundamental requirement to maintain control against sin in the humanity. ***The message of the miracles is that the unimaginable God with unimaginable power (omnipotence) exists to punish the sinner even if the sinner escapes the punishment to be given by the Government through false ways.*** Based on the frequent weakness of the human mind attacked by vices, such frequent exhibition of miracles is necessary just like police patrolling is essential to control sinful tendency of human beings. These miracles are like hard sticks or pistols in the hands of the policemen, which warn the sinners regarding the inevitable stingy punishments for indiscipline and various sins. God is said to be omniscient, which is also a warning to sinners that God knows every bit and truth from which the sinner can't escape by any trick. ***This exhibition of omnipotence and omniscience of God through miracles is done frequently through human incarnations as the basic activity.*** This is for the sake of humanity and not for any personal purpose of God. Since sinners can't escape omniscient and omnipotent God from punishment, some of them have chosen the path of denying such God with such power so that they feel that they can escape the sin if they take care of the Government here. To escape from Government, at the very outset, they say that they can remain ethical even without concept of the God. Such statement is not real and it is only to create good impression about them in the view of public so that they can do sins in safety and hidden manner! ***These atheists feel that they are really enjoying the full freedom, which is***

going to land them in very cruel punishments where they don't have even a trace of freedom!

Leaving the above mentioned inevitable exhibition of omniscience and omnipotence of God (to control the sin) and selecting the personal places of God (the places, which are used by God for personal purpose of enjoyment), if you take the omnipotence of God used in proper places (unlike a self projecting egoistic demon using unimaginable power in improper place), such properly used omnipotence also brings the highest place to God. Ex:- In the case of God, the cause (He) generates the world, which is not at all existent in Him (either in subtle state or in other state like power). At the same time, the generated product is unreal (so that it becomes laughable when one says that he has created an unreal item, which is like horn of rabbit). In His case, both the concepts are real, which bring the highest place to God (which is the meaning of word Brahman). The worldly logic shows both theories:

- i) ***the product exists in its cause in the form of its potency*** (like the structure of the tree decided by various different bio-chemical constituents of cells in the seed). This is Satkaarya vaada.
- ii) The product does not exist in the cause Asatkaarya vaada. Both these theories are confined to the worldly items involving worldly logic.

Both these theories do not apply or apply simultaneously to the unimaginable nature of the God. When the world is created, it is Asatkaarya vaada because if the product exists in the cause already, how can you say that the product is created since it existed in the cause even before its creation? This will also reduce the greatness of God since He is projecting some item hidden in Him as His created item! Alternatively, another opposing objection about Asatkaarya vaada is that how something is created from nothing? This also becomes fooling of us since God is creating that which doesn't exist and anybody can do such false creation! To resolve this, we can say that product didn't exist directly in the cause, but, existed in the cause in the form of potency to generate that specific product. If this potency is absent, a mango plant also should be born from lemon seed! Shankara brought further resolution by saying that the power is not different from the cause since there can't be unimaginable cause and unimaginable power separately because any number of unimaginable items results finally in one unimaginable item only. You must confine this resolution of Shankara to unimaginable God only and not to extend it to the imaginable seeds of mango and lemon (worldly logic) since both seeds have their specific bio-chemical potencies to generate their specific plants. Awareness is also an imaginable item like the seed having the plan of ideas of imaginary items observed from the external world to

express imaginary world or dream. You can't argue that an unimaginable component may also appear in the dream. Such unimaginable component is linked with imaginable parts only even though the final component looks like unimaginable. An animal having eight legs and two tails is unimaginable, but, the components like tails and legs are imaginable only. Hence, ***except the unimaginable God, the usual imaginable human awareness can't create anything, which is totally new.*** Before creating this world, God did not have the experience of some other world.

You may argue that if God is getting real and clear entertainment, after creation (by converting untrue world in to true world by His omnipotence), what is the necessity for the God to enter the world as incarnation to move along with ordinary human beings? This purpose is totally different. God did not enter this world to have a better clear vision of the world like a person going to eye-specialist to get his cataract operated for better vision of this real world or like an ordinary person entering ignorance in order to have the real experience of his imaginary world. His main purposes to become incarnation are totally different:

- i) ***He wanted to appear before some climax devotees, talk and live with them since they desired so.***
- ii) ***He wanted to mix with human beings closely and preach them the right knowledge and also clarify their doubts with correct answers.***

For this purpose, He incarnates entering and merging with a devoted human being to do this program. ***When He merged with the human being, the real experience of the world can be grasped from the closely merged devotee also like the heat gained by cold iron rod on associating with hot iron rod.*** When this facility is available otherwise, a good administrator will not do any self effort to attain the same facility using special power. You have gone to your friend's house to stay with him for a few days. You come to know the information of the city in which your friend is living from your friend through a conversation. For that purpose, you need not go around the city and study the atmosphere personally wasting your time. This does not mean that you are unable to go round the city and get the information personally.

Hence, the analysis of any subject especially belonging to God must be not only steep and deep, but also, must be cool and peaceful examining the change of situation every time at every micro step to find out its correctly required explanation.

Chapter 10
TO NIKHIL & DEVI

O Learned and Devoted Servants of God,

[September 08, 2018] Recently, Nikhil and Devi felt deeply pained for the illness of Swami for the past two months and now Swami is maintaining good health. When I told Swami about the deep pain of the couple, Swami wrote the following verses to them. I felt that these verses have very good message for devotees in general also. Hence, I took the permission of Swami to send these verses to all our devotees. —S Phani Kumar

Several times, this Datta sang like any daughter-in-law,
“Mai maikii chalii jaavuungii tum dekhte rahanaa”,
Song in your mother tongue, I sing in My mother tongue,
“Dattalokam gamishyaami, tvam darshanaparo bhava”.

Datta couldn't go to His native place in spite of hectic trials,
The reason is your divine love to this Datta that bonded Him,
You both are His two lungs to live here, active with devotion,
Also both His eyes to see you both only everywhere around!

I want you both to maintain this value of devotion to Datta,
Till your end, hence, Datta is far from you, the Brundaavanam,
You both are this life partners only, Datta is your eternal partner!
To protect you both here and there, He never breaks His promise.

Datta suffers the sins of His real devotees only, He is sinless,
Sins are taken by Him as illness, personally perfectly healthy,
Names of such real devotees are in His heart only kept secret,
Since this is not business devotion, no aspiration on both sides.

The practical love to Datta is real and very important divine path,
Propagation of this divine knowledge is burning problem of Datta,
Personal theoretical devotion with practical love is the scented gold,
Cost of gold alone is paid, but, with bad scent none even weighs it!

Chapter 11

DOCTRINE OF ACTIONS AND FRUITS**O Learned and Devoted Servants of God,**

[September 08, 2018] **Shri Balaji asked:** Namaste Swamiji,

1) Kindly clarify the following question from one of my friends:

["My grandfather lead a decent life, did not have bad habits, was a good devotee of Lord Rama and did a lot of puja everyday. But his death was very painful with lot of suffering due to disease. He needed help from someone even for eating, passing motion etc. I understand everyone has to die someday. But could God whom he prayed all his life not grant at least a fast death with minimum suffering and dignity of managing essentials? My mind is pained by this incident for many years and is not pacified on thinking of it as a karmic reaction. Kindly answer this query.."]

2) Also I have a query on role of free will of people and karmic results:

Just for example, if a criminal hurts a good person, is it because of some previous karmic result of the good person or is it a fresh result due to the free will used by the criminal? Sincerely, Balaji

Swami replied:- 1) This doctrine of actions and fruits implemented in this world as well as in the upper world is according to a general plan that the fruits are enjoyed in the upper worlds so that in this world (karmaloka or world for actions) sufficient free time is given so that the soul will have freedom to reform itself through the spiritual knowledge preached by the human incarnations of God. But, there are several superseding exceptions to this general procedure. *The very powerful superseding factor is implementation of any fruit from the specific list of an individual soul is at the will of God because under His direction only each soul is guided and wherever God feels that a specific fruit is required at a certain stage for betterment of the soul, such implementation is immediately done.* Fruits of very intensive deeds are enjoyed in this life itself, which act as witnesses of the divine administration to the public. There are so many permutations and combinations at every step in every fraction of second and the final decision is taken by God. *This three dimensional network of actions and fruits interfered with several other factors like devotion, reformation etc., is said to be very complicated as said in the Gita (Gahanaa karmano gatih).* Your observation of any soul is not very deep and you don't have a continuous audio-video system to take the picture of a soul in and out. *Our capacities are very limited and our study of a soul is very very superficial.* We don't know all the actions with in and out pictures of even this birth of a soul, not

to speak of knowing the trace of any action of previous births, which is sometimes dragged to this birth by the will of God. ***Who knows that whether God wanted to exhaust all the bad fruits by this birth itself and wants to give the next birth as very good devoted life to your grandfather?*** We draw very drastic conclusions based on our very very limited study of souls. We must have perfect faith on God's justified administration. He is your grandfather, but, do you know that your grandfather is the issue of God since all souls are issues of God only (*Aham bijapradah pitaa— Gita*)? Even in the angle of love, do you have more love on your grandfather than his Father? ***We must always remember that any soul in this world is more loved by God than ourselves and also that never administration of God has place for the trace of any injustice.***

2) This question is answered by Me several times. When a criminal hurts a good person, it can be in any way of the two ways, which are:-

i) The criminal might have been hurt by the good person in the previous birth.

The identification of this possibility is done by observing the silence of God on this issue and

ii) The criminal might have hurt the good person in this life itself freshly due to his egoistic criminal nature. This can be detected by seeing the damage of the criminal done by God for witness to others acting as a warning.

We always observe things for a short time and draw the conclusions as if based on our continuous observation of the soul in past, present and future. Our conclusions appear as if we are omniscient, but, it is totally false. If we understand our deficiency and limitations in studying a case, we will stop making such false comments. ***The best advice to anybody is to study one's own self perfectly and take care of it always since there is some perfection when the self is studied and conclusions drawn are implemented.*** If everybody does this, there is no scope of such time pass comments about other souls.

Shri Nyoman Guna Darsana asked:

3) Dear Swamiji, usually in Bali, when every worship is held, the first pray , we offer to god sun (surys). And the second we offer to Lord mother of earth (mother pertiwi). After these praying, we pray fo the other god and Godeses. My question is why we doesnt do the first praying to god siwa or wisnu or brÃ hma? My salutation on your lotus feet. By nyoman guna darsana

Swami replied:- Even if you pray some item of creation believing that the ultimate unimaginable God (Parabrahman) is in that item like Sun or Earth, it becomes a representative model worship of God, which is also

acknowledged by God. The other type is direct worship, if you worship directly energetic incarnations like Brahma, Vishnu and Shiva. But, here also, you are worshiping their statues or photos only and this can't be treated as the real direct worship. Hanuman and Gopikas never did any representative worship or representative worship of real energetic incarnations also. If you catch and worship the contemporary human incarnation, that will be really direct worship. But, you have to cross the ego and jealousy towards co-human form in order to achieve final success in this final step. This is the ultimate final examination, which will be naturally very very hard. We all know that Hanuman and Gopikas are the top most devotees, but, we are unable to practice the step practiced by them. This is the highest tragedy in spiritual field!

Chapter 12

SWAMI ANSWERS DEVOTEE'S QUESTIONS**O Learned and Devoted Servants of God,**

[September 09, 2018] **Sheetal Basopia Basopia asked:**

1) HOW CAN WE REACT IF LORD krishna born again

Swami replied: Lord Krishna is the incarnation of God Datta, who incarnates in every generation having the suitable requirements for the needs of the specific program required for the world in that time. This is also told by Krishna that He is born in every Yuga. Yuga means a generation and every generation is given the equal benefit of coming in to contact with the contemporary human incarnation of God. It is our head-ache to search and find out the contemporary human incarnation.

Shri Rajesh B. Naik asked: Guidance needed

2) I am not able to understand the following. Any entity having even very very small spatial dimensions can be imaginable. If the boundary is imaginable, you are still continuing in the imaginable phase of universe only and the boundary should not be reached. If the boundary has no spatial dimensions, it should be the generator of the space. The reason is that space cannot exist in its generator before its generation. This point again mutually proves that the boundary is the generator of space. By Rajesh B.Naik

Swami replied:- This point is very very subtle and any hasty proceeding will spoil the actual subtle concept. You have to examine this point very carefully and with lot of patience so that you will never miss the actual subtle point. This universe is imaginable and hence, its boundary must be also imaginable. When you are travelling in a ship in the sea, if the water of the sea is visible (imaginable world), the boundary of the sea, which is also water must be visible only. The boundary of the sea does not mean mere edge of the sea water only, but also, refers the adjacent boundary of the (unimaginable God) earth also. As per the rule, if you have reached the boundary of the sea, you must reach the boundary of earth also. This means that *if you have reached the boundary of this imaginable space or world, you must have reached the boundary of unimaginable God also*. But, actually, you can never reach the boundary of unimaginable God since God is beyond space being the generator of space (if space or spatial dimensions

existed in God, it means space existed even before its generation in God and this is impossible contradiction). ***If you are not able to reach the boundary of unimaginable God, naturally, it means that you must be unable to reach even the visible (imaginable) boundary of visible-imaginable world also.*** This results in the inevitable impossibility to reach the imaginable boundary of the imaginable world. ***As you are running in the space to touch the imaginable boundary of imaginable world, it is also expanding before you reach it so that you can neither touch the imaginable boundary of the world nor touch the unimaginable boundary of God.*** This results in the constant expansion of world or space. The world or space may also be already so huge (in which case the expansion of universe is not necessary) that even the angels or energetic beings having the fastest speed of energy can't reach the boundary of world. The Veda says that even angels can't touch the unimaginable God, which means that they can't touch the imaginable and visible boundary of the imaginable world also (*Nainat devaa aapnuvan puurvamarshat*). The core and boundary of the imaginable world and the boundary and core of unimaginable God (assuming that both boundary and core of God exist) are known to the unimaginable God Himself and this means clearly that the infinite world or space doesn't mean that it is not having the boundary in reality. ***Infinite means not only the boundary-less item, but also, an item having the boundary unknowable and unknown to us.***

3) Shri Anil asked:- Some people say that allowing ladies in to the temple of Swamy Ayyappa in Kerala is responsible for the recent water calamity. What do you say?

Swami replied:- *The main cause is already explained by Me, which is the violence on good natured peaceful living beings.* Apart from the main reason, secondary reasons may also exist, which are many. ***The analysis only decides whether something is at least the secondary reason or not.*** It is certainly the basic concept that there is no discrimination of gender in the presence of God. The reason presented by you has some good point in it. ***It is not the question of gender in the divine presence, but, the good side is that the male devotees undergo very strict discipline in food etc., for a specific period of time and reach the temple maintaining the discipline followed for sometime, which is attachment to God through detachment from world.*** In such case, if you allow the other gender also, there is lot of chance for male devotees to slip from the concentration on God. I feel that this good side is not properly presented in the court. It is better to restrict the gender at least for that one month during which the discipline is maintained

by the male devotees. ***Alternatively, the male devotees can select a separate place (temple) on the same divine hill for the specific gender at least for that limited time.*** This tradition is towards such point only because old ladies and minor girls are exempted from this tradition. This is certainly a slip without understanding the good background of a tradition, but, need not be taken seriously to that extent of this much calamity. Serious punishments have always serious backgrounds. ***Killing the public by such calamity indicates the sin related to killing only.*** Death sentence is given for the crime of killing others only. We shall not reject every tradition as blind without analyzing it deeply. We are only particular of rejecting the bad traditions followed blindly without analysis.

Chapter 13

SWAMI ANSWERS DEVOTEE'S QUESTIONS**O Learned and Devoted Servants of God,**

[September 23, 2018] **Shri Balaji asked:**

1) Namaste Swamiji, Kindly clarify this query on nature of God's love. God is the father of all the souls and has infinite love towards the souls. God also has immense love for His devotees. But souls are of different levels from lowest sinful souls to topmost devotees. So is the nature of God's love different in some way in the varying case of level of the souls? Sincerely, Balaji

Swami replied:- God is Father of all souls in this creation and His love to souls is in uniform level only, which is the maximum most. But, the expression levels differ from one soul to the other as per the proper requirement and the difference in the love expressed may be qualitative or quantitative. I will explain this with the example of a wise father's love towards his issues. Let us take a baby and an adult issue of the same father. The father or mother gives only milk to the baby and gives food of various sweet and hot dishes to the adult issue based on their digestion. Similarly, God expresses His love in various quantities to various levels of devotees as per the requirement. This will help the lower level devotee to develop and become higher level devotee. *Students are given different classes like record break, distinction, first class, second class, third class etc., to various levels of students in order to encourage the lower levels to do further study, work more seriously so that the lower levels attain higher levels. Such difference shown in the degree certificates does not mean that such difference is due to difference in the love of the teacher towards students.* If difference in the appreciation is not maintained in quantitative levels, there will be no inspiration for progress of devotees.

Love is expressed with qualitative difference also. Appreciation and reward is one form of love. Similarly, *depreciation and punishment is also another form of love exhibited in various levels as in the case of appreciation as explained above.* As the levels of rewards are based on different levels of merits or good deeds, levels of punishments are also based on different levels of defects or sins. *Punishment must be understood as the form of love only.* When an ignorant boy tries to put his finger in fire, his

parents will scold and even beat him so that such boy will not repeat it again. Such scolding and beating by parents is taken as the love of parents towards that boy and it is not taken as anger or revenge or hatred towards that boy. Hence, the creation of hell represents only the real love of the Divine Father towards the soul. ***God is reforming the soul through punishments and divine preaching of spiritual knowledge by coming as human incarnations.*** The Manusmriti says that the souls punished here or in the hell will get rid of their sins and go to heaven for their merits and good deeds in par with good people doing only good deeds going straight to heaven (*Santah sukruitino yathaa*). A wise father acts like God towards souls in different levels of qualitative and quantitative expressions towards his beloved issues. A foolish father blind with blind love towards his issues expresses his love towards his issues in one qualitative form (appreciation and rewards) in the same quantitative level (same reward to all his issues irrespective of qualitative and quantitative difference). God is not such blind father like king Dhrutaraashtra, who is physically and mentally the blind father.

The love possessed by the Divine Father is qualitatively and quantitatively same on all the souls, which are His issues as per the Gita (*Aham bijjapradah pitaa*). ***The love expressed on different souls is different qualitatively as well as quantitatively as per the proper need.*** Even if God is furious and punishes a soul, such anger is a form of basic love only since the aim of the Divine Father is only to develop the soul in materialistic path (Pravrutti) and in spiritual path (Nivrutti). If you see the possessed love only in His mind, you can very easily realise that He loves all the souls equally. But, you should not expect that the expressed love also should be in the same way. If it is in the same way, the souls do not progress at all and get easily spoiled.

Shri Anil asked:

2) Padanamaskaram Swami, A person in Quora forum asked the following question. Kindly give Your answer to this. According to Bhagavad Gita, the soul is immortal. According to this theory, who was Lord Krishna in his previous and his afterlife? At Your Lotus Feet, Anil

Swami replied:- Soul is a part of creation only. Creation is not immortal especially with reference to the unimaginable God or Parabrahman. The soul is not immortal in absolute level. It is immortal only in the relative level with reference to the mortal body and this is clearly told in the Gita (*Na hanyate hanyamaane shariire*). Of course, the souls are saved in the final dissolution (Mahaa Pralaya) also so that these souls having different compositions of the three qualities are preserved for the future cinema show

(Punahrushti). Even the inert world is saved as it is in micro level or film reel after the show (avyaktam). The souls with different compositions of the three qualities are like different actors available even for a new story in the next show.

The Veda says that this creation is expressed again as it was before final dissolution (*Dhaataa yathaapuurvamakalpayat*). This means that ***the inert world as well as souls were preserved in the memory of God, which is the film reel after a show of cinema***. A person imagining world can regenerate it after sleep bringing it back from the memory power. After the final dissolution, God is compared to a person sleeping in the night after entertaining himself with some imaginary world before sleep. When the creation is started again after the sleep in the morning, God is compared to a person awakening from the sleep in the morning (*Raatryaagame praliyante... Gita*). This means that the creation is stored as it is in the memory power and is regenerated again as it is. This is a better way of administration than destroying everything and creating it again. ***The disappearance of the imaginary world as soon as sleep attacks can be taken as final dissolution, which is not destruction***. The interim dissolutions (avaantara pralaya) can be treated as the scenes exhibited on the curtain while the cinema show is running (as the world continues in existence). The disappearance of cinema show on the curtain at the end can be taken as final dissolution. The film reel of cinema or the memory power of imaginary world is called as avyaktam or that which is not exhibited. This hidden micro form of memory is called as avyaktam, which is maintained by God (*Avyaktaat purushah parah— Veda*). In this way, the whole inert world and the group of souls are immortal. There may be some changes in very few souls in the composition of three qualities since the soul might have been reformed and changed its composition of qualities. But, this immortality of world is not absolutely real because God can even destroy this whole world including souls and can regenerate it as it is since the unimaginable God is capable of doing anything. Scripture says this by telling that Rama can destroy the whole creation and can create it again in the same way (*Punareva tathaasrashtum— Ramaayana*). Therefore, the actual relative immortality of world appearing as real immortality is actually relative only with reference to really immortal God on one side and the perishing form of body on the other side. If the soul is really immortal, it shall not be regenerated again while it is existing. But, Lord Krishna regenerated the souls along with their bodies without even a trace of difference when the cows and cowherds were stolen by the representative of creator (Prajapati) designated as God Brahma.

Rama is a human incarnation, a mixture of two components, which are God and human being. The soul and the body are the human being component. God Datta, who is the first energetic incarnation of unimaginable God alone enters the energetic body or human body and merges with it to become energetic incarnation or human incarnation. If your question is about the God-component, the same God Datta is existing in every incarnation constantly and hence, this question can't touch Him. If your question is about the human being-component, then, the body of Krishna is certainly different from the body of Rama (the previous human being component). Regarding the soul, the compositions of these qualities also differ and the souls of the human being-components are also different. But, both souls are charged by the same merging God-component called as God Datta and hence, oneness results. ***The details of the human being- component are immaterial because any human being-component's soul is totally dominated by God Datta only so that we can say that the soul is same, which means God Datta only.*** The body is treated as external dress only and the internal soul is treated as the person wearing the dress. Therefore, the variation of composition of qualities is also immaterial because the total three qualities exist in both Rama and Krishna, the compositions of which are varying as per the will of God Datta. The quality, Sattvam (Knowledge) exists in both along with Rajas (work) and Tamas (ignorant fascination). If Krishna is fascinated towards Radha, Rama is also fascinated towards Sītā in running after the golden deer due to her desire even though Lakshmana objected it. Rama preached the spiritual knowledge through practice and Krishna taught the same spiritual knowledge as theory through the Gita. It is like doing an experiment in the laboratory and based on the practical results, theory is developed. Rama is the path whereas Krishna is the goal. This means that ***God acted as path to preach it to human beings and the same God acted as goal to preach about the nature of goal to the human beings.*** The programmes were totally different and hence, the compositions of the three qualities differed to suit the programmes. Rama never stole and never did any illegal sex and both these are preached to the human beings as the main concepts of Pravrutti. Without succeeding in Pravrutti, Nivrutti is impossible. Krishna stole butter and danced with Gopikas in order to test those climax devotees of Nivrutti in the three strong bonds (Eshanas). However, ***the structural analysis of human incarnation is not much important and does not help the devotee to progress in the spiritual path.*** The most important aspect helping the devotee is to believe the human incarnation as God Datta (Father of heaven) and follow the knowledge given by the incarnation in the spiritual path.

Scripture clearly says that Rama is the previous birth of Krishna. In between the births of Rama and Krishna several human incarnations came since God Datta visits this earth in every generation. Several devoted souls were used as media by God Datta. ***It becomes immaterial whether the same soul is used or a different soul.*** A soul represents a specific composition of the three qualities. In every soul, all the three qualities co-exist. ***Whatever may be the specific composition of the soul, it is changed by the will of God Datta charging that soul.*** By this, the specific nature or individuality of the soul disappears. ***We have to always see the human incarnation through the inner God Datta only and not through the external human being component, which has no individuality.*** The exhibition of the human nature of the human being-component is also the will of God Datta only, who is the testing the devotees regarding the strength of their faith in the human incarnation unaffected by the exhibited human nature. ***The God component presides over the human being-component controlling it as per the divine will of God everywhere and in this way the human being-component acts like an inert chair for the God-component, who is like the person sitting on it.*** Even if the human being-component is non-inert awareness in inert body, you can replace the chair by a horse that is ridden by a very capable person. This concept of presiding and riding is told in the Gita by the word ‘Adhishthaaya’ (*Prakrutim svaamadhistaaya*). Here Prakruti means both soul (Paraa) and inert body (aparaa). ***You must note that whether the Prakruti is a chair or horse, it is immaterial because even the horse becomes like inert chair due to the powerful control of the riding God on it.***

Chapter 14

SIGNIFICANCE OF EKAADASHII**O Learned and Devoted Servants of God,**

[September 24, 2018] **Shri Ajay asked:-** Phani told me that You have explained about the seven divine gates of God long back while sitting in the chair in the north side on the early morning of the festival day of Lord Vishnu. That was excellent. Please repeat the message given on that day by You regarding the seven gates since that message was not recorded.

Swami replied:- On that day, I was made to sit on the chair placed in the north side gate of the house and devotees prostrated to My feet with the faith that the North facing gates are opened on that pious day of **Ekaadashii**. Devotees worshipped Me with full faith and hence, God Datta revealed the real inner meaning of that traditional custom in the following way:- The seven gates indicate seven concepts through which the devotee has to pass on. The first three are related to Pravritti controlled by Jaya and the other four are controlled by Vijaya, who are said to be the gate keepers. **Jaya indicates success with normal efforts and Vijaya indicates success with more strenuous efforts.** The first three gates related to Pravritti are:-

- i) Resistance to Kaama or illegal sex,
- ii) Resistance to violence or Krodha and
- iii) Resistance to greediness or Lobha.

These three are the main gates of hell as said in the Gita (*Kaamah Krodhastathaa Lobhah*). Here, you have to resist something, which is trying to enter your mind and there is nothing to be attained by special efforts. The other four gates are related to Nivritti, which are to be attained through special efforts. **Rejecting something requires normal effort only and attaining something, which is not possessed by you requires special effort.** Jaya means normal success and Vijaya means special success since the prefix 'Vi' means something special. The four special gates through which one has to pass on to reach God are:-

- i) Attaining spiritual knowledge (Jnaana)
- ii) attaining devotion (Bhakti)
- iii) attaining service to God (Karma) and
- iv) attaining sacrifice (Tyaaga).

Service means sacrifice of work or Karma Samnyaasa and sacrifice means sacrifice of fruit of work.

Since the foremost three gates of Pravrutti are self-explanatory, I shall explain about the latter four gates of Nivrutti.

- 1) **In the first gate, you have to attain the spiritual knowledge**, which is about yourself, about the true path and about the goal or God. *About yourself, you must realize that you are not the God and you are the true servant of God only forever.* About God, you shall know that the unimaginable God or Parabrahman is charging the first energetic form created by Him to become God Datta or Father of heaven, who further charges certain selected energetic forms and human forms to become energetic incarnations and human incarnations respectively. The human incarnation is most relevant to the humanity. The path is to worship God as incarnation through true devotion or love. *The main aspect of true love shall be worshipping the Lord without aspiring any fruit in return from Him.* This aspect is very clearly seen while worshipping your issues and hence, love on issues alone is the true love. If you aspire practical fruits from God for your theoretical worship like singing prayers, reading books etc., such love is worst like the false love of a prostitute, who collects money from the visitors by showing theoretical love only through loving words and love songs. If practical worship (karma samnyaasa and karmaphala tyaaga) is done to get practical fruits from God, it is worse love (better than the above love) called as business devotion in which matter (items) is exchanged for matter (money). *The best and true love exists only in the issue devotion in which both service and sacrifice are done without aspiration for any fruit in return.* Even if the issues hate you, you will not fail in doing this practical devotion because your love to them is very very true. *If you attain this true knowledge frankly without any hesitation and reservation, overcoming all your inconvenience, you have attained the true spiritual knowledge, which is the special victory in the first gate.*
- 2) **In the second gate, you have to attain this true theoretical devotion (love) to God.** This means that you have to sing the prayers without aspiration for any fruit in return. Avoiding the prostitute devotion (aspiring practical fruits for theoretical love) is victory in this second gate.
- 3) **In the third gate, you have to attain the interest in doing service to God without aspiring any fruit in return.** Work is a form of energy and sacrifice of energy in the form of work or service is the background concept. This is called as karma samnyaasa. The word samnyaasa means sainthood. This is meant for the saints, who can do this sacrifice only since they beg society even for their food. This is like doing job without taking salary as we find in the case of some political leaders having some

positions linked with salaries! But, these people earn a lot indirectly and hence, such free sacrifice of work is cheating the public only!

4) **In this fourth ultimate gate you have to sacrifice your wealth earned by hard work to God without aspiring any fruit in return.** The Veda said that sacrifice of wealth is the only path to attain God (*Dhanena tyaagena ekena...*). The Gita made this concept more serious by saying that sacrifice of wealth earned by hard work is the final and there is nothing further beyond this (*Tyaagaat Shaantiranantaram*). Here, the word Shaanti means full stop of the effort. The reason is ***the attachment to wealth earned by hard work is the highest***. Sacrifice of highest bond is highest sacrifice. The householders are expected to do this along with sacrifice of work also. Work is energy and matter is condensed form of energy. Wealth is matter or condensed form of energy. ***Condensed form of energy is far far higher than pure energy or work***. Based on this, the employee sacrificing energy or work in exchange with matter (salary) respects very much the employer. A person exchanging material item for material money with a shop keeper doesn't respect him so much. ***If this highest form of sacrifice is done without aspiring any type of fruit in return, that is the end of the spiritual effort***. God tested Saktuprastha in this sacrifice of material (food) only in a severe drought. ***The performer of the ritual (Yajna) doing both types of sacrifice alone gets the total fruit of that ritual (like going to heaven) and not the priests, who perform the ritual through theoretical worship***.

All these three aspects (1. Sacrifice of work like bathing, dressing your children, 2. Sacrifice of wealth through will in the end and 3. Doing both these types of sacrifice without aspiring any fruit in return) ***are fully seen in the issue devotion only and there is no second example for this in this entire world***. This means that any human being is having real love towards his/her issues only and there is no second thought about this. Keeping this issue devotion as the standard scale, one can estimate the truth of his own devotion to God in his own mind itself! In the theoretical prayers and devotional songs, we say that we keep God in the highest position of our love!! ***This means that we are doing double sin by telling lies everyday to God!!!*** This analysis applies to a very great lot of humanity leaving very few devotees as exceptional cases. Hence, the Gita says that only one in millions realizes the truth regarding God (*Kashchit maam vetti tattvatah*). That one person also attains God after millions of births by practically crossing these seven gates (*Bahuunaam janmanaamante*). ***Most of the people are standing before the first gate itself!***

People want that God should be attained very easily by all the people! If you realize the value of God, such wish is impossible. If you ask that the Kohinoor diamond shall be available to every human being for purchase, how it looks? But, one need not be discouraged if he/she is in constant effort to cross these seven gates. An ordinary householder trapped in the net of worldly bonds also can reach God if constant effort is put like the Tortoise walking slowly reaching the goal. ***Even a saint may not reach the goal on withdrawing from the effort like a rabbit sleeping on the way with overconfidence.*** This concept is very very inconvenient to almost all the humanity to implement in practice. ***But, let the devotee accept this true spiritual knowledge at least theoretically so that an idea is fixed in the brain that continues with the soul in the form of convinced concept (sasmskaara) following the soul through several births so that in one fortunate birth the soul start effort and succeeds to implement it and reaches God.*** Whenever the climax of difficulty is expressed, it is a normal saying to say “is it as difficult as spiritual knowledge (Brahma Vidya)?” ***Here, this means that all the difficulty lies in the implementation of the concept and not in understanding the simple concept.*** Several people, unable to implement this most inconvenient concept, sidetrack the issue towards theoretical side and say that Brahma Vidya is very difficult to understand and hence, they are unable to implement the unknowable concept!

Chapter 15
DIVINE SATSANGA

O Learned and Devoted Servants of God,

[September 24, 2018 Evening] {Dr. Nikhil & Smt. Devi phoned to Swami on 21-09-2018 at 9.00 pm., and asked the following questions for which Swami gave the answers. This spiritual discussion is presented as the Satsanga here. }

1) Can you give the message on this occasion of Ganesha Chaturthii Festival?

Ans) God Ganesha is said to be creator of obstacles (Vighnakartaa) as well as remover of obstacles (Vighnahartaa). Both these adjectives contradict each other. This indicates madness of a person to do something in one time and to do the opposite in another time. Unless you find the correlation, there is no solution. *A contradiction always indicates different references.* If the reference is one and the same, the contradiction exists and no correlation is possible. If you say that this world is real (Ramanuja and Madhva) as well as unreal (Shankara), the correlation is impossible if you take single reference like God or soul. This world is unreal for God and real for the soul. *Since the world is created by God, the truth, the world can't be equally true since one truth can't create another equal truth.* Since the soul is a part of world, the unreal world is real for the unreal soul. Similarly, God is creator of obstacles in the case of a devotee, who is trying (Saadhaka) to get the grace of God. God is remover of obstacles in the case of the devotee, who succeeded in attaining the grace of God (Siddha).

2) You said that the world created as unreal becomes real after creation to give real entertainment to God (Asadvaa idamagra aasiit tato vai sadajaayata... Veda). Here the world is real as well as unreal for the same reference called God. How is this?

Ans) God is the only truth or the absolute reality. If there is another equal absolute reality, God can never create or destroy that. The unreal imaginary world created by the absolute reality appears to be real world by giving clear vision like the obscure unreal imaginary world becoming clear like the real world in the dream with the help of the self-ignorance. *The dream world is as clear as the real external world during the time of dream.* But, after the dream, in the awaken state, the dream world is realized as

unreal like the imaginary world. This means that the dream world appears just like the real external world with clear vision due to the help given by ignorance in dream. This means that the dream world is not really real like the external world at any time. ***Similarly, for the sake of clear vision, the imaginary world becomes more clear for the sake of real entertainment of God like the real world in the awoken state or the dream world in the dream state of a person.*** This obscure-unreal world during the creation becomes clear-real like (just called as real) world during the entertainment. This doesn't mean that the unreal world has become really the real world. ***As such, in the case of God there is no real world at all since this real world is unreal imaginary world only for God.*** Without the help of the self-ignorance, this becomes possible due to the unimaginable power of God. In the case of the soul, the imaginary world and real world are different not only in the clarity of vision, but also in the reality. In the case of God, both imaginary world and real world are unreal only maintaining the difference that the imaginary world is not clear but the unreal world becoming like real world is clear. This difference in the clarity of vision does not make the imaginary world as unreal and the assumed real world as real. ***The imaginary and assumed real worlds are basically unreal only except the difference that imaginary world is obscure and the assumed real world is clear for the sake of entertainment.*** During the entertainment, any part of the assumed real world can disappear by the will of God showing that the whole assumed real world is always unreal before God whether it is obscure or clear. When the obscure imaginary world becomes clear like real world, the world is not actually real but appears clearly like the real world. Unreal became real means the obscure unreal world became clear assumed real world. Asat means obscure unreal world during the creation. Sat means clear assumed real world and does not mean the actual real world as seen by the soul.

3) The three divine philosophies are interpreted by You based on the background of psychology of receivers. Can you explain this further in depth?

Ans) A person on joining as a worker in a factory feels himself as a sincere servant in the beginning for some time. Later on, due to the natural ambition of the human mind, the servant imagines himself as a minor partner of the factory for some time ***as you see his authoritative behaviour developing in due course of time.*** After some time, the servant feels himself as the single owner of the factory and his authoritative behaviour reaches the climax. This behaviour is not criticized in negative way, but, this behaviour is expressed as the natural tendency of any human being overcome by

ambition. As a servant in the factory in the beginning, philosophy of Madhva is indicated. As imaginary minor partner in due course of time, the philosophy of Ramanuja is indicated. As imaginary single owner of the factory, the philosophy of Shankara is indicated. ***The effort of all these three preachers is to bring back the servant to his original real state of servant removing the imaginary illusions.*** The three preachers agreed to their existing states of psychology in the beginning, which is essential to convince the receiver and slowly to bring him down to his original state.

When Shankara came, the illusion was maximum since almost everybody was an atheist thinking himself as God. Shankara agreed to this and turned them in to theists by saying that everybody is God and since everybody exists, God exists. Ramanuja proposed the receiver to be a part of God or a minor partner of the factory, which is an intermediate step. Madhva opened the reality by saying that the receiver is only a permanent servant of God. ***The first step of a talented preacher is to agree with the concept of the receiver for some time and slowly change him towards the reality.*** The three philosophies clearly indicate the natural progress of the human psychology in the society.

The philosophy of Shankara supporting that soul is God has several good applications like becoming confident and courageous in leading the worldly life passing through several practical problems. The confidence given by this theory keeps the soul always brave with full contentment. When the soul is God, there is no need of earning money through illegal means since the whole world is the property of God or soul by which the soul is not expected to do corruption or any other sin. Since God is real and the world is unreal, no problem can shake the soul. All these are good merits of this theory and Shankara promoted in view of these merits that help the soul from misery in the world. But, the followers of Shankara applied this theory in negative direction so that sins were multiplied. Since the soul is God, the soul became egoistic to do the sin since God is never punished. Some have over interpreted this theory saying that the sin is unreal because the world itself is unreal! Expecting these negative exploitations in the beginning itself, Shankara told that the soul can't become God unless its mind is purified through the worship of God, which involves dualism. Ramanuja came when these followers were misled towards the wrong track and hence, Ramanuja told everywhere that He is criticizing the followers of Shankara only and never said that He is criticizing Shankara, who is Himself only. He consoled the receivers by saying that soul is not God but is a part of God preventing the steep sudden fall of the soul from monism-sky to dualism-earth. Even though the soul is said to be a part of God, sin was reduced, but, not

eliminated completely. To eradicate the sin totally, Madhva opened the reality in the final stage by saying that any soul is only a servant of God and not even trace of God. Thus, these three philosophies represent the change in the human psychology and resisting the negative exploitations of theories of Shankara and Ramanuja.

4) Ambition for higher position is a good promoting force in the worldly life. Does it not apply to spiritual life also?

Ans) Pravrutti and Nivrutti are quite opposite as said in the Veda (*Vishuuchii...*). In Pravrutti, there is no harm if the servant thinks himself as a minor partner and as the sole owner in course of time. Since such ambitions can develop the servant to improve his talents to rise from the level of the servant to the level of owner. In course of time, a servant may become partner and sole owner of a factory through his self-development due to the force of ambition. ***But, in Nivrutti, you have to feel always as the servant of God only and never imagine to become partner or owner.*** If you keep your intentions in the lowest level of servant, God may make you the partner or even the owner or even the master of owner! ***Hence, the trend of Pravrutti should not be extended into Nivrutti.***

The very important fundamental point in Nivrutti is that you should always remain as the servant of God without aspiring any fruit in return for your service and sacrifice as you do in the case of your issues. This point should be learnt from Hanuman, who always remained as servant of God even after blessed with the post of future creator or God.

5) The unimaginable nature and imaginable nature of incarnation contradict each other. How to solve this?

Ans) The unimaginable God and the imaginable creation are different domains. God exists around the world beyond its circular boundary as said in the Gita (*Sarvamaavrutya tishthati*). As long as both exist separately, there is no contradiction. When the unimaginable God enters the first energetic incarnation and merges with it homogeneously to form a single phase, the God-component is unimaginable whereas the medium or energy-component is imaginable. In this way, there is no contradiction between the two components. However, if you view the human incarnation as single entity (Monism) as proposed by Shankara, this is also possible because of the unimaginable power of God. ***This is a better expression since the climax human devotees were anxious to see the absolute God expressed as first energetic incarnation (God Datta) in the clear human form.*** God Datta enters energetic or human form to become incarnation and the unimaginable God does not enter directly since He is always confined to God Datta only.

However, for others having jealousy towards co-human form, the other two angles of Ramanuja and Madhva are scientifically possible basing on internal dualism and external monism (due to non-isolation of soul from God) of Ramanuja and perfect dualism (two components are separate in a mixture) of Madhva. Due to different references, the three theories become simultaneously correct in the same time.

6) What is the significance of miracles in spiritual path?

Ans) Miracles have both positive and negative sides in the spiritual path. Demons were spoiled by the ego attained by getting miraculous powers from God. These induce ego in any devotee and even in the human being component of human incarnation as we see the case of Parashurama. Miracles are very dangerous, which increase selfishness in the case of devotees also. *If one problem is solved by the miraculous power, ten problems come forward for solutions by which selfishness of devotees increases more and more, which is quite against to the aim of spiritual path.* From the angle of this point, miracles are discouraged. Shri Paramahansa laughed when a saint told with pride that he has attained the miraculous power to walk on Ganges after doing spiritual effort for thirty years. Paramahansa told him that the value of his effort for thirty years is one rupee since with one rupee one can cross Ganges by the boat! Believing God in human form is done by seeing miracles and such people are of ordinary level. Devotees, who are very close to God from several births, believe God in human form even without seeing the miracles.

Taking the positive side of miracles, any human incarnation intending to preach spiritual knowledge to ordinary human beings requires the need of certain miracles at least to be exhibited in the beginning of His program. Such exhibition is very badly required for initial pickup to overcome the starting trouble in the program of human incarnation. Such exhibition doesn't raise any pride in the human incarnation as in the case of a demon or ignorant human being. Such initial miracles are like the visiting cards introducing God's unimaginable nature. These miracles are useful in the case of certain atheists (about whom God has hope of transformation) also giving proof through perception. *Once the initial pickup is attained, the human incarnation starts using these miracles in the case of real devotees to help their spiritual path by giving peace through solutions of their burning problems.* In such miracles, the identity of human incarnation is not revealed. Such benefited devotee thinks that the solution is obtained from abstract God, whom the devotee is worshiping in general. Some also say that the solution is attained by the end of his bad punishments of sins and beginning of fruits

of good deeds. You can't isolate such miracle to prove it that it is blessed by the grace of human incarnation worshipped by the devotee. However, this doesn't matter for the incarnation since its aim is not self-projection, but only progress of the spiritual journey of His devotee. However, *in the initial miracles, self-projection of the human incarnation is required for a good purpose of drawing attention of ordinary devotees initially and this is not for bad purpose of projecting self.*

7) In the human incarnation, when God becomes the human being completely, where is the scope of exhibiting human nature?"

Ans) For climax devotees, the human form appearing is totally God. *For such devotees there is no need of conducting tests in which the exhibition of human nature is essential.* For such devotees, the human incarnation acts as God only (monism of Shankara). For other devotees, who do not like the human form of God or who do not like the human form of God so much (as the case of climax devotees), the human incarnation exhibits dual nature (dualism of Madhva) and inseparable dual nature (theory of Ramanuja) respectively. For the sake of ordinary devotees, the human incarnation is two component-single phase system of mixture like an alloy of two metals or like the dual nature (particle and wave) of electron. The same human incarnation exhibits these three stages simultaneously with reference to the corresponding level of devotees. *Even if there are hundred theistic religions with hundred philosophies, God can exist in hundred states simultaneously proving that each philosophy of each religion is simultaneously correct.* The unity of religions is an established fact through the unimaginable power of God and good logic also can support it. The same unimaginable God can appear in hundred forms of these religions just like a photo prepared by special photographic technique appears in different forms viewed in different angles. *The human nature of the incarnation is exhibited on the will of the presiding God only for the sake of several purposes like throwing out undeserving devotees, testing the strength of the faith of the so called devotees etc.*

8) Why the previous incarnations of God Datta did not reveal this systematic philosophy as revealed now?

Ans) Shri Ramanath asked some time back exactly this same question. People of ancient generations were scholars of scriptural logic (Tarkashastra) and God Datta spoke the same philosophy in terms of the then existing systematic style. Today, people are scholars of science, which is the same old logic presented in better way due to experimental evidence. *Certainly, science is far better than the ancient logic because the systematic nature is*

well proved by practical proof. Logic means the study of various items of the creation. This ancient logic or the modern science is always confined to the boundaries of imaginable domain (creation) and the unimaginable domain (creator) is always far beyond such logic or science. ***In the same phase of creation, science is better than mere theoretical logic.*** This does not mean that science can explain God. God always speaks to the receivers in their own language. Language, here, means the style of understanding the subject. Dog can understand only when you speak in its language. ***Hence, this philosophy is the same ancient philosophy spoken in the present style of science.*** It is the same old wine in new bottle. The same old philosophy spoken in the present systematic style of science appears as a new philosophy. ***The old generations will not appreciate this present philosophy and the new generations will not appreciate that old philosophy.*** The matter should be always presented in the style of the then existing time.

The present philosophy gives lot of stress on the unimaginable God, which is the need of the present hour. Today, sins have increased tremendously. The human beings are doing sins wherever there exists a trace of possibility. They have become very clever in developing several techniques to escape punishments from the judiciary system of the land and they feel that the law of the land is the ultimate barrier to be crossed. ***All such sinners are severely warned by this concept, which says that the unimaginable God will punish the sinners through unimaginable ways and the sinner can never escape God, who is the ultimate inevitable barrier.*** This concept is very important and by this only the sin can be controlled. In the ancient India, this concept alone controlled every sin. ***If the sin is not controlled, this world will crumble in to pieces.***

Chapter 16

SWAMI'S MESSAGE ON SUPREME COURT RULING ON ADULTERY**O Learned and Devoted Servants of God,**

[September 30, 2018] (*On 28.09.2018 the judgement given by Supreme Court came in news papers, which says that the personal relationship between a lady and gent with mutual consent is not wrong since it is linked to mind and emotion. Several devotees phoned and requested Swami to analyze this issue and give a message. Following is the message given by Swami on that issue.*)

When marriage-ritual takes place between a male and female, both promise before God that both will confine to each other only without any deviation. Such promise is done on God, who is omniscient, omnipotent and most holy personality. There is no second equal personality to God and not to speak of higher personality than God as said by the Veda (*Na tat samaschaabhyadhikashcha...*). ***For any believer in God, there is nothing and none higher than God.*** Even an ordinary promise without the name of God should not be broken and what about the promise made on God! ***99% of humanity has such ultimate and extreme faith in God and we are not concerned with the minority which does not believe in God and live as they like in the name of full freedom.*** The promise made by both is regarding strict discipline of mind confining to each other in doing justified deeds, financial matters, sexual life and spiritual life (*Dharme Arthe Kaame mokshe naaticharaami*). This means that in doing justified actions, in spending finance, in having sexual life and in spiritual life both will confine to each other only and will not deviate this promise by selecting some other person (male or female) in these four issues in the latter life after marriage. ***Hence, all the other parameters have to be overlooked before the holy promise made before the most holy God.*** There is no higher sin than deviating the promise made in the name of God. All other issues rising in this subject are secondary only and must be adjusted with full discipline to the promise made in the name of God.

The judges giving this judgement need not be blamed since they have to confine to the fundamentals of the human constitution only in any case. ***We should take the holy-scriptures written by ancient sages through whom God spoke the divine constitution.*** One may escape the punishment here

from the Government in any case based on the judgement given by the human constitution. Today, we are seeing several such cases in which the injustice is benefited and the justice is harmed. ***The interpretations made by the lawyers are tremendously unimaginable by which in several cases justice is harmed.*** In olden days, advocate studies the case thoroughly to find justice in the case and then only accept the case for argument. ***But, today any advocate takes any case for the sake of fees only!*** In such case, even though the advocate knows that justice is on the other side, he/she argues for the victory of injustice of their side only by twisting the constitution itself. But, ultimately, the divine constitution prevails over our human constitutions and intelligence of the advocates supporting injustice for the sake of money. ***The divine administration is the ultimate authority. Even if you win a case with the help of a clever advocate and grab others' property in the dispute and if it is injustice, you will lose your property ten times more than you have won in the case.*** The same will happen even in the case of advocate, who earned the fees by arguing for the victory of injustice because the doer and promoter of injustice equally share the punishment. The intensive sins are punished here itself. Our human constitutions are written by human beings and we find several times the amendments of the human constitution done through parliament. ***This means that the human constitution is not the ultimate word of God. Hence, the free personal relationship as per the emotion of mind can't be justified in the name of fundamental right of human constitution.*** Already, God introduced the punishment for free illegal sex in the form of most horrible disease called AIDS. This disease was not heard in ancient days when such free sex did not exist due to perfect ethical discipline. The medical care to prevent this disease fails when God wants to punish the sin of illegal sex and the disease will attack the sinner through some unimaginable way.

The ethical scripture says that the ultimate aim of sex is to generate issues for the extension of human race and not mainly for the emotional enjoyment of sex as said by the Veda (*Prajaatantum maa vyavatchetsiih*). When the issues are generated in the family life having full discipline based on the promise done on God in the marriage, the issues born are legal heirs of the property of the father. ***If free illegal sex is allowed, a day will come when the father writes the will about his property to issues only on conducting DNA test of his issues. A rule may also come that any will becomes valid only on enclosing the DNA certificate of issues!***

The ancient scripture recommends the re-marriage of a female in the case of five possibilities, which are:- 1) if the husband dies before the old age, 2) if the husband takes spiritual renunciation (Samnyasa), 3) if the

husband is impotent, 4) if the husband is lost for a long time and 5) if the husband is fascinated towards prostitutes (*mrute pravrajite kliibe nashte cha patite patau, panchatsvaapatsu naariinaam patiramyo vidhiyate*). ***Of course, the re-marriage in all these cases is not compulsory, but, is justified if the female has a will for re-marriage in such cases. In all these five cases, re-marriage is only recommended and not free illegal personal sexual relationship.*** Thus, no injustice is allowed by the ancient ethical scripture to a soul, be it male or female.

Regarding getting the issues, which is the ultimate aim of marriage for the extension of human race through future generations, freedom is given in getting issues. ***It is not compulsory to get issues after marriage.*** The Veda says that there is no use of issues for getting the grace of God through spiritual path (*Kim prajayaa karishyaamo yeshaam naaya maatmaa*). In this way, getting issues is not compulsory even though the aim of the marriage is to get issues and not simply to pacify the emotional feelings. ***Re-marriage and artificial insemination were accepted provided the couple is very particular of issues.*** The artificial insemination was called as Niyoga, in which injection of sperm took place between a male and female after oiling the bodies (so that no skin-contact takes place). Of course, the present injection of sperms is a better process in which the issue of feelings and emotions for illegal sex are absent. ***In any case, the consent of both parents was essential.*** Another foolish point is that one should get male issue only. This is the climax of injustice done. This is not original concept of our ancient scripture. If mother is absent, how the humanity is extended? The word Putra means both son and daughter as per the grammar (*putra bhraatru pitrushveka sheshah*). ***This is the unjust domination of males, who wanted to grab the entire property of parents without giving equal share to sisters.*** Since the word putra means both sons and daughters, when the Veda says that property should be given to putras equally, it means that should be given to both sons and daughters (*Manuh putrebhyo daayamadaat— Veda*). (***Of course, unequal distribution of properties can be done in the issues based on their economic strengths.***) For this cruel plot, the females were denied right to do the end rituals for the parents, which were linked to the property. For this purpose, females were denied the sacred thread marriage through which the Veda is recited in rituals. ***Like this, a chain of unjust traditions were set up to do climax injustice to the females.*** In fact, the sacred thread of the daughter is given to son-in-law in the marriage by the father-in-law so that half of the merit (Punyam) of the husband earned using her sacred thread also goes to the wife. In the time of the performance of ritual by the husband, the female cooks the food and half of it is eaten by the husband. In this way, a

convenient adjustment is done for the sake of smooth practical life. ***Unable to understand this background, females were denied the equal economic right and every wise person shall accept this exploitation in our religion.*** For this crooked plot, these middle aged male scholars denied even the holy thread marriage in which initiation to Gayatri is done. In fact, Gayatri means only the way of singing prayers on God, which has nothing to do with the gender or the thread. In fact, the real Gayatri is with females only and thus, the females have every right to perform the every Vedic ritual without any reference to the holy thread. ***Any injustice must be condemned, but, in such action, over injustice shall not also be done.***

In this way, the freedom of the will is protected whenever the situation is justified, be it the case of male or female. ***When the situation is not justified, the free will must be controlled in view of the promise made on God in the ritual of marriage.*** Amendments are always provided whenever there is justified necessity. Even if the husband is potent, if his wife says that she is willing to enjoy a new person for the change of variety, such case can't be justified through the free will that can be applied to any situation. Similarly, even if the wife is very co-operative and equally beautiful matching the husband, the husband should not go outside for the sake of other ladies in the name of free will and change of variety. ***The point like matching physical beauty is taken care of before the marriage itself by the elders.*** The elders have the experience of marriage and post-married life to take care of the significance of all the required points for a happy married life till the end of life. If the parents go wrong, children can rectify them because true conclusion depends on the wisdom and not on mere age. ***Matching beauty is very essential for happy married life, but, it is not going to be eternal because it changes with the growing age.*** Hence, a balance must be arrived between parents and children in doing the marriage of the children so that the love between the couple stands eternally throughout their life without such deviations exploiting the real sense of the free will in the sense that the mind desires something new always though the desired person is devoid of all merits and possessing all defects.

Ordinary human beings shall not imitate divine personalities without understanding the divine background. Sage Paraashara met with Satyavati to generate a wonderful spiritual preacher called as sage Vyaasa, who was immediately born as a boy without the requirements of pregnancy. If one imitates Paraashara in this aspect, it is foolishness since such imitating person can't generate a miraculous boy in such a miraculously way without the usual appearance of pregnancy! ***The scripture says that the divine personality should not be imitated by an ordinary person since such imitation will lead***

to the destruction of the imitating person (*Avaradaurbalyaat, Teshaaam tejyovisheshena pratyavaayo na vidyate, tadanviikshya prayunjaanah siidatyavarako janah*). If you want to imitate God Krishna to dance with other ladies, first, you must prove that you are God by lifting a hill on your finger. Gopikaas were sages doing penance for the sake of God, who were liberated from all worldly bonds. The three strong worldly bonds are with issues, money and life-partner. The strength of these three strong bonds was tested by God before giving the certificate of salvation from worldly bonds. Stealing their butter-wealth reserved for their issues (testing bond with issues and wealth) and dancing with them in Brundaavanam (testing bond with their life partners) are such divine tests done by God, which were never repeated in any other case in the future life of God Krishna.

Chapter 17

ADVICE OF SWAMI TO HIS BELOVED DEVOTEES**Part - I****O Learned and Devoted Servants of God,**

[September 30, 2018 Evening] God Dattatreya gave Me the excellent concepts of spiritual knowledge based on which this spiritual knowledge is prepared. I was telling God Datta about certain concepts on which majority of humanity feel very much inconvenient, who may even strongly oppose such concepts and may even go away without reading other excellent and useful concepts. God Datta replied Me *“it is none of your business to alter My concepts. I am not a business man concentrating on selling of My concepts to public and make profit on business. The priests are worried about such benefits through business since they have to earn something for their livelihood. Hence, they changed concepts and traditions in such a way so that majority of public like and offer some financial rewards to the priests. Due to this only, the real knowledge with true traditions disappeared in course of time as I said in the Gita (Yogo nashtah...). To restore the lost true concepts only, I am coming down to this earth every time since the concepts are getting twisted every time after I exit. **These foolish priests don't know that I will benefit them thousand times more in terms of finance, had they followed My true concepts and propagated them without any distortion. Finance can't solve all problems, but, My grace solves all the problems. You are My devotee involved in the preparation of My spiritual knowledge. Are you doing this service for the sake of some benefit from public like money, fame etc.,? You are doing the divine service of preparation of My knowledge only for the sake of getting My grace and not for earning money or social fame. When you don't bother about others except Me, why shall you bother about the marketing of knowledge as if based on which only My grace is showered?”*** The example I gave, which is against marketing was non-vegetarian food, which is taken by a considerable majority of humanity. But, God Datta did not agree to this by saying that I should not bother about the sales of His concepts in the public. He also told Me that I am only His servant taking the salary in terms of His grace and that I am not a partner of His business to worry about profit and loss. **Therefore, the fundamental**

important point is that the concepts of God shall never be changed at any cost.

Once this fundamental concept of constancy in the concepts is fixed, the propagation of knowledge can be done in several ways because different people have different tastes. In fact, there shall be variation in the propagation of knowledge to suit various tastes of public. Propagation means different styles of different types of packing materials keeping the material inside as constant. Once the concepts are the same, different style of language also can be used, which is only a different packing material or different style of packing material liked by different people. ***No single packing material or style is fixed since different people like different packing materials in different styles.*** The levels of the people grasping the spiritual knowledge are also different and we have to cover all types of levels of receivers. In the knowledge presented by Me, fifty percent is related to below average level. Forty percent relates to middle average level. Ten percent relates to the high level of scholars. According to the percentage of level in the receivers, the percentage of presentation is also fixed. Presentation is also a kind of packing material in a special style only since the concepts of God Datta (packed materials) are same.

Therefore, My advice to My beloved devotees is to choose any packing material (in any style and mode of language of presentation) as they like since there is a certain percentage of devotees waiting, who like your packing material and your style only. Different receivers have different tastes of styles as said as a saying (*loko bhinnaruchih*). The four disciples of Adi Shankara preached the same philosophy of their preacher without changing His concepts in any way following different styles of presentation. All the four covered all different types of percentages of tastes of the entire humanity. One style can never satisfy all the humanity. Concentration of the concepts is liked by scholars. Dilution of concepts is liked by average and below average receivers. Both are necessary to cover all the receivers. Concentration or dilution never affects the basic concept. ***A sugar solution concentrated or diluted is always sweet in taste, but never becomes salty in taste.*** Dilution of the concept is very much welcome, which is not distortion of the concept. ***In fact, dilution is very much desired since even the scholars can understand the concept in diluted way just like that both big and small cats can go through the big hole!*** The only thing is that many scholars like concentration of representation of concepts. Many like to drink the juice of sugar cane given in a cup. But, some peculiar people like to eat the sugar cane directly even though blood is coming from their teeth! ***Such scholars develop a poor view about the preacher of spiritual knowledge, if the***

knowledge is preached in diluted way. I know several audiences saying that the speech is useless because they understand the concepts very clearly. If they don't understand anything from the speech, they praise the speech as tremendously excellent. We can't help this situation since it is the existing human psychology. ***Therefore, all types of styles and languages of presentation of spiritual knowledge are equally important and most welcome since a certain fixed percentage of the public is readily available for a specific style and language you select based on your liking.*** This is the philosophy of propagation having unity in the concepts and diversity in presentation, which is just like unity in the basic spiritual knowledge and diversity in the external culture of all the theistic religions in this world.

Hence, the honest advice of Swami to His beloved devotees is to follow whichever style of program is liked personally in propagating the spiritual knowledge of God Datta in this world. There is no trace of speciality in Me in preparing this knowledge since I am selected for cooking the food in hot and congested kitchen and you are selected for the catering of the cooked food in the royal dignified hall by keeping the food in different types of glass vessels to suit the taste of attraction of eaters. ***The cook and catering personnel belong to the same group or family engaged by God Datta and the remuneration of the service, which is His omnipotent grace, is given to all of us provided we don't aspire for it.***

Part - II

[October 02, 2018] The most important point is unity among all the devotees to co-ordinate and support each other in the propagation work of God. ***Let there be difference in the approach to the program. This difference between the devotees must be diverted to the difference in the capacities of receiving and to the difference in liking the presentation of the receivers in the humanity. The unity of these devotees shall be confined to the unity of the concepts of God Datta.*** There are only two items:- 1) internal packed material, which is the spiritual knowledge containing the concepts of God Datta without any change and 2) external packing material, which is the presentation of the subject varying according to the taste of the receivers . The first point is like the internal beauty or good divine qualities of the soul. The second point is like external beauty or good features of the physical body. The internal beauty or spiritual knowledge may be excellent. The external beauty or presentation of this spiritual knowledge in interesting way must be also excellent. This makes the program complete. What is the use if the eaten food is not digested even though the food may be excellent and also is eaten in lot? Hearing the knowledge and speaking it like a parrot

is of no use. If the preacher has digested the spiritual knowledge, the disciples also will digest it. If the food is not digested at all by the preacher, it is not digested by the preached disciples also. If it is digested, again hunger starts for eating more food. ***If it is not digested, further eating the food does not take place.*** The problem may lie in the food or in the digestive system of the eater. If the defect is in the food, it shall be analyzed so that the poison in the food is detected. If the defect is in the digestive system, one shall approach the doctor, who not only prescribes the medicine to cure it but also suggests the correct food to be taken. The doctor is the correct spiritual preacher and the person giving you poisoned food is the wrong preacher giving wrong knowledge containing wrong concepts like food poisons. ***Poisoning the food results either in the preparation of food or during catering the food also.*** The practice indicates the extent of digestion of knowledge. ***Theory is like eaten food and practice is like digested food. Eating must be followed by the digestion.*** A doctor studies the medical science and practices it in the profession. An engineer studies the technology and practices it in the profession. A student of science studies the theory in the classroom and does subsequently the concerned practical in the laboratory. Even arts subjects are following this pattern of theory and its practical application. ***Orientation of the student towards theory that is followed by practice must be the ultimate goal of every spiritual preacher.*** The concepts may be the same, but, orientation towards practice in receiver becomes more effective, many a time, through the mode of presentation of the concepts by the preacher.

Dr. Nikhil in co-ordination with his wife, Smt. Devi is doing excellent presentation of concepts of God Datta through audio-video cassettes and I found sincerely that the concepts are very easily understood even by just born babies. Once Shri Ramanath told Me “***Swami! Your messages are so clear with simple English so that even a student studying 5th class can easily understand those***”. But, now I say that the cassettes of Dr. Nikhil can be understood even by just born babies! It is not only the merit of such technology, but also, the merit of real hunger of his brain in the service of God Datta. Of course, his English language is of international standard and some times, ordinary people like Me with not so much proficiency in that language feel inconvenient not everywhere, but, in some special places at least! I am not good in English, but, I am not also bad in English. Ninety percent of My standard of English is suitable to understand the presentation of Dr. Nikhil. But, international standard is also essential because the concepts of God Datta are Universal bringing the universal unity in spiritual knowledge. Hence, in view of the expected international pervasion of this spiritual knowledge, such standard is also inevitable. I sincerely feel that all

types of standards and styles of presentation are welcome in view of the availability of receivers in corresponding standards and styles. All of you must propagate his efforts in view of a broad spectrum of receivers suitable to his two types of frequencies:- 1) Cassettes suitable to even very below average receivers and 2) Presentations suiting to the international standards. Apart from this, a spiritual course is also proposed by him and this also must be given full support since there are some people, who receive well in this line of spiritual program.

We shall keep Hanuman as our guide-light in the divine service. He never composed any prayer on any form of God, be it energetic or human. ***He was always immersed in the practical service of God.*** He is the topmost intellectual being the student of the radiating Sun. We are unable to study even one grammar, whereas He studied nine grammars! God Rama recognized Him on hearing His excellent language perfectly shining with the rules of grammar while speaking to Him. His brain is tremendously alert on selecting the only one goal, which was His contemporary human incarnation (God Rama). He was tested with tests of very high standard. Rama never involved Him in the spiritual work. Rama involved Him in His personal work, which was searching His lost wife. ***Rama never advised Him to marry, but, involved Him in His personal work regarding the search of His wife without caring about the marriage of Hanuman.*** If any one of us is in the place of Hanuman involved in such work, we will leave Rama and go away in search of our own brides! Added to this selfishness described above, Rama conducted the climax test in such atmosphere. Let us assume that Hanuman was involved in the work of Rama, which was the war with Ravana and we can assume that the involvement of Hanuman in such war is towards the direction of killing Ravana for social welfare. Even that one hope was broken in to pieces by Rama, when He told Ravana on the first day of war that if he returns Sītā, He will go back from war. What does this mean? If His wife is returned, He will not kill Ravana even though Ravana seduces others' wives afterwards! At least, I expected that Hanuman will disappear from the war seeing the climax of selfishness of Rama! I was shocked to see Hanuman standing firm in the war even after such declaration from Rama! Even God could not defeat Him in the test and He got 100 per 100 marks in every test put by God. ***He always did more service than expected by God.*** Rama wanted Him to search Sītā. Not only Sītā was found by Him, but also, the enemy Ravana was terribly threatened by Him by burning Lanka. After coming from Lanka, He explained His colleague-monkeys about His victories with demons in war. ***When He met Rama, He explained about the state of Sītā only. He knows what to speak to whom and from this we must***

know what to preach to whom. This gives us the lesson that we should always speak appropriate subject as per the level and deservingness of the receivers. He is the master of the way of appropriate presentation also. While conveying the news about seeing Sita, He told Rama '**seen is Sita**' (*drushtaa Siteti tadvachah*— Ramayanam). In His place, anyone will say that '**Sita is seen**'. He thought that if He utters the name of Sita in the beginning, Rama may collapse on hearing the first word '**Sita**', assuming that the second word may be '**not seen**'. We must learn the way of presentation from Hanuman in the propagation of this spiritual knowledge.

Chapter 18

SPIRITUAL SIGNIFICANCE OF THE RĀMĀYAṆAM

October 05, 2018.

Shri P. V. N. M. Sharma asked Shri Swami to explain the significance of the Rāmāyaṇam in the spiritual knowledge. Given below is the reply of Shri Swami.

Three Levels of Souls

O Learned and Devoted Servants of God! The Rāmāyaṇam provides guidance in worldly life (*pravṛtti*) and it internally shows the path of spiritual life (*nivṛtti*) also because the name of Rāma is recognized as the path of total salvation (*tāraka mantra*). ***There are three levels of souls. These levels are linked with the qualities of the souls and not with the form of the physical body.*** These three levels are:

- 1) ***Duṣpravṛtti***: It is the level of total injustice and is found in animals.
- 2) ***Pravṛtti***: It is the level of total justice and is found in human beings.
- 3) ***Nivṛtti***: It is the level beyond justice and injustice. It is full divine love and is found in divine personalities, called as God-Men.

Hanumān and Nandi are animals, Garuḍa and Hamsa (the divine Swan of Lord Brahmā) are birds and Ādiśeṣa is a serpent. But all of them belong to the divine level. On the other hand, Duryodhana was in a human body, but he was in the first level of animals, called as *duṣpravṛtti*.

This is a very important concept because every human being thinks that he or she has already attained the human level looking at his or her own human body. People feel that now they only need to attain the next higher level called as nivṛtti. This is a fundamental mistake. Almost every human being is in the level of animals. Yet they all think that they are already in the human level and that they are meant to put all their efforts to attain the third ultimate divine level of *nivṛtti*. ***The human being thinks that he is not in the lowest level of animals, but that he is in the second higher level of human beings already. He feels that that the level is related to the form of the body, which is false. This is because the actions of the human being are not full of justice but instead are full of injustice.*** Thus, almost every human being is only in the level of animals and not in the next higher human level. The reason is the absence of the quality of justice, which alone decides in which level a soul belongs.

Animals follow no justice in earning their food and in their sexual life. The basic expected nature of the human level is to have justice in earning (*artha*) and in sex (*kāma*) as per scholars (*Apyarthakāmau tasyāstām dharmāyaiva*). In earning, you shall not hurt other living beings. The animal kills other weak animals for food. The present human being does a lot of corruption, causing suffering to others, even though he has sufficient food. Both animals and present human beings are involved in illegal sex. Hence, the present humanity is in the level of animals (*duṣpravṛtti*), thinking that it is in the human level (*pravṛtti*) already. It is their misunderstanding that their level is linked with the form of their bodies. Scholars say that such a human being with the qualities of an animal is a two-legged animal (*dvipāda pashuḥ*).

Bhagavān Shri Satya Sai Baba tried His level-best to bring these so-called human beings from the level of animals to the second level of real human beings. He questioned “***How can you think of the third divine level, when you have not even left your present animal-level and reached the second human level?***” He interpreted the Rāmāyaṇam according to the second *pravṛtti*-level of leaving injustice and following justice. ***In fact, the main program of Rāma was only to preach to human beings regarding the second human level. Rāma is called as the Ideal Human Incarnation since He preached the ideals of human life through His own practical example as an ideal human being (Ādarśamānuṣāvatāra).***

In the *pravṛtti*-level, legal family bonds are given importance compared to illegal family bonds. ***Giving importance to the legal bonds, surpassing illegal bonds is pravṛtti. The disappearance of both legal and illegal bonds is nivṛtti.*** Giving importance to illegal bonds is *duṣpravṛtti*. Rāma proved Himself to be an ideal son, ideal brother, ideal husband, ideal friend and so on, to establish an example of an ideal human being, which is the goal of *pravṛtti*.

In the first level of animals, the worldly bonds are strong and this leads to injustice. Due to the lack of intelligence, animals do not know the significance of the destruction of worldly bonds in attaining the grace of God. Human beings have intelligence, but are still unable to completely destroy the worldly bonds. They are expected to at least attempt to weaken their worldly bonds so that they can at least leave injustice and follow justice. ***In this second human level, the soul is expected to not earn wealth or involve in sex in an illegal manner.*** In this level, one can earn legally and enjoy legal sex. In this second level, worldly bonds are not destroyed, but are weakened. ***When the worldly bonds are weakened, it is called as success in pravṛtti. When the bonds are naturally destroyed due to the strong bond with God,***

it is called as nivṛtti. For both weakening the worldly bonds (*pravṛtti*) and destroying worldly bonds (*nivṛtti*), a bond with God is essential. When the bond with God has partial strength, the worldly bond is weakened. When the bond with God has full strength, the worldly bond is destroyed. Hence, ***for success in both pravṛtti and nivṛtti, forming a bond with God is the starting point.*** With this starting point, you can travel in a train straight to *nivṛtti*. In fact, you will cross the intermediate station called *pravṛtti* even if you sleep in the train! Alternatively, you can travel up to intermediate station (*pravṛtti*) and then catch another train going up to *nivṛtti*. ***In any case, the train is only the bond with God.*** The strength of the bond with God decides whether the train is a slow passenger train or a fast express train. In any case, ***your initial effort must be to get onto the train, which is developing a bond with God.***

When the soul enters the third divine *nivṛtti* level, both justice and injustice disappear; one can only find the love with God and nothing else. In this level, since justice also disappears along with injustice, all the worldly bonds are destroyed. ***Hence, in this ultimate divine level, searching for justice is meaningless*** (*Sarvadharmān...—Gītā*). The Incarnation of God called as Krishna is related to this ultimate divine level. In this case, one only finds the love of the Gopikās for Lord Krishna, which is beyond both *pravṛtti* or justice and *duṣpravṛtti* or injustice. Therefore, Krishna is called as a *Līlāmānuṣāvātāra* or ‘the Human Incarnation of God that fully reveals the stage of God’. *Nivṛtti* means the destruction of all worldly bonds due to the formation of the strongest bond with God. The Gopikās were the devotees, who had reached this third divine level. ***After leaving the Gopikās, Krishna too behaved just like Rāma since such devotees, who had already reached the third divine level were absent elsewhere.*** All other people belonged only to the following categories: (i) people who were still in the first level (ii) devotees trying to reach second level (iii) devotees who had reached the second level (iv) devotees trying to reach the third level. On the other hand, Rāma also acted like Krishna to test His few close devotees, who were in the third divine level. Just like the Bhāgavatam is famous for *nivṛtti*, the Rāmāyaṇam is famous for *pravṛtti*. But by going deep in the Rāmāyaṇam, we can also find *nivṛtti*. Hence, the Rāmāyaṇam is called as the Veda, which contains both *pravṛtti* and *nivṛtti* (*Vedaḥ prāchetasāt...*).

The Fruits of Pravṛitti and Nivṛitti

The ultimate fruit granted by God for succeeding in *pravṛtti* by leaving injustice and following justice, is that the soul reaches the third world called as heaven. The soul enjoys this world only for some time; it is temporary. Dharmarāja succeeded in *pravṛtti*. But he could not leave justice and vote for

God over justice. He did not tell a lie even though God Krishna forced him to tell that lie. When Krishna asked Bhīma to tell the same lie, Bhīma did not hesitate. He announced it boldly. ***Bhīma was more spiritual. He had so much faith in Krishna that he voted for God even if it meant voting against justice.*** Hanumān, Bhīma and Madhva are considered as divine spiritual personalities and hence, Bhīma is greater than Dharmarāja.

The fruit of success in *nivṛtti* is the attainment of the seventh world called as Brahmaloḳa, which is said to be the abode of God, since God exists there permanently in the form of Energetic Incarnations. Hanumān reached this Brahmaloḳa. The Gopikās surpassed every devotee in *nivṛtti* and were given the topmost special world called as Goloka. Without succeeding in *pravṛtti*, a soul can never enter *nivṛtti* just as without crossing the intermediate station, the final station cannot be reached.

If we take the case of Rāvaṇa, who is supposed to be a great devotee of Lord Śiva, we might think that he was very good in *nivṛtti*, but he failed in *pravṛtti*. However, it is a mistake to say that Ravana is very good in *nivṛtti* because Rāvaṇa had never actually entered *nivṛtti*. He worshipped God Śiva only for attaining powers from Him. His devotion was not without aspiration for any fruit in return. He was in fact the worst soul, who even aspired for the divine mother Pārvatī, from God Śiva! Hence, he had not crossed *pravṛtti* to reach *nivṛtti*. Thinking that he was in the level of *nivṛtti* is simply not true!

The Three Vedantic Philosophies in the Rāmāyaṇam

You can find the monism (*Advaita*) of Śaṅkara in Rāma, the inseparable dualism (*Viśiṣṭhādvaita*) of Rāmānuja in Lakṣmaṇa and perfect dualism (*Dvaita*) of Madhva in Hanumān.

Rāma

Rāma is the Human Incarnation of God with whom the first Energetic Incarnation (Datta or Īśvara or Nārāyaṇa) had merged totally. The First Energetic Incarnation already contains the unimaginable God merged in Him. The meaning of Rāma is that God, who not only entertains Himself (*Ramate iti*) but also gives entertainment to others (*Ramayati parān iti*). The Veda uses this word to indicate the original unimaginable God (*Ekākī na ramate*). This indicates that the unimaginable God exists in Rāma. The unimaginable God entered the human body of Rāma through the Energetic Incarnation (Datta or Nārāyaṇa), when Datta entered Rāma's human body. ***Rāma's turning of a stone in to a female sage called as Ahalyā, is an unimaginable event or a miracle. It indicates the presence of the unimaginable God in Rāma.*** There is no difference between Rāma and the

unimaginable God or Datta. This clearly establishes the concept of monism between God and the human being, in a Human Incarnation.

Lakṣmaṇa

Lakṣmaṇa was the incarnation of Ādiśeṣa and Rāmānuja was also an incarnation of Ādiśeṣa. The word Śeṣa means a ‘part’ of some ‘whole’. Rāmānuja proposed the Śeṣa-Śeṣi (part-whole) relationship between God Rāma and Lakṣmaṇa. Even when Rāma went to the forest, Lakṣmaṇa accompanied Him like a limb of His body. The inseparable dualism perfectly exists in Rāma and Lakṣmaṇa, which is the theory of Rāmānuja.

Hanumān

Hanumān is the incarnation of god Vāyu (Wind-God). Madhva also declared Himself to be the incarnation of god Vāyu. In His philosophy, there are three sons of god Vāyu, who are Hanumān, Bhīma and Madhva. Hanumān acted as the servant of God Rāma. Rāma is the Master and Hanumān is His servant. This Master-servant relationship stands for perfect dualism. Madhva treated God as the Master who is to be served (*Sevya*) and treated the soul as the servant (*sevaka*). ***Hanumān is always represented as the ideal goal in the path of Madhva.*** In this way, you can find the three philosophies of the three divine preachers in the Rāmāyaṇa.

Severe Testing of Hanumān and Lakṣmaṇa

Both Hanumān and Lakṣmaṇa were severely tested by God Rāma. During the years of forest-exile (expulsion to forest), Rāma would be enjoying with Sītā in the hut whereas Lakṣmaṇa would be constantly going around the hut at night like a watchman without sleep. Lakṣmaṇa was also a young man like Rāma and was also married like Rāma. Rāma was watching the mind of Lakṣmaṇa to test if Lakṣmaṇa had any negative feelings about his situation. But Lakṣmaṇa never had even a trace of any negative feelings! He never thought why he should be a watchman while Rāma is enjoying with His wife in the hut. He never regretted that he left his wife back home in Ayodhya city, just to be a watchman in the forest! This test of Lakṣmaṇa continued for about fourteen years!

When Sītā scolded Lakṣmaṇa in the forest that Lakṣmaṇa had followed Rāma into the forest, since he had an evil eye on Sītā, Lakṣmaṇa did not report it to Rāma at anytime. ***Of course, from the words of Sītā, we should learn that nobody should aspire for the power of God. Sītā, the wife of God Rāma, represents the power of God. Rāvaṇa aspired for the power of God and it led to his destruction.*** But the omniscient Rāma punished Sītā for her

unjust and harsh words. He too spoke similar words to her after the war and later also left her in the forest based on the same type of allegation.

Towards the end of the Rāmāyaṇam, when Rāma gave a death sentence to Lakṣmaṇa, Lakṣmaṇa simply followed it by entering into the Sarayū river. Lakṣmaṇa excelled all in this aspect. On the other hand, Bharata had also tried to commit suicide but it was not on the order of Rāma. He had put pressure on Rāma and compelled Him to return to Ayodhyā from the forest-exile (expulsion to forest), in the stipulated time of fourteen years. While searching for Sītā, Hanuman had also tried to commit suicide upon not being able to find Sītā. But He soon realized His mistake that if He were to end his life, His service to Rāma would be disturbed. Sītā also committed suicide in the end, but it was against the wish of Rāma. Daśaratha also died in his love for Rāma. But if he kept Rāma in the highest place, he should have controlled his wife Kaikeyī, from being unfair to Rāma.

The testing of Hanumān is even more severe. Hanumān did not marry at all! He was a celibate (*real bachelor dedicated to God*). Yet God Rāma ordered Him to search for Sītā, the wife of Rāma! Let us assume that Hanumān was serving Rāma for the welfare of the society by freeing society from the injustice of Rāvaṇa. It was expected that Rāma would kill the wicked Rāvaṇa, who had stolen Sītā. If we had been in the place of Hanumān, we would have got a powerful heart attack, when Rāma told Rāvaṇa on the first day of the war that if Rāvaṇa returned Sītā, Rāma would withdraw from the war and go back to Ayodhyā city. That would leave the world in the sinful clutches of Rāvaṇa. This declaration of Rāma meant that Rāma was so selfish that He would go back with His own wife and not bother even if Rāvaṇa were to seduce others' wives in the future! ***Hanumān could have left the service of Rāma after this declaration.*** But He gave the topmost importance to Rāma alone; not to social service. Mere social service, which may give temporary heaven, is useless without devotion to God.

Sugrīva forgot the help done by Rāma and immersed himself in pleasures. This shows that we often forget God after getting help from Him. Vāli had done a lot of injustice by forcing his brother Sugrīva's wife to become his wife even though his brother was alive. Previously, when Sugrīva had returned to the kingdom after the battle with a demon, he had thought that his brother Vāli had died. So, Tārā, the wife of Vāli, became the wife of Sugrīva without any force. This was because, in the monkey-clan (tribe) of Sugrīva and Vāli, there was a custom of the wife of a dead brother becoming the wife of his living brother (*devara nyāya*). When Vāli returned alive and saw that Sugrīva had occupied his throne and taken his wife, he exiled (expelled) Sugrīva and forced himself on the wife of Sugrīva. Vāli had a

divine boon that half of his opponent's strength would come to him in battle. Due to this boon, he became very proud and committed several sins. Rāma shot him dead by hiding Himself behind a tree. This means that the omniscient God will certainly find a way to punish a person who becomes proud of his achievements and commits sins, no matter how smart the person may think he or she is. Even if his achievement is the result of a divine boon, he cannot escape punishment. Hence, pride of any achievement is forbidden.

Rāma ate the fruits tasted by Śabarī, who was a woman of a backward caste. He granted her salvation, which was not even granted to learned sages. ***This shows that God has no consideration for caste, gender or even traditions.*** He only sees the real practical devotion, which is the sacrifice of the fruit of one's work. Śabarī offered wild fruits to Lord Rāma, which were the result of her hard efforts in searching and collecting the sweetest fruits from the forest. In granting her liberation, Rāma only considered this practical devotion, which was the sacrifice of the fruit of her hard work. Rāma performed a miracle of turning a stone into a lady. But He did it secretly in the forest in the presence of only sage Viśvāmitra and Lakṣmaṇa, since miracles are not for public exposure. Even though sages praised Him as God, He denied it by saying that He was just a normal human being (*Ātmānam mānuṣam manye*). This shows that the human being-component of the Human Incarnation must always remain in his limits. Of course, Krishna declared Himself to be God before Arjuna since the context of the program in that time demanded it. But He made that declaration only before Arjuna and never again in His life. Here also, it was God who spoke through the throat of the son of Vasudeva (the human medium of Krishna). Hence, the Gītā is called as Bhagavad Gītā, which means it is the song sung by God. It is not called Krishna Gītā, which would mean it is the song sung by Krishna. In fact, when Arjuna asked Krishna to repeat the Gītā once more, Krishna told him that in the war, it was God alone who told the Gītā through Him. However, when compelled by Arjuna, He retold the Gita. This latter Gītā (*Uttara Gītā*) did not become famous at all. What all was practised by Rāma was told in the Gītā by Krishna. Rāma spoke the rules of *pravṛtti* through His practice. A deeper study of His practice, reveals the concepts of *nivṛtti* also. Hence, scholars say that the name of Rāma is for salvation or *nivṛtti*.

Chapter 19

IS SERVING GOD IN ONE'S LEISURE TIME SUFFICIENT TO REACH GOD?

October 23, 2018

Shri P. V. N. M. Sharma asked Shri Swami the following question: "You have said that serving God in the time remaining after completing one's worldly duties and taking due rest is sufficient to reach God. Could You please explain this more clearly?"

Swami replied: O Learned and Devoted Servants of God! **The preaching of God is always meant for the majority. Apart from that, separate preaching for the minority is given individually.** In this age of Kali, the majority of human beings are in the level of animals (*duspravr̥tti*). The preaching given to them should be confined to their journey from the lowest level of animals to the middle level of ideal human beings (*pravr̥tti*). **This is the reason why the scriptures given by God are almost completely filled with preaching related to the progress from the lowest level to the middle level.** The scriptures either mention very little about the progress from the middle level (*pravr̥tti*) to the highest level (*nivr̥tti*) or do not mention it at all. The latter progress is confined to a very very small minority and this part of the preaching is done by the God-in-human-form individually. You can find Shri Satya Sai Baba preaching about the progress from the lowest animal level to the middle level of an ideal human being, in His public speeches. He used to preach about the progress from the middle human level to the highest divine level only to very few deserving devotees personally. **God indeed stresses on the lower part of the journey, which is suitable for the majority. But just because of it, we should not think that this lower part of the journey is the ultimate and that the higher part of the journey is useless. We should certainly not mock at the devotees belonging to the higher part of the journey.**

Suppose there is a village in which nobody usually goes to school. So, a preacher in the village is preaching to the people that everybody must go to school. But one student from the same village has completed his school and is now studying in college in a nearby town. He has come back to the village for the holidays and is present where the preacher is preaching. The preacher's stressing on the point that everybody must go to school was clearly intended for the majority, who would not go to school. There is no

reason for the villagers to mock at that student saying that he is foolish to go to college since everyone is only supposed to go to school!

Similarly, while preaching, initially only a partial entry into the path of devotion should be stressed, since it is suitable to the majority. For the initial level, it is preached that concentrating on the work of God in one's leisure time, after completing all duties and taking rest is sufficient. Preaching about the highest goal to beginners will discourage them. Knowing this human psychology of the followers, one has to preach to them about doing such lower level service. Even if the highest level of service to God is preached to them, they will never follow it. **We must tell them that the middle-level goal itself is the highest goal. In fact, we should not even mention the actual highest goal.** We should tell them that their leisure time, which remains after completing their worldly duties and taking enough rest, is sufficient to attain God. Then they will allot at least that leisure time for the sake of God's work instead of spending it on unnecessary worldly enjoyments. They will feel that they can attain God by merely donating to God their time and money, which would have been wasted anyway. They will think it is a waste-to-wealth scheme!

If we say that God will be attained only when you do God's work without caring even for your worldly duties or rest, people will be discouraged. They will not even spend the time and money that they waste on leisure and enjoyments, for God's work. They will think that even if they spend it for God's work, it would be of no use since God cannot be attained by merely spending one's wasted time and money for His work. Discouraging the public in such a manner should be avoided since allotting even the wasted time and money for God's work is not useless. It is an intermediate step before reaching the final goal. If the intermediate step is said to be the ultimate step, the majority of devotees feel fully encouraged. But this majority, who is at the lower level, should not mock at the devotees of the higher level like Śaṅkara and others, who did God's work leaving even their worldly duties and without taking rest. Hence, awareness of the complete subject of spiritual knowledge, consisting of the lower and higher parts of the spiritual journey, is necessary from the very beginning.

Is Lord Datta a Saint or a Householder?

Shri P. V. N. M. Sharma asked Shri Swami the following question: "You have mentioned in one of the Bhakti Ganga-songs that the saint Datta came to the abode of Goddess Lakshmi, begging the food. As per tradition, it is expected that a renounced-saint would beg for food since saints are not supposed to cook their own food. But afterwards in the same song, You also mention that the saint Datta met with His wife as

a house-holder. Both these contradict each other. How can Lord Datta be a renounced-saint as well as a house-holder?"

Swami replied: God and the soul are totally different because God is omnipotent whereas the soul has a very negligible potency. Hence, no soul should imitate God. **God plays with the three fundamental qualities namely *sattva*, *rajas* and *tamas*. The same three qualities play with the soul.** The qualities are balls for the play of God. Souls are balls for the play of these qualities. As per tradition, a person passes through the four stages of life namely, being a bachelor-student, a married house-holder, a person who has retired into the forest and finally a renounced-saint. These four stages in a person's life are called as *āśramas*. When sages asked God Datta about His *āśrama*, God replied that He is above all these four states. It is possible for God to play with fire without getting burnt. For an ordinary soul playing with fire, it will certainly result in body-burns. Ordinary souls should not imitate God; they should keep away from the fire.

Sage Vasiṣṭha's preaching to Rāma is recorded in his book called as the Yoga Vāsiṣṭha. At the beginning itself, he preaches that an ordinary soul should not imitate God and should stay away from worldly bonds as far as possible. God alone has the capacity to be totally detached from the worldly fascinations, even when immersed in worldly bonds. He can remain like a lotus in a lake, which is not wetted by water. **Hence, a soul should follow the four stages; trying at least for gradual detachment from worldly bonds as age ripens. It is important to try to achieve detachment from the earliest stage of a bachelor-student so that it might be achieved at least by the time the devotee becomes a saint in his old age.**

But such detachment from worldly bonds should come only due to the attachment to God. The former is useless without the latter. **Attachment to God comes by knowing spiritual knowledge completely. Spiritual knowledge leads to devotion to God. The devotion causes one to get involved in the work of God, which is propagating His spiritual knowledge.** Since the spiritual knowledge will generate devotion and devotion will generate the involvement in God's work, there is no need of preaching about devotion and the involvement in God's work separately. Therefore, Śāṅkara stressed only on knowledge. **The service of God, which is propagating His divine knowledge, is mainly advantageous to the soul who is propagating the knowledge. It is that soul, who gets transformed by repeated propagation to others. Hence, the propagation of spiritual knowledge means becoming a saint gradually. Even after becoming a saint, he or she should continue the work of propagation in order to**

maintain the attained stage. The main duty of a saint is only the propagation of spiritual knowledge in the world. It is important for the maintenance of the spiritual knowledge of oneself and also for the simultaneous progress of souls in the world.

A saint should not be judged by the external saffron cloth. Neither should you think that a person is a saint just because he or she left the home and family. Many people leave the home and family with force, without being perfectly attached to God through the propagation work. A person merely wearing the saffron cloth and leaving the home is not a saint. Even a house-holder without the saffron cloth, but who is doing the work of propagation is a perfect devotee, trying gradually to become a perfect saint like Śaṅkara, Rāmānuja, Madhva and others.

Chapter 20

SUBTLE COSMIC ENERGY

October 24, 2018

Dr. Nikhil asked: “What exactly is subtle cosmic energy? The term ‘subtle cosmic energy’ has been mentioned several times by You. You have also mentioned another term ‘inert energy’. In what way is the subtle cosmic energy different from inert energy? It would be greatly helpful if the adjectives ‘subtle’, ‘cosmic’ and ‘inert’ are clearly defined. As per physics, there is only ‘energy’; there is nothing such as subtle or gross energy. If the adjective ‘inert’ is used to indicate that it is not aware, then as per physics, it is unnecessary. Physicists never assume energy to be aware; energy is always inert for them.

But as per Indian philosophy, energy is called ‘*tejas*’. Indian philosophers, define subtle and gross forms of energy (*tejas*). A similar issue exists in the context of space. Space is called *ākāśa* or *vyoma*. But the scriptures mention a *parama vyoma*, which could be translated as ‘supreme space’ or ‘subtle space’. This distinction between subtle and gross, in Indian philosophy, is related to the process of *pañcīkaraṇam* (grossification). The subtle five elements are also called the *tanmātras* (*apañcīkṛt*). They undergo grossification (*pañcīkaraṇam*), by mixing in the proportion 50:12.5:12.5:12.5:12.5 to form the gross five elements (*pañcīkṛt*). So is Your terminology of subtle cosmic energy related to the process of grossification of the subtle five elements? Could You kindly explain the terms in the correct sense as used by You.”

Swami Replied: O Learned and Devoted Servants of God! The process of *pañcīkaraṇam* mentioned in the ancient Indian texts on logic is not accepted by science. **Energy when condensed, becomes matter. Matter consists of subatomic particles, which in turn form atoms and molecules.** These materialized particles (atoms or molecules) on becoming close appear as gas (air). The same particles upon coming closer appear as liquid (water) and on becoming even closer, appear as solid (earth). Energy with frequencies in the lower visible range is gross energy. It has been called as *tejas* (fire) in Indian philosophy. Energy in the highest frequency range is called as subtle energy. In the electromagnetic spectrum, as the frequency increases, we say that we are proceeding from the gross state to the subtle state. For instance, X-rays and gamma rays are subtler than the visible range even though these rays can be viewed through instruments.

Space is the subtlest form of energy, occupying the topmost place in the spectrum. It is so subtle that even scientists mistake it to be the

absence of anything. Einstein says that this space disappears when matter and energy are absent. But it is not correct. We mean to say that space is not 'nothing' since 'nothing' neither appears nor disappears. **In other words, we are saying that space is 'something'; it is energy.** Space is generating galaxies made of matter and energy. I have used the words gross and subtle only in the sense of science and not in the sense of ancient logic. Logic is not a divine scripture; whether it is old or modern. Within logic, I only prefer the modern logic, which is science, since it has experimental evidence.

Awareness is also a specific work-form of energy. It is produced only when energy functions in a specific device called as the nervous system. Of course, in a broader sense, matter too could be considered to be a form of energy. But matter is clearly different from energy. So there is no need to distinguish matter from energy by using an adjective. On the other hand, awareness is very much a form of energy. It is nervous energy. But it is very different from any other form of energy in its function of knowing or sensing. Thus, there is a need to distinguish between energy and awareness. Hence, I have used the adjectives inert and non-inert. Thus, we have inert energy and non-inert awareness. The subtlest inert energy, which is space, forms this entire cosmos. Hence, I have also referred to space as cosmic energy. It is with this logic in the background, that I have used these terms. It is good that you have asked for the explanation of these words. It brings more clarity in a scientific way.

If you go to the basic background of the Creator and creation, the Creator (*Parabrahman*) is the absolute unimaginable truth. With reference to Him, this creation is the relative truth, which is imaginable to us. **The relative truth is unreal with reference to the Absolute Truth. Therefore, the Absolute Truth (God) is able to create, modify or destroy the relative truth.** If the creation were also another absolute truth, then one absolute truth could not make any change in another equally absolute truth. It is this very concept which people have missed in understanding the philosophy of Śāṅkara. People mistook creation to be unreal for the soul. Actually, creation is the relative truth only with respect to the absolute God. The soul is a tiny part of that same relative truth called creation. So, how could creation possibly be unreal for the soul? Creation is indeed real for the soul since both are basically unreal with reference to the absolute God! Unreal is unreal with reference to the real. But the same unreal is real with reference to another unreal.

Creation, which is the relative truth, is also real for the mediated God (Incarnation). The absolute God is unimaginable. But He cannot be perceived or even imagined. So He enters a medium. The medium is composed of the

constituents of creation. In the upper world, God's Incarnations are composed only of energy and awareness while on earth, God's Human Incarnations are composed of matter, energy and awareness. The medium of God, like the rest of creation, is the relative truth. Since souls in creation can only perceive the mediated God, the mediated God Himself can be considered as the absolute God. Even in the mediated God, souls can only perceive the medium; the unimaginable God in it, can never be perceived.

In the context of this mediated God and creation, there can be two points of view. The first one is the soul's point of view and the second is the point of view of the unimaginable God. From the soul's point of view, Rāmānuja and Madhva said that creation is also another equal truth with reference to God. By God, they meant Lord Nārāyaṇa, who is the mediated God. It means that within the relative reality, the medium of God (mediated God) and creation stand as two equally true entities from the point of view of the soul.

From the second point of view, only the absolute unimaginable God present in the Incarnation is considered to be real. All of creation and even the medium of the mediated God become unreal with reference to that absolute God, who has merged in the medium. This is the point of view of the unimaginable God, which was explained by Śaṅkara. Thus, the philosophies of the three divine preachers, Śaṅkara, Rāmānuja and Madhva, can be correlated by understanding the correct point of view adopted by each of them.

What I intend to say is that space has equal status with the other four elements. I appreciate the ancient logic, which says that space is made of 'atoms'. Since space is the subtlest energy, 'atoms' here, mean quanta of energy, representing the particle-nature of energy. Space alone should not be taken to be unreal (nothing), while accepting the existence of the other four elements. **If space is unreal, the other four elements are also simultaneously unreal, making the whole creation unreal. But that is the case only with reference to the absolute unimaginable God.**

Space is also not relatively true with reference to the other four elements. We cannot say that if other four elements disappear, space must also disappear. The existence of space does not depend on the existence of the other four elements. God created space as the first element. At that time, the other four elements did not exist at all! Space existed without the other four elements. When the Veda says that God created subtle energy or space, the word *tejas* was used to indicate energy. Here, *tejas* can also mean subtle energy, because the difference between gross visible energy and subtle energy is only the frequency and not any difference related to its content.

Similarly, **God can dissolve the four elements and keep space alone in existence, which is the state of absolute vacuum.** Therefore, space need not disappear when all this matter and energy disappear. Hence, space is basically a relative truth with reference to the absolute God, like the other four elements. It is not relatively true with reference to the other four elements, depending on them for its existence.

The Absolute God is the Unimaginable Domain and creation is the imaginable domain. The Unimaginable Domain is unknown and unknowable. It is unknown in the past and present and it is also unknowable in the future. The imaginable domain is further sub-divided into the known and knowable sub-divisions. The known sub-division is that which is known from the past and at present. The knowable sub-division is that which is unknown at present, but which can be known in the future. The frequency of space-energy comes into the second sub-division of the imaginable domain. Being the first created item, it is part of the imaginable creation.

Chapter 21

DESERVINGNESS OF THE RECIPIENT OF DONATION

October 25, 2018

The following online discussion took place between Shri Durgaprasad (Prasad) and Shri Srimannarayana Murthy on the importance of finding a deserving recipient for donation (sacrifice of the fruit of one's work).

Murthy: It is extremely difficult to locate an appropriate recipient for our donation, especially in the present dark age of materialism (Kaliyuga).

Prasad: You are right! That is why we need a lot of analysis. We should do a deep analysis to identify the deserving recipient, even if it takes a long time. Once the deserving recipient is identified, we should donate immediately. We need not follow traditional beliefs such as 'donation is to be done only at a holy place like Benaras and on a holy day like Shivaratri'. When the deserving recipient is found, that very place becomes Benaras and that very day becomes Shivaratri! On the other hand, when we cannot find a deserving recipient, we can even postpone the donation to some other day. There is no need to hastily donate to an undeserving recipient, just because it is a holy place or holy day.

Murthy: Thanks for your reply! If you don't think that I am extending the discussion, I'd like to say that even to identify an appropriate recipient, the donor needs to be an evolved soul! Most intending donors are evolving. They are not evolved souls. Besides, I shudder to visit Benaras on Shivaratri day because of the rush! I agree that donating to an undeserving person (*apātra dānam*) is not good. But it has also been my experience that if one tends to be too judgmental, one may end up not donating at all! "Judge not." is a famous saying. Sometimes, we might feel that the person to whom we donated, is misusing the donated amount. But we do not know under what circumstances he or she is doing it.

Shri Durgaprasad requested Shri Swami to kindly throw light on this topic.

Swami replied: O Learned and Devoted Servants of God! The best way is to wait until you get the best deserving recipient. Lord Krishna never donated anything to anybody in His life. He waited till the best recipient, Sudāmā (Kuchela) came to Him. To Sudāmā, He donated a huge amount of wealth. Krishna is the highest elevated soul and all of us, being in the process of elevation, should follow His path. However, if you do not have that much patience, you must at least donate to the available-best.

Traditional rituals usually involve donation to deserving recipients. Such rituals are meant for people like us. Deserving recipients are the ones

who possess deep spiritual knowledge and are deeply devoted to God. When you donate to them, they are expected to preach deep spiritual knowledge to you and invoke devotion in you, through prayers and devotional songs. This inspires you to progress on the spiritual path. The Vedic hymns that are recited during these rituals, describe two main things:

1. The spiritual knowledge and devotion that we need to develop.
2. The process of donating food, money and other offerings to the spiritual preacher (priest), who improved our spiritual knowledge and devotion.

As far as prayers are concerned, we can recite the prayers in our mother tongue, since God is omniscient. There is no need to recite prayers only in Sanskrit! Donating to the preacher is essential, but the process of donation does not require any recitation of hymns. Once the practical procedure is known, it can simply be adopted by us without any further instruction. Our focus should be on the spiritual benefit obtained in terms of improving our spiritual knowledge and devotion. **Unless we find some spiritual benefit in the ritual, there is no point in donating. Nowadays, the priest simply recites some Vedic hymns, which are not at all understood by us.** There is no use of such a ritual.

Donation is a very important subject. It must be analyzed with utmost care. The reason is that if the donation is done to a deserving recipient, you will get merit (*pun̄yam*) and if the same is done to an undeserving recipient, you will get punishment (*pāpam*). If the donation done to an undeserving recipient were simply a waste of money, it would not be such a serious matter. A rich person might not worry much about the waste of money, thinking that there is no negative effect. But in fact, it is not so. **Donating to an undeserving person is not just a waste of money; it brings punishment upon you.** If you feed milk to a poisonous serpent, it will grow up and kill several people including you! **The main purpose of rituals is the spiritual growth of the soul, which happens through the improvement of your spiritual knowledge and devotion.** You cannot find fault with the donor since the donor is in the process of spiritual growth. The elevated soul, of course, knows everything and does not need any preaching.

The Veda describes two compulsory characteristics that the recipient of your donation must possess. Both of them are linked to each other as cause and effect. The first one is that the recipient must have complete spiritual knowledge (*Śrotriyasya*). The second is that the recipient must not aspire for anything in return from the donor (*Akāmahatasya*). It is due to the first characteristic, that the second characteristic appears. **A person having complete spiritual knowledge always believes in God totally. He never**

aspires for anything from any human being, even if there is an emergent need. He has full faith in God. He knows that God will certainly look after all his needs, even without asking for His help. God is omniscient and there is no need to request Him for help. Requesting for help is required only in the case of human donors, who are ignorant of your needs.

Hence, the priest must perform the spiritual service in the ritual, without aspiring for any fruit in return. The divine service must always be without the aspiration for any fruit in return. When this is the truth, what shall we say about the present-day priests, who fix different rates for conducting different rituals at the beginning itself! This is the horrible face of the present-day Hinduism, which is supposed to stand like the divine preacher for all religions! Unless we the donors, realize this and demand a change in the present-day priests, these priests will not change. They are just like the inert blind tape-recorders, mechanically reciting the Vedic hymns during the rituals. If blind recitation were the real procedure, you could have even performed the ritual playing a tape recorder! In fact, some people are actually doing so!

The present undeserving priests will become deserving priests if they do not waste a single more minute in the blind recitation of the Holy Scripture and instead spend all the time in learning the Sanskrit language. They also need to study the other secondary scriptures like logic (*tarka*), grammar (*vyākaraṇa*) and so on, in order to reveal the inner meaning of the scripture to the donors in more and more effective ways. The donors of the present priests alone are capable of reforming our religion from this bad state.

Even the Vedic hymns sung as prayers, need a lot of explanation since these devotional prayers also contain a lot of spiritual knowledge. If we believe in the present system of blind recitation of the Veda, why do we expect our children to understand the subjects taught in schools and colleges? Why do we not demand that the teachers turn our children into blind tape recorders of the textbooks, without any understanding? These present priests are very clever. They have established a false theory that the very sound of recitation can make miracles and are useful for solving our worldly problems. This is the climax of their intelligence and the climax of our foolishness to believe such a theory! Sound is, after all, inert energy. It cannot do anything, not to speak of doing a miracle! Only God can do miracles and He does them when He is pleased. Spiritual knowledge, as well as devotion, are not inert items. They are related to the faculties of awareness namely, intelligence and mind respectively. **God can only be pleased by knowledge-based devotion and not by inert sounds produced blindly!**

Chapter 22

SWAMI ANSWERS DEVOTEE'S QUESTIONS

October 25, 2018 Evening

Why is it claimed that Vedic civilization was advanced, even though it had many defects?

Shri Anil asked: A person in Quora forum asked the following question: "I wanted to know that how could the unjust practices like human sacrifice or sati pratha or human trades in open markets were present in society which had all the knowledge of physical and metaphysical worlds? If the Vedic civilization was so advanced, how could they believe in sacrificing one's life?" Kindly give your response to this. At Your feet, Anil.

Swami Replied: O Learned and Devoted Servants of God! The defects or sins mentioned by you were not present in the ancient Vedic culture. As time changes, the culture of the people also changes. It is an alternating pattern of justice and injustice in society, appearing like the seasons, which alternate between hot and cold seasons. Several such alternating cycles have gone and more will come in the future. This is the very nature of this creation. It is a misunderstanding to think that only one cycle has appeared so far since the beginning of creation. If you are under such a misunderstanding, you will appreciate the present time and criticize olden times, or vice versa. The past referred by you is only relatively older than the present times. It is not the oldest! You cannot confine all of time only to two days and say that yesterday was bad and today is good or vice versa. The alternating pattern in human society and culture happens due to the psychology of humanity. **Human beings are fond of change. After a long period of good, they seek bad, and after a long period of bad, they seek good.**

Can religion be questioned? When religion contradicts science, which side should we take?

Shri Durgaprasad asked: Paadanamaskaaram Swami,

1) In a discussion on recent supreme court rulings on homosexuality and adultery, one person commented like this:

We are not copying from the west..the west has copied from us....anyway everything depends on where you draw the line in the timescale. And adding religious tag to common moral values is harmful because the very nature of established religions do not allow questioning..and ppl get sentimentally hurt on any questioning on religion. And centuries if religious values didn't make our countrymen honest. Societies where majority are atheists are way ahead of us in common honesty...

2) One another problem the new generation is facing is, which side to sway when the science and the religious reasoning contradict..... Should we sway towards religion or science??

Please enlighten on this. At your lotus feet, -Durgaprasad

Swami replied (for both 1&2):- Whether it is religion or science, one can find the truth only through reasoning, which involves sharp and deep analysis. Scripture is also not an exception for such analysis because we cannot be sure whether the scripture is a genuine version or an adulterated version with insertions made by ignorant people in the course of time. During the process of reasoning, we can distinguish between the genuine concepts and the adulterated concepts. Even divine preachers did the same in writing commentaries on the scriptures. **The commentaries varied in their conclusions due to such adulteration of the original text.** Due to this reason, we often find mutually contradicting concepts within the same scripture. You should understand the path of these divine preachers, who wrote commentaries on the scriptures. The path is that you should not accept anything without deep and sharp analysis. **People, who dislike the questioning of scripture, should answer why there is a difference in the commentaries written on the same scripture.**

(To be continued...)

Chapter 23

SWAMI ANSWERS DEVOTEE'S QUESTIONS

October 27, 2018

How should devotees bear the reports of sex scandals in spiritual institutions?

Shri Anil asked: Padanamaskaram Swami! Recently some sexual scandals were observed in spiritual institutions like the Catholic Church involving spiritual leaders like Bishops etc. In the light of this kindly give Your valuable advice to devotees who have faith in such belief systems. Kindly give Your reply on this. At Your Divine Lotus feet, Anil

Swami replied: O Learned and Devoted Servants of God! I do not understand why people are always very sensitive about sex. It is just a biological activity like hunger, thirst, sleep etc. **If the desire for sex still remains even after formally taking sainthood, such a person should have his wife stay with him. There is nothing wrong in it.** We say that such a person is in the state called *vānaprastha āśrama*, which is living with his wife while participating in the spiritual effort. There is no difference between *vānaprastha āśrama* and sainthood (*saṁnyāsa āśrama*) except that in *vānaprastha āśrama*, the wife or the husband also stays with the spiritual aspirant. Saint Sureśvara, the important disciple of Śaṅkara, followed Śaṅkara in the propagation of spiritual knowledge along with his wife, Ubhayabhāratī. God Datta is known to be with goddess Anaghā while wearing the saffron cloth, which is the external sign of a saint. Just as food is required to pacify hunger and just as water is required to pacify thirst, the wife or the husband is required to pacify the desire for sex. **The important point is that such sex should be legal. It should not be illegal. Illegal sex is equal to stealing food and water in order to pacify one's hunger and thirst respectively.** Sex is as normal as hunger and thirst. Sex with one's wife or husband is justified and holy as told in the Gita (*Dharmāvīrūddhaḥ bhūteṣu kāmo 'smi—Gita*).

In ancient days, spiritual preachers used to visit the houses of their disciples to preach or revise the spiritual knowledge necessary for the spiritual life of the disciples. They always used to visit the houses of these disciples along with their wives. Such spiritual preachers were very good scholars. They were not lesser than any saint, even though they did not wear the saffron cloth. The saffron cloth is just an external indication of sainthood, which is not at all important. **A person should become a saint only when**

all the worldly fascinations drop off naturally, without any force. Worldly fascinations drop off due to the climax of fascination for God. In case of such a person, all these wrong and unjust things will not happen. These illegal things happen only when sainthood is taken without achieving perfect detachment from worldly fascinations in a natural and effortless way. **Once the climax of fascination for God is attained, the person becomes a perfect saint, even though he or she might not be wearing the saffron cloth and might still be staying at home.** There are several devotees, who pleased God by their climax devotion and attained salvation from the worldly bonds in a natural way.

Is it true that Prema Sai is already born and that the subtle form of Shri Sathya Sai will merge into Him in year 2022?

Shri Anil asked: Padanamaskaram Swami! Several devotees of Shri Sathya Sai Baba is expecting the return of Sai Baba as Prema Sai. One of the devotees of Sai Baba says the following in Quora forum:

["Prem Sai has already been born in the Mandya District in Karnataka around 27th November 2011 and he will declare his Aftar hood in 2022 and that is when the work of sukshma Sai Baba living in Muddenahalli will be over and the Sukshma Sathya Sai Baba will completely transfer himself into Prema Sai and the work of God will continue. Om Sai Ram. Because in November 2022 Swami will turn 96 years the true date of leaving his physical body and merging into Prem sai but he left his physical body quite early so he is going to work till 2022 in his spirit form and then when he will become of 96 years he will transfer himself into Prem sai."] At Your Divine Lotus feet, Anil

Swami replied: Shirdi Sai came and preached. Did we change? Sathya Sai came and preached and preached. Did we change? Prema Sai will come and will preach, preach and preach. Are we going to change? **Incarnations of God will come again and again as long as this creation exists because we are not going to change unless this creation is totally destroyed.** Even after the total destruction of creation, souls exist in a hidden state (*avyaktam*). They will be born again at the beginning of the new cycle of creation along with their inherent qualities. **Neither death nor the destruction of creation can bring any change in the soul.** The change in the soul will come only on hearing, memorizing and meditating on the spiritual knowledge spoken by God through the Human Incarnations.

Incarnations of God are infinite in number as said in the Bhāgavatam (*Avatārāhyasaṅkhyeyāḥ...*). **We should always concentrate on the preaching of God-in-human-form. That preaching alone is meant for us and it alone will benefit us.** A person who is not hungry at all, simply passes time watching the food served in a plate before him. A person who is not sleepy, just closes his eyes pretending to be asleep. **A person, who is not**

interested in digesting the spiritual knowledge preached by the Human Incarnation exhibits utmost devotion only for the sake of the miracles performed by the Incarnation. Such a person only wants to exploit the miracles for solving personal problems. Many are interested in God only to exploit God's miraculous powers for their personal use. A person not having even a single rupee in his pocket, goes to the jewelry shop and enquires about the rates of various ornaments of various designs! When the main thing is missing, the inquiry about unnecessary details starts!

Chapter 24

SWAMI ANSWERS DEVOTEE'S QUESTIONS

October 27, 2018 Evening

Since sperm and ova contain no soul, does it not prove that God introduces the soul after fertilization?

Shri Lakshman asked:- Pada Namaskarams I put forth my humble question as follows. No sperms or ovaries contain souls otherwise it would mean killing of souls when they get destroyed. After fertilization soul is introduced by God only is my presumption. Is this one fundamental point not enough to defeat the atheists? Regards, Lakshman

Swami replied: O Learned and Devoted Servants of God! The Brahma Sūtras clearly confirm whatever you have said above. **But science says that the sperm and ovum have the inherent potentialities to generate a fertilized ovum, which gives rise to the baby.** The scripture also says that **God guides the soul from the upper worlds, through several intermediate worlds, down to earth and finally into the father's sperm.** Then alone does the sperm unite with the ovum to give birth to the baby. This theory supports the rebirth of the soul. The concept is even proved through perception, by several cases throughout the world, where persons reveal details about their previous birth. But these atheists do not believe even the genuine miracles which are clearly observed. They even deny the miracles that are proved through direct perception! Do you think that such rigid atheists will believe these concepts and thereby believe in God? Can you kill a person with a mere iron sword, when he is not affected even by the *Brahmāstra*? **It is possible to bring vision to blind eyes through surgery. But no surgery can ever rectify the blind mind!**

Do the external differences between Shri Shirdi Sai Baba and Shri Sathya Sai Baba prove that the latter is not genuine?

Shri Anil asked: A person gives comparison between Shridi sai baba and Sathya Sai baba to refute Sathya Sai Baba. Please give Your answer:

[Sathya sai baba is different from my shirdi sai baba.... Because I can say 9 difference between bogus satya sai baba and shri sai baba of shirdi...

1.shirdi sai baba parents, birth are unknown.... But satya sai baba born to eswaramma who is devotee of satya bagwan...

2. Shirdi Sai baba used to sit down when he was in masjid in those days the people of shirdi used to bring a silver chair but shirdi sai baba never touched it and when he is at out used to sit on a rock ... but satya sai baba sat on a chair ...

3. Shirdi Sai baba used to live in a old masjid not in good condition also and named as dwaraka mai (shri Krishna birthplace) and planted a tulsi plant and used to light lamps this indicates oneness of Hindu and muslim.. but satya sai baba lived in a big palace called prashanthi nilayam

4. Shirdi sai baba used to sleep on floor with a brick as pillow and satya sai baba sleep on a big soft bed ..

5. Shirdi Sai baba used to bikshatan The devotees also asked reason for biksha he said in this way he taking our fate and offering great... but satya sai baba didn't done bhikshatan at one day also ...

6. Satya sai baba used a wheel Chair when he was in last days but shirdi sai baba done shivathandavam at last day ...

7. Shirdi people asked to sit sai baba in pallaque but he refused to sit in that that's why they kept foot prints of sai baba there ... but satya sai baba sat on a big ratha also ..

8. Shirdi Sai baba used to annadaan ... he used his hands as a stick and mixes food and then remaining food donated to birds and animals and after what left that he used to eat.. but Satya sai baba used to eat first and then other people....

9. Shirdi Sai baba died due to two reasons one is he given life to his devotee baija maa son taty who is unmarried that time and but second one is his brick which was broken .. but satya sai baba died due to heat arrest... At Your Lotus feet]

Swami replied: Whatever is preached by the Human Incarnation to us is important. The external culture followed by the Incarnation is irrelevant. Lord Krishna spoke the Gita, which is the original scripture while Śaṅkara only wrote a commentary on it. Krishna enjoyed all the luxuries and facilities as the king whereas Śaṅkara led the simple life of a saint. Krishna wore a royal dress whereas Śaṅkara wore the saffron cloth. Krishna slept on a posh royal bed whereas Śaṅkara slept on a stone. From the difference in the lifestyles of both these divine personalities, would you expect Krishna to be the author of the original scripture and Śaṅkara to be only a commentator on that original scripture? You should not look at the external appearances. Instead, you should observe the internal stuff, which is useful to us.

Similarly, **when you observe any two religions, the external cultures will be different. But the internal deep spiritual knowledge is one and the same.** Based on the external culture, you should not differentiate between two religions, and treat one as greater and the other as lower. **The external lifestyle of any Human Incarnation will be such that it enables Him to mix with the surrounding society, which has a certain culture.** Śaṅkara was always in the association of saints and Krishna was always in the

association of kings. God-in-human-form is beyond this external culture and also beyond the qualities of the body. The Human Incarnation follows the external culture which is congenial to the surrounding associates. That way, He can easily mix with the souls around Him. King Janaka wore a royal dress. Yet sage Vyāsa selected Janaka as the examiner for testing the spiritual progress of saint Śuka, who was the son of Vyāsa. Sage Śuka was a disciple of Krishna and saint Śaṅkara was the commentator on Krishna's book called the Gita!

Some people say that Jesus was married and some others say that Jesus was not married. How does it matter whether Jesus was married or not married? We should only examine His spiritual knowledge which is expressed through the Holy Bible. It alone is useful for our spiritual progress. **If you are so worried about His marriage, you should be equally worried about His food, drinking water and sleeping. After all, they too are biological needs, just like legal sex in a marriage.**

Chapter 25

SWAMI ANSWERS DEVOTEE'S QUESTIONS

October 28, 2018

Why can the devotees of Lord Ayyapa not practice self-control in the presence of women?

Shri Surya asked:- Padanamaskaram Swami. A person Jatayu commented as given below in Yahoo news on Your message about entry of ladies in Sabarimala temple. "A person who is not able to control his mind by observing ritualism is not fit to visit the shrine. What is the use then. If females also go and then if he able to follow the rituals by controlling his mind then only he is worthy to be called Ayappan. It shows that the good olden Brahmins who postulate these rules might not have control over their senses and thus prohibited the women not to entry on some invalid sayings which seemed to have continued till date. The Supreme court rightly said that every human beings including the females have the right to visit the deity."

Swami replied:- O Learned and Devoted Servants of God! I have already given a message on this topic. You said that if senses are not controlled, what is the use of visiting the holy shrine of Lord Ayyappa? It is very easy to pass such statements standing merely in the theoretical phase. When you stand in the practical phase, you will understand its real power. If you see the story of the birth of Ayyappa, it is said that even Lord Śiva was fascinated by Mohini, the climax of feminine beauty, who gave birth to Lord Ayyappa. Of course, even females have such desire since they too are human beings just like men. Sex is a very powerful force and its power can be realized only in a practical situation. Even sage Viśvāmitra was attracted to the heavenly dancer called Menakā. **Are you greater than sage Viśvāmitra, who created a new heaven between the sky and earth?** Due to this truth, sage Vasiṣṭha advised in the beginning of his book, called the Yoga Vāsiṣṭham, that an ordinary human being should always stay away from worldly attractions. Only an Incarnation of God can have full control even in the presence of these attractions. **God Śiva is said to have been fascinated by Mohini only to indicate that it is impossible to escape from such fascination. It is only an Arthavāda, which is a lie told for a good purpose).**

You criticize Ayyappans (devotees of Lord Ayyappa) that they are not fit to be Ayyappans if they cannot control their senses! This reminds Me of an incident that happened in My early life. I joined a college as a lecturer. After one year, My probation period ended and I was called by the owner of the

college to give Me a confirmation of the job. Do you know, what he said? He said to Me “We hired you as lecturer since you are a Ph.D. degree holder. One year has passed away, and you could not even get a Nobel prize!” I so shocked that I left that college immediately and joined another college!

Other than ***Lord Ayyappa Himself, no human devotee (Ayyapan) has perfect control over his or her senses.*** It is only to achieve this control that the devotees practice this special worship for forty days following very strict rules. When such devotees go to the temple after forty days to surrender to Lord Ayyappa, the presence of females between the ages of ten to fifty years is not at all good, since the devotees’ minds are highly unstable. This is the background of the devotees, who visit that specific temple after forty days. It is for this reason that women are not allowed in the temple. One should not go to the extreme of doubting the control of senses of Lord Ayyappa Himself in this issue!

God Ayyappa exists in every Ayyappa temple. It is not that He exists only in the Sabarimala temple. Moreover, all the statues of different deities in any temple are only the representative models of God. God does not directly exist in the statues (*Na tasya pratimā* —Veda). But the worship of the representative models certainly improves the person’s theoretical devotion and is very much necessary for beginners (*Pratimā hyalpa buddhīnām*).

This problem can be solved in any one of the two ways:

- 1) Let women avoid that one specific temple in sympathy of their male co-devotees.
- 2) Let such special male devotees (Ayyappans) build another temple on the same divine hill far from this temple and surrender to the Lord there, after forty days.

God never considers the differences of caste and gender. **These differences are only for foolish souls.** The menstrual cycle of women is not unholy. It is said in the scripture that Indra divided his sin into four equal parts and transferred it to four items. They are the earth, water, flowers, and women. As a result, the earth began releasing its part of the sin in the form of odor. Water began releasing its part of the sin as froth. Flowers began releasing their part of the sin as pollen grains. Women began releasing their part of the sin in the form of menstrual blood.

When the scented earth, water with froth and flowers with pollen are not unholy in any worship, how did women in menses become unholy? Yet, this concept of ‘unholy menses’ was imposed on women even by the good tradition. If you analyze the hidden intention behind this false concept you will realize that it was not bad at all! The background intention

of this 'unholy menses' concept is that women are forced to take rest for four days in a month. Effectively, they are being treated as patients who need rest due to the bleeding. If the truth had been revealed, women would not have taken rest. Such a creation of a lie to achieve a good purpose is called an *arthavāda*. **The only thing that is unholy is always being involved in worldly issues. The only thing that is holy is being involved in spiritual knowledge and devotion to God.** Some people say that in a particular temple of a Goddess, the statue of the Goddess shows marks of Her being in menses every month. The temple is kept closed for the four days. But every statue of that Goddess or any other Goddess does not go through menses. It means that what happens in that particular temple, is a miracle. The miracle indicates the human form of God, who is the real goal of worship. **God is beyond caste and gender. He always gives weight only to our devotion, which must be based on perfect spiritual knowledge.**

Will Muslims end up in the lake of fire for rejecting the crucifixion and resurrection of Jesus?

A person Robert William commented as given below in Google+ on Your message that Islam accepts Jesus as Prophet only. "Datta Swami Because Muslims reject the crucifixion and resurrection of Jesus, they will die in their sins and end up in the eternal lake of fire." at Your divine feet, surya

Swami replied: The first statement given by Me is alright. Prophet means Messenger of God and Jesus was declared as Messenger of God by Mohammad.

Your statement given below (2nd sentence) is not correct since it disturbs the peace and brotherhood among all human beings in the world. **Jesus did not use even a single harsh word against His bitter enemies. He instead prayed to God to excuse them and lead them on the right path. But look at what you are doing! Unless one finds unity among religions, which is the primary aim of God, such a person cannot even be called as a devotee.** Such a person will go to the lake of liquid fire! You must also appreciate the reason why Mohammad said that Jesus was only a messenger of God and not an Incarnation of God or the Son of God. Note that the Son of God can be treated as God Himself. Jesus had already proved through miracles that He was the Son of God or God Himself. The knowledge and devotion that He preached, attracted the wise public. This made the egotistic priests develop jealousy against Him. They succeeded in getting Jesus crucified.

Jesus was the preceding Human Incarnation, before Mohammad. Mohammad thought that the sinful tragedy, which took place in the case of Jesus, should never be repeated again with any other Human Incarnation descending on earth to give right direction to people in both their worldly and spiritual lives. He found out that the basic reason for that tragedy was the claim made by a human being that He is an Incarnation of God. Hence, Mohammad eradicated this concept along with the miracles done by the Human Incarnation. He felt that the knowledge spoken by the Human Incarnation and the miracles done by the Human Incarnation can be directly linked to the absolute unimaginable God. By this, the Human Incarnation becomes just a messenger of God. The miracles become the actions done by the same God. In fact, the knowledge and miracles come only from the God-component of the Human Incarnation and not from its human being-component. The credit goes to the God-component and not to the human being-component, which is perfectly justified.

If you say that the resurrection after crucifixion was done by the human being-component, it means that you have to accept that Jesus, as the human being-component, performed the miracles. But this is not acceptable to any ordinary human being suffering from ego and jealousy. This concept is also not true because no human being can perform any miracle. Only God can perform miracles. But God perfectly merges with the human being-component in an Incarnation. This makes that particular human being God. God merges into that human devotee in order to give credit to His devotee. So, you can treat Jesus as the God-component Itself. But even this not acceptable to ordinary human beings affected by ego and jealousy, although it is acceptable to wise devotees. In both these cases, the devotees affected by jealousy, are certain to crucify the Incarnation.

So, the only way left for Mohammad was to say that Jesus was only a human being, who is separate from the unimaginable God present in Him. It can be done by treating Jesus as only a messenger of God like a postman. Similarly, all the miracles done by Jesus can be linked directly to God. Even better, the miracles performed by Jesus (the human being-component) can be rejected and treated as mere magic. This concept would certainly pacify the ego and jealousy of the human beings around.

All this was done by Mohammad for the safety of Human Incarnations. **Mohammad Himself being a Human Incarnation sacrificed His real status for the sake of the protection of all Human Incarnations. The Human Incarnation is always kind even to His own killers, who after all are also His own children!** With this background, you must understand the concepts established by Mohammad. It is those concepts which are being

followed by your Muslim brothers. So, you should not criticize them. The absolute unimaginable God is called as Parabrahman in Hinduism, Jehovah in Christianity and Allah in Islam. **Similarly, Krishna, Jesus and Mohammad are the Human Incarnations of the same one absolute unimaginable God.**

Can a soul born as an animal or bird be reborn as a human?

Shri Anil asked: Padanamaskaram Swami, Shri Shantanu Ray, after reading a part of Your discourse come with following question in Quora forum:

[Sir, you have to forgive this impudent and possibly stupid question but the answer will benefit the reader in comprehending the rest of the text. Is it impossible for someone born in a *tiryak yoni* then to transcend into higher beings? Ultimately as a human form. The question arises due to the part 'jnyan cannot be given to a bird or insect'. Since without jnyan one cannot transcend into higher beings. Sincerely hope the question is intelligible. Sir, again seeking forgiveness for the impudence and looking forward to an answer. God bless all ॐ!]

Swami replied: Souls present in a human body commit several sins due to their fascination for selfish desires without even remembering God. Such souls are given the birth of birds, animals, trees, stones etc., (*tiryak-sthāvara*). In these births, their selfishness gets reduced. If you see any bird or animal, it does not store its food for tomorrow. But the present human being is not satisfied even upon storing wealth for a hundred future generations! After the birth of birds and animals, if the soul's selfish fascination has not been sufficiently exhausted, it is given the birth of a tree. As a tree, even if somebody takes its fruits (wealth), the tree will not feel any loss due to the absence of intelligence and a mind. **If the fascination still remains in traces, the soul is given the birth of a stone in which the awareness is totally absent. It is a state like a long deep coma, in which the soul can forget the concept of selfishness.** All these punishments are not given with an idea of revenge but are only meant for the reformation of the soul. Once the soul is perfectly reformed, the human birth is sanctioned again, where the soul acquires awareness, knowledge and a mind.

In the birth of the bird or animal, full knowledge may be absent, but a mind and awareness are present. In trees, even the mind is absent even though very basic awareness is present. In stones, even the awareness is absent. In your question, you mention about the inability to introduce full knowledge to the soul while it is in the birth of a bird or animal (*tiryak*). But our concept is broad in dealing with the rebirth of the soul as a human being, after passing through the births of animals or birds for a long time.

Chapter 26

ENERGY CONSERVATION AND YOGA

November 03, 2018

Shri P V N M Sharma asked: Swami! Why do you put off the lights and fans as soon as we leave the room?

Swami replied (jokingly): O Learned and Devoted Servants of God! You know that I am the light of spiritual knowledge and a fan of God Datta. There is always jealousy between similar items since likes repel each other. The light and the fan are My rivals and so I always put them off!

(Seriously): We should use electricity with utmost care only whenever we have a real necessity. People leave the lights and fans on even after they leave the rooms. They try to show off their false generosity and richness; that they can pay the electricity charges even for the electricity that they do not need. Yes, I agree that you are very rich and have the capacity to pay the electricity bill even though it was spent unnecessarily. It is not the question of your capacity to pay the extra electricity charges. **Electrical energy is generated only in a limited quantity; not in an unlimited quantity.** If it were generated in an unlimited quantity, your wastage of electricity need not be criticized. Everybody is wasting some amount of electricity. If all these small quantities of electricity are conserved and the wastage is reduced to zero, a lot of electricity will be saved. This large amount of electricity saved would be useful for poor farmers who need electricity for pumping water from their borewells and irrigating their fields. This will allow plenty of food to be produced, which in turn would prevent the hunger deaths taking place on the streets. The saved energy could also be used for other real necessities like industries, which give employment to the poor. Unless we are concerned about the wastage of energy which is generated in limited quantities, we are not helping this world function peacefully. The peaceful functioning of the world is the main aim of God.

Similarly, human energy is also very much limited. You may have a lot of food in your home since you are very rich. But can you continuously eat food and continuously generate human energy? Are you like an engine, which can continuously generate energy by continuously consuming fuel? Actually, even an engine, if operated continuously, will lose its efficiency and get spoiled in a very short time. Our digestive system is even more delicate. It does not even allow food to be eaten continuously, not to mention

producing human energy continuously. It can only take in a little quantity of food twice or thrice in a day and it can generate a very limited amount of human energy. If we waste our human energy in unnecessary worldly issues, no energy is left for our spiritual efforts. **We must control the wastage of human energy in unnecessary worldly vices. A small part of the little amount of available human energy should be used for fulfilling the bare worldly necessities. The rest of the available human energy should be used for our spiritual efforts.** Unless we develop the habit of controlling the wastage of external energy, how can we save our external physical energy and use it for useful worldly tasks? Unless we develop the habit of controlling the wastage of our internal human energy, how can we save the internal human energy and use it for the spiritual effort?

Conservation of energy, time and money, without wasting them on unnecessary expenditure is not miserliness. It is real wisdom to conserve them so that they may be used for the right purposes. If one conserves these three and does not use them even for the right purposes, such a person is a real miser. Controlling the unnecessary expenditure of these three is not miserliness at all. You are conserving them by resisting their wastage so that they can be spent in full quantity for the right purpose and that the need is perfectly and effectively met. Generally, we waste energy, time and money thinking that we are spending them in very very small quantities. But thinking like this we waste them in small quantities many many times. If only we could put all these small wasted amounts together and see the full extent of the wastage!

We should withdraw our senses from these worldly vices to save our energy, time and money, remembering that drops of water put together formed the mighty ocean. Such withdrawal of senses from the unnecessary wastage of these three is called as *pratyāhāra*, which is the fifth step of yoga. This step is the main gate of the real spiritual effort, which is represented by the next three steps called as *dhāraṇā*, *dhyāna* and *sāmādhi*. Unless the leakages in the water-tank are arrested, the pipelines running from the water-tank cannot yield water at a sufficient pressure to fulfill your needs. The first four steps of yoga are: *yama*, *niyama*, *āsana* and *prāṇāyāma*. They are related to conserving one's physical health. Physical health is also the basis of mental health. So, these four steps ensure that you attain a sound mind in a sound body. Only after attaining this preliminary requirement, does the actual path of yoga start with the fifth step called as *pratyāhāra*.

In this fifth step, you have to withdraw the senses from the false attractions of the world so that you can put in the initial effort with force and enter into the subject of God (spiritual knowledge). After digesting the

subject of God, there is no necessity of any effort for the detachment from the unnecessary worldly issues. The attachment to God naturally brings detachment from the world. But before attaining that attachment to God, you have to put in special effort for worldly detachment. This is just an initial starting trouble. For this initial effort, we need the help of this fifth step of yoga. **Unless you have a sound body with a sound mind along with the achieved interest in God, you cannot serve God effectively like Hanumān, who has a strong body and a strong mind with a strong attachment to God.**

Chapter 27

**CONTRADICTIONS IN THE SCRIPTURE DUE TO
ADULTERATION**

November 04, 2018

Dr. Nikhil asked: Padanamaskarams Swamiji! My question is with reference to Your reply to Shri Durgaprasad, given on October 25, 2018 (evening). You have said that the commentaries of the divine preachers on scriptures, varied in their conclusions due to the adulteration of the original text. You have said that this is the reason why we often find mutually contradicting concepts within the same scripture. However, I am unable to understand this point. **How can the adulteration of the scripture lead to mutually conflicting concepts and conclusions?**

Let's take any one statement from the Veda. Let's say that Shri Shankara interpreted it in a certain way. Based on it, the conclusion reached is that the soul is God. Shri Madhva interpreted the same statement differently. The conclusion drawn from His interpretation is that the soul is different from God. Note that neither Shri Shankara nor Shri Madhva is doubting the genuineness of the Vedic statement. Yet their interpretations are completely different. Then how is it possible to say that the reason for their mutual difference is the adulteration of the scripture? Are their conclusions not different for the same Vedic statement, which both of them agree, is unadulterated?

Any two people interpret the same thing in different ways due to their different mentalities, preferences etc. In the case of the three divine preachers, their different interpretations were the result of their different divine agendas, which in turn were due to the different needs of humanity in their respective times.

Adulteration in the Veda and the Gītā

Swami replied: O Learned and Devoted Servants of God! The word 'scripture' mentioned by Me in My earlier reply, means not only the primary scripture, the Veda but also secondary scriptures like the Gītā, the Manusmṛti, the Brahma Sūtras, the Purāṇams etc. Of course, the Veda was preserved by recitation in the old times and adulteration was almost impossible. But for that reason, we should not leave out logical analysis. Adulteration in the Veda is clearly seen in the Śrī Sūktam, which is a hymn in praise of Goddess Śrī. In some verses of this hymn, modern poetic meters like Sragdharā and Śārdūlavikrīḍitam have been used, which are found nowhere else in the Veda. The verses were even given the three types of

accents (*svaras*), which are typical of Vedic verses, to mislead us into thinking that these verses are part of the original Veda.

Swami Dayananda analyzed the Bhagavad Gītā and identified several verses as insertions, differing from the other three preachers. Śāṅkara interpreted the Gītā from the angle of monism (Advaita), which states that the soul and God are identical. Rāmānuja interpreted it from the angle of qualified monism or special monism (Viśiṣṭa Advaita). According to this qualified monism, the soul and God are non-different from each other in the sense that they have an eternal relationship as part and whole. Madhva interpreted the Gītā from the angle of dualism (Dvaita), which states that the soul and God are eternally separate and that God is the Master, while the soul is the servant. Swami Dayananda interpreted it as per the philosophy of the trinity (Traitā), according to which God, soul and creation are three eternally-separate entities. Swami Dayananda treated some verses within the Gītā as insertions, whereas the three preachers treated them as genuine.

Adulteration in the Brahma Sūtra

This issue of adulteration of the scripture is not only in the context of *nivṛtti*, which is the spiritual path but also in the context of *pravṛtti*, which is the path of worldly justice. Śāṅkara, at the beginning of His commentary on the Brahma Sūtras¹ mentioned that the eligibility to receive spiritual knowledge is based on the four qualities² of the soul, irrespective of caste³. He said, “*Brāhmaṇas, kṣatriyās and others...*” (*Apeta brahma kṣatrādibhedam...*). The word ‘*ādi*’ means ‘and others’. So even though only two castes *brāhmaṇās* and *kṣatriyās* are mentioned, the other two, namely *vaiśyās* and *śūdrās* are also included. In other words, spiritual knowledge is not prohibited for anyone, merely on the basis of the caste into which the person was born. The qualities of a person decide the person’s actual caste as per the Gītā (*Guṇakarma vibhāgashah*). The same Śāṅkara, who is clearly

¹ The Brahma Sūtras, composed by sage Bādarayaṇa (Vyāsa) are extremely short aphorisms or points summarizing important philosophical concepts. There are 555 individual *sūtras* that are organized into four chapters.

² Śrī Śāṅkara states four necessary mental qualities, which are the eligibility criteria for a person to learn spiritual knowledge (Veda). They are: (1) the intelligence to discriminate between the permanent and the impermanent (*viveka*). (2) Detachment from the enjoyment of any fruit in this world or in the afterlife (*vairagya*) (3) the six divine qualities, namely mental control (*śama*), control of the senses (*dama*), withdrawal from the senses (*uparati*), forbearance or tolerance of all external situations (*tītkṣā*), faith in the scriptures and the teaching of the Guru (*śraddhā*) and complete focus on God and the spiritual path (*samādhānam*) and (4) an intense desire for liberation (*mumukṣutvam*)

³ The Vedic society was divided into the four castes namely the *brāhmaṇās*, *kṣatriyās*, *vaiśyās* and *śūdrās*. The *brāhmaṇās* were the devoted scholars, who were mainly committed to the spiritual path. They also performed priestly activities and educated the rest of society. The *kṣatriyās* were the rulers and warriors. The *vaiśyās* were the businessmen and traders and the *śūdrās* were the laborers. Caste was originally decided by the qualities of the soul i.e. the person’s inherent nature. It was a fair and flexible system, in which the activities, profession and role of each person in society was determined by the nature of the person. Later, in the dark middle ages, people began to blindly fix a person’s caste based on birth. In other words, the son of a *brāhmaṇa* automatically became a *brāhmaṇa* and so on. This led to a lot of injustice on the lower castes (*śūdrās*).

convinced that caste is determined by the soul's qualities, had to contradict this concept in His commentary, in the context of the castes of king Janaśruti and Jābāla Satyakāma. This point appears in the third *pāda* of the first chapter of the Brahma Sūtras. In the original story of Satyakāma from the *Chāndogya Upaniṣad*, the preacher decided that Satyakāma's caste was *brāhmaṇa*, since the boy told the truth, even though it was bitter. But in Śaṅkara's commentary on the Brahma Sūtra, the story was interpreted in the opposite way. It was said that since the boy was a *brāhmaṇa* (by birth), he told the truth. This interpretation opposes the concept of the Gītā that caste is decided by the soul's quality and not the reverse. In the original story, the preacher concluded that the boy was a *brāhmaṇa* since he spoke the truth. It means that even as per the original story (*Chāndogya Upaniṣad*), caste is decided by qualities and not by birth.

Similarly, in the case of king Janaśruti, a *sūtra*⁴ from the Brahma Sūtras, mentions that a *śūdra* shall not hear or recite the Veda. Who is a *śūdra*? Is a person a *śūdra* by birth or by quality? If you define this word by quality, *śūdra* means a person having grief (*śuk*). It refers to a person who is always worried, because his life is limited only to materialism (*śocati iti śūdraḥ*). He is a person who never cares about spiritualism. Since the Gītā says that the person's quality decides his or her caste, Janaśruti, who was born as a *kṣatriya* must be treated only as a *śūdra*, since he was overcome by worry. But he was concluded to be a *kṣatriya* due to some adulteration in the *sūtras*, here. Sage Vyāsa is the author of the Brahma Sūtras including this *sūtra*. The same author says in another scripture authored by him, (*Purāṇam*) that Bhūriśravas, a pot-maker or *śūdra* (by birth) was made the president of a great sacrifice (*yajña*) performed by all the sages themselves! It clearly indicates that the sages accepted that in terms of the qualities of the soul, Bhūriśravas was a *brāhmaṇa*, even though he was born as a *śūdra*. So, sage Vyāsa and the other sages clearly accepted the determination of caste by the soul's qualities alone. How did the same author, Vyāsa then contradict himself in the Brahma Sūtras? It means that some adulteration has certainly taken place in that particular *sūtra*.

Another *sūtra* says that listening to and studying the Veda is prohibited for a *śūdra* (*śravanādhyānapratishedhāt smṛte ca*)⁵. We can interpret this *sūtra* in the following way. Any person having a fascination for materialism is called as a *śūdra* and he shall be excluded from any spiritual discussion. The reason for excluding the materialistic person (*śūdra*) is his unfavorable

⁴ Brahma Sūtras 1.3.34-35.

⁵ Brahma Sūtras 1.3.38.

quality. Instead of he getting benefit out of the spiritual discussion, he will brainwash the other spiritual people and turn them to materialism!

Adulteration in the Smṛti

In the above *sūtra*, a reference is made to the secondary scripture (Smṛti). The Smṛti⁶ says in this context that if a *śūdra* happens to hear the Veda, his ear shall be filled with molten lead and lac and if he recites the Veda, his tongue shall be cut and so on. This horrible statement from the Smṛti has been quoted in the commentary on this *sūtra*. It is easily possible to exclude a *śūdra* from a spiritual discussion, based on his qualities which are unsuitable for the discussion. Then it is totally absurd to prescribe such a horrible punishment for him! Those who consider themselves to be *śūdrās* by birth will certainly rise up against the so-called upper castes due to such shocking statements. In fact, even a *śūdra* by quality, should not be punished in such a cruel way. Undoubtedly, someone has adulterated these few *sūtras* related to caste discrimination so as to divide the Hindu religion. The Smṛti quoted here is certainly an insertion made either by foolish old Hindu priests of the middle ages or by an intellectual of another religion in an attempt to destroy the Hindu religion by dividing it internally.

The Manusmṛti in this context says that a *śūdra* is not eligible for spiritual knowledge since he or she eats forbidden non-vegetarian food. Here, the cruel quality and the sinful deed of eating meat are mentioned as the reasons. This appears to confirm the concept that the soul's quality with its resulting deeds, is the reason for caste. But *kṣtriyās* also eat this forbidden food and are yet eligible to read the Veda. In that case, why are the *śūdrās* who eat the forbidden food, not eligible to read the Veda? Since correct logic is missing in this verse, it can also be treated as an insertion in the original text.

The real concept here must be brought out. Eating forbidden food is a sin of *pravṛtti*, which is the worldly path of justice. For these worldly sins, punishment will certainly be given separately. But there is no reason to prohibit anyone from reading and hearing spiritual knowledge or the Veda. On reading or hearing the spiritual knowledge or the Veda, the sinful soul may get reformed and give up eating forbidden food. The commentary on the scripture⁷ in this context says that true spiritual knowledge can be attained by a *śūdra* from the secondary scriptures, but they are not allowed to study the primary scripture (Veda)! We do not understand the big difference

⁶ Manusmṛti XII.4.

⁷ Brahma Sūtras 1.3.38.

between primary and secondary scriptures. The same spiritual knowledge is expressed in both. It is foolish to assign some special significance to the accents (*svara*) found in the Veda. They are meant only for making the recitation pleasant and musical to hear. This again brings up the doubt of adulteration in this statement from the commentary, due to the failure of logic; If the *kṣatriya* can study the Veda, why can the *śūdra* not do the same, when both eat forbidden food.

Adulterations exist even in the Rāmāyaṇam, the Mahābhāratam and other scriptures. They have even been clearly identified in the commentaries. Therefore, a sharp and deep analysis of any scripture should be done, be it the Veda, or any other scripture. The Veda does not mean simply the text of the hymns marked by the three types of accents. The Veda means true knowledge. **Even today, if a person speaks true knowledge in any language, it shall be called as the Veda.** The basis for calling any statement as the Veda is that it should consist of true knowledge as concluded by sharp analysis. The Veda is not a pre-decided text. We have decided that the particular text in Sanskrit, which is marked with accents, is the Veda since it has been concluded through sharp analysis, that the text contains true knowledge.

Contradictions Within the Same Scripture

Apart from this, differences even can exist among statements within the same scripture. The primary scripture (Veda) says “I am God” and it establishes that the soul is God. Again, the same scripture says that souls come out from God like sparks coming out from fire. This establishes that the soul is a part of God. The same scripture also says that nothing in creation is God, which establishes the concept that the soul is neither God nor a part of God. The Gītā also holds these three views as seen from the statements “*Ahamātmā...*”, “*Mamaivāṁśo...*” and “*Aham veda sarvāṇi...na tvam vettha*”. Of course, these differences in the subject of *nivṛtti* (spiritual knowledge) can be correlated by taking into account the difference in the eligibility of the receivers of the corresponding concepts. To attract an atheist to the path of theism, he is initially told that God is nothing but his own awareness, so that he himself is God. When the person becomes a theist, the initial statement is partially rectified by saying that the soul is only a part of God; not God Himself. Finally, as the soul matures in his devotion, the truth is revealed that the soul is completely separate from God and is a servant of God. The scripture contains knowledge that is meant for all people; belonging to different levels of spiritual maturity. So, such mutually-contradictory statements are sometimes inevitable. However, they can be

correlated. When a correlation between apparently-contradictory statements is possible, and disastrous conclusions can be avoided, we need not mind these differences. They need not be declared to be adulterations. **But sometimes the differences cannot be correlated and horrible disastrous conclusions appear prominently. Then we have to conclude that the differences are due to adulterations, which include additions, deletions and modifications.**

Chapter 28

SWAMI ANSWERS DEVOTEE'S QUESTIONS

November 04, 2018 Evening

Are women suffering unfairly for Indra's sin by way of menstruation?

Shri Anil asked:- Padanamaskaram Swami! In Your message regarding supreme court verdict on Sabarimala issue you mentioned that 'Indra divided his sins into four equal parts and transferred it to four items. They are the earth, water, flowers, and women. 'Is it unfair for women to suffer for the sin of Indra. Women also suffer due to pain during giving birth to a child, such problem men do not have. Is it not the prarabdha of that female soul?

Swami replied: O Learned and Devoted Servants of God! The menstrual cycle in women is a gynaecological phenomenon. When the ovum is not fertilized, the pre-prepared layer for receiving the fertilized ovum gets broken down and is released as menstrual blood. **The inconvenience faced by women in pregnancy and delivery is compensated by the great joy of motherhood.** Since blood is lost during menstruation, it is assumed to be the fruit of the sin of Indra. There is no additional loss for women because of that assumption. The menstrual cycle is necessary in any case for producing children, who are the future generation of humanity. Moreover, the inconvenience of menstruation, pregnancy and childbirth are compensated by the joy of motherhood. The earth, water and flowers are not suffering because they acquired odor, froth and pollen, respectively. Then how can we say that women are suffering due to the menstrual cycle? The main point of the earlier discussion was about the holiness or unholiness of menstruation. My answer was related to that main point.

Is the Sabarimala dispute, the mission of God? Why was the Supreme Court's verdict different from Your verdict?

In Mahabharata war Arjuna based on the advise of God Krishna fought the war and the war was organised by God Krishna to destroy the evil. It is God's work. The final solution for Sabarimala issue was given by You and it is the final ultimate verdict, which supreme court judges could not give. My question is this case, a case of God like Mahabharata war in which God involved directly and gave final verdict. Similarly the final verdict of You could have come from the mouth of those judges being it the case of God since this case differs from normal cases like disputes between two parties for a piece of land? Kindly give Your responses. at Your Lotus Feet. , Anil Antony

Swami replied: The purpose behind creation is totally different from the purpose you have selected in such issues. Your purpose is achieving peace in a hurried manner, whatever may be the way. **The purpose behind creation is not achieving peace by the miraculous will of God working on certain human beings. The purpose is achieving peace by the reformation of people while giving them full freedom.** From your angle, you may say that the Mahābhārata war itself could have been avoided by changing the mind of Duryodhana, using the miraculous will of God Krishna. But God did not change the mind of Duryodhana using His miraculous power. In fact, even in the case of Arjuna, Krishna did not perform any miraculous change of Arjuna’s mind to make him fight the war. God tried His level-best to convince Arjuna to fight the war. After presenting the logical analysis, Krishna did not force Arjuna to fight. Instead, the last words of God Krishna were “You analyze on your own whatever I have told you and take the decision as per your will”.

Hence, no force through the miraculous power of God is seen. What appears instead is only God’s miraculous way of presenting the explanation perfectly. If the soul is not convinced with God’s explanation and analysis, and continues to commit a sin, the miraculous power of God will certainly appear to give the proper punishment to the soul for the sin. It is not a question of achieving the solution by any means. It is a question of getting the solution in a proper way. Even if God were to change the mind of Duryodhana through His miraculous power, the effect would not be permanent. **Unless the soul gets reformed, no permanent solution is possible. Hence, God tries to bring about the reformation of the soul through His preaching of divine knowledge.** He does not try to bring temporary change through miraculous powers.

In the beginning of creation during the first age called Kṛta Yuga, almost all souls were sages. They followed the commandments of God strictly, like robots following the instructions fed to them. At that time, there was no question of any reformation of souls. The cinema of creation after the Kṛta Yuga, was like a film reel replaying the same movie show once again as it is. But in course of time, freedom was granted to souls. As a result, variations in behavior started. Each soul acted as per his or her free will. Some souls committed sins while others did good deeds. Reformation of the sinners then became necessary and some souls were reformed resulting in betterment. The background settings like planets, earth, hills, rivers etc., remained without any change. The change was only in the behavior of the souls.

The resulting variations in the behavior of souls brought newness to each following show. This newness gives real entertainment to God, like watching a movie, whose story is unknown. The basis of this newness is only the freedom given to souls. We need not blame God that He granted this freedom to souls just for the sake of His entertainment. Thinking like this is totally wrong! **When the souls lacked freedom and were acting like robots, they became unhappy. They developed an urge for freedom. The Father-God has only tried to remove the unhappiness of His children by sanctioning freedom to souls.** He knew that the result of such freedom is sin. So through the scriptures, He warned His children-souls to avoid sin. He has also constantly been preaching to souls personally by descending in the form of Incarnations in every human generation. Yet the future behavior of a soul always remains unknown. This brings some anxiety and newness. When the Gītā was preached by God Krishna, Arjuna was perfectly convinced whereas Dhṛtarāṣṭra scolded Krishna for brainwashing Arjuna through the Gītā! **The uncertainty and unpredictable behavior of souls is due to the freedom granted to souls. This uncertainty brings some ignorance even to God. God likes this enjoyment through ignorance (avidyā).** If He wishes, He can effortlessly know what is going to happen (*vidyā*). But He does not want to know what is going to happen in the movie of creation, even before watching it. This entertainment is not the main aim of God. It is only an associated secondary benefit that developed on its own. A person attending a seminar in Mumbai, completed all his duties at the seminar. Afterwards, he went for shopping and purchased some gifts for his family before leaving Mumbai. You cannot say that the person went to Mumbai only to purchase the gifts and that he arranged the seminar in Mumbai only for the purpose of his shopping!

Chapter 29

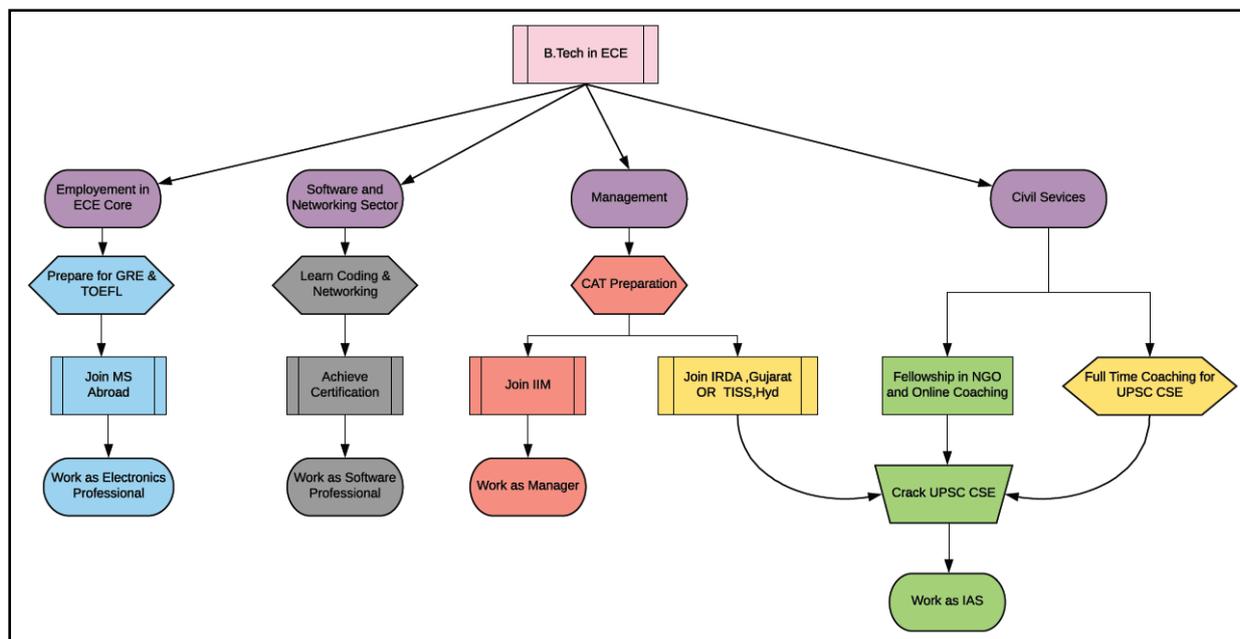
PROGRESS IN CAREER AND SPIRITUALITY

November 06, 2018

Ms. Thalla Laxmi Thryloka asked: Namah Shivaya Swami! I'm Thalla Laxmi Thrylokya, a final year B.Tech student from Amrita School of Engineering, Coimbatore. Being a student of Dr.Nikhil Kothurkar Sir, I'm fortunate to know about Brahavidya and receive teachings directly from him. I started evolving in rapid pace since the day I met Nikhil Sir. He is one person who feels suffocated when we praise him for who he is and gives all the credit to you.

I'm attracted to the teachings of our beloved Amma Mata Amritanandamayi Devi. I thought I could never surrender to anyone. Reading your Divine Discourses is helping me realize my limitations and helplessness in a human life. I don't say I have completely surrendered but I'm making an effort. Can't thank you enough for giving your knowledge.

Right now, I'm in final year of college and this is the peak time to choose a right career path for myself. I have always weighed a job profile with it's capacity to support my spiritual growth. With my limited knowledge, I have designed a block diagram of possible career choices for myself that is attached to this mail. But for Civil Services, I wasn't open to other career options due to rigidity in mind. Now, I realized that a human incarnation can navigate my life better towards liberation. Help me out by telling me the right career path for me and I'm willing to put my maximum effort to achieve it. I have to sustain myself and also seek spiritual progress. I'll be thankful even if there is no response from your side in this aspect. I have zero expectations. Forgive me if this causes any inconvenience to you. I'm always grateful to you and your Divine knowledge. Thank you. Sincerely waiting for your reply.



Swami replied: O Learned and Devoted Servants of God! First, you have to sustain yourself. For this, you are working hard to get a degree with a good level of achievement so that it fetches you a job. Apart from pursuing this main activity, only a little time remains with us. Yet any student definitely has some leisure time remaining, which is usually spent on some entertainment activities. You can divert that leisure time to study spiritual knowledge. Since spiritual knowledge gives you joy, it can be treated as entertainment, which simultaneously uplifts you. Other entertainments serve the purpose of providing a temporary diversion from our main work but other than that petty purpose, they are of no use to you. They cannot help you in getting established in your materialistic life. **Even to get established in your materialistic life, the grace of God is necessary, which comes by your true devotion.** True devotion, in turn, can only be generated by true spiritual knowledge. Hence, studying spiritual knowledge is the first step, which is very essential. **The postponement of the spiritual activity to one's old age is not correct since we never know when this human life will burst like a short-lived water bubble!**

You can choose any field you like and I assure you that you will shine in that field. God Datta is omnipotent and He can make you shine anywhere at any time. In that situation, you can select the field as per your desire. **The potency of God Datta is not limited. It is not that He can bless you only in a specific line and only in a specific time!**

Chapter 30

ADULTERATION IN SCRIPTURES: THE WHOLE STORY

November 07, 2018

Dr. Nikhil wrote: Padanamaskarams Swamiji! I would like to submit these two verses at Your divine feet. It is with reference to Your answer titled "Contradictions In The Scripture Due To Adulteration" dated November 04, 2018, given in response to my question.

In the Bhagavad Gītā, Arjuna asked several questions, which the Lord answered in great detail, in the most wonderful manner. Finally, Arjuna was fully convinced. He expressed His full satisfaction and conviction in the words "*Naṣṭo mohaḥ...*". I feel that the Gītā, which is the divine discussion between the Lord and His devotee, is not complete unless the devotee expresses full satisfaction.

Devotees ask You innumerable questions. You answer all of them excellently. The devotees are greatly satisfied with Your answers. Yet their full satisfaction is not expressed at the end of each question, even though most devotees personally express their satisfaction and devotion to You. So on behalf of all devotees, I would like to express this full satisfaction in the following two verses. I am certain that all Your devotees share the same sentiment. Please forgive me if I am being too bold. It is sometimes very difficult to contain my feelings. Your servant, Nikhil

Who can reveal the Veda's true meaning?
 Who can expose the adulteration therein?
 Who can open the doors of spiritual learning,
 To all humanity without bias or censoring?
 Who can reform any soul who is willing?

He is none but Datta, the Lord of all Creation;
 The Source of the Veda, the Knowledge-Ocean.
 He restores the loss of each past generation;
 Bringing justice and correlation in every situation.
 At whose feet every question finds full satisfaction.
 We salute to that Datta Swami, the Goal of our devotion.

Datta, the Invisible Speaker

Swami replied: O Learned and Devoted Servants of God! God Datta is very much interested in uplifting the souls in this creation. He is the invisible Speaker (Person), who is delivering this wonderful knowledge

through the throat of this visible Datta Swami. The throat is like a mic¹ (microphone) and this Datta Swami is like the stand holding that throat-mic, from which this knowledge is emerging. The real Speaker is God Datta alone. The audience has awareness just like the Speaker. The only inert or ignorant instrument in between God Datta and His live audience is Myself, who lacks even a trace of knowledge. This inert mic (throat) with inert mic-stand (human body) is at a very very low level compared to the wise Speaker and the wise audience. This mic along with mic stand is getting the credit, since the Speaker is invisible. Your student praises you and you pass on that credit to Me. I further pass it on to God Datta, the ultimate deserving reality. God Datta continues to stay in Me in a merged state as long as I am not bent by ego. **If God Datta expresses any type of ego, to any extent, it is not ego or self-praise at all! It is simply the reality! But if a soul expresses even a trace of ego, it is totally false!**

Revision of Points Related to the Adulteration of Scriptures

Let Me revise this topic once again since it has given you such happiness. This topic is very important for removing the contradictions within Hinduism or within any single religion. If we cannot bring internal unity within our family (Hindu religion), how can we bring external unity between the various families (religions) in our village (world)? This defect of contradictions exists in every religion because of the adulteration of the scriptures done by the followers of that religion.

The Veda is Largely Free of Adulteration

The Veda can be treated to be largely beyond adulteration since it was preserved through the system of recitation and transmission from one generation to the other since ancient times. In ancient times, this system of recitation out of memory allowed error-free transmission in the absence of printing technology. On the other hand, scriptures which were preserved by writing, were prone to damage, destruction and adulteration since very few hand-written manuscripts would be present in olden days. However, today, the memorization and recitation of the Veda is not necessary since it is already well-preserved by large-scale printing. Even though the Veda is generally free of adulteration, we do find some verses in modern poetic meters in the Veda in the Śrī Sūktam. These verses have even been marked with Vedic accents. Only seven Vedic meters exist throughout the Veda, indicating that these verses must be insertions. Since it is not possible to

¹ Here the mic (microphone) implies the mic along with the loudspeakers. In other words, it means the entire public address system.

completely rule out adulteration, it becomes essential to analyze statements and concepts of the Veda to prove that they are not adulterations. Even if adulterations exist in any scripture, we need not mind them as long as they support the right concept. Some verses or statements in the scripture contain prayers to God. **In case there is any adulteration in these prayers, there is no disadvantage to the devotee since God continues to grant devotees the appropriate fruit of their recitation of the prayers.**

Adulteration in parts of the scripture which are related to the knowledge of *nivṛtti* (spiritual path) is not a major problem. The adulteration in one verse may lead to conflicts with other verses. But these conflicts can be reconciled based on the different levels of eligibility among devotees. So, we can say that the true concepts in the scripture were meant for the most eligible devotees while the less accurate concepts (adulterated) were meant for the devotees with lower eligibility. Eligibility or spiritual maturity means the absence of ego and jealousy. The devotees who are completely free of ego and jealousy are the most highly eligible and can digest the truth as is, while devotees who have ego and jealousy are incapable of digesting the truth. The truth must be modified to make it digestible to these less eligible devotees. The adulteration can be viewed as a dilution of the bitter truth in order to make it more digestible to the less eligible devotees. On the other hand, certain issues related to *pravṛtti* (worldly life of justice), which include issues related to caste, gender and so on, are very delicate. If the correct concepts in these issues are misinterpreted based on the adulterations it can be dangerous. It can result in conflicts within a religion. Such adulterations can disturb the peace of society and in the view of God, maintaining peace is very important.

The Case of Janaśruti

Janaśruti was a born *kṣatriya* and was overcome by a lot of grief, which comes only from ignorance (*Kṛpayāviṣṭam...—Gītā*). The ignorance can only be removed by true spiritual knowledge (*kaḥ śokaḥ?—Veda*). In that ancient time, caste was not determined by birth but by the person's qualities and the resulting deeds, as said in the *Gītā* (*Guṇakarma vibhāgaśah*). The Veda also does not support the determination of caste by birth. It says that a person who is born in a certain caste but does not have the qualities and deeds which are characteristic of that caste, can only be said to be a relative of the members of that caste (*Brahma bandhuriva*). He is only a blood-relative of his forefathers, who based on their qualities and deeds, genuinely belonged to that caste. Hence, sage Raikva, correctly called the grieving Janaśruti, a *śūdra*. It is the quality of a *śūdra* to grieve or worry (*śuk*) about his

materialistic life due to ignorance. Raikva addressed Janaśruti as a *śūdra* owing to his qualities and deeds (grief and worry) alone. Determination of caste by qualities and deeds alone was the prevailing tradition of the sages in that ancient time of true Vedic knowledge.

The culprits, who were masters of adulteration, did not like this true tradition. They blindly believed that a person's caste should only be determined by birth, even if the characteristic qualities and deeds of that caste are absent in the person. Such egoistic traditionalists tried to introduce their blind concept through adulteration in this place in the scripture. They say here that Raikva called the *kṣatriya*-born Janaśruti a *śūdra* not in the sense of his caste but in the sense of a person possessing grief (*śuk-śūdra*). But the truth is that Raikva called Janaśruti a *śūdra* in the sense of caste alone since the caste of a *śūdra* is decided by the quality of worrying for materialistic things. Their misinterpretation does not stand since Raikva's identification of Janaśruti as a *śūdra* was on the true basis of the caste system which is the soul's qualities and resulting deeds. There are some qualities of a soul that appear for a while and then vanish. But there are other inherent qualities which are permanent. They form the innermost personality of that soul. The person's caste is determined by these permanent inherent qualities. So, we cannot say that a person's caste changes constantly as different thoughts and mental qualities come and go. The caste based on the permanent inherent qualities of the soul is fixed in spite of changing temporary thoughts and qualities.

Since every child is born ignorant and weeping in the worldly memories of the past birth, every child is said to be a *śūdra* (*Janmanā jāyate śūdraḥ*). **As the child grows, it imbibes qualities from the surrounding people and situations, in accordance with the qualities of its previous birth. Based on the qualities imbibed and the resulting deeds performed, we say that the person has entered that particular caste, which has similar characteristic qualities** (*Karmaṇā jāyate dvijaḥ*). The soul is expected to enter higher castes by developing better qualities (*dvija*). The soul should not continue in the same *śūdra* caste, filled with materialistic worries throughout its life. It clearly means that a soul is expected to change its caste by imbibing the better qualities and performing the better deeds of higher castes (*karmaṇā*). We see the case of Viśvāmitra, who was a born-*kṣatriya* but he became a *brāhmaṇa*. This again indicates that even a soul born in a *śūdra* family can change its caste by its deeds (*karmaṇā*). This clearly confirms that caste is not by birth but by qualities and deeds only. **The facility to change one's caste and become a *brāhmaṇa* is not restricted only to *kṣatriyas* as in the case of Viśvāmitra. It applies to a**

person born into any caste, who by imbibing the qualities and deeds of a *brāhmaṇa* can become a *brāhmaṇa*. I do not understand why some people burn the copies of the ethical scripture with the misunderstanding that the ethical scripture preaches caste discrimination. They are perhaps not aware that this verse about changing one's caste by changing one's qualities and deeds, comes from the ethical scripture itself!

The Case of Satyakāma Jābāla

The case of Satyakāma Jābāla also supports the true tradition of deciding a person's caste by qualities and deeds alone. Sage Gautama asked Satyakāma Jābāla to state his caste. **Caste by birth also had some general significance because a child born in a certain caste will naturally imbibe the qualities and deeds of his or her family members, who are accustomed to those qualities and deeds for several generations.** But the person's caste is finally decided by the type of qualities and deeds present in the individual. Sometimes, an individual may or may not imbibe the qualities and deeds of the caste in which he was born. So, we cannot say that birth and the surrounding environment alone can decide the person's caste. We must carefully say that if the qualities and deeds of the surrounding environment (caste) appear in the individual, then that individual belongs to that caste. Sometimes, strong qualities from the previous birth, overpower the qualities and deeds imbibed by the child from the caste into which he or she was born. Even though the child is born in one caste, he or she might be forced by the strong qualities from the previous birth, to adopt the qualities and deeds of another caste. In that case, we cannot say that the caste into which the person is born, is his or her actual caste. The qualities and deeds that finally appear in the person, ultimately decide the person's caste.

Since the surrounding environment of the caste into which a person is born, influences the qualities and deeds of a person, Gautama asked the boy about his caste (by birth). Gautama was not referring to the exceptional case, when the person's actual caste can be different from the caste into which the person is born, due to the influence of strong qualities from the previous birth. Such cases are rare. The boy Satyakāma, told the truth that his mother was an unmarried servant who had served in several houses and hence, the caste of his biological father was not known. Gautama did not use his miraculous sight to find out the caste of the biological father and decide the caste of the boy. Gautama decided that the boy was a *brāhmaṇa* since he spoke the truth. ***This means that since the boy spoke the truth, he was a *brāhmaṇa*. It does not mean that since the boy was a *brāhmaṇa*, he spoke the truth. Note that it had not been established that the boy was a *brāhmaṇa****

by birth through any other type of investigation. The only authority here is the quality of speaking the truth, which enabled Gautama to decide that the boy was a *brāhmaṇa*. Since the biological father was not known, Gautama decided his caste as *brāhmaṇa* by the quality of speaking the truth. This quality had certainly been imbibed by the boy from the good surrounding atmosphere in which he grew or from his previous birth.

If the imbibed quality present in the boy were not important in deciding his caste, Gautama would not have taken such a decision. Instead, he would have used his miraculous sight and declared that the boy was a *brāhmaṇa* since he had found out that his biological father was a *brāhmaṇa*. But Gautama did not do so. It was totally unknown whether the biological father of the boy was a *brāhmaṇa* by birth or not. Even without this clear knowledge, Gautama concluded that the boy was a *brāhmaṇa* simply based on the quality of truthfulness expressed by the boy. This clearly proves that the caste system is based on simply the qualities and deeds possessed and expressed by the individual, and not by birth.

You may say that the biological father of the boy gave the good qualities to the boy through his genes and that the surrounding environment had no influence on him. But it is false as per the science of genetics, which says that only physical characteristics and mannerisms are transferred through genes; not mental qualities. You cannot even say that all good souls are born into certain castes so that those castes contain only good souls. Practical experience tells us that it is not true. Every caste contains both good and bad people. You cannot say that the Veda states that bad people are born in the bad castes whereas good people are born in good castes (*kapūya caraṇāḥ kapūyayonim...*). We agree with the Vedic statement since the caste mentioned in it is not by birth, but by qualities. Hence, bad souls are born in bad castes and good souls are born in good castes, where caste is determined by qualities. This Vedic statement actually says that bad souls are born in bad families (*Kapūyayonim*). ‘*Yoni*’, which means ‘womb’, indicates the mother and her surrounding family. It means that a good soul is born into a good family so that the soul gets a congenial atmosphere. The congenial atmosphere is limited to the good family into which the soul is born. It cannot be extended to the whole caste. So, it is not accurate to say that the good soul gets birth in a good caste. Hence, this Vedic statement also supports the determination of caste by qualities and deeds alone.

Although we agree that the family does influence the qualities of the child, the family may not be entirely good or bad. The qualities and deeds of the individual must be the final criterion for determining caste. A family may belong to the caste (community) of teachers. In other words, the members of

the family might be teachers by their qualities (proficiencies) and their deeds (profession). But an individual born in that family (and caste) might have a lot of interest in doing agriculture. In that case, the individual belongs to the caste (community) of agriculturists. **Caste is a classification of an individual, who possesses a certain set of qualities and deeds. It is not simply a group of people with whom an individual is related by blood, irrespective of the qualities and deeds.** Qualities are either imbibed from the surrounding atmosphere in this birth or they can be carried forward from the previous birth. They are not transferred from parents to children through genes. A good soul may be born in a good family. Here the family could be considered to be the caste in a broad sense. The good atmosphere of that family might not necessarily be effective in inducing good qualities in the individual. The individual from that good family could fall into the trap of bad influences from outside the family and grow up to be a bad person. Hence, birth in a family (or caste) cannot be taken as the basis of the individual's caste unless the individual expresses the qualities imbibed from the atmosphere of that family in the form of deeds.

Śūdras Studying the Scripture

The secondary scripture (*Smṛti*) says that *śūdras* should not hear or read the Veda, but they can read and hear the secondary scriptures, which contain the same knowledge in the same Sanskrit language. The difference between the primary scripture (Veda) and secondary scriptures is only the marked musical accents, which are meant for pleasant hearing. **It is the climax of foolishness to differentiate between two scriptures simply based on the presence or absence of these musical accents when the knowledge and language are one and the same!** Some scholars say that the accent even decides the meaning of the words as in the case of “*Indraśatro vardhasva*”. If the accents can change the meaning, how can you say that a *śūdra* can learn the same knowledge from the secondary scripture, which is not marked with the accents? In fact, the two words ‘*Indra*’ and ‘*śatro*’ combined means ‘the enemy of Indra’. If the two words are separated, a different meaning emerges ‘O Indra! O enemy!’. **It is not the accents but the gap between the words that changes the meaning based on the rules of grammar.**

Later on, even learning the Sanskrit language was prohibited for women. There were only allowed to use *Prākṛutam*, which means the regional languages. In this way, people's ego led to discrimination and injustice not only in the caste system but also in the gender-system. *Śūdras* are the people who possess the quality of being worried about materialistic things. They can be avoided from spiritual discussions of the Veda since they

might brainwash the devoted participants and turn them into materialists! But in fact, the materialist is really in the greatest need for the spiritual knowledge of the Veda for his reformation. As told by Jesus, the patient alone needs the doctor. So, from this point of view, the materialist is the most eligible person for learning the spiritual knowledge of the Veda.

The Veda simply means spiritual knowledge. It does not mean a specific text written in Sanskrit and marked with musical accents. If the true spiritual knowledge exists in any language even without accents or even if it is spoken by a modern person, it shall be called the Veda. When this is the reality, how can the secondary scripture say that a *śūdra* by birth shall not hear, read or recite the Veda and that if he does so, he should be subjected to barbaric punishments such as pouring molten lead in the ear, cutting the tongue and so on? It is certainly an adulteration of the scripture by a madman! It is totally absurd even from the point of view of basic worldly justice. It must be treated as an insertion made by a culprit belonging to another religion or by an egoistic-foolish priest of the middle ages, with an intention of bringing internal conflicts within the Hindu religion. The pathetic reality is that the person, who is really eligible for reading and hearing the Veda, is said to be eligible for such horrible punishments because he tried to study the holy Veda! **With this logic, a patient approaching a doctor for getting cured must also be similarly punished!**

Vyāsa and Śaṅkara were Beyond Caste-bias

A few Brahma Sūtras in 1st *adhyāya*, 3rd *pāda*, are certainly adulterated since they are caste-biased. It cannot be believed that sage Vyāsa could have been biased by the caste of a person's birth. Vyāsa himself was the son of Satyavatī, who was born in a fishermen-caste! The same sage Vyāsa, wrote in one of the secondary scriptures (Purāṇams) composed by him, that Bhūriśravas, a person born in a *śūdra* caste (pot-maker) was selected as the president (Brahmā) of a sacrifice. This selection was done by all the wise sages, based on his qualities.

Similarly, Śaṅkara is well-known to be beyond caste-bias. He respectfully fell at the feet of a cobbler, appreciating his excellent spiritual knowledge and treating the cobbler as His spiritual preacher (Guru)! In the beginning of Śaṅkara's commentary on the Brahma Sūtras, He wrote that four good qualities are necessary for studying spiritual knowledge. He especially mentioned that these four qualities alone matter irrespective of the individual's caste (*Apeta Brahmaṅśatrādi bhedaṃ*). The word 'ādi' indicates that spiritual knowledge is open to all the four castes.

The commentary written by the same Śaṅkara on the later (adulterated) *sūtras* appears to be quite different. It appears to follow the blind tradition of the priests of the middle ages. Since the *sūtras* themselves were adulterated, it is possible that the commentary might have also been adulterated suitably by the culprit. Alternatively, knowing that the *sūtras* were adulterated, Śaṅkara might have chosen to remain silent and not contradict those *sūtras* directly. In the introduction to His commentary on the Brahma Sūtras, Śaṅkara had already expressed His point that all castes are eligible for learning spiritual knowledge as long as they satisfy the four qualities. He might have chosen to not directly go against the blind and biased belief of the traditionalists in His time. So, He might have simply interpreted those adulterated *sūtras* based on the blind beliefs of the time. If He would have openly declared those *sūtras* to be adulterations, or if He would have directly contradicted them, it would have raised strong emotional reactions from the traditionalists. The main message that He was trying to convey to them, would have been lost. His main focus at that time was to convince the traditionalists that the knowledge of the Veda is important; not doing rituals blindly. **Shri Datta Swami has openly spoken about this adulteration now since the receivers (public) are more enlightened and broad-minded due to well-developed scientific logic.**

Restrictions Due to Non-vegetarianism?

In Śaṅkara's commentary on these adulterated *sūtras*, the Manusmṛti is quoted. As per the quoted verses from the Manusmṛti, the reason for prohibiting the *śūdras* from studying the Veda is their non-vegetarian food habits. These quoted verses too must be adulterations because *kṣatriyas* eating the same forbidden food are eligible to study the Veda! Non-vegetarian food is certainly sinful. The eater of the food also shares the punishment for causing the butcher to kill soft-natured animals for food. If naturally-dead animals are eaten as the Kāpālikās do, it is not sin. The sin is not in the actual eating of non-vegetarian food since non-vegetarian food contains the same basic constituents as vegetarian-food. The sin lies in killing a living animal to obtain non-vegetarian food. The angle of sin is thus in a different direction. **Plants have life since the process of respiration takes place in them. But this process of respiration is an inert mechanism. Plants do not have awareness (nervous energy) and a mind. As a result, they do not undergo pain.** Due to this fundamental difference, all plants come under one group called the plant kingdom, which is the field of botany and all animals having nervous energy come under another group called the animal kingdom, which is the field of zoology.

Anyway, the punishment for the sin of killing animals for food is as follows. The sinner will be reborn as an animal and the killed animal will be reborn as a butcher, who will kill the sinner. Hence, the Sanskrit word for meat or non-vegetarian food is *māmsaḥ*. *Mām* means ‘me’ and *saḥ* means ‘he’. As the butcher is killing the animal, the dying animal thinks “As he (*saḥ*) is killing me (*mām*) now, so shall I kill him in the next birth”. This is the thought of every animal that is killed for food. **This punishment is inevitable not just for the butcher who directly commits the sin, but also for all those who eat non-vegetarian food. They pay the butcher to kill and so they are promoters of the sin.** The scripture says that the direct doer, the indirect doer (owner), the promoter and the supporter of the sin, all have to equally undergo this punishment.

In any case, this is a separate issue of the inevitable punishment for doing injustice in *pravṛtti* (worldly life). It is not linked with Vedic learning in any way. Since non-vegetarian food does not have any basically different constituents as compared to vegetarian-food, it cannot be a reason for prohibiting anyone from learning the Veda. That is why, *kṣatriyas*, who usually eat non-vegetarian food, are allowed to learn the Veda. The study of the Veda or true spiritual knowledge may in fact, bring reformation in a soul who is in the habit of eating non-vegetarian food. He may even stop eating non-vegetarian food. **So, just because of the non-vegetarian food habit of a sinful soul, you should never prevent his reformation, which can happen by studying the Veda.**

Untouchability

Untouchability is another misunderstanding that has flared up and damaged the unity of Hinduism. This misunderstanding is also the result of adulterations in the secondary scriptures. The Veda only speaks of four castes. There is no reference to this fifth ‘untouchable’ caste. Untouchability has no connection with the caste system. It was only a form of punishment given to extreme sinners belonging to any of the four castes. It was like debarring a student from school to bring some discipline to the undisciplined student. Certain eaters of non-vegetarian food had reached the climax of sin by killing the cows and buffalos in their old age after getting milk from them throughout their life. Similarly, killing bulls and he-buffalos in their old age after getting ploughing work done by them throughout their life is another example of such a climax-sin. Such extreme sinners were expelled from society and were considered as untouchables. But the children of such sinners expelled from society, cannot be untouchables if they too have not committed the same sins. The punishment given to these sinners was not out of

vengeance but only out of love for these fellow-souls, so that they may be reformed. Forgetting all this background, an untouchable caste by birth was created. It has led to several internal conflicts within Hinduism.

Śabari was an untouchable by birth, but in her qualities, she exceeded even the sages. She alone got salvation from God Rama, who ate fruits tasted by her. Śaṅkara fell at the feet of a person who was an untouchable by birth, due to the tremendous spiritual knowledge expressed by the untouchable. Kaṇṇappa, an untouchable hunter by birth, had such excellent qualities of devotion and sacrifice that he plucked out his two eyes for the sake of God Śiva, and was granted the highest salvation. If we realize that there is no untouchable caste and realize the purpose of expelling some people out of society in ancient times, this problem will disappear. It will greatly help in bringing unity among all Hindus.

Sacred Thread Ceremony

Another foolish issue which divides Hinduism is the holy thread ceremony called *upanayanam*, which was restricted to the males of the *brāhmanas*, *kṣatriyas* and *vaiśās*. Even the females of these three castes were forbidden from undergoing this ceremony due to gender-bias. *Upanayanam* actually means becoming close to God by singing sweet songs in praise of God. This devotional singing is called as *gāyatrī*. During the *upanayanam*, the child of about eight years of age (including one year in the womb) is initiated into *gāyatrī* and is also given a three-stranded holy thread to be worn cross-wise across the shoulder. The three strands of the holy thread indicate the human form of God having the three qualities. The three qualities are *sattvam*, which is awareness, *rajas*, which is inert energy and *tamas*, which is inert matter. The initiated child is supposed to hold this holy thread in the hand while performing *gāyatrī*. **It only means finding the Human Incarnation of God in order to get correct spiritual knowledge and thereby right direction on the spiritual path.** Without revealing this real background, the foolish priests propagated wrong knowledge that led to conflicts. The formal ceremony was given importance, stating that it is the path to salvation. They confined the meaning of *gāyatrī* to mean the recitation of just one specific hymn written in the *gāyatrī* meter. They prohibited all women and *śūdras* from that formal function. Naturally, all these excluded groups will flare up against these blind priests. If the real meanings of *upanayanam*, *gāyatrī* and the holy thread are realized, it is clear that the males of these three castes have missed the real path. The women of all castes and *śūdras*, who were excluded from the formal ceremony, did not lose anything! The devoted ones among them merely sang devotional songs

and worshipped the Human Incarnation; not following some formal mechanical procedures, but out of sincere devotion. These devotees are the ones who followed the real path and got real salvation!

Swami Dayananda's Temporary Solution

Swami Dayananda was also a Human Incarnation of God like Śaṅkara, Rāmānuja, Madhva, Ramakrishna and others. An Incarnation comes at a time when a problem shoots up in society. The overall problem may have many aspects, but only one of the aspects might be more prominent. The Incarnation solves the problem in that aspect alone. He neglects other aspects of the same problem and other problems too since they are not that prominent in that time. Swami Dayananda, like any other Human Incarnation, tried His level-best to solve such prominent problems in His time, which were damaging the unity of the Hindu religion.

In that time, devotees were being exploited by the temple-priests. So, Swamiji (Dayananda) eradicated the worship of idols stating that God is always formless. It solved that particular aspect of the problem, which was an urgent necessity at that time. But from another angle, idol worship is actually good. It enables the devotee to develop theoretical devotion for God. The theoretical devotion at a later stage, generates practical devotion towards the human form of God. But this angle was neglected at that time by Swamiji since it was not serious. Similarly, Swamiji stated that anybody interested in the Veda or true spiritual knowledge can perform the holy thread ceremony. After the formal ceremony, that person could be called a *brāhmaṇa* if the person developed suitable qualities and deeds and not just because he wore the sacred thread. This immediately satisfied the people who had been prohibited from wearing the holy thread.

In fact, people should have asked that even though they were benefited by this ceremony, their forefathers missed the same opportunity and as a result lost the chance for attaining salvation forever. This point will continue the conflict even after formally opening this ceremony to everybody. To remove this unnecessary blame that will continue the conflict, Shri Datta Swami has now revealed the real background behind this ceremony. The essence of this ceremony is that salvation can be attained by true devotion, which begins with singing devotional songs. There is no special relevance of the formal ceremony at all! **In all times, everybody from anywhere in the world, always has full freedom to sing songs in praise of God without any restriction based on caste, gender or religion.** This interpretation makes *gāyatrī* truly universal. But a question comes as to why Swamiji did not reveal this background in His time itself? Why did the truth come out

more than a hundred years later through Shri Datta Swami? Had Swamiji revealed this truth in His time itself, people would have misunderstood that, Swamiji was playing a trick on them. By explaining that the real *gāyatrī* is only singing of devotional songs, He was not letting them perform the formal thread ceremony. They might have thought there is some secret benefit of the formal ceremony, which He was unwilling to share with them. **But since Swamiji allowed the formal ceremony for all during His time itself, that misunderstanding will not happen now.** One should remember that as per tradition, the holy thread is discarded by a saint. The saint who discards the thread is honoured by all Hindus and treated to be the highest. It means that the truth is that this thread is only a formality. It indicates a true concept and once the concept is realized, the formality can be rejected. **God Datta knows exactly which concept should be revealed at what time through His Human Incarnations.**

Suppression of Women

Several secondary scriptures say that a father's property should be given only to his sons. This shows that the woman is suppressed by her father and her brothers. Actually, it is a misinterpretation of the scripture. The word *putra* means not only a son but also a daughter as per grammar. Yet it was only interpreted to mean 'son'. Similarly, the wife is suppressed by her husband since the scripture says that a woman should be always a servant to her husband irrespective of his qualities which make him deserving of that respect or not (*Kāryeṣu dāsī...*). Sita said that her husband was God to her irrespective of His financial status (*Dīnovā rājyahīnovā, yo me bhartā sa me Guruḥ*). But Rama was an embodiment of all the best qualities. He deserved that respect from His wife. Sita did not say that her husband is God to her whether He possesses good qualities or bad qualities.

In fact, the Veda says that all souls (*prakṛti*) are females, wives and servants of God, who is the only Male (*Puruṣa*) (*Striyaḥ satīḥ...*)! The real sense here is that the wife or *bhāryā* is maintained by the husband, who is called the *bhartā* or the maintainer. In fact, it is God who is maintaining all souls irrespective of their gender. In the philosophy of Madhva, every soul is a servant of God. Hence, all verses of the secondary scriptures suggesting the suppression of women are simply adulterations. It is said in the in the Manusmṛti that a woman is not to have freedom throughout her life (*Na strī svātantryamarhati*). If the word 'freedom' has to be understood in its usual sense, it means that the woman would have to be locked in the house all her life! In that case, the verse should certainly be treated as an adulteration. But if the word 'freedom' is understood in the sense of going out of the house

alone, then the verse is correct. A woman is relatively weak and usually wears a lot of golden jewelry. So, going out alone may attract thieves. Hence the verse says that the girl should be escorted by her father, as a young lady she should be escorted by her husband and as an old lady she should be escorted by her son.

Gender-discrimination is worse than caste-discrimination. Although it is not true, we can for a moment assume that the difference of caste by birth is valid. But surely the women born in any caste belong to that caste alone. Then why do these blind male traditionalists of higher castes, treat the women of their own caste at par with *śūdras* and prohibit them from wearing the holy thread and studying the Veda? **If their own women are of a lower caste, while they (men) are of a higher caste, does it not mean that they have performed an inter-caste marriage, which is wrong according to them?** If their women belong to their own caste, how can the thread ceremony be prohibited for them? As per these traditionalist men, *brāhmaṇa* is the word denoting a group of people by birth. As a word denoting a group (*jātivācaka*) it must mean both male and female. **In the ancient Vedic time, there were several women, who were tremendous scholars of the Veda like Gārgī, Maitreyī etc., and the holy thread was allowed to them** (*Purākalpe tu nārīnām, maunjībandhanamiśyate*). While worshipping the Divine Mother through the sixteen modes of worship, do we not offer Her the holy thread, which is prohibited for women?

In the traditional marriage ceremony, the holy thread of the bride is given to the bridegroom by her father. The married man thus wears a holy thread with six strands; three for himself and three on behalf of his wife. In some states, an additional three strands are also added for not having an upper garment. This custom of a man wearing an additional holy thread on behalf of his wife, is only a matter of convenience. **The logic behind it is that the woman cooks food in the home and at that time, the man worships God holding the holy thread. Since the thread worn by him contains the three strands on behalf of his wife as well, he donates half of his merit to his wife just as the wife donates half of the food cooked by her to him.** This again shows that a soul (wife) can get the merit of the Vedic ritual even without the holy thread! A saint who leaves this formal holy thread is considered to be in the highest spiritual state, which proves the same fact. Actually, *gāyatrī* means singing any sweet song on God and *upanayanam* means getting close to God through *gāyatrī*. The holy thread with three strings indicates that a person must find the Human Incarnation having three qualities (*saguṇa*) for worship, since worshipping the unimaginable God (*nirguṇa*) is impossible. Hence, the actual *gāyatrī* is with females alone and

not with the egoistic males. Simply reading a hymn written in the gāyatrī meter and misunderstanding it to be the real gāyatrī is a terrible loss! All the suppressed females and people of lower castes have the real gāyatrī with them whereas the upper caste males have missed the real gāyatrī! **It is the miraculous will of God that a suppressing person always drowns and the suppressed person is always uplifted!**

Contradictions Related to Spiritual Concepts

Mutually contradicting statements exist in the Veda and the Gītā regarding the subject of *nivṛtti*. But these statements can be correlated. The differences correspond to different philosophical views like monism, dualism etc. which are suitable for devotees standing at different levels of eligibility in the spiritual journey. We cannot say these statements are adulterated. Hence, divine spiritual preachers never found fault with the scripture and they did not claim that the scripture is not genuine. **Yet even in these issues of *nivṛtti*, people got into conflicts. They could not understand that the different concepts are useful even for the same person on the spiritual path as he rises from one level to the other.**

Conclusion

All this wonderful knowledge (*prajñānam*) spoken by God Datta through Me should be propagated in the world. Each time it is the lack of proper understanding in the basic spiritual knowledge itself that leads to confusion. The confusion misleads people and they go on the wrong path. **When the first step of knowledge itself goes wrong, the subsequent steps of devotion and sacrifice of one's work (service) and the fruit of one's work (donation) done on that wrong path go to waste.** There is no confusion with regard to the second and third steps of theoretical devotion and practical devotion respectively. They are simple and straightforward concepts. There is no need of any further propagation in both these fields. **The Human Incarnation comes again and again only for the main purpose of establishing true spiritual knowledge. It is the first step in the spiritual path, which gives the right direction. It is this spiritual knowledge, which has been misinterpreted by ignorant, egoistic and selfish followers.**

God Datta merges with a selected devotee to become a Human Incarnation and cooks the food of true spiritual knowledge, which can be eaten by devotees. Similarly, whenever a devotee is ready to serve (propagate) this cooked knowledge-food to other devotees, God Datta also enters and merges with that devotee, and propagates the right spiritual

knowledge. This means that God Himself is doing His work of preparing the correct spiritual knowledge and propagating it. In other words, the devotee, who propagates this spiritual knowledge, is also a Human Incarnation of the same God Datta. Instead of using us as His media, God Datta can create new human beings to become His media and do both these tasks of generating the spiritual knowledge and propagating it. **But He is using us, already existing devoted human beings, as His media only to uplift us.** Hence, we should never think that we are doing God's work. In fact, we are only doing our own work since during the propagation, we are repeatedly reminded of the concepts in spiritual knowledge and they get properly digested by us. It leads to our reformation after which all our sins are burnt. **At least on realizing that the work of propagation of this spiritual knowledge is work which provides benefit to oneself, devotees should come forward for propagation.**

The four great multi-dimensional Vedic statements can be applied to any good context. The first statement is "*Prajñānam Brahma*" which means that God is an embodiment of excellent spiritual knowledge. In this context, it means that it is God alone who is doing the works of preparation and propagation of the true spiritual knowledge by merging with selected devotees.

The second statement is "*Aham Brahmāsmi*", which means "I am God". The devotee with whom God Datta has merged for preparing this knowledge becomes God. Through this statement, that Human Incarnation of God is stating that He is God. It means that it is God Datta alone who has spoken such excellent spiritual knowledge through Him. This statement that He is God is also spoken by the same God Datta and it indicates that God Datta has totally merged with Him.

The third statement is "*Tattvamasi*", which means that you are God. Through this statement, the above-said Human Incarnation is telling another devotee who is propagating this knowledge that he too is God. It means that God has entered and merged even with the devotee involved in the work of propagation. Hence, the devotee doing the propagation work is also God. He is another Human Incarnation. God can exist as several Incarnations simultaneously due to His unimaginable power.

The fourth statement is "*Ayamātmā Brahma*", which means that another third person is also God. It means that another devotee (any other devotee) who is also involved in the propagation of this knowledge is also God. He or she is yet another Human Incarnation since God Datta has merged with that devotee too to carry out His work.

The first statement says that God is the possessor of this excellent spiritual knowledge. It is a figure of speech in which the possessor of an item is called as the possessed item. People call out to an apple-seller carrying a basket full of apples as “O apples! Come here”. It does not mean that the possessor of the apples himself is an apple. God is the embodiment of excellent spiritual knowledge (*prajñānam*). It also means that God is the possessor of such knowledge. Wherever such knowledge exists, the container of such knowledge is called God because God alone is the container of such knowledge. Hence, it is true that whoever possesses excellent spiritual knowledge, God exists in that person (medium) in a merged state. The Cook who prepares that knowledge calls Himself as God since the Cook also becomes a container of that knowledge.

God is the Original Container of excellent spiritual knowledge. That God is present in the (body of the) Human Incarnation, who generates the knowledge for propagation as well as the (body of the) Human Incarnation who propagates the knowledge. So, the Human Incarnation is a container that contains the Original Container of the excellent spiritual knowledge. When the container of the excellent spiritual knowledge is called as God, the Human Incarnation can be called as God with double force. We have seen that the possessor can be called as the possessed item. In the case of the Human Incarnation, He does not just possess God externally but in a thoroughly merged state. Hence, He can be called God with double force. The second statement says that the Cook is God.

With the third statement, the Cook is saying that a specific waiter serving the knowledge-food, and standing before the Cook, is God. With the fourth statement, the Cook is saying that any waiter who is away from the Cook, is also God since serving the knowledge-food (propagation) is the sign of the merged God. In the third statement, an ignorant human being like Śvetaketu is called as God. It means that every human being-component in the Human Incarnation is ignorant. The God-component alone is omniscient. The Cook calls Himself as God since in His case, cooking is the sign of the merged God. The result is that the Cook, the waiter present before cook and the waiter far from the cook; all three are God. The final conclusion is that not only is the Cook God, but every waiter is also God. This means that a few blessed devotees are God. We are neither saying that nobody is God nor are we saying that everybody is God. Both extreme ends are avoided. Saying that the Cook alone is God is also not justified because only one devotee is uplifted in that case. Saying that the Cook along with His waiters is God, results in the upliftment of several devotees at the same time.

Hence, not only is the devotee, who prepared the true spiritual knowledge, the Human Incarnation of God Datta, but the devotee who propagates this knowledge, is also a Human Incarnation of God Datta. It means that the devotees participating in this work of God also get the highest fruit of monism with God. **God is very much pleased with the work of preparation of the true spiritual knowledge and its propagation to all the souls in this world. This preparation and propagation of spiritual knowledge is called as jñāna yajña, which pleases God to the highest extent** (*Jñāna yajñena tenāham...—Gītā*). The omnipotent God can do both the tasks of preparation and propagation through a single devotee (Cook). But the work is split between devotees to uplift every devotee participating in the propagation of true spiritual knowledge. By incarnating in human form God restores this true spiritual knowledge once again. **Even though God seals this knowledge each time, misinterpretations by some followers also take place each time after the exit of the Human Incarnation.** The speed of misinterpretation is very fast. Within a generation a lot of misinterpretation takes place. So, God has to frequently visit this world in every generation. This is the main reason for His frequent visits everywhere in every generation.

Chapter 31

ASTROLOGY IS PART OF SPIRITUAL PHILOSOPHY

November 08, 2018

Shri Parikshit Baugh asked: Is an individual responsible for his or her own actions (karma) or is the individual bound by planetary influences (astrology)?

Namaskar and Pranam Swamiji. Kindly answer the following question:

[Question: As per the great sages like Parashara, Jaimini and Varahmihira, every human being is effected by planetary movements in every conceivable aspect of life. That's how hindu astrology came into being. There are planets and houses governing each and every sphere of life. The question arises, if every individual is bound by the effects of the planets and nakshatras then obviously all his thoughts and actions are the result of such heavenly movements. In this case he merely does what the aspecting planet wants him to do. Then what is Karma? Why is the individual punished/rewarded for the actions for which he is not responsible? Either there is no concept of Karma or there is no Astrology? Pranam on your divine lotus feet.]

Planets and Their Presiding Deities

Swami replied: O Learned and Devoted Servants of God! Astrology is a part of the subject of God (spiritual philosophy) although it is often misunderstood to be a field unrelated to the subject of God. You must also distinguish between astronomy and astrology. Astronomy deals with the inert planets that we see in the sky. **Astrology deals with the subject of the presiding deities of these planets, which control the administration of the world.** Your house is like the inert physical planet whereas you, the house-owner having awareness, are like the presiding deity. **The planet is made of energy and matter. The presiding deity is an energetic being having an energetic body and a soul (awareness). The deity also possesses the necessary unimaginable powers granted by God for carrying out the administration of the world.** The planet is visible to our eyes whereas the presiding deity is invisible to our eyes. The nine planets considered in astrology belong to the category of energy and matter. The respective presiding deities of the planets belong to the category of awareness or soul. They are divine beings having invisible energetic bodies and souls and they possess some unimaginable powers. Whenever someone refers to the moon, we understand it only in the sense of the inert planet moon (satellite). We laugh when we are told that the moon controls our mind. Here, we are missing the point that the statement refers to the presiding deity of the inert

moon called Chandra. In Sanskrit and most Indian languages, the same word Chandra is used to indicate both the inert moon as well as its presiding deity (Moon). When used in the sense of controlling the mind, Chandra (Moon) means the presiding deity and not the inert moon in the sky. The same applies to all the other astrological planets. The names of the inert planets are the same as the names of their presiding deities. Atheistic scientists, mock at the field of astrology since they are not able to distinguish between the inert planet and its presiding deity. Even if they were explained about the difference between the two, it would be of no use since they do not believe in the existence of the presiding deities of the inert planets.

Officers in the Divine Administration

The nine planets are the personifications of various unimaginable powers of the unimaginable God. They form the various specialized departments in the administrative office of God and they carry out their respective function in the administration of the world. Being the unimaginable powers of God themselves, the planets are not different from the unimaginable God qualitatively; even though they are different quantitatively. **This means that the planet has a part of the unimaginable power of God and is completely controlled by God like an employed officer.** Each planet controls a specific aspect of the soul and of the rest of the world. Hence, the planet can be assumed and treated to be a part of God Himself. The system of planets ruling the world under the orders of God can be compared to the secretariat of the chief minister ruling the state under the orders of the chief minister. This secretariat of God has different departments, each dealing with a specific aspect of the world and of the souls residing in the world. The entire administration follows the constitution of God.

The presiding deity of the planet is called a *graha* in Sanskrit. *Graha* commonly means the physical inert planet. But the word planet (*graha*) when used in astrology, means the presiding deity of that planet. *Graha*, in the sense of its root-word, means ‘that which catches’ (*grhṇāti iti grahaḥ*). It actually means the energetic divine being, who is an embodiment of a certain unimaginable power of God and who ‘catches’ the soul. The presiding deity of the planet (*graha*) ‘catches’ the soul to deliver the rewards of the soul’s good deeds and the punishments of sins at the exact stipulated time. The human soul can never escape from being caught by the presiding deities of the planets, however much the soul may try. **Above these planets exist eight higher divine officers called as the Aṣṭadīkṣakās. They are Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, and Īshāna.** Above them

exist the Five Principal Authorities called as the Pañcalokapālakās. They are Gaṇapati, Brahmā, Viṣṇu, Śiva and Śakti. All of them are energetic beings associated with unimaginable powers of God and all of them are invisible to human beings.

Planets Deliver the Fruits of the Soul's Deeds

Astrology helps a person accept the existence of God. It helps souls experience the unimaginable powers of God that control various aspects of the life of any living being. When souls receive the fruits of their deeds, they realize the existence of the unimaginable powers of God. The existence of God's unimaginable powers ultimately establishes the existence of the unimaginable God, who is the Source and Controller of those powers. This case is similar to the case of miracles establishing the existence of God. Witnessing unimaginable miracles in this world establishes the existence of the unimaginable power of God, which in turn establishes the existence of its Source. This ultimate Source of the unimaginable power is the unimaginable God (Parabrahman). Hence, astrology should not be treated as a field that is independent of spiritual philosophy. Some astrologers, eliminating God, treat the nine planets to be the most supreme powers. They treat them to be the highest authorities like a board of directors. Actually, God is the supreme authority and He controls all the presiding deities of the planets. These only planets work under the orders of their Chief Boss called God.

It is a total misunderstanding that planets give results due to their movements. The planets do not give accidental results by their movements. The results that the planets give to souls are only the fruits of the deeds of the souls. The movements of the planets are just incidental in giving the fruits of the deeds of the soul. A thief says that he was arrested by the policeman, who was walking on the road since he (thief) went on that road! This is absurd. This fellow had committed the crime of theft and policemen were already searching for him. This search for the sinner is expressed as the movements of the planets. Actually, in the real concept, the planet (deity) need not search for the sinner. The planet has the unimaginable power to locate the sinner on the stipulated date and at the stipulated time. Philosophers and scholars say that God punished the sinner. Ordinary people say that the planets punished the sinner. Both are one and the same. It is one and the same whether one says that the government or the chief minister punished the criminal or whether one says that the police punished the criminal. Some astrologers feel that the whole administration functions due to the governance of this board of nine directors called the planets. For these astrologers, God is irrelevant and they act like atheists. But since they accept

the existence of the unimaginable power of the planet in doing its administrative task, they are theists indirectly!

The difference between astrologers and priests arose due to the difference in their business activity. The priest says that your difficulty will be removed if you worship God. The astrologer says that your difficulty will be removed if you worship the planet. It is just the difference between their ways of earning money from people. A partnership in business also exists between the astrologers and priests. The astrologer sometimes says that a certain planet should be worshipped with the help of the priest. Thus, a partnership business is established. The doctor writes a prescription for several tests to be conducted in diagnostic laboratories and receives a commission from the laboratories. **Business and the cheating of the innocent public have spread everywhere. People want to earn money illegally but they do not realize that it will only lead to the destruction of themselves and their families in the course of time.**

Shri Swami's Father: A Great Astrologer

My father was a very famous astrologer. He never said that the planet should be worshiped through a priest. He always advised the clients to directly perform the worship of the planets on their own. The priest will not have much interest in your issue because the attention of many priests is only on the remuneration that you will give to them. So, My father always advised people to worship the forms of God, which preside the planets as per the Jaimini Sūtras. Note that the inert planet has a presiding deity by the same name of the planet. But that presiding deity of the planet is also presided over by higher divine beings and forms of God. For instance, God Viṣṇu presides over Sun. Here Sun means the presiding deity of the inert sun. Similarly, Goddess Lakṣmi presides over Moon and Venus. God Śiva presides over Jupiter. God Viṣṇu presides over Mercury and Saturn. God Skanda (Subrahmaṇya) presides over Mars, Rāhu and Ketu. Goddess Durgā also presides over Rahu and Ketu. In this manner, My father would introduce devotion to God through astrology.

Another remedy suggested by him was the distribution of food items to beggars. The food items to be distributed are made from grains that are specific to each planet. For example, wheat is for Sun, rice is for Moon, red gram is for Mars and so on. This remedy encourages donation to the poor. If anybody offered money to My father, he would refuse it saying that he is already getting a salary from the college, where he worked as a lecturer of Telugu and Sanskrit. He used to say that since he is not rich, he is performing this free service to earn the grace of God with the help of his brain. If such

an attitude exists in every astrologer, society will be reformed shortly. At least astrologers and priests should not demand money from their customers. They should accept whatever is given by the customer. Due to this selfless service, every prediction made by My father would come true, due to the grace of God. There would always be a lot of rush of people before My house, waiting for the consultation with My father. The death of My father was also wonderful. On Vyāsa Purnimā (Guru Purnimā) day, he took a bath in the evening, worshiped God as usual, gave his astrological consultations to all his clients, and suddenly breathed his last at 7.00 pm, upon seeing the full moon.

My mother too never pressed My father for earning more money even though several other astrologers were earning a lot. Due to this, My mother also breathed her last upon seeing the full Moon at 7.00 pm on Aśviyuja Purnimā, which comes just after Vijayadashami, the festival of the Divine Mother. She passed away holding a small picture of God Datta in her closed hand.

Avoid Mixing Astronomy with Astrology

The concepts of astronomy should not be confused with the concepts of astrology. The eclipse of the sun and the moon are astronomical events and not astrological concepts. Priests, who are supported by astrologers, extend their concepts to the field of astronomy saying that you should not eat food during the time of an eclipse. If the astronomer mocks at the priest and the astrologer for this unduly extended concept, there is no harm. But if the astronomer is an atheist and due to his atheism, proceeds to mock at the presiding deities of the planets and God, he will surely face punishment for it. This punishment received by such atheists is again misinterpreted by the priest who is supported by the astrologer. They again extend their concept of God's punishment into the field of astronomy by saying that the punishment received by the atheist came for eating food during the forbidden time of the eclipse. In reality, the punishment was for mocking at the planetary deity and God. Even if you speak against the planet (deity), you have insulted God since the planet is part and parcel of God's power.

Punishments Cancelled Upon Reformation; Not by Worship

Now let us take the issue raised by you. You are wondering how the punishments for one's sins, which come in the form of worldly problems, get cancelled by worshiping the planets or God? Are we trying to flatter the planets or God, so that we can be excused from the punishment? In that case,

a criminal would only have to flatter the judge to get his punishment reduced or cancelled! Does God cancel the punishments of sin by such flattering worship and prayers? Absolutely not! This concept is totally wrong. When you worship God (or the planet), God merely postpones your sin to a later period of time with increased interest. You think that God has cancelled your punishment because you are unable to differentiate between postponement and cancelation. After removing your immediate difficulty through this postponement, He also gives you the benefit for which you had prayed. Receiving the desired benefit gives you happiness. You think that God gave you your desired benefit due to your talented and well-acted flattery in your prayers, even though you had not done any good deed. Again, this concept is also wrong! **God prematurely withdrew the fruit of one of your good deeds, which was supposed to be enjoyed by you in the future.** That future benefit is granted to you in the present time, in the form desired by you. **But in this premature withdrawal, there is a loss in the value of the benefit.** It is like the premature withdrawal of a bank deposit, in which there is a reduction in its value.

Actually, God arranges the punishments for our bad deeds and the rewards for our good deeds in an alternating manner in each of our life cycles. In this arrangement, the actual sequence when we performed the good and bad deeds is neglected. This alternating arrangement gives maximum enjoyment to us. One gets maximum enjoyment on tasting sweet and hot dishes in an alternate manner. If one eats only sweet dishes one after the other or only hot and spicy dishes one after the other, one gets bored. The sweet dishes are like the good fruits and the hot dishes are like the bad fruits. Their alternate arrangement made by God in each lifetime for our maximum enjoyment, is a favor done by God the Father, who has boundless love for His children (souls). By praying to God to remove present problems and give some benefits, we are praying for God to reduce our enjoyment! God in His infinite wisdom and kindness has already made the best possible arrangement of the fruits of our deeds, which will provide us with maximum enjoyment and benefit. By such prayers, we are only proving our own foolishness!

God is not a fool to be flattered like a king by poets in his court! The question comes why God is cheating us like this? We pray to Him to remove our problems and give us our desired benefits. But He merely prepones and postpones some of our fruits, which causes a loss to us. Of course, the straight answer to the question is that you tried to cheat Him through your flattery, so you are being cheated in return! But apart from this simple answer, there is another point. Even though you are cheated by God in return for your cheating, the rearrangement of the fruits of your deeds has a beneficial angle.

You will develop a lot of faith and devotion to God due to it. Since you do not know the actual background or rearrangement, you think that God did both these favors to you even though you did not deserve them. You think that God removed your present punishment, which as per the rule, must be suffered by you. God also granted you a good fruit even though you had not done any good deed from your side. Even though it is a crooked path in which you get undeserved favors from God, it gradually increases your faith and devotion in God. When your devotion increases sufficiently, you may get spiritual knowledge from God. The spiritual knowledge is the only solution that will reform you permanently. Once you have reformed permanently, there is no further need to punish you. So, all the pending punishments, which had been postponed from previous births and have grown in interest, will be cancelled. The logic behind the cancelation of the pending punishments is that punishment is meant only for reformation and not for revenge. As a lawyer, you will understand all this legal procedure of the divine constitution. **Hence, worshipping God does not in any way interfere with the doctrine of the cycle of deeds and fruits (karma).**

Chapter 32

GOD IS BEYOND TIME

November 13, 2018

Shri Anil asked: Padanamaskaram Swami, A person in quora forum asked the following doubt.

What is time? Can God exist outside of time? Is it possible for anything to happen without time? at Your Lotus feet, Anil

Swami Replied: O Learned and Devoted Servants of God! Śaṅkara proposed that God is beyond space and time. According to Him space and time are conventional and they are myths (*mithyā*) with respect to God. Based on this, scholars say that an event (*paristhiti*) is defined by space (*deśa*) and time (*kāla*) (*Deśa kāla paristhitiḥ*). The same concept is proposed by Einstein, who says that any event in creation can be defined with the four-dimensional model of space-time, where three coordinates belong to space and the fourth coordinate, is time. Time is based on the activity of an item composed of matter and energy and the duration for which the activity continued. The sun is an item made of matter and energy. Its activity is the movement in the sky. Actually, after Aryabhaṭṭa, Brahmagupta established that the earth moves around the sun and around itself too. But from our point of view, the sun moves in the sky.

In any case, the study of time proves that time is a component of creation. It is certainly not beyond creation. The first created item is space, which is the subtlest form of energy. Time is always associated with space. From space (space-time), the rest of creation evolved. **The unimaginable God is beyond creation. He is beyond the first created item, space and also beyond time, which is always associated with space. The First Energetic Incarnation is called Datta.** He is also called Īśvara or Father of heaven. **Even God Datta is beyond the concept of time.** He is eternal and changeless. This is because the unimaginable God has permanently merged with God Datta.

Before the creation of the first item of creation, i.e. space (subtle energy); only the unimaginable God existed. No concept of time existed in the unimaginable God. The word ‘before’, which indicates time, is associated only with creation. It cannot be linked with the state of the unimaginable God existing alone up to that point of the beginning of creation. **The concept of time appeared only after creation.** God Datta exists in creation, but for all

practical purposes, He is beyond this creation due to the eternal merging of the unimaginable God with Him. **This creation will never end even though it had a beginning.** Hence, there is no possibility of the disappearance of time at any point in the future. Since the entertainment of the unimaginable God (or God Datta) continues forever, this creation will never disappear.

Even when God withdraws from the entertainment, creation is maintained in a very subtle state (*avyaktam*), only to be projected again whenever entertainment is required. The disappearance of creation or space cannot even be imagined. If it were possible to imagine the disappearance of creation and space, it would also be possible to imagine the unimaginable God. Of course, that is impossible! The existence of the unimaginable God alone is imaginable (*Astītyevopalabdhyah—Veda*). In fact, the existence of the unimaginable God can be logically experienced. Through the authority of experience, the existence of the unimaginable God is shown to be valid (*Anubhavaikavedyam Brahma*).

Of course, the unimaginable God perfectly has the potency to make the entire creation, including the First Energetic Incarnation, disappear at any time. But this potency is never exhibited practically for the sake of maintaining the eternality of God Datta, who is perfectly identified with the unimaginable God. The energetic body of God Datta is to Him as your body is to you. Your human awareness or soul pervades all over your material body. Similarly, the awareness of God Datta also pervades all over His energetic body. The important difference is that the unimaginable God has merged in the awareness of God Datta. So, along with His awareness, the unimaginable God also pervades all over the energetic body of God Datta. Hence, we say that the soul as well as the body of God Datta are pervaded by the unimaginable God. **Any human being who destroys his own body commits the greatest sin called suicide. Such a thing can never be imagined even in a dream, in the case of the unimaginable God!** So, the First Energetic Incarnation, with whom the unimaginable God is completely merged, will never be destroyed. It remains eternal and changeless.

In the case of the unimaginable God, you should not think about the time in which the unimaginable God remained in His inherent state. It is the state even before the creation of space and His First Energetic Incarnation. Even if you assume that some such time existed, when God was in that unimaginable state before creation, that time is also unimaginable! You cannot consider the unimaginable time as a separate unimaginable entity because two unimaginable items cannot co-exist. The result is that the unimaginable time is also the same unimaginable God. **Hence, you cannot**

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imagine the unimaginable time in which the unimaginable God alone existed until the starting point of the imaginable creation.

Chapter 33

BRAHMA LOKA COMES TO SHRI. C. B. K. MURTHY

November 14, 2018

Shri C. B. K. Murthy, the first pillar of the mission of the propagation of the spiritual knowledge of Swami, expired at 11.00 pm on 09.11.2018. On the same day from 09.00 pm onwards, Swami was watching a movie on Shri Akkalkot Maharaj played on the television from a pen-drive. The last scene in the movie in which Shri Maharaj breathed His last, appeared exactly at 11.00 pm. Swami suffered in terrible pain and wept for half an hour, indicating the death of His important devotee. Swami did not weep like this previously while seeing this same movie. A week earlier, the son of Shri C. B. K. Murthy had come and told Swami that his father was constantly uttering the name of Swami. Swami replied that He would come to his house to see him in just a week and that it would be His last visit to the devotee! The family members of the devotee told Swami that the devotee in his last days was always remembering the name of Swami alone and was praying to Swami to uplift his soul.

Swami replied “As per the ethical scripture, I am not supposed to visit the funeral ritual of anybody for a period of six months since I just performed the marriage of My third son four months ago. During this period I did not even attend the annual ceremony of My late mother due to that restriction. But I attended this ritual, abandoning the rules of *pravṛtti* since this is the line of *nivṛtti*. By this you can realize that how much value I have given to this devotee!” All the family members of the devotee said that the devotee reached Brahma Loka (Abode of God) since Swami came there. But Swami replied, “This devotee did not reach Brahma Loka since Brahma Loka itself reached this devotee!”

Smt. Shrilakshmi, the first daughter-in-law of the devotee asked Swami about the journey of the soul after death. Swami gave the following message to all the family and relatives of the devotee on that day. Smt. Shrilakshmi is the fortunate devotee to whom Swami had given a vision in the past, in which He appeared as God Brahma emitting tremendous radiation.

The Journey of Souls Doing Worldly Deeds

Swami spoke: O Learned and Devoted Servants of God! After death, the individual soul (*jīva*) enters an energetic subtle body and reaches the immediate upper sub-world called *Preta Loka*. There the soul waits for ten days for the inquiry of its deeds by God. During this period, its subtle body gets food from cosmic energy. Individual souls have different shades in their energetic bodies based on their qualities and deeds done. The first world, *Bhū Loka*, is subdivided into four sub-worlds called *Martya Loka*, *Preta Loka*,

Naraka Loka and *Pitr Loka*. This earth on which human beings exist is called *Martya Loka* or *Karma Loka*, which is the first sub-world of the first world, called *Bhū Loka*. This first sub-world is the place for doing deeds and hence, it is called a *karma loka*. Above this first sub-world, the other three upper sub-worlds of the *Bhū Loka* and the other worlds existing above the *Bhū Loka*, are invisible to human beings due to the unimaginable power of God. **But by the grace of God, some souls can see them.** When the inquiry is over in the *Preta Loka*, the individual soul with its subtle body, travels along one of four channels starting from the *Preta Loka* which is the junction. The channel along which a soul is sent depends on the inquiry of its deeds and the corresponding fruits that are to be enjoyed by the soul. The *Naraka Loka* and the *Pitr Loka*, which are the two uppermost sub-worlds of *Bhū Loka* lying above the *Preta Loka*, are called *bhoga lokas*. All worlds lying above the *Bhū Loka* are also called as *bhoga lokas*, which are the places meant for the enjoyment of the fruits of one's deeds. The four possible channels through which souls are sent after the inquiry in the *Preta Loka* are:

- 1) The third sub-world immediately above the *Preta Loka* is called *Naraka Loka*, which is hell. All sinners go to this world. Their souls are present in bodies which resemble black smoke. This body of smoke is called as *dhūma śarīra*. Note that the 'food' for all energetic bodies is cosmic energy itself. But for the souls in the *dhūma śarīras* this 'food' from the cosmic energy, is almost not supplied. The souls constantly suffer from terrible weakness. Very very little cosmic energy and that too very rarely, is supplied to them now and then; just to maintain the very mild energetic bodies. *Naraka Loka* (hell) is headed by Yama Dharmarāja. In the region just above this regular hell, special hells headed by Kālabhairava also exist.
- 2) The uppermost sub-world of *Bhū loka* is called *Pitr loka* to which all neutral souls go. This sub-world is located on the moon. The body of the soul here is made of mild moonlight and is called as a *pitr śarīra*. Food for these bodies is supplied in the form of the light energy of the moon.
- 3) The next immediate world above the *Bhū loka* is called *Dyu loka*. It is also called as *Jyotirloka* or *Bhuvarloka*. Souls who have done social service for fame on this earth, reach this world. In this world, the soul gets a body, which is like a little bright light and is called a *jyotiḥ śarīra*. Food is supplied to these bodies from the cosmic energy. This world lies in between *Bhū Loka* and the sun.
- 4) Above this second world, exists the *Suvarloka* or *Svarga Loka* starting from the globe of the sun up to the pole star (Dhruva). It is also commonly called heaven. Souls reaching this world are those who have done good

work of social service, which is not for fame. The soul here gets a body called a *bhoga śarīra*. Food for this body too is supplied from cosmic energy.

Once a soul attains an energetic body, material food is not at all required by its body. It is said that the material food given to deserving priests, reaches the departed souls. But this is only an *arthavāda*, which is a lie told for a good purpose. It ensures that even a greedy person performs the death rituals and donates food to deserving receivers. It is very important to ensure that the receiver of our donation during any ritual is deserving of our donation. Donation to the deserving brings merit, while donation to the undeserving incurs sin. Do not think that the donation of food, clothes and money done to undeserving receivers is a mere waste. Actually, it yields punishment since such donation is sin. The Veda says that a receiver is deserving only if the person possesses the following two things (*Śrotriyasya chākāmahatasya*):

- i) Spiritual knowledge of the Veda (or of the holy scripture of one's particular religion) and
- ii) The lack of aspiration for receiving anything in return from the donor or performer of the ritual.

The priest is the principal receiver of the donation of money (*dakṣiṇā*) offered by the donor. Hence, the priest must explain the spiritual knowledge to the donor and other people assembled so as to improve their devotion. If this is not done, the whole ritual is a sheer waste! If the priest does this divine duty in the service of God without any aspiration in return, God will take care of everything for the priest. **Money cannot be the solution for everything whereas God's grace solves all problems.** The merit earned in donating to deserving priests protects the departed soul as well as the performer of the ritual. I am not saying that the ritual should not be performed. **What I say is that the ritual must be performed properly with perfect knowledge of the background (*Jñātvā kurīta karmāṇi*—Gita). By doing the rituals perfectly, good fruits are attained and the punishment for the sin of doing the rituals wrongly can be avoided.**

For souls who are on the path of *pravṛtti*, which is the path of worldly justice, we discussed the four channels along which they are sent depending on their good and bad deeds on earth. These four channels are limited to the *Bhūloka*, *Bhuvanloka* and *Suvarloka*. The individual souls after enjoying the good and bad fruits of their deeds in the upper worlds or the sub-worlds of *Bhū Loka*, return to earth. **This cyclic rotation always continues in *pravṛtti*. In the path of *pravṛtti*, there is no spiritual knowledge or devotion to God.**

There is only doing good deeds to serve society and avoiding bad deeds which harm society. Social service is the highest merit in this field.

The Journey of Souls on the Spiritual Path

The second path is *nivṛtti*. It is the path of progressing in devotion, which is based on true spiritual knowledge. On this path too, the devotee does social service but it is not for heavenly fruits. It is done on the command of God, only to please God. Here, God is more important than the social service. The fully ripened soul who follows this path, leaves this earth after death in a very bright energetic body called a *divya śarīra* and directly reaches the ultimate seventh world called *Brahma Loka*. *Brahma Loka* is the abode of God Datta or Father of heaven. Ripened devotees having some deficiencies, reach the three upper worlds, which lie between *Suvarloka* and *Brahma Loka*. These three worlds are called *Maharloka*, *Jana Loka* and *Tapoloka*. In these worlds, these highly devoted souls, get some special spiritual advice and guidance from divine preachers, who too are present in energetic bodies in these three worlds. In these three worlds, the souls also enjoy the fruits of their spiritual progress. These are the destinations of souls on the path of *nivṛtti*.

Uncertainty about the Departed Soul's Destination

When a person dies, we do not know in which world the soul has gone. But during the ritual, the priests pray to God for the journey of the soul to the ultimate *Brahma Loka* (*Śāśvata Brahmaloka nivāsa siddhyartham*). This is only our good wish and hope for our departed loved one. The reality depends only on the merit of the soul. We even inform others about the passing away of the person by writing that the departed soul has reached heaven (*Svargasthaḥ*). This too is only our good wish for our departed elders and the reality depends only on the merit of the soul.

We also perform annual ceremonies for the departed souls every year assuming that the soul is in heaven. The assumption behind doing the rituals is providing food for the departed souls every day as per the duration of a day in their world. As stated earlier, traditionally it is assumed that donations of food and items made by us to deserving receivers here on earth reach our departed ancestors. **One day in heaven (*Svarga Loka*) is equal to one year on earth, whereas one day in *Pitr Loka* is equal to one month on earth.** Up to one year, we perform monthly ceremonies assuming that the soul has gone to *Pitr Loka*. We even call our departed relatives as *pitr devatās* assuming that they are in *Pitr Loka*. If they remain in *Pitr Loka*, we should continue to perform these ceremonies every month since one day in *Pitr Loka*

is equal to one month on the earth. But we do these ceremonies monthly only up to one year. After the first year, we perform this ritual annually. Perhaps, this is done due to the inconvenience in doing it every month! But at least as per our assumption, it means that the soul stays in *Pitr Loka* for one year and then moves to heaven (*Svarga Loka*) after one year. Yet we still continue to call our departed relatives as *pitr devatās*, which means that they are still residents of *Pitr Loka*! By our assumption that the departed relatives have moved to heaven after the first year, we should call them as *devatās* (angels), who are the residents of heaven! Of course, we must remember that even if some departed souls actually reach heaven, they are only temporary residents there. These temporary *devatās* get temporary energetic bodies and are different from the permanent *devatās*, who are present there in the energetic bodies forever. After the fruit of their good deeds is exhausted upon enjoyment in heaven for the stipulated time, the temporary *devatās* have to return to earth.

In spite of all the above assumptions made in the traditional death rituals, we donate a cow to the priest during the ritual. It is said that the donation of a cow to the priest is necessary since it allows the departed soul to cross the river of blood called *Vaitaraṇī* and reach hell. This donation of a cow is performed for everybody. It means the soul certainly goes to hell alone after death. **This variety in the steps and rituals followed during the death ceremonies of departed souls is due to the uncertainty regarding the exact direction of the journey of the souls after their death.**

The Essence of the Death Rituals

When a loved one dies, the surviving relatives of that person, due to their grief, get temporary detachment from worldly issues. This is called *śmaśāna vairāgyam* or crematorium-detachment. This condition, when their minds are temporarily free of worldly attachments, is congenial for introducing the fear of sin in them. So traditionally, the relatives are supposed to read the secondary scripture called the *Garuḍa Purāṇam*, in which horrible punishments are described for the corresponding sins. Either devotion to God (*bhakti*) or the fear of hell (*bhayam*) is essential to control the sinful nature of the soul. **Actually, the *Garuḍa Purāṇam* can be read at any time by anybody and it need not be confined only to the death ritual.**

There is one important precaution that must be taken during the death ritual or any other ritual. That is that the priests should explain the spiritual knowledge of the holy scripture which is recited, to all the people attending it, so that it improves their devotion to God. Usually, the priests simply recite the scripture blindly in an unknown language (Sanskrit) without knowing or

explaining its meaning. In that case, it is the responsibility of the relatives of the departed soul, who are performing the ritual to demand that the priests explain the meaning of the scripture. The performers of the ritual donate money to priests so they are like the customers who pay the priests for their services. It is said that the customer is like God. So, the donors, who are the customer-gods, must demand the explanations of the scripture from the priests. That is the only way to change these priests who have been blindly reciting the scripture for generations. It will force them to study the scripture instead of wasting time in blind recitation without knowing its meaning. There is no need to memorize the scripture and recite it. It can easily be read from the printed book. What is important is that its deep meaning should be properly explained. This deep meaning is the actual sacred spiritual knowledge. Merely reading out the translation of the Sanskrit verses is not sufficient. If the explanation of the deep spiritual knowledge becomes the main essence of the ritual, then it will benefit everyone. The people assembled will get a chance to leave their sinful behavior and get reformed. They will also develop devotion to God. Similarly, the priests themselves will get a deep understanding of the spiritual knowledge, which will reform them and develop devotion in them. **If this is not done, then any type of donation to priests is not only a total waste, but it is also a sin that brings punishment upon the performer as well as the departed soul!**

Chapter 34

THREE QUESTIONS OF A SCHOOL STUDENT

November 17, 2018

Ms. Arsha asked: Padanamaskaram Swamiji! This is Arsha. I hope You are fine Swamiji. I had some questions that were making me restless. So I wanted to ask them to you and clear my doubts. I would be really blessed if You would clear them. Swamiji please forgive me if there is any mistake in any of my questions or in my way of asking the questions. Please always be with me Swamiji. The three questions are given below. Yours Lovingly, Arsha.

In this cruel yuga where there is violence and misunderstanding everywhere, will it be practical to propagate the divine knowledge?

Why is it important to propagate knowledge, when we know that this is the Kali Yuga, in which people criticize, kill, insult and argue with each other having no peace of mind and no patience to listen to each other's suggestions and queries. Will it not be a waste of time? Is it worth propagating knowledge in this cruel yuga? Please clear my doubt and enlighten my path so that I can walk on it without any sorts of doubts or queries in my mind.

Swami replied: O Learned and Devoted Servants of God! We are doing the propagation of spiritual knowledge as the work of God, whom we like the most. We are not doing this work with an aspiration for any fruit from God in return as our salary. We know very well that the fruit of God's work is in the hands of God alone. We also know very well that God is very very potent to do His work and always get a positive fruit. In fact, God can get the fruit of His work in a fraction of a second just by His will. **If He wishes, the positive fruit can be achieved in a fraction of a second; however impossible it might be to succeed in that work.** In spite of all this background, why is God expecting us to do the work? It is, after all, His work alone, and success in His work depends only on His will.

The answer for this is very clear. God wants to see whether we have the sincere intention to do His work, in spite of all the hurdles in the path. Our firmness to do His work with an unshakable intention for success shows our unshakable devotion to Him. **God is testing the strength of our devotion to Him, which is the strength of our love for Him.** If we withdraw from the work due to the hurdles, our love is not very strong and complete. **God is not testing us about the success or defeat in doing His work. He is only testing our firmness and consistency in doing His service, which**

is the practical devotion to Him. This has been clearly stated by Him that our responsibility is only limited to the work and that it does not extend to the fruit (*Karmaṇyevādhikāraṣte...—Gītā*). Actually, this verse refers to the work done by us in His service. People apply this verse to their personal worldly work too. Such application is also correct since the statement of God is always multi-dimensional. Even in our worldly work, when we concentrate only on the work without thinking about its fruit, we are doing work with detachment from its fruit. **The attachment to the fruit consumes our energy in the form of mental worry. It leads to a deficiency of energy available for doing the work. This is clearly understood through the first law of thermodynamics.** The law states that the energy supplied to a system in the form of heat (Q), is partly used to increase the internal energy (E) of the system and only the remaining part of it gets converted to work (W). It is represented by the following equation:

$$Q = E + W$$

In a broad sense, the law can also be applied to human beings. The energy in our body which is available for doing work (Q) is partly wasted by us in unnecessary worries and tensions, which are like the increase in internal energy (E). Only the remaining part of our energy can be used for doing work (W). Attachment to the fruit of our work causes worries and tensions. If we are detached from the fruit of the work, we become free of worry. No energy is wasted in it. Hence, all the energy available (Q) is completely utilized to do the work (W). It brings a hundred percent efficiency to our work.

This principle is very useful especially for students, who become nervous and weak due to tension about their examinations and the results of the examinations. The right answers to the examination questions are present in the student's brain, which is like a computer disc. But the electric signal coming from the brain (Q) is mostly used up in the mental tensions (E). The remaining signal is too weak or even absent and so, it never reaches the student's conscious memory, which is like the computer screen. Hence, the student is not able to answer the question ($W = 0$). This principle applies to everybody in doing any work during one's entire life.

The attachment to the fruit comes due to selfishness. It means that when you do any work, you think that it is your work. If you think that you are doing others' work, you will be detached from the fruit. When the client of a lawyer in a court case is cross-examined by the opposing lawyer, the client gets confused. This is because the client is attached to the fruit. The client thinks that it is his case and that he is personally affected when he wins or loses the case. But the lawyer of that client argues very well in the court since the lawyer is detached. He knows very well that it is not his own case. He is

only fighting the case on behalf of his client and that he is not personally affected by either success or defeat.

Let us take the example of the squirrel serving God Rāma in the construction of the bridge across the sea to Lanka. All the powerful monkeys and bears were dropping big stones and trees into the sea to construct the bridge. But the tiny squirrel could only carry a few grains of sand. But she worked constantly and sincerely, carrying the few grains of sand from the shore and putting them into the sea. She did not think about the fruit of her work. She knew that those few grains of sand were almost useless in the construction of the bridge. But due to her immense love for Rāma, she was doing the work. *Her blind love was not allowing her brain to think about the negligible possibility of success in that work.* Even if the squirrel were a scholar, she would have still continued her work thinking as follows:

“God Rāma is omnipotent and does not require this bridge to cross the sea. He can cross the sea in just a fraction of a second by His divine will. In fact, even that is not necessary. He can kill Rāvaṇa and get back Sītā in a fraction of a second by His divine will. He is doing all this drama to test the practical devotion of these monkeys, who are the incarnations of angels and have come to serve God. All this is an opportunity given by God to these souls to serve God and get uplifted. Hence, let me serve the Lord to the best of my capacity continuously throughout my life, without thinking about the fruit of my service to the omnipotent Lord.”

Such work done with full detachment from the fruit enables the worker to do the work by spending his total energy without any loss in worrying about the fruit. Such totally dedicated work shall succeed one day or another. This shows that both a person having full ignorance (*tamas*) with blind love or a person having full knowledge (*sattvam*) with wise determination are successful. On the other hand, a person with half-knowledge will start the work and then drop it or he might not even start the work due to doubt. In doing personal worldly work, one can think about the impossibility of one's success. For instance, **you should not start taking efforts to lift a hill without thinking of the impossibility of success. But in the work of the omnipotent God, you should never think about the impossibility of success.** You should work continuously knowing that God is only testing the strength of your love for Him through the consistency shown by you in your practical devotion (service and sacrifice).

Does God come in the form that is wished by his devotee?

Ms. Arsha asked: Does God fulfil his devotee's desire by incarnating on earth in that particular form, even though there are enough number of incarnations for that time or that Kala? Is there a restriction in the number of incarnations in a particular period, in other words is there any limitation on the number of avatars, that have taken form during a time?

Swami replied: O Learned and Devoted Servants of God! Even before creating this world, the unimaginable God descended down as the first Energetic Incarnation called Datta or Father of heaven. He did this to express Himself for the sake of the souls who were to be created later. Datta, which is the name of the first Energetic Incarnation, means 'given'. It means that through the form of Datta, the absolute God, who is beyond space and time, and who is unimaginable to all souls, can now be grasped by the souls. So actually, God did not incarnate because of the desire of souls. **The concept of incarnation was not the idea of souls. It was the noble idea of the unimaginable God Himself. It was due to His kindness that He descended in the form of an Incarnation. Through the Incarnation, He can interact with souls, help them in every justified way, and uplift them.** Along with this primary aim of God, His secondary aim is to have entertainment in a positive manner. Ignorant people wrongly blame God thinking that His entertainment is negative like that of a sadist.

God enters the upper energetic worlds in the form of Energetic Incarnations. On earth, He appears in the form of Human Incarnations. Both these types of Incarnations are equal in all aspects. But the Human Incarnation is relevant to human beings on earth while the Energetic Incarnation is relevant to energetic beings in the upper worlds. When human beings die on earth and their souls pass on to the upper worlds, they too get energetic bodies. Then, the Energetic Incarnations of the upper worlds become relevant to them.

Relevance is decided by the common medium. In an ordinary human being, the physical body is the medium for the soul. The medium allows the soul to experience the outside world and interact with other souls. In the case of energetic beings, their external body, which is the medium of their soul, is non-material. It is made out of energy. When God incarnates in any world, material or energetic, He enters a devoted being from that world. The external body and soul of that devotee become the medium of God. It allows God to interact with other souls who too are present in a similar medium in that world.

This arrangement is most wonderful like the divine nectar (*amṛtam*). It provides the greatest benefit to souls. It allows them to interact with God and be uplifted. But before souls can be benefitted by this divine nectar, they have to survive a horrible poison. This poison is the repulsion between common media. The repulsion is the mutual ego and jealousy that exists between all fellow-beings of the same kind (common media). As a result, the energetic being is repelled from the Energetic Incarnation and the human being is repelled from the Human Incarnation. **Due to this poison, the soul in a human body rejects the Human Incarnation here on earth and upon reaching the upper energetic world, rejects the Energetic Incarnation there too. The end result is a total loss for the soul, every time and everywhere!**

The aim of the Incarnation is only to re-establish the right path and the balance of the world, whenever it is disturbed. This is clearly stated in the *Gītā* (*Yadā yadā hi...—Gītā*). The same concept was also stated by Jesus, who said that He would come again. It means that the order in the world gets disturbed often and there is an emergent need for God to enter into His creation again and again to rectify it.

When a factory is established by a person, he visits it every day so that he will be available to solve any problem that arises at once. It is necessary for the smooth administration of his establishment. **No owner comes to the factory only when called by the workers after a problem has arisen.** The owner has his own fundamental right and sense of responsibility to visit his establishment as many times as possible and no invitations are necessary for him. **Invitations are valid when a person is invited to visit the property of someone else.** In this case, all of creation is God's own property. So, He needs no invitation from souls within His creation to enter into creation. This analogy of the factory and factory-owner has its limitations since it is an example from this world, which is the imaginable domain. In the actual concept, the unimaginable God exists in His original place surrounding the boundary of this world. At the same time, using His unimaginable power, He also visits this world which is surrounded by Him. He enters creation in the form of multiple Energetic and Human Incarnations. The various Incarnations as well as the original unimaginable God, exist simultaneously. Even though God appears to be divided, He remains undivided as clearly told in the *Gītā* (*Avibhaktam vibhaktesu...—Gītā*). This is possible only with His unimaginable power.

While attending to His primary justified responsibility of establishing justice in the world and destroying injustice (*Paritrāṇāya...—Gītā*), He also fulfills the desires of His climax devotees as a secondary or associated

activity. Fulfilling the desires of devotees is only an associated activity from the angle of coincidence. But it is also the primary activity from the angle of importance.

The Human Incarnations of God are of two types, based on how long it takes to solve the problems. If long-term problems exist, Datta, the Energetic Incarnation of God selects a devoted human soul and merges with that soul. Datta is born on earth merged in the body and soul of that selected devotee. This is how normal Human Incarnations are born on this earth. Apart from this, God also comes to earth in the form of temporary Incarnations. **Sometimes, when a climax devotee is facing an urgent problem, God suddenly merges with any ordinary human being present nearby to help the devotee. Once the devotee has been helped, God leaves that human being into whom He had temporarily entered. These temporary Incarnations are called Āveśa Avatāras.** If necessary, God can even appear in the form of a newly-created Human Being by His unimaginable power. As soon as the purpose is over, the new Human Being disappears. God thus helps human beings by appearing in human form (*Daivam mānuṣarūpeṇa*) and this concept applies to both the long-term (normal) Human Incarnations and the temporary Human Incarnations. In any case, the incarnation of God in human form is always need-based and is meant for the sake of His real devotees. The term 'Emmanuel' in the Bible, means the Incarnation of God, who comes here to save His own devotees.

The same unimaginable God exists in every Incarnation and He always possesses His full power. So, one should not differentiate one Incarnation from another. Quantitative and qualitative differences are inherent in creation. So, two Incarnations appear to be externally different. But the same power of God always exists with God in every Incarnation. In fact, God, the Possessor of the unimaginable power is not different from the unimaginable power. The Unimaginable Entity must only be one. There cannot be two unimaginable items since if they can be counted as two, or differentiated from each other, they are not unimaginable at all! So, God's unimaginable power is the same as the unimaginable God Himself.

The power possessed by all Incarnations is the same. But the power exhibited by different Incarnations may differ based on the need of each specific program. When an Incarnation exhibits only a ray or the 1/16th fraction of God's power, He is called as a Ray-Incarnation or a *Kalā Avatāra*. When an Incarnation exhibits a somewhat larger fraction of God's power, He is called a partial Incarnation (*Amśa Avatāra*). When an Incarnation exhibits a major part of God's power (more than 12/16th fraction) and the power remains with Him throughout His life, He is said to be a complete Incarnation

(*Pūrṇa Avatāra*). When an Incarnation exhibits the entire power of God throughout His life, He is called the most-complete and greatest Incarnation (*Paripūrṇatama Avatāra*). **One should never insult any Incarnation by thinking that one is lower than another since this classification is only based on the power exhibited by the Incarnation. The power possessed by each Incarnation is always the entire unimaginable power of God.**

The devotees propagating the true spiritual knowledge in all regions of the world are also Incarnations of God since God merges with such devotees to carry out His own work. There may be one cook in the kitchen, but there are several waiters distributing (propagating) the cooked true knowledge in this world. Krishna cooked the true knowledge-food in the form of the Gītā. Sage Vyāsa recorded it and several sages propagated it. Krishna, Vyāsa and the other sages, who propagated the Gītā, are all Incarnations of God since only God can do His work. **They all are different media of God and God did His work through them. It only appears as if they did the divine work. The reality is that the kind God, who actually does His own work secretly, gives the fame of carrying out His work to His devotees. While doing His divine work through them, He uplifts all these devotees in various angles and stages.**

God incarnates everywhere in the world in every generation. By propagating His knowledge everywhere, He exhibits the power of His divine knowledge in a form that is suitable to the devotees present in each place. This propagation of His knowledge everywhere shows His kindness for humanity since all people can be benefitted by His knowledge where ever they live. If He were to incarnate only in one place many people would not be able to visit Him. Based on all these aspects related to Incarnations, we cannot limit the number of Incarnations of God. The Incarnations of God are infinite in number as said in the Bhāgavatam (*Avatārāhyasaṅkhyeyāḥ...*).

November 19, 2018

3) If a student surrenders his life for God, will God compensate him with an excellent school life?

Ms. Arsha asked: Why can't a student surrender his entire life time for the divine purpose? As you have mentioned in one of your recent discourses that, the leisure time which is used by a student for his entertainment can be used for focusing in spirituality i.e., in reading spiritual knowledge. But the divine knowledge is such a vast and valuable treasure which should be given enough time, rather than a 30 minute leisure period. So if a student surrenders his life including his school time and play time in God's work then will he be compensated with an excellent school life? If he spends his time with his own liking and interest in God and his knowledge will he be given good results in his school?

Is it important to spend time for school as well? Because I feel school work is very boring, knowledge of God is really different and interesting. So will it be fine if i spend minimum time for school? 

Swami replied: The most important part of spiritual knowledge is to realize that we are not God originally. After that, it is important to study the personality of God. This means we should study how He behaves with us, in response to our behavior with Him. Our behavior is based on our worldly qualities (*durguṇas*), while God's behavior reveals His divine qualities (*kalyāṇa guṇas*). Studying His behavior towards us, we can know whether God is pleased or displeased with us. But for this purpose, a clear understanding of spiritual knowledge is necessary.

Studying spiritual knowledge is only a side-activity for a normal worldly soul. We know very well that we are just normal worldly souls. Our worldly duties are tied to our worldly fascinations. Since studying spiritual knowledge takes up some time and effort, which could interfere with our worldly duties, we can only treat that spiritual study as a side-activity. **Here we are not discussing about the special souls, who are born here with a lot of divine background for the sake of working in divine programmes.** Such souls can be counted on the fingers. Hence, this message is for the majority of humanity, which is trying to develop spiritually in life. This message is not meant for those scholastic special souls, who do not require any instructions. This message is also not required for souls at the other extreme, who are totally absorbed in their worldly fascinations alone. Effort is not necessary for the souls who have already succeeded and also for the souls who do not have even the slightest possibility of success.

Keeping Arjuna as a representative of these middle-path souls, God preached the Gītā to him. **Such souls are said to be eligible (*karmādhikārī*) for the introduction of spiritual knowledge in controlled quantities, without affecting their worldly life.** This path should be followed by the preacher especially when the receiver is a student working hard to get settled in his worldly life in the future. Settlement in worldly life is very important for normal souls like us since we are not those climax devotees. For the climax devotees, God takes up the responsibility of even their worldly life. Hence, we should concentrate completely on the aspect of getting settled in our worldly life in the future. This settlement in worldly life is the basic stage for our future spiritual development.

The only problem is that we do not know how long we will live. So, it is better to start the effort for getting spiritual knowledge from childhood itself. It can be done in a way that does not interfere with our efforts of getting

established in our worldly life in the future. **Hence, spiritual knowledge can be taken as a limited side-activity. That way, it will not disturb our main worldly effort. We can thus study spiritual knowledge only in our leisure time.** In any case, even if we do not take up this spiritual activity, we are sure to take up some other worldly activity in our leisure time.

Any activity taken up for leisure must be totally different from the main activity that we do. Only then can it provide the change that we need. If the leisure activity is also like the main activity, we get bored. **Spiritual activity is related to the unimaginable Domain. The main worldly activity is related to the imaginable domain. Hence, the spiritual activity, which alone is totally different from the main worldly activity, is the best leisure activity.** Besides, since this spiritual activity is done only as a leisure activity, which is inevitable in any case, there is not even a trace of damage to the main worldly activity. All other worldly leisure activities like watching worldly movies, reading worldly books, and engaging in worldly gossip are not as good. They too are worldly, like the main activity, and hence, they cannot provide us with as much of a change as the spiritual activity.

Until the soul gets settled in worldly life, limiting the study of spiritual knowledge to one's leisure time is appropriate. After settlement in worldly life, one must make this spiritual activity as the main activity internally. Externally, the worldly activity can continue, but it might not need too much effort. This is because, after gaining a lot of experience and skill throughout one's life, one can maintain the worldly activity, as much as necessary, with minimum effort. After retirement from worldly activity, one should make the spiritual activity as one's total activity. At this stage, one should detach from the worldly activity internally as well as externally. **The leisure-time activity discussed above, should not be confused with sports and physical exercise, which are essential for sound physical health, which in turn is related to mental health.** Physical exercise is essential throughout one's life since a sound mind in a sound body is very essential for any activity, be it worldly or spiritual.

The point raised by you about God protecting you in your worldly life, in case you are more involved in spiritual activity, is a very critical question. It needs a lot of explanation, which is given below and is to be understood carefully by you. It is a multi-dimensional question. I can simply give its answer through the following song sung often by **Bhagavān Shri Satya Sai Baba** in His divine discourses:

“O mind! Don't aspire for any fruit in return from God;
As you aspire, the fruit goes down more and more,
So, if you don't aspire for it, He gives it to you at once,

And know that He is omnipotent to give any fruit”.

Spiritual knowledge means (i) knowing the details of the personality of God, (ii) knowing that the soul is not God and (iii) knowing the real path by which God will be really pleased. Once you know that you are not God, there will be interest to know about God about whom several people in this world are speaking. Then, you should also inquire about the path to please God since He is omnipotent and if He is pleased, He can give anything to anyone at any time and at any place.

The human being passes through different stages in life called as *āśramas*. In the first stage, the person concentrates on education, which enables him to earn his living throughout his life. This stage is called *brahmacarya*. In the second stage, he starts earning and establishes himself in professional life, which also enables him to have a family. This is the stage of the householder or *grhastha*. In the third stage, the person is established in his professional and family life well-enough that he has sufficient leisure time to concentrate on God. This third stage is called *vānaprastha*. In the fourth stage, the person retires from his profession as well as from his duties towards his family. In this stage, he does the work of propagation of spiritual knowledge to uplift others in the world. This stage is called *samnyāsa*. This is the normal course of the life of a normal human being in present times.

There are deviations from this normal course in the case of some human beings and the deviations may be towards the wrong side or the right side. The deviation to the wrong side means not developing an interest in God at any stage, and being involved in worldly life alone, till one's death. The deviation to the right side means getting more and more interested in God and concentrating more and more on spiritual life. **There is no stipulated time or stage as mentioned above when one develops an interest in God.** Any human being may develop an interest in God at any time. Generally, such interest comes due to a spiritual inclination in the person owing to the soul having led a spiritual life in the previous birth. A person may also develop an interest in God due to a congenial atmosphere around the soul, given to him by the grace of God. That congenial atmosphere around the soul is granted based on the soul's spiritual life in the previous birth. This congenial spiritual atmosphere around the soul can include spiritual family members or other people outside the family who influence the soul positively. **In any case, getting such a congenial spiritual atmosphere is indeed the greatest fortune of the soul.**

When the soul develops interest and attachment to God, it naturally brings detachment from worldly bonds. **No soul should try for worldly**

detachment directly. It is not only impossible, but it is also a total waste. The detachment from the world should come indirectly due to the attachment to God. Some people are afraid that attachment to God might lead to detachment from the world, which in turn would result in a materialistic loss. Nobody should have this false fear since the power with which the world attracts the soul is unimaginable! It is like a person avoiding divine nectar as much as possible, fearing that the attachment to the divine nectar might result in the detachment from ordinary food. Here, divine nectar is like God's grace and the food is like worldly life. The person is under the false impression that he will actually attain the divine nectar as soon as he develops interest and attachment to it! Developing interest in the Divine Nectar (God) itself is very difficult in the opposing atmosphere of the world. **Even if the interest in the Divine Nectar is born, it is very difficult for it to grow in the negative worldly atmosphere.** The Veda says that both spiritual and worldly atmospheres are opposite to each other (*Dūramete viparīte viṣūcī*). Even if a person's interest in the Divine Nectar (God) grows, it is very difficult for the person to stand firm in his attachment to It. It is even more difficult to cross all hurdles on the way and finally attain the Divine Nectar.

Older people know all these practical difficulties and hence are never worried even if their children develop an interest in God. In fact, parents encourage their children to worship God. They know very well that a mere interest in God will not result in attaining the ultimate grace of God, which could spoil their worldly life. Instead, due to their children's devotion to the omnipotent God, He will help the children in every walk of their worldly lives! The Veda says that the attainment of the grace of God alone results in the spontaneous detachment from the world (*Yadahareva virajet tadahareva pravrajat*). This statement means that as soon as you get theoretical detachment from the world (*virajet*) due to attachment to God (*bhakti*), you will naturally detach from the world practically (*pravrajat*). **But we see that in the world, this rule fails. We see many people who have developed attachment (devotion) to God. Not only do they show theoretical devotion to God in the form of prayers, meditation and devotional songs, but they also show practical devotion, in the form of service and sacrifice. Yet, the natural consequent detachment from the world is not seen in them. When even theoretical detachment from the world is not seen, practical detachment from the world is out of the question!** Why does this rule from the Veda fail practically in the case of devoted human beings? The reason lies in the fundamental step, which is developing an interest or theoretical attachment to God.

The fundamental reason is that people's devotion is contaminated with the aspiration for worldly fruits from God in return for their devotion. They may be devoted to God, in both theory and practice, but it is only due to their aspiration for getting worldly fruits from God. The theoretical and practical devotion developed by these devotees is not due to real love for God. It is due to their real love for the worldly fruits, which they expect as boons from God. A plant dies if you introduce poison through water poured at its root. **Similarly, the real theoretical and practical devotion dies due to the aspiration for worldly fruits in return from God, which is introduced at the root-level of developing an interest in God.**

True spiritual knowledge can help you identify this main problem due to which your devotion fails to please God. The safest path is to learn spiritual knowledge and prevent the problem from arising before developing devotion to God. One should eliminate the tendency to use God as an instrument for attaining our worldly goals and ambitions. The devotion to God that will then develop will be free of aspiration. This is the best and easiest option. It is the defensive approach for protecting ourselves from the attack of the virus of worldly ambition.

The second option is treating the devotees, who have already been infected by the virus of the aspiration for attaining their worldly ambitions from God in return for their devotion. In the case of such infected patients, the treatment is complicated and it takes some time to cure the disease. It is a psychological disease and hence, careful handling of the patient is needed.

The first line of treatment is to initially allow the devotees' worldly aspirations in the hope that in due course of time, they will be able to overcome the aspirations and develop real devotion for God. It is essential to play along with the person for some time just as you have to run along with a powerful running bull for some time before you can control it. Following this approach, God responds to the prayers and worship of devotees who have desires for worldly fruits as boons from God. The Veda also reveals formal sacrifices as paths to attain heavenly boons from God. These Vedic sacrifices essentially involve prayers to God along with the distribution of cooked food to devotees. Śaṅkara has clarified that the Veda, by prescribing these formal sacrifices, does not induce the desire for the boons in the devotees. It only provides a path to fulfilling the desires of the devotees who already have the desires for the boons. The treatment does not induce the disease in the patient; it only aims to cure the patient! In the course of time, the devotee is expected to develop some real devotion for God. When the devotee sees that God has always been by his side and has helped him in fulfilling his worldly desires, he can develop some real love for God, which is beyond the aspiration for

worldly fruits. **Experiencing the greatness and kindness of God, he may realize that the eternal God should not be used as an instrument for attaining temporary worldly fruits** (*Nāstyakṛtaḥ kṛteneti*—Veda). **This is the sign of the cure.**

In some cases, as the desires get fulfilled, more desires flare up and the unreal devotion to God for the sake of getting boons continues. It means that the first line of treatment has been ineffective. Then the second line of treatment is started. This treatment takes an offensive approach. God acts shrewdly in giving boons. Boons are the fruits of a person's good deeds in order to encourage their good deeds. Conversely, worldly difficulties and illnesses are the fruits of sinful deeds. They are punishments to discourage sin. When these souls demand for undeserved boons in the present, God merely draws some reward, which they were supposed to enjoy in the future and grants it to them in the form of a boon in the present. This premature withdrawal of the soul's good fruits leads to a loss in the value of the fruit. Similarly, when such devotees pray for their present difficulties to be removed, God merely postpones these punishments for the souls' sins, to the future with increased interest. Thus, in this second offensive line of treatment, God ensures that even if the souls do not get cured of the disease of worldly ambition, neither He nor His constitution is exploited by these souls at any time.

There are two categories of souls who need this second line of treatment to cure their worldly ambition. The worst category of souls try to get practical boons from God in exchange for their theoretical devotion to Him. They only worship God through verbal and mental forms of worship such as prayers, meditation, and singing of devotional songs. Yet they expect practical boons from Him in the form of health, wealth and protection. Such devotion is the worst kind of devotion and is called as prostitution-devotion. A slightly better form of devotion is to try to get practical boons from God in exchange for their practical devotion to Him. In other words, apart from theoretical devotion the devotee practically donates some money for God, but expects much more in return. This is called business-devotion. **Both prostitution-devotion and business-devotion are forms of unreal devotion. In both forms, the devotee's real devotion is only for the worldly fruits and not for God at all!**

The best-possible devotion available in the world is issue-devotion, which is the devotion to God as a parent is devoted to his or her child. Parents not only love their issues theoretically but they also practically serve their child and sacrifice the fruit of their work (money) to their issues. The practical devotion is the proof of their theoretical devotion to their children.

Their theoretical and practical devotion to their children is free from the aspiration for any fruit in return from the children. The parents continue their practical devotion even if their children behave badly with them. At the most, the parents may scold their children for behaving badly with them, but there is no change in their practical devotion to the children! In this issue-devotion, it is very important to keep God in the place of the issues and to keep ourselves in the place of the parents; not vice versa! **In other words, we should always practically serve God and sacrifice our money for God without expecting anything in return from Him and we should continue the practical devotion even if He responds negatively to us.**

This issue-devotion should be taken as the guiding path for how our devotion to God should be. In issue-devotion, we see the essence of true devotion, which is theoretical devotion, and practical devotion involving service and sacrifice, without the aspiration of any fruit in return. In real life, when parents scold their ungrateful children for their bad behavior, it shows that the parents have lost theoretical devotion for their children. But in the case of God, we must be very careful about maintaining the purity of even our theoretical devotion along with the practical devotion. We must remember that God is not in need of our service or sacrifice and that the practical devotion is only the proof of our theoretical devotion. There is another important point to note in the context of freedom from the aspiration for worldly fruits. **Worldly fruits mean not only the fruits that are to be enjoyed in this world but also the fruits that are to be enjoyed in the upper worlds.** The aspiration to escape from the punishments of our sins in hell and the aspiration to enjoy in heaven without doing good deeds here are also to be avoided.

In this second line of treatment for curing the worldly ambitions, it is clear that our good fruits get exhausted and the bad fruits grow more and more with increasing interest. The soul only goes deeper and deeper into difficulty and there seems to be no escape for the soul. How can it be called a treatment then? Actually, no matter how much the pending punishments grow with interest, one need not fear. In the wonderful administration of the kindest Lord, an escape and a chance for reformation is ever-present. The golden path of the propagation of God's spiritual knowledge can be adopted by any soul at any time. The work of propagation enables the soul to learn the knowledge deeply and get the grace of God. As the soul learns and propagates God's spiritual knowledge, his misconceptions are eliminated. He realizes and repents for his sins. When he finally does not repeat the sins practically, he is said to have reformed. Upon getting permanently reformed, all his pending punishments are canceled by God since the punishments were

only meant for reformation and not for revenge. However, the soul must choose to follow this path of reformation through spiritual learning and propagation.

The souls whose worldly ambitions are not cured even by the second line of treatment are thrown into the life cycles of animals, birds, worms and so on. This is not at all done for revenge but in fact, God is only fulfilling the soul's desire. When the soul is simply attached to his worldly goals and refuses to rise above them, in spite of several efforts made by God, God finally gives the soul a congenial living atmosphere. In the animal births, the soul is driven only by materialistic goals like eating, drinking, and sex, which is exactly what these souls pursued in their lives as humans (*sāmānyametata paśubhirnarāṇām*). If apart from the strong desire for these worldly goals if the soul also has a lot of ego, it is thrown into the births of devils and demons (*kṣipāmyajasramaśubhān āsurīśvaiva yoniṣu—Gita*).

The important point is to delink our worldly ambitions from God and live like an atheist in the single aspect of taking worldly efforts to get worldly fruits. Of course, we should follow the atheist only in this single aspect and not follow him in the aspect of disbelieving the existence of God. The lack of belief in God drives the atheist to fulfill his excessive worldly ambitions even by sinful means, whereas the theist's belief and devotion to God controls his ambition and prevents him from committing sins. **Mere belief and confidence in God does not bring any result. The belief must also be associated with theoretical and practical devotion to God.** If you simply have faith and confidence in the prime minister, you will not be favored by him. You must come in contact with him as a real and sincere worker of his party. Then alone will he be pleased with you and favor you.

Chapter 35

**CORRELATING SCIENTIFICALLY-DOCUMENTED
SUPERNATURAL PHENOMENA**

[November 20, 2018]

Dr. Nikhil asked: Padanamaskarams Swamiji! Given below is a discussion regarding the systematic observations recorded by researchers working in the field of rebirth, near-death experiences, and some supernatural phenomena. These researchers are trying to convince the rest of the scientific community that such phenomena are genuine and that there is a need to revise our world-view in order to accommodate these phenomena. However, the scientists are not yet able to correlate their observations and come up with an overall theory that brings meaning to life and shows direction to humanity. Also, some of the tentative conclusions made by these researchers appear to be in contradiction with the karma theory. I request You to kindly correlate these observations in a meaningful way. Your servant, Nikhil.

Correlating Rebirth and Near Death Experience Cases with the Karma Theory

A number of children worldwide have reported memories of their past births. Similarly, there are several reports of near-death experiences reported by people. These and other cases are found all over the world irrespective of race, religion, beliefs, and geographical location. A massive volume of scientifically verified and published cases exists and this field is the subject matter of active research at the Division of Perceptual Studies (DOPS) at the University of Virginia School of Medicine. There are only a handful of researchers worldwide who do research in this field. This small but motivated group of researchers is striving to convince the rest of the scientific community and the entire world, that the present scientific view of the world is very limited and that it must be changed.

The present worldview is a materialistic or physicalist worldview, according to which nothing beyond the physical can exist. Consciousness is the product of brain activity and it ends with the death of the physical body. There is, of course, no question of the afterlife, the supernatural, or God, in the physicalistic worldview. The researchers at DOPS and a few other places are saying that the evidence and scientific investigations conducted by them, contradict the physicalistic worldview. A drastically different worldview is necessary to explain these supernatural phenomena.

As a first step to developing a new worldview, the scientists at DOPS are trying to come up with possible explanations for their observations from thousands of cases. They have also consulted some spiritual masters and practitioners to help them formulate these explanations and theories. Their understanding at present is only in the early stages and they are nowhere close to developing a comprehensive theory.

However, I feel that some of the tentative conclusions made by them are not in the right direction. If they do their research in better alignment with the karma theory as explained by You, not only will they see better progress in their research but it will also be beneficial for humanity. Hence, I request You to kindly enlighten us and the world in this regard.

Let us first have a look at some of the important observations made by these researchers based on their investigation of thousands of cases. Then let us review some of the inferences made by them.

Observations regarding remembered past lives

- The majority of people, who report that they remember their past births, are children.
- They usually start speaking about their past-life memories as soon as they are able to talk at ages of 2-3 yrs. Their past life memories usually fade as they grow between 5-7 years of age. Very few of them retain those memories into adulthood.
- Most of the people who remember their past births have died in a tragic manner.
- Some of them have birthmarks or deformities at the same place on their body where they had been hurt fatally in the past birth. e.g. a person who was shot dead with a bullet in his head was reborn with a deformity near the ear and face where he was shot in the past birth.
- Sometimes, they also have ailments in the new birth which are related to the cause of their death in the past birth. e.g. a person who died due to tuberculosis at a young age in the past birth can be reborn with asthma.
- When they are counseled by psychic healers, and once they are able to overcome the shock and pain of their death in the past life, their current ailments get cured, almost miraculously.

Observations regarding near-death experiences

- Near-death experiences and out-of-body experiences occur with a small number of people. Numerous such cases have been investigated by DOPS. In general, in near-death experiences, some patients who were thought to be dead by the doctors for sometime later claim that they were still conscious outside of their body during that time. The patients often claim to have floated up from their body and seeing everything accurately in the hospital room and even outside. The patients say that they were able to think much more clearly than usual and observe all minute details. At times they claim to have visited some other heavenly worlds and met their dead relatives, who told them to go back. Later, the patients shared these experiences with others after being revived by the doctors.
- Pleasant near-death experiences are far more common than unpleasant and terrifying experiences.
- There does not seem to be a correlation between the nature of the person and the type of near-death experience of the person. Good-natured people can have

unpleasant near-death experiences, and bad-natured persons can have pleasant near-death experiences.

Tentative conclusions based on the above observations

Following are some of the tentative conclusions drawn by the DOPS-researchers based on the observations listed above:

- The current scientific concept that consciousness or 'mind' is the product of brain activity alone is probably not true. There is a relation between the neurological activity in the brain and consciousness. But near-death experiences quite clearly support the claim that personal consciousness can certainly exist beyond the physical body. In other words, the death of the physical body is not the end.
- It is quite possible that consciousness might be the cause of the material world. At present, science says that the neurological activity in the brain (matter and energy) produces consciousness and the mind. This seems to be violated in near-death experiences. The same can be said about the cases of children with birth defects related to fatal injuries or ailments related to the cause of death in the previous birth. The mental shock and pain experienced by the person during the previous birth could have manifested the deformity or ailment in the current birth. In other words, consciousness (pain of past birth) is the cause of the material reality (present ailment). It is further supported by the observation that the ailment of the present birth gets cured when the person is able to overcome the pain caused by the ailment, in the previous birth. Many modern-day Advaitins enthusiastically agree with this idea that consciousness creates material reality. The ability of some people who can move, control or physically change objects by their mind is another phenomenon that supports the claim that consciousness causes material reality.
- From the evidence of near-death experiences and rebirth, it seems quite clear that an afterlife exists. It is not very clear yet what all experiences are present in the afterlife for a soul. But some common trends are known.
- The karma theory might not be valid based on the analysis of the near-death experiences. Pleasant and unpleasant near-death experiences can happen to good-natured or bad-natured people. It is not as if good near-death experiences happen only to good-natured people and vice versa. If their near-death experience is an indication of their experience upon their actual death, then their afterlife could be similarly pleasant or unpleasant, irrespective of their nature.
- Rebirth of a person on earth certainly seems possible.
- Whether rebirth on earth happens for everyone or it happens only for people who died tragically is unclear. It might be possible, that people who died tragically 'before their stipulated time' might be given a 'second chance' to live out their life completely. In that case, rebirth might only be in these exceptional cases. For the majority, they might be going to some other destination or different destinations based on unknown criteria.

Necessity of correlation

Given above are only some proposed tentative explanations. Clarity is still lacking. The DOPS-researchers are not claiming to have a complete theory. Perhaps they are being extra-cautious to not make any conclusion that will appear 'too spiritual', since that would make them completely unacceptable to the mainstream scientific community. Mainstream scientists do not openly accept spiritual concepts like the afterlife, theory of karma and rebirth. Hence, the main focus of DOPS-researchers is on diligently-recording the available evidence and analyzing it using well-accepted scientific and statistical methods. They are taking this effort so as to maximize the chances that their research gets accepted by mainstream scientists. The DOPS-researchers are not openly stating whether or not they accept the karma theory. They say that they are consulting spiritual masters and practitioners, but they are coming up with their own theories.

Unfortunately, some of their tentative conclusions seem to be in contradiction with the karma theory. For instance, the aspect of reward and punishment for one's deeds is not at all accounted for by their explanations. Their understanding is far from comprehensive as of now. They have not been able to relate all these observations and define the meaning and purpose of life. These scientists do not have clarity on how this 'new' knowledge about the afterlife and rebirth can be used for the benefit of an individual as well as society.

I request you to kindly correlate the scientific observations made by the DOPS-scientists with the karma theory. I believe that a proper correlation would bring out the true meaning and purpose of life and would show the path to individual and societal progress.

Rebirth Cases as Concrete Evidence

Swami replied: O Learned and Devoted Servants of God! A number of cases of rebirth have been reported are still being reported all over the world. I have even seen two to three page long reports of such incidents published in English newspapers. The instances clearly establish the concept of rebirth. Human beings born in faraway places speak of intricate details of their previous birth, which on verification, are found to be exactly correct. It would be better for you to find that report because reading the detailed report makes things crystal clear. A few years ago, the news of a case of rebirth was published on the front-page of the Eenadu Telugu newspaper. A small girl of four to five years, born in the city of Khammam, started talking about her previous birth. She even described details about her house in the previous birth, which was located about 150 km in the city of Tenali. Finally, she was taken to the house described by her in Tenali, and all the details were found to be accurate. The child gave exact details of all the jewelry worn by her in the previous birth. She even described all her properties and children in the previous birth. A photograph was published on the front page in the

newspaper in which the adult daughter of the past birth, was seen holding her reborn mother in her arms. The headline read “Daughter holding her mother in her arms!”

These examples are very very concrete. The verified details are clearly related to the physical world and there is no obscure point anywhere. Some people try to reject such examples as mere personal experiences of certain individuals. They try to explain away such cases as the mental imaginations or psychological disorders of those individuals. But these cases cannot be mere imaginations since they involve facts from the practical world, which are fully verified. **We can draw clear philosophical conclusions from such genuine cases of rebirth just as we can draw clear scientific conclusions from experiments conducted in a laboratory.**

Near-Death Experiences Yield Uncertain Conclusions

The concept of the individual soul leaving the physical body during death is a prerequisite for the rebirth of the soul. So, when clear-cut evidence of rebirth exists in the form of practically-verified cases of rebirth, the concept of the soul leaving the physical body during death is automatically established. Yet, in the context of near-death experiences, researchers make certain doubtful conclusions based on the near-death experiences alone. When clear practical examples of rebirth are available, why should the doubtful observations and conclusions related to near-death experiences be considered? Since the brain of the person is not in a good and stable condition during these near-death experiences, the experiences of the person can always be doubted. If we limit ourselves only to these near-death experiences, it may not be possible to disprove the doubts using mere logic since concrete facts might not be available. The researchers discussing the near-death experiences and drawing doubtful conclusions appears quite odd to Me. They are like the person who has physically seen an elephant clearly with his own eyes in this very physical world but who still doubts whether the animal that just walked away was an elephant or not. Later, upon seeing the footprints of the elephant on the path, he finally decides that the animal was indeed an elephant (*yathā gajo neti samakṣarūpe...—Kālidāsa*)! At least this person finally concluded that he had seen an elephant. But these researchers are still not able to reach a conclusion! They are limiting themselves only to these imaginary ideas based on the near-death experiences. As long as a person limits himself to his mental doubt or debate of whether or not the animal is an elephant, without considering concrete evidence, he can never reach a definite conclusion. He must accept the concrete evidence of physically seeing the elephant.

Experience based on correct perception alone can be the authority. The experience of a person with a defect in his perception cannot be taken as the authority. Śankara has stated that a person having a defective eyesight which causes him to see two moons in the sky, cannot be taken as the authority even though experience is treated as the final authority (*Netrataimirikadośasya dvicandradarśanavat*). I am not saying that the reported experiences of those patients at the time of death are wrong. Their experiences are certainly in agreement with the independently-established concept of rebirth. **What I am saying is that there is no need to draw conclusions only based on the doubtful near-death experiences, when concrete examples that are verified through practical experience are available separately.** It would be better for these researchers to shift to the study of the concrete incidents of rebirth and draw clear conclusions.

Miracles by Human Incarnations as Evidence

Apart from these supernatural phenomena, we can also consider the miracles performed by Human Incarnations. Audio-visual recordings of miracles performed by the recent Human Incarnation of God Datta called Shri Satya Sai Baba, exist today as a practical reference. They too can be taken as the concrete basis for drawing conclusions related to unverified hypotheses and doubts. The conclusions drawn by the researchers can be clearly verified by analyzing the clear concrete examples of rebirth along with supporting concrete evidence in the form of the miracles performed by Human Incarnations.

About Consciousness Outside the Body

The conclusions such as consciousness extends outside the human being or that consciousness causes materialization, must be carefully examined. At the time of death, the consciousness (awareness), which so far was confined to the body, leaves the body and goes outside. Hence, some people report these out-of-body experiences. It means that the awareness was not already existing outside the body. It certainly does not mean that the whole world is pervaded by awareness. **If the awareness that leaves the body had an independent isolated existence, we would have found awareness in space just as we find electromagnetic radiation moving independently in space.** Even though inert energy has an independent existence and pervades all over the world, its specific work-form called awareness is not all-pervading. **The mud out of which a mud-pot is made, also exists spread-out everywhere on earth. But it does not mean that the mud-pot extends all over the earth!** The Advaitins say that this entire world

is made of awareness alone. This is not correct because you have already made a basic distinction between an inert item and a non-inert item. The non-inert item or awareness, which is only observed in living animals, is a specific work-form of inert energy generated in a special functioning device called as the nervous system. Let us call this awareness as relative-awareness since it is a part of this world, which is relatively true. Since awareness does not have an independent existence, it requires a container like the physical body. The positive proof (*anvaya*) for this is that awareness exists only in a physical body. The negative way of proving the same (*vyatireka*) is that awareness does not exist in empty space; or in other words, awareness does not exist in the absence of the physical body. **Hence, the awareness that leaves the physical body must be leaving in an invisible energetic body, which acts as its container.**

The Existence of Heaven and Hell

In rebirth cases, a time-gap is observed between the date that a person dies and the date when the same soul takes a new birth. It means that the soul, along with its energetic body, must be spending that time somewhere in space. There are also several near-death experiences in which the person after being revived, reports that two energetic forms had dragged his or her soul out of the body and had taken the soul to the upper energetic world called hell. These experiences are also true even though near-death experiences generally remain doubtful as explained earlier. The only reliable authority for the existence of hell and heaven is the preaching of the Human Incarnation of God.

Miraculous materializations

Human Incarnations perform miracles like the materialization of objects at will out of empty space. Such materialization-miracles cannot be explained scientifically by saying that the human will or awareness, being inert energy essentially, gets converted into matter based on the principle of conversion of energy into matter. Although the conversion of energy into matter is generally agreeable, it cannot explain this miracle. We find that only a specific human being, who is known to be an Incarnation of God can do this miracle. Ordinary human beings are unable to perform it. **It indicates that there must be a difference between the awareness of an ordinary human being and that of a Human Incarnation of God.** The relative-awareness of a human being requires basic inert energy along with a material nervous system. The Human Incarnation also possesses that relative-awareness but His awareness must have some additional unimaginable

factor, which allows Him to perform the miracle of materialization at will. Due to the presence of that additional unimaginable factor, we can say that the relative-awareness of the Human Incarnation becomes unimaginable. The Incarnation's awareness is, therefore, an unimaginable awareness. It is acceptable to call that additional unimaginable factor as unimaginable awareness since no matter how many unimaginable items we define, they all ultimately become one. When an item is basically said to be unimaginable, it is meaningless to say whether it is one or two. If you can count two different unimaginable items, i.e. they are countable; then they are not unimaginable at all!

Thus, the conclusion is that the unimaginable awareness alone can be the cause of the miracle; not the relative-awareness existing in every human being. The Human Incarnation, who possesses that unimaginable factor, performs miracles which are beyond the capacity of human beings. The mechanism or power behind the miracles is also beyond our imagination. The same Human Incarnation possessing that unimaginable factor also reveals hidden concepts such as heaven and hell, which are beyond the capacity of our senses and intellect to know independently. **Hence, the revelation by the Human Incarnation inevitably has to be treated as the final authority for knowing the existence of the invisible heaven and hell, which exist somewhere in space.**

Where does the soul go first? Heaven or hell?

Every soul does good deeds as well as sins. After death, the soul has to enjoy the fruits of both in heaven and hell respectively. Between the soul's merit and sin, the soul is first sent to enjoy the lesser of the two. In the Mahābhārata, Dharma Rāja found that the evil Kauravas, who had earned very little merit in their lives on earth, had gone to heaven. They were enjoying that little merit in heaven for a short while before being sent to hell for a very long time. On the other hand, the righteous Pāṇḍavas, who were the brothers of Dharma Rāja, were first sent to hell since their sins were few. After suffering in hell for a short while, they would be sent to heaven to enjoy for a long time.

Revelation is the authority for the unimaginable domain

The concept of the existence of the unimaginable domain is established through unimaginable miracles, which are practically experienced. **The Human Incarnation possessing that unimaginable power must then be taken as the final authority for knowing at least those concepts that are related to the unimaginable domain. His revelation must be kept above science, which is the study of the imaginable domain (creation) alone.**

Science can be considered as the true authority in the imaginable domain due to its perfect analysis that follows imaginable logic and experience. But just because it has this merit, there is no way it can enter the unimaginable domain by any way.

Soul and individual soul

Actually, the basic soul or *Ātman* is the essential inert energy that gets converted into awareness in the functioning nervous system. The generated awareness is called the individual soul or *jīva*. The basic soul is like mud and the individual soul is like the pot made out of the mud. The soul exists in the individual soul in a basic sense and hence, the individual soul can be loosely called as the soul. But there is a clear distinction between the two. You can fetch water in a mud pot, but you cannot fetch water with just a lump of mud. Mud can be said to pervade all over the earth qualitatively. But the pot having a limited round shape does not extend all over the earth. When we call the mud-pot as mud or a golden ornament as gold, it is said only in an approximate sense.

God controls the unimaginable and imaginable domains

In fact, the unimaginable God created the even imaginable domain and He completely controls it at all times. **Both the imaginable domain and the unimaginable domain are His properties. He has given the imaginable domain to the souls, keeping the unimaginable domain with Himself.** Even science was developed by souls in creation by the blessing of God. Science only studies the imaginable domain and the credit for developing the field is given to the souls. **Science is perfect as far as the imaginable domain or creation is concerned. But it can never enter the unimaginable domain.**

It is the unimaginable domain or the unimaginable power of God which basically controls all the principles of science. God proves this by miracles, which are the violations of the principles of established science. Hence, we should take God as the authority on the unimaginable concepts at least. The Human Incarnation is also an item of the imaginable domain, but He exhibits unimaginable miracles since the unimaginable God has merged with that selected imaginable human being. If the unimaginable God were to enter into an unimaginable medium It would not be visible to human beings even to exhibit unimaginable miracles. The unimaginable power or unimaginable God is the Controller whereas the imaginable power and the principles, which are known as science, are controlled by God. They are subordinate to God. Subordinate does not mean that they are wrong. It only means that these scientific principles are under the control of some superpower. Hence,

science is correct but it is subordinate to God since it is the study of the subordinate domain which is the imaginable domain.

The propagation of spiritual knowledge, which is often done by God through Human Incarnations, is not done because God desires fame in the world. The purpose is to bring devotion along with fear in the minds of human beings so that sins are controlled as far as possible and society remains balanced. The unimaginable miracles exhibited by God are also for the same purpose, which is to establish control in society. Since miracles are practically seen and experienced, they form the most concrete evidence for the existence of the unimaginable God. Science too ultimately relies on the same authority of perception.

Chapter 36

MESSAGE ON THE AUSPICIOUS BIRTHDAY OF BHAGAVĀN SHRI SATYA SAI BABA

November 23, 2018

*Parabrahma Samārambhām,
Śrī Dattātreya Madhyamām,
Śrī Satya Sāi Paryantām,
Vande Guru Paramparām.*

Starting with Parabrahman, the unimaginable God,
With Śrī Dattātreya, the Energetic Incarnation, in the middle,
Upto Śrī Satya Sāi, the previous Human Incarnation,
I salute to the divine chain of My spiritual preachers.

The Incarnation of Sai

O Learned and Devoted Servants of God! God, being beyond space, is unimaginable. Just after the creation of space or subtle energy, He expressed Himself as the First Energetic Incarnation, which is known as Datta, Īśvara or Father of heaven. He incarnated in a form so that the souls, who were to be created later, could grasp Him. The three potencies of God namely, creation, maintenance and destruction of the world are expressed in the form of the three Divine Personalities namely, God Brahmā, God Viṣṇu and God Śiva respectively. These three Divine Forms represent the three divine qualities called *rajas*, *sattvam* and *tamas* respectively. The word Datta simply means ‘given’ and it stands for the unimaginable God who has ‘given’ Himself to souls in the form of the First Incarnation. Datta has no connection with any specific religion. **This eternal God Datta is the First Energetic Form into which the unimaginable God has completely merged. He further merged with other Energetic Forms in the upper energetic worlds to form more Energetic Incarnations namely Brahmā, Viṣṇu and Śiva. The same God Datta also merges with selected human devotees on earth to become Human Incarnations of God.** Energetic Incarnations are relevant to souls in the energetic worlds and the Human Incarnations are relevant to human beings. There is absolutely no difference between the

unimaginable God and God Datta since the energetic form of the eternal God Datta is the permanent address of the unimaginable God.

All the Incarnations of God are one and the same in the sense that the same God Dattātreya (Datta) has merged into them. But more specifically, the three Incarnations namely Shri Shirdi Sai Baba, Shri Satya Sai Baba, and the future Shri Prema Sai Baba are considered to be the Incarnations of God Śiva. Here, God Datta is taken to be God Śiva. Shri Shirdi Sai Baba was an Incarnation of God Śiva. Shri Satya Sai Baba was the Incarnation of God Śiva and Goddess Śakti. Śiva and Śakti together constitute the Divine Form called Ardhanārīśvara, which has the right half as God Śiva and left half as Goddess Śakti. The next Incarnation, Shri Prema Sai, will be the Incarnation of Goddess Śakti. As per the boon given by God Śiva and Goddess Śakti to sage Bharadvāja, these three Incarnations were to be born in the dynasty (*gotram*) of sage Bharadvāja.

Miracles Overcome the Starting Trouble of Incarnations

The spiritual standards of souls in this Kali age are very very low. They have reduced to 1/4th of what they used to be during first age called the Kṛta Yuga. People in this present age do not recognize the divinity of a Human Incarnation by His spiritual knowledge. The Incarnation is forced to show miracles so that people may recognize Him. This is especially true in the beginning when the public does not know the Incarnation. It is a starting trouble faced by any Human Incarnation particularly in present times. Even Rāma, as a boy of twelve years, showed the miracle of turning a stone into a lady called Ahalyā. Krishna, as an infant, showed the miracle of killing the demoness Pūtanā. Śaṅkara also showed a miracle by entering the house of Maṇḍana Miśra by passing through the bolted door before starting the spiritual debate. As soon as Shri Shirdi Sai Baba arrived in the village of Shirdi as a boy, He had to perform a miracle of showing four divine lamps burning in a pit that was dug. Shri Satya Sai Baba also showed several miracles as a boy. He stated that He would attract people through these miracles and then preach spiritual knowledge to them.

Due to the miraculous grace of God Datta, even though I never studied Sanskrit from anybody, I became a scholar and poet in Sanskrit. I composed more than a hundred books on spiritual knowledge in Sanskrit by the age of sixteen years. While doing My job for the sake of fulfilling My worldly responsibilities, I could only spread spiritual knowledge to very very few Sanskrit scholars. But I spent My entire leisure time for it.

My Close Connection with Bhagavān Shri Satya Sai

Before describing how I came in close contact with Bhagavān Shri Satya Sai Baba, I have to speak about another incident in My life. I was very much influenced by the character of Kunti in the Mahābhāratam. Towards the end of the epic, when all her difficulties were over, Lord Krishna told her to ask for a boon from Him. Kunti replied “During all these years when my life was full of difficulties, I was constantly remembering You. Now that all my difficulties are over, I will not be forced to remember You. I am afraid that I might forget You. Hence, even in the future, grant me difficulties alone, so that I will always be driven to remember You”.

This is practically true. In difficulties, one is more active and alert in one’s devotion to God. In times of happiness, one gets lazy and proud, and goes away from God. So, one day, I performed a special ritual worship to God Śiva called Mahānyāsa Rudrābhiṣeka. Traditionally, the purpose (*sankalpa*) of performing the worship is to be declared in the beginning. The purpose of performing the worship declared by Me was that I should get all problems so that I can become more devoted to God. Immediately, I saw that Lord Śiva was startled. He kept looking at Me with surprise since this special worship is generally done by everybody to get rid of poverty and difficulties. Immediately, after the worship, I was attacked by several problems and severe poverty. During that period, Bhagavān Satya Sai Baba was about seventy years old. But one day, Baba appeared before Me as a young boy of sixteen years, sitting on His silver throne. Actually, Baba was in Puttaparti when this incident occurred. Yet, He was also present right before My eyes in a young body, far away from Puttaparti. The following conversation occurred between the two of Us.

Baba: I have selected You to spread true spiritual knowledge in this world as a full-time activity.

Myself: I am just a teacher of chemistry. It will be better if You select some saint, who is totally dedicated to spirituality.

Baba: Who is better than You in this world for doing this work?

Myself: But I have the worldly responsibilities of a big family which is dependent on Me.

Baba: I will take care of all Your worldly problems.

After this conversation, I immediately resigned My job as a professor of chemistry and got involved in this divine work. As per His promise, Baba is taking full care of all My worldly responsibilities. After this conversation, God Datta appeared to Me at the holy site, Shrishailam, and merged with Me.

God Datta, through Shri Satya Sai, even performed some miracles through Me to overcome the usual starting trouble.

Two Levels in the Spiritual Journey

There are two levels in the spiritual journey: *pravṛtti* and *nivṛtti*. *Pravṛtti* is the human level related to the behavior of a soul towards fellow-human beings. It is the step in which one's worldly fascinations are reduced by the devotion to God. As a result, the soul follows justice and avoids injustice and sin. *Nivṛtti* is the divine level related to the behavior of a soul towards God. In it, all the worldly fascinations totally disappear as the soul reaches the climax of devotion to God. In fact, even justice is sacrificed for the sake of God since the soul is completely filled with love for God alone. In this Kali age, the souls are at a level below the human level of *pravṛtti*. They are committing sins for the sake of achieving their worldly fascinations. This is actually the level of animals and devils. Hence, every Human Incarnation in this world in the Kali age gives a lot of stress on *pravṛtti*, which is to be achieved by the majority of human beings.

Baba used to pose this question in His speeches "When at present you are at the lowest level of animals and devils, how can you aspire for the divine level without first reaching the human level?". It is perfectly true! Unless we first reduce the force of our worldly bonds, how can we think of the total destruction of our worldly bonds? The worldly bonds are weakened due to our devotion to God, which is the level of *pravṛtti*. When our devotion to God intensifies and reaches the climax, the worldly bonds are totally destroyed. This is the level of *nivṛtti*. Unless we first reach the middle-level of moderate devotion, how can we reach the climax of devotion? The most important point here is that, be it the weakening or the complete destruction of the worldly bonds, it should happen only due to the devotion to God and not by forced efforts. **Detachment from the world should come only due to the attachment to God.** The first part of the path to reach God is *pravṛtti* and the second part is *nivṛtti*. Since the majority of humanity is below the first part, all spiritual preachers like Krishna, Buddha, Mahāvīr, Jesus, Mohammad etc., stressed only on the initial part in their preaching. Shri Satya Sai too stressed on *pravṛtti* in His divine discourses. Interestingly, even in *pravṛtti*, developing devotion to God at least to some extent is essential to weaken the worldly bonds. So, even *pravṛtti* begins with devotion to God. Thus, *nivṛtti*, which is totally related to devotion to God, comes in at the very starting point.

Controlling Atheism

In this Kali age, atheism has gained a lot of strength due to the rapidly falling spiritual standards of people. So, to pacify the atheist's ego, Śaṅkara preached that every soul is God. This philosophy is acceptable to the atheist since according to it, there is no God other than the atheist himself. If Śaṅkara had preached that He alone is God, while all others are ordinary souls, the jealousy in the atheist would not have allowed the atheist to accept it. Democracy means treating all as equal. The atheist's psychology does not allow him to accept monarchy, which treats only one as great or aristocracy which treats only a few as great. The concepts of democracy and equality are good as far as the worldly life of human beings is concerned. But spiritual life is totally different. The Veda says that both spirituality and worldly life are opposite to each other (*Dūramete viparīte viṣūcī*). However, Śaṅkara applied these policies of worldly life in spiritual life too since it is easier for common people, and especially people influenced by atheism, to accept one uniform policy. However, Śaṅkara revealed the truth to His disciples, who were spiritually advanced, that He alone is God (*Śivaḥ kevalo 'ham*).

Shri Satya Sai followed the same path of Śaṅkara when He addressed everyone as divine souls, and when He stated that every soul is God. This is highly essential in present times when the development in science had led to the spread of atheism. In the beginning, the Incarnation has to follow the psychology of the people to whom He intends to preach spiritual knowledge. The philosophy of monism provides the climax of attraction for any soul since it preaches that any soul can become God just by recognizing that he or she is already God! It makes the philosophy tremendously attractive. But that attraction is necessary in the beginning for a person with an atheistic mentality so that it can gradually change to a theistic mentality. Once Shri Satya Sai warned people that a human being should not think that he is God and behave like a madman. Even the human being-component of the Human Incarnation can slip sometimes and develop an ego like Paraśurāma. Then what to speak of ordinary human beings claiming to be God!

The other main aspect of the program of Shri Satya Sai was also the performance of miracles continuously throughout His life. The miracles are essential to prove the existence of an unimaginable domain. The tremendous development in science in recent times is promoting the false belief that nothing beyond science can exist. Many people have come under the influence of this false belief and they refuse to accept the existence of anything supernatural. Miracles cannot be explained by science and they indicate the presence of the unimaginable domain, which is not different

Shri Datta Swami

Sri Datta Jnana Prachara Parishat

from God. Hence, they are most essential to control the rapid growth of atheism. Shri Satya Sai preached a lot of spiritual knowledge through His divine discourses and developed devotion among devotees by singing several devotional songs in His excellent sweet voice.

I convey My auspicious greetings to Bhagavān Shri Satya Sai Baba on the eve of His auspicious birthday through the following verse:

*Citrāvātī nadītīra, puṭṭapartī nivāsine,
Śrī Satya Sāyine tubhyam, ucyate janmamaṅgalam*

I convey My auspicious greetings
On this auspicious birthday to You,
Bhagavān Shri Satya Sai Baba,
Who lived in Puttaparti on the banks of river Chitrāvati.

Chapter 37

SWAMI ANSWERS DEVOTEE'S QUESTIONS

November 24, 2018

How can I maintain undistracted *brahmacarya* on the spiritual path?

Shri Sriraag asked: Namaste Swamiji, I have been following some sadhana for few years now with a resultant experience of ananda. My mind has been vacillating with the desire to follow brahmacharya throughout my life (I am 23 years old now). While I have to admit that I have failed in keeping up this ideal in the past year, I wish to regain my purity somehow and keep my mind on the Divine throughout my life.

Kindly give your guidance regarding effective means of maintain brahmacharya and not getting distracted on the path to God. Deepest gratitude for answering our questions. Pranaam. Sriraag

Swami replied: O Learned and Devoted Servants of God! Sage Nārada asked God Brahmā “Who is the unshaken celibate (*brahmacārī*) in this world?”. God Brahmā replied that Shri Krishna is such a celibate. How is this possible, when Krishna had married one thousand six hundred princesses?

A *brahmacārī* is commonly understood to be a celibate. Celibacy only means the avoidance of sex. But the actual meaning of *brahmacarya* is far beyond celibacy. The correct meaning of the word *brahmacarya* can be derived in two ways. The first way is *Brahmaṇaḥ Vedasya caryā jñānam iti*. We split the word *brahmacarya* into *brahma* and *carya*. Here, the word *Brahma* is taken to mean the Veda. *Brahma* or *Brahman* can be used to indicate anything that is the ‘greatest’ in its category. The Veda being the greatest among scriptures has been said to be *Brahma* in the Gītā (*Brahmākṣara samudbhavam*). *Caryā* means movement. But in Sanskrit, verbs indicating movement also mean knowledge (*Gatyarthānām dhātūnām jñānārthakatvāt*). So here, *caryā* means possessing the true spiritual knowledge. Now putting the meanings of *brahma* and *caryā* together, **the meaning of *brahmacarya* is acquiring and subsequently possessing spiritual knowledge.**

The second way of deriving the meaning of the word *brahmacarya* is *Brahmaṇaḥ paramātmanah caryā kriyātmakasevā jñāna prachāra rūpeṇa iti*. Here *Brahma* means God. *Caryā* means practical service by propagating true spiritual knowledge. **So, *brahmacarya* means serving God by propagating true spiritual knowledge. Krishna was a *brahmacārī* based**

on both the above definitions of the word *brahmacarya*. He possessed true spiritual knowledge and He also propagated it through the Gītā. Since the Gītā is the best spiritual knowledge, Krishna is called the real unshaken celibate (*brahmacārī*).

It is a misunderstanding to think that avoiding sex is *brahmacarya*. Eating food, drinking water, sex and sleep are the biological needs of the material body, which have no connection with real *brahmacarya*. As long as the biological needs are met without disturbing basic rules of justice (*pravṛtti*), *brahmacarya* is unrelated to these biological needs. If one is engaged in God's work, such a devotee is the real celibate. Thus, we should understand the true meaning of the terms used in spiritual knowledge and proceed practically on the correct path in our spiritual journey.

How can we be responsible for our deeds when the planets influence our minds?

Shri Parikshit, a lawyer from Delhi asked (on the phone): Are the planets not influencing our minds to do good or bad deeds? The planets have Lordships of houses like wealth, house, issues, wife, job etc., and also have natures (Kaaraka) like knowledge, work, wife, children etc., when their periods come it is said that they influence these aspects. Then, our works are destined by the planets and we shall not receive punishments for our sins done by us due their influence, which is the destiny.

Swami replied: We are doing good deeds or bad deeds based on our own inherent nature. This is stated repeatedly in the Gītā as “*Prakṛtiṃ yānti bhūtāni..., Prakṛtistvām niyokṣyati..., Prakṛteḥ kriyamāṇāni, gunaiḥ karmāṇi..., Kāraṇaṃ guṇasaṅgo'sya...*” and so on. God and the planets are neither the doers of our deeds nor do they influence our deeds. They also never give any fruit to us unless we perform the corresponding deed (*Na kartṛtvam na karmāṇi...—Gita*). Our nature depends on our qualities which we have picked up from our surroundings in this birth or carried forward from our previous births. **The planets are only giving us the fruits of our own deeds.** The fruits have been arranged in a regular cyclic fashion by God so that we receive some good fruit followed by some bad fruit of our own actions alternately. This alternate arrangement is done so that we can get maximum enjoyment from life. Enjoying only good fruits i.e. pleasant experiences; one after the other, will lead to boredom. Similarly, experiencing the bad fruits of our actions i.e. difficulties in life; one after the other, will lead to depression. The alternate arrangement provides maximum enjoyment like enjoying a full meal in which one eats sweet and hot dishes alternately. As per our acquired natures, we are born in zodiac signs, whose Lords have a similar nature. Note that we are not referring to the inert planet. We are referring to the nature of its Lord or presiding deity, who is known

by the same name as the planet. For example, the Lord of the inert planet, Mars, has a hot and angry nature. So, souls of a similar nature are born in the zodiac signs, Aries or Scorpio, which are ruled by Mars. It is very important to understand that Mars does not induce anger into the soul but the angry soul is born in the zodiac sign ruled by Mars. Hence, our natures are not influenced by the planets. We are merely born in the zodiac signs ruled by the planets having a similar nature. The different astrological periods (*daśās*) are the times when we are supposed to receive the fruits of our deeds as arranged by God in our life.

Destiny means that you must receive the fruit of your deed at the appropriate time as decided by God. You can never escape it. You are destined to receive the fruits as per the constitution of God. **But the concept of destiny is confined to enjoying the fruits of your deeds. It does not extend to your performing the deeds. You perform the deeds only as per your qualities, which make up your nature.** If you kill some person and state in the court that you have killed him due to the influence of certain planets on you, will the judge be satisfied? The judge will say that you are receiving the punishment for your crime based on the influence of the same planets! People often exploit spiritual concepts. For example, some say that every incident happening in this world is destined since it happens only by the will of God. Then the judge will say that he too is giving you the punishment for your crime based on the same will of God!

God is responsible for every deed in the sense of supplying the energy required for the deed. He is not responsible for the direction of the deed, which alone decides the fruit. Electrical energy is supplied to your house by the government expecting that you will use it for good purposes like putting on lights and fans. If you misuse the electricity or if you put your fingers in the plug point, you will receive a shock. The government is not responsible for the electric shock, and will not compensate you for the damage! God is like the horse that carries you from one place to the other. But the direction of your journey is decided only by you, and the fruit, which depends on the direction taken, shall also be enjoyed by you alone. If you go to the forest, robbers will rob your money. If you go to another city where your relatives and friends live, you will be received by them with pleasure. The horse that takes you either to the forest or the city as per your direction, is not responsible for the fruits that you receive. The meaning of the Vedic statement “*Abadhnan puruṣam paśum*” is that the souls have bound God to their deeds, as a horse is bound to a cart for a journey. Binding the horse to the cart does not mean that the horse is responsible for the direction taken by

the cart. The driver of the cart, which is the soul, alone is responsible for the direction.

Swami Vivekananda said that you can change your destiny and that destiny is in your hands alone. This means that you can stop the chain of punishments for your sins provided you put forth the effort to undergo reformation. Reformation has three steps. The first is intellectual and it involves gaining spiritual knowledge and digesting it fully. It naturally leads to the second emotional step which is the repentance for one's wrong deeds in the past. Finally, the third and final practical step is the non-repetition of the sinful deeds throughout one's life. The third practical step proves that one has actually reformed. **If the spiritual knowledge is gained and properly digested, repentance and non-repetition of the sin are natural consequences.** The digestion of spiritual knowledge does not take place simply by gaining it. After gaining it, you have to propagate it in the world. This repeated propagation confirms and strengthens the concepts in your mind resulting in their digestion and assimilation by your soul. i.e. they become part of your inherent nature. Swami Vivekananda made this statement from his own experience. He was involved in the propagation of the true spiritual knowledge preached by Shri Ramakrishna Paramahansa throughout His life!

Why am I not able to recognize and love You like the Gopikās?

Shri Bharat Bandi asked: Namahshivaya Shri Datta Swamy. I am Bharath Krishna, MTech student from Amrita University, Coimbatore. I am a student of Dr Nikhil sir who is your devotee. He has been guiding myself and another student in understanding all your discourses. We have been reading all your discourses till Divine Discourses-6. Swamy most of my life I knew God existed but nobody gave me the right definition of God so I behaved as an atheist. After seeing so much pain in people's life I have concluded that God created this world but he doesn't care about us. So, I thought I will gain power and do the Justice. This changed after meeting my beloved sadguru AMMA (Shri Mata Amritanandamayi Devi). I learnt about God from one of her disciples and finally understood what god is. After learning more about God from your Discourses I have changed completely.

I have always considered that you are responsible for all the pain that I have gone through in my life. Now I have very well understood that without that pain I would have been with very bad character. Thank you very much for whatever you gave me in life but I have one doubt left which is disturbing me continuously. I have learnt from you that Gopikas got liberated because they showed perfect devotion. I also should have existed that time. Why was I not able to recognize you and why am I not able to love you? You have created all of us when you created this world. You told that everyone had perfect knowledge during the initial days of creation and everyone was happy. If

the knowledge was perfect then they should have got liberated that time itself. If they are liberated they will have ananda even while they suffer but it is not the case.

I got this doubt because gopikas got liberation 5000 years back but I didn't. That means you created all of us different. If you have created all of us in a similar way then all of us should have got liberated at once. Swamy I myself know that I am missing something in this. I am asking all this because of my Ignorance. Please forgive me and enlighten me with your answer. I can't sleep because of this doubt of mine and that's why I had to ask. It is hindering my progress in the spiritual path. I desperately want to know where I have mistaken. Padabhi Vandanam Datta Swamy.

Swami replied: Gopī means the soul which hides its love for God from the surrounding worldly atmosphere, in case it opposes the soul in its spiritual efforts. You have worldly bonds with your family members and relatives. *These people expect you to love them since their love for you is based on the happiness that you give to them.* This is clearly told in the Veda (*Ātmanastu kāmāya sarvaṁ priyaṁ bhavati*). It means that the people with whom you have worldly bonds, love you only for the sake of their own happiness, which they derive from you. Naturally, they fear your love for God. They are afraid that your love for God might, in some way, damage or reduce your love for them, which would result in a reduction of the happiness they derive from you. It is a natural tendency of any human being.

A newly-married devotee used to attend the spiritual gospels (*satsaṅga*) delivered by Shri Ramakrishna Paramahansa. As a result, he would return home to his wife late in the night. His wife started objecting to his coming home late. The wife's objections became more and more severe as time passed, leaving the devotee worried. Finally, the worried devotee reported this matter to Paramahansa while Paramahansa was walking up to Panchavati, the place where He meditated upon God. Paramahansa's ascending to Panchavati indicates His moving from the world to God. He immediately replied to the devotee plainly "Then, leave your wife". The devotee stood there dumb-struck and waited till Paramahansa returned from Panchavati. Paramahansa's descent from Panchavati indicates His returning from God to the world. This time Paramahansa listened to the devotee's problem, patted him on his back and said to him that He had already told this problem to the Divine Mother and that it would be solved. True to the words of Paramahansa, the devotee's problem got resolved.

The internal essence is that you have to reject worldly bonds for the sake of God if necessary, as the last resort. One day, Paramahansa was killing bedbugs while sitting on His cot. A devotee saw this and asked Him if it was not a sin to kill living beings. Paramahansa told him that the bedbugs were disturbing Him while He was sitting on the cot for meditating on God.

He also said that He would commit any sin for the sake of God. This shows that God is the highest goal; greater than anything and anybody (*Na tatsamah...*—Veda). In this case of the bedbugs, there was no other alternative than killing them since they are parasites and cannot be stopped from sucking a person's blood. Such a step is the extreme last resort and has to be adopted only when there is no other peaceful alternative.

In the case of Paramahansa's devotee, he did not have to leave his newly-married wife. But this extreme step had to be taken by Rāmānuja, since He found no alternative. Preferably, one can hide one's devotion to God from the family so that they are not hurt. Secrecy is recommended in spiritual efforts (*Ātmānam rahasi sthitaḥ*). Hiding one's devotion to God, one can express false devotion to the family. It is just acting since one's entire love is directed to God. But such acting is not a sin because it is done for the sake of God. It is the best way to solve the problem without hurting other souls. This procedure was followed by the Gopikās. They gave butter to Krishna secretly. They danced with Krishna in Bṛndāvanam at midnight secretly. ***Keeping the secrecy of the divine love for God is the best way. We should learn this point from the Gopikās and implement it in our spiritual effort, if necessary.*** Only a soul implementing the principle of the Gopikās, can be called as a Gopikā in the real sense. We should analyze and take the points that are useful for our spiritual progress. Simply listening to the superficial story of butter and Bṛndāvanam is of no use!

Before pursuing one's devotion to God secretly, one should try to convince the family and try to turn them into devotees of God too. If they too become devotees, there is no problem at all! It is the highest fortune if the family members also become devotees and cooperate with your spiritual efforts. In the case of the newly-married devotee of Paramahansa, he had tried all these methods and failed. Hence, he was in the need of God's help, which was extended by the Divine Mother on the prayer of Paramahansa.

One should always take the essence of any story described in the secondary scriptures (Purāṇams). That essence should be implemented in one's own spiritual efforts to derive the benefit of salvation from one's worldly bonds, which results from one's intensive attachment to God.

Chapter 38

ARE SOULS GOD'S INERT INSTRUMENTS?

November 30, 2018

If souls are God's inert instruments, does it not violate their freedom and make it unfair to punish souls for their sins?

Shri Krishnaraj.V.S wrote:

Dear Sir,

With reference to the above message, i would like to seek clarification for the following: The reply by Swami is, Quote "The real Speaker is God Datta alone. The audience has awareness just like the Speaker. The only inert or ignorant instrument in between God Datta and His live audience is Myself, who lacks even a trace of knowledge."Unquote

Most spiritual books and gurus say on similar lines that man should consider himself as an instrument of God. The above logic raised a question for which I could not get a convincing answer. The question is, if man should only be an instrument, then what is the purpose of his creation ? If anything good or bad happens, should he attribute the same to God and refrain from exhibiting his emotions? Should he be only a puppet and suppress his emotions?

Why I am raising this point is that, most discussions /forums put forth the view that god has given freedom because, he doesn't want humans to be programmed dolls. If god has given really freedom to humans, then what is the point in humans thinking that they are mere instruments of god. Thinking us as mere instruments imply that our freedom is not real freedom.

1. If the freedom we are enjoying is not real freedom, god can as well make us dolls so that evils are totally curbed. The point is, god wants us to be mere instruments and also make us to suffer by allowing evil. This is not just.

2. Assuming ourselves as mere instruments will not hold good in practical life. If a person commits a sin and if he says that, i am merely an instrument and god should be held responsible, will it be acceptable in court of law?

For me above mentioned points deter to think that we should be mere instruments of god. I may be wrong also. If I am wrong , kindly clarify what could be correct? Regards, Krishnaraj.V.S]

Swami replied: O Learned and Devoted Servants of God! The source of your question is the confusion between *nivr̥tti* (divine life) and *prav̥rtti* (worldly life). The statement given by Me is related to *nivr̥tti* and not to *prav̥rtti*. Freedom is given to all human souls, who are responsible for freely choosing to perform good deeds or bad deeds in *prav̥rtti* (*Svabhāvastu pravartate—Gītā*). **Even here, God preaches to the souls through ethical**

scriptures and also directly in the form of Human Incarnations. His preaching clearly describes which deeds are good and which are bad. In *pravṛtti*, the human being takes the credit for the fruits of his good deeds, and tries to throw the blame for the fruits of his bad deeds on God! *Pravṛtti* belongs to all of humanity whereas *nivṛtti* belongs to an extremely small number of climax devotees of God, who have surrendered to God totally (*Tameva śaraṇam gaccha—Gītā*). Especially, when divine work of God is to be done by a climax devotee such as delivering excellent spiritual knowledge, God merges with that climax devotee and generates that excellent spiritual knowledge through that devotee. Here, the planning of the divine program (*saṅkalpa*), choosing the appropriate direction in its execution, and providing the energy for doing the work, are all actually done by God alone since it is entirely God's work. **God does His own work through that climax devotee and gives the credit to His climax devotee. The climax devotee in turn always passes on this entire credit back to God since the real credit belongs only to God. The climax devotee always says that he or she is a total zero whereas God is the all-in-all in such divine work. **This point which applies only to the extremely small number of exceptional devotees cannot be extended to all the other general human beings.****

In *pravṛtti*, while doing a good deed or a bad deed, the planning of the action, and choosing the direction for how it is to be executed, are done by the human being. Only the energy required for the work is supplied by God. A simile for this is that God is like the horse taking you to any place as desired by you. The horse merely provides the energy for the journey by doing the work of pulling the cart. This simile comes from the Veda which says "*Abadhnan puruṣam paśum*". **The planning and choosing the direction in doing the work is your responsibility alone. You may choose to go to a forest and get robbed or you may choose to go to a city in which your friends live, and enjoy happiness.** The fruit of the work depends on your planning, and the direction chosen by you in executing the work. Hence, the fruit goes to you alone, and not to the horse. In *pravṛtti*, the horse (God) only acts like inert energy. You have complete freedom in planning and deciding the direction of the work. You have not given a chance for the horse to contribute to the planning and choosing the direction. Hence, you are responsible for the good and bad fruits of the work done as per your choice. In the case of the climax *nivṛtti* devotee, he or she has surrendered to the horse (God) in all the three steps of planning the work, choosing the direction, and obtaining energy for performing it. **You cannot mix the cases of climax devotees with the other general human beings and arrive at**

confused conclusions. The teacher teaches the lesson to all in the class without any partiality. If the majority of students in the class are undisciplined, they may fail. A few disciplined students will pass the examination. You cannot mix the cases of both the disciplined and undisciplined students, and arrive at a common conclusion. The freedom of choice too was given by God to souls since the souls were bored after living in continuous discipline for a long time during the Kṛta Yuga. By giving them freedom, the divine Father made all souls, who are His children happy. **At the same time, in the interest of the welfare of His children, He has taken all necessary steps to guide them on the right path. He has guided humanity by giving the ethical scriptures. Moreover, He preaches the true spiritual knowledge to humanity directly by coming in the form of Human Incarnations in every generation.** Under these circumstances, if one blames God, it is only the climax of ignorance!

Chapter 39

UNINTENTIONAL SINS AND SUFFERING IN LIFE

December 01, 2018

Smt. Bindiya Chaudhry asked: I am Parikshit's wife who already is a devotee of Swamiji and I too am one. There is a question that is boggling me. First shat shat pranam to the all mighty Swami Dattatreya the unimaginable God. Some sins are obvious like killing someone or hurting, but how do we save ourselves from committing non obvious sins that lead to our sufferings? Can one live a human life without committing sins? If sins are unintentional how do we avoid their repeat in future? I am currently suffering from a deep problem and am asking Swamiji for forgiveness for my sins. Is forgiveness possible in the same human birth?- Bindiya Chaudhry w/o. Shri Pariikshit, Lawyer, Delhi.

Sins Done Without Intention

Swami replied: O Learned and Devoted Servants of God! **Sins done unintentionally, like accidentally stepping on and killing ants while walking on the road, do not yield punishments.** When the intention is absent, the person is not directing the work towards sin, and so the fruit of sin also does not arise (*Jñānāgni dagdha karmāṇam, padma patramivāmbhasā—Gita*). The inert energy needed for doing any work is supplied by God and it is never linked with the fruit since it is inert. It cannot have any intention which gives direction to the work. Intention is part of awareness and awareness has two sides:

- i) The soul or *ātman* is the basic inert energy that produces awareness
- ii) The individual soul or *jīva* is the produced awareness and is a bundle of thoughts.

Ātman is inert energy (*Sthāṇurachalo'yam—Gītā*). It is not touched by the fruits of deeds since it cannot have any intention. This Ātman is the limited amount of energy present in the finite human body and is like a drop of water. The same inert energy or *ātman* is also qualitatively the material of the entire cosmos, which is like the ocean. The difference between the *ātman* present in a body and the entire inert energy in the cosmos, is only quantitative (*Nityaḥ sarvagataḥ—Gītā*). *Jīva* or the individual soul is the awareness in the form of a bundle of thoughts. It is responsible for the intention, and giving direction to the work. Unintentional sins are excused because in case of such actions even the *jīva*, which is responsible for the intention, remains silent. **Since the *jīva* is not involved**

in the deed, it can also be considered as inert like the *ātman*. Hence, in unintentional deeds no fruit is given to the *jīva*. When a sin is done with intention, the *jīva* gets the fruit since intention always belongs to the *jīva*. When ants get crushed under the feet of a human being, the fruit of sin does not arise and reach the human being, since the case is similar to ants getting crushed under a car on the road. There is no difference between an inert car and the human being in this case since the intention to kill is absent in both.

On the other hand, the case of intentional sin leads to punishment. Further, a person, who plans to kill somebody, is a worse criminal than the person whom he employs to kill another. Of course, the employed person is not like an inert car since he takes money to kill and commits the sin of killing. But he is a criminal of a lesser grade. He too will be equally punished due to his intention of earning money through sinful means. Your husband, being a lawyer, can explain this point with more clarity. In the case of sins done with intention, the direct doer of the sin, the employer of the direct doer, the promoter and the supporter; all share the fruit of the sin equally (*kartā kārayitā caiva, prerakaścānumodakaḥ...*). According to the divine constitution, the lawyer who supports the sin through his arguments for the sake of earning money, and a corrupt judge who supports the sin through his biased judgment, also share the sin equally. Even if there is a total failure of justice in courts run by human beings, the judgment of God does complete justice.

Four Types of Work

Let us consider the four types of work mentioned in the *Gītā* (*Karmaṇohyapi boddhavyam—Gītā*).

- i) *Karma yoga* is God's work done by a devotee on the path of *nivṛtti* to attain the abode of God or Brahma Loka.
- ii) *Karma* is good social work done by the devotee on the path of *pravṛtti* to attain temporary good fruits in heaven or in this world. Both *karma* and *karma yoga* are often used in the same sense, but they differ tremendously.
- iii) *Vikarma* is sinful action. It is the deeds that should not be done, and if done, the fruit of such sin is punishment in hell or sometimes punishment in this world itself.
- iv) *Akarma* is inaction. Inaction or the avoidance of action should be applied only to the case of sinful action. In other words, only sinful action should be avoided. Avoiding good worldly action or avoiding the work done for God, is not recommended.

Karma, which is doing good deeds for the sake of selfish enjoyment, and *vikarma*, which is sin, are related to each other and they constitute the phase of *pravṛtti*. Both are done for selfish enjoyment. **As long as the desire for selfish enjoyment is limited, the person performs karma or good deeds, whereas when the desire reaches its climax, it leads to sins.** It is for this reason that Śaṅkara opposed Maṇḍana Miśra, the Pūrva Mīmāṃsāka, for following the path of doing deeds (*yajña*) to attain temporary heavenly enjoyments. During that time, the philosophy of Pūrva Mīmāṃsā had fallen to such a low level that the followers had begun to say God does not exist (*Devo na kaścit...*).

Meaning of Inaction in the Gītā

In the Gītā, total inaction (*akarma*) is mentioned in a verse (*Sarvārambha parityāgī*), which is misunderstood by people. They feel that the verse recommends that we should avoid doing any worldly work. In another verse, Lord Krishna also says to Arjuna that he should only do God's work (*Matkarmaparamo bhava—Gītā*). This is correct only in the case of an exceptional *nivṛtti* devotee. In the case of ordinary human devotees, it is not possible to stop all worldly work and only work for God. Of course, the devotee of *nivṛtti* indeed follows this line of thinking, and he lives as a renounced saint, begging for his food. But in the case of *pravṛtti* devotees, who are not saints, the practical worldly problems make them perform some worldly work. They have to do some professional work for their livelihood and maintaining their family (*Śarīrayātrāpica te—Gītā*). They also do some social service for the welfare of the world (*Lokasaṅgrahamevāpi—Gītā*) but they do it for selfish reasons. Of course, social work also forms a part of *nivṛtti*, which is God's work. Helping people through the propagation of the spiritual knowledge of *pravṛtti* and *nivṛtti* is a necessary aspect of God's work. But social service, which is done for selfish fame without devotion to God, or which is done for the sake of enjoyment of worldly or heavenly pleasures, is quite different. It cannot be treated as perfectly good action, although it is not sin. In any case, the maintenance of one's body and one's family are basic responsibilities. Social service in the form of the propagation of spiritual knowledge is also an important part of God's work. The Gītā does not recommend giving up such necessary and good actions (*Niyatasya tu samnyāsaḥ...—Gītā*).

The Gītā says that one should give up all intentions (*Yasya sarve samārambhāḥ—Gītā*) so that all actions get dropped (*Naivakurvan na kārayan—Gītā*). These verses must also be taken in the sense of giving up the intention of doing sinful deeds, which will naturally lead to the stopping

of the sinful deeds. It certainly does not mean giving up good deeds or God's work. The same authority, the Gītā, which says that one should give up the intentions that cause the deeds, also recommends doing certain actions. So, one should clearly understand that it only recommends giving up sins and not good deeds or God's work.

A person who gives up sin and performs good deeds for the welfare of the world in order to get fame or to reach heaven for selfish enjoyment, is in the middle-state between sin and *nivṛtti*. The person doing sins is far from *nivṛtti*, while the person doing good deeds for selfish reasons is relatively closer to *nivṛtti*. Earth is better than hell and heaven is better than earth. But the abode of God is far higher than even heaven. **If the devotee does social service due to his devotion to God and not due to the desire for heaven, then that devotee reaches God.** A person doing good deeds only for the enjoyment of heavenly pleasures, returns to earth and continues to rotate in the cycle of repeated births (*Kāmātmānaḥ...*, *Kṣīṇe puṇye...*—Gītā). Whenever the Gītā preaches inaction, it always applies only to the three main types of sins, which are known as the three main gates to hell. They are illegal sex, violence and greediness. These sins are always to be avoided (*Tasmādetat trayam tyajet*—Gītā).

Sin (*pāpam*) and merit (*puṇyam*) are decided based on a deep analysis of various factors. Lust (*kāma*) is a sin. But lust in a justified worldly bond is not a sin (*Dharmāviruddho bhūteṣu kāmo 'smi*—Gītā). **In an unjust and illegal worldly bond, even a trace of mental love or lust is sin.** Violence or hurting is a sin. But killing demons is not a sin. Similarly, when a preacher hurts a person in order to lead him or her on the right path of justice, it is not a sin. The sin lies only in hurting good people or in the violence done towards them. Greediness is a sin. But when due to the greed, one avoids unnecessary and wasteful expenditure, it is not a sin. It is a sin if due to one's greed, one avoids making necessary and justified expenditures. Similarly, greed which causes a person to earn money through corrupt means is sin. Hence, deep analysis is very important (*Buddhiyukto jahātītha*—Gītā) in deciding what is sin and what is not sin.

Reformation and Salvation

Reformation is a golden opportunity given by God to us. It consists of three steps. The first step is related to knowledge. It is realization or *jñāna yoga*, which is identifying the sin through analysis. The second step is related to emotions and it involves sincere repentance before God with deep devotion to Him, which is *bhakti yoga*. The third and final step, is the practical step of *karma yoga* in which you should not repeat the same sin in

your life. **Many fail in the third step. It is of no use because the third step is practical and the first two steps are merely theoretical.** A person can be said to be reformed only when he does not repeat the sin practically. Some clever people try to exploit this concept thinking that they will reform their souls, just before death! Such over-intelligence brings double punishment as no one can cheat God since He is omniscient!

It is perfectly correct to say that a soul cannot remain idle; simply keeping silent without doing any action. This is clearly told in the Gītā “*Nahi kaścit kṣaṇamapi*”. Even the Veda recommends action “*Kurvanneveha karmāṇi...*”. God never asks you to become inactive like an inert stone. Such inactivity is not only impossible but is also useless in the spiritual path. You have to learn both activity and inactivity in life. Inactivity should be applied in the context of doing or even desiring to do a sin. In other words, one should avoid doing or even desiring to do a sin. Activity should be applied by ordinary human beings following *pravṛtti* in doing good deeds that help society. Activity should be applied by exceptional devotees following *nivṛtti* in doing God’s work. The Gītā stresses on both activity and inactivity in the context of these two separate paths respectively. In both these paths, you should do the work without getting attached to the fruit due to selfishness. When you are detached from the fruit of the work, you can do the work perfectly by concentrating your entire energy on the work (*Karmanyevādhikāraṣṭe—Gītā*).

Devotees like Śaṅkara, Meera etc. jumped straight to God’s work, avoiding all worldly work from their very childhood. It is a direct jump to salvation from the worldly bonds which is called as *sākṣānmukti* and is attained by forming a very strong bond with God. Devotees like Rāmānuja, Janaka etc., walked towards the same goal of salvation from worldly bonds passing through all the four states of life, which are known as the *āśramas*. This gradual walking towards the goal is called *kramamukti* and is applicable to the majority of human beings.

Severe Punishment Without a Serious Sin

Sometimes, we are punished here severely, even though we have not committed a sin, which is deserving of such a severe punishment. We get confused in such a situation thinking that God is cruel and a sadist. Such thinking is only due to our ignorance. In fact, the punishments for our sins are usually given only in the upper sub-world called hell. The reason is that we should not be disturbed in this sub-world called earth or *Martya Loka* while performing our worldly and divine duties. The upper worlds and sub-worlds are called *bhoga lokas*, which are places for enjoying the good and

bad fruits of our deeds. Earth, on the other hand is called a *karma loka*, which is a place for doing deeds. This is the general rule, but there are some exceptions to the rule. One exception is that intensive sins done here are punished here itself immediately. Another exception is that sometimes, the punishment for a sin committed in the previous birth is received here on earth. This happens in the case of killing animals for food. The killed animal thinks while dying that it too will kill the killer in the same way. So the animal of the previous birth is reborn as a butcher while the butcher and the consumers of the meat in the previous birth are born as animals and are killed by the butcher. In both these exceptions, the soul receives severe punishments here due to intensive sins committed previously in this birth or in the past birth respectively.

The case mentioned above, in which the soul is severely punished here in spite of not having done an equally severe sin in this birth, is different from the above two exceptions. In this case, since no severe sin has been done in this birth, as per the general rule, the soul should not be punished here for any sin done by it in the past birth. Why then is the soul punished here severely? This case is covered under another exceptional rule. Note that God is all-in-all. He is the Maker of the rules, and is beyond all the rules. Whenever He breaks any rule, it is only for some good purpose. All these rules regarding a soul's deeds and the rewards and punishments for the deeds are only for the soul's reformation. God does not give any punishment to a soul out of revenge. He is the Doctor who is treating the patient. The soul is the patient, who is to be cured. **Sometimes, God feels that a person will be benefited and his or her reformation will progress better if some punishment is given at a certain time. So, He brings to the present life, a punishment which the soul was supposed to face in a future lifetime.** It is like the premature withdrawal of a deposit from a bank, which leads to a loss in the value of the deposit. So the punishment, when preponed to the present, reduces in value. This is a benefit to the soul. Additionally, it accelerates the reformation of the soul. **So, the soul gets a double benefit! This exception is made in the best interest of the soul.** It is like the Supreme Doctor, God, deciding to increase the dosage of antibiotics for a patient, deviating from the regular treatment plan, to speed up the recovery of the patient. This exceptional rule, like all other rules related to the administration of the deeds of souls, clearly shows the loving kindness of God, the Divine Father for the souls, who are His children.

Chapter 40

VEDIC ACCENTS DO NOT BRING ANY FRUIT

December 02, 2018

Dr. C. Annapurna asked: Please clarify once again the topic of “Indrashatru” mentioned in Veda, which is referred by you in the recent messages.

Swami Replied: O Learned and Devoted Servants of God! The Vedic scholars of the Pūrva Mīmāṃsā philosophy lay a lot of emphasis on the recitation of the Veda with the correct accents, even if the meaning of the Veda is not understood. They say “*Yathendraśatruḥ svaratoparādhāt*”, which means that the demon, Vṛtra, was killed because of the wrong accent used in the recitation of the Veda. Vṛtra had forced the sages to perform a ritual worship for gaining victory over Indra, the king of angels. In Vedic recitation, every syllable is to be recited with one of three accents called *svaras*. These three *svaras* are *anudātta* or the lower accent, *svarita*, which is the middle accent and *udātta*, which is the higher accent. To bring victory to Vṛtra, the enemy of Indra, the sages were to recite a prayer with the words “*Indraśatro vardhasva*” which mean “May the enemy of Indra flourish”. But the sages, who were in support of Indra, changed the upper accent (*udātta svara*) from the word ‘*śatro*’ to the word ‘Indra’. With this seemingly unnoticeable change, the meaning of the sentence became exactly the opposite. It now meant “May Indra, the enemy (of Vṛtra) flourish”. In the battle that followed, Vṛtra was killed by Indra.

Quoting this incident, priests focus on blindly reciting the Veda with the correct accents. They justify it by saying that the meaning of the words in the Veda depends on the accent. They go to the extent of saying that even if the meaning is not understood, but the Veda is recited with correct accents, the desired results are received. They say that the mere sound accents of the Veda bring the desired fruits. In short, according to them, knowing the meaning of the Veda is not necessary. Using this argument, priests try to convince people to support their blind recitation of the Veda without knowing its meaning.

Actually, the word compound ‘*Indraśatru*’ used in the above sentence, is made up of two words, Indra, which is the name of the king of angels, and *śatru*, which means enemy. It literally means ‘Indra-enemy’. This word compound can have two meanings based on the rules of Sanskrit grammar:

- 1) The first meaning is ‘Indra who himself is the enemy’ (*Indraścāsau śatruśca*). This type of a compound is called *prathamā tatpuruṣa samāsa*.
- 2) The second meaning is ‘the enemy of Indra’, who is Vṛtra (*Indrasya śatruḥ*). This type of a compound is called *ṣaṣṭhī tatpuruṣa samāsa*.

In the texts of grammar, it is not told that the difference in meaning is based on the accent. The difference in meaning comes as a result of the intention of the person who uses the word. The above theory claims that the meaning of the word changes with the accent, irrespective of the speaker’s intention. No such point is mentioned in the texts of grammar.

Let us assume that the priests had the intention to favour Indra and hence, Vṛtra instead of winning the battle got killed. So, if the result is based on the intention, there is no necessity of the accent! You might argue that both intention and the accent together are necessary to yield the result. But in both Vedic and non-Vedic ritual worships conducted by priests, when they declare their intention (*saṅkalpa*) for performing the worship, they never use any Vedic accents. The declaration of the intention or *saṅkalpa* is usually done before the worship in which no accents are used. If both accent and intention are necessary for the result, then such worships should never yield any result. But results are obtained even when the *saṅkalpa* is declared without accents. Note that while performing **any type of worship, Vedic or non-Vedic, the statements describing the *saṅkalpa* are not from the Veda and hence, they do not possess the Vedic accents.**

Actually, God gives fruits in response to the prayers done. But the sanction of results by God is based on His independent discrimination. God does not give results for the prayers based on the Vedic accents or the intention of the praying devotee. **If the prayer is justified, God gives a positive result and if it is not justified, God keeps silent.** In this case, Vṛtra was a bad demon and Indra is a good angel. God always supports good souls. Hence, God gave the opposite result in which Vṛtra was killed by Indra instead of the reverse. **God is neither bound by the inert sound-accent nor by the non-inert intention of the soul. He does not give results mechanically and cannot be bent by either intention or accent.**

In the above case of *Indraśatru*, God favoured Indra because Indra is a good soul. **Incidentally, the accent in the prayer and the intention of the sages coincided with the decision of God to support the good side.** This is called the *kākatālīyaka nyāya*, which means that when a person stood under a palm tree, a crow also came and sat on the tree at the same time, and right then a palm fruit fell on the person. The fruit fell on its own because its stem had become weak. The person thought that the fruit fell because the crow sat

on the tree. In reality, it was only a case of coincidence in which the fruit fell just after the crow sat on the tree. There was a similar coincidence in the story of Vṛtra. The changed accent of recitation and the sages' intention coincided with God's independent decision to support Indra. This coincidence is exploited by the priests to support their blind recitation of the Veda since they neither know the true meaning of the Veda nor do they want to explain it to the public.

Chapter 41

THE FATE OF THE ENJOYERS OF SINFUL WEALTH

December 07, 2018

Dr. Nikhil asked: Padanamaskarams Swamiji! With regard to the recent message given to Smt. Bindiya Chaudhry on December 1, 2018, I have the following questions for which I seek Your kind clarifications. Your servant. Nikhil.

Does *Anumodaka* Mean an Enjoyer or a Supporter?

Dr. Nikhil asked: You have stated that for sins done with intention, the direct doer of the sin, the employer of the direct doer, the promoter and the supporter; all share the fruit of the sin equally (*kartā kārayitā caiva, prerakaścānumodakaḥ...*). In this regard, does *anumodaka* mean supporter or the enjoyer of the benefit?

Swami replied: O Learned and Devoted Servants of God! Grammatically, you have every right to take the meaning of *anumodaka* in the sense of an enjoyer since the root verb ‘*mud*’ means joy. But the word *anumodakaḥ* means the supporter of a deed in the sense of appreciating the deed after it is performed. The words ‘*anumodanam*,’ ‘*samarthanam*’ or ‘*sammatiḥ*’ have similar meaning and they convey the sense of supporting through acceptance, and through the expression of joy after the deed is performed.

If this word is taken in the sense of enjoying the fruit, it is also correct because the supporter enjoys the fruit equally along with the other three parties to the sin, who are involved before performing the deed or during the deed. The first three parties to the sin are the direct doer or *kartā*, the indirect doer or *kārayitā*, who is the employer of the doer, and the promoter or *preraka*. ***The fourth party to the sin, the supporter or anumodaka, comes into picture after the deed is done.*** An example is a lawyer pleading the case of a criminal. The prefix ‘*anu*’ which means ‘after,’ indicates that the supporter comes after the other three parties have planned and executed the deed. Thus, the first three belong to one category, while the supporter belongs to another category.

It is already said in the verse that all the four parties equally enjoy the punishment or the fruit of the sin (*chatvāraḥ samabhāginaḥ*). So, all four are ‘enjoyers’, in any case. Then if you take the meaning of *anumodaka* only in the sense of the person who enjoys the fruit, the former three parties also become *anumodakas* since they too enjoy the

fruit of the deed. In that case, there cannot be a separate fourth party called *anumodaka*; there are only three parties. **An independent fourth party cannot arise unless a different meaning such as supporter is assigned to the fourth term *anumodaka*.**

The root verb ‘*mud*’ primarily means to enjoy, as per grammar. By adding the prefix ‘*anu*’, it means supporting the deed through the acceptance and appreciation of the deed. This is the actual meaning of the word *anumodaka*. In addition to the actual meaning as a supporter, you can also associate the sense of ‘enjoyer’ with the word as per the primary meaning of its root verb, since the supporter is also one of the enjoyers of the fruit. But it is important to remember that the meaning derived from the root verb, which is enjoyment, extends beyond just the term *anumodaka*, to include all the four parties. Thus, taking the meaning of *anumodaka* as the enjoyer, suffers from the defect of *ativyāpti* or over-extension. Since, the meaning, enjoyer, applies to the first three parties, a separate fourth party disappears. This makes the verse false since it clearly mentions four parties (*chatvārah*). So, to maintain four separate parties as mentioned in the verse, the word *anumodaka* should be understood in the sense of the supporter. This main sense of supporting is in accordance with grammar. Over and above that you can also add a secondary meaning as the enjoyer, since it is based on the root verb.

The Case of Valmiki’s Family

Dr. Nikhil asked: I request You to please throw light on the case of the enjoyer of the benefit too. Specifically, in the case of Valmiki’s story, his family said that they would not accept a share in the sin even though they were the enjoyers of the wealth earned through sinful means. They said that as the breadwinner, Valmiki was duty-bound to provide for his family; how he fulfilled his duty was none of their concern. They had never forced him to commit sin and rob others. So they would not accept a share in the sin. This was a specific case where the doer of the sin was duty-bound to provide for the enjoyers of the benefits. More importantly, the family members had no choice but to depend on Valmiki, the bread-winner.

But in general a person who enjoys the benefits of a sinful deed, should have a share in the sin especially when the doer of the sin is not duty-bound to provide for the enjoyment of the enjoyer. Or more correctly, the enjoyer who is not dependent on the doer of the sin should get a share in the sin. Could You please clarify this point?

Swami replied: It is said that the above-mentioned four parties equally share the fruit of the sin. **It means that each of the four, separately and fully enjoys the fruit of the deed.** For instance, if the

fruit of a sin is a hundred beatings, then each of the above four, receives a hundred beatings in hell. It certainly does not mean that each will get just twenty-five beatings, which is one-fourth of the share of the total beatings. Coming to the main point, sage Nārada met the robber Vālmīki in the forest and asked him to ask his family if they were ready to share the fruit of his sin. Valmīki's family replied that they would not share his sin since they were not directly involved in the sin of robbing others. The family members gave that answer due to their ignorance about the actual concept. But that answer shocked Vālmīki, who left his sinful ways and later became a sage. The conversion of Vālmīki was a positive outcome. It need not be criticized just because it was based on his family's false understanding of the cycle of deeds.

When Vālmīki returned to Nārada, on hearing his family's ignorant answer, Nārada did not correct it. Nārada was a real preacher or Guru, and not a mere scholar. The Guru does not bother about the truth of a concept as much as the upliftment of the soul. If a concept is false but if it can help the soul progress to the next higher level, the Guru will even preach that false concept for the immediate spiritual progress of the soul. Such a lie told for a good purpose is called *arthavāda*. Sometimes, the truth can cause damage and prevent the spiritual progress of the soul. In that case, it should not be revealed for the time being. The real Guru has this tendency to give more importance to the progress of the soul than simply revealing the truth carelessly. **The real Guru preaches and reveals the truth carefully based on the psychology of the receivers. This tendency is clearly seen in the three divine preachers, Śāṅkara, Rāmānuja and Madhva.**

If in a court, a party or its advocate make any claim, it need not be accepted by the judge, who is the final authority on the constitution. Hence, the answer given by the family to Vālmīki need not be taken as the final authority. Our understanding of the actual concept need not be based on their answer. It is the ignorance of the family to think that they would not have to undergo the punishment for the sin. Actually, they come under the fourth category of the supporters of the sin or *anumodakas*, and they cannot escape punishment. The family obviously knew that Vālmīki was bringing money and jewels by robbing other people. They knew that he was not earning money through hard work. When Vālmīki went to his home as per Nārada's instructions, he did not ask his family whether they knew that the wealth he was bringing home was robbed from other people, and not earned through hard work. He

simply asked the family whether they would share the sin or not. The family too was not shocked to find out that Vālmīki was a robber. They merely refused to share the sin, which clearly proves that they were already fully aware that Vālmīki was earning through sinful means.

They were enjoying that sinfully-earned wealth with full awareness. They replied ignorantly saying that they would not share the sin even though they were enjoying the fruit of the deed, which was the wealth. They falsely claimed that they would not suffer the punishment for the sinful deed since they were not the direct doers of the sin. The ignorant family had limited the responsibility of the sin to only the first party, which is the *kartā* or the direct doer of the sin. The ignorance of the family was exploited by sage Nārada for doing the good work of reforming Vālmīki.

Some people might not agree with sage Nārada's approach. Let us understand their objection through the following conversation between an opponent and Swami.

Opponent: Vālmīki was under the wrong impression that if his family shared his sin, his share of the punishment would get reduced. Why did Nārada not reveal the truth to Vālmīki? The truth is that the punishment for a sin is never divided among those responsible for the sin, and that each one gets the full punishment for the sin separately. So, both Vālmīki and his family would have to bear the full punishment for the sin. There was no need for Nārada to hide this truth from Vālmīki. Even if Nārada had revealed this truth, Vālmīki would still have given up his sinful ways. He would have reformed with the knowledge that the punishment for his sin would not be reduced at any cost.

Swami: If you are told that not only will you have to bear the full punishment for your sin, but also that your family will not get any punishment at all, you will immediately give up your sinful ways and get reformed with double the force. You will think it is foolish to continue the sinful deeds when even though both you and your family equally share the sinfully-earned wealth, you alone will be punished while your family totally escapes punishment. On the other hand, if you are told the truth that both you and your family will have to separately bear the full punishment for the sin, there will be some satisfaction and even some sympathy towards your family. It will reduce your vigor in reformation. Hence, sage

Nārada did not reveal the truth to Vālmīki. **Such is the intensity of a Guru's interest in uplifting a soul!**

The Gita says that one should not leave one's duties (*Niyatam kuru...*). But it does not mean that one should fulfill one's duties even in an unjust way. A wife is said to be a partner in all the work done by a man to achieve the four goals of life. These four goals are called the *puruṣārthās* and they are: *dharma* or justice, *artha* or wealth, *kāma* or sex and *mokṣa* or the spiritual effort taken for salvation. The wife and grown-up children, who enjoy the wealth and benefits earned through sinful means, cannot escape the punishment for the same deeds. **The wealth and benefits are the immediate fruits of the sinful deeds while punishments in hell are the delayed fruits of the same sinful deeds.** Any human being with the slightest commonsense knows whether the head of the family is earning money through rightful or sinful means. After all, a wife is the partner of her husband in earning wealth, which is called as *artha*. If necessary, she might also have to take up a job and earn money along with her husband. Then how can she claim to be ignorant of her husband's ways of earning money? Any family member can easily know when the head of their family is earning through sinful means. It is the duty of the family to advise and strongly urge the head of the family to stop the sinful earning and stick to only rightful means to meet the expenses of the family. Often times, the family does not do this important duty. That is why the family is also destroyed in course of time by the sinful money earned by the head of the family.

Let us say that the head of the family is doing a lawful job and earning a rightful salary. But along with it, he is also earning some sinful money through corrupt means. The family might not be able to identify the sinful money if it is small in amount. In that case, it is justified to say that the head alone should undergo the punishment for the sin as the *kartā* or the doer of the sin. A higher officer, who receives a share of the money earned by his juniors through corrupt means, also undergoes the same punishment as the *kārayitā* or the indirect doer. Another employee, who encourages the doer of the deed, and also gets a share in the sinfully-earned money, undergoes the same punishment as the *preraka* or the promoter. The family enjoying the large amounts of sinful money, which is the fruit of the sinful deeds done by the doer, must also undergo the punishment, which also is the fruit of the sinful deed. Here the family is the *anumodaka* or the supporter. The family should naturally get suspicious when the head of the family earns large amounts of money

beyond his or her salary and are expected to question the head. The family cannot simply keep silent and say that they never supported the sin. Such an excuse is not valid. It is their responsibility to question the sin and try to avoid it by controlling the head of the family.

A sinful employee, takes a bribe from another sinful person like a contractor. He says that he is taking the bribe from the sinful contractor, who in turn is looting a lot of money in a project. The employee claims that his sin is not serious since he is only taking money from a rich and corrupt contractor and not from a poor person. But neither the contractor nor the employee can escape punishment in hell. Both are earning sinful money for their selfish purpose. Both are accumulating that money for their families. If a person has earned such sinful money in the past, it should be donated for some good work like the work of God or for feeding beggars, helping the poor etc. Only then can one escape from the punishment. Apart from the fact that they will face inescapable punishment, the sinners do not realize that the very purpose for which they earned this sinful money will never be achieved. They earned money sinfully for the sake of their family. But the large amounts of sinful money accumulated by them will destroy their children and their future generations.

Sin should be avoided even in cases of emergency, which are called as *āpaddharma*. It is said that sage Viśvāmitra was once forced to eat the flesh of a dog during a drought. But it should be noted that he only ate the flesh of a dog that had already died. He did not kill it to save his own life. Even Kāpālikās, who eat human flesh from dead bodies, are not sinners since they do not kill anyone. Flesh by itself is not sinful since it does not differ from vegetarian food in the basic chemical constituents. It is the killing of harmless living beings for food that is sinful. The judgment of God depends on His deep analysis based on the overall background of each case. He is able to analyze perfectly since He is omniscient. Souls, with their limited intellects, are incapable of analyzing perfectly. Hence, the Gita says that the analysis of deeds is too deep for souls to understand (*Gahanā karmaṇo gatih*).

Chapter 42

GIVING UP MERIT AND SIN

December 08, 2018

Dr. Nikhil asked: Padanamaskarams Swamiji! In the recent message given to Smt. Bindiya Chaudhry on December 1, 2018, You have said that greed which causes a person to earn money through corrupt means is sin and that deep analysis is very important in deciding what is sin and what is not sin. In support of this statement, You have quoted the verse from the Gītā “*Buddhiyukto jahātīha*”. This verse talks about giving up both merit and sin and join *yoga* since such *yoga* is skillful action. I am not sure how the verse fits in this context. My understanding of this verse is somewhat in the sense of “*Sarvadharmān parityajya...*” i.e., the soul who has thoroughly understood spiritual knowledge (*buddhiyukto*), surrenders to God (*yogāya yujjasva*) and works for God. He gives up thinking about merit and sin (*jahātīha ubhe sukṛta duṣkṛte*). Such work is real skillful action since success is assured in God’s work due to God’s unimaginable grace. Also, the servant is free of tension due to faith in God, so, the work also happens efficiently. I seek Your kind clarification in this matter. Your servant. Nikhil

Swami replied: You are correct in saying that ‘*yoga*’ is the main topic of this verse¹ since the third line in this verse says that hence, one should associate with *yoga* (*Tasmāt yogāya...*). In the first two lines, the verse says that a person who is associated with intelligence or analysis leaves both sin (*pāpam*) and merit (*puṇyam*). **Before leaving both good and bad deeds, the primary step is recognizing which deeds are really good and which are really bad, through sharp analysis (*Buddhau śaraṇam...*)**. Unless this primary step is satisfied, the subsequent step, which is leaving both good and bad deeds cannot happen. In the previous discourse, when I quoted the verse (*Buddhiyukto...*), I was referring to this primary step of sharp analysis. The subsequent step is to leave both good and bad deeds through *yoga* after recognizing the good and bad sides of a good deed and the good and bad sides of a bad deed. **You have to leave the bad sides of both good and bad deeds and this is implied here through the word “*Jahātīha*”**. You have considered the meaning of this verse in accordance with the preceding two verses “*Dūreṇahyavaram karma...*”² and “*Yogasthaḥ kuru karmāṇi...*”³. But

¹ Bhagavad Gītā 2.50.

² Bhagavad Gītā 2.49.

³ Bhagavad Gītā 2.48.

the succeeding verse, “*Karmajam buddhiyukatā hi...⁴*”, should also be considered here. These four verses together completely establish the concept of *yoga*. At this point, an objection arises from an opponent.

Opponent: There is no need to look at the good and bad sides of each deed. A good deed is that which is totally good and a bad deed is that which is totally bad. If both good and bad deeds are given up, there is no deed leftover. It means leaving all deeds. When all the deeds are given up, there is no need for analysis to distinguish between good and bad deeds. Therefore, Your primary sense has no place in this verse.

Swami: You mean to say that this verse suggests leaving all deeds. But it is impossible to do so as told in the Gita itself (*Nahi kaścit kṣaṇamapi...*). Not only that, but the Gita also says that one should do certain deeds like social work (*Lokasaṅgrahamevāpi...*) and fulfilling one’s worldly duties such as earning one’s livelihood etc (*Śarīrayātrāpicha te...*). If all deeds are to be left, how can the Gita recommend performing certain deeds? It would mean that there are certain deeds, which are different from both good and bad deeds like working to earn one’s living, social work and so on. Actually, if one does not earn one’s livelihood, it is a bad deed. So, earning one’s livelihood must be a good deed. The same is true in the case of social service. If you say that the deeds recommended by the Gita are also good deeds, then as per your interpretation of the verse “*Buddhiyukto...*”, the recommended duties are also to be given up since the verse mentions leaving both good and bad deeds. But this cannot be true since the Gita orders you to perform certain duties and that order is clearly seen in the use of verbs like ‘*kuru*’ (*Kuru karmāṇi*), ‘*bhava*’ (*Matkarma paramo bhava*), which are used in the imperative mood. The imperative mood in grammar is related to commanding or requesting. In Sanskrit grammar, it is called *vidhi liṅ*.

In the verse, “*Buddhiyukto jahātīha*” the verb, *jahāti* used is only in the simple present tense (*vartamāna lat*). A verb used in the sense of an order is more forceful than a verb used in the simple present tense. It establishes the fact that all actions are not to be given up. Then naturally, a proper analysis becomes necessary to recognize which good deeds are to be done and which bad deeds to be left. If we wrongly assume that good and bad deeds can be

⁴ Bhagavad Gītā 2.51.

clearly distinguished and that this verse is suggesting that both good and bad deeds are to be left, it contradicts other verses in the Gita.

Hence, this verse must mean that the bad side of a good deed, which you were mistakenly thinking was good, must be left, whereas the good side of the good deed should be done. In the case of the bad deed too, its bad side is to be left and its good side is to be adopted. **The final result is that for all deeds, whether you had superficially classified them as good or bad, a deeper analysis must be done and the bad side of the deeds should be given up. It is in this sense that the verse says that both good and bad deeds are to be given up.**

Good and Bad Sides of All Qualities

Often people question why God created bad qualities, which drive souls to commit sins. They indirectly want to say that the Creator is a sadist to first tempt souls to commit sins and then punish them for it. This argument is totally wrong since the so-called bad qualities have both meritorious as well as sinful sides. God created these so-called bad qualities in view of their meritorious side alone. Hence, originally even the so-called bad qualities were good qualities. **The souls turned those good qualities to the wrong side due to the freedom given to them.** For a very long period since creation, souls lived in very good discipline and enjoyed God's creation. But a very long period of discipline and enjoyment also becomes boring. So, finally, to avoid their boredom, God granted them a free will to choose their actions. But God pointed out the sinful sides of all the good qualities created by Him and warned the souls about the punishment for sin. God comes in the form of Incarnations in every generation mainly to preach this very topic of living within the boundaries of worldly justice, which is called *pravṛtti* and avoiding sin. In spite of all this, ignorant people blame God!

Let us examine the six so-called bad qualities or vices and see how each of them has both meritorious and sinful sides. Among them, the first three, are responsible for the majority of sins in the world. They are said to be the three main gates to hell as per the Gita.

1) Lust or sex (*kāma*): The meritorious side of sex is to generate issues which form the next generation. Sex with one's rightful wife to produce children is perfectly justified (*Dharmāviruddhaḥ bhūteṣu kāmo'smi*—Gita). Even the intense desire for sex, which causes a person to engage in sex with one's married partner frequently, is also justified. There are several uncertainties arising from gynaecological and other factors in conceiving a

child. The time of the release of the ovum is uncertain, the life of sperm is short and so on. Hence, frequent sex becomes necessary for producing children. Thus, lust, which drives a person to have frequent sex, has a good side. But when a person using his or her freedom, chooses to engage in sex with an unlawful partner, in violation of God's laws of worldly justice, the sex becomes sinful. It is this sinful side of the sin alone which is to be given up. An ordinary human being on the path of *pravṛtti* should not blindly give up sex completely without recognizing this internal sub-classification of the good and bad sides to each quality. A very few exceptional souls of the *nivṛtti* path, like Śaṅkara, Ramakrishna etc., left sex completely. But they did not leave it by any forced effort. It was a natural consequence of their extreme attachment to God. Such exceptional cases are out of the scope of *pravṛtti* or *karmādhikāra*. *Karmādhikāra* means the eligibility to do worldly work. People who follow the rules of justice given by God are said to be eligible to perform worldly work, which is the path of *pravṛtti*. But the eligibility of these exceptional cases, who are the stars of the *nivṛtti* path, far exceeds *karmādhikāra*.

2) Violence or anger (*krodha*): The originally-created good side of anger or violence is that teachers or parents can show anger towards their students or children, whenever they go on the wrong path. With this quality, teachers and parents can bring their students or children back to the right path in *pravṛtti*. **An Incarnation of God like Krishna killing a devilish soul is the good side of violence** (*Vināśāya ca duṣkṛtām*—Gita). **Even a court putting a criminal to death is the good side of violence.** However, an individual should not take the law into his own hands. Even God Rama, the embodiment of justice and peace, is described in the Rāmāyaṇam as “*Sthānakrodhaḥ prahartā ca,*” which means that He showed anger and even killed in the appropriate situation. The sinful side of anger and violence is getting angry with good people and hurting or killing them.

3) Greediness (*lobha*): Greed causes a person to not share his wealth with others. The original good side of greed is that a person does not donate his precious wealth to undeserving receivers but donates it to only to deserving receivers. The sinful side of greed is donating to undeserving receivers and not donating to deserving receivers. **Unless you save money by avoiding undeserved donations, you cannot make well-deserved donations since most people have limited financial resources.** Very few people are rich. Even if you are rich, the sinful side of greediness must be avoided and its meritorious side must be practiced. In the Mahābhāratam it is clearly told that both donating to the undeserving and not donating to the deserving are sins.

The fourth, fifth and sixth vices namely *moha*, *mada* and *mātsarya*, also have both good and bad sides. As long as these three are within limits, they are not as dangerous, and they do not yield punishments in hell. But if they cross their boundaries and lead to sinful deeds, they become punishable.

4) Fascination (*moha*): Fascination to one's family is the good side of fascination in *pravṛtti*. Fascination or *moha* towards God is even better in *pravṛtti*, and of course, it is essential in *nivṛtti*. But *moha* in unlawful relationships is sin in *pravṛtti*. Also, having fascination only for the worldly bonds of child, spouse and wealth, without having any bond with God, is the bad side of fascination in both *nivṛtti* and *pravṛtti*. Having a fascination only for the worldly bonds is not a punishable sin by itself. It is bad because it stops spiritual progress. But an extreme *moha* for the worldly bonds without any *moha* for God may lead the soul to commit punishable sins in *pravṛtti*. So, on the whole, *moha* for God is the good side of *moha* and *moha* for the worldly bonds is the bad side.

5) Pride (*mada*): The good side of *mada* is having self-confidence and the bad side is to have an ego. Limited pride is self-confidence. It is like the normal body temperature. If the pride grows beyond limits, it becomes ego, which is like a fever. If confidence drops down below a certain limit it is like an abnormally low body temperature, which is also dangerous. Low self-confidence makes the person afraid of even doing normal activities. In *nivṛtti*, a devotee can be proud of being a disciple of God Datta. But this pride should not take the negative direction of looking down upon other forms of God Datta. This is the bad side of pride which results from the ignorance of the spiritual knowledge preached by God Datta.

6) Jealousy (*mātsarya*): The good side of jealousy is to develop competition with people, who are better than us. It drives us to make efforts to reach their level or even surpass them and become the best. It is said that envy brings growth in knowledge, “*Spardhayā vardhate vidyā*”. The bad side of jealousy is pulling down those who are better than us, by false blame in order to become equal with them or suppressing others and pushing them below our own level in order to become better than them.

In the cases of ego and jealousy, there is an additional danger. When both are directed to the wrong side in the case of the contemporary Human Incarnation of God, they lead to repulsion from the Incarnation. After passing into the energetic world, the soul also feels repulsion from the Energetic Incarnation. Owing to the repulsion from the Human Incarnation here on earth and the energetic Incarnation in the upper-world, the soul misses the chance to attain God here as well as there. So, avoiding ego and jealousy towards the Incarnation is very important in *nivṛtti*.

Just as the so-called bad qualities have meritorious and sinful sides, the so-called good qualities also have both sides. Worshipping God is generally a good quality. The good side of this quality is worshipping God out of true love without aspiring for any fruit in return from Him. The bad side of this quality is worshipping God due to artificial love shown for Him. In such a case, the person's real love is for the fruit that he aspires from God. Serving society is a good quality, which also has both good and bad sides. A politician doing social service to impress the public for the sake of getting votes is bad. His actual intention is to win the election, secure a powerful position and earn sinful money. The social service done by Mahatmā Gandhi, Mother Theresa etc., with the goal of genuinely helping needy souls, in the name of God, is the good side of social service. In ancient times, *yajña* was also a form of social service. During the *yajña*, hungry people were fed, and spiritual discussions and prayers to God were conducted. This is the good side of the *yajña*. The bad side of *yajña* is to do the same *yajña* for achieving heavenly pleasures after death or achieving worldly pleasures in this life, without developing any spiritual knowledge or devotion to God. During the time of Śaṅkara, the Pūrva Mīmāṃsā philosophy had turned to this bad side of *yajña*, and as a result, it was condemned by Śaṅkara.

The Meaning of *Yoga*

What is the meaning of the word *yoga*? Based on the root verb 'yuj', *yoga* simply means union, association or attainment. For instance, *dhana* means wealth and so *dhana yoga* means the attainment of wealth. Similarly, *putra* means a child and so *putra yoga* means the attainment of a child. Hence, the item which is to be attained through effort must be mentioned before the word *yoga* as a prefix, and the word *yoga* must be defined in that context. **Today, it has become a fashion to use the word *yoga* independently!** In *nivṛtti* also, *yoga* is used with appropriate prefixes *buddhi yoga* or *jñāna yoga*, *bhakti yoga*, *karma yoga* etc.

The phrase “*Yogāya yujyasva*” appears in the verse⁵ being discussed. It literally means, “Unite with *yoga*”, or “Unite with union”, since *yoga* itself means union. This appears to be meaningless since there is a repetition of the idea of union. So, to clarify the meaning, the word *yoga* is immediately defined in the subsequent line. It is said “*Yogaḥ karmasu kauśalam*”, which means “*Yoga* is the talent in actions”. This meaning of the word *yoga* is limited to this verse alone and is not to be extended to any other context.

⁵ Bhagavad Gītā 2.50.

Here, since the word *yoga* is used without any prefix, its definition has been provided.

Similarly, the word *yoga* without any prefix is also used in two verses earlier in the Gita, as “*Yogasthaḥ kuru karmāṇi...⁶*”. It means that one should do actions by situating oneself in *yoga*, becoming free of attachment, and being equal towards profit or loss. In this context, *yoga* is defined as equality by the line “*Samatvam yoga ucyate*”. Hence, whenever a prefix is absent, the word *yoga* is defined in that context, and such a definition should not be extended everywhere. Wherever the prefix is used, the meaning is clear and no separate definition for *yoga* is needed there.

Treating misery and happiness in an equal manner is said to be *yoga* (*Samatvam yoga ucyate*). A practical example of the same is the fact that we enjoy hot dishes and sweet dishes in a meal equally. It does not mean that sweet and hot dishes are one and the same. When you eat a sweet dish, cool tears of happiness appear, and when you eat a hot dish, hot tears of misery appear. So, the symptoms of enjoying the two also differ. But the end result, which is joy, is equal in both. In this example, souls are able to enjoy both sweet and hot dishes in their meals. They derive equal joy or enjoyment after finishing their meals, which consist of both types of dishes. But human souls cannot similarly enjoy both misery and happiness in their lives in the real world. They can enjoy comedy and tragedy equally only in a movie. The reason is that the world is real to the soul. God can enjoy both misery and happiness in this world equally since the world is unreal for God like a movie. For the soul, the movie is unreal but the world is real. So, it cannot enjoy comedy and tragedy equally in the real world.

The soul is different from God in not having the powers of creation, maintenance, and destruction of this world. Even in the enjoyment of tragedy and comedy, equally in the world, the soul is different from God. Hence, monism between God and the soul is impossible from any angle, which is the view of Madhva. Monism is possible for a particular human being if God wishes to become that human being due to His omnipotence. Monism in terms of the equal enjoyment of happiness and misery also cannot be achieved by the soul through its own effort. Only the grace of God can bring such monism (*Īśvarānugrahādeva...*). If God wishes, the soul can become God when God merges with the soul, resulting in complete monism. Hence, such *yoga* in the sense of equality is in the hands of God alone.

The equality in enjoyment is related to one’s subjective experience, which is only in the theoretical or mental phase. There is no equality in the

⁶ Bhagavad Gītā 2.48.

physical world. Hence, tragedy and comedy or their symptoms, are never equal. This equality in the theoretical phase is related to thought or knowledge. Hence, the four verses⁷ prominently recommend adopting *buddhi yoga* which is the *yoga* of intelligence. In other words, the verses recommend analysis. Mere physical actions are said to be inert and pitiable (*Kṛpaṇāḥ...*) since they only follow a person's thought or decision (*Dūreṇahyavaram...*). The decision, in turn, is the result of the analysis done using one's intelligence.

Equality or *yoga* in the enjoyment of both happiness and misery is possible to the fullest extent only for God. But the soul can try to achieve it, at least to a certain extent, by detaching one's mind from the fruit of the action (*Saṅgam tyaktvā...*). Since this *yoga* is very useful in the service of God, God will bless the devotee who is trying to achieve such equality of enjoyment in this real world. **The soul is attached to the fruit due to its inherent limited selfishness. So even upon taking the best effort for attaining this *yoga* of equality, the soul cannot attain the state of equal-enjoyment permanently.** For attaining the state of equal enjoyment in both tragedy and comedy in the real world, God's grace is highly essential. In the case of a person doing social service, there is some detachment from the fruit, while doing the work since social service is basically work done for the benefit of others. But full-time social work is not possible and some selfish work is inevitable at least for the sake of one's livelihood.

If the word *yoga* is used without any prefix or definition, it must be taken to be the attainment of the grace of God since His grace is necessary from the most basic level in *pravṛtti*, all the way upto *nivṛtti*. If you want the word *yoga* to be used in the sense of the attainment of God Himself, then it can only mean the attainment of the relevant Incarnation of God. In this sense, *yoga* or the union with God means recognizing the contemporary Human Incarnation of God through knowledge, developing aspiration-free devotion for Him, and remaining associated with Him through practical service and sacrifice.

Giving Up the Superficial Classification of Merit and Sin

In the verse "*Buddhiyukto...*", *yoga* is defined as the talent in action. This talent too belongs only to knowledge and not to the inert actions. Analysis shows us the good and bad sides of the so-called good deeds and the so-called bad deeds. Any given action should be performed only after recognizing its good and bad sides. The bad side should be rejected, and the

⁷ Bhagavad Gītā 2.48-51.

good side should be adopted. Avoiding this analysis, one should not think that a so-called bad quality is totally bad and that a so-called good quality is totally good. Such wrong thinking will lead to an altogether rejection of the so-called bad and an indiscriminate adoption of the so-called good. By such blind performance of action, the soul incurs sin. By proper analysis, one can skillfully avoid sin. Thus, the complete and correct meaning of the verse is as follows: “The person established in intelligent analysis (*buddhi yukto*), gives up (*jahātīha*) the blind acceptance or rejection of the so-called good and the so-called bad (*ubhe sukṛta duṣkṛte*). This indeed is the talent in action (*yoga*). Hence, O Arjuna adopt this *yoga*.”

The first three verses (*Yogasthaḥ...*, *Dūreṇahyavaram....and Buddhiyukto...*) describe action. The implied action here is service to God, which is called *karma saṁnyāsa*. The fourth verse (*Karmajam...phalam tyaktvā*) describes the sacrifice of the fruit of one’s work to God, which is offering one’s hard-earned money to the contemporary Human Incarnation of God. *Karma saṁnyāsa* and *karma phala tyāga*, which are service and sacrifice done for the contemporary Human Incarnation, together constitute *karma yoga*. *Karma yoga* is also called as practical devotion since it is the practical expression and proof of the devotion in the mind. Thus, these four verses together describe *karma yoga* or practical devotion to the Human Incarnation of God.

Through sharp analysis, using one’s intelligence (*Buddhi yukto...*) one recognizes the actual meritorious and sinful sides of both the so-called meritorious action and the so-called sinful actions. He then skillfully avoids the actual sinful action and does only the actual meritorious action. Such an analytical person discards the general superficial classification of merit and sin, since he depends on the actually determining what is meritorious and what is sinful through sharp analysis.

For example, a person without analysis, might reject totally anger in all contexts, and not even use anger where it is necessary. Such a person fails to adopt the good side of a bad quality. Another person may worship God for the sake of some selfish fruit. Such a person has adopted the bad side of a good deed. He has failed to adopt the good side of the good deed, which is worshipping God out of real love, without aspiring for any selfish fruit. Both cases, show a lack of analysis. By analysis alone can one identify both the good and bad sides of each quality, which might have been considered to be either a good or bad quality due to ignorant classification. Thus, *buddhi yoga* means leaving this superficial classification of merit and sin and instead actually identifying the inner good and bad sides of both merit and sin. This requires analysis using sharp intelligence. Upon analysis, the person leaves

the bad sides of the so-called merit and sin and adopts good sides of both. It is this leaving of the bad sides of both merit and sin upon analysis that is implied in the verse “*Buddhiyukto jahātīha ubhe sukrta duṣkrte*”. The talent or skill in action, referred to in the line “*Yogaḥ karmasu kauśalam*”, lies in the identification of the actual merit and actual sin, and doing only the actually meritorious action.

The Necessity of Killing Bhīṣma and Droṇa

The entire Gita was taught in the context of motivating Arjuna to fight with his grandfather, Bhīṣma, and his teacher, Droṇa. The two were the most respected personalities in Arjuna’s life and killing them was unthinkable for him (*Katham bhīṣmamaham...*). Arjuna had assumed that the killing of respectable elders was a sin, based on a superficial ignorant classification. Superficially, killing is a sin. But in reality, this so-called sinful action has both good and bad sides. It is good to not kill any good person, and especially good and respectable elders. But it is bad to not kill one’s elders even if they are bad. Bhīṣma and Droṇa did not control the wicked Kauravas when they were insulting Draupadi in the royal court by attempting to take off her clothes before all. This is an extreme sin. Both these personalities were very powerful and were fully capable of controlling this climax sin. **Yet they kept silent and their silence meant their approval of the sin, which made both of them come under the category of the supporters of the sin (*anumodakas*)**. This sharp analysis of the situation forces us to give up the superficial classification of merit and sin. It reveals the good and bad sides of both merit and sin. It reveals that it was necessary for both the sinners to be punished. This is the heart of Krishna in the context of these verses.

Chapter 43

CASTE-SYSTEM: MANMADE OR GOD-MADE?

December 09, 2018

Dr. K. V. Prasad (USA) asked: In the Gita, God Krishna said in the verse “*Cāturvarṇyam...*” that He is responsible for the caste system and yet, not responsible for it. What is the meaning of this mutual contradiction?

Swami replied: O Learned and Devoted Servants of God! In this verse, the first two lines say “Originally, I have created the caste system based on qualities and deeds (*Cātuvarṇyam...*)”. The word ‘*sr̥ṣṭam*’ indicates the stage at the very beginning of creation or *sr̥ṣṭi*. The next two lines of this verse say “Even though I am responsible for this caste system, I am yet not responsible for it (*Tasya kartāramapi mām...*)”. On careful analysis, we can resolve the mutual contradiction seen in this verse, which is that God is responsible and yet not responsible for the caste system.

In the beginning of creation, **God created the caste system based on the classification of qualities and deeds.** Souls interested in preaching spiritual knowledge to society were called *brāhmaṇas*. Souls interested in fighting to protect justice were called *kṣatriyas*. Souls interested in doing business and distributing commodities were called *vaiśyas*. Souls interested in agriculture and public service were called *śūdras*. Since the soul’s qualities and the consequent professional work done by the soul, are the basis of the caste system, caste is not decided by birth. It is decided by the possessed qualities and the resulting deeds performed by the soul. Any person born to anybody can come under a particular caste based on his or her interest, acquired qualities and resulting deeds related to the specific interest. **God says that He is responsible for this original caste system based on qualities and deeds.**

Then why did God say that He is not responsible for the caste system? The word caste in this context does mean the same caste system described above, which is based on qualities and deeds. **What He means exactly is that He is responsible for the caste system based on qualities and deeds, but He is not responsible for the caste system based on birth, which appeared in due course of time.** The original quality-based caste system had degraded to the birth-based caste system due to people’s misunderstanding. If Lord Krishna had meant that He is the establisher of the

quality-based caste system, and at the same time, He is not responsible for the same quality-based caste system, it would inevitably be a self-contradiction. It would mean that God is mad! Since the omniscient God can never be mad, it must mean that a different type of caste system had evolved later on, for which He said that He is not responsible. The new caste system that evolved, was based only on birth, and not on the soul's qualities and deeds. According to this subsequently-evolved caste system, the child of a *brāhmaṇa* was accepted to be a *brāhmaṇa*, irrespective of the child's qualities and deeds.

What is the reason for the evolution of this new caste system based on birth? There is a valid reason. Any quality is always imbibed by a child from its surroundings. The atmosphere in a *brāhmaṇa* family is congenial to acquire the qualities and deeds corresponding to a *brāhmaṇa*. Moreover, the parents are also very much interested in inducing their qualities into their child. Hence, the soul imbibes the qualities of a *brāhmaṇa* from the parents from its very childhood. This makes it appear as if a *brāhmaṇa* always produces a child who grows up to become a *brāhmaṇa* in quality. This is a coincidence that makes us think that a *brāhmaṇa* produces a *brāhmaṇa* child through the transfer of genes which carry the qualities from parents to the child. But this is totally wrong since **genes carry only physical characteristics and certain mannerisms; not the soul's qualities**. The qualities are always imbibed by the soul only from the surrounding atmosphere. The qualities corresponding to a certain caste, appear in a soul from its childhood since the child is surrounded by all family members belonging to the same caste. They provide a congenial atmosphere for developing the qualities corresponding to that particular caste. As a result, the soul develops qualities and interests corresponding to that caste. It misleads us into thinking that the child acquires the qualities of the caste due to his or her blood relationship with the members of that caste. In reality, it is only the effect of the congenial atmosphere provided by the family for the imbibing of those particular qualities.

This misunderstanding of caste based on birth and blood relationships can remain only as long as the children born in a certain caste continue to express the qualities corresponding to that caste. When exceptions are observed, that is, when a child expresses qualities that are completely different from those of its family and caste, analysis is required to find out the truth. The actual truth is that the caste system is based only on the imbibed qualities and corresponding deeds, and it is not based on birth or blood relationships.

Bhūriśravā was born in the family of pot-makers or *śūdras* but he became an excellent Vedic scholar. The surrounding atmosphere of his family was not at all congenial to his special interest and quality. Yet the surrounding atmosphere could not influence him to develop an interest in making mud pots. Such strong special qualities appearing in a soul come from the soul's previous birth. They can be very strong and might not be affected even if the child is born in a family with a completely different atmosphere. These strong qualities too were imbibed by the soul from the the surrounding atmosphere during its previous birth. During the time of the Mahābhārata, the *brāhmaṇas* who were conducting a ritual sacrifice in the Naimiśa forest were sages. They knew the true concept of caste. Hence, they elected Bhūriśravā for the post of Brahmā, which is the presiding authority for the ritual sacrifice. The sages were great scholars who knew the truth. They were never misled by the superimposed concept of caste by birth. They did not reject Bhūriśravā believing him to be of the *śūdra* caste just because he was born in a *śūdra* family.

Sage Gautama declared the young boy Satyakāma Jābāla to be a *brāhmaṇa* and selected the boy as his student to teach him spiritual knowledge. Satyakāma's biological father was not known, so his caste based on birth could not be determined. Gautama's identification of the boy as a *brāhmaṇa* was based on Satyakāma's quality of speaking the truth, which was in accordance with the actual quality-based caste system as created by God. Sage Raikva called king Janaśruti a *śūdra* even though the king was born to *kṣatriyas*. The word *śūdra* comes from the root 'śuk', which means worry or sorrow. So, a *śūdra* is a person who is filled with materialistic worries. Janaśruti was filled with materialistic worries, so sage Raikva called him a *śūdra*. It again shows that sage Raikva followed the original God-given caste system based on qualities.

So, in the verses from the Gita, God says that He is the establisher of the original caste system, which is based on the soul's qualities and deeds. He later says that He is not the establisher of the subsequently-evolved birth-based caste system, which was developed by misled souls. Thus, the apparent contradiction is resolved.

Chapter 44

IS THERE ONE GOD OR MANY?

December 13, 2018

Shri P.V.N.M. Sharma asked: Why are there different Gods in Hinduism whereas there is only one God in other religions in this world?

Swami replied: O Learned and Devoted Servants of God! Hinduism, a micro-world that represents this macro-world. This is because, Hinduism itself is made of several sub-religions, which resemble the different religions in the world. This macro-world is one unit created by God. Within it, Hinduism is one sub-unit followed by some people. So, you cannot look at the world and Hinduism as separate units. After all, Hinduism, other religions and the whole world are created by only one single Entity called God.

The original absolute God is unimaginable since He is beyond space and time. He constitutes the unimaginable domain. For the sake of understanding, it can be said that the unimaginable domain includes the unimaginable God and His unimaginable power. But in reality, both the unimaginable God and His unimaginable power are one and the same. This is because, once we say that an item is beyond our imagination, we cannot say whether it is one or two. So, even if we speak of many unimaginable items, they all refer to the single unimaginable item or domain, which is God. When the Veda declares the monism of God i.e. when it says that there is only one God, and when it rejects the plurality of God, it is referring to this single unimaginable domain. Statements like “*Ekamevādvitīyam Brahma*” and “*Neha nānāsti kiñcana*” are examples of the above.

The unimaginable God and His unimaginable power (*māyā*) are one and the same, whereas God’s imaginable power is different from Him. It has undergone modification to become creation (*prakṛti*) or it appears to be creation. **How the unimaginable God possesses an imaginable power, which is different from Him, is unimaginable.** Such a wonder is possible only due to His unimaginable power! Our logical analysis and entire knowledge are limited only to this creation, which is the imaginable domain. Hence, it is a waste of time to think about any aspect of the unimaginable domain.

This world, which is the imaginable domain, has plurality. The plurality supplies different media for the unimaginable God for His expression. It enables Him to enter into various selected human devotees in order to

become Human Incarnations of God. The human devotee becomes a medium for the entry of the unimaginable God. Thus, God has incarnated in this world in different regions in different times to establish the different religions in the world. Of course, the unimaginable God does not directly enter any medium.

At the very beginning of creation, the unimaginable God first created subtle energy or space. He created the first form or body out of that subtle energy and entered into it to become the first Energetic Incarnation. This first energetic form became the first medium of God. **This first mediated form of God or the first Energetic Incarnation is called as Datta or Īśvara in Hinduism and Father of heaven in other religions.** There is no trace of difference between the unimaginable God and the first Energetic Incarnation, except that the former is unimaginable while the latter is imaginable. The energetic form of Datta is visible to energetic beings in the upper worlds. For humans on earth, Datta is invisible but still imaginable. The first Energetic Incarnation, Datta, is also eternal like the unimaginable God; i.e. both have no end. The only difference is that Datta had a beginning from the point of view of His energetic medium, while the unimaginable God has no beginning. It is this Datta that enters a selected human devotee to become a Human Incarnation. The unimaginable God is permanently present in the energetic medium of Datta. That Datta, containing the unimaginable God, enters into the physical medium of a human devotee. Thus, the unimaginable God is equally present in the Human Incarnation.

God incarnates in human form on earth in every human generation. The human media into which God Datta enters each time is different as a result of the plurality that is inherent in the imaginable domain. In other words, one Incarnation looks different from another Incarnation. One Incarnation may appear in a place where people follow say Hinduism, while another Incarnation may appear in a place where people follow a different religion. The Incarnation's external dress, language, and manners will naturally be according to the culture of the place where He has appeared. This enables Him to mix freely with the people He has come to preach and uplift. But these differences are only external.

From the point of view of the first Energetic Incarnation, Datta or Father of heaven, present in each of them, all Incarnations are one and same. From the point of view of the unimaginable God present in all the Incarnations too, they are one and the same. Thus, all these different mediated Gods are actually one in essence. If you look at the medium, which is part of the imaginable domain, there is plurality. If you look at the internal God Datta or the unimaginable God present in all of them, then there is only

one. This truth applies equally to the sub-religions within Hinduism or the different world religions. **This analysis is the fundamental basis for bringing unity among the sub-religions of Hinduism and among the various religions in the world.**

Chapter 45

PARAMA VYOMA: THE ULTIMATE SPACE

December 15, 2018

Shri Phani asked: Could You kindly give some more clarity on '*parama vyoma*'?

Swami replied: O Learned and Devoted Servants of God! The unimaginable God is beyond space. Space has three dimensions called length, breadth, and height. Time also is an associated coordinate of space since, without space, time cannot exist. **When we take the state of unimaginable God, He is beyond space and time, due to which He is unimaginable.** Since He is beyond time, you should not ask Me about the time in which He existed alone without creation. **His state, which is beyond the four-dimensional space-time, exists even now and it will exist even in the future. His state continues forever even after the creation of this world and even though He enters the world in the form of Incarnations.** It is a wonder how God remains unchanged in spite of incarnating in multiple forms, and it is possible due to His inherent unimaginable nature. This is described in the Gita as "*Avibhaktam vibhaktesu*"

First, God created space, which is subtle inert energy. Space and the subtle energy are one and the same since the Veda says in one place that God created space (*Ātmana ākāśah...*), and in another place, it also says that God created energy (*Tat tejo'srjata...*). Regarding the creation of the other elements and items of creation, a chain of cause and effect is described. It is told that from space arose air, and from air arose fire and so on. God is said to be the direct cause only for space and energy. **Since both space and energy are separately said to be the first creations, which were directly created by God, they must be one and the same.** It means that space, even though it appears to be 'nothing' is actually 'something'. It is subtle energy. The visible gross energy is derived from the invisible subtle energy by the reduction in its frequency. We know that visible light is electromagnetic radiation. Electromagnetic radiation of higher frequencies such as ultraviolet light, x-rays and gamma rays, is invisible to us but it is detected by scientific instruments. The subtle energy has even higher frequencies than x-rays or gamma rays and it is not only invisible to us but it is also undetected by scientific instruments. However, it is not nothing, since it is basically energy.

Just because something is invisible to your eyes or to scientific instruments, it does not mean it is 'nothing' or non-existent. It can exist even

though it is invisible. Ancient Indian logic speaks about the quantization of space. They described *ākāśa paramāṇus*, which can roughly be translated as ‘atoms of space’. It clearly indicates that the ancient Indian philosophers knew that space, being one of the five elements, is something. Science also speaks about the bending of space, which suggests that space is something. It is possible that all of creation disappears yet space alone remains. Space has its own independent existence. **Space need not disappear along with matter as some scientists think.**

God wanted to create this world and He created space or subtle energy as the first item. **Without space, creation cannot exist even though space can exist without creation.** God wanted to express Himself to the souls, which were to be created in the future. So, He created a divine energetic body containing a divine energetic soul. Both the energetic soul and body together are called as the energetic being. The unimaginable God merged with this first energetic being permanently to become the First Energetic Incarnation called Datta. Datta means ‘given’ or ‘expressed’ for the sake of souls. Datta is known by many names including Hiraṇyagarbha, Nārāyaṇa, Sadāśiva, Īśvara, and Father of heaven. The first Energetic Incarnation occupies a certain amount of space from the point of view of its body and soul. The soul too is a form of energy and it requires space for its existence. Thus, the first Energetic Incarnation needs some amount of subtle energy for the creation of its body and soul. A part of the subtle energy, which is the first item created by God, is used for this purpose. **Even in the final dissolution, this space occupied by the first Energetic Incarnation does not disappear because this First Incarnation is eternal. This holy space is called the ultimate space or *parama vyoma*.** It is called ultimate or *parama* since it will not disappear even if the entire creation disappears.

Actually, in the final dissolution, the world only goes from its gross state into a subtle or hidden state called *avyaktam*. A movie is projected on the screen in a movie theater during the show. This is like the gross state of creation. When the show is over, the movie is no longer projected on the screen, but it remains in a subtle form in the film reel. This is like the subtle state of creation during dissolution. Not only does the first Energetic Incarnation called Hiraṇyagarbha or Brahmā remain during the dissolution, but His abode called Brahma Loka also does not disappear. In other words, space never disappears. It is space which contains Brahma Loka and the rest of creation in a subtle state. It is this ultimate space that is mentioned in the Veda through the words “*Parame vyoman...*”. Brahma Loka also exists in its gross state after final dissolution and can be called as *parama vyoma*. The

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space occupied by the creation in subtle state, after final dissolution, is called as *vyoma* or space.

Chapter 46

ENEMY OR FRIEND OF HINDUISM?

December 18, 2018

Shri Hrushikesh asked: Dear Swami, My Pranaam to your lotus feet. I was very happy to read the answer given by you for the question asked on Vedic accents. So far it has received 300 likes on different facebook groups. However, there was also an objection raised by Mr. Sid Pat. Please find his objections below. I have made it the in the form of dialogue for easy understanding of his arguments on certain points. Regards, Hrushikesh (A Dust particle in your creation).

Swami Replied: O Learned and Devoted Servants of God! I am not saying that accents are useless because the accents serve the purpose of pleasant musical hearing. Except for this one purpose, the accents have no significance since the sound energy of these accents is inert and incapable of doing any miracle. Even the ultrasonic sound energy having a higher frequency than the audible sound energy cannot do any miracles. The priests have developed a false theory to defend their blind recitation that the sound itself does miracles and removes the problems of the doer of the ritual. The doer is also misled by this false theory and is not interested in knowing the meaning of the Veda. He does not demand that the priest explain the Vedic verses being recited. The doer is satisfied with the false explanation of the priests and believes that the sound energy of the blind recitation will do some miracle and remove his problems. These priests who themselves are spoiled, are also spoiling the innocent public by exploiting their weakness for solving their problems. In short, according to these priests, knowing the meaning of the Veda is not necessary. Using this argument, priests try to convince people to support their blind recitation of the Veda without knowing its meaning.

Sid Pat: Please show scriptural reference to the above-derived conclusion. It appears that the article intends to postulate that the specific accents in Vedic recitation are useless. Could you confirm that you agree to this stand?

Swami: The word 'Veda' itself means knowledge based on its root verb '*Vidul—jñāne.*' So, the blind recitation of the verses without knowing their meaning is not the Veda. *Veda adhyayana* is

studying or learning the Veda; not merely reciting it. But the word *adhyayana* is also taken by these blind priests in the wrong sense to mean blind recitation. This is totally wrong. *Adhyayana* is derived from the words *adhi* and *ayana*, and it means knowing or learning the knowledge as per Sanskrit grammar. Hence, the scripture says that in order to understand the meaning of the Veda, one should study the Veda along with the supporting scriptures on grammar, logic etc., which are known as the *Vedāṅgas*, “*Sāṅgo Vedo adhyetavyo jñeyaśca*”. Here, the Veda means knowledge. *Adhyayana* (*adhyetavyo*) again means knowledge. *Jñeya* also means knowledge. Knowledge is stressed thrice in this statement! My mind is shocked to see the tradition of these priests reciting the Veda blindly, without knowing its meaning, especially since the word Veda itself means spiritual knowledge. In the ancient times also, people used to recite the Veda blindly to preserve the text of the Veda. But it was necessary then since there was no printing technology. The technology of manually writing on palm leaves was very inconvenient and the palm leaf-scriptures were prone to damage. Memorization and recitation had important advantages for preserving the scripture. But apart from the preservation of the Veda by recitation, they used to study the Veda too, after first studying the supporting scriptures on grammar etc. But now the Vedas are mass printed and well-preserved. They are also safe from any adulteration now. So, in the present context, these priests are wasting time by blindly reciting the Veda when there is no need to take any further efforts to preserve it. Moreover, they are putting a full stop after this unnecessary blind recitation. They are not even studying the Sanskrit language and the supporting scriptures on grammar, logic and so on. So, there is no effort to understand the deep meaning of the holy Veda. The Veda is holy because its knowledge is holy as said in the Gita (*Nahi jñānena sadṛśam pavitraṃ...*). The scripture also says that reciting the Veda, without knowing its meaning, is very bad (*Anarthajñāh... pāṭhakādhamah*). I sincerely feel that the time used in blind recitation must be diverted to learning Sanskrit, its grammar and so on, so as to understand the deep meaning of the Veda. This is very essential today since the public does not know Sanskrit. In ancient times, God inspired the sages to compose the Veda. They composed it in Sanskrit since Sanskrit was the mother tongue of the sages. This

coincidence is exploited by the priests to support their blind recitation of the Veda since they neither know the true meaning of the Veda nor do they want to explain it to the public.

Sid Pat: Does every mechanic specialized in car repairs understand the intricate complexity in the applied technology required to build an automobile in its entirety? In any case, are the priests insincere towards their duty of reciting the Vedas as per the *paramparā* even if they do not know the meaning?

Swami: Your example is not a perfect simile for the concept. The owner of the car only needs the repair of his car. He does not require the knowledge of the background technology. The mechanic is serving the need of the customer fully. But in the actual concept, the customer of the priest is the performer of the Vedic ritual, who needs guidance on the spiritual knowledge contained in the Veda. Even the prayers of the Veda recited by the priests are not understood by the customer and hence, the customer's devotion to God is also not improved. Thus, in this case, the need of the customer is not served even to the slightest extent, whereas the need of the car-owner is fully satisfied by the mechanic. Sage Yāska says that a priest reciting the Veda without knowing its meaning is like a laborer carrying a loaded bag of gold without knowing its value (*Svarṇabhāraharaḥ...*).

You speak about *paramparā* or tradition. There are two traditions. The first one is the oldest tradition of the sages who spoke Sanskrit as their mother tongue. They both recited and studied the Veda. The second tradition is that of the older-generation priests, who are more recent than the ancient sages. These priests only recited the Veda without studying its meaning, even though their audience was unaware of Sanskrit. I am criticizing this second tradition and not the first ancient tradition of the sages. The present-day priests are the descendents of the second tradition of priests. They are in line with the Purva Mīmāṃsā philosophy of doing rituals with the blind recitation of the Veda, which is the *karma mārga*. They emphasize on the recitation of the Veda even when there is no need of it today due to the availability of the Veda in print. They believe and promote the false theory that the sound of the Veda with accents will lead the soul to heaven after death. Both the present-day priests and the older priests of the second tradition do Vedic rituals based on this false theory. The only difference between the

two is that present-day priests do it for the sake of earning money while they are alive whereas the old priests did the same to reach heaven after death. The older ignorant priests like Maṇḍana Miśra felt that the Veda is simply a text of eternal words and that there was no need to bother about its meaning or knowledge. The Gita condemned this line of thinking (*kāmātmāṇaḥ svargaparāḥ...*). This line of thought was also condemned by Śaṅkara, who stressed on the knowledge of the Veda, which is the *jñāna mārga*. As we have seen earlier, the Veda means knowledge and not mere unknown sounds. The Gita also says that one should perform rituals after knowing the meaning of the Vedic verses recited in that context (*Jñātvākurvīta karmāṇi*). Ultimately, God only sees your feeling in any ritual, worship or prayer (*Bhāvagrāhī Janārdanaḥ*). The feeling results from the meaning of the words recited. The feelings of gratefulness and praise for God generate devotion to God. Thus, words, meaning, feeling, and devotion are the gradual steps. If you stick only to the first step of words, how can you get to the meaning or knowledge that guides your actions and the devotion to God?

Sid Pat: I find a Brahmin-bashing voice in this article that is typical of a totally westernized lens of looking at Hindu Dhārmik traditions. Do you see it too?

Swami Replied: You must know that I am also a Brahmin by the false theory of caste-by-birth. In that case, why would I criticize My own caste unnecessarily? Do you know the meaning of the word ‘*Brāhmaṇa*’? A *Brāhmaṇa* is he who leads the public towards God by preaching spiritual knowledge and by developing their devotion (*Brahma nayati iti Brāhmaṇaḥ*). **Speaking the harsh truth is the inherent characteristic of a *Brāhmaṇa*.** Sage Gautama decided that the boy Satyakāma Jābāla was a *Brāhmaṇa* since he spoke the bitter truth. The boy said that he did not know who his biological father was because his mother was an unmarried maid-servant who had worked in several houses. This clearly shows that caste is decided by qualities and deeds and not by birth. Our Hindu religion once occupied the highest place in the world due to its spiritual knowledge which was developed by the ancient sages and scholars. I am deeply worried to see the present position of our religion and our caste. It is at the bottommost place, where there is total ignorance of the spiritual knowledge contained in the Veda! There

is a saying in Sanskrit “*Pandita putrah paramaśunṭhah*”, which means that the son of a great scholar is a great idiot! **If you support these priests blindly just because they belong to our religion, it would be another blind bias, which will keep them in this spoiled state forever.** We should realize and rectify our own mistakes before pointing out mistakes in others. Kabīr said that the friend praising you is your real enemy and the enemy scolding you for your faults is your real friend. I appreciate your loyalty to our religion. I am only bringing out the truth for the sake of helping out the priests and the innocent public. I might appear to be the bitter enemy of these priests, but in reality, I am their hidden friend, whereas you appear to be their sweet friend but unknowingly, you are their bitter enemy. How can you say that I view Hinduism through a western lens when I authored about a hundred books in Sanskrit on spiritual knowledge by the age of sixteen? Whether it is the East or West, the entire world is the creation of God alone. **I shall call the true spiritual knowledge told by even a westerner in English as the Veda but not the false spiritual knowledge spoken by an eastern scholar in Sanskrit.** Since the Veda only means knowledge, I do not go by the language. This is the basic spirituality needed in this world today. It alone can create a peaceful atmosphere in this world which is created by the one and only God.

Chapter 47

IS READING THE VEDA ALLOWED?

Datta Jayanti. December 22, 2018

Dr. Nikhil asked: Padanamaskarams Swamiji! In Your discourse on December 16, 2018, You have said that memorizing the Veda without knowing its meaning is wrong based on the following verse:

*gītī śīghrī śiraḥkampī tathā likhitapāṭhakaḥ
anarthajñāḥ alpakaṅṭhaśca śaḍete pāṭhakādhamāḥ*

But by the same verse, reading and reciting the Veda from a printed book, is also equally wrong. So, this verse cannot be used to justify Your recommendation given to the priests that they should give up blind memorization and recitation, and focus on knowing the Veda. If they are to not memorize and recite the Veda and instead use the printed mantras and explain the meaning of the verses to the public, this verse criticizes that too. Of course, this is only a superficial objection, since You have very clearly explained that recitation was done earlier only because it was the need of the time then. It is not needed anymore. You have also clearly explained that the knowledge of the Veda is the core essential aspect, which cannot be neglected under any circumstances. In any case, Your clarification would be valuable. Your servant. Nikhil.

Swami replied: O Learned and Devoted Servants of God! The priests quote the above verse out of the fear that someone might read the Vedic hymns from a printed book and easily take away the money-offerings from the public that would have otherwise come to them. If that were to happen, all their hard work of memorization and the blind recitation of the Veda would go waste. Regarding the necessity of studying the meaning of the Veda, I have already quoted a number of authorities. On the other hand, you have quoted only the authority of this one verse discouraging the reading of the Veda from a printed book. You will be surprised to know that the same priests who quote this verse, also quote another verse which says the reverse. The other verse says that the priest shall recite the Veda only by reading from a printed book while doing the rituals after death, the annual ceremonies of departed souls etc., which are called *aparam* (*Apare granthapāṭhakaḥ*). You see this practice even today among the priests.

Another point in the verse mentioned by you is that one should not sing the Veda (*gītī*). But this point fails since the Sāma Veda is always to be sung. It means that such instructions are not very strict and are subject to alteration. As you have correctly said, this point of not reading the Veda from written scripts (*likhita pāṭhakāḥ*) applies to ancient times when printing technology

was absent and writing on palm leaves was the only technology that existed. Hence, the word *likhita* means the writing by hand on palm leaves. Such hand-written scripts used to be extremely few in number due to the difficulties in writing on palm leaves. **The technology to preserve these palm leaf scripts was also absent. So, the preservation of the Veda through blind recitation and passing it from one generation to the other was inevitable.** But the sages did not stop with mere recitation. They proceeded to study the Vedas. Today, human longevity and health have diminished. Memorizing and learning to recite the Veda is time-consuming and it takes more than ten years. By this time, the person is already exhausted and he cannot spend another ten years-time to study the meaning of the Veda. Moreover, now, the recitation is not even necessary since the Veda is well-printed and well-preserved. In view of the present situation, the more important point of studying the meaning of the Veda should be given priority compared to the point of blind recitation of the Veda. This is being said especially since the preservation of the Veda by recitation is serving no purpose when the Veda is already well-preserved by printing. Of course, there is some merit in memorization in that one can quote from the Veda without having to refer to a book. It makes a good impression on the public. But it is a very negligible advantage compared to being able to give a proper explanation of the meaning of the Veda.

Certain conditions are not strict and they can be altered as per one's convenience. Such flexible rules or conditions are said to be *vaikalpika*. Let's see an example of this. In the context of performing the *Atirātra* ritual-sacrifice, the Veda makes two contradicting statements. The first statement is that one should see the star called *Ṣoḍaśī* while performing the sacrifice called *Atirātra* (*Atirātre ṣoḍaśīnam grhṇāti*). The other statement is that the star *Ṣoḍaśī* need not be seen while performing the same sacrifice (*Nātirātre ṣoḍaśīnam grhṇāti*). **This is actually not a mutual contradiction. Here two alternatives are being stated (*vaikalpika*). One may see the star if convenient, but if it is inconvenient due to cloudy skies, one need not see the star.** Similarly, one may sing the Veda if it is the *Sāma* Veda since the *Sāma* Veda is supposed to be sung. But if it is a Veda other than the *Sāma* Veda, then one may not sing it, since the other three Vedas, being either poetry or prose, are recited, and not sung.

Several parameters have to be considered while drawing the true meaning of any statement. For instance, the specific time or situation in which the statement is applicable needs to be considered. In the case of the above verse, regarding *likhita pāthakās*, the instruction applies to ancient times, when the preservation of the Veda through memorization was

essential. Similarly, the place where the statement is applicable also must be considered. For example, singing applies to the Sāma Veda but not to the other Vedas. Only upon considering all such parameters can one reach the actual heart of the meaning.

Several authorities can be quoted, which all stress on the importance of studying the meaning of the Veda, which is required for explaining spiritual knowledge to others. Studying the meaning of the Veda is not *vaikalpika*, which means that it is not subject to alteration. The Veda has stressed on knowledge through statements such as “*Ya evam Veda, Brahmaṇā vividiśanti, Sāṅgo vedo adhetavyo jñeyaśca*”. The Brahma Sūtras also stress on knowledge through *sūtras* such as “*Athāto Brahma jijñāsā and Śāstra yonitvāt*”. The Gita emphasizes the necessity of knowledge through numerous verses including “*Vedaiśca sarvairahameva vedyah, Yat jñātvā amṛtamaśnute, Nahi jñānena sadṛṣam, Sarvam jñānaplavenaiva* and so on. Finally, I state once again that the very word ‘Veda’ means knowledge (*Vidul-jñāne*). I cannot give more stress on the importance of knowing the meaning of the Veda than this.