

QUESTIONS AND ANSWERS

Volume 1



HIS HOLINESS SHRI. DATTA SWAMI



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Chapter 1 HUMAN INCARNATION

1. How to distinguish between Sadguru and Guru?

In the word Sadguru, the prefix ‘Sat’ means ‘truth’. A Sadguru always preaches the truth. The truth is always harsh and is not liked by several people. Therefore a Sadguru will have a very few disciples. A Sadguru says that the path with thorns will lead to the Lord. People do not like this. He also says that the path with flowers leads to hell. People will not be happy with this preaching. A Guru preaches that which several people like. The Guru says that the nature of the goal will be the nature of the path. Since the Lord is full of bliss, the path also must be full of flowers and must give happiness. Since hell gives you a lot of pain, the path with thorns, which also gives a lot of pain, must lead to the hell. This argument is very attractive. Several people will like this and will become the followers of the Guru. Several people will praise him and give him a lot of Guru Dakshina [donation] because his argument is pleasant.

But a Sadguru says that the path with thorns alone will lead to the Lord because in this path you have to cut the bonds with your family and your hard-earned money. Sacrifice gives a lot of pain and sacrifice alone will lead to the Lord. The path with flowers strengthens your bonds with your family and money and gives you a lot of happiness. However this path leads to hell. Several people do not like this argument and so only one or two persons, who can realize the truth, will become His disciples. A Sadguru will never worry about the number of the disciples and about the quantity of Guru Dakshina. Even if a single disciple is available, He is happy. The majority always goes to hell. Only one in millions like Shankara, Vivekananda, and Meera can reach the Lord. Diamonds are always in minority. Gravel stones are in majority. Therefore a Sadguru will only be one among thousands of Gurus, and a true disciple will only be one among millions of disciples.

When you pray, you praise the Lord as a poet praises a king. The foolish king may feel flattered and give some gift to the poet. But the omniscient Lord can never be fooled by such praise. When you sing songs and chant the name of the Lord or express feelings of devotion by shedding tears and meditation, you are getting happiness and peace immediately.

You achieve the fruit of your actions. The Lord will not give another fruit for the same actions. When you are pained and lose your peace by cutting your family bonds and by sacrificing your work and wealth to the Lord, then only will the Lord give the real gift to you. When you work in a field for the owner, doing the work pains you. The owner will pay money for your work. Without doing the work, if you simply chant the name of the owner or sing songs in praise of the owner, a wise owner will never give you any payment. You have already derived bliss and peace by eating the sweet in your hand. Why should I pay you when you are eating the sweet? When you sacrifice the sweet to **Me**, I shall pay you.

A Sadguru only teaches sacrifice, which is the path full of thorns leading to the Lord. The the Veda says that sacrifice alone can bring the grace of the Lord (*Dhanene Tyagenaike*). If you ask for payment in return for your prayers and devotion, the Lord will pay you only from your own pocket. He will bring the results of good deeds from your future life cycles and present them to you. But when you sacrifice the sweet to the Lord in spite of your hunger and your heart ache, the Lord rewards you from His pocket. Therefore the true path leading to the Lord can be identified by a loss of peace, mental worry, pain etc. The path to hell is identified by peace, happiness, benefit etc. Sadguru leads you to the Lord and Guru leads you to hell.

Another difference between the Guru and Sadguru is that the Guru may replace your present ignorance by another type of ignorance. But the Sadguru replaces all types of ignorance by the true knowledge. 'Sat' means the infinite special knowledge, which is the Brahman itself (*Satyam Jnanam Anantam Brahma*).

2. What is the difference between Guru and Swami?

Swami is the human incarnation of the Lord. Swami can also be a Guru. A Guru is a human being who preaches the knowledge, which was already preached by the Lord. Guru is not Swami. Therefore the preaching by Swami and the knowledge of Swami is always wonderful. Every concept preached by Swami will be very clear as a pure crystal. There is no confusion in the concept because Swami is always very clear of the truth. A Guru sometimes fails to clarify the concept because he gets confused in some places. Swami is the very source of the knowledge and therefore He is called as Narayana. The Guru preaches the knowledge and leaves you but Swami preaches and also guides you till you reach the goal.

You can receive a prescription from a doctor as an out-patient. This is the stage of a Guru. But as an in-patient, you will be admitted into the

hospital under the personal supervision of the doctor. The doctor tests you everyday and gives you medicine with his own hands. Similarly Swami will test you very seriously and give the appropriate knowledge, which is the medicine. The responsibility of Swami is complete. The doctor will not discharge the in-patient unless the patient is cured of the disease completely. Similarly Swami will not leave you unless you get salvation and Kaivalyam. Salvation means getting rid of the disease. Kaivalyam means getting strength. The detachment from all the worldly bonds is salvation. The attachment to the Lord is Kaivalyam. Both are the duties of the doctor. Therefore Swami will not leave you unless you achieve both.

Once you are admitted into the hospital, you have no choice and you are at the mercy and decision of the doctor. Therefore the usage of the word Swami should be done very carefully. Unless you are fully sure that you have recognized the Lord in human form, you should not call Him as Swami. You can call Him as Guru. If you recognize Swami, you have to completely surrender to Him like the in-patient. Otherwise you can call Him as a Guru and be an out-patient. In such a case you may follow His preaching or not follow it.

If your worldly bonds are not cut, you will be born in the cycle of animals and worms. This is a loss to you. If you attain Kaivalyam, it is a benefit. Even if there is no benefit, there should at least be no loss to you. Even if you are not able to attach yourself to the Lord, at least you should cut the worldly bonds and get human rebirth. But there is no use of the salvation (moksha) without the Kaivalyam. If you simply maintain your present status, there is no use. What is the use of selecting the best doctor unless you follow his prescription in practice? Similarly even if you have caught the real Sadguru, who is the incarnation of the Lord there is no use if you do not follow His instructions. You cannot get rid of the illness by praising the doctor or his prescription. Similarly there is no use of praising the Lord unless you practice the preaching of the Lord. Avoiding the forbidden food [contraindicated food] is salvation. Taking the medicine is Kaivalyam. Salvation involves Vairagyam (detachment) and Kaivalyam involves Bhakti (devotion).

3. Why is there a difference in the preaching of various Gurus?

The first reason is that the preaching of a Sadguru differs from the preaching of a false Guru. The Sadguru shows the true path, which is full of thorns. The false Guru shows the flowery path. Therefore there is a difference. You must choose the Sadguru by knowing the characteristics of a Sadguru from the Vedas. The special knowledge that liberates love and

bliss in your heart, which no one else can preach, is the main characteristic of the Lord in the human form (Sadguru). He also does miracles but only whenever there is a necessity never for cheap exhibition. Thus one can recognize Sadguru, who is the Lord in human form. Some times there may be different human forms of Sadguru existing in the same time to preach to different people who are at different levels.

One Sadguru may be preaching to some person and you might have accidentally gone there and heard His preaching. That person may be in a different level compared to your level. In that case the preaching of that Sadguru will not be suitable to your level. You must catch the Sadguru who suits your level. The Sadguru whom you have caught will preach to you according to your level. Then you may think that there may be some difference between the two Sadgurus, but you are not realizing that the two Sadgurus teach at two different levels.

Thus you must eliminate the fraud Guru and choose the Sadguru, who suits to your level. You must stick to that Sadguru of your level, so that you will not get any confusion in the preaching of various Sadgurus.

4. Can the Lord not come in animal forms?

[The Puranas mention the forms of a fish (Matsya), tortoise (Kurma) etc. that the Lord took and came to earth.] Matsya, etc. are the forms in which the Lord came temporarily to destroy demons. Such forms were not worshipped because they did not live along with human beings like Rama and Krishna [human incarnations]. Such animal forms could not preach the divine knowledge.

5. Should we verify if the Guru practices what he preaches?

A doctor may be smoking a cigarette. But when he advised not to smoke, you can follow his advice and get the benefit. If the doctor smokes, he will suffer. Why should you worry about him? Even the manufacturer of the cigarette has written on the cigarette pack “Smoking is injurious to health”. Sometimes the human incarnation of Lord Datta practices things which are contrary to His preaching in order to test your faith on Him. Shri Shirdi Sai used to smoke. He was testing the faith of His orthodox Hindu devotees by that. You can follow the preaching of the Guru and get the benefit. When a doctor says that you should not smoke, you will criticize and blame him as a smoker and say that he is not eligible for preaching non-smoking. Why should you worry about his practice? If he smokes he will be affected. Criticizing him does not benefit you. Are you stopping your smoking when a doctor who does not smoke advises you? Even then

you are not able to stop smoking. Even if the Guru is an ordinary human being, you can follow his preaching, whether or not he practices his own preaching. If he does not practice, he will suffer. Suppose such a Guru is a human form of the Lord. Then practicing or not practicing the concept does not touch the Lord in any case. He is above all these things. In such a case you cannot blame him. Even if the Lord in human form practices His preaching, you will say that since He is the Lord He has no difficulty in practicing it. Therefore, in any case you are unable to practice the preaching and are looking for some lame excuse for your inability.

6. Why is the worship of a human incarnation better than that of a statue?

A statue cannot test your real essence in sacrifice. When you offer food to a statue, your sacrifice is only by words and by mind [since the statue never eats the offered food]. But when you sacrifice food to the human incarnation, your sacrifice is real because the human form of the Lord eats the food. Thus the reality of the worship comes out only when the Lord is in human form. Shaktuprastha was tested by the Lord in human form and not by a statue.

7. Should temple statues be replaced by human beings?

[You say that the statue in the temple indicates the human form. Do you mean that the statue should be replaced by a human being?] Your question is twisted. I never said that the statue in the temple represents any general human being. I also said that the statue in the temple is not the form of a general human being. It is in the form of some special human being [human incarnation of God] like Rama, Krishna etc. If you really see Rama alive, you will not keep the statue of Rama in the temple. Will you not replace the statue by the actual Rama? You have misunderstood My interpretation of statues.

8. Does the Lord require the help of human beings in His work?

The Lord Himself did His work till His incarnation as Parashurama [Parashurama is the sixth of the ten important incarnations of God, mentioned by the scriptures. Rama [the seventh] also took the help of monkeys but not of human beings. The human being has little knowledge and little faith. He is neither a scholar with full faith nor ignorant with no faith. He always has doubts and is inbetween a theist and an atheist. He starts with faith but doubts in the middle and will let you down. Arjuna left his bow and arrows after reaching the battlefield. He expressed a doubt about killing his relatives even though they were supporting evil. Hanuman

did not express any doubt after reaching the battlefield about how he could kill the demons, who were Brahmins [Killing a Brahmin is the greatest sin. But Hanuman never hesitated killing the Brahmin demons as part of his service to Lord Rama]. A human being wants to see miracles. But after seeing the miracles he doubts whether those miracles are illusions. Arjuna was associated with the Lord for the past thousand births (Nara and Narayana). Therefore the Lord wanted to give the fame of the battle to Arjuna. This is the reason why the Lord did not directly participate in the war. Arjuna could not understand all this. He thought that if he did not fight, the war would stop. When the Lord showed the Vishwarupa, to Arjuna, He showed that He [not Arjuna] was actually killing the Kauravas.

The Lord does not require the help of any person in His work. He wants to give fame to His devotees and only for this purpose He asks for the help of human beings. Actually He does all the work but He will show as if the devotee did that work. If the human being withdraws his help, His work will not stop. Suppose there are several fans in a hall. You put on the switch of a fan but the fan does not move. Then you will put on the switch of another fan. In the case of the Lord there is no need of any fan; He can create the movement of air merely by His will.

When you are diverted only to your family, the power of the Lord will not flow through you since you have become an insulator [an insulator does not allow the flow of electric current]. You want to use the power of the Lord for yourself and for your family members. This is the reason why the grace and power of the Lord do not flow through you. When you get detached from yourself and your family, the full grace and the full power of the Lord flows through you. Hanuman was such an example and therefore he is free from illness and death. He became the strongest and also attained the post of Creator. The grace and power of the Lord flowed through Him completely.

9. What is the difference between the Lord in human form and a demon in human form?

The Lord in human form will not exhibit His super powers frequently. This nature is a modification of His own power called Maya. Whenever a miracle is performed He is violating the rules of nature, which is the insult of nature and in turn it is the insult of Maya, which means that He is insulted. This is the reason why He is reluctant of exhibiting super powers frequently. Unless there is an emergency and no other alternative, He will not exhibit superpowers. But a demon in human form exhibits miracles

frequently because he is not the Lord the power Maya, and so he is not insulted. He only wants fame from the public due to egoism.

10. Why is the human incarnation of God not easily accepted? What are the causes for failing in the tests of Datta?

The human form of the Lord, which comes to test you is itself called Datta. People are fond of statues because there is minimum guarantee in the business with a statue. Suppose you give one chocolate to the Lord [in the form of a statue], aspiring for ten chocolates. The ten chocolates that you expected may be granted to you or may not be granted. But at least the one chocolate, which you gave to the statue, must not be lost. This is the minimum guarantee in business, which you prefer in the world. When you offer one chocolate to the statue, it will not eat it. The ten chocolates may come or may not come. But at least your one chocolate is saved. However if you give one chocolate to the human form of the Lord, He will eat it and thus the minimum guarantee is lost.

The factors involved for your success in the tests of Datta are:

1. Can you give more value to the Lord than anything and anybody in this world?
2. Can you believe in the human form of the Lord, who has approached you, completely without any trace of doubt?

Majority of people fail in the first point itself because they are using the Lord to achieve money and happiness for themselves and their families. Such an instrumental God cannot have more value than the money or the family. A very few topmost devotees succeed in the first point. But they too fail in the second point; in recognizing the human form of the Lord and believing in the human form of the Lord completely. Therefore they fail in the second point. Only one in millions and that too in one birth out of millions of births, can succeed in both the points. The Gita says the same (*Kaschitmaam Bahunaam Janmanaam*). The factors that will help you pass the tests are to catch the Sadguru, who alone can explain the true path from the Vedas and your mental determination, which is attained by you either in this birth or in the previous births.

11. Why do people insult and neglect the human incarnation?

An ignorant person neglects Mahatma Gandhi seeing his cheap clothes. He cannot estimate the real value of Gandhi. He will give a lot of value to a cinema actor, who is in a colorful dress. Similarly, when the Lord comes in the human body, which follows all the rules of the nature, an ignorant person insults Him seeing the ordinary human body. He does not

recognize the value of the internal form. This is told in the Gita (*Avajaananti Mam Mudhaah*). The Lord can make His body divine and above the rules of nature by His super power. But He does not do it because He does not like to violate the rules of nature, since He is the creator of those rules. One will not generally contradict His own rules and insult himself. An ordinary soul in the form of a yogi or a demon, frequently exhibits his body to be beyond the rules of nature because he is not insulted by violating them, since he is not the creator of the rules of the nature. By such petty miracles, an ignorant person believes the yogi or demon as the Lord. The Lord is the ruler of Yogis (*Yogishwara*).

Once a saint walked on the river but Shri Ramakrishna Paramahansa, who was a human incarnation of the Lord, took a boat by paying one rupee. The saint proudly told Shri Paramahansa that he had obtained the power to walk on the water by rigorous sadhana that he had done for past thirty years. The saint asked Paramahansa whether He had ever done such tedious sadhana in His life. Paramahansa simply told him with a smile that the worth of his thirty-year sadhana was just one rupee and that He had never done such cheap sadhana. Arjuna prostrated at the feet of Lord Krishna before all the soldiers without egoism and jealousy. Krishna was a human being like Arjuna. Moreover Krishna was only the driver of the chariot where as Arjuna was the owner. However, Arjuna recognized the value of the internal form of Lord Krishna and therefore, Krishna revealed His inner form as the Vishwarupa to Arjuna. Therefore those people who get rid of jealousy and egoism can only give the value to the human incarnation.

12. What is the difference between two incarnations of the Lord?

Suppose there is a diamond with light [luster] in a glass case which is placed in a wooden box and which is placed in an iron box. [There are five entities, diamond, light or luster, glass case, wooden box and iron box. These five items are compared to the five coverings of a soul. The five coverings are Annamaya (food sheath), Pranamaya (air sheath), manomaya (mind sheath), Vijnanamaya (knowledge sheath), and Anandamaya (bliss sheath) in the outside to inside order.] The three outer boxes are respectively Annamaya, Pranamaya and Manomaya sheaths (Koshas). The first two sheaths belong to the five elements (Pancha Bhutas) and both are inseparable. The other three sheaths (Manomaya, Vijnanamaya and Anandamaya) are made of awareness and the three are inseparable. The last two sheaths are the very nature of the Lord and can never be separated (Vijnana or Jnana and Ananda). In human beings the last two sheaths are

very much undeveloped. Due to this the human being knows little and enjoys very little happiness. But in the Lord, these two sheaths are infinite. Therefore the Lord knows everything and enjoys infinite bliss. Therefore in a human being, matter (the first two sheaths) and awareness (the third sheath) are only present. But in human incarnation, apart from these three sheaths the last two sheaths are also present, which are infinite. The Veda says that knowledge (Jnana) and bliss (Ananda) are the very nature of the Lord (Prajnanam Brahma, Anando Brahma). When one human incarnation changes to the other human incarnation, the first three sheaths (boxes) change but not the last two sheaths.

This means the diamond with its shine [light or luster] does not change even though the three boxes change. The shining light is the only identity for the diamond. Even the super natural powers belong to the third sheath (Manomaya) only, which consists of the three qualities (Satvam, Rajas and Tamas). This creation is a modification of the Manomaya sheath of the Lord. The last two sheaths are the nature of Nirguna Brahman. In every human incarnation, the Manomaya sheath exists but the ratio of the three qualities varies. Narasimha is furious (Rajas) and Rama is peaceful (Satvam). The first two sheaths are constant in every human incarnation.

13. What is the real identity mark for recognizing the human incarnation of the Lord?

The real characteristic properties of the Lord as declared by the Veda are the Special Knowledge (Prajnana), the Love (Rasa or Prema) and the Bliss (Ananda). The Veda also says that these three characteristics must be experienced by others if the possessor really has those characteristics. The characteristic property of the fire is heat. Any person who is near the fire should experience the heat and only then can we say that fire is hot. Similarly the Lord in human form must make others experience the Jnana, Prema and Ananda. The the Veda says “*Esha Hyeva Anandayati*”, which means that He creates Bliss in the hearts of others. The Lord should not be recognized merely by miracles because even demons performed these miracles. Miracles are only associated property like jewels. Moreover the Lord in human form always hesitates to perform the miracles unless a special emergency arises. The reason for this is that the Lord is dwelling in the human form, which is a product of this nature (Prakriti). He is living in this nature. Therefore the Lord follows the rules of nature and these rules were formulated by Him alone. No administrator likes to contradict his own rules. Even in an emergency, when He violates the rules of the nature, He keeps the violation secret. When the administrator violates his own rule, he

will not boast about his violation. He maintains the secrecy of the violation. Only demons violate the rules of the nature frequently and also advertise about the violation because they did not frame the rules. When Lord Krishna made an artificial sunset by covering the sun with His Sudarshana Chakra, He kept it secret. People thought that the sun was covered by a cloud. Violating His own rule itself is a mistake. Exhibition of the violation of His own rule by Himself will be another mistake.

In that situation the life of Arjuna, who was His closest devotee was under threat. In that emergency the Lord violated Prakriti [nature] and used His super power (Maya). In the eighteen days of the Mahabharatha war He never used His super power. Bhishma wounded the Lord with severe arrows. Even then the Lord did not use His super power. Therefore miracles are not the real characteristics of the Lord. Rama never performed miracles except in the case of 'Ahalya' and in breaking the bow of Shiva. Krishna also performed miracles in His childhood only to save His own life and to save the lives of His devotees. All these situations were the cases of unavoidable emergency.

14. Is there no distinction between the human incarnation of the Lord and the original Lord?

As long as the human incarnation is alive there is no distinction between the original Lord and the human incarnation because the original Lord merges and pervades all over the human incarnation from top to bottom. The Lord created this universe for His entertainment through His inherent power called 'Maya'. The Maya is modified into the world and not the Lord. But Maya cannot exist without the Lord and therefore the Lord is the real cause of this universe. The Lord is not modified and so He remains unchanged. Thus the Lord is only the indirect cause of this universe. The sunlight is trapped by a solar heater and is converted into heat. By this, the sun is not converted into heat, but still the cause of the heat is the sun alone.

The Lord can be compared to a daydreamer who is aware of Himself and the dream, and who also enjoys under the influence of the self-imposed apparent ignorance. Thus the essence of creation is only this ignorance. Ignorance helps give enjoyment. Ignorance of the truth is falsehood and the falsehood also leads to true experience. For example: We experience solid matter when our finger does not penetrate through a solid. In fact according to science a solid is mainly made of vacuum. The actual volume occupied by the matter in the form of sub-atomic particles, in the solid is very very negligible. But still our finger does not penetrate through the solid due to the force exerted due to the kinetic energy of these particles. But in

experience, we do not feel this force. What we experience is the solid nature of matter. Thus a false thing can also create a true experience like a true thing.

As far as this illusion leading to a true experience is concerned, the Lord is at par with any individual soul. But the difference is that the individual soul is unable to overcome this ignorance and its experience, where as the Lord overcomes this at any instance. The individual soul is under the control of the ignorance like a dreamer in the sleep. The individual soul is a tiny particle of the huge dream of God. In the case of the Lord, the whole dream is a tiny particle of the Lord. Therefore the universe is controlled by the Lord where as the individual soul is controlled by the universe. For the Lord, the universe is true as far as the experience in the enjoyment is concerned. But at the same time there is a basic stream of the true knowledge at any instance. For the individual soul that basic stream is absent.

Now suppose the daydreamer has entered his own dream through his own duplicate imaginary form. The dreamer is completely identifies himself with this imaginary form. The will of the dreamer is exactly the will of his imaginary form. [This imaginary form of the dreamer is like the human incarnation of God]. When another imaginary form [any general person within the dream of the daydreamer] called as the individual soul (Jeeva) touches the imaginary form of the Lord, the original Lord gets the experience of that touch. The original Lord speaks through that imaginary form. When the Jeeva sees that imaginary form, the Jeeva has seen the original Lord. This unity between the original Lord and His imaginary form is the monism (Advaita) as propagated by Shankara.

The Lord created the entire universe and forms its basis, but the Lord does not identify Himself with the creation. Thus the individual soul [any ordinary soul] cannot be treated as the original Lord through Advaita. The liberated and blessed souls, who are the servants of the Lord, are also identified with the Lord through Advaita. But such liberated souls cannot be the creator and the basis of this universe. The original Lord can withdraw Himself from such liberated souls if they fall under the influence of egoism. But in the case of His imaginary form, which is called as the human incarnation (Avatara Purusha), such a withdrawal cannot take place because there is no difference between the original Lord and His human incarnation. The original Lord withdraws from the human incarnation only at the time of its end or death. No individual soul can cross the boundary of the dream of the Lord and can see the original Lord. The human incarnation

need not see the original Lord because there is no difference between the two [God's incarnation and the God who is beyond creation]. Even great scholars misunderstand this concept and neglect the Lord in human form.

The Lord in human form alone can give complete bliss to the human being, but the human being is unable to receive it due to the negligence caused by the common plane (the gross body made of five elements) between the human being and human incarnation. The Lord in the higher plane, who is covered by the energetic body, cannot give the complete bliss though negligence towards the Lord, who comes in an energetic body, does not exist. But when the human being leaves the gross body and goes to the upper world covered by energetic body, he neglects the Lord in the energetic body, following the same principle of the common plane. Therefore whenever there is a possibility of receiving complete bliss, negligence hinders it. Whenever negligence vanishes, the possibility of receiving the full bliss vanishes. This is the whole problem that hinders the salvation of human beings. Therefore one can attain salvation and become near and dear to the Lord only when he or she crosses over the negligence towards the Lord in the common plane. Hanuman and the Gopikas could cross such negligence and were blessed by the human incarnations i.e., Rama and Krishna respectively.

15. Who is the human incarnation in the present human generation?

In the chemistry laboratory the practical procedure is given to you and the salt [chemical compound] is given. According to the procedure you have to analyze the substance and find out the name of the salt by yourself. The Veda says that the infinite true special knowledge, which cannot be preached by any one and which generates love and bliss in our hearts, is the main characteristic of the Lord. He possesses super powers but does not use them for exhibition due to egoism. By these confirmatory tests you can find out the fullest form of the Lord (Paripurna Avatara) who is Lord Datta Himself. Of course all the preachers are the human incarnations of the disciples of Lord Datta. Some are the partial incarnations of Lord Datta like Kalavatara, Amshavatara etc.,

16. Why don't You wander around like a realized soul?

[A realized soul, who is called an Avadhuta, is supposed to wander all over like a person totally disconnected from this world and even his own body. They appear mad and sometimes even go naked.] Shankara wandered all over India to propagate the divine knowledge. He never wandered as a naked Avadhuta who is mad and beyond the world. Avadhuta is a stage of

madness in the case of a Jeeva, which is a step in the spiritual path. But the human incarnation will not wander like an Avadhuta. He will be wandering to establish the divine knowledge and devotion, to put people on the right path. A jeeva in the stage of an Avadhuta is different from a human incarnation. Actually the word 'Avadhuta' does not mean becoming naked. It only means that these worldly matters will be thrown away by the realized soul like the waves hitting a rock present on the seashore.

17. Why was the wonderful knowledge preached by You not revealed by earlier incarnations of Lord Datta?

[Based on this wonderful knowledge that has never been preached before, it appears to me that you are the fullest incarnation (Paripurna Avatara) of Datta.]

You still have a small doubt about Me. You have not confirmed that I am the fullest incarnation of Lord Datta. Therefore your knowledge about Me is not complete. Hence I should not say that I am the fullest incarnation of Datta. I will say this only to a devotee who develops very firm faith in Me regarding this point. Lord Krishna never told anybody that He was the Lord. Even to Arjuna, He never told this point during His lifetime except in the battlefield while preaching the Gita. He revealed that He was the Lord because Arjuna surrendered to Krishna with full faith. It is very dangerous to reveal the divine truth unless one deserves by His complete faith.

However, as you say, My knowledge is wonderful and that it has not come in the past. The reason for this is that the situation in the past was different. Some people were ignorant due to lack of the divine knowledge, some people were ignorant of some points in the divine knowledge and some people were complete scholars. The complete scholars were unable to explain properly to the other two categories. No human being can explain effectively to another human being. Therefore the previous incarnations of Datta must have been either partial incarnations (Kalavataras and Amshavataras) or the incarnations of the disciples of Datta. They might have even been complete incarnations of Datta but Datta might not have revealed this wonderful knowledge since there was no need at that time. But today there is a real need for this wonderful knowledge because people have become wonderful. Today the people are not ignorant about the true knowledge. They know the truth but they don't like the truth. They want the goal of the true path but do not want to proceed on the true path. They want to reach the true goal by the false path, which is convenient to them. For this purpose, they twist the meanings of the Vedas and the Gita. Today people have become over-intelligent. Even Lord Datta is sometimes

astonished by the twisted meanings of these people. Therefore there is a need at present for Lord Datta Himself to come down and reveal this wonderful knowledge to the wonderful people. If the people do not follow the true path even by this effort, there is no other alternative than to face the final incarnation of Datta (Kalki).

Lord Datta needs a human body to preach the knowledge. Accidentally and incidentally He chose My body. There is nothing special about Me. There are ten pens in the pen stand. A poet wants to write a poem on the paper. He takes one of the ten pens and writes the poem. The credit of the poem goes to the poet and not to the pen. I am just one of the several pens. In fact better pens are also available. But by chance I happened to be that lucky pen. All the other pens will definitely scold the pen with which the poet is writing. This will happen to any pen. Jealousy among human beings is inevitable and the scolding of the selected pen is also inevitable. Unless one gets rid of egoism and jealousy, one can never accept the human incarnation. Some people doubt and some people even insult the human incarnation as said in the Gita (*Samsayatma...*, *Avajananti Mam...*).

18. What is the significance of this day which is Your birthday?

Today is the birthday of this body. It is also a Thursday and a full moon day. These three aspects indicate the three-headed Datta. Thursday is called as the Guru-day, which indicates Brahma. Full moon day with light indicates Shiva, who represents the wave nature of energy through the Linga [the symbol of Lord Shiva]. This body consisting of the form of matter represents Vishnu. Vishnu, the matter, is worshipped as a form. Shiva the energy in the form of a wave is worshipped as the Linga, which is also in the form of a wave. Brahma is beyond both matter and energy and is above worship.

This is a very special day indicating the Paripurna Avatara, which means that the Lord dwells in a human body from its birth to its end and also expresses His inseparable characteristic i.e., the true infinite divine knowledge. The Veda says the same (*Satyam, Jnanam, Anantam Brahma*). The Lord who came in such a full form as Brahma was the sage Vasishta who preached the Yoga Vasistham or Jnana Vasistham. Then Vishnu came in such a full form as Lord Krishna and preached the Gita. Then Shiva came as Shankaracharya and preached the Bhashyam. Now the three in one called as Dattatreya stands here before all of you. The unity of these three forms indicates the union of the three points of today viz. birthday, Thursday and full moon day.

When I say that I am the human incarnation of Lord Datta there are three types of people here. The first type of people, who have conquered egoism and jealousy and are the highest devotees. For them this human body is pervaded by the Lord as the wire is pervaded by electric current. For them Advaita (Monism) suits their psychology and they can digest this. In fact they wanted to see, touch, talk and live with the Lord. To satisfy them the Lord came down and is satisfying their desire through this Advaita. For them Me and Lord Datta are one and the same. The second type of people who have conquered egoism and jealousy to a certain extent and are My devotees, need the Visishta Advaita, which says that the human incarnation is a spark of the Lord, who is the infinite fire. This philosophy speaks about the part (Sesha) and the whole (Seshi). The spark is qualitatively same as the fire and thus satisfies their devotion, but the spark is quantitatively different from the fire and this aspect satisfies their partial egoism and jealousy. The third type of people are full of egoism and jealousy. For their psychology, Dvaita should be shown. For them the human incarnation is just a two in one system. This human body is like the house and the Lord is dwelling inside this house as its owner. The house i.e., Me is completely different from the house owner i.e., the Lord. No importance need be given to the house, when the king comes and resides in a house. When there is no importance to this external human body their egoism is completely satisfied.

The first type of people bow to the temple [body of the incarnation] from outside and they feel that they have bowed to the inner statue [God] through the temple. The second type of people respect the temple to some extent and bow to the statue standing in the main door of the temple. The third type of the people do not care for the temple and feel that the temple is as good as their own house. They go inside the temple and bow directly to the statue. The Gita said “*Manusheem Tanum Ashritam*”, which means that the Lord dwells in the human body in the case of human incarnation. This is Dvaita to satisfy the third type of people who are in majority in this world. The Gita also exposed Visishtha Advaita for the sake of the second type of people (*Mama Tejomsa Sambhavam*). The Gita also revealed Advaita for the first type of people (*Aham Atma, Mattah parataram*). If Advaita is preached to the third type of people, problems arise, which are mentioned in the same verse (*Avajaanantimam*). Thus the Gita contains the total knowledge. Vishnu represents Sattvam. Sattavam produces knowledge. The Gita is the essence of all the Vedas. The Vedas, which are known today, are just one-year’s recitation of sage Bharadwaja. The remaining Vedas are

infinite as told by the Veda itself (*Ananta vai Vedaah*). Therefore, the Gita contains the essence of the entire Vedas, which are known and even unknown. The human incarnation is clearly mentioned in the Vedas as “*Vivrunute Tanoom*”, which means that the Lord will reveal Himself to the devotees through the human body. Again the Veda says “*Yat Saakshaat Aparokshaat*”, which means that the Lord appears before you and is not present somewhere else.

The path of sacrifice of work (Karma Sanyasa) is mentioned by both the Vedas (*Kurvanneveha*) and the Gita (*Kuru Karmaiva*). The another part of the path, which is the sacrifice of the fruit of the work (Karmaphala Tyaga) is praised by the Vedas (*Tena Tyakthena...*, *Dhanena Tyagena...*) as well as by the Gita (*Phalam Tyaktva...*, *Karma Phala Tyaagee...*). Whatever is found in the Gita must exist in the Vedas because the Vedas are the cows and the Gita is the milk milked from the cows.

19. Should we not condemn fraud preachers?

[The preaching of Sadgurus like You alone is correct. Should we not condemn the preachers of false knowledge?]

In this world only an atheist is the fraud preacher and you should condemn such fraud preachers who preach that God does not exist. All the other preachers, who accept the existence of God are not fraud teachers and therefore no body should condemn them. A person who teaches that you should not go to the school at all is a fraud teacher and should be vehemently condemned. But all the teachers in the school, college or university are not fraud teachers. They are true teachers whose teaching is suitable for different levels of the students. You should not scold the school teacher after going to college. When you leave the college and go to the university, you should not scold the lecturer of the college after hearing the university professor. The school teacher, the college lecturer and the university professor constitute the ladder of knowledge for all the students to climb up. The lower step should not be condemned after reaching the higher step. In the lower stage of knowledge, there will be some errors and mistakes, in order to make it suitable for the students of that level. The Gita says the same (*Sarvarambhahi doshena*). The school teacher of spirituality preaches about idol worship, which is suitable to the lowest cadre of devotees. In this stage people are with full jealousy and egoism. Their mental capacity is also low. Due to egoism and jealousy, they cannot worship the human form of Lord. Due to their low mental capacity they cannot imagine the formless God who is all pervading like space or cosmic energy. Moreover devotion needs the worship of a limited form. Devotees

want to serve the Lord and they cannot serve the formless Lord. Due to these points, a statue, which is a representative model, is the best at this stage.

The college lecturer preaches about the formless God. The mental capacity of the student is grown to imagine the all-pervading God like space or energy. But egoism and jealousy are not removed. So the student goes to the second step and meditates upon the formless God due to higher mental capability, but cannot worship the human form of the Lord due to egoism and jealousy. Therefore, due to the mistakes [deficiencies] present in the students, the knowledge of that stage should be also erroneous [inaccurate] to suit the students. In this second stage, the all-pervading nature of God is realised, but not the living nature of God.

When the jealousy and egoism are completely eradicated and the mind is completely purified (Chitta Suddhi), Shankara says that such a student is eligible for 'Brahma Jnana Yoga', which is the university level. At this final stage the student recognises and accepts the human form of Lord. The student worships the limited human form and also gets all his or her doubts clarified. This facility of the living nature of God is not available in the concept of formless God or a statue. But unless the egoism and jealousy are completely removed, reaching this final stage is not at all possible.

The student, after doing a postgraduate course at the university level goes to higher levels like Ph.D or post-doctoral level. In this last stage, a student is fixed on the concept of monism or advaita. In this stage the student believes that the human body of the Lord and the Lord are one and the same like the electric wire and electricity. In this stage whatever the human incarnation says is the Veda and whatever the human incarnation does is Dharma. The student will not search the Vedas or Dharma Shastras to verify whether or not what the Lord said is in the Veda or whether or not what the Lord did is Dharma? Hanuman and Gopikas were students of such a research level. Dharma Raja was only a postgraduate level student. When the Lord ordered him to tell a lie in the war Dharma Raja verified the Lord's word in the Dharma Shastra and refused to tell a lie.

The Veda available today is a very small portion of the total the Veda told by the Lord. The present Vedas are only one-year's recitation of sage Bharadwaja who recited the Vedas continuously for 300 years. Even after 300 years, the sage found the remaining Vedas were as large hills. Whatever he recited in the 300 years was only a handful of stones of that hill. This is said in the Veda (*Anantavai Vedah*). Since the Lord is the

author of the Veda, the research student believes that whatever is said by the human incarnation is the Veda, and may be existing in the remaining part of the Veda. This is 100% faith in the human incarnation, which is the research level. If the devotee has only 99% faith, he will verify the Lord's preaching with the Vedas and the Shastras. Only for such postgraduate students, the Lord preaches by quoting from the Vedas and the Shastras. For a research student the Vedas and Shastras need not be quoted. Shankara quoted from the Vedas and Shastras for the postgraduate students. Sri Ramakrishna Paramahansa never quoted from the Vedas and the Shastras and His preaching was for the research level students.

20. If pure awareness is God, then isn't every human being God?

[Pure awareness is common to the human incarnation or any soul. This same cosmic pure awareness is God. Thus, I have an equal right of heritage from God, like the human incarnation. Should I not treat every human being as God? Is this not the easiest path?]

The medium in the human incarnation and human being is one and the same. The medium consists of three bodies:

1. Gross body like a glass tumbler
2. Subtle body like the waves of water present in the tumbler
3. Causal body which is the water without waves

The gross body is made of five elements. The waves of water are the good and bad qualities (Sattvam, rajas and tamas). The causal body is pure awareness, which is called as the soul. Thus, the medium is common in both. But there is a fourth item in the human incarnation, God, which has entered the medium. Of course God is invisible and even unimaginable. But the human incarnation gives the experience of God to human beings. The human being is like a wire without electric current. The human incarnation is also a wire but with the invisible electric current. The current is only experienced but is not visible to the eyes. The wire is visible to the eyes. Thus there is a difference between the human incarnation and a human being. There is no difference between God and the human incarnation. There is only difference in bodies. The body of God is this universe and the body of the human incarnation is the limited human body. Both the bodies are qualitatively same but quantitatively different because both the bodies can be defined by three dimensional space co-ordinates which are called as volume. But God is beyond space and so one and the same in the human incarnation as well as in the universe.

It is wrong to think that God is pure awareness. The pure awareness is the finest item of creation. The Gita calls it as Para Prakriti. Prakriti means

creation. Scholars have misunderstood that God is pure awareness because God wished to create this world. They bend God by the rules of creation. According to the natural laws, anything that wishes, must be life or awareness. God can wish even without being life or awareness. In fact, the awareness is created as a property of life by God Himself. The Veda says that God will turn this world into ash in the end. This does not mean that God should be fire. Therefore, you are only the medium and you have the right of inheritance of being a part and parcel of the creation but not the creator. Even Hanuman, the greatest soul did not aspire for oneness with God. Are you greater or wiser than Hanuman?

By believing every human being as God, we cannot achieve the fruit, which is the grace of God. Apart from your faith, that human being should be actually God. Mere belief cannot achieve the results if there is no truth in the object. If you really have cold water before you and believe that by touching it you will get happiness, then the desired result is achieved. If you have fire before you, but if you believe it as cold water and touch it, the desired result is not achieved. Some people treat their children to be God. Such treatment cannot give the desired result because the child is not God. You must love God as you love your child but not love your child as God. It is only a misinterpretation and cheating yourself.

If you are unable to climb 100 steps, don't put the label on 10th step saying that it is the 100th step. By such act the 10th step cannot become the final step. Don't modify the rule to bring it to your level. Don't cut the foot to the size of the shoe. What is the use of false satisfaction? Realise the truth always. Try constantly to reach it. God will certainly help you. Only one in the class can get the gold medal. But, everybody has a right to try for it. Getting the grace of God and becoming His servant is the final goal and not becoming God. Of course, every human being should become eligible for the grace of God. If God wishes, He can enter any human body for some divine purpose. During His stay in your human body, you are one and the same with the God. But, you should not demand for it as a right. God enters only when the egoism and jealousy in the human being are completely removed. The jealousy and egoism in a human being make him think that he is the human incarnation of God. Hanuman never aspired to become God. He always remained as a servant of God. But God made Him the future creator. That means Hanuman became God. He never tried or even aspired for it even in his dreams. The oneness with God is not an inherited property and can also not be achieved by any effort. It is given by God to the most deserving devotee whenever there is a need for the divine mission

in this world. It is given based on love and kindness of the God for the deserving devotee provided there is a need.

Mere awareness, mere love and mere bliss cannot be the integrated criteria in the recognition of God. There is awareness, love and bliss in the case of even a prostitute. She has life or awareness. She makes you love her. She gives infinite happiness. But she is not God, because she is not associated with the special infinite spiritual knowledge of truth. Wherever such knowledge exists, awareness, love and bliss follow. Therefore the only integrated sign of God is such special knowledge, which is called as Prajnanam in the Veda. Love and bliss are automatically generated through that special knowledge. Where there is knowledge, awareness must be automatically associated with it. Therefore, such special knowledge, which is automatically followed by awareness, love and bliss, is the real sign of God. Mere awareness, love and bliss cannot be divine signs. This means that only a special human being like Krishna, Buddha, Jesus, Mohammed can be God and not every human being. If every human being is God, where is the necessity of the spiritual effort?

21. What is the real nature of Datta?

Datta is essentially a teacher. His very nature is the nature of a teacher. If you study the nature of teacher, you have understood the very nature of Datta. The aim of the mother, father and the teacher is only the welfare of the child. But, the mother and father may become lenient due to their blind intense love for the child. But, the love of a teacher (Guru) is never blind and is always aimed at the welfare of student. The love of a father and mother may sometimes spoil the child. Therefore, Datta treats all the living beings in this creation as His students and not as His issues [children]. Therefore, the teacher is more than a father and mother.

The Lord created fruits for both good and bad actions. Why should He create a fruit for an action? Let there be acts without fruits. The child does mischief, but the mother or father does not punish. This is the case where there is no fruit for an action. Similarly, let the Lord not punish our sins. If you expect this, the answer is that the Lord does not behave like a father or mother but behaves only as a teacher. The child gets spoiled if the mischief is tolerated. We see this in the world. The teacher will never tolerate the spoiling of the child and therefore, He will not tolerate mischief. God uses the fruits of your sins as punishments and the only aim is your welfare. This is the reason why Datta is always called as Guru Datta. Therefore, Guru or teacher is the greatest. The results of bad deeds are used as punishments to transform and uplift the student. Therefore, the result of a bad deed is very

very useful for the transformation of the soul. The results of your good deeds are given to you just as a relaxation between two punishments. When He punishes systematically, He is called as Yama. In the interval when you receive happiness, He is Indra. Sometimes He gives severe punishments with a roaring sound. He is called as Kala Bhairava at that time. Hell is the special equipment for punishment. The aim of the punishment is only the real welfare of the student.

22. Since Jesus suffered for our sins, is He not our only Savior?

[Jesus suffered for our sins on the cross and saved us. Hence it is the responsibility of every human being to follow Jesus only and not any other God.]

Please remember that if you say 100 times that Jesus is God, I am saying a million times that Jesus is God. Therefore I request you to have patience to go through My analysis, which does not deviate, anywhere from the above statement. God or the Holy Spirit pervaded all over the body of Jesus like electricity charges the wire all over. All the other human beings are simple wires without electricity. My straight question to you is ‘Do you call the wire as Jesus or do you call the electricity as Jesus?’ The human body was born and died. But the God who has no birth and death is eternal. As long as electricity passes through the wire, the wire and electricity are one and the same. Both are inseparable. Therefore Jesus means both. But when the electricity leaves the wire, we recognise that the wire and electricity are different. On the cross Jesus cried “O God! Why did you leave me?”

If you call the human body as Jesus, then Jesus is the son of God. If you call God as Jesus, then Jesus is God. Since the Father and the Son are inseparable, both can be indicated by the word Jesus. If you say that Jesus exists now, it means you are referring only to God. If you say that Jesus was killed on the cross, then Jesus means the human body. The Father and the Son are separate, but were inseparable as long as Jesus was alive.

Please analyse the following questions:

1. Did Jesus suffer for the sins of all the human beings in the past, present and future? If so, you are born after crucifixion of Jesus and you committed sins after the crucifixion. How did He undergo the punishment even before you committed the sin? Punishment is given only after doing the sin. Moreover, if all the sins of all the people in all the times are cancelled by the crucifixion, which is beyond the concept of time, hell should not have existed sofar, should not exist now and

should not exist in the future. In such a case there should be no worry for any human being whether he followed Jesus or not?

2. If you say that He suffered for the sins of the people who existed up to the time of His crucifixion, did He undergo punishment of the sins of the people who existed even before His birth? If you say yes, how did Jesus exist before His birth? Do you say that the sins of the people who lived before Him, were kept in pending till Jesus was crucified?
3. If you say that Jesus suffered for the sins of all the people who lived in His life time, then the people who existed before His birth and people after His death were not given that golden chance. This makes Jesus partial to only one generation. Therefore to solve all these questions, the only path left is to call God as Jesus. God (Jesus) existed before and after that human body in all the generations. God (Jesus) is coming in several human incarnations. Every generation is blessed with the human incarnation to avoid being partial to a certain generation.
4. It is highly illogical to say that God (Jesus) suffered the sins of all the people who existed during His lifetime. Even an ordinary human being will never do this. God (Jesus) discriminates very well. Since God (Jesus) is coming in human form in every generation, He suffers the sins of His deserving devotees in every generation. This makes God (Jesus) impartial with high power of discrimination.

On the very first page of the Holy Bible (Matthew 1:21) “He will save His people from their sins”. The word ‘His people’ means, the deserving devotees and not all the people. The human incarnation is called as Immanuel, means ‘God with us’ (Matthew 1:23). The word Datta also means the human incarnation of God that comes to earth to live with human beings. The human incarnations suffer the sins of deserving devotees and relieve them. God will never completely abolish the sin of any person. He will not cancel His own judgement. He will pay the fine on behalf of the His devotee. This is the mechanism of excusing the sins. Shirdi Sai Baba, one of the human incarnations of Datta, suffered the sins of His devotees by transferring their diseases to His body. This is a common feature of any human incarnation. If you become a deserving devotee, you will be also saved from your sins by the present human incarnation of God (Jesus). You must assimilate the knowledge of the Holy Spirit. The knowledge is called as that fire. Real baptism is not sprinkling water but assimilating the knowledge of the Holy Spirit given by the human incarnation. This is also clearly stated in Bible (Matthew 3:11).

23. Why is there a very strong resistance to the spreading of the true knowledge in the world?

The true God comes down in human form with the true knowledge and His few true devotees accompany him. These few devotees belong to His inner most circles and constitute His family. In Satya Loka (True world; Brahma Loka), He is surrounded by millions of angels and sages, listen to the true knowledge from His mouth. All of them are His followers and they constantly praise Him. After some time the Lord wants some rest and He comes down to earth along with His family. On this earth nobody recognizes Him, nobody listens to Him and nobody follows Him. It is just like a big officer disgusted with the large crowd in his office goes to some foreign place along with his family, where he is not identified. The Lord emits the true knowledge on the earth and His own family members, who are also in the human form, will only listen and follow Him. What is the use of that drama here? Already they were His followers. The aim of this drama is to inspire the people of this world so that at least one person on the earth can become His follower. The Gita says the same (*Kaschitmam...*). The Lord is not fond of money or fame because He is the husband of the Goddess of wealth [Lakshmi]. He is not fond of fame, because He was bored with the fame as millions of sages and angels praise Him. When the Lord comes as a preacher, He is called the Sadguru. The other human beings are only called as Gurus.

These Gurus are fond of money and fame. They do not know the true knowledge. Even if they know, they will not preach it because not a single person will turn to them. In fact even in the case of Sadguru, the same is the case but His followers, who accompanied Him remain with Him. Therefore the Guru preaches false knowledge following the psychology of ignorant people. To please the ignorant person, you must preach to him strictly following his psychology. Even if you tell him something more, it should not contradict his basic psychology. For example, when you preach to a blind person, he will be happy if you say that there is always darkness in this world. He will be happy since he always experiences darkness. In addition, if you say that there is a sun in the sky, you must say that the sun is also black. He will be happy to get this additional knowledge of the sun because the sun is also black. Suppose you say that there is a light in the world, he will not agree since it contradicts his experience of darkness. Suppose you establish the existence of light and the existence of the illuminating sun through powerful logic, he will become emotional and

violent because your concept not only contradicts his experience, but also could not be defeated by his counter logic. It is a double blow on him.

The Kauravas did not concede with the preaching of Lord Krishna for the same reason. The priests of the temple, for the same reason, opposed the preaching of Jesus. Mohammed had to fight with several religious leaders for the same reason. The priests who were killing animals in the name of sacrifice opposed Buddha. Conservative religious leaders oppose even a true scientist. The scientist wants practical proof and logical proof. All the human incarnations never adjusted themselves to the world. They preached the true knowledge only because their aim was the future generations. The opposition of generation is nothing as compared to the benefit to millions and millions of generations on this earth.

When the Lord comes down as a Paripurna Avatara, His devotees who live with Him in Brahma Loka or Satya Loka [highest heaven], come down along with Him to assist in His mission. The other human incarnations who are also present on earth are the human forms into which the power of the Lord enters. Such human incarnations are called Avataras of Kala, Amsha etc. Such incarnations are followed by the devotees present in the lower worlds [lower heavens] below Satyaloka, which are called as Jana Loka, Tapoloka, Maharloka etc. When the Lord Himself exists in the human body, it is called Paripurna Avatara [highest and most complete incarnation of God] like Lord Krishna. In the case of a Purnaavatara [complete incarnation] also the Lord exists in the body, but does not emit the true knowledge e.g. Rama.

Just as human incarnations from the upper worlds come to the earth, human incarnations of Satan (Kali) also come to the earth from the lower worlds below the earth. These worlds are called as Asura Lokas, which are the abodes of demons. These lower worlds are called as intense hells. A soul fallen in these hells is condemned and can never return to earth. There is a hell in the upper worlds also. Such souls, which can be rectified by punishment, will enter that hell in which the Lord is present in an energetic body called 'Yama'. The Veda says that a soul, which harms itself by turning towards the world, has committed real suicide. Such a soul goes to the lower permanent hells. Thus both the divine and evil forces enter the earth and fight with each other.

In this Kali Yuga [Dark Age of Materialism] the strength of the divine force is only one-fourth. It is like a question with multiple choice having three wrong answers and one correct answer. Lord can destroy all the evil forces in a fraction of a second. But He allows the opposing force because

both the forces are essential for the divine game. This world gives entertainment to the Lord like a game. The Veda says that the purpose of the creation by the Lord is only playful entertainment. Moreover, if one succeeds inspite of such multiple-choice questions, the success is real. Whatever the Lord does, it is always multi-dimensional. Therefore, you should not be discouraged by this severe test. Your devotion and determination in the service to the Lord have a real test in this Kali age. Shankara emitted the true knowledge irrespective of various opposing scholars. Finally He was killed by the black magic of Kapalikas. He died by the disease called 'Bhagandhara', which is flow of blood. Kapalikas tried to cut His head also. But He never feared and established the true knowledge for the future generations. Jesus, Buddha and Mohammed did the same. Even Swami Dayananda [Arya Samaj] was killed by food poisoning, because he established the true knowledge based on the Vedas and Shastras.

24. Don't we have to progress from the concept of form to that of formless God?

[The Sikh religion says that God is formless. In the beginning we have to worship God through a form like a human being in whom the power of God, not God Himself, exists. This is easy. Then we have to travel from this simple stage to the complicated stage. We have to worship the formless God finally, which is difficult to imagine. But you are preaching the reverse. Can you enlighten me on this?]

Do you think that we have to travel from clarity to confusion or from confusion to clarity? Anything becomes complicated when there is confusion. Anything becomes easy when there is clarity. Clarity is the real knowledge and confusion is the real ignorance. We must travel from ignorance to knowledge and not vice-versa. When you say that God is formless, there is no complication. God is like all-pervading space or cosmic energy. A 10th class student who has studied physics can very easily understand this. But when a particular human being is declared as God the real complication arises, because He is looks like any other human being. How can this particular human being be God and how can every human being not be God? You have to analyze the internal form of the human incarnation and differentiate Him from an ordinary human being. A lot of logical analysis is required here. Moreover your egoism and jealousy attack immediately and due to this nobody accepts a particular human being as God.

Actually God is unimaginable and you cannot say whether He has a form or is formless. He is not the space, which is formless. But you imagine Him to be like space. In your imagination, you have only caught the space and not the real God. Somebody says that a peculiar animal in the forest called as a Gavaya looks like cow, you have only imagined the cow and not the Gavaya animal. Unless you perceive God directly, how can you imagine Him? Your imagination itself is nervous energy. Thus you perceive the unimaginable God through space and nervous energy. Both space and nervous energy are parts of the creation. If you analyze the human body, it is also energy occupying certain space. Therefore, you perceive God through the medium of space and energy. A medium, which is a part of the creation, is essential to imagine the unimaginable God. Unimaginable is different from formless. Space is formless but not unimaginable. First you distinguish between these two.

The Guru of your Sikh religion is actually a human incarnation and worshipping Him is the real worship of God. The reason for your Guru not encouraging the human incarnation is that fraud Gurus claim themselves to be God. It is really difficult to recognize the real human incarnation in which, God dwells. Certainly there is a large probability of fraud persons who claim themselves as God and mislead you. But you should not run away from analyzing the genuine incarnation for fear of frauds. Any system has loopholes. The system cannot be rejected due to the loopholes. One cannot avoid the train journey since there is a risk of accident. One cannot abolish the examination system because there is a probability of cheating. One cannot abolish the administrative offices of the government, as there is probability of corruption. There is a risk of artificial diamonds to be confused as original diamonds. Due to this will you avoid purchasing a necklace of original diamonds? You will take the help of an expert in selecting the original diamond. The human incarnation is the most convenient form for the worship and service.

When you say that God is omnipotent it means that God has all powers. If He cannot come in human form, it means that He does not have that power. Then He cannot be omnipotent. When He has the power to take a human incarnation, He has come in human form. Who are you to object that? He comes in human form for those devotees who are fond of worshipping Him through real service. They like to talk with God and live with God. They like to serve the God and see the pleasure in His face. They get full satisfaction by that. Therefore, God is in the human form for such devotees only. Those who do not like the human form can worship God

through formless inert items like space, energy etc. or inert forms like statues. But such worship is not the direct worship and it is only a representative worship. Neither is space God nor is God in the space. Similar is the case of a statue. Both formless space and the statue, which has form, stand only as representatives of God. Of course God is pleased with representative worship also, but the direct experience of God and the possibility of pleasing Him to the maximum extent are possible through the human body of the incarnation only.

A devotee by the name Jyothi asked a question about the possibility of talking with God directly. She should try to find the present human incarnation and then talk directly to Him. The procedure to identify the human incarnation based on the scriptures is extensively explained by Me in several answers to the questions that are placed on the website (www.universal-spirituality.org). One has to identify the present human incarnation using that procedure, in which the inseparable characteristics of God in the human incarnation are well explained. God is coming in human form in every human generation. If He had come only in a particular human generation, God becomes partial to that generation only. God wants to talk with His devotees to please them by clearing all their doubts. This is the main purpose of the human incarnation of God. If you don't believe in the human incarnation you need not approach the human incarnation. But there is a devotee like Jyothi, who is very much anxious to speak with God. You can neither object to her wanting to speak with the Lord nor to the Lord taking the human form.

You can carry on your representative worship. She is not objecting to you. If you don't want to purchase the original diamonds do not purchase them. But you should not object to a person who wants to purchase the original diamond. Thus God provided both the ways separately. You purchase artificial diamonds and let somebody purchase the original diamond. Those who want to pray to God without talking to God, let them have representative worship involving formless God or statues. Those who want to pray, talk and worship the living God, let them have the human incarnation. You should not object to the desire of other devotee and also to God who is fully capable of fulfilling the desire of that devotee.

Suppose some parents requested the management of a school to provide a park for waiting. The management is capable of doing so and it is the earnest desire of some parents. Suppose, there are some parents, who do not like the facility of a park. They should not object to those parents who want to use the facility of the park. They should also not oppose the

management in the construction of the park. It is the duty of the management to inform the availability of the park to everyone so that any parent who desires to use that facility can use it apart from those parents who requested for it. If this general information is not provided to all the parents, some may question the management regarding their negligence in informing the parents. Similarly, God comes in human form based on the prayers of some topmost devotees to give His direct experience to them. Through the human body the experience is not only direct but also complete. Such experience is not possible in formless worship or in the worship of the statues. Such worship of formless God and statues is only a representative worship. It is just like worshipping the statue of the king and not the direct worship of the king. When you break a coconut near the statue, you offer it to the statue by waving hand [make a gesture of offering it to the statute] and then eat it yourself. But when we break the coconut before the actual king, the king is fond of the pieces of coconut and will eat the entire coconut. When you want to avoid such inconvenience, you need not worship the human incarnation. You break the coconut before the statue and eat it yourself. But there is a fellow who wants to really offer the coconut to the king. He is pleased only when the king eats that coconut. He feels happy by seeing the happiness on the face of the king, while eating that coconut. What right do you have to object to such person? What right do you have to object to the king who wants to come directly to eat that coconut for the happiness of a real devotee?

There are two fields, Pravritti and Nivritti.

Pravritti. [This is the field of worldly life] In this field, people desire the welfare of their body and family. They only love their bodies and their families. Their real love is not for the God but only for their body and family. When that welfare is disturbed and when it is not possible to rectify it by worldly means, then only do they look at God. When you get a fever and it does not subside even by taking common medicines, you approach a doctor. Thus, for them, God is only an instrument to achieve the welfare of their body and family. They pretend to really love God, but it is not true. When you go to the doctor you show a lot of respect to him. That respect is not real. That respect is only apparent and the aim of that respect is only that he will cure your disease efficiently. These people do not bother about tomorrow. They don't bother about the hell after death and about the next birth. Their aim is only the temporary happiness confined to this birth. They worship God for this purpose, which is not true love at all.

God also acts accordingly. He postpones all your bad results to the next births like a postponed debt, which gathers interest. He brings the good results from future births to the present with reduced values like prematured deposits. The Lord will not save these people in hell. They will go to heaven to enjoy the results of their good deeds and when the results of their good deeds are finished, they are thrown back to the earth. In the future births, which are full of just difficulties [since in the past birth, they prematurely encashed all the good results that were due to them in that birth], these people weep and scold the Lord. But the Lord keeps silent, because He acted only according to their prayers in the previous birth. In this field one can worship the Lord with a single face, who is Vishnu, the embodiment of Sattvam quality [The Lord is associated with all the three fundamental qualities out of which this creation is made. But only the Satvam quality is acceptable to the people in the path of Pravritti]. With this quality, God will help you when you worship. But this quality always requires justice and logic. Therefore, within the rules of the cycle of justice, God helps you. He will never harm you for your worship. In this field God in human form is not necessary. God will protect justice by His power. In this field the aim of the people is not God. Their aim is only protection of justice and their families. Lord Krishna did not fight directly in the war because in this field His power is sufficient to protect justice. Arjuna was charged with His power and Arjuna fought with the enemies. In this field the devotees can worship formless God or statues and can get apparent and temporary protection in this world.

Nivritti. [The field of total devotion and service of God] In this field people only want God. Their aim is the permanent association with God and not the temporary results in this world. They never care for worldly justice. They don't care for their body or family bonds. Their concentration is always on God. Here even worldly justice is crossed [They do not mind breaking worldly rules for the sake of God]. Prahlada did not care for his father's death. God came directly and fought with the enemy [the demon Hiranyakashipu, who was Prahlada's father] in his case. The Gopikas left everybody and everything for the sake of Lord Krishna. He liberated them in this world itself. God in human form was required by the Gopikas and not by Arjuna. The Gopikas wanted to see, touch, talk and live with the God. The Lord came in the human form as Krishna for the sake of the Gopikas only. Arjuna wanted only the power of God to protect justice by getting back his kingdom. Therefore, Arjuna worshipped statues like Shiva Lingam and energetic body of Lord Shiva. Lord Krishna was an instrument

for Arjuna in achieving his kingdom. The aim of Arjuna was getting his kingdom and not Krishna. But in the case of the Gopikas the aim was Krishna and not anything else or anybody else. They crossed even traditional justice and ran to Brindavanam to dance with Krishna. They were unable to live even for one minute without Krishna. In this field of Nivritti the Lord comes down in human form and donates Himself to the devotees. Such human form is called as Datta. In this field the Lord has all the three aspects of Brahma, Vishnu and Rudra [God associated with the three qualities Rajas, Sattvam and Tamas respectively]. He shows Sattvam of Vishnu, Rajas of Brahma and Tamas of Rudra. In this field He gives troubles to you when you worship Him. Troubling a devotee unnecessarily is Rajas and Tamas. Only in this field, is the real love for God proved. When God troubles you in spite of your worship, and if you still do not leave Him, then it means your love is real. Thus single-faced Datta (Vishnu) is for Pravritti while the three-faced Datta is for Nivritti.

God acts according to the field you choose. Only in Nivritti will He protect you from hell and take you to His eternal abode. In this field alone will He attract the evil effects of His real devotees and undergo suffering to save His devotees. Here the attitude of God is not logic and justice but only pure love. But real devotees oppose this [They do not like the Lord suffering for their sake]. Therefore, He undergoes the bad results without their knowledge. The God circulates the information regarding Pravritti and Nivritti to everybody so that nobody can blame Him later for their ignorance.

Other than this purpose of providing the information [giving both choices] He does not have any intention of attracting people into Nivritti. He is not benefited in any way by doing so. All the benefit is only for the devotee. The person following Pravritti always scolds the one following Nivritti. The reason is that he is unable to catch God directly in Nivritti and therefore, he discourages that field with jealousy. When he is unable to succeed in that field he does not want anybody to succeed in that field. He wants to close that field and wants only his field to remain open. Such psychological jealousy is not good because God will punish him. Even though he is incapable, he should appreciate others and in such a case God will help him to come to Nivritti. In a nutshell God helps in Pravritti only due to sympathy and such help is only by way of the apparent and temporary rearrangement of your good and bad results. In Nivritti, the fruit is permanent and real and God really loves the devotees.

If you are unable to follow Nivritti, please be in Pravritti at least and never become an atheist. Constantly try to follow Nivritti. You might have not reached your goal, but at least you have left your station. Only a person who is always limited to Pravritti should worry. The attitude [choice] towards Pravritti or Nivritti comes from the accumulated sadhana done in several previous births. Such a person spontaneously turns towards Nivritti and the association of the Sadguru is only accidental.

In the pearl shell a raindrop falls and becomes a pearl [It is a popular belief]. Even if 100 drops fall in a mud pond, all the drops only become muddy water. Therefore, the deservingness of the devotee due to previous sadhana [spiritual effort] is the most important factor and not the close or long association with Sadguru. One may sit on the seashore for several hours but he has only a small tumbler in his hand. He can take only a tumblerful of water even after sitting for several hours on the seashore. Another fellow may come with a large pot and take only 5 minutes to fill the whole pot. The Sadguru rains His divine knowledge on all people impartially so that He should not be blamed later on. The knowledge is essential like the rain, but more essential is the deservingness of the devotee that is developed based on his sincere spiritual efforts for the past several births continuously (Purva Janma Samskara).

25. Do Hinduism and Christianity agree on the human incarnation and getting direction from God?

The direction from God is always true. But then how to approach formless God? If you ask God for direction, He will not reply from the sky. If you approach God in form, it must be only the form of a human being because only a human form can reply. But in which human form is God present? God is present only in a particular human form. Even some human beings in whom, God is not present, are claiming that they are God. The actual human incarnation sometimes keeps silent about His divinity; sometimes He says that He is God and sometimes says that He is not God. Arjuna asked Krishna for direction. But from Arjuna's point of view, Krishna may or may not be God. Therefore, even though Krishna preached him the direction, Arjuna did not believe blindly. He asked questions at every stage and analysed the direction given by Krishna. Taking the benefit of doubt, he considered Krishna as only a human being and discussed with Him at length and in depth. Even after seeing the vision of Vishwarupam, he continued the discussions for a long time. This means that Arjuna did not give any value to the miraculous vision.

Even demons can give visions. Ravana showed a vision to Rama in which he appeared to be killing Sita. Rama believed it and wept. He even wanted to stop the war. But Vibhishana told Him that the vision was false and was created by the demon Ravana. Therefore, one should not decide based on these visions seen by eyes. Satan showed a vision to Jesus in which he showed the entire world being offered to Jesus. One should not believe the mind with emotion. Sometimes the mind is also affected by the tricks of Satan. When Rama went to catch the golden deer, Sita heard the voice of Rama crying for help. Sita decided that Rama was in danger. But Lakshmana gave the argument that Rama can never be in danger. Finally Sita was proved wrong and Lakshmana was correct. Therefore, the emotional mind will mislead you but not your logical and analytical knowledge of the brain.

Hanuman thought of committing suicide when Sita was not found in Lanka. But He analysed and dropped the idea. Therefore, logical, analytical knowledge and discussion can alone give the correct direction. In the beginning of the Gita, Krishna told Arjuna “*Dadami Buddhiyogam Te...*” which means that only by logical analysis of the brain, can God be achieved. After achieving God, logic must be closed and the heart must be opened. Shankara declared “*Jnanaadeva Tu Kaivalyam...*”, which means that only through divine knowledge can one achieve God. After achieving God, devotion and service will come. One cannot achieve God through devotion, because unless you recognise the correct form of God, how can you devote yourself to that form? You must select one girl through analysis and fix her as your wife and then only love her and serve her. How can you fix the best girl without analysis?

At the time of Jesus, there were priests who thought that old is gold and past is the last word. They hated the present. They had no logic. When they arrested Jesus, there were no proper discussions and logical analyses about His case. When there were no logical discussions, He was crucified based on simple emotional slogans. His death was not justified and therefore He rose and walked out. When a Roman soldier was leaving finally, he pierced the stomach of Jesus with his weapon and blood came out. Blood will not come out from a dead body. Jesus was alive and He was brought down by His disciples. Then He was kept in the cave. He knew the technique of protection of His life. Later [after His resurrection] He walked into India and met the King Salivahana and talked with him. His conversation was recorded in the ‘Bhavishaya Purana’ of Vyasa. This scripture speaks about the future. Vyasa wrote this long back. The verse in

scripture is “*Isha Putram Cha Mam Viddhi, Kumari Garbha Sambhavam, Mlechcha Dharmasya Vaktaram...*”, which means “I am the son of the Father in heaven. I was born to an unmarried girl. I preached spirituality to Muslims”. [Mlechcha, means foreigners; especially the descendants of Abraham. Swami uses the words Muslims in the sense ‘desendants of Abraham’. It includes Jews and Muslims.] Thus spoke Jesus to Salivahana. He stayed in India till He attained the age of eighty-five years and died in Kashmir. You can find the buried tomb of Jesus there even today. On the tomb it is written ‘Jesus’ in the Hebrew language. Jesus disappeared from His home at the age of 16 years. He returned at the age of 30 years. He was crucified in His 32nd year. From the 16th year He was in the Himalayas in the association of several sages. He was a good Sanskrit scholar. He studied all the Hindu philosophy and this is the reason why the Christian and Hindu philosophies are almost similar in concepts. Krishna declared that He is God. Jesus declared that He and His Father are one and the same. Krishna said that He would come whenever there is a necessity. Jesus said that He would come again. Krishna said that He alone is the ultimate goal. Jesus said that one could attain God only through Him. All these are the same concepts.

There is difference between God in human form and a human being posing as God. To differentiate between the two, analysis is essential like in differentiating an original diamond from an artificial diamond. Once you select the original diamond, no further analysis is needed and you can kiss and love the diamond. Krishna was God in human form and Paundraka Vasudeva was a human being posing as God. Krishna told the Bhagavad the Gita and the latter could not preach any knowledge. Other than this difference, the external dress and performing miracles were common to both.

The Jewish priests believed in dead messengers and did not believe in living messengers. Jesus said, “Let the dead bury dead”. This means that the priests were dead because they always lived in the past and never in the present. Those who live in past are dead and those who live in the present are alive. This means that the dead priests will attend to the dead messengers and the living disciples will attend to the present living messenger. When Jesus said that He would come again, it meant that the human incarnation of God will come again for every future generation. Therefore, actually Christianity, like Hinduism, accepts the human incarnation that comes every time.

There is no difference between the two philosophies. The human incarnations of all religions always tell the same point. The followers do not take the right interpretation and mock the other religion. The Christians criticize Krishna and Mohammed for killing evil people. They say that Jesus changed all the evil people through love. If that were true, why did people crucify Him? Why did they not change by His love? Why does Christianity suggest permanent hell for sinners after the enquiry? If love can change everybody, then there should not be any hell at all! Jesus said that it is better to punish yourself instead of falling into hell permanently. Therefore, he was indicating punishment and hell. He was never against the punishment of evil people.

The kindergarten students cannot be controlled merely by speech like college students. They need a strong cane for discipline. The followers always misinterpret their original preachers. Krishna tried His best to change Kauravas but only as a last resort, He punished them. Similarly, Mohammed fought only as a last resort. In fact Mohammed was the incarnation 'Kalki' who killed evil people with a sword riding on the horse. Krishna is Buddha while preaching the Gita. He was Jesus when He showed kindness on Sudama and Draupadi. He was Mohammad in killing the demons. For protecting the good people (Pandavas) and for punishing the Kauravas, He was cursed by Gandhari, because of which He died by the arrow shot on His foot. This was His crucifixion for the sake of good people like Pandavas. Both Jesus and Krishna died shedding their blood. Krishna took the punishment on Him to protect the real devotees like Pandavas. Krishna and Jesus were born in similar situations. Evil kings ordered the killing of children born around the same time as them. Krishna to like Jesus, left Brindavanam [His childhood home] when He was 16 years old. Krishna met the Gopikas again on the seashore at His age of 30 years. Similarly Jesus returned home at the same age. Jesus quoted several scriptures of Hinduism, which were filtered out from the Bible.

Chapter 2

PHILOSOPHY

1. What is the purpose of human life? Can we see and talk to God?

In the materialistic plane, a person says that the aim of his life is to achieve a particular post [career objective] and then help his family members. Another person says that the aim of his life is to serve mankind. We appreciate the second aim as higher than the first one. The highest aim of human life can be known only in the spiritual plane. The sole aim of this creation is pleasing God through entertainment. Every human being is a part of the creation and so the same aim applies to every human being. Human life becomes fruitful if one serves the Lord and pleases the Lord through the service. Service means the sacrifice of work and the sacrifice of the fruit of work. Service is the proof of real love. The mother serves her child by sacrificing a lot of work like feeding, giving a bath, dressing up the child etc., continuously for years. The father serves the child by sacrificing the fruit of all his hard work to the child [by providing for the child financially]. It is a clear practical point that the proof of real love is only service. If you serve your family, it proves that you love your family. If you serve the entire world, it proves that you love the creation. If you serve the creator, it proves that you love the Creator. It is a very simple point.

Love is the attraction of the mind towards anybody or anything. When illness attacks the body, you take so much care to serve your body. You love your body. Similarly you serve your father, mother, wife and children because your mind is attracted towards them. What is the first prerequisite for this love? When you love your child, you are aware that a particular small living being is your child and you have the differentiating knowledge of your child from other children who are similar. Similarly, when you love God you must be aware of the form of God, who must be differentiated from other forms, as your child is differentiated from other children. You identify your child by certain special characteristics like the shape of the face, voice etc; you do not recognize your child by the clothes, which it puts on. Other children can put on such clothes too. Similarly, you must distinguish the Creator from the creation and then only love the Creator. You cannot love the entire creation as the creator. Do you love all the children as your own children? Therefore, the prerequisite of love is the

true knowledge and the inseparable identifying characteristics of an object by which you get attracted towards it. Therefore, what is the real form of God? And how does it differ from other forms? What are the inseparable identifying characteristics of God? The answers for these questions constitute the detailed true knowledge of God. Only such true knowledge generates attraction and love. When you know the separate special details of Bombay, which are not seen in any other city, then only are you attracted to Bombay and like to see it.

Before proceeding to identify the true knowledge of God, you must also know the purpose of your attraction towards an object. You love your child, and there is no purpose in it. You also love a doctor when you are ill. But that love is not real. It is not love at all. It is only an artificial apparent love, exhibited for a purpose. You want the doctor to help you. Therefore, true love is that when there is no purpose in it. False love is that in which there is some purpose. Generally almost all people love God because God is omnipotent. He has miraculous powers to do anything, that is impossible for anybody on this earth. When a problem comes and when one fails to solve it by all the means existing in this world, one starts loving God to solve that unique problem. Therefore, you love the position or power of God and not God Himself. A poet shows a lot of love and appreciation for a king by his spontaneous poetry because the poet loves the power and the wealth of the king. He expects the king to donate some land or to give him some money after being pleased with his poems. The poet does not love the person, who is the king. He only loves the position of king. Will he write the same poems if the king loses his kingdom and becomes a beggar? In his poetry, the poet praised the king for his very beauty, sweet voice and infinite wisdom. These qualities still remain with the king even if he becomes a beggar. But the poet does not praise the same qualities of that beggar because the beggar cannot donate anything to him. The post of the king and the kingdom are separable characteristics, whereas the qualities are inseparable characteristics. You can easily identify the person by these inseparable characteristics and if your love for him is real, you will love him whether he is a king or a beggar. Do you not love your son and praise him whether he serves you or not? Sita garlanded and married Rama who was to be the future king of Ayodhya. The love of Sita may be for Rama or may be for the kingdom of Ayodhya of which she can become queen, or it may be both put together. Rama tested her love by discarding the kingdom and by going to the forest. Sita followed Rama to the forest. Her love was only for Rama and not for the kingdom. Ravana further tested this. Ravana

offered her to become the queen. But she refused. Therefore, the love for God should be analyzed and should be decided whether God is loved or His omnipotent miraculous power is loved for our advantage.

Some people want to take advantage of this power in this world and some others want to take the advantage of this power in the upper world so that they can be protected from hell. In both cases the love for God is not true. It is only the love for his associated power. Shankara says that the true love for God should not have any desire related to this world or to the upper world (*Ihaamutra Phala Viragah*). If the love is only for the power of God, what is the use of the real form of God or the inseparable characteristics of God? The poet loves anybody as the king. For him whoever is on the throne is beautiful and wise. In such a case, if the king donates the desired land or cash by seeing the poem written by the poet, the poet does not bother to see or talk with the king again [because he has achieved what he wanted]. Therefore, when we love God's power for some advantage, we need not worry about His form or about seeing or talking with God. You can just chant some prayers. He responds to your prayers and your desire is fulfilled. In such a case one need not see God and God too does not want to see his or her bloody face!

When a mother wants to see her child, she does not think about any advantage out of it. In fact the mother presents some cash to the son as a gift and if the son needs, she will even sell all her ornaments and sacrifice for the sake of her son. Similarly, if the person has true love for God, the person wants to see God not for any advantage, but even at the cost of great disadvantage. For such a person, God appears and only such a person can see, talk, touch and even live with God. Only for such persons is there a need for the enquiry of the real form of God.

The real form of God is unimaginable as said in the Vedas and there is no question of seeing or talking or touching the God. The the Gita also says that nobody can know God (*Mam tu the Veda Na kashchana*). Such unimaginable God cannot be said to have a form and cannot even be said to be formless. The Creator is beyond the creation, which is a four-dimensional network of space and time made up of with matter and energy. The creation contains both formless items like space, energy and air and also items with form like water, earth etc. If you say that God has form or that He is formless, then God becomes a part of the creation and not beyond the creation. The the Veda says that no item in the creation including the pure awareness or life energy is God (*Neti Neti...*). But there are real devotees who have real love towards God and want to see, touch, talk with

and live with God for no selfish advantage, either in this world or in the upper world. God, who has infinite kindness and infinite love, cannot reject such real love.

God is omnipotent and can satisfy the desire of such real devotees and the real devotees are crying for the fortune of His vision, touch, conversation and living with God. God is capable and the devotees deserve. Nobody can put his finger between these two. To satisfy the real devotees, God comes in human form and all these four fortunes are blessed upon the real devotees. If God comes in the form of space or energy, which is formless or He comes in the form of statues, He cannot grant these fortunes. He can talk, touch and live with the devotees only when He comes in the human form. Only the human body can do such things as per the laws of nature. Nature is His creation and the laws of nature are the rules of His own administration. He will not violate these rules except in the case of inevitable emergency. Why should He use His special power (Maya) and talk, touch, or live with you in the form of space, energy or statues? When the purpose is served through the normal routine [following the laws of nature], why are you so rigid in insisting on an abnormal way?

God need not pay any heed to the foolish rigid behaviour of some human beings. In fact they want to pray to the formless God or God in the form of a statue, only for the sake of their selfish convenience. You can offer food to the formless God or a statue and then you can eat the entire food. You are satisfied as if you have given meals to God and at the same time you have not even a grain of rice. There are many inconvenient losses and troubles with the human form of God. But the real devotees are not worried about such loss and are in fact happy to lose anything if God can enjoy by that. They feel happy when God eats the offered food. The mother visits her son and gives him some cash so that he may enjoy. When the son is happy with that, she derives infinite happiness and does not feel it as a loss or trouble. The mother will stay with her son and serve him day and night if necessary and feels very happy about it. Similarly, these real devotees feel happy to serve the Lord and they are happy about the loss incurred in it.

The Lord came in human form as Krishna only for the sake of the Gopikas and not for others. Only the Gopikas could recognize Him and they served the Lord by offering butter. They felt happy in this sacrifice. They did not feel any loss in this sacrifice. Krishna was not their child. But they loved Him more than their children. They did not give butter even to their own children and offered it to the Lord. Their love for God crossed

even their love for their children. When such real love exists, God comes in human form and reveals His identity to you. Your love must be real and must be practically proved by the sacrifice of work (Karma Sanyasa) and the sacrifice of the fruit of work (Karma Phala Tyaga) as emphasized in the Gita. Sacrifice of words, mind and intelligence, which are freely supplied to you by God is like offering drinking water to the guest, which was freely supplied by the municipality. But sacrifice of work and fruit of work are like offering meals to the guest and it is the sacrifice of your hard-earned money. Of course the meals must be associated with drinking water also and at the same time, mere drinking water is almost nothing. Sacrifice which alone is the complete proof of your real love, becomes complete, when you sacrifice mind, words, intelligence, work and fruit of work. Sacrifice of words is prayer, sacrifice of mind is meditation, and sacrifice of intelligence is spiritual discussion. Therefore, simply doing meditation is the sacrifice of the mind which is supplied freely by God. Sacrifice of anything that is hard earned by your work, is the real main sacrifice.

When the Lord exposes Himself as the source of all the infinite super natural powers, all the people will run to Him with the same speed and will sacrifice to their maximum. In such a case you cannot differentiate the real devotee from a fraud devotee. The reason is that the super natural power attracts all the people with equal force. When acids are dissolved in water they show equal strengths because water being a highly polar solvent attracts the hydrogen ions from all acids equally so that their extent of ionization becomes same. The strong acid cannot be differentiated from a weak acid. This is called as the leveling effect. When the same acids are dissolved in glacial acetic acid, which is a weak solvent, the acids will ionize to different extents as per their inherent nature.

When an important government official asks for some amount of money, all the merchants will run to him with equal speed and give that amount. In this case you cannot differentiate the real donor from the real greedy merchant. But when a beggar begs for some money, a real donor donates whereas a greedy person refuses. The real nature of the individuals comes out only in the case of the beggar. Similarly, when God comes in human form and exhibits super natural powers, all the people rush to Him with equal speed and show equal love for God. [Of course God cannot be fooled in this way. He exactly knows who the real devotee is and who the selfish devotee is, since God is all-knowing] Even if God recognizes the real devotee by His all-knowing power and rewards him, the other devotees will find fault with God. They will argue that even though the extent of

devotion of all devotees was equal, the Lord showed partiality. Therefore, God in human form will not exhibit miracles and will exhibit only His inseparable special knowledge, which projects Him only as a Guru [Teacher] and not as Bhagavan [God]. Datta means God donated to the devotees in human form. His right half is Guru and the left half is Bhagavan. Only the right half is projected and the left half is hidden. Only in this case can the real devotees be filtered.

It is easy to approach the human incarnation of God and praise Him as God. But the most important part is to retain the same faith throughout one's life. When following Datta becomes practically inconvenient [He gives you problems to test your faith] your faith should persist. The faith should be practical and permanent. The recognition of the human incarnation must be done with the help of the sacred scriptures like the Vedas, Brahma Sutras and the Gita. You must take a long time to decide the human incarnation. Once you have decided, you must stick to your decision in spite of all the troubles and inconvenience, which you face practically. There is no use of catching somebody in haste and then withdrawing the next day. You will continue like this throughout your life. Therefore, you must study all the scriptures and be thorough with the divine knowledge, which generates devotion or love. If your devotion is real you must prove it by your service. Real love is only a one-way traffic. Attaining the God, seeing Him and talking with Him are useless. Demons have seen and talked with God after doing long penance. What is the use of it? They were finally destroyed. Even if you don't see or talk with God, if you please Him through your proven real love, you are blessed. Rama never saw Lord Shiva. But He was blessed. Ravana saw and talked with Shiva, but was destroyed. Therefore, pleasing the Lord should be our final aim and not mere vision or conversation.

If your aim is only to solve your problem in this world or in the upper world or in both, you have nothing to do with the formless God or the form of God. Your work is done when you pray for it sincerely. But mind that your love is not for God but for the solution of your problem. Then God gives the solution for your problems only in a temporary way, which is not good for you in the long run. He postpones your bad results and brings the good results from your future births to the present. By this, you only enjoy the results of the deeds, which you have done and you cannot enjoy the results of the deeds, which you have not done. It is like sending your application to the officer through a peon [office boy] after paying the necessary amount and getting back the application with the signature of the

officer. You have nothing to do with the personality or the qualities of the officer. But when a girl loves the officer, she likes to see the personality and know about his qualities. His position as an officer is only one of the several aspects. Often, she neglects this aspect of the post, when the personality and qualities have attracted her. Similarly, a real devotee feels happy by knowing the details of God and he is not worried about the benefit from God. In this case, the Lord suffers for bad results of that real devotee and gives him eternal happiness.

Some people are not bothered about God and go on doing worldly works continuously. They only believe in themselves. Such people are either atheists or just neglect God. But the so-called devotees also do not love the God really. They show false love for God and all their real love is only for the solution of their problems. They want to visit the Lord and try to show their interest in the personality of the Lord. But all that is only to please the Lord, who may be helpful in solving their future problems. These devotees are not better than those atheists in any way. But the Lord allows these devotees, because there is a hope of a change in their attitude and their becoming real devotees. Prahlada was always absorbed in the personality of the Lord and did not ask for any help even when he was tortured. He was only remembering the Lord in those situations. Hanuman served Lord Rama, not for any gift in return. In fact when Sita gave him a chain of pearls, He broke those pearls to see if Rama was present in those pearls. Rama never announced the gift given to Hanuman and Hanuman never aspired for any gift. Rama gave the post of the creator of this world and the matter was not revealed to anybody. By revealing that, Rama never wanted to reveal Himself as the Lord. Hanuman was not even aware of that post because His mind was fixed only on the personality of Rama. Similarly, Radha never aspired for anything and she was given a specially created topmost world (Goloka). Arjuna had partial devotion and therefore, the final fruit that he attained was partly happiness and partly misery. Duryodhana invited Lord Krishna for a big feast in His honour. Krishna never attended it and finally destroyed them. All the respect and love shown by Duryodhana were only to exploit Lord Krishna in the war. When Duryodhana found that Krishna was found useless for him, he was angry with Krishna and tried to chain Him. This shows that he did not even recognize Krishna as the Lord. Therefore, the Lord gives vision, conversation and co-living etc., only for the real devotees who do not aspire for anything in return. The worst devotees want practical fruits from the Lord by serving Him through words, feelings and intellectual discussions.

The middle class devotees sacrifice practically for the Lord and aspire for practical results in return. These types of devotees are businessmen and the above types of devotees are prostitutes. A businessman invests some amount and tries to get back more amounts in return. A prostitute tries to earn money from a person without investing any amount but by investing only sweet words, sweet feelings and artificial discussions. The last type of devotees serves the Lord practically and do not aspire for any result from the Lord either theoretically or practically. For such devotees alone does the Lord come in human form, give His experience to them and save them in this world as well as in the upper world.

2 What is the difference between Brahman and Ishwara? Who is Datta?

Brahman is pure awareness. You can attain peace and bliss by 'becoming' Brahman, which is yourself. If you detach from the body and feel that you are Brahman you can attain peace and bliss. But you should remain in peace and bliss thinking that you are pure awareness even if you are beaten in hell. Such detachment is essential. Ishwara means Lord Datta who appears peaceful and as if He has bliss. He donates His peace and bliss to His devotees and does not enjoy the peace and bliss internally. The the Veda says the same (*Esha Hyeva Anandayati*). Datta means sacrifice and not enjoyment. He takes the fruits of all the sins of His real devotees and is an ocean of unhappiness internally. He alone can come as a human incarnation in this world. Every living being is Brahman because the pure awareness is present in any living being. The peace and bliss are attained only by the grace of Ishwara, even in this stage of self-knowledge as said by Shankara (*Ishwara anugrahat eva...*). Otherwise you can become just the pure awareness by Advaita [the knowledge that you are the pure awareness]. But the pure awareness will be associated with peace and bliss when you are sitting in meditation by the grace of Ishwara or may be associated with unhappiness and disturbance while you are beaten in the hell. Therefore Ishwara is the final goal and not Brahman, since Brahman is already achieved by any living being.

Even a worm in the drainage water has already achieved the Brahman. The path towards Ishwara is full of sacrifice because the very nature of Ishwara (Datta) is sacrifice. As you achieve more and more sacrifice you practically become Datta more and more.

3. What is the goal of the three Acharyas? Brahman or Ishwara?

Brahman is called as Nirguna Brahman, when the Brahman is without Maya. When Brahman is associated with Maya it is called as Saguna Brahman or Ishwara. Maya is called as Guna (or power or quality). The quality always depends on the substance. The Substance is Brahman. Brahman is even beyond imagination as said in the Veda. The Maya is nothing but the simple awareness, which is the mind of Brahman. We can only say that the Nirguna Brahman exists as said in the Veda (*Asteetyeva Upalabdhyah*) and nothing more is known. There are only two authorities to know the existence of Nirguna Brahman:

1. The Veda
2. Anumana Pramanam—for this world which exists, there must be some cause.

Scholars say the same (*Aptavaak Anumanaabhyam Sadhyam*). All the three Acharyas could go only up to Maya, which is pure awareness. This world is the modification of Maya. Therefore they could touch the root cause of this world which is Maya. But they could not touch the base of this Maya, which is the Nirguna Brahman. Since Nirguna Brahman is beyond imagination, it can be never touched. Therefore all the three Acharyas called this simple awareness (Maya) as Brahman because nobody can go beyond the Maya and touch the Nirguna Brahman. Nobody can even explain the process of generation of Maya from Nirguna Brahman. How can one explain the production of the world from Nirguna Brahman directly? The world is only the modification of Maya. Therefore Ishwara can be the cause of the world through His power Maya. Ishwara without Maya (Nirguna Brahman) cannot be explained as the direct cause of the world. Shankara explained all this. When people misunderstood His theory, Shankara came as Ramanuja and Madhva to clarify the misunderstandings and condemn the misinterpretations of the true theory. The word Brahman mentioned by the three Acharyaas is only Ishwara (Saguna Brahman) because Nirguna Brahman is beyond even imagination. Even in the case of Ishwara, only the power associated with Him called as Maya, which is simple awareness or His mind, could be touched as the cause of the world. The actual internal form of Ishwara (Nirguna Brahman) could never be touched. Similarly in the case of human incarnation also, the internal form is the Nirguna Brahman and cannot be touched. You can only see and worship the external form (human body) which is called as Prakriti and which is the modification of Maya.

4. How can a different substance (creation) come from Brahman?

[From pure water only pure water can come; not mud.] The actual Nirguna Brahman is beyond imagination. But in the example, your eyes see the pure water and mud [both are imaginable]. Your question is valid with reference to your example. But your example fails in the case of Brahman because Brahman is beyond imagination as said by the Vedas and the Gita. Therefore this question cannot touch the Brahman. Brahman is beyond even the imagination because Brahman is above the four-dimensional space-time model. In this world anything and any incident can be defined by the three-dimensional space and the fourth dimension time. Suppose a car met with an accident on the road at such and such length, at such and such breadth, at such and such height and at such and such time. Length, breadth and height are the three dimensions of the space. Time happens to be the fourth dimension. The intelligence of any human being cannot cross the three dimensions of the space and the fourth dimension time. Can you imagine the situation when this space and time disappear? Even if you think for one hundred years you cannot imagine the situation. Brahman is the cause of the space and therefore is beyond space as said in the Veda (*Atmana Akaasah Sambhutah*). Space is the effect and Brahman is the cause. When you cannot cross the space, how can you touch the Brahman? Nobody can imagine the situation when the space disappears even if he thinks for millions of years. Therefore Brahman can never be touched even by your imagination. How can you compare such a Brahman with pure water, which is seen by your naked eye? When a simile for the Brahman is not available, how can you speak about the nature and the action of the Brahman? You can only imagine the power (Maya) of the Brahman from this world, since the world is the modification of the Maya. Maya is the simple awareness and is also inexplicable. You can touch the component of awareness of Maya but you cannot touch the other component that is the inexplicability of the Maya. This entire world is explicable to a certain extent and when we go into the deep analysis of the world, the inexplicability is revealed. Scientists have gone into the depth of this world only to a certain extent and have agreed on the inexplicable nature of the world when it is deeply analyzed. Heisenberg gave the uncertainty principle in science, which accepts the inexplicability of nature. If it is very deeply analyzed, it explains the failure of even very sensitive and sophisticated instruments. The source of Maya is Brahman, which has both the components i.e., awareness and inexplicability to infinite extent. We cannot touch the Brahman or the Maya. Due to the existence of this world we can infer the

Maya. Since the Maya should have a base or substratum we can again infer the existence of Brahman. The Veda says that only the existence of Brahman can be inferred and nothing more (*Astheetyeva Upalabdhyah*). This Brahman with His power, Maya, enters a human body, which is the modification of Maya. The modification of Maya is called as Prakriti. This entire world is Prakriti. The human body which is a part and parcel of the world is also Prakriti. The superficial explicability of Prakriti i.e., the human body is the only way through which you can attain Brahman here itself. Except this there is no other way as said in the Veda (*Nanyah Panthaa Ayanaaya*). Only through the metallic wire can you approach electric current and experience it. The body of Krishna is Prakriti. The internal form of Krishna called Narayana is that inexplicable Brahman associated with that inexplicable power to lift the mountain on His finger. Only through Krishna can you experience Narayana and His power. If you discard the human incarnation you are lost forever because your human rebirth is very very doubtful as said in the Veda (*Iha Chet Avedeet Atha Satyamasti, Nachet Ihavedeet Mahateevinastih*).

5. What do you mean by Vairaagyam, Sayujyam and Kaivalyam?

When you cut all your bonds of love for all the things and for all the people in this world, it is called 'Vairaagyam'. But this stage is not sufficient. The reason for this stage should be the bond of love formed with the Lord. Due to this new bond with the Lord, all the old bonds must be cut. If the new bond does not exist and simply the old bonds are cut, it is only salvation. A stone also has salvation because it does not have any bond with anything or anybody in this world. If one leaves the family and home by taking sanyasa, all that is a waste, if he has not taken sanyasa for the sake of the Lord. The new bond with the Lord (Bhakti) should be the reason for the detachment from all the other bonds (Vairaagyam). Only Vairaagyam is useless without Bhakti. If Bhakti is achieved, Vairaagyam is automatic. There is no need for any effort for attaining the Vairaagyam. If you have tasted the divine nectar (Amritham), you will automatically discard other drinks. Without tasting divine nectar, you cannot leave other drinks. Even if you leave other drinks without tasting the divine nectar, you will go to the drinks after some time with double the vigor. Therefore Vairaagyam without Bhakti is not only a waste but is also impossible. Just see this example. A young man loved a girl for the past one month. The parents were not agreeing for the marriage. But the young man cut all his bonds, which were developed, with his parents for the past twenty-five years due to this new one-month-old bond! The million-birth-old bonds are cut by a

single new bond developed with the Lord in human form in this birth. Swami Vivekananda could cut all the family bonds for the sake of the divine work of His Sadguru (Ramakrishna Paramahansa). Similarly the Gopikas could cut all the family bonds for the sake of the Lord in human form (Krishna). A small atom bomb can destroy huge mountains. Narada wrote in the Narada Bhakti Sutras that one should love the Lord as a lover loves his or her darling (*Jaraa Vatcha*). He also gave the example of the Gopikas in the next Sutra (*Yathaa Vraja Gopikanaam*). Such love involves the practical sacrifice. The lover leaves his or her parents practically to go along with his or her darling. Even if the parents threaten stating that they will not give him or her, the family property, if he/she marries his/her lover, the boy or the girl is prepared to leave all the property for the sake of his or her lover. When the parents manage to stop him or her, she or he will even commit suicide. Therefore for the sake of the lover one can cut all the family bonds, bond with wealth and money and even the bond with one's life. When you can do these things in the case of the lover, how can I believe that it is impossible for you to do the same in the case of the Lord? This means that you don't have that much real love for the Lord. Holy Jesus said that one should cut the bond even with one's life for the sake of the Lord. If something is impossible, it should be impossible every where. The new bond of love formed with God is called 'Saayujyam' and 'Kaivalyam'. Saayujyam means becoming close to the Lord. Kaivalyam means becoming one with the Lord. Kaivalyam does not mean merging in the Lord physically. Whatever the devotee says, the Lord will say the same. Whatever the devotee wishes the Lord wishes the same. This is vice-versa also. Such oneness is called Kaivalyam.

6. What is the use of Advaita in the practical spiritual effort?

Since there is utility in Advaita, it was brought by Shankara into practical spiritual effort (sadhana). Actually Advaita was the situation before creating this universe. After creation of this universe at present there is no Advaita and there will not be Advaita in future. Even in the destruction (Pralaya) there is no Advaita because the entire world is in a subtle state (Avyakta) as a cinema in the film reel. When this subtle state is exposed [manifested], the situation becomes creation. The creation is just like showing the cinema on the screen, which was preserved in the film reel. The Veda says the same (*Dhataa Yathapurvam*). Advaita means the absence of both the show and the film reel. Therefore Advaita existed once upon a time and it does not exist in the present and will never exist in the future. The producer has created the film after a lot of work. When the film

show is stopped the film reel is preserved. Will any fool destroy his own film reel, just to get the situation of Advaita? When you are alive there is no Advaita in this world. Even when you leave the body and go to the upper worlds, there is no Advaita. Therefore Advaita is only an imagination in the present and future. It was a reality only in the past. But Advaita has the practical utility as an intermediate step in your spiritual effort, the aim of which is to please the Lord. During your spiritual effort you will be put through a lot of loss and misery, because you have to sacrifice everything for the sake of the Lord. You need stamina to withstand the loss and misery during such sacrifice. Advaita provides that stamina, because in Advaita, you leave the attachment with your body and you get attached with pure awareness. In such a state you will not be worried by the external factors and you will have ever-lasting peace, which gives infinite mental strength. For this purpose, Shankara brought the concept of Advaita into the practical spiritual effort.

7. Is this world real or unreal?

[Shankara says that this world is not true which is like a dream. But Ramanuja says that even the dream is true. How do you correlate these two?]

Shankara never said that this world is not a truth. He said that this world is Mithya. Mithya means very little truth, which can be almost considered as untrue. The dream is Mithya. A person in the dream cannot call it as a dream because he becomes the part and parcel of the dream. The ant cannot be Mithya for another ant. The ant is Mithya only for an elephant. Therefore this world is Mithya for the Lord. It is a daydream of the Lord. There is no ignorance in the daydream and therefore the Lord did not become ignorant. Shankara entered the house of Mandana Mishra even though the doors were locked. Therefore the world was Mithya for Him. Mithya is not untrue. Ramanuja said that this world is not a dream for a soul. The soul is a part and parcel of the world. Mithya is not Mithya for a Mithya. This is the interpretation of Ramanuja. In fact Shankara came as Ramanuja and clarified the misunderstanding.

8. Is self-realization not complete salvation and achievement of God?

The word Atma (self) is common in both Jeevatma (soul) and Paramatma (Lord). The word collector is common in both district collector and bill collector. Suppose you are asking for the address of collector. The address of the bill collector is different from that of the district collector. The purpose to meet the collector must also be specified, which indicates

whether you have to meet the district collector or bill collector. Therefore, self-realisation, which can mean reaching either Jeevatma or Paramatma must be clarified. If you reach Jeevatma, there is one type of benefit and if you reach Paramatma, there is another type of benefit. Benefit means attaining something, which you do not possess. Loss means losing what you have. Some people think that not losing something is also a benefit. But, benefit means really attaining something, which you do not have. If you attain Jeevatma, you will not have any loss. You have attained what you already have. In this case, you have become the Jeevatma which is pure awareness (Suddha chaitanyam). You have withdrawn the 'I sense' from the physical body [withdrawn the identification with the physical body; withdrawn from the notion, "I am the physical body"]. Then you have withdrawn the 'I' from the three qualities. Finally, you have fixed your 'I' to the pure awareness ["I am pure awareness"]. By doing so, you have attained peace, which is the inherent quality of the pure awareness. You have crossed all the problems. You had lost your peace in these problems. Now you have attained what you already have in yourself. By this, you have arrested the loss and you can consider this as a profit. Of course, this attainment is an intermediate state. This is only half of the journey. The rest half is to attain and please the Lord. The peace that you attain in the first half will be useful in the next half of the journey. The word Atma has four meanings:-

1. The human body made of five elements.
2. The three qualities.
3. The pure awareness.
4. The Lord (Paramatma or Parabrahma).

All these four meanings are applicable in only one place i.e., the human incarnation of the Lord. There is no other case in which these four meanings are applicable, because in the case of of a human incarnation like Lord Krishna, the external human body, the three qualities, the pure awareness and the Parabrahman exist. In an ordinary human being, the first three items exist and the fourth item is absent. Therefore, if you take the word Atma to mean an ordinary human being, a second alternative i.e., Paramatma (i.e., Parabrahman) exists and therefore there is a doubt whether the word Atma means a human being or Paramatma. In the case of a human incarnation this doubt does not exist because all the four items are together. Therefore, the best and doubtless meaning of the word Atman is only the human incarnation of the Lord.

The word Atma means that which pervades (*Atati iti*). Since the human body pervades some space, it is Atma. Since the three qualities pervade all over the pure awareness as waves pervade the water, the three qualities are also Atma. Since the pure awareness pervades all over the body, it is also Atma. Since the Lord pervades all over the world as substratum, He is also Atma. The human incarnation is perceived by the naked eyes and therefore satisfies the pratyaksha pramaana (detection by direct perception) of even Charvaka [an atheistic philosophy which accepts direct perception alone as the final means of knowledge]. The theory of Charvaka was mentioned as one of the six theories by Vidyaranya in his book called 'Shat Darshana Saara Sangraha'. All the pramaanaas are based only on the pratyaksha pramana [The other means of knowledge are inference, comparison and a reliable person's word]. Even in inference (Anumaana pramaana), the fire is inferred by seeing the smoke. Unless you see the relationship between smoke and fire, how can you infer the fire? In the upamaana pramaana (simile or comparison to a known object) an unknown animal in the forest is said to be similar to cow. Unless you have seen the cow, how can you recognise that unknown animal? The fourth pramaana is 'Shabda' (statement of a reliable person). In this pramaana you believe the existence of the Kashi City when a reliable person tells you about it. In this pramaana also, unless he has seen the Kashi City how can he talk about it? Therefore, the atheist and scientist, who follow theory of Charvaka, must also be convinced with the human incarnation of Lord since He can be directly perceived.

Such a human incarnation is the Sadguru, who can give you the right knowledge, which is the true meaning of the Veda. Only by such knowledge, do devotion (Bhakti Yoga) and service (Karma Yoga) result. Knowledge is like a seed. It will give rise to the tree (Bhakti) and then the fruit (Karma or Seva) to the Lord. Without the seed we cannot get the fruit. But, if the seed does not produce the tree and then the fruit, there is no use of such seed. Therefore, the knowledge must lead to practice and without practice there is no use of knowledge. Shankara said that human birth is very rare. Even if the human birth is achieved, the desire for salvation is still rare in the human beings. Even if such spiritual desire exists, catching the Sadguru is very very rare (*Maha purusha samsrayah*). Sadguru is none other than Narayana, who comes down in the form of Nara (human being). Thus catching and pleasing the Sadguru is the end of sadhana (spiritual effort). The goal is attained here itself (Jeevanmukti). The Veda says that the goal comes down before your eyes and is not in any other world

(*Yatsakshaat aparokshaat Brahma*). The Gita also says the same (*Manusheem tanumasritaam*). Datta is any human incarnation of the Lord that comes down as the Sadguru to preach the true knowledge of the scriptures. Datta means the Lord donated to this world in human form.

Datta does not mean a particular form of deity like Indra, Agni etc. The human being consists of three components i.e., the physical body (Sthula sharira), the three qualities (Sukshma sharira) and the pure awareness (Karana sharira). An ignorant human being leaves the human incarnation by seeing the external human body, which shows all the rules of nature like birth, death, hunger etc. Since Krishna is seen eating butter due to hunger, the ignorant person thinks that Krishna is an ordinary human being. Majority of people are ignorant due to the illusion of Sthula sharira (human body). These people fail in the very first test itself.

Some wise people think that the Lord is wearing external human body. Even the cloth of the king, can be cut by a blade. So, they think that the Lord is not the human body, but the soul inside, which is a mass of only all the good qualities (Sattvam) as in the case of Rama. They think that the Lord is the Sattvam quality only, which is Vishnu. This is represented by the single face of Datta (Eka mukha Datta). These people have committed two mistakes.

1. They think that the Lord is a quality and do not know that He is beyond any quality (Gunaateeta). Infact, He is the possessor of all these qualities and not any quality as said in the Gita (*Nachaham teshu*).
2. They think that He is only Sattvam quality (Vishnu) and not Rajas (Brahma) and Tamas (Shiva).

The three faces of Datta indicate that He is not any single face (quality), but He is the possessor of all the three faces. Therefore, to remove the ignorance of these people, He exhibits the other two faces (Rajas & Tamas). Krishna stole butter (Tamas) and Narasimha was very angry (Rajas). Datta came out of the lake embracing and kissing a naked lady (intense Tamas) and all the sages who were waiting on the bank of the lake ran away because they were expecting Datta to appear only as Vishnu having only good qualities (Sattvam). This is the significance of the three faces of Datta. Foolish people think that Datta is a peculiar specimen going around with three heads [Lord Datta is pictorially represented with three heads, each belonging to Brahma, Vishnu and Shiva respectively]. Thus, even wise people fail in the second test because they think that the Lord is a quality and that too Sattvam quality only. The three qualities are the three coloured shirts. When you think that He is only the white shirt (Sattvam),

He will appear in the red (Rajas) and black (Tamas) shirts. This proves that He is not any shirt and also that He is not in any shirt. Datta is not Sukshma sharira (the three qualities) or a Jeeva.

In the third test, the Advaita scholars cross the human body and the three qualities. They settle in the standstill pure awareness (Nirguna chaitanyam) which is again only the Kaarana sharira and not the Lord. They think that the Lord is pure awareness without the three qualities like standstill water without waves. The Advaita scholars try to touch the Lord through their self-effort i.e., self-analysis. By this, they can touch the pure awareness, which is Maya. Maya is the mind of the Lord. Maya is also pure awareness and is the power of the Lord. This Maya is like the ocean. The tidal waves [huge waves] in this ocean, which are the apparent modifications of Maya (Vivarta of Shankara) are the three qualities (Gunaas or bhaavaas) and these three qualities are called Brahma (Rajas), Vishnu (Sattvam) & Shiva (Tamas). A part of this Maya is modified into the inert five elements by which planets, hills, rivers etc. form. It is a real modification (Parinaama of Ramanuja) because the awareness is converted into inert matter. A part of this Maya entered some inert forms, which have become the various living beings. In every living being, a little quantity of Maya is present, which has small vibrations. These vibrations are the three qualities in the soul.

Therefore a soul is a drop of Maya (pure awareness) with small vibrations. The ocean of Maya with its tidal waves is surrounded by this cosmos made of five elements (Brahmanda). Similarly, the soul is also surrounded by a small body made of five elements (Pindanda). The Advaita scholars cross the body and the vibrations and finally settle in the standstill drop of Maya. When this drop is quantitatively extended, it becomes the infinite standstill ocean without waves. Thus, one can imagine a standstill ocean through his standstill drop. But, he cannot touch the substratum of the ocean even by imagination. He is a part and parcel of the dream, which consists of living and non-living beings. The mind of the dreamer (awareness) with the qualities or ideas, created the dream. A part of the mind is modified into the inert city. Another part of mind entered several inert forms which are like drops, making those forms alive as living beings. The waves of the mind have been reduced to vibrations of the drops in living beings. A human being can touch, at the maximum, the mind of God alone, which is the root cause of the dream. But the mind is not the dreamer. The Advaita philosopher, unable to know this secret, mistakes the mind (Maya) itself as the dreamer (Mayin or Lord). Since, he thinks that the

ocean of awareness is the Lord, he assumes that he himself is the Lord, forgetting even the quantitative difference between the drop and the ocean in his false assumption. He removes the quantitative difference between the drop and ocean by saying that the space is not true. Then the tiny soul becomes the infinite Brahman. Very Good! Then why is this tiny soul which has become Brahman, not ruling the entire world and becoming Ishwara? He has committed two mistakes:

1. Assuming that awareness is the very nature of the Lord, the quantitative difference between the Lord and soul is forgotten.
2. The Lord is not the awareness because the Lord is beyond imagination.

Apart from these two mistakes, he is forgetting the existence of the super power in the Lord and absence of the same super power in himself. Krishna lifted the mountain on his finger and told the excellent Bhagavad Gita. The Advaita philosopher is unable to do these two things and claims himself to be the Lord. He is only seeing the similarity in the pure awareness. But, he is neglecting the difference in the power. Such attitude comes only due to the ambition to become the Lord and the egoism and jealousy towards Krishna. The Advaitist says that this world is a dream. But, this world is a dream for the dreamer, who is the Lord. The Advaitist is only a part and parcel of the dream. Even Shankara swallowed molten lead and asked his disciples to swallow the same. Shankara declared that He alone is Shiva (*Shivah kevaloham*) and not the disciples.

If you are ignorant, you will fail in the first test. If you are a wise person, you will fail in the second test. If you are an Advaita scholar, you will fail in the third test. If you have passed all the three tests and if you have recognised the Sadguru, you are said to have Atma Jnana. If you have reached the Sadguru, you have attained Atman. If you have become a servant and pleased the Sadguru, then you have Kaivalya, in which you are always associated and protected by the Lord in this world as well as in the upper world called Brahma Loka. The Lord is the ruler of your self and is called as Atmeshwara in the Veda (*Atmeshwaram shashvatam*).

9. Doesn't the knower of Brahman become Brahman?

[“*Brahma Vit Brahma...*” means that He who knows Brahman becomes Brahman. But you say that the meaning of this is that Brahman alone knows Brahman. How is it?]

People have given your interpretation, which I know very well. But I give this interpretation because the Gita says “*Mamtu Veda Nakaschana*” which means that no body knows Brahman. Your meaning will contradict the Gita. If you say that if one knows Brahman, He becomes Brahman, then

there are two stages. In the first stage a person knows Brahman. In the second stage the person becomes Brahman. But the Gita contradicts the first stage because no person can exist as a person while knowing the Brahman. Moreover the Veda says that Brahman is beyond words, mind, intelligence and logic. The Veda also says that if one knows that he cannot know Brahman, then he knows at least something about Brahman (*Yasyamatam Tasya matam*). Therefore My interpretation is in line with the Gita and also with the other Vedic Mantras.

10. Is peace the characteristic of the spiritual path?

It is correct to a certain extent, till you reach the self (Jeevatma). But the spiritual journey does not stop there. When you differentiate yourself from your body as pure awareness, you will attain peace but you have to go further to reach the ultimate goal which is the Super-Self (Paramatma). When you are travelling on the path to reach the Super-Self after attaining the knowledge of the self, you will lose your peace because that path is full of sacrifice. Sacrifice will disturb your mind because you have to cut all the worldly bonds, including the bond with your body and even with your life. While reaching the self you are as if eating a sweet which will give you satisfaction. Now once you have had that sweet [attained the self], you cannot have fruit from the Lord again. You have already eaten the sweet and you cannot charge money for eating the sweet. You are already given the fruit when you attain your self but when you are reaching the Paramatma, you are giving the sweet to Him and you have to suffer with hunger. Therefore the Lord will pay you for the sacrifice of the sweet. When you lose the peace, the Lord becomes peaceful. Therefore attaining the self by removing the illusion that you are the body etc. is only half the journey.

The Lord is called as the Atmeshwara in the Veda, which means that He is the controller of even the self. The goal of the Advaita philosophy is reaching the self which is only an intermediate station. Of course you must attain the peace, which gives you a lot of strength so that you will withstand the suffering by sacrifice in the next half of the journey. Shankara stopped by preaching this intermediate station to all the people. When a few people reached this station, then He opened the further path to them only. He swallowed molten lead and preached to the disciples that He alone is the Lord. The disciples had realized the self and reached the intermediate station called as Brahman by the path of "*Aham Brahmasmi*" (I am Brahman). Brahman means pure awareness. The next half of the path is to reach Lord who is Ishwara. Peace is not the final fruit. Peace is only an

intermediate fruit, which gives you the strength to complete the journey. The fruit given by the Lord is the final fruit, which is peace, bliss and all the eight super powers. If one takes a sleeping tablet, he can get peace during the sleep as well as after awakening. Detachment from the world gives you peace (Brahman) but the fruit given by the Lord is to remain peaceful, blissful while living in this world and helping the real devotees with the help of the eight super powers (Ashta Siddhis). The fruit given by the Lord will give you the real bliss i.e., entertainment in the life-game played by you in this world itself, which is certainly far higher than mere peace. “*Sivoham*” (I am Ishwara) as said by Shankara is the final goal and not “*Aham Brahmasmi*”.

Shankara lived in the world and did a lot of work. He never sat idle thinking “*Aham Brahmasmi*” like the present Advaita philosophers. Patanjali wrote Yoga Sutras and fixed Ishwara as the final goal. We remember Shankara today as a divine hero but not the other Advaita philosophers. Shankara sacrificed His mother and earning money for the sake of the mission of the Lord. But the present Advaita philosophers sit in their houses and roll with their family bonds and simply say “*Aham Brahmasmi*”. One should become a divine hero like Shankara, Ramanuja, Madhva, Swami Vivekananda etc.; they were always dynamic—doing Karma Yoga without any selfishness. Their Karma Yoga was the propagation of the divine knowledge, which is Jnana Yoga, but today the Advaita philosopher is doing Karma Yoga with selfishness for his family bonds. What is the use of their Jnana Yoga [What is the use of the knowledge that the Advaita philosophers achieve if their actions are selfish and their bonds with their family are not cut?]

11. How can every religion say that if you do not worship their God, you will go to hell?

Christians say that if people do not worship Jesus, they will go to hell, which is the everlasting fire. Hindus (Vaishnavas) say that if one does not worship Narayana, one goes to hell. I will ask one question. Till Vasco-da-Gama came to India, no Christian literature had reached India. Therefore the ancestors of Hindus were not aware of Jesus. Then for no fault of theirs, how could they go to the hell? The Lord gave His message to a small country at that time. Since the Lord is impartial, He should have given the same message to all the countries in this world. But He did not do so. This means you are forcing God to become partial. The same logic applies to Hindus also because when Narayana gave the Gita in India, the foreign countries were not blessed by such a preaching. Only after the visit of

Vasco-da-Gama, the translation of the Gita reached foreign countries. Therefore the ancestors of foreigners cannot be blamed when they did not receive the Gita. In this situation there is no solution except this one solution. The only solution is that the same Lord came to different countries to give the same divine message in different languages. This is the best solution and brings the unity of religions.

12. Is there rebirth for a soul?

[You say that the same Lord revealed the same knowledge in the entire world in different languages. But Islam and Christianity say that there is no rebirth. Hinduism speaks about rebirth. If the Lord is same, where from does this contradiction come?]

Only one Lord created this entire universe. He must have told the same knowledge everywhere in the world. The apparent contradiction is only due to misunderstanding. In Hinduism also Shankara says that getting human birth is almost impossible (*Jantunaam Nara Janma Durlabhamidam*). Shankara was the incarnation of Lord Shiva and so what He said is authoritative. Even the Gita says that the soul comes back to this world but does not say that the soul gets another human birth (*Ksheene Punye Martyalokam Vishanti*). In the second chapter, the Gita speaks about rebirth but not about human rebirth. Islam and Christianity say that the human birth is given only as a single chance. At the end of this birth, the final judgement is given. The soul either goes to the Lord or goes to hell permanently.

The Gita also mentions two ways for the soul. Either the soul goes to the Lord and does not return back or the soul returns back to the world (*Abrahma Bhuvanat..., Yat Gatva...*). According to the Gita, if the soul does not go to the Lord (Brahma Loka), it returns back after enjoying the fruits of an incomplete spiritual effort. Therefore in this human birth, if the spiritual effort is completed, the soul goes to the Brahma Loka permanently. If the spiritual effort is incomplete the soul may go up to any world below Brahma Loka [other types of heaven which are lower than the highest heaven, which is Brahma Loka], but it will return back to this earth after enjoying the fruits of its incomplete spiritual effort. The soul may go up to the sixth world, but it cannot go to the Brahma Loka, which is the seventh world by doing the remaining spiritual effort in the sixth world. The reason is once the soul leaves this earth all the upper worlds are only Bhoga Lokas i.e., worlds in which the soul can only enjoy the fruits of actions performed on earth, cannot do any new actions or work (Karma). Therefore the soul has to return back to the earth. The soul will not get

another chance of human birth because once it has failed, it can never succeed. Therefore the soul comes to the earth and falls into the cycle of animals and birds. When the soul is trapped in this cycle of animal births, it is treated as a permanent hell. If the soul goes to Brahma Loka it always accompanies the Lord either in Brahma Loka or may come back to the earth along with the Lord who takes the human incarnation. In such case the soul is born as a divine servant of the Lord. Such a soul will not take rebirth in the cycle of animals. Thus even for the divine soul, there is no such rebirth. In this way Hinduism, Islam and Christianity are correlated as one concept preached by the one Lord.

Christians and Muslims are putting up sincere spiritual effort because there is a threat that this human life is the only chance. According to these religions, there is no re-examination if you fail in this examination. This human birth is the only examination and the soul either passes or fails and will not be allowed for any re-examination. But in Hinduism such threat is not there. People have taken a lenient view of spiritual life because they think that human rebirths are possible and so they can put up the spiritual effort slowly in the future human births. The Lord cannot tell different theories to different people. The rule must be the same for all the human beings in the world. Therefore whatever the Lord said in Christianity and Islam is also said in Hinduism. Hindus misunderstood the concept. Therefore whatever may be the religion, every human being should think “Now or never”.

The human rebirth is given only for the Yoga Bhrashta i.e., the soul, who has reached Brahma Loka and fallen due to some slip. Such a soul is suspended from Brahma Loka and comes down to the earth and takes rebirth as a human being. Suppose you have passed the postgraduate degree and obtained the post of the lecturer. But you were suspended for a month due to some mistake. You will be re-appointed. Similarly the Yoga Bhrashta will be born as a human being for some time and will come back to Brahma Loka. The case of an incomplete spiritual effort is different from a Yoga Bhrashta. The incomplete spiritual person is like a B.A. degree holder who never achieved the lecturer post. You cannot argue that you can be appointed as a 75%-lecturer since by getting a B.A. degree, you have met 75% of the total educational requirements for the post of a lecturer (assuming that a postgraduate degree is required for the post of a lecturer). Thus, there is no partial achievement by partial spiritual effort. The grace of the Lord is either hundred percent or zero. If it is hundred percent, you reach Brahma Loka. If it is zero percent, you fall back to the earth in the

cycle of animals and birds. There is no third way in between these two. When this truth is revealed, only one in thousands will try to put the real spiritual effort as said in the Gita (*Manushyaanaam Sahasreshu*). By this, Hindus will become alert in spiritual effort like Christians and Muslims.

This human birth is given to you not according to your file of karma because according to your file, you deserve the birth of animals. The Lord has given one chance to you, to see whether you can please Him by your practice. If He decides that you will not change even if human rebirth is given, He will throw you into the everlasting fire, which is nothing but the continuous cycle of births of animals, worms etc. Most cases come under this category alone. But if the Lord finds a ray of hope about you, He may grant another human birth to you because the Lord is not bound by any rule and He is Omnipotent. Therefore Christianity refers to the majority of human beings by speaking about the final judgement. Hinduism speaks about the minority of human beings, who have the possibility of the next human birth.

13. Can You please explain the rebirth of a soul as animals and birds?

[You are saying that the soul will enter the births of animals and birds if it does not attain Brahma Loka in this human birth. Can you explain this more clearly?]

In Islam and Christianity there is no rebirth for the soul. The soul gets human birth only once. After this human birth the soul will either go to the Lord or will go to hell permanently. Only one Lord created this entire universe. Therefore the policy should be the same for all the souls in this universe. There is only one Lord. All the souls are equal to Him. Can you deny this? If you don't agree with this theory, you can follow your own faith. But your faith is not important. The truth is important. Whatever is true, that alone happens; it is not based on your faith. If you agree with this policy, I can correlate all the religions. If you can correlate all the religions in a better way, I will also agree with you. If you do not care for the correlation and follow your faith only, there is nothing for me to preach to you. My correlation of all the religions is as follows:

In the Gita two paths are explained. In the first path one goes to Brahma Loka without returning back. In the other path one returns to this earth and falls in the cycle of births and deaths, which is called as the wheel of Samsara. In all the religions there are only two paths. Reaching Brahma Loka is reaching the Lord. Falling in the cycle animals and births is going to hell permanently. The soul, which has fallen in this hell, will never get human rebirth in which there is the facility of trying to reach Brahma Loka.

Not getting such a spiritual human rebirth is the absence of rebirth. The soul, which goes to Brahma Loka will never get the rebirth of animals and birds and in that sense, this soul also has no rebirth. But one point is to be understood carefully.

The birth of an animal, bird, worm etc., does not mean the actual animal, bird or worm. There are several human beings, who live like animals, birds and worms. Such human births are also the births of animals, birds, worms etc. We are seeing such human beings in majority on this earth. They are immersed in the worldly bonds like money, children etc. They cannot cut their blind love to these worldly bonds. Even if they put some spiritual effort, it is incomplete because of their attachment with these bonds. Such souls, when they go to the upper worlds are also involved in such bonds in the upper worlds. They can never attain Brahma Loka by any amount of preaching of divine knowledge to them. But if they are not preached to, they will blame the Lord during the enquiry, posing that they might have attained Brahma Loka, had they received the divine knowledge. The Lord preaches to them also only to save Himself from such blame and not to save them. Therefore if you have all the facilities and also the interest in spirituality, this is the best birth for you and this is the only chance for you. If you waste this human birth, you will fall into the births of animals etc. You will not be given such a chance again.

Islam and Christianity say that the soul has to wait for the final enquiry, which is to be done at the end of this world. This human body (Pindanda) can be said to be the world (Brahmanda). The human body is a mini-world containing the same components. Therefore the death of this human body can be treated as the end of this world from the point of the soul. You can also treat the day as birth and night as death. The Veda says that deep sleep is equal to death (*Naviduhu Sati Sampatsyama Iti*). The Gita also says the same (*Prabhavantyahaaragame*). Therefore the feelings (Samskaras) of previous births mean only the feelings of yesterday. If you are on the spiritual path and if you make a sincere spiritual effort to cut these worldly bonds and strengthen the bond with the Lord, your lifetime can be extended by the Lord. You will cross the day of your death by the grace of the Lord, which can be treated as a rebirth. Such extension of life will really help you in the spiritual effort. If you are given a human rebirth, there will be lot of gap since you have to stay in the womb of your mother and you have to cross childhood. Such a long gap will give a serious break in your spiritual effort. From this point of view also there is no human rebirth. If a soul cannot attain Brahma Loka in this human birth even after

getting an extension of life, how can such a soul get Brahma Loka in the next human birth after such a long gap? The Gita also says that the soul is taking birth and death constantly during the day and night (*Athachainam Nitya Jatam*). Like this all the three religions can be correlated and only one theory evolves.

14. Why do You preach discouraging things like sacrifice of money and absence of rebirth?

[The Guru must always encourage the disciple. Your preaching of Karmaphala Tyaga discourages us. Further You state that this is the only human birth. This is discouraging us more and more.]

The Guru must encourage the disciple in the beginning by telling certain lies and such encouragement is not wrong. But the Guru should not continue the lies throughout the life of the disciple in the name of the encouragement. When the disciple is encouraged, he will serve the Guru with lots of love. The aim of the Guru should not be the service from the disciple and such a Guru is a fraud and selfish. The Sadguru must reveal the truth slowly to the disciple. The aim of the Sadguru must be upliftment of the disciple and not the service from him.

15. Why did God create sin?

The Lord is always kindest and is interested in the happiness of all the human beings, who are all His children. The Gita says that the Lord is the father of all living beings (*Aham Bija Pradah Pita*). The father always tries to favour His children and likes to see His children to be always happy. Originally, only the good path was created and all the human beings were permanently happy. There was no trace of sorrow in their minds. That was called 'Kruta Yuga' or 'Satya Yuga' in which the deity of justice was standing on all four legs. But in due course of time the continuous happiness started boring the human beings. One cannot eat sweets continuously. This reminds one of the law of diminishing marginal utility from economics. They were bored and started feeling unhappy. Their minds were disturbed due to continuous happiness. Therefore there was a need for a break in the continuous happiness. That break can be only sorrow, which can only be the fruit of sin. Therefore the chilies were needed as breaks in the continuous eating of sweets. Thus the Lord created the sin only for the happiness of His children.

He gave freedom to the souls so that they could commit the sins and earn their chilies. Then the Lord arranged the life cycles of souls by arranging sweets and chilies [fruits of good and bad deeds] alternately.

Such arrangement alone can bring real permanent happiness without boring the soul. If it is a continuous winter, you will get bored. Summer is necessary. If it is continuously daytime, it will be boring. Night is necessary. Even in food the Lord created both sweets and chilies so that His children will enjoy the meals without getting bored. While eating food, people eat sweet dishes and hot dishes alternately. Similarly the life cycle was arranged. Therefore creation of sin originally by the Lord shows only the infinite kindness of the Lord for His children.

Even if you have done two sins, one after the other, he does not give the results of those two sins one after the other. In between these two sins a sweet result of good deed is given so that the whole life cycle is an alternate arrangement of sweet and hot dishes i.e., results of good deeds and bad deeds. Such arrangement also shows the infinite kindness of the Lord for His children.

But what are you doing? You are pestering God by showing false love through words (prayers) and mind (devotion) for removing the chilies and for getting sweets continuously. Since your love is not true, the Lord will not interfere with the Law of Karma, which says that one must enjoy the results of good and bad deeds. Therefore when you pester the Lord, He brings you the sweets from your future cycles as pre-matured fixed deposits with reduced values. He is postponing your present chilies to the future cycles with added interest. Therefore as you pass through your life cycles you gradually enter life cycles in which you find many chilies and less number of sweets. Remember that your future cycles are going to be full of chilies without a single sweet. In such life cycles the Lord cannot help you even if you cry to any extent. Then you lose your faith in the Lord and you will only do sins in such life cycles. Such sins will create further life cycles full of chilies. Like this a chain reaction is set up and there is no end for such cycles of chilies and finally you will be born as a worm in the drainage, which continuously undergoes misery.

By doing rituals and certain worships and donations as suggested by astrologers, your sin is not cancelled and you will not get the fruit of a good deed, which was not done by you. These rituals suggested by priests and astrologers are of two types:

1. Trying to please the Lord by prayers (words) and devotion or meditation (mind). This type resembles the path of a prostitute who tries to please a person by words and feelings to get some fruit from that person practically.

2. Trying to please the Lord by sacrificing work (Karma Sanyasa) and by sacrificing fruit of work (Karma Phala Tyaga) for getting some fruit from the Lord in return. This is like the business of a merchant in which you give something and take something in return.

In both these ways only your future sweets are brought to this life cycle and your present chilies are pushed to your future life cycles, because in these two ways, your love is completely false. In true love, you will do Karma Sanyasa and Karma Phala Tyaga without aspiring for any fruit in return. Of course sacrifice of words and mind to the Lord without aspiring for any fruit in return is good, but cannot bring any fruit from the Lord. When you sacrifice words and mind, you get peace and pleasure in your heart immediately and that itself is the fruit for those actions.

Suppose you are working in a field and singing a song. The owner of the field will only pay you for your work but not for your singing. The work alone can bring the fruit which is called Karma Yoga that consists of Karma Sanyasa and Karma Phala Tyaga. While doing Karma Yoga, you may chant, sing or express devotion but only for your own peace and happiness. It cannot bring any fruit from the Lord. Suppose you work in the field for one hour and sing the songs for another hour without doing any work, the owner will pay you only for one hour and not for two hours.

There is only one path to get rid of the fruits of your sins and to get the fruit of good deeds, which you have not done. When you serve the Lord in human in this world, the Lord in human form will transfer your sins upon Him and will suffer for your sake. As a servant of the Lord, you enter the second cycle called 'Deva Yaana' or 'Jyotir Marga' as explained in the Gita. You will go to Brahma Loka along with the Lord and derive continuous happiness here as well as there in the presence of the Lord. But in this path you should serve the Lord without aspiring for any fruit—even without aspiring for this path. Such selfless service consists of Karma Sanyasa as done by Hanuman for Rama and Karma Phala Tyaga as done by the Gopikas by offering butter to Krishna. In this path, the recognition of the human incarnation of the Lord is very very important. The Lord comes in every human generation. Otherwise the Lord would be partial to a particular human generation.

Hanuman and the Gopikas never worshipped statues or pictures of previous incarnations of God or God present in energetic bodies in the upper worlds like Brahma, Vishnu, Shiva etc. Only in the human body can the Lord really enjoy [suffer for] your sins as any other human being. Then alone can He do justice to the Law of Justice. Otherwise, in the form of a

statue or a picture, He cannot enjoy your sins and therefore the Lord never enters a statue or a picture as said in the Veda “*Natasya Pratima Asti*”. Therefore the original creation of sin by God cannot be blamed. In fact it shows His infinite kindness to see His children really happy with alternate enjoyment of sweet and hot dishes.

16. How can continuously doing good deeds, be boring?

Doing good things is different and enjoying the results of good deeds is different. One can prepare sweets continuously but one cannot eat sweets continuously. The result of good deed is happiness. Continuous happiness will bore anybody like eating sweets continuously. The Lord never created anything without a good purpose. The whole creation of the Lord originally was very good because everything was created for a purpose and for the happiness of all the living beings. The bad was created by the Lord, only to give some breaks now and then in the continuous happiness. The Lord also comes down in human form, bored by the continuous bliss that He enjoys. The Veda says that He enjoys both the truth and false (*Satcha Tyatcha Abhavat*). The Gita also says that the Lord created Sattvam (good qualities) and also Rajas and Tamas (bad qualities). Whether the bad is created in the beginning or it is created after some time, does not matter. You could even say that God created the bad in the beginning itself assuming that the continuous pleasure would be boring, or you can say that God has created bad when the people got bored with the happiness. There is no difference between these two statements because God is beyond time. God created both good and bad qualities as said in the Gita (*Yechaiva Sattvikaa Bhavaah Rajasaah Taamasaascha Ye*). The Lord is beyond good and bad as said in the Gita (*Gunaateethah Sa Utchyate*). He is the Creator of day and night, summer and winter etc; but the human being is not beyond qualities because He is made of the very qualities, good or bad. The Lord, when He comes in human form or remains as Ishwara, is like a person who is wearing white or black shirt but the soul is the very black or white shirt as said in the Gita (*Naanyam Gunebhyah Kartaaram*). Therefore the Lord is untouched by the good or bad qualities. But the individual human being is like the cotton shirt, which is colored and it is very difficult to remove the color from the cotton threads.

17. Is there sin in a tiger killing a deer for food?

Killing an innocent beautiful deer is the greatest sin and the birth of the tiger itself is the result of the soul’s bad deeds in the past. Just like the color and the cotton thread cannot be separated, the cruel nature of the soul

in the tiger is inherent and inseparable. Therefore it appears to you as if it is a natural thing when the tiger kills the deer. You do not say that a carnivorous person [cannibal], who kills and eats human beings, is justified because in this case, you are affected. You can understand the pain of the deer when you are born as a deer. The deer cannot argue like a human being. But because of that, it should not have a different justice. A person may be unable to employ an advocate but the judge will still do justice. A tiger will do such sins continuously, which will increase its cruelty. As the cruelty increases, the cruel deeds become more and more. The quality leads to action and the action again results in quality. This is the vicious circle in which the soul is caught, that is the end of the story and there is no liberation for such a soul.

17. Are our present troubles due to our past sins or due to the will of God?

People say that it is the sin of their previous birth whenever they are in trouble. They pose as if they are very pure in this life from their birth. When a person dies, immediately his sons write letters to others that their father has gone to heaven. Actually after death, the soul will be enquired in the Preta Loka [world of the dead] for ten days. Then the soul will be sent to hell for his bad deeds, to heaven for his good deeds and to Pitru Loka [world of ancestors] for mixed deeds. If the soul has directly gone to heaven, why do his sons donate a cow (Godana)? The donation of the cow is a tradition meant for crossing the Vaitarini river, which one has to cross before reaching hell. [This means that the soul goes to hell first].

In fact the soul is not enjoying the results of the previous deeds at present. When the soul leaves this body, it goes to hell and is washed severely like a dirty cloth. The entire dirt goes away in this washing, but a little dirt remains in the soul, which is called as Karma Shesha [remnants of the quality to do actions]. The Karma Shesha means all the qualities of the soul in least intensity. When the soul comes back to this world, [reborn] these qualities grow again in the atmosphere of the earth. [After the end of that birth] The soul again goes to hell for another severe wash. Thus the cycle repeats. When the soul comes to this earth from the hell, it does works [actions, deeds] according to the Karma Sesha i.e., the previous qualities. In that sense the Karma Sesha is responsible for all the works on this earth. These works again intensify the Karma Sesha. Buddhi (Karma Sesha) produces Karma (action) and Karma intensifies the Buddhi. When the soul comes here, there is no further result to be enjoyed in this world [The results of actions done in any birth, are enjoyed or suffered in heaven

or hell immediately following death. No further result remains to be enjoyed or suffered in the next birth].

A thief was severely beaten in the police station and was left. When the thief comes out of the police station his quality to steal is very very weak. But within a short time due to the association with other thieves in the world, he again becomes the original thief and is again beaten in the police station. Therefore when the thief comes out of the police station there is no punishment that further remains to be suffered by him. Similarly, when the soul is born on earth, there is no more punishment that it has to suffer here [It has already suffered all that it had to suffer in hell, before getting this birth]. The only thing that remains with the soul is the Karma Sesha, which is a very weak quality to steal [quality to repeat the sins committed in the past].

This Karma Sesha is also called Sanchita and is also called as the writing of Brahma on the forehead. This guides the future actions of the soul in this world. The birth of the soul is according to the nature of this Karma Sesha alone, which is called Prarabdha. The actions in this world give strength to the Karma Sesha and such strength [which is added in this birth] is called Aagami. All this is related to the souls and the world, which is based on ignorance and the blind attraction of the family bonds. The Lord has nothing to do with this.

The work of the Lord is completely different. The Lord enters this world to uplift human beings. Such divine work of the Lord is to be recognized and your participation in such work will be related to the Lord. Such participation will give you the Brahma Loka in a completely different divine path called Archiraadi Maarga as said in the Gita. For such participation you must first recognize the birth of the Lord in human form. If you do not recognize the Lord in the human form there is no question of participation in His work. The Gita says that first the divine birth of the Lord must be recognized and then the divine work for participation (*Janma Karmachame Divyam*). Except this type of divine work, the Lord has no connection with the other deeds of souls as said in the Gita (*Na Kartrutvam Na Karmaani Lokasya*). Thus one should not mix the works of the souls and the work of the Lord.

18. Can You please explain the present suffering in regard to the theory of karma (Karma Siddhantha)?

People pose as if they are pure in this birth by saying that they are suffering due to some actions committed by them in some past birth. In fact, for all the previous deeds, the soul was treated completely in the upper

world. When the soul takes birth in this world, it is born with 'Karma Shesha', which does not mean the remains of past actions. It means the remains of that quality (Samskara or Vasana) in the soul. When the thief was severely beaten in the police station for his action of theft, he comes out with a subtle seed of that quality. Due to the beating, that quality was very much reduced but did not vanish completely. This seed is in the form of a quality, which is a wrong modification of knowledge and it will never be erased by the fruit because the fruit is also a form of action only. This means action cannot destroy the quality. Only the right knowledge, which is the correct modification of the knowledge, can remove that quality. The punishment, which is also a form of action, cannot destroy the quality. The agony, which is also another wrong modification of knowledge, produced during the punishment, cannot destroy this quality. This seed is called 'Karma Shesha' or 'Sanchita'. Therefore 'Karma Shesha' or 'Sanchita' does not mean the balance [remaining] of the results. It only means the balance of the quality, which is responsible for the action.

When the soul is reborn, it gets a congenial atmosphere according to its seed. The seed starts germinating and this stage of the quality is called 'Prarabdha'. The seed slowly grows into a tree. The soul becomes very active and does a series of deeds. The fruits of these deeds will be received by the soul in the upper world. Such future fruits are called 'Aagaami'. But some vigorous deeds give fruits in this world itself. The series of thefts of a thief are recorded in the police station (Aagaami), but sometimes the householder even before going to the police station punishes thief himself. Thus the effects in this world are only the fruits of some serious actions of the soul done in this world itself. The most serious sin done in this world is forgetting the Lord, who gave so many facilities in this world without any selfishness. Even though people are praying to the Lord, their love is full of selfishness. Love is not true if selfishness exists. There is no light if darkness exists. Therefore the human being is committing this greatest sin and is receiving the result of this sin in this life itself because the sin is so serious! However, atheists are going to be punished only in the upper world for this greatest sin. The reason is that they are used to test the faith of the devotees of the Lord. A devotee should not be misled by seeing the happy life of an atheist in this world.

19. How can the soul be held responsible for its actions when everything happens by God's will?

[If everything happens according to the will of the Lord, who is the overall controller, there is no independence for any human being in this

world. In such case the human being should not receive the fruits of its actions. How do you justify this?] The Lord is controlling all the souls as per the Veda “*Aatmeshwaram*”, which means that all the souls are ruled by the Lord. The Gita also says the same “*Bhutanaam Iswarah*”. But this does not mean that there is no independence for the soul. When the king rules the kingdom, all the people in that kingdom are independent in their activities, but they are within the rules of the king. Thus a short span of independence in the human life exists, under the control and supervision of the Lord.

Suppose a cat caught a rat in its jaws. It leaves the rat after a bite for a short span of time. In that span the rat gets independence and runs in any direction as it likes. But the cat is watching the rat and catches it again whenever the rat tries to go out of the limits of the cat’s supervision. Similarly the Lord called ‘Kaala’ (death) catches a human being and bites. The bite is the illness that strikes the human being. The repeated diseases are the repeated bites of ‘Kaala’ or the Lord. During the bite the rat loses its independence completely. Similarly any human being, who is attacked by disease becomes a patient and loses his independence completely. The cat plays with the rat for sometime like this and finally swallows the rat. Similarly, the human being is swallowed by the Lord at the end. The whole creation itself is like a rat for the cat like the Lord, which is told in the Brahma Sutra “*Atta Charaachara Grahanaat*”. Thus the short span of independence of human beings under the supervision of the overall controlling Lord, creates the full game and entertainment for the Lord.

The entertainment is the basic purpose of creation for the Lord as said in the Veda (*Ekaaki Na Ramate*) and as said in the Brahma Sutra (*Lokavattu*). Within the limits of the supervision of the cat, the rat will receive the result according to the direction in which it runs. In one direction there may be fire and the rat may receive heat. In another direction there may be cold water and the rat will receive coolness in that direction. The rat is independent to receive the result according to the direction it chooses and has full independence to go in any direction. The final death of the rat shows that the rat is under the control of the cat even during its choice of direction, even though the cat does not interfere during that span. Similarly human life is with full of independence but the final end proves that this independence too is under the control of the Lord. Yet, since there was no interference of the Lord during the human life, the human being receives the results according to his actions. Thus the whole game is perfectly justified from any angle.

20. Isn't the independence of the soul, only a false notion?

[How can you say in the above example that the cat does not interfere and that the rat has freedom of choosing the direction to run, when even the choice of direction of the rat is under the cat's control? Isn't the rat only under its superimposed false notion (ego/ownership) that it is independent and it is taking its own decision, when it is actually not so. It realizes the reality only at the end when it is swallowed by the cat].

If you analyze the time of sunrise or sunset, it is a mixture of both light and darkness, which are contradicting each other. You cannot say that it is only light and you cannot say that it is only darkness. It is true that wherever light exists, darkness cannot exist and vice-versa. Yet, you cannot deny the mutual existence of both light and darkness in this situation. Similarly, the rat is having full independence since it can go to any direction to receive the heat of the fire or the coolness of water. This is the full independence of the rat because the supervising cat does not interfere with the freedom of the rat in selecting the direction. Similarly, the Lord does not interfere in your choice of selecting good or bad. Thus, there is full freedom as per the Gita (*Swabhavastu Pravartate*).

But the cat is supervising the selection of the direction by the rat. The supervisor does not interfere for all practical purposes. But this does not mean that the supervisor cannot interfere. If the cat wants, it can control the direction of the rat. You must distinguish between the two statements; one is "the cat does not interfere" and the other that "the cat can interfere at any instant if it likes to do so". The first statement implies the full freedom of the rat and the second statement implies the full control of the cat. The situation reveals the mutual existence of both freedom and control without contradicting each other. Such control is also referred to in the Gita (*Upadrashta Anumantaacha*). This means that the Lord supervises and allows the freedom. The freedom is not real but it is an allowed freedom under the constant supervision of the Lord. The Gita mentions about such mutual existence of the two contradicting parameters (*Kartaaha Mapi Sarvasya...*). It is very subtle point, which is to be understood by hairsplitting analysis. It requires logical insight in depth.

21. Why do theists suffer while atheists appear to be happy in the world?

When Dharmaraja went to the upper worlds along with his father, who is the God of Justice, he saw his brothers in hell and the evil Kauravas in heaven. He was shocked and asked his father about this. The God of Justice replied that his brothers had little sin and a lot of fruits of good

deeds. Hence they would first suffer the little sin in hell and then go to heaven forever. The Kauravas were associated with very little good fruits and lots of sins. Hence they would first enjoy the fruits of their good deeds in heaven and then go to hell forever. This is the tradition of the administration of the Lord. Therefore good devotees will suffer the little sin in this temporary human life and will enjoy the fruits of their good deeds forever in heaven. The atheists will enjoy the fruits of their small amount of good deeds in this temporary life and will go to hell forever for their sins. Another use of such arrangement is that the devotee will be tempted to become an atheist seeing the happy life of the atheist in this temporary life. Thus the devotees are tested by the atheists. The administration of the Lord has many angles of understanding unlike the human administration here.

22. Why did God create bad when everyone wants good alone?

The good is the Satvam quality. The bad is Rajas and Tamas qualities. These three fundamental qualities constitute the entire creation, which is the game of the Lord. The bat, ball and net are the three means of the game. You beat the ball with the bat. But in beating the ball you are not angry with the ball nor do you hate the ball. You beat the ball as part of the game. Similarly the bad should be destroyed and the good must be established as in the game. But you need not be furious with the ball or hate the ball. Without the ball, the game of beating the ball cannot take place. Similarly the game cannot start without the bat. Thus good and bad are equally instrumental in the game. The actor, who played the role of hero and the actor who played the role of villain are equally important and both are paid well. Rama killed Ravana and Krishna killed Shishupala. The Lord killed them peacefully without any hatred towards them. He knows that He is playing the game. He beats the ball but without any anger or hatred. When one sees all the three qualities with an equal view without any tension, he becomes a follower of Datta. Datta means the equality in the three qualities. Brahma is Rajas. Vishnu is Satvam and Shiva is Tamas. All the three forms are equal and constitute the whole game. Thus the Lord destroys injustice and establishes justice without any tension or hatred in His heart. You want the villain in the movie. You want salt and sourness in the meals. But you don't want to see bad in the creation! The creation is a movie for the Lord as said in the Veda (*Sa Ikshata, Saakshee Chetaa*). The creation is the full meal of the Lord as said in the Brahma Sutras (*Attaa Charachara Grahanat*). If you are served with meals containing only sweet items or you watch a movie without a villain, then you will not put this question.

23. How can God exist if the tsunami killed people who were praying to God?

People pray to God for their selfish benefits and such prayers are not real worship. If one loves God only in order to satisfy some need of his, it is the worst kind of worship. Apply the same logic to your children. You love your child without any expectation. When you can have such selfless love for your temporary blood bonds of this birth, why can you not have the same love for God, who is related to you by the only permanent bond in this world for the past millions of births? The sea with its millions of waves, warns people not to kill poor aquatic creatures like fish for the sake of food. God has created a lot of vegetable food, which is even better for our health according to modern science. The sea represents the Lord. When humans go against the God's Law, and refuse to improve, He is forced to punish the sinners and bring them to justice. Natural calamities such as tsunamis are examples of God's punishment. Goddess Earth (God in the form of the earth) kills the sinners through earthquakes since these sinners kill innocent creatures on the earth. A tsunami is the result of the combined anger of the Father Sea and Mother Earth. Innocent creatures that are slaughtered en masse have no advocate. They cannot even protest or file a criminal case in our courts. Luckily such formalities are not necessary for God's all-pervading court. You only see the punishment and not the sin. The sin committed earlier is the cause of the punishment. Just as you sympathize with the human beings affected in other countries, since all human beings are one, you should broaden your mind further and feel that all living beings are one. Then you will be able to sympathize with every living being. Natural calamities will then disappear.

24. Why do some really very good people suffer?

[If they were sinners in their previous births, how could they be so nice in their present birth? My child is weak in a subject. Can you solve this problem?]

You think that a person is very good because of his nice gentle character. There are even cheats, who appear very soft and nice. There are very good and sincere people with a rough character. A soft person may be selfish and a rough person may sacrifice himself for someone. If a person has this one bad quality of selfishness, then all his good qualities are tarnished. God will not care for any of them. A selfish person with all good qualities is like a gold cup with salt water. It is not fit for drinking. We are interested in the contents of a cup and not for the cup. A cruel person who is ever ready to sacrifice for the sake of another is like an earthen cup

containing nectar. Lord Shiva gave salvation to the hunter for his sacrifice in spite of the fact that he was a barbarian. The Lord did not give salvation to the selfish priest. Thus we normally make a mistake in distinguishing the real good and the real bad. The Lord's judgment alone is correct and completely practical. His viewpoint is true and is different from ours.

Regarding the problem of your child I advise you to stop worrying about your child. You should only worry about serving the Lord and not bother about your problem at all. In such a case your problem disappears in a fraction of a second. As long as you do not give undue attention to your family and concentrate on the Lord's work, the Lord will take the responsibility of your entire family and in such a case, the benefit to your family will be beyond your imagination. If you concentrate on your family, leaving the Lord aside, your problem will grow more and more. If you concentrate on the Lord and your problem equally, your problem gets partially solved. Now you have to choose one of these alternatives.

25. What do you mean by Triputi?

Triputi means the knowledge of the three items: the Lord who is the goal, the path to please the Lord and yourself.

The true knowledge of these three items is:

1. Knowing that the Lord is always available for a human being in the human form and you can get complete benefit only from such a human form of the Lord. You must also have the knowledge of the characteristics of the Lord in human form to identify Him (*Manusheem Tanumaasritam—Gita*).
2. Knowing that the only path to please the Lord is the sacrifice of all the worldly bonds. The root bond of all these bonds is the bond with money, which is called 'Dhaneshana' since if money is not present, all the other bonds will break (*Dhanena Tyagenaike*).
3. Knowing that you are the soul, which is a bundle of the three qualities, mixed in different proportions (*Naanyam Gunebhyah Kartaram—Gita*). You must differentiate yourself from the Lord since the Lord is beyond the qualities (*Gunaateethah—Gita*). You are the colored shirt and the Lord is the person, who is wearing the colored shirt.

You can learn about the importance of human form of God from Hanuman, who recognized and worshipped Lord Rama and from the Gopikas, who recognized and worshipped Krishna. Both Rama and Krishna were the human incarnations present during the lifetimes of Hanuman and the Gopikas respectively. They never worshipped statues of the previous incarnations or the forms of the Lord, which are in the upper world like

Brahma, Vishnu and Shiva. Similarly you must learn the path of sacrifice from Sakthuprastha who sacrificed even the little flour which he was going to eat after fasting for ten days. You must also learn that you are only a soul and not the Lord from Hanuman. You are nothing before Hanuman in knowledge, devotion and power. When this greatest hero [Hanuman] in the world surrendered to the Lord saying that he is the servant of the Lord (*Daasoham Kousalendrasya*), you are after all a small baby-monkey before Him. Therefore you should know that you are not the Lord and surrender to the Lord as a humble servant. In fact you should become the servant of His servant (Hanuman) before you can become a direct servant of the Lord (*Daasasya Dasah*).

26. If the Lord is pleased by our sacrifice, is He not a sadist?

The real love requires the unhappiness by sacrifice. In such sacrifice one feels happy since he has sacrificed to the Lord. You take a mother for example. She gives food to her child and suffers with hunger. But she feels very happy in that suffering. A human being cannot give anything in return for such real love. Even if he gives something it is only temporary. But when your real love is proved by sacrifice, the Lord gives the permanent fruit i.e., Brahma Loka. Shaktuprashtha gave his food to the Lord in human form although he had not had food for the past ten days. [The Lord came in the form of a guest to Shaktuprastha and asked for food]. If the guest was an ordinary human being, the guest must have been a sadist, because he never cared about the hunger of Shaktuprastha. But since the guest was the Lord, Shaktuprastha was given infinite wealth in this world and also the permanent Brahma Loka after death. Therefore you must be very careful in fixing the human form of the Lord. Otherwise if the human form is an ordinary human being, you are deceived and such a human being is definitely a sadist. The unhappiness in sacrifice and the happiness that neutralizes the unhappiness are the characteristics of the path of the sacrifice. The Lord does not insist on this path. The path should come from the depth of your heart with full willingness. If you fear unhappiness you can never follow that path. When it comes to your children, you will not put this question because you have real love for them. Do you not sacrifice your food for your child and even though you suffer with hunger, you feel happy? Since you do not have real love for the Lord, this question is coming to your mind.

27. Do the scriptures preach silence and control or prayers and expression?

[On one hand the scriptures preach about prayers by words and on the other hand they advise silence (Mounam). On the one hand the scriptures preach devotion, which is mental expression and on the other hand they preach the control of the mind without any expression. How can one correlate these opposite concepts in the spiritual effort?]

In the first stage, a servant is sitting and singing songs in praise of the owner without doing any work. He is asking for remuneration for his song from the owner. The owner refuses to pay the remuneration because the singer has already got happiness by singing and that happiness itself is the remuneration for the song. One cannot get two remunerations for a single job even if you treat the singing as a job. In the second stage, the servant is doing work and is also singing. The owner will pay only for his work and not for the song. The servant is singing while he is doing the work in order to get happiness to forget his tiredness from the work. Therefore, here also only the work is remunerated and not the song. In the third stage, the servant is advised to stop singing because his energy is wasted in the song. If he works without singing, all his energy can be concentrated in the work and the servant will get more remuneration. In this third stage it is only an advice and the servant is not blamed for singing. Singing is not wrong at all. But singing has no remuneration.

Similarly in the first stage people pray and express devotion without proving their love in action. In this stage, the people get peace and bliss by the prayers and the expression of devotion. They cannot charge the Lord again for their prayers and devotion [They cannot expect the Lord to give them something in return for their prayers]. In the second stage, people participate in the mission of the Lord by sacrificing their work and the fruit of the work. While working for the Lord, they pray and sing devotional songs, which give them peace and happiness. Their prayers and songs are not wrong at all. But they will get the fruit from the Lord only for their work and not for their prayers (words) or devotion (mind). In the third stage, they are advised to stop the prayers and expression of devotion by practicing silence and control of the mind. The reason for this is that they can save their energy, which is wasted in prayers, and devotion and which cannot bring any fruit from the Lord. The energy wasted in these two channels can be diverted to the work alone and more work can be done so that they can get a better fruit from the Lord. Of course, they should not expect any fruit for their work. Then only will the Lord be pleased and give

the real fruit. But if they concentrate all their energy only in the work, they can get a better real fruit from the Lord even though they do not aspire for any fruit.

Please note that we are not finding fault with the prayers and devotion. We are only saying that you are wasting your energy in those two channels, which cannot bring any fruit from the Lord. If you control those two channels, better fruit is given to you. If you need relaxation by prayers and devotion, you will be in the second stage. Thus, there is no contradiction, because in the third stage it is only an advice in the light of Yoga. Yoga means concentration of the entire energy in one channel that is useful. The root word of Yoga is 'Yuj', which means to unite the dissipated streams of energy in various useless channels and concentrate the whole energy as a single stream in the useful channel.

The third stage is the highest stage. Hanuman never uttered prayers and never expressed devotional feelings on the Lord as per the Valmiki Ramayana, which is the only authority [on the description of Hanuman]. Hanuman concentrated all His energy in the work of Lord Rama. Lord Rama also never expressed His love through words or feelings on Hanuman. He too silently gave the highest real fruit to Hanuman, which is the post of the future creator (Brahma). The Veda says "*Yato Vacho Nivartante Apraapya Manasaasah*". This means that words and mind cannot touch the Lord and will return back to you. He will never hear your prayers and will never respond to your expression of devotional feelings. The reason is that they are giving you the immediate fruit, which is peace, happiness and satisfaction. It is like a self-employment scheme. Since the fruit is immediate and automatic, the Lord need not pay any attention. But when you work for Him by sacrifice, you do not get peace, happiness and satisfaction. When you offer the sweet to the Lord, you suffer with hunger although you may feel it as happiness. But the Lord is not a sadist. He will pay His attention to you and will give you the real fruit. Therefore in this highest stage, silence and control of the mind are recommended by the Gita (*Mounam Atma Vinigraha*). In the second stage, by prayers and devotion, you are as if eating the sweet. Why should the Lord pay attention for that? You are getting enjoyment in eating the sweet, after all. Why should He pay you for the cost of the sweet that you are enjoying yourself? When you give the sweet to Him without aspiring for getting paid its cost, the Lord will be pleased by your sacrifice, which alone can prove your real love for Him and then He will reward you with the real infinite fruit at the appropriate time and place. He will delay in giving the fruit since He wants to see whether or

not you have sacrificed the fruit expecting something in return. If you have sacrificed the sweet with a business-like attitude [expecting something in return], you will come out with your real color when He delays in giving you the fruit. The Lord is thus the topmost genius.

28. What are the types of people in the world?

There are five types of people in this world. The first type people have real love towards God and sacrifice practically to Him. The Lord rewards them with infinite and real fruit. The second type of people sacrifices practically but wants to achieve ten times more. Such people are businessmen. They invest little and aspire for more profit. The Lord returns back whatever such people sacrificed. The Lord also gives the extra expected by them but that extra is only from their own account. The good result of a good deed which was to be enjoyed in the future birth is preponed with reduced value and is given as the extra, which was expected by the people. All this process takes place without the knowledge of the people. The third type of people sacrifices words by prayers and feelings by devotion without any practical sacrifice. These people are like a prostitute who also sacrifices sweet words and sweet feelings to extract something practically from a person. The Lord fulfills their aspiration by drawing the good result of their good deeds from their future births. The fourth type of people is the atheist. They enjoy the world created by the Lord and abuse the Lord. The Lord will keep silent towards them in this world. The Lord uses the atheists to test His devotees. He will observe whether such atheists can affect His devotee. Later on the atheist will be severely punished by the Lord. The fifth type of people neither recognizes nor abuses the Lord. They simply enjoy the world without bothering about the Lord. The Lord will throw such people into the births of animals, birds, worms etc. In such births one can enjoy the world without worrying about the Lord.

29. Why do You not preach a path acceptable to all?

[The majority of people will oppose the spiritual path preached by You. Only one in thousands can accept Your path. Should You not be universal and preach a path acceptable to all?]

In spirituality, the majority always goes to hell. The Gita says that only one in thousands can reach the God. Even that one person will reach the Lord after several births (*Kaschit Maam Vetti, Bahunaam Janmanaam*). Jesus also says that the path leading to hell is very wide and full of rush. The path leading to the Lord is very narrow and only one or two persons will be traveling on it. The path to the hell is filled with flowers and the

path to the Lord is filled with thorns. Therefore the path to the Lord is not acceptable to all. Then shall I recommend the path filled with flowers to all the people, which is easily acceptable to all of them? I am universal because I am preaching the narrow thorny path to all the people. But the path is not universal. I cannot help that. In the spiritual path only the minority rule exists. There is only one in millions like Shankara, Ramanuja, Madhva, Jesus, Sai, Vivekananda etc., in the spiritual path. The gravel stones are in majority. There is only one Kohinoor diamond, which is valuable. The fraud Gurus show that flowery path which is 'Amruta Visham' i.e., it looks like nectar but it is actually poison. The Sadguru shows the thorny path, which is 'Visha Amrutam' i.e., it looks like poison but it is actually nectar. The Gita says the same (*Yat Tat Agre Vishamiva*).

30. Why are people reluctant to follow Your preaching, though it is the truth?

Such people are incapable of doing practical sacrifice. But they want to reach the Lord. Therefore they think that the flowery path will take you to the Lord and the thorny path will take you to hell. The fraud Gurus preached the same to them because such preaching was very convenient to them. These people have also rewarded those false Gurus since their preaching was very much convenient to them. These people are controlled by their love for their families and greediness. The Gita says not to touch such people (*Nigraha Kim Karishyati, Krutnavit Na Vichalayet*). If you throw a stone in a pool of mud, it will splash on your face. They are traveling on the flowery path with sweet dreams that they are going to the Lord. Let them be happy in their sweet dreams because at the end of the path they are going to hell. Let them be happy at least in the path. Only when they reach the end will they realize the truth.

31. What concept do the statues of the Lord and the Divine Mother in the temple indicate?

From the beginning, the wife is in the control of the husband [traditionally]. The Veda says that the Lord is 'Purusha' (male). His power called as Maya is treated as His wife. The Veda says this (*Atha Pursushohavai, Purushayevedam, Paraasya Saktihi, Indro Mayaabhih*). The modification of Maya is the world. The Jeevas (souls) are a part of the world. Therefore the Jeevas are also modification of Maya. The Jeevas are the servants of the Lord. This world and Maya is called 'Bharya' (wife) which means the one who is maintained. The Lord is called as 'Bhartha', which means the maintainer. Among the Jeevas, even the males are treated

as the wives of the Lord and hence as ladies, as said in the Veda (*Striyah Sateeh Pumsa Ahuh*). The male sages have become the female the Gopikas [The sages, who were males during the incarnation of Lord Rama, were reborn as female cowmaids Gopikas during the incarnation of Lord Krishna]. This world is called as 'Prakriti' [nature] which is sub-divided into

1. Para Prakriti, which is the life or consciousness or awareness
2. Aparakriti, which is inert matter.

Prakriti is only the modification of Maya. Maya is associated with the Lord. Prakriti is also called as Maya because there is no difference between Maya and its modification. This is said in the Gita (*Maayaam tu Prakritim*). The Lord and the world are mentioned as Purusha and Prakriti respectively both stand as husband and wife (*Prakrutim Purusham Chaiva*). When the Lord comes as Purusha in human form, His devotees come as the servants of the Lord to participate in His work. Due to such souls the Lord is entertained. If you take the Lord as the Universal Ishwara, then all the souls in this world are His servants to entertain Him. The Lord cannot enjoy alone as said in the Veda (*Ekaaki Naramate*). His power Maya is treated as His wife, who is modified into the world to entertain Him. This Maya is awareness and is called as Para Shakti. Maya is in the form of several wishes.

This Maya is converted into the five inert elements called as Aparakriti. This Maya (Para Shakti) entered some inert bodies in this world. Such Maya, which is present in any inert body is called as Para Prakriti. The inert body is Aparakriti. Any living being is the combination of Para Prakriti and Aparakriti. The Lord did not enter any living being and therefore all living beings are not the Lord. The Lord enters a particular living body present in the womb and when such living being is born, it is said to be an incarnation of God. Lord Krishna at the center is such incarnation and the the Gopikas around Him are the living beings. Even Arjuna is a living being. Whenever the word Prakriti comes, it means both Para Prakriti and Aparakriti which are the two sub divisions. In the Gita the Lord said "*Prakrutim Svaam*" which means that the Lord enters Prakriti. Therefore the Lord entered both Para Prakriti and Aparakriti because the word Prakriti means both the sub-divisions. The Lord also said "*Aatma Mayayaa*". This means the Lord enters the Prakriti with His Maya. The Veda says the same (*Tadevaanu Praavisat*). In this context the Veda says "*Sa Idam Sarva Masrujata Tat Srushtva*" which means that the Lord created this world and entered this world.

The Lord enters a living body present in the womb. The living body consists of the five inert elements called Apara Prakriti and also life called Para Prakriti. Therefore the living body is called as Prakriti. When Maya (Para Shakti) enters a non-living body, that body becomes a living being. Therefore when the Lord enters the Prakriti it means that the Lord enters a living body only, which is the combination of both Para Prakriti and Apara Prakriti. Both these put together is called Prakriti. This means the Lord will never enter only Apara Prakriti, which is the inert body. The Veda says this (*Natasya Pratima Asti*). When the Lord enters Prakriti, such a living being is called as the human incarnation. The Shiva Linga indicates the wave nature of life energy (Para Prakriti). The statue of Lord Vishnu indicates the matter, which is Apara Prakriti. Matter and energy are interconvertible as per science. That means Shiva and Vishnu are inter convertible forms as said "*Shivaya Vishnu Rupaaya*". Brahma is the Lord who enters both the Shiva and Vishnu who represent the life energy and the inert body. Then it becomes the human incarnation, which is given to the world called as 'Datta'. This is the meaning of the three heads of Datta.

Therefore the statue of the Lord indicates the Purusha. The statue of the female indicates His power Maya, which is modified as the Prakriti (world). The power and the world, entertain the Lord like a wife entertaining her husband. The male and female difference in the two statues is not the actual difference of male and female in the world. All the living beings including the inert world containing rivers, mountains etc., along with the power Maya is represented by the female statue. All the jeevas are Prakriti and therefore female alone. Due to this reason Meera asked Tulasi Das whether there is actually any male among the souls. Thus the female statue indicates the group of servants who entertain the Lord in human form and the male statue indicates the Lord.

Maya is like the ocean on which the Lord is lying. A little of this water is modified into static ice vessels. Some of the vessels are again filled with the water of the sea. Such vessels filled with water are the living beings. The other ice vessels, which are not filled with water are just the mountains, rivers etc., The water present in the ocean is Maya or Para Shakti. The same water that exists in the ice vessels as little quantities is called as Para Prakriti. First a little seawater is modified into ice vessels. Similarly a little of Maya (Para Sakti) is modified into the five inert elements. You can consider the seawater as dynamic and the inert five elements as static ice. But the dynamism and static nature are not the difference between life and inert matter because even the inert light is

dynamic. Therefore you cannot say that the dynamic water is life and the static ice is the inert matter. Of course science says that the inert static matter is the condensed form of the inert dynamic energy. Therefore here the inert matter is produced from inert energy.

But how can the inert energy like light, heat etc., be produced from the life energy (Para Sakti)? The life energy is Maya and the inert energy is the Apara Prakriti. How this Apara Prakriti result from Maya (Para Shakti)? This is the mystery of the creation of the universe. Due to this mystery alone this power is called Maya. The word Maya means wonderful. From the earth, plants are produced as said in the Veda (*Pruthivya Oshadha yah*). Here the plant consists of inert matter. Therefore into this inert matter (Apara Prakriti), Maya entered, and the plant becomes a living being. The life energy in the plant is not doing a particular work, which is called as mind. Mind is the work of the awareness and that work is the work of desiring. In the plant, the awareness does not do this work and therefore plants do not have mind. But in animals, birds etc., the awareness has started doing this special work and therefore they possess mind. In human beings, apart from mind, the awareness started doing another special work called decision, and such work is called as intelligence or buddhi. Therefore the same life energy is present in a plant, animal or a human being. They differ only by the special works of the awareness.

The male statue and the female statue in the temple are teaching you this wonderful divine knowledge. Those statues are made of Apara Prakriti and are not actually the Lord and Maya. The Lord and Maya have not entered those statues as said in the Veda (*Nedam Tat, Neti Neti, Natasya Pratima*). The statues are only the instruments of the knowledge [models or tools to teach the knowledge] and the vision of such statues can give you divine experience and bliss. You have read this knowledge present on the paper. The paper and the printed sentences are only instruments of knowledge and can give you the vision and the bliss of knowledge. This does not mean that the paper and the sentences are the divine Lord. The divine Lord is also not present in this paper and sentences. Unless you learn the divine knowledge from this paper and printed sentences, this paper and the sentences are a waste. Similarly if you do not understand the divine knowledge represented by the statues, the statues are a waste for you.

32. Where do all the deities (Devas) exist?

The Veda says “*Yavateervai Devataah*” which means that all the deities are present in the Sadguru who can preach the true meaning of the Veda. In this mantra, Sadguru is referred as Brahmana. Brahmana means

the Sadguru who knows Brahman. Brahman means the Veda. The Lord alone knows the true meaning of the Veda as said in the Veda (*Brahmavit Brahmaiva*). The Lord comes in human form and appears before the eyes of the human beings here itself as said in the Veda (*Yat Saakshaat Aparokshaat*). Therefore such a human form of the Lord is the abode of all the deities. Arjuna could see all the deities in the Vishwarupam of Lord Krishna. Arjuna saw the Vishwarupam with the help of 'Divya Netra', which is also called, as 'Jnana Netra', which is the eye of Knowledge. The eye of knowledge means Knowledge itself.

The word Deva means a form of light. Light means the Sattvam quality and Sattvam means 'Jnanam' (Knowledge). Knowledge means the various ideas made of awareness. The awareness is like gold and the various ideas are like different golden ornaments. Therefore the different deities mean the different feelings of the human form of the Lord, which are different forms of His awareness. The true knowledge of such a Sadguru is Brahma. His love, which rules the devotees, is Vishnu. His anger to punish His devotees for their ignorance is Rudra. His auspicious bliss, which does not change by the worldly matters, is Shiva. His preaching is Saraswati. The Guru Dakshina given to Him is Lakshmi. His super power is Parvati. His capacity to finish His mission in spite of obstacles is Ganapati. His courage without any fear is Hanuman. His severe anger to punish the atheists is Veerabhadhra. His removal of the dark ignorance by His preaching is Surya [Sun-God]. His enjoying the role through ignorance is Rama. His attraction of the devotees is Krishna. His removal of the sins of His devotees by transferring them on Him is Venkateshwara. His ordering capacity is Shastha. His nature to give the results to all the living beings according to their deeds is the nine planets.

Thus the Sadguru in human form is the composite of all the deities. Such human form of Lord is coming in every human generation so that He is not partial to a particular human generation. The entire world is in His body. There is nothing outside. Everything is in the Sadguru. People are worshipping the external inert forms without knowing the real nature of Sadguru. "*Bahirmukha sudurlabha*" means that there is nothing in this external world. "*Antar Mukha Samaradhya*" means that the internal form of the human incarnation is the real Lord. The human body of the Lord called as Sadguru is the modification of Maya and He is Prakriti itself. Such a human body follows the rules of nature and behaves like any other human body, which is weak and is called as Lalita. The word Lalita means the Prakriti, which represents the human body of the Lord and which is tender,

without any divine strength. There is no other way than to worship the external form of human incarnation because the internal form is beyond imagination. Therefore Lalita (human body) is only the alternative to worshipping the Lord.

The Lord with a human body is called Saguna Brahman, which means the Lord associated with Guna (Quality). The quality depends on the substance and surrounds the substance. The super power Maya is the root deity. The different forms of the Maya are the different deities. Maya is called Para Shakti, which means pure awareness. The different forms of awareness are the different feelings. These feelings are the different deities. Therefore the Sadguru (Lord) can show the form of any deity just by getting that feeling. His Will materializes as the form of the deity and you can look Him as that deity. You must have firm faith on such Sadguru and this firm faith is the entire essence of your spiritual effort (sadhana).

Surya (Sun) can only remove darkness but not the ignorance. The sun is the inert planet [sun is considered as a 'graha' or 'planet' from the astrological or philosophical point of view], which is a model for ignorant people. As the sun removes darkness, the Lord removes ignorance. Therefore the real deity form of the sun is the Sadguru and not the inert sun. Such a Sadguru enlightens the intelligence as said in the Veda (*Dheeyo yonah*). Such a Sadguru is compared to the sun (Savita). The inert sun can only remove sleep of the body but the preaching of Sadguru removes the ignorance that covers the intelligence. Therefore it is said "*Na Guroradhikam, Gurussakshaat Para Brahma*" i.e., nobody is greater than the Sadguru and the Sadguru is the final Lord.

33. Why is Lord Datta becoming famous, these days?

In the previous ages people were of a high spiritual standard. There was not much need for preaching divine knowledge. Even if there was a small necessity, the servants and disciples of Lord Datta used to come as human incarnations. They could solve the minor problems and used to leave the world. But today the situation is completely different. The spiritual standard has fallen. Generally, when the standard falls the people become ignorant. It is easy to teach an ignorant person and a scholar. Therefore in the present situation, if the people were simply ignorant, it would have been very easy to preach to them. But today the spiritual standard is less and at the same time, the people have become very very intelligent. The meaning of the Veda has been twisted to suit their convenience. At the same time they want the highest result.

For example, the Gita says that the fruit of the work should be sacrificed (*Karmajam Buddhi Yuktahi Phalam Tyaktva*) and it further says that if one sacrifices the desire for the fruit of the work, he can easily sacrifice the fruit of the work. The reason for not sacrificing the fruit of the work was found to be the desire for the fruit of the work. Therefore desire for the fruit of the work is to be sacrificed, so that one can sacrifice the fruit of the work easily. But people have taken the essence of the Gita as the sacrifice of the desire of the fruit of the work and not the actual sacrifice of the fruit of the work. Thus the Gita has been misinterpreted and the sacrifice of fruit of work has been buried because it is not convenient for people who have love for their families and greediness. Hence they only sacrifice the desire for the fruit of the work and enjoy the fruit of the work. They say that they will get salvation because they followed the Gita.

Similarly the Veda says that one can attain salvation by the sacrifice of money (*Dhanena Tyagena*). But people have introduced the work 'na' which means 'no' before the word 'Dhanena'. The Veda has thus been twisted and a wrong meaning is extracted as follows: One cannot attain the Lord by earning, enjoying and sacrificing of money. This led to inaction. People have become lazy and do not work to earn money. They started depending on others claiming themselves as saints. Thus the real meaning of the Veda was twisted and a wrong path was established. People have become very talented in creating such twisted meanings. Thus in the Kali Yuga people are not ignorant, but they have become over-intelligent.

The development of science also made them analyze the spiritual concepts with an opposing tendency. Scientists have become atheists, forgetting that science is also a divine knowledge given by the Lord called as 'Pravritti'. Under such circumstances nobody other than Lord Datta can clear the situation. The 'Sadguru' Himself has to come down as the Lord in the human form. This is the reason why Lord Datta Himself started coming down to this world in human form in the present age.

34. Why are the tests of Datta so severe?

Datta conducts preliminary tests first and then only conducts the final test. Only the final test is severe. Therefore Datta does not conduct severe tests for all the people in this world. Datta means the Lord given to this world in human form. His human body itself is the preliminary test. His human body follows all the rules of nature. Even the cloth of the king will be destroyed. Ninety percent slip in this preliminary test itself by thinking that He is also a human being. Only ten percent recognize Him by the divine knowledge.

The final tests are now conducted only for those ten percent of people. Datta has all the three qualities (Trigunas). He has Satvam, which is a good quality like divine knowledge. He also possesses Rajas and Tamas, which are bad qualities. Satvam is Vishnu. Rajas is Brahma. Tamas is Shiva. But He is beyond these three qualities. These three qualities are like the three colors of His shirt. He does not have these three colors [He is beyond the three qualities]. Therefore Datta exhibits Rajas and Tamas. In this final test, again nine people out of ten slip. The reason for this slip in the final test is that these people do not know that He is beyond the three qualities.

In the preliminary test people slip because they do not have the knowledge that He is beyond the human body. Only one person passes the preliminary test by knowing that He is beyond the human body and passes the final test by knowing that He is beyond the three qualities. The faith of such a person is permanent and unshakeable. Apart from this faith one should prove his love through his service (Karma Sanyasa and Karmaphala Tyaga). Such faith and service will please the Lord completely. The human body is made of five elements. This creation is made of five elements and three qualities. Therefore a devotee who knows that the Lord is beyond the creation, alone can withstand both preliminary and final tests. Datta is the creator and so is beyond the creation.

34. What is the essential message of Sri Ramanuja Jayanti?

[April 25, 2004] Shankara is Lord Shiva. Ramanuja is Lord Vishnu. The Veda says that Shiva is Vishnu (*Shivascha Narayanah*). People misinterpreted the Advaita of Shankara and called each person as Brahman (*Aham Brahmaasmi*). Very good! You are Brahman, who objected? But did you realize the meaning of Brahman as said by Shankara. Brahman means pure awareness according to Shankara. Every living being contains pure awareness. Even a worm in a drainage pit can claim itself to be Brahman. Even when you are beaten in hell, you can claim yourself as Brahman and later on when you are born as a worm in a drainage pit, you can call yourself as Brahman. The pure water is the common item in both the scented water and drainage water. If the drainage water says that since pure water is the common item, the drainage water and the scented water are one and the same, do you agree to this? Both contain pure water but now both are not pure water. Even if you remove the entire dirt from the drainage water, it can only become pure water and not scented water. Similarly awareness is common in both the Lord and the living being. By this common awareness, the living being cannot be the Lord. If the living being removes all the qualities from it, it can become Brahman but not Ishwara.

The Lord has infinite good qualities (Satvam). A human being cannot become the Lord even if he attains the infinite good qualities. The reason is that the Nirguna Brahman is present in the Lord, which is not present in any living being. Awareness is only the power of the Lord, which is called the Maya (Para Shakti) and is not the Nirguna Brahman. Matter is the shirt. The awareness with qualities is like the inner shirt. A living being is a couple of these two (outer and inner) shirts. The Lord or the human incarnation is the Nirguna Brahman, which contains both these shirts. Any living being is only the two shirts [Nirguna Brahman is absent from it]. Any living being has only two components. The Lord or human incarnation has three components. But the Nirguna Brahman can enter any living being for the sake of His work. Such a living being is the incarnation of the Lord. The Lord enters the living being for the sake of His work and not to satisfy your wish. Even if you are ready with all infinite good qualities, the Lord will not enter you because He enters only for His work. By all good qualities you can become Dharmaraja or the deity of justice but you can never become Lord Krishna. Moreover, just the good qualities (Satvam) are not the criteria of the Lord.

The Lord contains all the three qualities. Rajas is Brahma. Satvam is Vishnu and Tamas is Shiva. The Lord contains all the three forms i.e., all the three qualities (Satvam, Rajas and Tamas). But these three qualities which are the inner shirt will never touch Him. The world which is made of the inert five elements is the external shirt of the Lord (Ishwara). Similarly the human body made of the five inert elements is the external shirt of the human incarnation. In both the cases the internal shirt is pure awareness, which consists of the three qualities. Inside the internal shirt exists, the actual Nirguna Brahman, in both the cases. Therefore the Vishwarupa (Ishwara) is the human incarnation (Krishna). The Advaita is between the Ishwara and Krishna but not between Ishwara and every human being. Shankara proved this by swallowing molten lead. The Advaita is between Shankara and Lord Shiva. The disciples could not swallow the molten lead and therefore the disciples were not at all Lord Shiva. Yesterday, Shankara was born and today the same Shankara is born as Ramanuja to remove this misunderstanding in Advaita.

Shankara fell at the feet of the cobbler. Ramanuja gave the Narayana Mantra to people of all the castes and also left His wife, who showed the caste feeling [caste-discrimination]. This shows the same nature in both Shankara and Ramanuja. If you cannot remove the caste feeling, how can you remove the attachment to your family, your body and yourself. The

attachment towards the race and nation should also be removed. The surrender of the body is Prapatti and surrender of the self is Bhakti in the service of the Lord. Both these put together is called seva (Service) as per Shri Madhva. “*Sarvasva Saranagati*” has two meanings. The word ‘Sva’ means both self and money in Sanskrit. When you surrender the self it is ‘Karma Sanyasa’ as done by Hanuman. If you surrender your money, it is called ‘Karmaphala Tyaga’ as done by the Gopikas. The Gopikas surrendered butter, which was their self-earned wealth (Karma Phala). Hanuman could not surrender money because He was a saint [monk]. Since the Gopikas were householders they could surrender their earnings. The Gopikas also surrendered their selves to the Lord in Brindavanam while dancing (Rasakeli). A householder is capable of doing both Karma Sanyasa and Karma Phala Tyaga. Hanuman attained Brahma Loka, but the Gopikas attained Goloka, which is at a higher level than Brahma Loka. Thus a householder can exceed the saint.

Vashishtha said “*Dhanamulamidam Jagat*”, which means that money is the root of the world. The Veda says “*Dhanena Tyagena*” and “*Kasyasvit Dhanam*”, which means that only by the sacrifice of money does the reality come out. The Gita also emphasizes on Karma Phala Tyaga which is the sacrifice of money. The Dharma Shastras say “*Kanchanam Karma Mochanam*”, which means only by the sacrifice of money can Prayaschittam (removal of sin) be done. The Shastra says “*Adakshina Hato Yajnah*”, which means that without the sacrifice of money the Yajna [ritual sacrifice] becomes waste. Guru Dakshina also involves the sacrifice of money. The Shri Chakram means the whirlpool of money existing in the ocean of this world. Shri Chakram is the most important Yantra [mystic patterns or symbols] because the bond with money is the most powerful. If this bond is broken all the other bonds are broken. Ramanuja also named His commentary as ‘Shri Bhashyam’ [Shri stands for wealth]. The bond with money is the root of all the injustice in this world. If this bond is cut, justice is established without any external effort. If this bond with money is cut, all the other bonds are cut and this is complete salvation. Therefore both, the establishment of justice (Pravritti) and the attainment of salvation (Nivritti), are achieved simultaneously by this and both these are the programmes of the Lord in this world. Therefore sacrifice of money is the root and essence of all the spiritual effort (sadhana).

35. How do you correlate astrology and the theory of Karma?

Astrologers say that you get troubles due to the movement of planets. This means that you do not get troubles due to your previous sins.

Therefore you feel that you are unnecessarily getting troubles, even though you have not done any sin. Astrologers say that a policeman arrests you because you are walking on a road and the policeman is also accidentally walking on the same road. Now you are very anxious to get rid of these troubles because you think that these are unnecessary punishments for you. The astrologers exploit your anxiety by suggesting some remedies. The word Graha (astrological planet) means that system which gives an exact result for your exact deed in the exact time. The planets are just the computers. They are inert and are not independent. Only Swami can change the decisions. Therefore there is no use of worshipping the planets. One has to receive the fruits of one's deeds whether good or bad (*Naabhuktam Ksheeyate Karma*). There is only one way to escape the fruits of the deeds: When the Lord comes down in human form and undergoes the punishments for your sake He can save you. At the same time, He will protect the prestige of the Lord of Justice and theory of Karma. This is the main reason for His human incarnation. He will never cancel the fruits of deeds. He will sacrifice Himself and protect you. When you cannot pay the fine, your father pays it. You must become eligible for such grace of the Lord. The eligibility is achieved by you when you do not aspire to get rid of the fruits of your deeds and prepare to undergo the punishments for all your sins. You should never think that the Lord should sacrifice for your sake.

36. Why do people generally turn to spirituality only in their old age?

Death can come to anybody at any time. It is an arrow that is haunting everybody in this world. In oldage, death is very near. Thus an old person is haunted by two arrows constantly [The first is that the arrow of death is released, which means that death is certain...it is only a matter of time before it strikes you. The second is that death is very near]. If one does not turn to spirituality even in oldage, he is similar to a student who does not open the book even in the month of March [final examinations are held in March].

37. Is it true that a Sanyasi alone can get salvation?

Scholars catch the direct train for salvation and take Sanyasa [stage of renunciation, monkhood] directly from Brahmacharya [stage of celibate student]. People who become householders [stage of the householder], also have to take Sanyasa finally (Karma Mukti) according to the scriptures. One has to pass through all the four Ashramas [four stages: celibate student, householder, worshipful recluse, monk] and finally end in Sanyasa [monkhood].

If one dies as a householder, the death rituals include Godanam (donating a cow) which is a clear proof for the concept that a householder always goes to hell [the donation of a cow by the dead person's relatives is meant for crossing the Vaitarini River, which comes before hell]. This means that the scriptures say that no one should die as a householder. He must enter Vanaprastha [worshipful recluse] and finally must end in Sanyasa. In Vanaprastha, the bond with all the issues [children] are cut. But the bond with wife remains because wife is necessary for his service. If the wife opposes the spiritual line, he must immediately leave such a wife and take Sanyasa. Even in Vanaprastha, one has to treat his wife only as his sister according to the scriptures. That means the wife is just an associate in the spiritual work.

Either you have to catch the direct train [sanyasa] or at least change the trains [pass through all the stages] to reach the goal. Without Sanyasa, salvation is impossible. Sanyasa does not mean shaving the head and wearing a saffron cloth. Sanyasa means dedicating one's entire time and energy in the propagation of divine knowledge. Such a real Sanyasi will reach Brahma Loka, which is eternal. He does not require issues to do his death-rituals so that he may secure a place in heaven. Even women can take Sanyasa. Gargi, Sulabha etc., were very great Sanyasi-women. You must always concentrate on Swami alone, who is the human incarnation of the Lord.

Shri Ramakrishna Paramahansa said that unless there is a command from the Lord, you should not enter into the service of the world. If your love is only for human beings, you only love souls and not the Lord. Your love is only extended from your family to this world. Instead of loving a few people you love many people. For this you will get heaven. But you have to return back from heaven. Your love for Swami alone can lead you to Brahma Loka. For example, if Swami is cleaning a room with a broomstick. You take the broomstick from Swami and you clean the room. In this work, your motto should be to help Swami in His work. If your motto is to clean the room for the sake of the visitors to sit, your service is aimed at the world and not Swami. Serving the world is the responsibility of the Lord. Why should you bother about the responsibility of the Lord? Your responsibility is only to surrender to the Lord.

Lakshmana followed Rama to the forest to serve Rama and not to kill Meghanada in the war for world peace. Sita could have smashed Ravana on her own. Sita told Ravana that she was not smashing him because there was no permission from Rama (*Asandeshattu Ramasya—Valmiki*). Hanuman

could have killed Vali and Ravana by a single stroke. He did not do this even to protect Sugriva or to protect the world. His aim was only to serve Rama. One soul cannot protect another soul. Therefore a human being can never uplift any other human being. Therefore, while doing service to the Lord, your internal intention is very important. The fruit is according to your intention. If your intention is to serve the world, you will go to heaven. If your intention is to serve the Lord, you will go to Brahma Loka. But without service, mere intention is useless since it will be like a life without the body (ghost). Service without intention is also a waste like a dead body without life. Therefore both the service and right intention must associate with each other. The servant must do the service with the real intention towards the Lord.

38. What do you mean by meditation (dhyanam)?

Some people say that meditation is sitting with perfect silence without any process of thought. Such a contention is meaningless because it virtually amounts to a nice sleep. These people further misinterpret that such a meditation is the concentration on formless God (Nirakara). The Gita says that one cannot concentrate on the formless God (*Avyakthahi Gatih*). The meditation on formless God becomes real if one concentrates on the true knowledge of God. The Veda says that true knowledge is the real form of the Lord (*Satyam Jnanam Anantam Brahma*). Knowledge is formless. Therefore the formless God only means the true divine knowledge about the Lord. This is the correct interpretation of Shankara's philosophy.

The great ancient Vedic sages sat in formless meditation and this statement means that they concentrated on the divine knowledge (Brahma Jnana) which was expressed as Upanishads in their mutual discussions (Satsanga). The actual meaning of the word Dhyanam is the process of functioning of intelligence (Dhee or Buddhi) and it pertains to the field of knowledge (Vijnanamaya Kosha). Some people interpret that meditation means concentration on the form of the Lord like the light blue colour, peacock feather on the head, flute in the hand etc. [referring especially to Krishna]. Instead of concentrating mentally upon such objects, one can see these things in a picture or see the objects directly kept on a table. If these things constitute divinity, then there is no need of concentrating on these things. One can attain the divinity by applying light blue colour on his own body, by wearing a peacock feather on the head and by holding a flute in one's hand. Such a divinity can be attained without any meditation. So

meditation of this type becomes meaningless. This is the reason why Shankara discarded the meditation on a form (Saguna Brahman).

Of course attraction towards the Lord due to these external things will help a person to develop attachment for the Lord. One may be attracted to Lord Krishna by such things and then finally get attracted towards His divine knowledge as preached in the Bhagavad Gita. These things may be initial promoters but the final end is only the divine knowledge, which will help a person in his effort (sadhana) to please the Lord. The divine knowledge resulting in self-realization will impart a tension-free peace and tranquility to the mind. In this state, one will attain perfect health of body and mind and thus the benefit is directly seen here itself. E.g. If one realizes that this gross body of the soul is only the external dramatic dress as said in the Gita (*Vaasamsi Jeernani*), he will immediately realize that these family bonds are just like the bonds in a drama. The soul forgets the bonds of the previous birth as an actor forgets the bonds of the previous drama. If these bonds were real, the soul would have remembered its relatives of the previous birth. Such a divine knowledge, on memorization, enters the nerves of a person and he will not have any tension about his family members. He will do his duties without any trace of tension. This is the salvation while alive (Jeevanmukti).

Thus meditation means continuously remembering the divine knowledge, which yields the direct fruit here itself. Such a person gets a fruit in the upper world also. The one and only Lord is the authority both here and there. Anybody blessed here will also be blessed there. If one is not blessed here he is not blessed in the upper world either. The grace of the Lord or the anger of the Lord is uniform both here and there. One who is not blessed here cannot be blessed there. Thus the true knowledge blesses any person here and there. Meditation is the continuous thinking of such knowledge and other interpretations are either useless or of little use.

39. Should we watch how the Sadguru spends the donated money?

[When Guru Dakshina is given to the Sadguru, my mother says that we should watch how the Sadguru spends it. Is this correct?]

This statement is not correct. Once you decide Him as Sadguru, you must have 100% belief that He is God. If you have any trace of doubt, then He is only Guru and not Sadguru [teacher who is a human incarnation of God]. Guru is a teacher who is a devotee and scholar. The word 'Sat' means God according to the Veda. Therefore, you must take a long time to analyse and distinguish the Guru and Sadguru. Guru is the guide and shows the path to reach God. Sadguru is the human incarnation, who is both the

guide and goal. Narada was a Guru but Krishna was the Sadguru. The composition of the Guru is the gross body, subtle body and causal body. The composition of the Sadguru is also these three bodies, but these three bodies are charged and pervaded all over by God.

If the Guru misuses the Guru Dakshina money, he will be punished by God. If Sadguru misuses it, that is not misuse at all. It is in fact most properly used, but it only appears as if misused. We do not know the background of it. You must have 100% faith and should not doubt Him in any angle. In fact the entire world is His immovable property alone. All the living beings are His movable property. You are part and parcel of His property. Where is the concept of donation? The Veda says that when you give Guru Dakshina to the Sadguru, you must give it with shyness and fear. Generally, people give excess of money [the extra money leftover after satisfying their needs, comforts and luxuries] as Guru Dakshina. Actually, you are permitted to take from His property for your basic needs only. If you have earned excess, you have stolen His wealth. The Veda says the same (*Ma grudhaha...*). You are supposed to return the stolen wealth to the Owner as Guru Dakshina. Therefore you must give it with fear and shyness. You must also give secretly (Gupta daanam) because returning back the stolen wealth to its owner should not be done openly [people announce their donations publicly so as to get fame]. The Veda says the same (*Hriya deyam, bhiya deyam*).

The Veda also says that before giving Guru Dakshina, a very deep logical analysis must be done to decide whether he is a Guru or Sadguru. When you donate money to a temple, it is taken by the trust, which consists of good devotees. But they are not God. They are most likely to err. Certainly they will not steal the money, but they do not know how to spend it properly. Generally they spend it on constructions and creating more facilities for visitors. A pilgrim should not be encouraged with facilities. In the old times the temples were in forests and on hills. Pilgrims will develop devotion only through difficulties. Thus the money is not properly spent. It should be spent to propagate true knowledge and devotion to God. Pilgrims are coming to temples to fulfill their desires. They donate money only for that purpose. The temple trust creates facilities for them. All this is business.

Devotion and sacrifice without aspiring for anything in return, should be developed through the propagation of true knowledge. When they come to temples, the prostitute-type or merchant-type devotees should be transformed to real devotees. Money should be spent for this purpose. [If

you donate in places where the money is used only for creating more facilities for visitors,] Your donation is either wasted or misused. For this you will be punished because it is a sin. Even if poor people or beggars are helped by your money, without preaching to them about devotion and spiritual knowledge, that also is a sin because it is interference in the administration of God. This I have explained in several places.

The Mahabharata says that donation to the undeserving and denial of donation to deserving, are both sins. Donation should be done only after a lot of logical analysis because, donation brings both good and bad results. The candidate to receive the donation is most important. Time and place are not important. If the receiver is Sadguru, any place and any day are sacred. If the receiver is undeserving, even if it is a temple or even if it is a day of pious festival, sin is purchased. Instead of donating to ten undeserving people in haste for ten days without discrimination, it is better to donate all the accumulated donation to one deserving person on one day. You feed hundred pilgrims in Varanasi on Shivaratri day. God is not pleased with that because your money is misused. With the same money select one deserving devotee and feed him for 100 days at any place. Lot of time should be taken in selecting the deserving person. Meanwhile go on accumulating the donation. The Veda says “*Samvida deyam*”, which means donation must be done after lot of analysis. When you give it to Sadguru, He will spend in the best way. Sometimes He may give your Guru Dakshina to another individual. You may be unhappy about it because that individual is undeserving. But Sadguru gave that money to him because you had stolen money from him in your previous birth. God is clearing your debt. You cannot understand His ways because He alone knows all the background. People used to give Guru Dakshina to Shirdi Sai Baba. Sometimes Baba would demand Guru Dakshina. He would take the money and pocket it with a lot of care. People misunderstood him. By next morning all the money would have disappeared. Actually in the middle of the night, He would give the money secretly to some deserving devotees. How nice it would have been if He had given the same money to the same deserving during the day in the presence of all! Was He foolish in not doing so? No. He was testing the faith of the donor. The Sadguru takes Guru Dakshina only to cut your bond with the money (*dhaneshana*). In Vishnu Puranam, the Lord said that He would take the money from a devotee if He wanted to uplift him (*tasya vittam haramyham*). When you donate to Datta, He will not look at the donated money but He will look at the remaining money. When the Lord came as a guest to Shaktuprastha, the

Lord asked for the entire food even though the family of Shaktuprastha was starving for the last ten days, since there was a severe drought.

40. Should we not ask the Lord for help?

If you are an ordinary person, you should follow the rules of your deeds and nature [Karma]. If you are a devotee, even then, you should not ask God for help. Your devotion must not aspire for any result. When you ask God for help, it means that you want God to violate his own natural rules. The impression of millions of angles and sages [who are constantly meditating on God] is disturbed if God violates his own rules. Such a violation will give a poor impression on God. You are putting God through inconvenience by forcing Him to use His supernatural power [in order to violate the natural laws].

Whether you are a devotee or not, you must always try to solve your problems by putting your best effort. If you fail, even then, do not ask God to help you. Then, you think that it is your fate and worship God as usual. Arjuna was fighting with his grandfather, Bhishma. Arjuna was not putting up his best effort to kill Bhishma. He had sympathy for Bhishma, who had brought up Arjuna since childhood. Noting this, Krishna took his Sudarshana chakra [divine disc] and ran to kill Bhishma. This means that the Lord tried to solve the problem of Arjuna through His divine power. Arjuna did not agree to this and forced Krishna to stop, because Arjuna knew about his inadequate effort. But when Sindhava [Jayadratha] was to be killed, Arjuna tried his best, because Arjuna had taken an oath to kill Sindhava before sunset or else, enter the fire and end his own life. Since the sunset took place apparently due to the Maya [superpower] of Krishna, Arjuna stopped fighting and wanted to enter the fire. He was just going to jump into the fire and yet he never asked for help. He thought that was his fate. Therefore, the Lord helped him secretly. Thus, if you put your best effort but fail because it is beyond your limits and if you happen to be a real devotee but do not ask for the help from God, then you will be helped by the super power of the Lord secretly. The secrecy is in order to preserve the sacredness of his administration in the eyes of others.

41. If there is no proof for the existence of hell, heaven and the world of God, why should we waste our lifetime in these things?

This universe is infinite. I am unable to show the existence of these super worlds to you. I accept my incapability. But you are also incapable of directly proving to Me, the non-existence of these super worlds. Have you gone all over the universe and said, "Here ends the universe. Beyond this

point there is no universe. This is the compound wall of the space. Your super world does not exist anywhere”. Therefore, there is equal chance for the existence and non-existence of the super worlds according to the theory of probability.

Now let us analyse both our cases. Both of us eat to live. The basic needs are satisfied in the cases of both of us. You have spent even your extra time in earning more money, which may give you some health problems like high blood sugar, blood pressure, etc., due to over-enjoyment. I have not earned that extra money and I am healthy due to normal food. None of us will carry the money that we earn here, with us after death. The money given to the children may also be lost in several ways. Therefore, I do not find much difference between us, once the basic needs are satisfied. I am poor because I have spent My extra time in the service of God.

Suppose after My death, you are correct and there are no super worlds. In that case, what have I lost? There is no loss for me. But after your death, suppose I am correct and there are these super worlds. You have lost everything and God will not save you then. Thus, even on accepting your argument, based on the equal probability [of existence and non-existence of the super worlds], it is better to serve the Lord by sacrificing the extra time and energy for the Lord after earning the basic needs. You must read the theory of probability, which is perfectly a scientific theory.

42. Can you please give some encouragement on this difficult path?

[I am discouraged by the difficulty of Your path of true knowledge and You say that we have only one human birth to achieve it. Can you encourage me?]

Let me encourage you at the very out set itself by stating that the Lord will encourage you by giving you an infinite number of human rebirths and also help you in every human birth by providing a congenial atmosphere, on one condition that you constantly try to travel in the spiritual path, by putting up your best efforts at all times. When you stop your spiritual efforts and your efforts are directed towards to the world, the Lord does not sanction human rebirth to you and subsequently you will be thrown into the cycle of animals and birds. When a human being's interest is limited to food, drink, sleep, sex and blind bonds with his issues, the human being is not different from an animal or bird in any way. Thus, the Lord is justified in such action. In such a case there is no use of giving that person a human birth at all. Therefore, you need not be discouraged about the path or the

goal. It is not essential to achieve the goal in this human birth itself. If you are constantly trying, with full sincerity, till the last moment of this human birth, it is sufficient. You should not be discouraged by your failures. You should not stop your efforts. One day or other, you will certainly succeed.

Even in worldly efforts, success is seen by constant efforts. In spiritual efforts, the help from the Lord is additionally present. This is stated in the Gita (*Yatate cha tato bhuyah...*). Human rebirth is negated as a general rule because most human beings fall under this general rule. The special devotee comes under the special exemption. If you are under such special exemption, you need not worry about the general rule. If you are constantly trying, you will reach the Lord even after several human rebirths as said in the Gita (*bahunam janmanam...*). However, earlier you reach Him the better it is. You can treat every day as a fresh human birth and the sleep in every night, as death. In such a case you will achieve the goal in this birth itself [since you would have passed through several births and deaths in this life itself according to this new definition of birth and death]. Christians and Muslims are the best in this point, since they do not believe in human rebirth and become careful and alert about the spiritual effort. Hindus, who believe in human rebirth are neglecting their spiritual efforts, postponing it to their old age and then to the next human birth. Hindus must know that the human rebirth is only a special exception and not the general rule. Even in Hinduism it is said that the human birth is very rare (*Nara Janma Durlabham*).

43. Is removal of ignorance the same as realization of Brahman?

[Is it not correct to say that we realize Brahman when the ignorance disappears as said by Shankara?]

Shankara said "*Jnanadevatu Kaivalyam*", which means that one can achieve the grace of the Lord through divine knowledge. Ignorance regarding the real form of the goal (Brahman), the path and the individual soul should be removed by the real knowledge of these three items. People think that if the ignorance is removed, the world and the body disappear and the soul alone remains, which is Brahman. This is not the correct understanding of Shankara's teaching. The world is created through [apparent or self-imposed] ignorance of Brahman. But Brahman is aware of itself throughout that ignorance. Such ignorance is only an apparent artificial cover of Brahman used for Its entertainment. The world is the imagination of Brahman, which is completely in the awareness. It is like the daydream imagined by a person in his waking state, for his entertainment. It

is not the night dream that comes in sleep. In this dream, the dreamer is controlled by the dream. But Brahman controls this dream-creation.

It is true that the ignorance of Brahman is the essence of the creation. But Brahman is not in the grip of the ignorance whereas the ignorance is in the grip of Brahman. The Veda says that the wind and the sun function due to the fear of Brahman (*Bheeshasmaat...*). This means that even during the period of creation, in which the sun and wind exist, Brahman controls the creation. When you are watching the television, you can enjoy only when you are under the ignorance that the scenes shown in it are really happening. If you look at the screen and the television box and realize that the entire cinema is just false imagination, your entertainment disappears. While watching the cinema, you must not know the future story. The ignorance of the future story alone can create anxiety and interest in the cinema that leads to real entertainment. The soul is not the Lord since the Veda says that the souls are controlled by the Lord (*Aatmeshwaram...*).

When the ignorance of the soul disappears, only the daydream of the human being can disappear; not the world. [The world is not a daydream of a person. It is the daydream of Brahman or God.] Saying that the world is a daydream of the soul contradicts practical experience. The human being caught in the grip of a night dream reveals the real state of the individual soul. When the Lord dissolves the world, this world disappears but remains in the subtle state (*Avyaktam*). When the cinema is stopped the scene on the screen disappears, but the scene in the film reel remains the same. The cinema can be projected in the same way if the film is protected. The Veda says the same (*Dhataa Yatha Purvam...*).

The Veda says that you can get salvation only through ignorance and you can attain God only through knowledge (*Avidyaya Mrityum Teerthva...*). The salvation means the breakage of these worldly bonds. You have to break these worldly bonds only while ignorance continues. The ignorance makes you believe that:

1. The world is real and the bonds are real.
2. The human incarnation is only a human being and not the Lord.
3. The human being has to sacrifice to the human incarnation, his own hard earned fruit of work, which is real.
4. The work done by the human being is done by consuming the energy of that human being.
5. This entire world is not the wealth of the Lord and even if it is the wealth of the Lord, this human being is not the Lord.

When all these factors are real, the ignorance of the human being is full and the sacrifice to God by the human being is also real. The Lord also forgets that He is the Lord and feels Himself as only a human being. Then only the Lord can enjoy that sacrifice. If you come out of ignorance and think that what ever you have earned is the wealth of the God including yourself, then the sacrifice done by you is only returning back God's own wealth. In such a case it is not sacrifice at all. Therefore, the sacrifice becomes real only when the world becomes real and the ignorance continues. For the individual soul, the world is real and so the sacrifice done by any human being is real. The Lord enjoys the love of His devotee through that sacrifice. Then only is the Lord pleased. Therefore, salvation means surpassing the worldly bonds under the influence of the bond with the Lord. The next line of the same mantra says that you should recognize, achieve and also please the Lord by the real knowledge. The foremost step in this is recognizing the Lord. The true path is sacrifice and the inseparable identity of the Lord is the divine knowledge of the Lord. By this identity alone one should recognize the Lord.

After recognition, you must serve the Lord through sacrifice, which can happen only under ignorance. You should continuously serve and please Him. But the Lord is pleased only under ignorance.

44. Are formal scriptural study, ritual worship and meditation essential for discovering the Self?

The study of scriptures is like studying a subject through a correspondence course. The scriptures contain the total truth. But the correct way of interpretation is very important. Several people who are over intelligent have misinterpreted the scriptures in their own way to suit to their convenience. These people do not want to make any effort to change themselves to become eligible for the divine fruit. They are unable to fly to the sky from the earth. Instead, they wish that the divine fruit from the sky should come to the earth and should fall in their hands directly. Everybody aspires for the highest fruit through the easiest way. The easiest way is the path of knowledge, which does not require any sacrifice. The highest fruit is to become the very Lord right now from this moment onwards. They like the preacher to say that they should just come out of their house to receive a heap of infinite treasure lying at their doorstep. Anybody will be most pleased to receive the news that, he has become eligible to join the post of district collector in any stage of his study for the I.A.S. Examination [The I.A.S. examination is a prerequisite to hold government office]. Everyone would be happy if the post of district collector is offered to the fresh student

who just joined the I.A.S. course and also to the student who passed the I.A.S. Examination. Both are equally eligible to join the same post at any instant. If the preacher says that both have already joined the post and that they have only forgotten this truth, now all the effort is only to recognize that they are already the district collectors. This gives the idea that there is no need of any future effort. This is the misinterpreted philosophy of monism (Advaita) of Shankara [misinterpreted by the present Advaita scholars]. Everybody is greatly attracted to this path. The influence of this path is so much that nobody wants to come out of this illusion. It is so sweet that they are unable to leave this state. The basic misconception is to think that the self [Atma] is the Super-Self [Paramatma]. The self is any living being in this world. The Super-Self is the Lord. They just find one common point i.e., the pure awareness (Chit) which exists in both. The prime minister and his peon have several common points like pure awareness, similar form of external human body etc. Both eat and sleep similarly. Both are married and both have children. Because of these common points can you treat the prime minister and His peon as one and the same? Based on one common point i.e., pure awareness, how can you say that the self is the Super-Self?

The Veda says that the sun shines by the order of the Lord. In summer, a human being is killed due to sunstroke. Let the Advaita scholar stand against the sunstroke and order the sun not to kill him. When the disciples of Shankara thought that they were also the Lord, Shankara swallowed molten lead and asked the disciples to do the same. Then they fell at the feet of Shankara and accepted their mistake. Shankara said “*Shivah Kevaloham*”, which means that He alone is Shiva. The word ‘Kevala’ (only) is important here.

Shankara while taking a bath in the ocean at Puri said “Oh Lord! Although there is a qualitative identity between us, there is a quantitative difference. The water is common in both the sea and the wave like the pure awareness which is common between the soul and Super Soul. But the quantitative difference exists and one should not forget that the entire wave is in the sea but the entire sea is not in the wave”. This is stated as a message for the sake of ordinary soul. These Advaita scholars filter out all the differentiating points and finally get the one common point filtered down into the beaker as the filtrate. The differentiating points are the residue on the filter paper and the filtered common point is collected in beaker. Then they see only the beaker and not the filter paper.

Therefore, the whole spiritual path was twisted and had confused almost all the human beings. Seeing this situation the same Shankara came as Ramanuja and Madhva and clearly differentiated the Super-Self from the self. Some devotees have come out of this illusion but several people are still lingering there due to their unreasonable and unimaginable ambition for the fruit. Unless this basic concept is realized, all the stages of the spiritual effort cannot be healthy. The poison injected in the foundation has spread all over the whole construction.

Your question has already assumed that self is Super-Self. You have no doubt about that basic concept. Nobody likes to touch that basic concept. If that basic concept is analysed, the entire castle of their ambition will collapse. They cannot tolerate to lose the highest fruit, which was captured by them by the easiest way of self-realization. Now for such self-realization, you are asking whether meditation or the study of scriptures is the path. When the goal itself is absent what is the use of the path? It is something like asking whether one should pass the eighth standard or ninth standard to become the district collector. Neither of these two standards can give you the post. By passing those two standards one can get the post of a peon. One has to pass the I.A.S. Examination for which he is eligible only after passing a degree examination, which is far from both those standards. These Advaita scholars argue that the peon is the collector. They do not accept the existence of any higher post other than the peon. The reason for this basic misunderstanding is the word 'Brahman'.

As per Sanskrit grammar, this word comes from the root "*Brihi-Vruddhau*", which indicates that the root meaning of this word is greatness. Anything that is great can be called as Brahman. The soul is the most precious and greatest item of the creation and is called as Para Prakriti, which means the greatest of all the created items. The soul is included as a part of the creation (Prakriti) and is called as Para Prakriti as said in the Gita (*Prakritim Viddhi me paraam...*). It is not the Creator. If it is the Creator it cannot be called as Prakriti. It is only the modification of food [matter] during evolution as said in the Veda (*Annat Purushah...*). The same inert energy called as electromagnetic radiation, working through a special unknown technology is called life. The materials of the technology are known and the working inert energy is also known. But the special technology in which it works is not known and therefore, life energy has not been artificially synthesized so far. Only God knows that technology. When sage Gautama cursed Ahalya, she became a stone. Now where is the soul and subtle body of Ahalya? Is it not in the stone? If it is not in the

stone, there is no suffering to the soul through its subtle body. When the foot of Rama touched the stone, it got converted back into the woman called Ahalya. This clearly shows the inter conversion of life energy into inert energy and vice-versa.

When Brahma stole the cows and cowboys for one year, Lord Krishna created identical duplicates of the same cows and cowboys. If the soul is eternal it cannot be created again. This again proves that the soul is only a part of the creation and not the eternal Creator. The soul is said to be eternal with reference to this temporary body. Thus it is only relatively permanent as said in the Gita (*Na Hanyate Hanyamane Sareere*). If one does not understand the theory of relativity, the verses in the second chapter in the Gita cannot be realized. The soul is 'greater' than the 'great' body but the Super-Soul is greater than the 'greater' soul. Therefore, the soul is not the greatest. But as far as the items of Prakriti or Creation are concerned soul is the greatest. This does not mean that the soul is the Super-Soul. The Super-Soul is beyond the creation and is not an item of creation. Therefore, the Super-Soul does not come into the boundaries of Creation or Prakriti. In this sense the soul, which is the greatest within the boundaries of creation is called as Brahman. The scripture, Veda, is also called as Brahman because it is the greatest among all the scriptures. This is stated in the Gita (*Brahmaakshara Samudbhavam*).

Therefore, any 'greatest' item in a specific category can be called as Brahman. There is another path of psychological treatment of the teacher. It is to encourage the student by attaching the highest goal to every step he climbs. To make the student climb one more step, the teacher says that if he climbs one more step, the final height will be achieved. In this way encouragement is given to the devotee by saying that the Super-Self is achieved if the self is achieved. In fact the achievement of the self is necessary to achieve the Super-Self. If one attains his own self, he attains perfect peace. If he identifies himself with the soul, which is pure awareness, he is detached from the gross body and the inner subtle body. By such detachment, all the worldly bonds disappear and all the mental worries vanish. One attains the peace. Peace is a prerequisite for attaining the Super-Self. Thus attainment of the self is very important, which is the middle station of the journey.

When you are mentally worried and dragged by these worldly bonds, how can you concentrate on and develop the single bond on God? Therefore, self-realization is the basis for reaching the Super-Self. But one should not stop at mere self-realization because the attainment of the self is

not attainment of Super-Self. If one is traveling from Vijayawada to Mumbai, the middle station is Hyderabad. One has to reach Hyderabad before reaching Mumbai. But one should not get down at Hyderabad thinking that it is Mumbai. Therefore, attaining the self and thereby attaining peace is a prerequisite for attaining the Super-Self. The study of scriptures as well as meditation are important as prerequisites to attain the self. The scripture must be studied to know the truth. But only the Sadguru must explain the scripture.

It is said that the Veda, the scripture, has to be studied only from a Guru and should not be read directly from book. Even this statement is misunderstood. People misinterpret that the recitation of the Veda should be done only with the help of the Guru or Preacher. No teacher is required for mere recitation. Any student can memorize any book by reading it on his own and no teacher is required for that. The correct interpretation of this statement is that the Veda should be explained only by a Sadguru (True Preacher). A teacher is required for explanation and interpretation and not for mere recitation. Thus, the study of the scripture must be done only with the help of Sadguru and not even under a Guru who is only an ordinary human being.

Then meditation means memorizing the concept that you are the self or soul or casual body and detaching yourself from the gross and subtle bodies. Both are required to fix you in the soul permanently. Pooja is only the worship of a model, which is suitable for the preliminary low cadre-devotees as said "*Pratimaahyalpa Buddhinaam*". Thus both the study of scripture with the help of Sadguru and meditation are important to attain the middle station. Both these are also the indirect means to attain the Super-Self because unless peace is attained by self-realization, one cannot travel further to attain and please the Super-Self or the Lord.

People are clinging to the fruit of the path shown by Shankara due to over-ambition. They think that this fruit can be obtained by spending a little time and energy in study of the scripture. It is just like the recent computer scam related to Abidjan city. They ask you to spend a little to release the box and offer crores of rupees as the fruit of your little effort. Several innocent people were trapped and even flew to Abidjan to collect the box. But there is no trace of the box. Even Swami (Myself) played with one scam and made a long correspondence trying to change their attitude. [Those people tried to fool Swami too and Swami played innocent and tried to change their attitude] Shankara was surrounded by atheists, who only believed in the gross materialistic world. He tried to lead them from this

gross state to a subtler state by introducing the subtle soul. The journey from the gross state to the subtle state can be a rehearsal for the journey from the imaginable creation to the unimaginable God. He stressed on the detachment from the body and attachment to the self. This gives a training to detach from the imaginable world and to attach to the unimaginable God.

In fact, the Super-Self or God is unimaginable, whereas the self or pure awareness is imaginable. Therefore, even awareness cannot be the common point between Super-Self and self. How can you say the unimaginable God possesses awareness? Awareness or life energy is an imaginable item of the creation. The scholars have misunderstood that God has awareness because God wished to create this universe. They say that since God wished, God must be awareness. This logic applies only to the items of creation and not to the Creator who is beyond creation. The unimaginable God can wish even without being the awareness. He is above the laws of Creation. The Veda says "*Apanipaado Javano Graheeta...*", which means that He can run without legs and He can catch without hands. Since God runs you would say that God must have legs based on the natural laws. But the super natural God does not require legs to run. Similarly He can wish to create the world without Himself being the awareness. If this is understood, it is clear that the Super-Self is beyond your imagination. The Super-Self enters into some items of creation to give Its experience to you.

If the medium is a human form, it becomes most convenient for the Super-Self to preach you and receive your love and service directly. The Super-Self present in the human form is the Sadguru who will lead you from the gross body and subtle body to the self and then finally to the Super-Self, which is none else than Himself. Therefore, identifying and catching the feet of the Sadguru is most important than all these things mentioned by you.

The reason for Brahman to be stated as awareness is that, Brahman enters only a living being and not an inert object. Of course, the inert objects can be worshipped as models of Brahman by the lower cadre. Such worship is called as Pooja. If you see the incarnations [mentioned in the Puranas], all of them were only living beings like fish, tortoise, pig etc. The living being can only do certain actions independently. For the sake of human beings, Brahman enters a certain human body because preaching and clarification of doubts is impossible if the medium is not a human body. Even the energetic bodies taken up Brahman contain the separate innermost soul and inner subtle body. The energetic body is only the outer gross body. The subtle body is made of qualities. In case of the energetic

form of Lord Brahma, the subtle body is made of the Rajas quality, in case of Vishnu it is of made of the Sattvam quality, in case of Shiva it is made of the Tamas quality and in case of Lord Datta it is made of all the three qualities.

When the Brahman appeared as Yaksha to angels, it was Datta who tested them and talked to them. The inert item is not independent and is always controlled by life. Therefore, Brahman never enters any inert body, which cannot control itself. If Brahman is identified with an inert object, Brahman has to be controlled by another living being. This is impossible because Brahman is the controller of all the inert and living beings. Therefore, the Veda says that Brahman can never exist in a statute or a picture (*Na tasya Pratima...*). But the inert object can be kept as a representative of model of Brahman and can be worshipped. But such worship is limited to just cleaning and decorating of the statute etc., and should not be extended to offering food, Dakshina (money) etc. The priests and the managers of temples are actually taking the offered food and Dakshina by keeping the statue in front of you. The priests and managers are not of the level of the Sadguru. Either they enjoying the offeringd themselves or spend the money improperly. Therefore, the worship of statue is not liked by realized souls. But it should be respected because there is no other alternative to this for beginners.

Whenever a soul or self (Atman) is referred, Atman means a human being. In Sanskrit, Atman means the human body. In fact even the soul is called as the casual body, which is the innermost component of the human body. The human body consists of the outermost gross body, the inner subtle body and the innermost casual body or soul. Therefore, whenever the word Atman comes in the sense of the Lord, it means the human body (human being), which is charged and pervaded all over by the Lord. Only such a self is the Super-Self or Brahman or the Lord. This should not be extrapolated to every self or every human being. Every human being is just the human body, which is a composite of the three bodies. The Veda says that the Lord is controller of all the selves (*Atmeswaram...*). If every self is the Lord Himself, how can He be controller of the self? It means He controls Himself. Therefore, self-realization and attainment of self in the first of half of the spiritual journey means realizing and attaining your own self and finally fixing yourself in the soul. But the word 'self' in the second half of the journey means the human incarnation or Sadguru and here self-realization means the recognition of the Sadguru and self-attainment here means catching hold of the feet of Sadguru [steadfast devotion to Sadguru].

You should not stop at the end of the first half of the journey thinking that your own self is the Sadguru. Therefore, it is better to catch the Sadguru in the beginning itself so that you are well aware of the whole of journey in the beginning itself. Of course, you can go to the middle station by your self with the help of scriptures and meditation. But there is a danger of your stagnation in the middle station thinking that, that is the final station. Once you are caught up by this Abidjan scam in the middle station, you will never go further, because the scam is so sweet. The Advaita scholars are caught up by this scam in the beginning of the journey itself. Therefore, nobody can save them.

45. What should be the motivation for a spiritual aspirant to excel in his career and worldly interactions?

The materialistic field (Pravritti) consists of the day-to-day interactions in the world. The spiritual field (Nivritti) consists of the interaction with the Lord. Both these fields are quite opposite like darkness and light. The Veda says the same (*Duramete Vipareete Vishuchi*). This means that Pravritti and Nivritti are like the North and South poles. They are opposite in direction. The goal of Pravritti is the happiness of this body and your family members, fame, riches, etc. This goal is temporary and one has to struggle every time in an atmosphere full of risk. The goal of Nivritti is permanent and there is no struggle and risk. Pravritti is like doing a job and getting a salary every month. If you do not work, the salary is stopped. Nivritti is like getting interest on the fixed deposit and you work without any binding. The Lord is one and the same for both the fields and acts as the controller for both. But the nature of the Lord differs in these two fields. In the field of Pravritti the Lord is strict and follows the rules of justice. In the field of Nivritti the Lord is very kind and shows love in solving your problems even without your knowledge. Now you want to bring the advantage of Nivritti into Pravritti. You want to have the result of Nivritti while keeping yourself in Pravritti. People in the materialistic field pray to God to solve their problems related to this world.

The Lord has invented a way to deal with this kind of people too. He will solve your problems in response to your prayers. But He will postpone your evil results to the next birth or to hell (if rebirth is not believed) with increased interest. He will draw the good results from some future birth with decreased interest like a pre-matured deposit and hand it over to you as happiness in the present. You think that the evil result that you were facing at present has been cancelled and a good result was given to you without doing any good deed. If it is done in that way, justice is insulted. Hence

only a rearrangement of deeds in the wheel (Karma Chakra) is done. By this your future births become full of difficulties and you will scold God in those births. However, if you are not bothered about the future and are only particular of the present, such rearrangements are done by the Lord. In the case of some people the prayers are not answered because there is no possibility of even such a rearrangement. All their good deeds have already got exhausted [due to such rearrangements done by them in the past] and therefore God keeps silent in spite of your prayers.

You are unnecessarily attached to the enthusiasm in the materialistic field, which consists of bonds with your body and your family members. These bonds were neither present before this birth and nor will they exist after this birth. They are temporary and therefore, unreal. All your anxiety and enthusiasm is for unreal bonds. This truth will be known if you do the analysis through Vedanta, which is called as 'Sadasat Viveka' by Shankara. It means the discrimination of reality from falsehood. Thus the materialistic field has strict and limited boundaries and you cannot cross justice in this field. There is no element of love and kindness in its real sense in this field. However, if you get full detachment from this unreality and attach yourself to the reality (God), you have entered the field of Nivritti. In this field you will have the only real bond with the real God. In such a case the Lord crosses the boundaries of justice and takes the nature of complete love and kindness. In this line you do not aspire for any happiness and your happiness lies only in the happiness of the Lord. You are prepared to undergo any misery if that pleases the Lord. You will realize that the sole purpose of your life is only the entertainment of the Lord. In that state, the Lord also becomes your true reflection. He will behave in such a way to maintain your happiness forever. For that, He will undergo all the misery, which is the result of all your evil deeds. As you are prepared for undergoing misery to please the Lord, the Lord is prepared to undergo misery to please you.

In following the Nivritti field, people think that the materialistic field [Pravritti] is spoiled. It is utter foolishness. If you only follow Pravritti, you gain ten rupees. If you follow Nivritti, you gain one hundred and ten rupees in Nivritti and lose ten rupees in Pravritti [Still there is a net gain of one hundred rupees]. Therefore, the loss in Pravritti is very much compensated in Nivritti. You will find wonders happen even in your materialistic life if you follow Nivritti. All your day-to-day interactions will be so perfect, that it will amaze not only yourself but also the entire world. It is indeed a far superior level. In fact you will be unable to bear the tremendous benefits

that will fall on you as mountains, in your materialistic life. God's real devotee is neither insulted in this world nor in the upper world. Your file in hell is completely closed. Your route is entirely different and leads to the permanent abode of God. The route of the pure materialistic person is towards hell and heaven. Even from heaven he has to return back into this world where the atmosphere is risky again and you have to overcome the attraction from sin to do good social service. The result of your social service is only the temporary heaven. Both these roads are clearly different as said in the Gita (*Shukla Krishna Gatee...*).

46. Shouldn't Divine Knowledge give bliss to me?

Every spiritual aspirant aims at his own bliss (Atmaananda). Salvation means the liberation from all the worries and misery. Sayujyam or Kaivalyam means reaching God to attain bliss because God is the Infinite Ocean of bliss. If this is the aim of spirituality, how is it different from materialism? In materialism, everybody wants to be free from worries and misery and wants to attain permanent happiness, which is called bliss. Therefore, in that case, there is no difference between a materialistic aspirant and a spiritual aspirant. The only difference between these two aspirants is that the materialistic aspirant uses worldly items as instruments to attain the goal and the spiritual aspirant uses God as an instrument to attain the same goal. Remember that enjoying bliss is enjoying the fruit you have earned. If you enjoy the bliss in this world, nothing remains for the upper world. In the upper world you cannot do any new effort (Karma) and earn more bliss because it is only the world of enjoyment (Bhoga Loka) and not a world effort (Karma Loka). Therefore, you must think of reducing your desire to enjoy the bliss-fruit obtained from God. Even if you store a part of the fruit for the upper world you have to come back to this earth again to do more spiritual effort. It has a lot of risk because when you return back to earth, we don't know the atmosphere in which you will be placed and so you cannot be sure that you will be able to take this spiritual effort.

Then what is to be done? Go on doing the spiritual effort without aspiring for the bliss-fruit. Surrender the fruit to the Lord and have no aspiration for the fruit. Enter into the service of Lord as His beloved servant. As His servant you must aspire only for the bliss of God and not your own bliss. This means that you should do that service to the Lord which pleases Him. The bliss or pleasure of the Lord alone should be your goal. If Lord is pleased, you are pleased. In the service even if you undergo loss and get troubles and misery, it should be a pleasure for you because the

service is finally going to please the Lord. This is the highest path in which your bliss-fruit is infinitely multiplied and is beyond any account.

When the finger of Lord Krishna was cut, Draupadi tore her sari and bandaged the finger. It was a very costly sari and she was sitting in the sacrifice of Rajasuya. If her sari is torn during the ceremony, she would lose all her wealth. She knew it and the Pandavas lost the kingdom after the sacrifice. She was prepared for all this because her goal was only to please the Lord. When she applied the piece of cloth as a bandage, she never aspired for the bliss-fruit in return for that service. Therefore, that piece of her sari was infinitely multiplied into several saris and was given to her by the Lord at a proper time. Similarly, when you sacrifice the bliss-fruit to the Lord, it will be infinitely multiplied and He will give it to you whenever the right occasion comes according to His discrimination. In this stage the Lord is pleased to see you enjoying bliss and therefore, you must enjoy the bliss because that pleases the Lord.

Shankara prayed to the Lord saying “*Namokshasya akaanksha*”, which means that He had not even a trace of desire for salvation or bliss. He wandered all over India, debated with several scholars and took lot of strain to serve the Lord. He was killed by black magic in the end as a result of His efforts to preach God’s word. He did it in the service of the Lord because He felt that if the Lord is pleased by this service, then that must be His pleasure too. He even accepted His death with pleasure in the service of the Lord. Even Jesus accepted His death by crucifixion in the service of the Lord, while doing the propagation of Divine Knowledge. He even felt death as bliss because it pleased the Lord. Hanuman took a lot of pains to participate in the war and at one point, the arrows of Meghanada horribly wounded him. He took that also as bliss because that pleased the Lord. Radha wept throughout her life when she left Lord Krishna and that was her bliss. Arjuna killed Bhishma by shooting arrows on every inch of the body of Bhishma. Do you know how much he wept in doing so? Arjuna lost his father in the childhood itself and his grandfather, Bhishma, nourished him like his father. The love of Bhishma for Arjuna was the highest among all the grandsons. Arjuna felt the extreme pain in killing Bhishma as bliss because that was the wish of the Lord and it pleased the Lord. Therefore, sacrifice to the Lord is highest path and aspiring for your own bliss and using God as an instrument for it is not spirituality at all. If you aspire for your own bliss, you are only in the materialistic path under the mask of spirituality.

In all the above examples the service was done only to God in the human form. Shankara propagated the knowledge on the order of His Sadguru Govinda Bhagavatpada who was in human form. Jesus spread the knowledge based on the instruction of His baptising preacher. Radha and Arjuna served Lord Krishna. Hanuman served Lord Rama. The service is meaningful when the Lord is received through the human body, which is the best object in this creation. You can find the pleasure on the face of the Lord for the service you have rendered. Therefore, sacrifice in service and the selection of the human incarnation, which is the best medium [in which God appears], is the result of true divine knowledge.

In all these examples you can find the knowledge with analysis and logic. The Veda says that God lies in the heart by the name 'Prajna' who will give bliss to you as the salary for your job. That is a lower state because the bliss belongs to the heart, which is the lower level of your mind (Manomaya Kosa). But in the brain [intellect] (Vijnanamaya Kosa) the Lord dwells by the name Ishwara, who gives the divine knowledge. The Gita starts with Jnana Yoga stating that you should depend on the divine knowledge before you start the spiritual effort. In the entire Gita, sacrifice and service to the Lord is explained, which is the proven love. Therefore, the knowledge of Shri Datta Swamiji is blissful knowledge but the word bliss refers to the bliss of the Lord and not to the bliss of the devotee.

This knowledge is a scheme in which your bliss-fruit is infinitely multiplied and will be rendered to you whenever the Lord feels it is the right occasion. The blissful knowledge given by other preachers, gives you bliss here itself, and that will be finished by your enjoyment here and will lead you to a risk. When you identify the human incarnation, you get love and bliss from His divine knowledge. When the identification is over you should leave the aspiration for bliss and enter the service of the Lord, which is the path of thorns that leads to permanent heaven. The bliss you receive from the human incarnation at the time of identification is just a temporary experience and you should not aspire for that forever. The service of other preachers will give you bliss immediately as long as you are alive or at the maximum in the upper world also. But it is a path of roses leading to hell, which is this earth to which you have to return again and fall in the horrible cycle [of endless births and deaths, which are full of suffering].

Chapter 3 VEDAS

1. What is the authority for any concept in spirituality?

The Veda is the only authority which was spoken by the Lord and which was protected by recitation without any pollution. Vyasa decided this in his third Brahma Sutra “*Shastra Yonitvaat*”. Shastra means the Veda, which was spoken by the ruler (Shasaka). The Gita also says that Shastra is the authority. It is said that the Gita is the essence of the Vedas. The cane sugar juice is in the sugar cane. But sugarcane is not in the cane sugar juice. Similarly the meaning of any verse from the Gita must be found in the Veda. All the Veda may not be found in the Gita. Therefore if the meaning of a verse in the Gita is not traced to the Veda, Lord Krishna did not speak such a verse. Such a verse must have been inserted later on [by some scholar]. Therefore only the Veda can stand as the authority.

Any Sanskrit verse from any holy book (Smriti) should not oppose the Veda. Any point, which is not said in the Veda, cannot be accepted even if Smriti (*Sruti Smriti Virodhetu...*) presents it. Only that logic, which does not contradict the Veda, can be accepted as an authority according to Shankara (*Sruti Matah Tarkah*). Only that experience, which does not contradict the Veda, can be accepted because the experience of a foolish man cannot be accepted as an authority. Therefore Smriti, logic and experience, are accepted only when they follow the Veda. The Veda is the constitution. A lawyer has to refer to the constitution throughout his argument in the court. Only two lawyers are allowed to argue in the court. Similarly only two scholars of the Vedas and Shastras can argue on a concept. You can easily preach to a layman. You can also preach to a Vedic scholar. But even Lord Brahma (*Brahmaapi Na Ranjayati*) can never convince a fellow who has little knowledge. A layman should employ an advocate on his behalf in the court. Similarly a layman or a person with little knowledge should not argue with a Vedic shoclar (*Vivaadascha Samayoh*).

2. Do You condemn the present Veda Adhyayanam?

The word Adhyayanam actually means knowing the Veda and not reciting the Veda. Of course in olden days when there was no printing, the Veda was also recited. But the knowledge of the Veda was discussed and

practiced. The Veda itself means knowledge. The Shastra says that mere recitation of the Veda is the worst (*Anarthajnah Paatakaadhamah*) without knowing the knowledge. At present the Vedas are published and computerized and so there is no need of mere recitation. Please note once again that Adhyayanam means to know the knowledge of the Veda and not mere recitation. The Veda itself mocks at the person who simply recites the Veda as a divine animal (*Devaanaam Pasurahaha*).

3. Why is there a contradiction between the philosophies of Shankara, Ramanuja and Madhva?

The commentaries of the three Acharayas [Shankara, Ramnuja and Madhva] are different, but do not contradict each other. Only the disciples of the Acharayas are contradicting each other, because they have not taken the correct version of the commentaries. The disciples misunderstand the commentaries. The correct version of the commentary can be seen from the practical life of their Acharya, because each Acharya definitely knew the correct version of His own commentary and must have practiced it. If you see the life of Shankara, He left His mother and traveled all over India. The entire world became His family. He could have earned a lot of money by visiting any king [but he did not]. This shows that He had cut all the bonds with His family and money. He did not sit idle. He propagated the divine knowledge and worked day and night for that. He worked for the upliftment of all people. He swallowed molted lead and preached to His disciples that He alone is the Lord in human form. One may get confused in a theory class, but one will have the clear concept from the practical class in a laboratory. Therefore, observe what the Acharya practiced, you will get the correct version of His commentary. Shankara gave the knowledge of the self, which is pure awareness. This awareness is Brahman. Therefore your self is the Brahman and not your body. By this you get peace because all the bonds with the body and the family are removed. This is an intermediate stage. Shankara preached this stage to all the people.

The final stage is reaching Ishwara, who is in the human form. Shankara, Himself was the Lord in human form. He preached this to a few deserving disciples by swallowing molted lead. After Shankara, Ramunaja came, who was Shankara Himself in a new body. He showed the final goal which is Ishwara as Lord Vishnu, who is not before your eyes. You will not believe Lord Krishna in human form, who is before your eyes, due to your jealousy. At last Madhva came and introduced Hanuman, who is the servant of the Lord in human form (Rama). He claimed Himself to be the younger brother of Hanuman. That means, as the younger brother serves the elder

brother, first you must serve the servant of the Lord before you become a direct servant of the Lord. Thus the three Acharyas came in the correct sequence of time showing the correct sequence of the steps in the spiritual path.

4. How do You justify Your interpretations which deviate from the commentary of Shankara, the Vedas and the Gita?

You say that My interpretation deviates from Shankara. That is correct. How can you say that My interpretation deviates from the original text [Vedas and Gita]? Do you think that only the interpretation of Shankara is correct? If so, Ramanuja wrote a commentary deviating from Shankara. So according to you, Ramanuja also deviated from the original text. You have made two mistakes. The first mistake is to think that the commentary of Shankara alone is correct. The second mistake is that you have not read the original text since you do not know Sanskrit and the Shastras. Due to this you could not directly read the original text. If you see the commentary of Ramanuja, it is also correct because His commentary was according to all the Shastras. When you don't know Sanskrit and the Shastras how can you say that Shankara is correct and Ramanuja is wrong? Now you say that I am wrong like Ramanuja. You can oppose my interpretation and blame me for deviating from the original text, provided you show any contradiction of My interpretation with the Shastras. But you don't know the Shastras and you are not competent to say this.

Moreover, scholars as well as ignorant people do these translations. For example take the verse from the Gita "*Karmajam Buddhi Yuktahi, Phalam Tyaktva....*" In this verse when the translation was given word by word, it is written that wise scholars sacrifice the fruit of the work. But if you see the translation as a commentary below that, the translator writes that wise scholars sacrifice the desire for the fruit of the work. He contradicts his own [word-by-word] translation. Generally people do not read the translation word by word. They only read the translation below which is given as a commentary, which is wrong in this case. Therefore translators are misleading you.

My interpretation cannot coincide with Shankara or Ramanuja or Madhva. If it coincides with the interpretation of any Acharya I become the follower of that Acharya. My interpretation is the fourth path in which all the commentaries of the three Acharyaas are correlated. I want to prove that all the three Acharyaas are correct and their interpretations differed according to the circumstances in which they existed. Therefore I cannot be the follower of any one Acharya when my aim is to correlate all the three

Acharyaas. Therefore the follower of Ramanuja and the follower of Madhva will also blame Me like you.

5. Who is eligible for spiritual effort? Any interested individual or only a Brahmana?

[You say that Ramanuja is the reincarnation of Shankara. Shankara said that any individual who is interested in the Lord is eligible for the spiritual effort. But Ramanuja said that only a Brahmana who read the Veda is eligible for spiritual path. How can you solve this contradiction?]

As I told you, you must understand the commentary of any Acharya from His practical life. Ramanuja left His wife for observing the difference between a Brahmin and a non-Brahmin. How can such a Ramanuja say that the Brahmin alone is eligible for the spiritual path? Therefore you must know the inner meaning of His commentary. Brahmana means He who knows Brahman. Brahman means pure awareness, which is the soul. Therefore Brahmana means any one who has attained the knowledge of Brahman or self. Shankara preached about attaining the knowledge of the self (Atma Jnana). Ramanuja showed the next half of the journey to reach Ishwara. By attaining Atma Jnana, one gets a lot of peace so that he can withstand the suffering in the next half of the journey. The Veda means knowledge. Therefore a Brahmana who has read the Veda, means any individual who has attained the knowledge of the self. Shankara said that the qualification to attain self-knowledge is spiritual interest. This self-knowledge is the qualification to attain Ishwara. Therefore the intermediate goal of Shankara is the qualification to start in the path of Ramanuja. Therefore there is no contradiction and both dealt with the same continuous spiritual path in the sequence of time [different parts of the spiritual journey].

6. How can You interpret the Maha Vakyas as similies?

[Don't you think that the Maha Vakyas or the great statements of the Vedas are above figures of speech?]

Your question shows your ignorance about the Vedas. In the Veda the simile is used in several places. For example *Yathorna Nabhihi...Sambhavateeha Vishwam* means the world comes from the Lord like a web comes from the spider and like plants that come out from the earth. "*Akasavat Sarvagatah*" means that the Lord pervades all over the world like space. Thus Alankara Shastra (figures of speech) is seen everywhere in the Veda. Therefore when I interpreted the Maha Vakyas in terms of the figure of speech it is not absurd. Moreover it is quite natural to

the trend of Vedic hymns. My interpretation is different from the interpretations of the three Acharyaas because I have to correlate all the three in My interpretation. The first three Maha Vakyaas say that the external form of the Lord (human form) is like you, him and myself. The fourth Maha Vakya says that the inner form of the human incarnation is a special knowledge, which is not possible for any other human being. Thus the four Maha Vakyaas speak about the human incarnation of the Lord. Even great scholars hate anything that is before their eyes and love that which is not before the eyes as said in the Veda (*Paroksha Priyaah*). The Veda says that the Brahman is before your eyes (*Yat Saakshat Aparokshat Brahma*). This only means the human form of Lord as said in the Gita (*Manusheem Tanu Maasritam*). Jealousy and egoism obstruct the acceptance of this meaning.

7. Does the Gita say that God comes only in human form?

[In the verse “*Manusheem Tanu Maashritam*”, the Lord said that He was insulted while He was in human form. Does it mean that He comes only in human form?

In the above question I told you that the Lord could be a Guru only in human form and preach the divine knowledge. In the verse you mentioned, the human form was said to be the subject of insult. In the Gita it is said “*Vasudevah Sarvam*” which means that the son of Vasudeva (human form) is everything and the highest form. In the chapter, Vibhuthi Yoga, the Lord said that He would be in the highest form of any category. The whole essence of Vibhuthi Yoga is that He is in the highest form. Man is the highest form in this world. Therefore He comes in the form of a man to preach, or at least in the form of a living being to kill demons. If you say that He is the inert sun among the inert planets (*Jyothishaam Ravih*), the highest inert form among a category of the inert objects is only a representative model of the Lord. Otherwise the Veda would be contradicted since it is said in the Veda that the sun is not the Lord (*Nedam tat*) and that the Lord does not exist in inert objects (*Natasya Pratima*). You must interpret the Gita without contradicting the Veda. If the Gita opposes the Veda I do not mind refusing the verse in the Gita because some scholar in the Gita must have inserted such a contradictory verse in it. The Veda is the only final authority since it was preserved by recitation since a long time.

8. What is the clear meaning of the Vedic statement “Drastavyah”?

[You say that it means that the statue in a temple should be seen. But the Veda says “*Atma Drastavyah*” which means that the soul should be known.]

Drastavyah means that something should be seen. Of course according to the context, in the Veda, *Drastavyah* also can be taken in the sense of knowing something because Sanskrit grammar allows it (*Gatyarthanam... Jnanartha Katvat*). This does not mean that the original meaning of *Drastavyah* cannot be taken. Here the meaning of the word ‘Atma’ can be taken as the body also as per Amarakosa. Therefore you cannot contradict My interpretation of the original text. Shankara gives the meaning, which you say. I am not opposing that meaning. But My interpretation is also not against the Shastras and so can be taken. Therefore the statue should be seen and then the priest should explain the divine qualities. The devotee must think and then must be intoxicated by the devotion. This meaning also can be taken in the context of the temples.

9. What pleases God? Sacrifice or sacrifice of wealth?

[In the Vedic Mantra “*Na Karmana, Na Prajaya Dhanena Tyagenaikenaamritatva Manashuh*”, the word ‘Na’ (No) can be brought before the word ‘Dhanena’ according to the Sanskrit grammar which says that the word used in one place can be extended to the other words (*Ekatra Padam*). This means that the Lord cannot be pleased by sacrificing work, issues and wealth. Only sacrifice can please the Lord. Is it not contradicting your theory of Karma Phala Tyaga (Sacrificing the fruit of work)?]

This Mantra is only one sentence because there is only one verb (*Anashuh*) in the entire Mantra. You cannot divide this Mantra into two sentences. Even if you arrange it in two lines, there can be one sentence even in the four lines of a verse. Sometimes one sentence can continue even for several verses [in Vedic verses]. The principle of grammar, which you have quoted, must be understood in its proper sense. It says that a word used in one place can be extended to other places if necessary. E.g. *Na Ramah, Lakshmanah, Bharatah Agatah*. This means that Rama, Lakshmana and Bharata did not come. The word ‘Na’ is used at one place (before Rama) and is extended for the other names, Lakshmana and Bharata [the ‘na’ is implied for all three names even though it is mentioned only for the first]. But the word ‘Na’ if used in two places, cannot be extended to the third place. E.g. *Na Ramah, Na Lakshmanah, Bharatah Agatah*. This means that Rama and Lakshmana did not come but Bharata came. Similarly in this Mantra the word ‘Na’ is used at two places (Karma, Praja). The word ‘Na’

cannot be extended to the third place (Dhanena) and to the fourth place also (Tyagena).

What you said is also against logic and common sense. Suppose you say, “My thirst will not be pacified by drinking milk, juice or buttermilk, but it will be pacified only by drinking”. Only a mad fellow says so and the Lord who is the author of the Veda is not a mad fellow. The important point is that you should specify the item by which your thirst can be pacified. That is the important point. The items, which cannot pacify your thirst, need not be stated at all because they are not important. In your way of explanation the important item is not mentioned. The question remains “By sacrificing which item, can one please the Lord?” This question, which is the important point, is not answered by your interpretation.

Therefore, based on grammar and logic, the correct meaning of the mantra is that the sacrifice of money alone can please the Lord. This point is said in the Veda elsewhere too, and you cannot contradict it. The Veda says “*Tyaktena Bhunjeethah Ma Gridhah Kasyasvit Dhanam*”. This means “One should enjoy the minimum required money and if one stores money he becomes a thief. Whose money is all this? All this money belongs to the Lord”. The Gita also emphasizes Karma Phala Tyaga. The word Karma in the case of a human being is also limited to the effort taken for earning of money for maintenance of oneself and family, as per the Gita (*Shareera Yatrapicha*). The Dharma Shastras (scriptures) say “*Adakshina Hato Yajnah*” which means that the sacrifice is a waste without sacrificing money. Scriptures also tell us various ways to remove the effects of committed sins (Prayaschittam), which mainly involve the sacrifice of money to deserving people (Dana). Even Shaktuprastha was tested in the sacrifice of food (a form of money). Sai Baba often asked for Guru Dakshina to preach this important spiritual concept. Vasistha says that the root of all the worldly bonds is only money (*Dhana moolamidam Jagat*). The most important Yantra or Chakra [mystic symbol] is the Sri Chakra. Sri means money. Sri Chakra represents the most important whirlpool, which obstructs the swimmer in this world-ocean. One’s real color comes out only in the sacrifice of money. The bond with money (Dhaneshana) is responsible for the bonds with wife (Dareshana) and children (Putreshana). Unless this root cause is cut, salvation is impossible and therefore this Mantra emphasizes this point which is the main point for salvation.

10. Do the Vedas recommend doing work or not?

["*Nakarmana...*"] says that you should not do work. "*Kurvamneveh...*" says that you should constantly work. How do you correlate these two statements in the Veda?

If you bring the third Vedic statement "*Dhanena Tyagena...*", the above two statements can be correlated. You must do work and sacrifice the fruit of the work to the mission of the Lord. You should not do selfish work since you are enjoying the fruit of such work with your family. Of course, the Lord allows enjoyment of the fruit of work to a minimum level but you should not stop working after earning your minimum requirement. You should constantly work and earn and sacrifice the fruit of your work to the Lord (*Tyaktena Bhunjeethah...*, *Shareera Yatra Pichate...*).

11. Is the Tripura Rahasyam the true preaching of Lord Datta?

Several scholars have written several Sanskrit verses in the name of the Lord to get validity. It has become a habit of writing "*Ishwara Uvacha...*" which means "Lord Shiva said..." But all these books cannot be the authority in spirituality unless they are in line with the Vedas. If there is a contradiction between the Veda and any other Sanskrit verse, the Sanskrit verse is rejected (*Shruti Smriti Virodhetu*). The Vedas were protected by recitation by the old sages when there was no printing. Apart from recitation, they discussed the meaning of the Vedas and practiced it. The recitation was necessary because in those days printing did not exist. But today the Vedas are printed and there is no need of recitation. The meaning of the Vedas must be inquired into and practiced. Today, whatever is necessary is not being done. Whatever is unnecessary is being done. Therefore whatever is said in the Veda and other Sanskrit verses, which are in line with the Veda can be taken as the authority in spirituality.

12. If worshipping Krishna is considered to be greater than worshipping Kali, is it not male domination?

First you accept the existence of the domination of males in this world over females. But remember that all human beings are only females. The Lord is the only male. The Veda says that Lord Narayana is the only male. The male domination seen in this world is only a representation of the domination of the Lord over all the human beings. Two ladies acted in a drama. One lady acted as Rama and the other lady acted as Sita. Sita served Rama in the drama. Sita represents all the human beings and Rama represents the one Lord. The Veda says that all men are not only women, but also His wives. Meera asked Tulasidas whether there is any male

among human beings. Ramakrishna Paramahansa wore the dress of a Gopika for one month in Brindavanam. The male sages were reborn as the female Gopikas to get rid of their male-egoism.

You must have seen the images of Kali dancing on Lord Shiva. Then, is it not female domination? The inner meaning of this is that Kali being a lady represents a human devotee. Shiva represents the Lord. When the devotee wins the heart of the Lord through selfless love, the Lord becomes a servant of the devotee. The Lord keeps the feet of the devotee on Him. This represents the extraordinary love of God for the devotee. Without understanding this, if you think of the domination of male and female over each other, you have lost the internal significance of all the scriptures.

13. Why did the Lord create this creation? Do we have a free will or should we just do our duty?

[Was the Lord not satisfied with Himself that He started this dolls play of creation with animals, plants and humans? For the Lord it is a game to engage souls in deeds and then clear their sins (or good deeds). If He has set the rules of the game and He has predetermined how much sin of each soul to clear in one birth, then does the soul have no independent will and freedom of choice? Should we just do our duty as said in the Gita and not worry about steering our own lives as we see fit?]

In fact the Lord is satisfied by Himself as said in the Brahma Sutra (*Lokavattu Leela Kaivalyam*). The Lord gets satisfaction when His devotee gets satisfied. The essential aim of this creation for the God is only the sweetness of love. The Lord enjoys the sweetness in the love of His devotees for Him. The devotees enjoy the same sweetness of love of God for them. Therefore, the devotees who are satisfied with such sweet love will not put this question. Only the devotees who could not get such love which flows both ways, ask this question. Such devotees love these unreal bonds in this world. They do not get satisfaction because when such love is analyzed, their inner selfishness comes out. When the essence of such [selfish] love is realized, this question comes to the mind of the devotee and the creation looks like a waste.

They have only seen the false love of the world but have not seen the true love of God. If they enter the spiritual line and experience the true love of the Lord, they will certainly find the necessity of this wonderful creation. Without this creation the existence of such divine love is not possible. Therefore, on realizing the false love in this world, one has to turn towards God to experience the real love. When they experience the divine love they will appreciate the Creator, the creation and the aim of the creation. Thus

the game, which is the aim of the creation, is not just for the selfish satisfaction of the Lord. In fact the divine love is enjoyed more by the soul than the Lord. The reason is that the Lord Himself is an infinite ocean of bliss and does not require any more enjoyment. It is actually the soul, which is an infinite ocean of worry and misery that enjoys the divine love, which contains bliss. Sri Ramakrishna Paramahansa said that He likes to be the ant to enjoy the sugar than to be the sugar itself. The ant, which is not the sugar, enjoys the sweetness more. The sugar, being sugar itself, cannot enjoy the sweetness. In fact even the Lord imposes ignorance on Himself and becomes an ordinary soul to really enjoy this sweetness of divine love.

Hanuman was the incarnation of the Lord Shiva. Lord Shiva could not enjoy the divine love of the Lord for a devotee. Therefore, He imposed ignorance on Himself and became a devotee. Hanuman enjoyed the divine love of Lord Rama more than Rama Himself. In fact Rama also could enjoy the divine love by imposing self-ignorance and by acting as an ordinary human being. Therefore, this game is more meaningful for the sake of the souls than the Lord Himself. The Lord transfers the evil results of such real devotees on Himself and actually enjoys the misery. By this the devotee enjoys permanent happiness. Therefore, this game of the world finally results in the permanent happiness of only the devotees (souls) and not in the enjoyment of the Lord.

The rules of the game are well defined. Violation is not possible as long as you are in the field of Pravritti. Even in Pravritti if you accept and surrender to Lord unlike the atheist, some concession is given such as the rearrangement of the results i.e., postponing and preponing. Since, the interest is increased and decreased appropriately in all such rearrangements, the concession is not beyond the rules of justice. When the person to whom you have to pay the loan comes to you, he may postpone the payment on your request but will not cancel the interest. But in Nivritti the loan and the interest is cancelled. But the Lord pays all that for your sake. The main purpose of the human incarnation is only this. Through the human body, He suffers as you suffer. He will not avoid the suffering using His super power because it will again be cheating of justice. Thus, the rules of the game, which are called as the administration of justice, are never violated either in Pravritti or Nivritti. But you have full freedom in the game to win or to be defeated. The rules will not affect your chances of either success or defeat. You have to play the game following the rules. Sometimes the rules may help you to succeed.

When the soul with its subtle body returns to the earth with a gross body as a baby, the subtle body contains very little remains of the original qualities. In hell the intensity of these qualities has been very much reduced. The remains of these qualities are called as Karma Sesha (remains of deeds). Actually it is Samskara Sesha (remains of qualities) [and not the remains of the actual deeds]. People misunderstand this point and think that the subtle body is associated with the remains of the deeds. The deed is inert and cannot be present in the life energy (subtle body). Only a quality, which is a wave of the life energy, can remain in the subtle body. When a thief was beaten in the police station and is left, he comes out with a reduced intensity in his quality of stealing. The deed of stealing does not remain with the thief. It is this remainder of quality that generates its corresponding deed of stealing. The remaining quality of stealing grows in the encouraging atmosphere and generates the deed of stealing. Now you are caught and again punished. For the second punishment, what is the cause? The root cause is only the remaining quality of stealing. Thus, you are told that you are undergoing the result of your past deed. The word 'Past deed' only means the remaining quality from the past. If that past remaining quality is destroyed, there is no second punishment.

How to destroy the quality? The quality is made of life energy and is constituted of wrong knowledge. Therefore, only the right divine knowledge can destroy the quality. If the qualities are destroyed by the divine knowledge the deeds are destroyed. This is said in the Gita, "*Jnanagnih Sarva Karmani ...*", which means that divine knowledge can destroy all the deeds. What is this divine knowledge? It is the knowledge of the Lord, your self and the path to attain and please Him. If He is pleased, He will give you the divine knowledge and all the deeds are burnt. If you are unable to use the knowledge fully and if some deeds are still leftover due to your improper assimilation of knowledge, the Lord will burn those deeds also by suffering with those results. The Lord clearly stated in the Gita that the divine knowledge alone could relieve you from all the sins. Once you are determined due to the divine knowledge you will practice it without any doubt. The result of that is the full grace of the Lord.

The divine knowledge consists of two parts:

1. If you are in Pravritti, you can attain your self by the self-realization. You will be fixed in the self and get detached from the both subtle and gross bodies. By this all the bonds related to gross body and related to feelings (subtle body) are cut off and you will attain eternal peace. All your worries, anxiety, tensions, misery, mental pain, dissatisfaction,

confusion etc., will disappear forever. You will live in perfect peace throughout your life. Peace is your property, which is the characteristic of your soul. You have to think that you are the standstill pure awareness (called as Atman or soul). If you are attached to the gross body or subtle body (mind), you have lost the peace. If you are attached to the casual body (soul), you have gained your lost peace.

2. In Nivritti, you attain the Lord, who has come in the human form for your sake, to give bliss. Bliss is the only characteristic of Lord as said in the Veda (*Anando Brahma...*). The Veda also says that the Lord alone can give bliss to the soul (*Eshahyeva Anandayati...*). Bliss is not the characteristic of the soul. Your property is only the golden chain [peace] and not the diamond necklace [bliss]. You should not think that peace is bliss. By your effort you can only attain peace but not bliss. You can get bliss only by going closer to the Sadguru who is the human incarnation. You can get the cool breeze when you are near the sea shore. If you are in the house, you have avoided the hot sun. By attaining the soul you have come to zero from minus, but zero is not plus. Zero is within your self and bliss is from the external agency [of God]. When you have attained what you have, it is avoiding a loss, which can only give peace but not bliss. Thus, the divine knowledge of the Sadguru gives you at least peace, which is the earth, if not bliss, which is the sky. He will give you the knowledge of Atman to give you peace. This is the essential requirement for anyone in this world. A few blessed people can also get bliss if they realise that the Sadguru is the Lord Himself.

Therefore, you must utilise the full freedom given to you in this human birth and you must destroy all your sins permanently through Nivritti only. You should be very active in using this unlimited freedom within the limited span of your lifetime. When you leave this gross body and go to the upper worlds you have no freedom at all and hence those upper worlds are called as 'Bhoga Loka' which mean that they are the worlds in which the results are to be enjoyed without any freedom. This earth is called as 'Karma Loka' which means the world in which you are given full freedom to do anything. You are given the opportunity to receive the divine knowledge here and if you practice it by determination, your entire fate is changed here as well as there.

The sages did long penance and sat in the process of self-realization for several ages. They obtained the peace of the self but not the bliss of the Brahman. Then they realized and approached Lord Krishna as the Gopikas for this bliss, which they got in Brindavanam in the presence of the Lord

(Sayujyam). You can smile or laugh with bliss only by attaining the Lord in human form. You can get at least a shadow of the bliss by remembering the Lord. But without an external agency you cannot get happiness or bliss. If you are peaceful and silent, nobody will ask you the reason but if you are laughing and dancing in bliss, stating that there is no external reason for it, it is unnatural and people will admit you in the mental hospital!

Chapter 4

EPICS AND MYTHOLOGY**1. Why did Krishna steal butter and dance with the Gopikas?**

[Is it not a black scar on the full white moon?] First we must understand that the real aim in following Dharma (justice) is only to please the Lord. The Lord is the Protector and Dharma is the protected. The protector is always greater than the protected. Among the other souls [while interacting with other souls] you have to reject injustice and vote for justice. But when the Lord competes with justice, you have to vote for the Lord. In Pravritti [worldly life], justice and injustice compete and you have to vote for justice. But in Nivritti [life devoted to God] the Lord competes with justice and you have to vote for the Lord. In fact, you don't have the patience to understand what the Lord does, and you simply blame Him. There are certain subtle aspects of Dharma (Dharma sukshma), which look like injustice. Only with deep analysis can one understand the Dharma sukshma.

The butter indicates the extra stored money of the cowherds [Gopikas]. You are expected to take money from this world, which is required for your minimum needs. This entire world is the money of the Lord. But you are earning extra and storing it for your future generations due to greediness. You must donate that extra money to the Lord who is in the human form and He will distribute it to His devotees for their upliftment. If you are not doing this, the Lord will steal your money, which is actually His own money. Butter is the fruit of their work, which is money. Similarly He danced with the Gopikas who were sages in their past births. They prayed to Him (Rama) in their previous birth for the same. He only fulfilled the boon given by Him to His devotees.

2. In the tests of Datta, did all the Gopikas win?

The Gopikas who won the test of Datta are called as the Siddha Gopikas. The the Gopikas who were defeated are called as Sadhaka Gopikas. The former went to Goloka and the later were reborn on earth. The main reason for Swami [the Lord] to come in human incarnation is to preach divine knowledge and not to kill the demons. Kartaveeryarjuna who was a disciple of Datta, could have killed Ravana. Rama came to the forest for the sake of sages. Rama did not show any super power. But the sages

had super powers. Therefore the sages treated Rama only as a king or their protector. The sages might have left the towns and might have lived in the forest. But their family bonds were as usual. They stayed in their Ashramas along with their families. Sage Vyasa had infinite blind love for his son Shuka. Egoism and jealousy are the two layers covering the eyes, which obstruct the recognition of the human form of the Lord. Therefore the sages did not recognize Rama. Only Shabari and Hanuman could recognize Rama as the Lord. When these sages were born as the Gopikas, some of them realized the Lord, who showed the super powers. The Lord gave them divine knowledge through the songs played by Him on His flute. Only Shabari gave the fruits to the Lord without aspiring for anything in return and therefore she was rewarded and she attained Brahma Loka.

Some sages believed Rama as the Lord and served Him like Shabari. But they prayed to the Lord to protect them in the upper world. The results were deferred because of the difference in the intentions in the same type of service [Shabari served Rama but did not expect anything in return. The sages expected protection in the upper world. So their service to Rama was not entirely selfless]. Therefore you will lose the highest fruit even if you have done service, if you do not have the proper intention. Some people do service but do not have the intention that Swami is the Lord. They are unlucky because they lose everything just due to the lack of the right feeling. Some the Gopikas gave butter to Lord Krishna because He was a beautiful boy. Some other Gopikas gave butter because Krishna was the son of their ruler (Nanda). These Gopikas lost the highest fruit because of the defect in their feelings. Some Gopikas gave butter to Krishna, fully realizing that He is the Lord. They were given Goloka. All the Gopikas donated the same butter but the fruits were different because of the difference in their intentions.

Krishna tested the faith of even the Gopikas who believed Him to be the Lord. Some liberated souls live with their families, but are not bonded mentally but some other souls live with their families and claim that they are also mentally detached. These people dream that they too are liberated souls. They are actually on the 10th step but imagine as if they are on the 100th step. The tests of Datta reveal the truth to them so that they can realize their real position. People need not fear for the troubles and losses that happen in the tests of Datta. They are the fruits of their own sins, which have to be suffered by them at that time even if the tests of Datta are absent. Instead of enjoying the fruits of sins [suffering] without any use, it is better to enjoy the fruits of sins as the Datta tests because they will be spiritually

useful. Therefore Datta uses one's own sins as His tests. If you are really detached in the mind, why don't you prove it externally? External detachment is very easy compared to internal detachment.

Several Gopikas failed in the tests of the Lord. Krishna used to compete with their husbands, children and wealth. In such tests the Gopikas realized that they were not detached from the bonds completely. A detached soul will never fear. The Gopikas feared about the breakage of their bonds. Krishna never wanted to destroy their families. He only wanted to destroy their family bonds. The Lord is the Protector of His devotees. Will He destroy their families? At this point, the Gopikas lost faith in Krishna. They became furious with Krishna thinking that He was also an ordinary human being. Krishna appeared as if He was disturbing their families, only to test the attachment of the Gopikas with their family bonds. Why should they fear for anything if they have really believed in Krishna as the Lord? Why should they fear about their families? It is only the Lord who can protect their families. Due to lack of strength in their faith, they were always defeated.

Some of the Gopikas were subjected to final tests (Rudra Pariksha). They were utterly defeated. Only a few could succeed. A soul is always surrounded by the three qualities and therefore jealousy is inevitable. This jealousy-ghost grows and swallows your bond with the Lord. Even the Devas [angels] could not escape this ghost. Then, what to speak of human beings! One day Bhima was explaining to his younger brothers about the defeat of Lord Krishna in the hands of Jarasandha. Krishna ran away from Mathura when Jarasandha attacked it. Bhima was explaining this incident again and again. His intention was to show that he was greater than Krishna because he had killed this Jarasandha. Dharma Raja heard this and criticized Bhima for this. Bhima did not insult Krishna directly because he was a devotee of Krishna. But Bhima was explaining about the insult of Krishna again and again only to satisfy his hidden jealousy-ghost. He did not know that Krishna enjoyed the insult because He was fond of insult. The Lord was bored with His continuous victory. Therefore only by His will, He got insulted. Bhima did not realize this.

Rama was fell unconscious by the Nagastra [enemy weapon]. Rama was insulted here. Hanuman brought Garuda and got Him released. But Hanuman never narrated this incident to anybody because He always liked the victory of Rama. Therefore one cannot attain the grace of the Lord unless egoism and jealousy are completely removed. The Gopikas would give butter to Krishna secretly and would sell the remaining butter in

Mathura. They told lies in their house to cover for the loss of butter. They said that the butter was sold at a low price. They were hiding the love for the Lord secretly in their hearts. The word Gopi means a soul, which hides the divine love (*Gopayati Iti Gopi*). But in the higher stage, the devotee should rebel against his family members if they obstruct his love for the Lord. Krishna made this secret sacrifice of butter known in their houses. Family members obstructed the Gopikas. Most of the Gopikas could not cross this obstruction and were defeated. They did not like to hurt their family members for the sake of the Lord. This means the love for the Lord is not complete and their detachment from the family bonds was also not complete. Thus most of the Gopikas came to know about their real position in the spiritual path. By this test, the Lord helped their family members also. Till then the family members were thinking that the Gopikas loved them alone and therefore they had infinite blind love for the Gopikas. Once the love of the Gopikas for Krishna was known, their blind love for the Gopikas was also reduced. Thus they were also partially liberated from the bonds.

The Lord wanted to help all the souls and not just the Gopikas. Why did the Gopikas not have the highest love for the Lord? The reason was that the Lord was constantly present with them. Continuous association brings negligence and reduction of love. This is the reason why the Lord left Brindavanam and never returned back. He transferred only the Yadavas of Mathura to Dwaraka but not the Yadavas of Brindavanam. When the Gopikas were far from the Lord, their love for Krishna reached its climax. When Krishna was in the village, they were always quarrelling with Him and were complaining to His mother. But when He left and never returned back, they became mad after the Lord.

The three qualities are Brahma, Vishnu and Shiva. All the three qualities are equally pure and sacred. Therefore the Maya of the Lord that is exhibited is fully pure even though the Maya contains all the three qualities. Some people slip from the Lord by seeing the Rajas and Tamas (bad qualities) in His Maya. All the three qualities are equally pure and sacred as long as they are associated with the Lord or diverted towards the Lord. All the three qualities are impure and bad when they are diverted to the world. Krishna and any ordinary human being are similar as far as the external human body made of five elements and the internal awareness mixed with three qualities, are considered. But in Lord Krishna, the extra component is the Lord who is recognized by His power i.e., exhibited through Krishna. It is only due to this power, that the difference arises. The power is never

independent. It must have a source. Therefore the Lord, who is the source of this power, definitely existed in Lord Krishna. If one realizes this concept, he will never fail in the tests of Datta.

The Lord is not the external human body (outermost shirt) and He is also not the internal awareness in which the three qualities are mixed (inner shirt). A human being consists only of these two shirts. But Krishna is the Lord who is wearing these two shirts. Since you are in this human body made of five elements, the Lord comes to your plane with a similar human body. When the soul made of energy leaves this human body and goes to the upper world, the Lord comes in that plane with a body of radiation i.e., Vishnu. You must recognize the Lord in your own plane. If you cannot recognize Him in your plane in this world, you cannot recognize Him in your plane even in that world. The same egoism and jealousy, which obstructed you here, will obstruct you in the upper world. Therefore if you recognize the Lord here, you can also recognize the Lord there. Salvation here is called 'Jeevan Mukti' and salvation there is called 'Videha Mukti'. Human rebirth is impossible. Becoming spiritual is still very rare. Even if you are born as a human being and develop spiritual interest, catching the Sadguru (The Lord in human form) is very very very rare. If you see Him but not recognize Him, you are unlucky. If you recognize and lose Him by doubt, you are very much unlucky.

[Swami sang the following song spontaneously:]

We are going to Mathura. We will never come back to Brindavanam

O Gopikas, farewell to you. You live with your families here.

You say that you have the only bond with me. But not even one family bond is cut!

How can you withstand My tests? The pig can never come out of its mud pit!

We came down to this world on the request of Goddess Anagha.

We have preached the divine knowledge. Only those who practice can be liberated!

Those who believed in us always and those who suffered for our sake
They alone can follow us to Brahma Loka. The lie masters will be cut off from our list!

The many plays of Gopala which disturbed the Gopikas

The sweet songs of Muralidhara while dancing in Brindavanam

The powerful preaching of Parthasarathi in the battlefield

I am remembering now all the words of the Lord of Mathura!

The smiles of Govinda, who lifted the Govardhana Mountain on his nail

The Tandava of the jumping Gopabala on the head of Kaleeya

The dance of Nirajaksha while the peacock feather vibrates

I am remembering now all the songs of the Lord of Mathura!

The smart walking style of Vasudeva while His golden cloth is dazzling

The words of the messenger of the Pandavas while His Tulasi garlands move

The roaring laughter of Narayana while showing the Viswarupam

I am remembering now all the games of the Lord of Mathura!

The beauty of Madhusudana while blowing His conch shell called Panchajanya

The anger of the wounded Chakrapani while rushing against Bhishma

The deep pain of Dwarakapati for the weeping Radha in Brindavanam

I am remembering now all the words, songs and games of the Lord of Mathura!!

3. What is the essence of the Vishwarupam showed by Shri Vasudeva?

You must understand the spiritual essence of Vishwarupam in which the entire world became the body of Lord Krishna. This means that when you are not biased about a particular place, time, or a limited number of persons called family, you have the same attachment to every place, every minute and every human being in the world. When you go to your office you are anxious to come back to your house because your mind is limited to only your house. When you leave your town and go to another town you are anxious to come back to your town. You think about the Lord only on a particular holiday. When all the illusions about place, time and a particular human being disappears, and when you treat all places, all days and all human beings as equal, you are also Vishwarupa. Unless this is achieved you cannot get the power of the Lord.

If you see Lord Krishna, He killed His own uncle (Kamsa) and got His own nephew (Abhimanyu) killed. He gave life to the son of Sandeepani and gave His entire wealth to Sudama. Sandeepani and Sudama did not even belong to the caste of Lord Krishna. Krishna was Narayana and Narayana is Shiva. The only son of Narayana was Manmatha who was burnt by Shiva. This means that the same Narayana in another 'dress' called Shiva burnt His own son. But if you see Arjuna, he was not ready to fight against his relatives. The same Arjuna had fought with several kings when the Rajasuya sacrifice was performed. Therefore Arjuna had the illusion of

‘his relatives’ and ‘outsiders’. Thus when you can get even a little behavior of Lord Krishna in your practical life, you can become a part of Lord Krishna. Without such practice what is the use of meditating upon Lord Krishna with your mind and chanting so many hymns on Lord Krishna. You can get the grace of the Lord only by the sacrifice of work (Karma Sanyasa) and the sacrifice the fruit of work (Karma Phala Tyaga). You can get and eat a sweet in a restaurant either by payment (Karma Phala Tyaga) or working in the hotel for some time (Karma Sanyasa). Other than these two ways, you cannot eat the sweet by meditating upon the sweet or by chanting prayers for the sweet. This is the real essence of Vishwarupam.

4. Did Duryodhana start the Mahabharata war on a new moon day?

[You said that Duryodhana started the Mahabharata war on a new moon day (Amavaasya) after consulting astrologers. But Lord Krishna brought the Amavaasya one day before by joining the sun and the moon. But this story has no validity in Mahabharata especially regarding the Amavaasya. How can you justify Your story?]

I have taken this story that is circulated among the scholars in this world. The essence of this story is that the Lord is beyond all the planets and He is the controller of the planets. Therefore the Lord is above astrology. This essential concept is given in the Veda. The Veda says “*Natatra Suryo Bhathi, Bhishodeti*”. The Gita also says the same (*Na Tat Bhasayate*). Therefore the final conclusion of the story is important and not the story. The Mahabharata is now one-lakh twenty five thousand [one hundred twenty five thousand] verses, which were written by scholars and inserted in the original text. Originally, Sage Vyaasa wrote only seven thousand verses under the name ‘Jayam’. Therefore the validity of your point in Mahabharata itself is doubtful. The author of Mahabharata is also the author of the Gita. Therefore the Mahabharata cannot contradict the essence of this story which is mentioned in the Gita. Even if you say that Vyaasa in the Mahabharata supported your point, it is only Smriti. The conclusion of this story is in the Veda and cannot be contradicted by the Smriti. The essence of the story is to be taken always and not the story.

5. Was Rama unjust to Sita?

[In the Valmiki Ramayana, after the war, Rama asks Sita to marry Bharata or Vibhishana and become the queen. Rama also left Sita later on, when some fellow said that Sita was characterless. Is this justified on the part of Lord Rama?]

You people can never understand the Lord. You are viewing Lord Rama as an ordinary human being. You are prejudiced because you are a lady [the questioner was a lady] and you are sympathizing Sita. But if you analyze carefully, Rama showed a favor to Sita in these two incidents. If you read the Sundara Kanda chapter of the same Valmiki Ramayana, Sita says to Rama “O Rama! You will go to Ayodhya and you will marry several ladies since you are the king. But I will die here in your memory” (*Piturnidesam...*). Sita committed a sin by abusing the Lord by her words. [Lord Rama had sworn to not take any other woman as His wife. He was most faithful to His wife Sita. Yet Sita implied that He was unfaithful]. That sin was washed away by Rama by telling her that she should marry Bharata or Vibhishana and become the queen.

In the Aranya Kanda chapter, when the Lord Rama killed the golden deer, the demon Mareecha cried for help imitating Rama’s voice. [Sita thought that Rama was in danger and asked Lakshmana to go and help. Lakshmana was aware that it was a trick of Mareecha and refused to go. He insisted on staying by her side, for her protection, as ordered by Rama]. Then Sita scolded Lakshmana as a characterless person, who was attracted to her. [In saying so, she had abused Lakshmana, who was most pure]. Abusing a devotee of God is a greater sin (Bhaagavata Apachara) than abusing the Lord (Bhagavat Apachara). Therefore a similar blame on Sita was thrown by the washerman and Sita was punished for that blame. This happened by the will of the Lord. Since Sita was punished here itself for her sins, she could go directly to Vaikuntha without having to go to hell for her sins. Sita was the incarnation of Maha Lakshmi and so it would not look proper if she went to hell. Rama cleared her file [of Karma; sins] here itself, so that she could go to Vaikuntha directly.

6. Why did Lord Rama favor Shabari more than the sages?

Shabari showed real love in the sacrifice to the Lord rather than formality. When Rama went to sages, they gave Him fruits and only after Rama had eaten the fruits, did they eat the fruits as remains of the food of the Lord. Thus they only observed formality. But Shabari tasted the fruits and gave only the sweet fruits to Rama. Her love for Rama was beyond formality. Therefore real love is above all the traditional and ritual formalities. Lord Rama rewarded such true love.

7. Why did the Lord give salvation to Shabari and Hanuman but not to the other sages?

The Lord is impressed by the spiritual values only and not by nationality, religion, caste, age, sex etc. The only real spiritual value is sacrifice. The sages had all the external spiritual dress like a long beard, hair style [matted locks], deerskin, danda [staff], kamandalu [water jug], fire altar, darbha [a type of sacred grass] etc. Their voice was always occupied in chanting Vedic hymns, mantras etc. Neither dress nor words can impress the Lord. They were living in the forests along with their families and had family bonds. The things that are responsible for their selection are, detachment from family bonds and sacrifice for the sake of Lord, which are the qualification certificates and the performance in the interview with the Lord. [They lacked the basic qualifications and hence were not given salvation.]

Sacrifice is in three steps and thus there were three types of the Gopikas:

1. Some thought that they can give butter to their family members instead of giving it to Krishna.
2. Some thought that they can give butter to Krishna as long as their family members are not aware of it. Once they became aware, they stopped giving butter to Krishna.
3. Some gave butter to Krishna even if their family members opposed and they were prepared to go to any extent in that matter.

Blind love (Moha) forms several bonds with family members. All those bonds should be crushed and with all the existing Moha, only one bond with Lord should be formed. The first step is Moksha and the second step is Kaivalya. Forms of ten parrots are prepared with 1 kilogram of sugar. All the parrots should be crushed and the one kilogram of sugar should be collected. This is salvation (Moksha). With that one kilogram sugar, a single big swan should be prepared and this is Kaivalya. Shabari and Hanuman were excellent in both these spiritual values and so were given salvation. No one can impress the Lord by mere external dress, expressed feelings or chanting.

8. What is the significance of Shri Rama Navami?

[March 30, 2004] The whole life of Rama is simply based on action i.e., Karma Yoga. He is an incarnation of Lord Datta. Datta means practical sacrifice. He sacrificed His kingdom (money) and sacrificed His beloved wife for the sake of the public. He never talked too much and never expressed anything. He was always silent and was almost like a statue

without any expression of any feelings. He controlled His tongue and mind and concentrated all His energy in the practical aspect. This is the highest stage in the spiritual sadhana. Hanuman also behaved like Rama. He participated in the work of Rama without talking and without expression of any feelings. Both of them concentrated only on action. Hanuman did the service of the Lord with perfect silence and perfect control of mind. Rama also never talked anything and never expressed any feelings but silently embraced Hanuman when He returned to Ayodhya after completing the work. When Rama and Hanuman embraced each other, Hanuman submitted the complete report of his work silently and Rama gave Him the post of the future Creator silently. It almost seemed like two smugglers exchanging their briefcases silently as they show in movies.

Thus the message of Shri Rama is the essence of spiritual sadhana. Today the spiritual sadhana is done only by words and feelings and nothing in action. It is said that Rama is Taraka i.e., the Lord with whose help you can cross this worldly ocean. Again the meaning of this is that you should concentrate on action and not on words and feelings. Thus for all Indians who are very famous for sacrificing words and feelings to the Lord, Shri Rama is a very very useful incarnation. Sita is the straight line marked on the field during ploughing. Sita indicates the ordinary soul, which follows the rules and regulations of the Prakriti (nature). The marriage of Sita with Rama indicates the soul catching the human incarnation in this world. When Rama went to the forest, Sita followed Him. This means that even if the Lord gives troubles, the devotee will never leave Him. The wealth and miraculous powers of Ravana did not attract Sita. This indicates that the devotee of Datta cuts his bond with wealth and is never misled by the super natural powers exhibited by demons and devils. Sita represents the perfect devotee of Datta. Lakshmana left his wife for the sake of the Lord. Bharatha left his wealth for the sake of the Lord. Satrugna was prepared to kill the mother of Bharata [since she was responsible for sending Rama to the forest] and thus he left Dharma [justice] for the sake of the Lord. These three devotees indicate that the devotee of Datta cuts his bond with wife (Kama), wealth (Artha) and with justice (Dharma).

Rama is the embodiment of salvation (Moksha). Rama indicates that the human incarnation of the Lord is the only path for human beings. Rama again indicates that the super natural powers are not the identity of the Lord because Rama never exhibited super natural powers. If the Lord proves Himself by exhibiting super natural powers, everybody in this world will fall at His feet. In such a situation a real devotee cannot be distinguished

from a fraud devotee. Rama also indicates the practical knowledge, which alone is the true path; not words and feelings. Thus Rama indicates the true goal as well as the true path in the spiritual line. If Rama and Hanuman are understood, there is no need for any other spiritual knowledge.

9. What is the difference between Rama and Krishna?

Rama followed Dharma [justice] and was number one in that. Due to this, Dharma [the Lord of Justice] thought that it is greater than the Lord. Therefore the Lord in the form of Lord Krishna broke Dharma severely [Lord Krishna violated the rules of worldly justice to prove that He is beyond worldly justice and that the Lord of Justice is only His servant]. Dharma realized his mistake and followed Lord Datta as a cow [followed submissively]. In the Gita, Lord Krishna said “*Sarva Dharmaan Parityajya*” which means that the Lord is greater than Dharma. As Rama, the Lord practiced the spiritual path keeping silent and controlling His mind. He indicated Yoga, in which the energy wasted through words and feelings can be preserved, and directed and concentrated in action (service).

Krishna indicated the other path. He played songs on His flute and preached through words (Gita). He showed a lot of love in the form of feelings in Brindavanam. He indicated that if energy is wasted through words and feelings, one cannot do any action. Therefore He did not participate in the war and took the help of Arjuna to do the divine work of destroying evil people. But at the same time He destroyed all the enemies by His advice (mind and words). This aspect is confined only to the Lord and not for the ordinary souls. For ordinary soul, Yoga is the path in which all the energy wasted by words and feelings should be controlled and directed in work alone as done by Hanuman.

10. How did Radha attain the highest position without sacrifice of work or wealth?

[Radha never did Karma Sanyasa like Hanuman and Karma Phala Tyaga like Sakthuprastha. But she attained the highest position. How do you explain?] Radha became mad in the love of the Lord and also died subsequently. Madness and death are the two last stages in devotion (*Unmado Maranam Tataha*). Such a state is possible only for one in millions. Such madness is not given by the Lord but is attained by your own spiritual effort. The Karma Sanyasa and Karma Phala Tyaga are for the people who are living in this world without such madness.

11. Why was Ahalya cursed for her sin even though she was mentally pure?

[Indra came to Ahalya in the disguise of her husband, Sage Gowtama, and deceived her. But her husband cursed her for her unfaithfulness. Is it not injustice because in her mind she was only thinking of her husband? You say when the mind is not polluted the sin is not committed.]

Ahalya was the daughter of Lord Brahma. When Indra came to the abode of Lord Brahma, she saw him and loved him. But Lord Brahma and Sage Narada gave Ahalya to the Sage Gowtama in marriage. When Indra came in the disguise of Sage Gowtama, Ahalya identified Indra as said in the Valmiki Ramayana (*Devarajam tu Vijnyaaya*). Sage Gowtama knew everything by his super natural power and his curse was justified.

This entire story gives us a lesson that when a girl is married, her mind should be known. The parents should not force any girl for marrying a particular boy. Similarly the mind of Rukmini was on Krishna. But the parents and brother decided her marriage with Shishupala by force. The Manu Dharma Shastra says that the marriage is not completed by the promise (engagement), or by reciting sacred hymns in the marriage ceremony. The marriage is completed only when the marriage takes place by the willingness of the girl. Simply the engagement and the marriage function cannot complete the marriage (*Vacha Datta Mantra Datta Mano Dattacha Kanyaka*). Nowadays people give their girls in marriage as if they were cows, land or gold. This is wrong according to the Dharma Shastra. These two stories preach the same.

The story was only to preach the right knowledge. We should not think that Lord Brahma and Sage Narada were ignorant in giving Ahalya to Sage Gowtama. They enacted this drama only to preach the right knowledge. If Indra had enjoyed Ahalya in disguise, without her knowledge, Ahalya could not be cursed. Unless the mind involved, any karma [action] cannot bring the fruit. Thus when Sita was touched by Ravana, Sita was not polluted because her mind was not involved. But when Renuka saw Chitraratha on the bank of River Narmada, her mind was polluted [since she was attracted to him]. She did not even touch that fellow. But Parasurama cut off her head and she was punished. Therefore the sin is not in the deed but it is in the mind. The punishment is only for the mind and not for the deed. In the case of Ahalya, her mind as well as her body was polluted by Indra. Therefore Sage Gowtama cursed her and he should not be criticized.

12. What is the preaching of Kapila, who is the incarnation of Lord Vishnu?

In the third chapter of the Bhagavatam (Skanda), Kapila the incarnation of Lord Vishnu, preaches to His mother Devahuti. In the same chapter it is stated that Lord Vishnu was born as Kapila to Devahuti. The main points of Kapila's preaching are as follows:

Other works do not attract My devotees, who are engaged in My practical service, even though the other works fulfill their desires. A devotee should not be indulged in worshipping statues, which represent Me. If a devotee neglects Me (the human form of the Lord) and worships statues, he is the biggest fool. If any person burns food and ghee in the physical fire in the name of Yajna, he is also the biggest fool. Living beings are better than the inert statues. Among the living beings, My devotee, who serves Me alone, leaving everything and everybody is the best. The Lord will come in human form (jeeva). If a devotee worships Him through Yoga (Karma Yoga, which means service as per the Gita—*Karma Yogena Yoginaam*), such a devotee will reach the Lord.

All these points are told in the preaching of Lord Kapila, when He preaches Bhakti Yoga.

13. Was Lord Shiva justified in killing Yama?

[It is said that Lord Shiva killed the Lord of Death, Yama, who was doing his duty by taking the life of Markandeya? Is this justified?]

When the story of Markandeya is read, it looks as if Lord Shiva was conquered by His anger and killed Yama, who only an officer doing his duty. Lord Shiva killed Yama because His devotee, Markandeya, was affected. This breaks the rule of Karma, which was established by the Lord Himself. Latter on when all the angels prayed Lord Shiva realized His mistake and gave life to Yama. This story tarnishes the divine personality of the Lord. It looks as if the Lord acted in haste and anger. Later on when some other person who is wise advised the Lord, the Lord rectified His mistake. The background of this story is not linked. Actually Yama gave the life to Satyavaan when his wife Savitri praised him. Then Yama violated his duty. But when Markandeya is praising Lord Shiva, Yama insisted about his duty. Therefore Lord Shiva taught a lesson. If Yama was impartial in the case of Savitri, the Lord would have not interfered in the duty of Yama. When the back ground is realized the divine personality of Lord Shiva was very much enlightened. Only to teach Yama, Lord Shiva gave Markandeya as the son to Mrukandu. Markandeya was the incarnation

of radiation of Lord Shiva. The story of Markandeya was created by Lord Shiva only to teach Yama.

14. Why did Bhishma pray to Krishna for salvation?

[Bhishma was a pure soul with the purest character. Krishna on the other hand seemed quite characterless, but Bhishma prayed to Krishna for salvation. How is this possible?]

Krishna was the Lord, who was covered by some bad qualities like a diamond covered by coal ash. Bhishma was a soul covered by good qualities like a piece of charcoal covered by lime powder [whitewash]. Both can be washed away by a jug of water. The Lord is the purest, like a diamond which has come down for entertainment, wearing a black coat. The Jeeva, individual soul is the very substance of impurity and might have achieved some good character like a white coat. The attachment [bad qualities] of Lord Krishna is superficial and he is completely detached at the core. The detachment of Bhishma is also superficial and he was attached at the core.

The individual soul can become pure by such white coats in millions of births. The charcoal is transformed into a diamond after millions of white coats. But Lord Krishna's attachment can be broken in a fraction of a second. He was very deeply attached to the Gopikas. But once He left Vrindavan, He never returned back. Bhishma could not properly understand even Dharma. When Draupadi was insulted, he kept silent thinking that loyalty to the king is the highest Dharma. But Dharma Shastra says that torture of good and innocent people is the highest injustice. Prevention of such highest injustice is the highest justice. He failed to understand the highest justice in this case. He thought that loyalty to the king is the highest justice. When one cannot even understand Dharma, how can he understand spirituality? He knew that Krishna was the Lord and that the Lord should be higher than even the highest justice. Yet he gave importance to the loyalty to the king and wounded the Lord in the war.

You say that Krishna is characterless because you are not aware of the background. The Gopikas were sages, who asked the Lord in the previous birth for salvation. Salvation means liberation from bonds. The strongest bonds are:

1. Bond with wife or husband
2. Bond with children
3. Bond with money

As per the request of sages He attracted the Gopikas and danced with them in Vrindavan to cut their bonds with their husbands. He attracted their

children, who were not loyal to their parents. This was done to cut their bonds with their children. He stole butter, which was their self-earned wealth and which was the fruit of their work. This was done to cut their bonds with money. Thus there was a background even for that black coat on the diamond. You can follow logic in recognizing the Lord. But once the Lord is recognized, logic should not be applied to Him. He is beyond logic as said in the Veda “*Naisha Tarkena*”. Unless He reveals Himself, no human brain can ever understand the logic in His actions. There is a super logic in His actions, which is not grasped by us and this does not mean that He deviates from logic. The logic in His actions is a multi-dimensional network, connecting so many parameters, which are beyond our imagination.

For example, we don't know the incidents in the previous births, which are the reasons for the present actions. Without knowing the previous birth of the Gopikas and their request to the Lord, in the previous birth, we mistake Lord Krishna and we think that it is a black coat. But when it is analysed, it also becomes white. Similarly the white coat of Bhishma, which is the loyalty to the king becomes black, when the deep analysis is done. Therefore, Bhishma is an individual soul who is a piece of black charcoal and the white coat on this charcoal also turns out to be black on deep analysis. Krishna is the Lord, who is the diamond and the black coat on this diamond also turns out to be white on deep analysis. Scholars cannot do such a deep analysis. Only Lord Datta, who is the divine preacher, can give such deep analysis. Bhishma realized all this at the end and prayed to Lord Krishna for salvation. He could not get this realization in the court or in the war. Only on the bed of arrows i.e., in the period of difficulties, could he get self-realization. Thus difficulties are the real friends, which activate the soul and impart true knowledge. A happy life makes the brain mild and intoxicated with egoism and thus the soul falls down. That is why Kunti requested the Lord to always give her difficulties.

15. How did Lord Jesus sanction heaven to a criminal?

On the cross, when Jesus was present in such a horrible condition, the two thieves, who were also crucified, got the same universal doubt that how the Lord in human form can get crucified and cry loudly “Oh Lord! Why did you leave Me?” This scene will clearly establish the doubt in the heart of any human being that Jesus cannot be the Lord. The doubt comes due to the important point as to how the Lord, who was unable to protect Himself, would protect others? But the doubter should also think of the scene in which Lord Jesus asked a dead body to become alive. Only the Lord has the

power to give life. Thus we find these two contradicting concepts of the Lord [giving life] and the human body [suffering on the cross] of the Lord. The concept of the Lord attracts the human beings. The concept of the human body tests the human beings and filters the real devotee out of them.

The second thief believed in Holy Jesus as the Lord even in that pathetic condition. Such devotion is great and real. He did not show this belief when he saw Holy Jesus raising the dead body. When a girl loves the son of a king who is in the disguise of a beggar, her love is great. When the king declares himself as the king, every girl will love him and want to marry him to become the queen. The thief did not ask for any worldly desire. He could have asked Holy Jesus to give Him life itself and Holy Jesus could have given it because He was still the Lord even on the cross. The thief asked only protection in the upper world and did not ask for any materialistic boon. Thus he is certainly a higher devotee. He did not see any miracle and believed Holy Jesus as the Lord, who placed Himself in such a terrible situation.

The human incarnation is a game of the Lord (Narayana) and the human body (Nara). The thief showed correct understanding of the human incarnation. The internal Lord is great and the external human body follows all the natural rules. A blade can cut even the shirt of a king. Even though his shirt is cut, the king does not lose his powers and the quality of kindness. The thief approached the internal Lord and the internal Lord assured the thief. This shows what a realized soul the thief is! That is the highest test for the faith in spirituality and so the thief deserves the complete grace of the Lord. The other thief confused the Lord with the human body. Like all other human beings he thought that if the shirt of a king is torn, the king has lost all his powers. The Gita says that even the highest criminal is blessed by the Lord if he is a real devotee (*Apichet Sa duracharah...*).

The Lord considers faith and devotion as the criteria and not the qualities of the devotee. We pay for the contents in the cup and not for the colour or material of the cup. Kannappa, a hunter was given salvation by Lord Shiva. The Lord sees the selfless sacrifice and faith, which are the fruits of real devotion and real knowledge. When Lakshmana became unconscious, Rama was weeping. Hanuman brought the mountain containing the Sanjeevini plant, and saved Lakshmana. Rama expressed His gratefulness to Hanuman. In this scene even the audience will believe that Hanuman is God and Rama is a devotee. But Hanuman himself declared that he could do service to Lord Rama only by the grace of the Lord Rama.

This is a test for his faith and faith is the fruit of determination that comes out from divine knowledge. Sacrifice is the fruit of devotion or love. Lord tests your faith and your sacrifice so that you will know in what stage of divine knowledge and devotion you really are.

16. Can You please explain to me about Lord Hanuman?

I received your question today, which is a Tuesday and which is dear to Lord Hanuman. Today two stars [constellations relating to astrology] exist. The first star is 'Mrigashira', which indicates the period of Mars [mangal] and Mars again represents Tuesday. The second star is 'Aarudra', which indicates Lord Rudra or Shiva. Hanuman has the head of an animal, which is the meaning of Mrigashira. Hanuman is the incarnation of Lord Rudra, which is indicated by the star Aarudra and which occupies the second part of the day. This indicates that though you see Him with the head of animal externally in the beginning, if you carefully analyze, you can gradually realize that He is Lord Shiva Himself. I have elaborated all this to tell you that the time to answer your question is very congenial and therefore I will reveal the essence of Lord Hanuman. Unless time favours, even divine knowledge cannot come out. The divine knowledge comes out only at the appropriate time.

Hanuman represents a total institution that preaches from L.K.G. [kindergarten] to the highest postgraduate class. His appearance as an animal and the body of a human being, indicates that there are plenty of animals among human beings. The head represents the brain and mental set up. Several human beings behave like animals though they have the form of human beings. Therefore, starting from such kindergarten students, who are like animals in their mental set up, Hanuman stands as the Guru and leads them to the Lord Shiva who represents the postgraduate class. He stands representing both the path and the goal. He acted as a servant of the God, which is the path. It indicates that only service to God can please God. If you take an X-ray photograph of His face, you will find four more faces embedded in His face. The four faces are:

1. **Hayagriva.** This is the face of a horse that represents knowledge.

Hayagriva is very famous for granting knowledge. This represents the face of Brahma, who represents the Veda or knowledge.

2. **Varaha.** Lord Varaha represents Vishnu because He lifted the earth and maintained it on His mouth. Vishnu is famous for maintenance.

3. **Narasimha.** This is the face of a lion that represents Lord Shiva.

Narasimha destroyed the enemy against all obstructions. Thus it

represents total destruction, which cannot be opposed by any force.

These three heads represents Lord Datta.

4. **Garuda.** Garuda represents the highest position in the devotees because none can fly to that height. He has the strength of the bull (Nandi) and the tremendous velocity of the Swan. This shows that Garuda is again another form of Datta with three faces. The Swan represents the knowledge of discrimination because the swan separates milk from water and thus represents Brahma. Garuda is always associated with Lord Vishnu and the mark on His forehead (Tilaka) indicates Vishnu. The bull represents tremendous power, which is Lord Shiva. Thus Garuda is another form of Lord Datta representing service or the path. Thus Hanuman represents Lord Datta along with His most powerful and faithful servant called Kalabhairava. In fact Garuda is another form of Kalabhairava. Thus Hanuman represents a total picture of the path and the goal.

Hanuman, is the best example for the Yoga given by Patanjali. The first five steps in Yoga refer to perfect physical health and perfect mental health. A sound mind exists in a sound body. Both mind and body are interrelated and affect each other. The 'Yama' and 'Asana' are related to the exercises of physical body. The monkey form of Hanuman represents good physical exercise because the monkey is always doing the exercise of long and short jumps. The physical exercise and good strength of the body is essential for both worldly life and spiritual life. The Niyama and Pratyahara represent mental exercises and the control of mind.

Hanuman had no family and had left His parents permanently. He was waiting in Kishkindha as per His mother's instruction to meet the Lord. Thus, He had no selfish mental tensions. Pranayama indicates inhaling fresh oxygen. The air is inhaled for a long time and is stored for a long time. The air should be fresh oxygen. Otherwise if the air contains polluted gases, there is no use of Pranayama. People misunderstand Pranayama and go on doing it in their houses. The very purpose is lost because fresh oxygen is not available in the house. You should at least go to a nearby park containing many trees in the morning. Only in the morning fresh oxygen is released from trees because the photosynthesis takes place only in the presence of sunlight and the water drops that have collected on the leaves during the night. As the sun becomes hot the water evaporates and there is no photosynthesis. Therefore, early in the morning, you should go to a park and do physical exercise. While doing that you can chant devotional songs and let your mind be absorbed in God. Otherwise, worldly

matters will spoil the mind. Thus the first five stages represent good physical and mental health, which is essential for efforts in this world as well as in the upper world. Thus Hanuman represents the success of the efforts in this world as well as the success of spiritual efforts in the upper world. He is a complete personality, both materialistic and divine.

The sixth stage is Dharana, which is the formation of the bond with the Lord. The Lord came to Him in the form of Lord Rama, and the bond was formed. The 7th stage is Dhyana, which is strengthening this bond. The eighth and final stage is Samadhi, which is complete determination. Hanuman decided that Rama is the Lord. He never became egoistic by His super powers and even if the Lord did not show the super powers. Ravana who had enough super powers did not attract Him. Thus Hanuman gives us a message that we should not decide the Lord by mere super powers.

The best point in the spiritual effort of Hanuman is that He selected the living human incarnation for worship. This alone is service. In the entire Ramayana there is no single reference where you can find Him doing Japam or Bhajans etc; He only does service to the Lord. He never worshipped statues or energetic forms of God, like Brahma, Vishnu etc., Thus He gives us the message that one should select the human incarnation present in his time. He also worshipped Lord Krishna and heard the Bhagavad Gita by standing on the flag of the chariot. This shows that He believed in the the human incarnation of the Lord coming again and again. His path is the best and the real one because He was given the post of the creator (Brahma).

He never served the Lord expecting anything in return. He served only to please the Lord. With that aim only He chewed all the pearls in the chain given by Sita to find Rama in the pearls. Again Hanuman gives a message here that the Lord does not exist in inert objects because inert objects are not independent whereas the Lord is independent. Thus Hanuman is the best and complete personality to show the path and also the goal. When Hanuman fought with Rama for the protection of Yayati, He acted like that to show that even the highest devotee slips. Hanuman left His mother permanently in search of Rama. For Him the Lord was far greater than His mother and He did not fight with Rama really for the sake of His mother. It was only a role that he played to give us the message that the Lord should be higher than any individual soul in this world. Blessed are the people who follow Hanuman. Simple worship and devotional songs of Hanuman to solve your worldly problems are of no use. Analyse the personality of Hanuman and keep Him as an ideal for your spiritual effort.

Chapter 5 SPIRITUAL EFFORT

1. Why is 'karmaphala tyaga' or sacrifice of wealth emphasized?

The word karma in the case of a human being means the work done to earn money, which is essential for his food and offering the food to the guest. Money required for the self and his family is called '*Sharira Yatra*' in the Gita. Money required to prepare food to offer to the guest is called '*Yajna Karma*'. The word karma in the Gita was used in these two meanings in the context of a human being (*Sharira Yatra Pichate, Yajnah Karma Samudbhavah*). Therefore the fruit of the work means only money. The first mantra of the first Upanishad speaks about enjoyment and sacrifice of money (*Kasyasvit Dhanam*). The mantra says that the entire creation is the wealth of the Lord and one should store the money for his minimum use and the rest should be sacrificed to the Lord who comes in the human form for His mission to uplift this world. The second mantra says that one should continuously work and earn. Vashista said that money is the root of all this worldly family bonds (*Dhanamulamidam Jagat*). In the absence of money all the family members will leave you. All the family members and relatives approach you only due to money just like the frogs are present in the tank when it is full of water. The 'Srichakram' means the wheel that surrounds the money. Therefore when the sacrifice of money comes into the picture, all the fraud devotees will run away because in their hearts the attraction to the family bonds exists as solidified darkness. Only the true devotees will stand, in whose hearts the darkness is removed and the light of divine knowledge exists. The Lord came in human form and tested Saktuprasta in the sacrifice of the food, which is another form of money. In draught he could secure a little flour and he was fasting for the past ten days. He was not tested in any other way of words and mind (japa, parayana, dhyana etc.). A real devotee will stand in this root test and this is the real fire test. If the bond with the money is cut, all the worldly bonds are cut, since money is the root of this whole 'samsara' [family]. The fraud devotees want to escape this test and therefore interpreted the 'karmaphala' as the fruit of prayers, japa, parayana, dhyana etc. The eyes in this world not at all see such fruit. Therefore such fruit of work done by words and mind is unreal. There is no difficulty to sacrifice such unreal fruit.

Therefore they misinterpreted the 'karmaphalatyaga' as leaving a spoon of water in the plate after doing such work by words and mind. Some people have fooled the ignorant people by doing such works and get the 'Gurudakshina'. They are selling the unreal fruit for the real money, by promising that the fruits of their sins will be removed and results of good deeds, which were not done, will be attained.

2 Which is the best path? Karma, Jnana or both (*Karma Jnana Samucchaya*)?

The stage of Karma alone is like a school in which the teaching is done with the help of inert models. The student here is completely ignorant. The statues, pictures, temples and objects in the form of past incarnations are the models through which the knowledge of the Lord is preached. Unfortunately these models are thought directly to be the Lord and are worshipped. The second stage is the college level where the student with the knowledge of the Lord observes all the human beings as the models of the external form of the Lord, since the Lord comes in human form only. This is Pravritti in which one loves all the fellow human beings so that he will not hate the human form of the Lord whenever he recognizes. This is the actual Advaita of Adi Shankara who said that every human being is Brahman (the Lord). There is a figure of speech called 'Roopaka' or a simlie [or metaphor], in which the object compared is identified with the original object. For example, this man is tiger. This means that the man and the tiger are very similar in qualities. So instead of saying that the Lord is like the human being it is said that the Lord is the human being (Jeeva is Brahman). In the third stage of the university level the human incarnation of the Lord is recognized and is differentiated from the other human beings by His internal form, which is His Special knowledge (*Prajnanam Brahma*). In this stage all the egoism and jealousy towards the human form must have been removed. At this university level Shankara proved that He alone is Ishwara. The water in a drop and the water in the ocean are one and the same. The water is Brahman. The definition of Brahman is confined to simple awareness. In such a case every living being (Jeeva) is Brahman since every living being is having awareness. This is the qualitative similarity between the water drop and the ocean. But if you see the quantitative aspect, the water drop is the living being and the ocean is Ishwara. Shankara told not only that He is Brahman but He is also Shiva who is Ishwara (*Shivo'ham*). Therefore He swallowed the molten lead where as the disciples could not swallow it. Thus Shankara proved that any

living being is Brahman but not Ishwara. One should not misunderstand that Brahman (qualitative) and Ishwara (quantitative) are one and the same.

3. Why do You say that foreigners are doing more sacrifice than Indians?

You must note that I am an Indian. But I never feel that I am Indian because My feeling is that I am the universal human being. I don't distinguish between Indians and foreigners. I appreciated the foreigners in one point and the Indians in another point. One student may be good in mathematics and another may be good in physics but both must become good in both the subjects by mutual help. Regarding sacrificing the money and detachment with the family bonds, I appreciated foreigners. They are not only sacrificing to their Christian missionaries but also to several Indian Spiritual centers. In this aspect, I requested the Indians to learn from the foreigners because Indians always sacrifice words, mind and intelligence to God extensively, but are very poor in practical sacrifice. Of course exceptions are everywhere. It is a general comment. Swami Vivekananda was inquiring the reason for the poverty in India in spite of so much spiritual knowledge. Swami Ramathirtha said in USA that Indians only speak philosophy but foreigners practice it. He also said that this is the reason why the foreigners are better than the Indians. I gave the analytical approach to the comments of these great saints. I appreciated Indians in the tolerance. Every Indian worships different forms of the Lord. In this aspect an Indian stands as an example for the foreigners to have tolerance towards other forms of God and other religions. Thus wherever there is a good point, I appreciated. A foreign diamond is diamond and an Indian stone is a stone. I have to frankly accept the universal truth without any prejudice.

4. Can one get salvation by offering money to God earned by sinful means?

The hunter Kannappa, was given salvation even though he offered the flesh of rabbit, which was killed by him in hunting. Killing an innocent animal is the highest sin. But the Lord neglected the sin because neither he enjoyed the flesh nor his family. The sacrifice is very pious path as told in the Gita (*Apichet Saduraacharah Bhajate Maam...*) that is even a sinner is blessed by God when he serves the God. In this verse the word Bhajate means service (*Bhaja—Sevayaam*) according to the root word in grammar. The Gita says that sacrifice of fruit of work is greater than meditation, knowledge and even devotion and only by such sacrifice one can attain the peace (*Tyagat Shanthih*).

5. Is it not sufficient to sacrifice the ambition of the fruit of work instead of the fruit of work itself?

In the very beginning itself, the second chapter of the Gita says that the fruit of the work must be sacrificed (*Karmajam Buddhi Yuktahi Phalam Tyaktva Maneeshinah*). This means that realized scholars sacrifice the fruit of the work. The Gita keeps the sacrifice of the fruit of work at the highest level (*Dhyanath Karma Phala Tyagah*). According to the Veda, sacrifice of the fruit of work means the sacrifice of money alone (*Dhanena Tyagenaike*). Karma Phalam means self-earned money with which the man is more attached. Reason for the inability to do the sacrifice of fruit of work (Karma Phala Tyaga) is the selfish ambition for the fruit of the work. Therefore if the selfish ambition is removed, the fruit of the work can be easily sacrificed. It is funny to enjoy the fruit of work and say that he has no ambition for the fruit of the work. In such case you must also enjoy the fruit of your sin in the hell that is cutting off your muscles by knife etc., without any selfish ambition. Shaktuprastha was tested in the sacrifice of the fruit of work, which alone can prove the lack of selfish ambition for the fruit of the work. If one says that he has sacrificed the ambition for the fruit of the work and yet, enjoys the fruit of work is trying to fool the author of the Gita. In turn the Lord will fool him in the hell.

6. If sacrifice of money is all important then would it not mean that only the rich can 'purchase' God?

A rich man can never purchase the Lord. The Lord sees the percentage of the money he sacrifices out of his total wealth. A person having 10 million rupees may sacrifice 1 million. He has sacrificed only ten percent of his money. But a poor fellow having 10 rupees sacrificed 5 rupees, which equals 50 per cent. The poor man is greater than that rich man. For any person to sacrifice 5 rupees is easier than to sacrifice a million. Therefore the poor man can easily purchase the God than the rich man. The importance of sacrifice of money is stressed by the Veda (*Dhanena Tyagena*). The first mantra of the first Upanishad says that the entire world is the money of the Lord and one has to return the extra stored money to the Lord. The second mantra says that you should constantly work and earn money. You can keep the minimum required and sacrifice the extra stored money to the Lord. You should not be lazy without doing work after earning the minimum required money. Thus the Veda encourages constant work to earn money and discourages only the storing of the extra earned money.

7. What is the use of the spiritual effort if a person can reach God by uttering some sacred words?

[It is said “Gange Gangeti...Sivalokam Gamishyati”. The meaning of this verse is that he who utters the word ‘Ganga’ is liberated from all the sins and will reach Lord Shiva. In such a case what is the use of all this spiritual effort?]

The Guru encourages you to climb the first step by saying that the first step is the final step. When you climb the first step He will allow you to sit there for some time. Then slowly He will show you the second step and will again say that that step is the final step. Like this the Guru encourages you till you climb the last step. This is called as Arthavada, which means a lie, told for some good purpose. The person will start uttering the word Ganga. After this, the Guru will say that you should go to Ganga in Varanasi for a bath to get rid of your sins. Then you will go to Varanasi and take bath in Ganga. Then the Guru will say that you must see the Shivalinga, which represents the God without form. Then the Guru will say that you must see the Kalabhairava before you leave Varanasi. The statue of Kalabhairava is in human form representing the Lord in human form. Once you catch the Lord in human form the Guru will say that you must worship Him with prayers (words) and devotion (mind). Finally the Guru will say you must worship Him by service practically. At every step the Guru will be encouraging you stating that it is the final step. Some people sit on some lower step and do not climb the higher steps. Such people can never get the highest fruit because when they die the human rebirth is never assured.

8. What are the roles of capacity (Shakti) and devotion (Bhakti) in sacrificing work and the fruit of work?

Shaktuprastha could achieve Brahma Loka by the donation of a little flour to God. Sudama achieved lot of wealth by sacrificing a handful of rice to Lord Krishna. Dharma Raja sacrificed a lot of wealth but could not be equal to Shaktuprastha. Dharma Raja gave a lot of jewels and silk clothes to Lord Krishna while doing the Ashwamedha Sacrifice. But Lord Krishna did not give any wealth to Dharma Raja. Therefore the Lord does not see the value of your donation. He will see the percentage of your donation out of your total wealth. Shaktuprastha and Sudama sacrificed whatever they had to the Lord. Therefore the Lord gave whatever He could. Here both the Shakti and Bhakti were complete. Even when you are sacrificing work, the Lord sees whether you have sacrificed all your energy or not. The squirrel was showering some sand particles in the ocean during the construction of

bridge. The monkeys were putting in huge stones. The monkeys and the squirrel sacrificed their full energy in the work. When the stones drowned in the water, the monkeys stopped the construction of the bridge due to the lack of complete devotion. But the squirrel continued its work with full devotion. Therefore the Lord patted the squirrel and blessed it. Thus in sacrificing work or the fruit of work, both capacity and devotion should be complete.

9. When Shankara recommended singing devotional songs, why do You preach about Karma Yoga to please God?

["*Bhaja Govindam*" means singing songs on Lord Krishna or Vishnu as the path to please the Lord. But you are preaching the Karma Yoga (service). Please explain?

The meaning of 'Bhaja' means service (*Bhaja—Sevayaam*) and not singing songs. Similarly the word Govinda does not mean Krishna or Vishnu. It can mean even Lord Shiva. Actually the word Govinda means the Lord in the human body. The word 'Go' means the human body which is the composite of all the senses. The word 'Vinda' means the Lord who has attained the human body. Therefore Govinda means the Lord in human form. The meaning of the sentence is that one should do practical service and participate in the mission of the Lord in human form. Knowledge is the very important step before you follow the spiritual path. Only after attaining the true knowledge, can you choose the true path to reach the goal. Finding the true path is the first step and walking in the true path (Karma Yoga) is the next step. Therefore, knowledge and practice are the only two steps. In between these two, the words and feelings (prayers and devotion) have no place at all.

When you know the true path to reach Delhi, what will be your next step? Your next step is only following the path practically. There is no intermediate step in which you express your feelings and sing songs on the path or on the goal i.e., Delhi. This intermediate step is brought as a twist by the people who are unable to practice the knowledge. First you must have the knowledge of the goal i.e., Delhi. After this you may praise and develop the desire to reach Delhi. This stage is Bhakti [devotion] in which you do prayers, meditation etc., This Bhakti will strengthen your determination to reach Delhi. Once you are determined, you must search for the knowledge of the path and once you have obtained the knowledge of the path, you must walk in it i.e., you must practice Karma Yoga. There is no need of Bhakti at this stage. If you are again going to Bhakti, it means that

your determination was not complete. But first you must have the knowledge of the goal.

10. How can You say that service (Karma Yoga) is the highest when people say that by devotion one can attain the Lord?

The word Bhakti (devotion) has two meanings i.e., to attain and to serve (*Bhaja – Prapane, Sevayaam*). Bhakti means love as per the verse “*Yanah Preetih*”. By knowledge (*Jnana*) you must recognize the Lord. Then by Bhakti you must attain the Lord. In this stage the word Bhakti means attaining the Lord as per the Gita (*Bhaktya tvananyaya Labhyah*). After attaining the Lord you must please the Lord by service alone. In this stage, the word Bhakti means service. Rukmini attained the knowledge of Lord Krishna from Narada. Then she attained Lord Krishna by Bhakti [she got married to Him]. After attaining Him, she pleased Lord Krishna by always pressing His feet. Therefore service is the real proof of devotion.

11. How can one sacrifice justice (dharma) for God?

[Dharma is greater than the Lord. Krishna asked Dharma Raja to tell a lie. Dharma Raja told the lie by uttering the word ‘elephant’ in a low voice. Therefore Dharma Raja went to hell for uttering the lie as advised by Krishna.]

The Gita says “*Sarva Dharman Parityajya*”, which means that the Lord is greater than justice. The Lord Datta is protecting the deity of justice, who is shown as a cow. The protector is greater than the protected. Therefore Dharma Raja went to hell for a greater sin than telling a lie. The greater sin is not following the advice of the Lord. [He should have told the lie without hesitation when Krishna advised him to do so. But since he hesitated, he went to hell.]

12. What is the importance of Jnana Yoga for attaining salvation?

Jnana Yoga means the recognition of the Lord in human form in your human generation. Such recognition can be misled by several factors of ignorance. The real diamond is mixed with several artificial diamonds. Eliminating the real diamond from all the other artificial diamonds requires the knowledge of the real diamond and also the knowledge of artificial diamonds (Jnana Yoga). Thus there are several fraud incarnations in this world and only one real human incarnation exists. As the real diamond is recognized by its total multiple internal reflections of light in various angles, the real incarnation is recognized by the various reflections of the internal knowledge in various angles. Such knowledge is called as Prajnanam, which is special to the Lord alone and is not possible for others.

The scholars can only have the knowledge learnt from books, which is called as Jnanam. The refractive index of diamond is very high by which the real diamond is recognized. Similarly by the special knowledge (Prajnanam), one can recognize the real human incarnation. By such special knowledge, you will be liberated from all the worldly bonds and that is salvation. Coming close to the Lord in human form is called Sayujyam and Kaivalyam. Thus you can attain both the benefits:

1. Moksha (Salvation)
2. Sayujyam (Becoming close to the Lord) and Kaivalyam (becoming one with the Lord, which means that whatever you wish, the Lord will have the same wish and vice versa).

13. What is the use of the knowledge gained by us through discussions on the scriptures?

If scholars spend all their time in discussions without any practical sacrifice, there is no use. The intelligence and logic cannot touch the Lord as said in the Gita and the Veda (*Yo Budheh Paratah, Namedhaya, and Naishatarkena*). You do not discuss about your children constantly by such logic. Then why do you spend so much time on discussions about the Lord? Shankara said that excess of logic should be avoided (*Dustarkah Suviramyatam*). But the discussions and logic can be used to attain the knowledge of the Lord and the path following the Vedas as told by Shankara (*Sruthimatah Tarkonu Sandheeyatam*). Similarly, Sage Vyasa warns us about constant [excessive] logic in his Brahma Sutra "*Tarkaaprathisthanat*". Therefore one should concentrate all the energy dissipated through words; mind and intelligence in the action like Hanuman.

14. How can there be a competition between the Lord, who is either formless or in statues, and our children?

People, who are unable to sacrifice practically to the Lord, want to make such excuses. They also say that there is no need for the Lord to accept such sacrifice. They do not accept the human form of the Lord, since they want to escape from practical sacrifice. The Lord in human form came to Shaktuprastha and tested him in practical sacrifice. The Lord comes in human form as per the four Maha Vakyas of the four Vedas and the Gita to test your sacrifice. The father asks his child for a chocolate, which was purchased by the father himself. He wants to test the mentality of the child and he does not desire that chocolate. Similarly the entire universe is God's money alone. There is no difficulty for the Lord to come in the human

form. The difficulty lies only in your practical sacrifice. In order to cover your love for your family and your greediness, you reject the human form of the Lord and accept only statues and pictures of the Lord. At the same time you want to get all the benefits and protection from the Lord in this world by acting as if you love Him, by your words, mind, dramatic dress etc. You are offering the food to the statue but you are eating the entire food. You are putting all the jewels on the statue of the Goddess on Friday and you are removing those jewels on Saturday. Therefore you are acting as if you are sacrificing practically but you are not really doing this sacrifice. You think that the Lord can be cheated but the result of your cheating is not good, because the Lord is not pleased. In fact He is furious.

Everywhere in the Gita, Krishna referred to Himself and this means that He is stressing on the human incarnation of the Lord. But several fraud diamonds are also mixed with the true diamond. Poundraka Vasudeva, who got the Shankha [divine conch] and Chakra [divine disc] from Lord Narayana through penance, claimed that he was Lord Narayana Himself. Narayana means the abode of the true and infinite knowledge, which is called Prajnanam. Nobody else can preach such special knowledge. Sage Vyasa says that the human incarnation of the Lord preaches a special knowledge and also uses super powers for deserving devotees. You have to recognize the human incarnation of the Lord without which all the spiritual efforts go waste. Hanuman recognized Rama, who is the human incarnation of the Lord. He could serve Rama very conveniently since the Lord is in the human form.

15. Why should we attain homogeneity in action, words and mind when it is not practicable in this world?

I advised homogeneity before the Lord in the spiritual effort. I never told you to be homogeneous in this world. Lord Krishna told Dharma Raja to tell a lie in order to kill Dronacharya. Lord Krishna says in that context, that one should cheat the cheaters in the world. Lord Krishna says “If you go into the world of Maya without Maya, you will be killed as a soldier who goes to the war without armour on the body”. When you are associating with Maya for the sake of the world for a long time, the Maya enters your nature. Then you show the same Maya before the Lord. You treat the Lord as an outsider and also as a cheater. He never cheated you. He gave you this human birth even though your file of Karma recommends the birth of animals for you. He gave longevity, health and wealth and protected you several times in your life. Why should you cheat Him? You are not cheating your family members. Can't you at least consider Him to

be equal to your family members? If you say that Maya affects you continuously, how come you do not show Maya in the case of your family members also? If that were the case, the Lord would excuse you because you are showing Maya everywhere. This means that you are not treating the Lord equal to your family members. You are offering the food to Him with your hand and eating it yourself. You are putting your jewels on the statue of the Lord and taking them away the next day. The statue is in your house. Why don't you keep the jewels on the statue forever? The wealth would still be in your house. Is it proper to take back the wealth that is donated to the Lord? When you donate something even to a human being, you never take it back. You do not consider that statue equal to even an ordinary human being. You say that the statue is not an inert object but is the living Lord in your eyes. If it is not a statue and is the living Lord, why are you doing such tricks? While giving jewels to the statue, the statue is the living Lord according to you, but when you take away the jewels you are treating it as an inert statue. If the statue is alive, then why is it not eating your food? Why is it not talking with you?

You will not accept the human form of the Lord because if you offer Him food He will actually eat it. If you give jewels to Him, He will wear them and not return them to you. On one side you say the statue is not inert. But on the other hand your practical behavior proves that the statue is inert. You are fooling the Lord. You are showing false love on Him. You want to impress Him so that He feels that you have real love on Him and then you want to get all your desires fulfilled.

Instead, show a drop of real love, which you are showing to your children. You are giving a pot of cow's milk to your children. At least give a spoonful of the cow's milk to the Lord. If you can't give even a spoonful of cow's milk, keep quiet. The Lord is not begging of you for your cow milk. If you cannot please the Lord, keep silent. He will not be furious with you. But don't show false love and fool Him to get boons. Don't give a potful of donkey's milk, which is false love, and make the Lord furious. It is not wrong if you cannot please the Lord but it is the greatest sin if you fool Him by false love and try to get some benefit from Him. Without practical sacrifice that proves your real love, all your traditional activities and dramatic dress, like silk cloth, sacred ash on the forehead and garlands of beads on the neck, are only the means of cheating and fooling the Lord. You can fool a human being who is ignorant or has little knowledge. But the Lord is omniscient. Knowing this you are trying to fool Him! Are you not the biggest fool before Him?

Therefore have the shield of Maya when you enter the world but when you come to the Lord, remove the shield of Maya. Even if you treat the Lord as the statue in your prayer room, stop all these traditional foolish activities and be real. Since the statue cannot eat food, don't offer food. Since the statue does not have life, don't decorate with flowers. Don't light the oil lamp when the electric lamp is present. Don't burn fume sticks and camphor and don't break coconuts as offerings. Just see the beauty of the Lord in the statue or image and fix your eyes on it. Develop attraction and love. Remember His qualities. If there is darkness, light the lamp. To remove the darkness, an oil lamp is not needed. The alternative electric light is there. Avoid the oil lamp in order to avoid unnecessary pollution. If you want good smell, burn the fume stick. Burning the camphor has no use and moreover it causes pollution. In order to satisfy your pleasure of vision you can decorate the statue with flowers. Whatever you do, do for your self-satisfaction. This self-satisfaction is the only fruit for all such actions. You can offer food to the statue, but it is also for your satisfaction only. Don't expect any extra fruit from the Lord. You can break the coconut before the Lord and offer the broken pieces of coconut to the Lord. But since you are eating the coconut, don't ask the Lord for any fruit for breaking the coconut. Therefore you can do all these things before statues and pictures with a divine feeling as if you are offering to the Lord. Your feeling is definitely better than the feeling of an atheist. But what I say is that by such feelings you have attained peace, satisfaction and happiness in your mind. Please do not ask anything from the Lord in return for these actions, because your sacrifice is not a real practical sacrifice. It is only the sacrifice of your words and feelings. It is not wrong as far as you don't ask for any fruit for such actions. Once you ask the fruit from the Lord for such sacrifice of words and feelings, all those rituals become an attempt to fool the Lord.

I am not against rituals but I am against you if you say that you have practically sacrificed to the Lord through those rituals and if you ask for some real fruit from the Lord. By all these things you have obtained peace and happiness in your heart. Very good! Be satisfied with that fruit. Don't boast that you have sacrificed something to the Lord and therefore don't expect any fruit from the Lord. If you say that you have sacrificed to the Lord by these rituals, which are only sacrifice of words and feelings, you are the biggest actor and all your rituals are dramatic actions. If you want to sacrifice really to the Lord, search for the human form of the Lord, with the help of the Veda and do any little sacrifice that you can. In such sacrifice, if

you aspire for anything in return, you will get the fruit, which is just equal to your sacrifice. If you sacrifice one rupee, He will give you one chocolate. If you sacrifice two rupees, He will give you two chocolates. Let the business be justified. Don't expect ten chocolates for one rupee. But if you are not aspiring for any fruit for your sacrifice, then you are showing real love to God, similar to the real love that you show on your children. Then the Lord will give you infinite real fruit in a proper place at the appropriate time. Since you do not aspire for the fruit, leave the right place and right time to the decision of the Lord.

People do not accept the human form of Lord due to jealousy and egoism. They sacrifice the fruit of their work to the statues in temples. But who takes that money? A committee of devotees is taking that money and spending it. Therefore you have donated money to those human beings only, even though it appears as if you are donating to the statue. It is all a drama. If you analyze the drama you will understand the truth. Don't you think that a great devotee or a spiritual leader is better than that temple committee? Don't you think that the actual Lord in human form is better than even that spiritual leader? A committee of devotees spends the money offered by you within the purview of their divine knowledge. According to the level of their divine knowledge they will spend the money perhaps to construct a compound wall or to feed every fellow who visits the temple without discrimination. [Feeding every person visiting the temple is not appropriate since donation of food has to be done based on the deservingness and the need of the person to whom the food is to be donated. Indiscriminate donation of food or money, which is done without considering these two factors, is considered as a waste by the scriptures]. Therefore your money is wasted.

Instead, when you offer Guru Dakshina [donation] to a great spiritual leader or a great devotee, he will spend it for a good spiritual purpose like the propagation of the divine knowledge of the Lord. If you are fortunate to come in contact with the human form of the Lord, you can just forget about your Guru Dakshina [how He spends your donations] because even the world is not greater than Him and in whatever manner He may use it, you must forget about that. Getting the grace of the Lord is more important than social service to the world because the Lord alone can save you and not the world. Therefore give Guru Dakshina to the human form of the Lord and forget about it. This should be your first preference. When people offered Guru Dakshina to Sai Baba, they never tried to find out how He spent that Guru Dakshina. He was spending it secretly. He was testing the faith of the

devotees in Him while submitting the Guru Dakshina. Even though an income tax officer was appointed to find out about the expenditures of Sai Baba, he failed even after observing Sai for a month.

You can recognize the Lord in human form with the help of the Veda because the Lord will have special knowledge and all the super powers. If He is not available, your second choice must be the spiritual leader because he may be either a partial incarnation of the Lord or a direct servant of the Lord. Such people will definitely serve the world in the best way. A managing committee of devotees who are mere human beings cannot utilize your fund in the best way. They waste the money due to their ignorance. Therefore never opt for this third choice. You need not blame the committee of devotees either, because that is the limit of their knowledge.

16. What do you mean by self-analysis?

You cannot analyze yourself. Only a Sadguru can analyze and show you your internal self. You cannot see the condition of your internal organs. Only a doctor can take an x-ray photograph and show it to you. Then only can you understand your own internal system. Therefore self-analysis does not mean the analysis of your self by you. It means the analysis of your self with the help of the Sadguru.

17. Can we use all the religions in our spiritual effort?

Think that you are a universal human being and not a Hindu, a Christian or a Muslim. You belong to all the religions, which are the same syllabus in different languages. The same Lord appeared in different forms. Every religion has a gem. Use all the gems in your spiritual life. Are you not using the petrol of the Muslims, scientific technology of the Christians and analytical brain of the Hindus in your materialistic life? Similarly you can use the merits of each religion. Suppose paddy [rice] is grown in one part, pulses are grown in another part and vegetables are grown in some other part of the country. The department of civil supplies transports rice, pulses and vegetables throughout the country so that every person in the country has rice, pulses and vegetable curry in his meal plate. Such a meal alone can give full satisfaction to everybody. Muslims are famous in regularity, discipline and firmness in the faith of the Lord. Even if it is not a holiday, even if it is working time and even during a journey, they will pray to the Lord. On the other hand, Hindus worship the Lord in their leisure time and Christians worship the Lord on a holiday. Similarly the love of Christians is a gem. They love even their enemies and give funds to the

spiritual centers of other religions also. In Hindus tolerance is the gem. They worship different forms of the same Lord.

Therefore have firm faith and discipline like a Muslim. Show love even to your enemies like a Christian. Worship the different forms of the same Lord of all the religions in the same manner like a Hindu. All these merits are like rivers merging in the ocean of spirituality. Be a sea-fish. Don't be a stagnant river-fish. All the religions in the advanced stage mix and become the one spiritual ocean.

18. Why can the mind not be fixed permanently on the Lord?

You are taking a tablet for your cold (common cold) and are drinking ice-cold water throughout the day. The tablet can control the cold temporarily for an hour. But by the next day your cold will be back to the original state due to the cold water. What is the use of the medicine without following the restriction on the food and drinks (Pathyam)? Similarly you are taking divine knowledge in the discussions with the Sadguru but you are immediately entering into family affairs. By the time you come to the Sadguru, you are again in the original state. Therefore you must try for devotion (Bhakti) and also practice detachment from the family (Vairaagyam) simultaneously.

19. How can one fix the wavering mind on a single point?

The very nature of the mind is to waver. The Lord created the mind with such a nature. You cannot change the nature of mind because the Lord created both the mind and its nature. How can you change the creation of the Lord? The Lord must have created the mind with such a wavering nature for some good purpose. You do not understand that purpose and therefore you are making a futile attempt to change its nature. You must divert your mind from the world to the Lord. The mind is always moving from one point to the other point in the world.

Even when you divert the mind to the Jnana Yoga (knowledge) of the Lord, the mind still wavers from one point to the other point. The Lord has several divine qualities. To understand His greatness, to understand the real path and to understand your self, the mind must be diverted from one point to the other point. Therefore the nature of the mind suits the study of Jnana Yoga, which is the base for devotion (Bhakti) and from Bhakti, service (Karma Yoga) results, which finally brings the grace of the Lord. Therefore your effort must be to divert the mind from the world to the divine knowledge. Both the world and divine knowledge consist of various points and both these suit the nature of the mind. You must withdraw the mind

from the world and repeatedly try to divert it to the knowledge of the Lord. The Gita says the same (*Abhyaasenatu...*). In such a case you will succeed in the spiritual path. But if you try to change the nature of the mind you will strain yourself unnecessarily and finally fail. Try to use the same nature of the mind in your spiritual effort. Every item in this world is good because the Lord created it only to help your spiritual effort. All the bad qualities like Kama, Krodha, Lobha etc., can be diverted towards the Lord and they can be used to attain the grace of the Lord. Anything becomes bad only when you use it for the world.

20. What is the appropriate way of posing a question (Pari Prashna) to the Guru?

Pari Prashna means a question that can be posed to your Guru or a scholar. In order to know the truth if you are asking the Guru, you must salute and serve Him. If you ask a scholar, salutation and service are not necessary. But your question should be only an enquiry, which should not have the tone of mocking or abusing. You can contradict the point of the scholar or Guru by quoting from an equal authority in spirituality. You must quote Shruti [Veda] against Shruti or Smriti [secondary scripture] against Smriti. Of course, if you quote Shruti against Smriti then the Smriti is rejected [since Shruti is the highest authority in spirituality]. While debating and posing questions, you must have an equal logic. Discussion should be between two equal scholars. Prashna means question. Pari means the question, which is associated with equal authority, logic and experience. Experience, logic and Smriti should follow Shruti [Any experience, logic or quotations from the Smriti that contradict the Shruti cannot be taken as valid]. You should confine to the point only. Even if you win in your point, you should not mock or scold the opponent, even if the opponent mocks or scolds you. You must leave the opponent for the punishment to be given by the Lord. You should not punish him.

When Ramanuja contradicted the commentary of Shankara, He never mentioned the name of Shankara. He only mentioned the disciples of Shankara. He never used any foul language in His commentary. A scholar called Bellamkonda Rama Rao scolded Ramanuja as a child (Shishu) and animal (Pashu). Ramanuja was the incarnation of 'Adi Sesha' [the Divine Cobra of Lord Maha Vishnu]. This scholar died at his thirty eighth year by the bite of a poisonous creature. You can easily convince a scholar or ignorant person but never a fellow who argues with egoism and jealousy and who possesses little knowledge. When Indra came and posed a question to Lord Brahma, Brahma disappeared without answering Indra. The

personal assistant of Brahma called Uma appeared and told Indra to do penance for a thousand years to talk with Brahma because Indra was egoistic at that time. Thus you should not discuss with a fellow having half knowledge. It will be like throwing a stone in a pond of mud [it will splash and soil your clothes]. When you have a doubt on the point of the opponent, you must have all the good manners to pose the doubt. You should not resort to scolding or mocking in the first step itself even if the point of the opponent is wrong. When an employee goes wrong, a polite memo should be given asking for an explanation before taking action. The aim of all discussions must be only to find out the truth. This is called as Vada Maryada, which means the minimum dignity and decorum in discussion.

Ancient sages maintained this throughout their spiritual discussions (Satsanga). Otherwise the satsanga becomes only the barking of two village dogs. In the spiritual path you must get rid of anger, jealousy and egoism. Without removing these three, you can never attain the grace of the Lord. Shankara says that Shama and Dama are required for spiritual path. Shama means controlling the inner senses (anger, jealousy and egoism). Dama means controlling the outer senses like your tongue.

21. Should we pray for capacity or for devotion from the Lord?

Devotion is the love for the Lord, which has to be developed by you alone. The Lord cannot give you the love for Himself. Suppose a girl loves you. You can marry that girl. Suppose another girl does not love you. Will you create love in her and then marry her? Love should be spontaneous and can never be created by external effort. You will present a gift to a person who loves you but you will not give a gift and ask him to love you in return. Therefore the Lord gives capacity to His devotee but not devotion. The Gita says “*Satvanurupa Sarvasya*” which means that the devotion is proportional to the capacity but we see people who are endowed with money or physical strength or both have very little devotion. There are also poor and weak people having full devotion. Therefore the meaning of the above verse must be properly analyzed. The real meaning of this verse is like this: You must decide the devotion of any person according to his capacity (money or physical strength). A millionaire donated rupees five hundred thousand. A poor fellow having ten rupees donated all his ten rupees. The former is only a half devotee and the latter a full devotee. Here the devotion is estimated according to his state of capacity. Therefore Shaktuprastha completely sacrificed the little flour he had. Dharmaraja could not be equal to Shaktuprastha even though he sacrificed crores of rupees because he did not sacrifice completely. Complete sacrifice can

alone bring the true grace of the Lord. The result of such full grace is the attainment of Brahma Loka, which means the association with Swami in every birth.

22. Why should I not enjoy this life when I am unable to see the Lord and the upper world with my eyes?

It is true that I did not show you the existence of hell and heaven by taking you in a rocket. But even you did not show the entire space of this universe proving that there is no hell and heaven. The space of this universe is infinite. Suppose a blind fellow is walking on the road. A person tells him that there is a fire in front of him. Another fellow says that there is no fire. If the blind fellow is wise, he will turn back assuming that there is a fire because there is no loss even if you turn back and there is no fire. If you enjoy this life without sacrifice, you are subjected to many diseases. If you sacrifice, you remain healthy. Therefore even through this angle, enjoyment of life is not good. In case there is a fire ahead and the blind fellow refuses to turn back, his feet will get burnt. There is equal probability for both the existence and non-existence of hell. If you assume the existence of hell and follow the rules of justice [dharma] in practice, there is no loss for you. But if you assume that hell does not exist and lead a sinful life, you are put to terrible loss if hell really exists. Therefore if you are wise, you will assume the existence of hell.

Moreover, the Lord comes in human form and proves the existence of super natural powers through miracles. Such human incarnations preach of the existence of the Lord and the upper worlds. Therefore you have to believe in the existence of the Lord and upper worlds, which is proved through direct perception. This is the essence of the Veda and the Gita. This is the reason for the existence of many theists in this world.

23. Why should we be hasty about reaching the spiritual goal in this birth?

[The Gita says that one can attain Vaasudeva after several births.]

In that verse the Gita also says that the person attains Vaasudeva. This means that the Lord is referring only to the devotees who can attain Vaasudeva. Vaasudeva means the son of Vasudeva. This represents the the external human body, which will not be present in the future births. Instead of Vaasudeva, some other human form will be present in the next birth. Therefore this verse speaks about the lifetime of Vaasudeva. In that lifetime, a devotee, who recognized Vaasudeva as the Lord was very lucky. A human incarnation speaks like that only during the lifetime of that human

incarnation. In that verse the word Vaasudeva has special significance. Other words like Paramatma were not used in that verse. If such words were used the meaning would have been the Lord in general, who pervades all the human incarnations. Shankara says that human rebirth is impossible (*Nara Janma Durlabhamidam*). Christianity and Islam also say that the human rebirth is impossible. In this verse that concept can be interpreted. Hindus misunderstood the concept and are neglecting the spiritual effort due to the assumption of availability of several future human rebirths.

24. Can't we reach the goal through our spiritual effort, without a Guru? What is the difference between Sadhana and Upasana?

Sadhana means attaining the grace of the Lord in human form by serving Him. Upasana is attaining something, which is very much near and similar to the Lord. In Upasana you cannot serve the Lord. 'Upa' means near. 'Asana' means attainment. In Upasana you can understand the nature of the Lord through a model (Prateeka), which has some similarity with the Lord. The Veda says that the sun, mind etc., should be meditated upon as the Lord (*Adityam Brahmeti Upaseeta, Tam Mana Iti Upaseeta*). The sun removes darkness as the Lord removes ignorance. The mind creates several forms in a dream as the Lord creates several forms in the world. The sun and the mind are only models to understand the Lord. When you meditate upon the sun and the mind, you can only understand the nature of the Lord. But you cannot serve the Lord. Hanuman meditated upon the sun and understood the nature of the Lord. Then He met Lord Rama and served Him. Therefore sadhana is greater than upasana. Upasana is the beginning stage and sadhana is the final stage. Sadhana (spiritual effort) without Guru is like the blind bull which ran in the field throughout the night and was unable to reach the village since the farmer (guide) was not associated with it.

Guru means He who removes ignorance and shows the right path. Without a Guru you will be wasting lot of energy and a lot of time without reaching the goal. If you recognize the Lord in human form and serve Him like Hanuman and Gopikas, you can attain the highest fruit. All this is known only through the preaching of the Guru. If you only serve statues, you will end in misery like Tyagaraja. The blind bull spends all its energy throughout the night without any use. Had it been in the hands of a guide, it could have reached the village in ten minutes by spending very little energy in walking.

[Swami sang the following song spontaneously here:]

O Blind bull! Hear the Guru.

You don't see the way. But you are running with vigor.

How many wives, how many husbands, how many sons and how many daughters—have you had for the past millions of births?

Don't be trapped by the sweet words and sweet love of these family members

They are your real enemies in your sadhana! You have stolen their money in the previous birth and they have come now to get it from you with interest!

They have come not only to collect their loans, but also to revenge upon you—By spoiling your sadhana.

Your energy and time are limited. They cannot save you when death attacks you.

They will leave you after their revenge. They have come to you for food and shelter. Help them as per your duty.

But be brief with them without wasting time and energy.

Hear Me, See Me, Speak about Me and Think about Me only.

Your senses caught by these bonds will not allow you to come to Me.

The blind bull ran and ran throughout the night and was in the field. It was dissociated from the guide—Therefore, catch the Guru at once.

Holy Jesus said in the Bible that if one does not hate his family members, he couldn't become His disciple. I am explaining the reason for His statement. Your family attracts you by love and becomes an obstacle for your love for the Lord. Guru is very important in sadhana. Nobody is more than Guru (*Na Guroradhikam, Guru Saakshat Parabrahma*). You must not limit your service by only serving the Guru personally. You must digest His preaching. Can you pass the examination if you have merely paid the fees regularly to the teacher? But today Gurus are concentrating on the fees and not on the student.

25. Can you explain yoga, kundalini, six chakras etc.?

Kundalini is the mind, which travels in a curved way like a serpent. The chakras mean the false attractions of family bonds. They are the whirlpools, which attract and drown a swimmer who is trying to cross this world-ocean. Mother, father, wife or husband, children, false Gurus and deities, who are the external illusions of the Lord are the bonds to be crossed. The kundalini crosses these wheels by going in a curved way. This means that you can cross Maya using Maya. If you go straight, these rotating whirlpools will catch you. Therefore you should act as if you love them and concentrate all your real love on the Lord only. This is the meaning of crossing of Maya with the help of the Maya. The Veda says the

same (*Avidyaya Mrityum Teertva*). Yoga is this path through which you can attain the grace of the Lord and also the super natural powers from Him through His grace only. But today the Yoga teachers are earning money by a false theory in which they state that the super natural powers can be attained by certain spiritual exercises without the grace of the Lord. They say that it is just like getting health by certain physical exercises. Even demons concentrated on Yoga (Tapas) but they could get the super powers only from the Lord, who appeared before them when He was pleased. The penance did not bring the super powers directly. You cannot get the grace of the Lord and salvation by certain exercises or control of breathing. These Yoga teachers are similar to Purva Mimamsakas, who say that the fruits of actions can be attained directly by the action and that there is no need of God. Even Patanjali, who is the founder of Yoga stressed on the grace of the Lord. His path is called as '*Seshvara Sankhya*' which means it accepts the Lord.

All these Yoga exercises can bring good health and such Yoga is just a branch of medicine. The words like Kundalini, Six Chakras, Sahasraara, etc., are not heard in the Vedas or Brahma Sutras or the Gita. All these are just imaginations. The chakras (wheels) and the Padmas (Lotus Flowers) are only poetical models and are not true. The Yoga teachers are attracting people by preaching that the super powers can be attained by such exercises. Yantras, mantras and tantras are also imaginations, which are used to earn the money. The six family bonds are like the six whirlpools and are also like six lotus flowers, which attract the bees by their fragrance. They are only similes. Yoga means the attainment of the grace of the Lord. The Yoga power means the super power given by the Lord.

26. What are the various stages in the worship of the Lord?

The first stage is worship of the formless Lord. Actually the formless Lord is only the formless power of the Lord, which pervades all over the creation. The light of the sun is formless but not the sun. Thus formless worship is an approach to the Lord by worshipping His power, which is actually not the possessor of the power. The Veda says that Brahman is the possessor of the power and not the formless power (*Brahma Puchham Pratistha*).

In the second stage the possessor of the power is worshipped indirectly through idols and pictures. It is very difficult to worship the formless power of the Lord as said in the Gita "*Avyaktahi Gatir Duhkham*". For the concentration of the mind, a form is required. Thus idol worship is a

higher and better step. But the idol is only a representative symbol of the Lord and is inert.

In the third stage the human being, who is a mixture of inert body and living soul is worshipped as a symbol of the Lord. Every human being is treated as the Lord although they are not the actual Lord. This symbol is better than the previous symbol. Actually in this stage the jealousy towards another man due to individual egoism is removed. Every human being is considered as the Lord and is worshipped so that when the Lord in human form is achieved, He will not be rejected. The human form of the Lord is also loved and treated as the Lord like all the other human beings. At least there is no negative approach towards the human form of the Lord, even though the positive approach is diluted [The positive approach is diluted in the sense that all human beings other than the human incarnation of God are also considered to be God even though they are not really God]. In this stage egosim and jealousy are removed and this is a stage of psychological training to cure the inherent diseases, which are egoism and jealousy.

In the fourth stage the actual human form of the Lord is realised. In this stage the devotee considers that human incarnation of God alone is the Lord and loves that human form only. This is the concentration of the positive approach. Hanuman and Gopikas, who are the highest devotees, are the best examples for the fourth stage. They never worshipped the formless Lord or the statues or all the human beings. Hanuman worshipped only one human being i.e., Rama. Similarly the Gopikas worshipped only one human being i.e., Krishna. They never worshipped the statues of the previous incarnations. Hanuman did not worship the statue of Vamana or Parashurama. The Gopikas did not worship the statue of Rama. Had they worshipped statues or images of past incarnation, they would have fallen to the second stage from the fourth stage. All these four stages are the steps in the right path and need not be criticized. Only atheism should be criticized.

27. Should we ask the Lord to protect us at the end of our prayers and meditation?

First of all we must know that prayers by speech and meditation by mind do not have any value like offering a glass of water to the guest has no value. Even in a restaurant, one can drink a glass of water without paying anything. If you ask the Lord to protect you in return for your prayer and meditation, it is something like charging the customer for drinking a glass of water in a restaurant. Only service to the Lord in terms of sacrifice of work (Karma Sanyasa) and sacrifice of the fruit of work (Karma Phala Tyaga) can have real value like serving a plate of meals to the customer in

the restaurant. Of course the plate of meals should always be associated with drinking water. Similarly the service to the Lord should also be associated with prayers and meditation. Service without prayer and meditation is ninety-nine percent and cannot be one hundred percent. The prayer and meditation have significance and value only when they are associated with service. Therefore asking for protection from the Lord in return for prayer or meditation is not at all justified.

Of course asking for protection after the service associated with prayer and meditation is justified but not appreciable. When you ask for the fruit, it shall be given according to the value of your service. But if you don't ask for the fruit, your service attains infinite value and you will get permanent protection from the Lord without any account of your service. Do you ask your son for the fruit as soon as you serve him? You simply do whatever service you can for your son, and when you become old, he renders whatever service he can do for you. Is there any account between you and your son? If you deserve, the Lord will protect you and you need not remind Him about this. If you do not deserve He cannot violate His own rules and administration for the sake of an undeserving fellow. If you do not ask Him for any favor, you are a good follower of His administration and He will be pleased with you even without your prayers and worship. He will become angry if you ask Him to protect you even if you deserve, because He becomes angry since you have unnecessarily reminded Him. He becomes angry with you when you do not deserve, because you are asking the Lord to violate His own administration. Therefore in both the cases you should not mention your desire for protection or for any other fruit before the Lord. Even though nobody is there to question the Lord even if He violates the rules, the angels and sages are constantly watching Him through meditation. If the Lord violates the rules for the sake of undeserving devotees, these divine devotees will be shaken in their impression about the Lord and their meditation will be spoiled. Therefore the Lord will never do anything to harm these divine devotees.

28. Isn't there need for corrections in the astrological calendars to identify the real dates of the festivals?

The place, time and the method of selfish worship are not important. The real festival is when you sacrifice your work or the fruit of your work to the deserving divine people, without any selfishness. Then it does not matter what place or time it may be. We have to correct our selfishness and not the date of the festival.

29. For a child who is weak in studies, is it proper to suggest service to God, instead of meditation?

Meditation means concentration, which is only a physical process within the rules of nature. Divinity is beyond nature. You can expect only divine advice from Me because My aim is to get you in touch with God through some context and not to simply solve your materialistic problem by materialistic ways. Sometimes, the physical plane is not sufficient to solve the problem. But the spiritual plane can certainly solve the problem. But you should note that the Lord solves your problems in the initial stage to divert you to the spiritual path. After entering the spiritual path you should not touch your materialistic problems because you are expected to serve the Lord without expectation of any of fruit in return. Therefore, you should not continue to solve your problems using God throughout your life, in which case the main purpose is lost. If you continue like that, even the solved problems will reappear in a magnified way. Actually God postpones the bad results for some time to give you relief so that you will enter the spiritual path. If you enter the spiritual path, God will cancel all the bad results in His own way i.e., He suffers for your sake. But if you do not enter the spiritual path and continue to exploit the advantage, the postponed bad results will reappear in a magnified way since they are compounded with interest.

30. Why do our prayers not yield any fruit?

[When Shankara chanted Kanaka Dhara prayer, golden fruits fell as rain. Even when we chant the same prayer hundreds of times, not even an ordinary fruit falls from a tree. What is the reason?]

A person got a M.A. degree (Master of Arts) by working hard. He applied for the post of a lecturer and attended the interview in a neat suit. He got the post. Another fellow who failed 10th grade posted hundreds of applications for the same post. He bought a very expensive and fashionable suit for the interview. However this fellow was not even called for an interview. I know a person in the olden days who received an appointment order for the post of a lecturer from the government even before the result of his M.A. degree was declared by the university. The government obtained the graduation results from the university even before they were formally announced. Therefore if you have the deserving degree, you need not apply and need not go to the interview. The order of appointment will come directly to your house.

Similarly your chanting of the prayer is your application. Your silk cloth, garlands, sacred ash on the forehead etc., compose the neat suit for

the interview. The practical sacrifice for the sake of the Lord crossing over the family bonds is the real deserving M.A. degree. You must work hard to attain that degree. Without doing that, what is the use of all these external things? Shankara sacrificed His old mother for the sake of the mission of the Lord, which was the propagation of divine knowledge. The deserving qualification of Shankara was responsible for that rain of golden fruits. The prayer chanted by Him was merely a formal application for the post. Even that application is not necessary if you have the deserving qualification.

Shabari, Kannappa, the elephant, the spider and the serpent mentioned in the scriptures never asked the Lord for anything. Their practical sacrifice was their deserving qualification. Our present tradition is preaching to you to attain only the external means without the real internal deserving qualification. Therefore the Lord is not pleased with you and no fruit is seen for such wasteful external means.

31. How can one attain liberation while living (Jeevanmukti)?

Egoism and jealousy are the two obstacles in recognizing the human incarnation of the Lord. First you must get rid of these two. The love for the Lord in human form should become infinite and due to that, the love for wealth, wife and children should be destroyed. This is called as Jeevanmukti. This is the only way. Without the attachment to the Lord, you cannot detach yourself from the world. Without light, the darkness cannot go. The bond with the Lord can alone cut these worldly bonds. The Veda says that one should cut the bond with the wife (*Pravrajet*), children (*Na Prajaya*, *Kim Prajaya*) and wealth (*Dhanena Tyagena*). Datta is the human form of the Lord, which is donated to the world. Without recognizing and loving Datta, all the detachment is useless. A stone is also completely detached and at the same time it has no love for Datta. A stone is not liberated. Avadhuta does not mean a mad person who wanders without clothes. Hanuman and Gopikas are the real Avadhutas who have detached themselves from the world due to their infinite love for the Lord in human form. The sages could not recognize Rama due to their egoism and jealousy. Therefore they were born as Gopikas and only then did they recognize the Lord in human form. Even Sage Sarabhanga, who sacrificed his body to the fire altar was reborn as a Gopika and worshipped Lord Krishna. Since he could not recognize Rama, he was not liberated in that birth. Therefore only one in millions can attain Jeevanmukti. The Gita says the same (*Kaschit Maam*).

32. How can people be liberated through your divine knowledge?

The Lord preached the Gita only when Arjuna fell at His feet and craved for the divine knowledge. The Lord said that trying to give the divine knowledge to people who are not interested in it, due to their ignorance, egoism, jealousy and greed, is like throwing a stone in the pond of mud (*Krutstnavit Na Vichalayet*). But Shankara went to the house of Mandana Mishra and begged for a debate. Then Manadana Mishra abused Shankara and refused the debate. But Vyasa and Jaimini who were present there objected to such an attitude. Finally, Mandana Mishra entered into a debate and it continued for twenty-one days. At the end Mandana Mishra realized the truth and became a disciple of Shankara. Here Mandana Mishra was benefitted and not Shankara. Therefore you must try to uplift all the souls in this world. Even if some mud falls on you, you must have patience. Shankara did not turn back even though Mandana Mishra abused Him in a pungent way. The father tries to correct his son even if his son scolds him. Such a kind attitude is divine nature. Krishna tried to prevent the Kauravas from destruction and Hanuman tried to stop Ravana even though both Krishna and Hanuman were insulted. Of course you should leave a rigid person, which should be your last resort because such a person is destined to his fate.

33. What is the speciality of Lord Datta? Who is the best devotee of Lord Datta?

Generally we do some service to the Lord and expect something good in return from the Lord. This is the norm of the general worldly business. The specialty of Lord Datta is that He announces His policy in the beginning itself. His policy is only one-sided. You have to do service to Him but He will not do anything good for you in return. Thus the attitude of business completely disappears from the mind of the devotee. At this stage itself majority of the devotees drop out. Some devotees come to Him prepared for doing the service without expecting any good fruit in return. After some time He opens His second policy. This policy is a two-way traffic but it is different from our two-way traffic. He starts doing bad in return for our service. As the devotees press His feet He will beat them with His stick. In fact this is the true love. The devotee must have divine knowledge to understand Lord Datta. By giving such troubles He is clearing all the sins. In clearing the sins He pays ninety-nine percent and the doer must pay one percent according to the rule of minimum justice. He appears to be giving troubles but actually He is clearing the devotees' sins. Then why does He not open this truth? Only when the truth is not opened,

the true love of the devotee is tested. In true love, one loves in spite of troubles from the other side. If the truth is opened this true love disappears. We will realize that these troubles are for our own benefit. Then we will tolerate the troubles from that angle. In such a case it cannot be called true love. Therefore Lord Datta maintains the secrecy.

After clearing the sins, He will give boons. Without curing the fever, strong food should not be given. If it is given the patient dies. The demons were destroyed by such boons. There are three types of devotees. The lower-level devotee asks for a boon like a demon. He does not give any freedom to the Lord. He decides that something is good for him and asks the Lord to give it. The devotee acts like a master and is indirectly treating the Lord as his servant. The master asks the servant to do a particular thing without any choice. The middle class devotees ask the Lord to do whatever is good for them. They give some freedom to the Lord in deciding, what is good and what is bad for them. Up to this point they give freedom to the Lord. But after this point, the Lord has no freedom and He has to do only good. Thus these devotees give 50 percent freedom to the Lord. The best devotee gives 100 percent freedom to the Lord. He asks the Lord to do whatever the Lord likes. This devotee is prepared to receive bad results also if it can please the Lord. His only aim is doing whatever God likes; his goal is the pleasure of God. This devotee feels that he is only an inert means for the play of the Lord by which the Lord is entertained. A player hits the ball by foot and is entertained. The devotee also likes to receive continuous sufferings, if such sufferings can entertain the Lord. When Jesus was doing the last prayer, He tried to avoid the future agony of death. For a moment, He was shaken with the forthcoming agony of crucifixion. But immediately He regained His original state and ended the prayer by saying "Let Thy will be done". He said finally that He is prepared to suffer if that was the will of the Lord. This is the best devotion.

Lord Datta starts giving small troubles, which means that He is clearing the small sins of the devotee. If the devotee is firm in his faith, Datta starts clearing big sins. That means the small troubles will be slowly magnified into big troubles. When He clears your debt of Rs. 100/-, He pays ninety-nine rupees and you will have to pay a rupee. Then He starts clearing your debt of one thousand rupees and then you have to pay Rs.10/-. You have to pay one percent of your sin according to the least expectation of justice. In the first stage Lord Datta keeps silent without doing any good for your service. This is the test of Brahma. This is a sort of initial training for the further tests. Then Datta starts troubling you for your service. The

clearance of small sins is the test of Vishnu. In the third stage, big sins are cleared and your troubles are intensified. This is the third test of Rudra.

From one angle these are the tests to find out the strength of your faith and the truth in your love. From another angle these tests are the secret clearance of your sins and your purification to make you eligible for His grace. Only the best devotee can stand before the special Lord Datta. Datta is the true God and His preachings are true. The benefit you get is also true. The real sun can remove the real darkness by its real light and imaginary sun cannot remove the real darkness. You are spending a lot of your time and energy in analyzing these worldly affairs. You are egoistic and you think that you are intelligent enough to solve the worldly affairs. By your intelligence and intensified analysis through long discussions, you will find that the worldly affair about which, you have taken so much care utterly flops at the end. If you spend even one-tenth of that time and energy in the service and devotion on Lord Datta, your worldly issue succeeds beyond your imagination.

In fact the servants of Lord Datta attend to your worldly affairs. These worldly matters are below His level. His level of work starts when you go to hell after death. He will ask the Lord of hell to not enquire about you and close your file, since you are in His service. Thus you are blessed in this world and also in the upper world. But your faith is not a hundred percent to practice this. If you are in His constant devotion, all your duties will be also discharged by the power of Lord Datta in a fraction of second, and in an excellent manner. One can test this concept in the case of one worldly affair and see whether what I say is correct or not? You can test this in one case and you will experience the truth of My preachings.

34. Isn't doing one's duties without mental attachment, the highest yoga according to the Gita?

Actually, it is just the beginning of yoga. By merely doing your duties, you are attached to action. If you start by cutting the mental attachment, to the duties (actions) that perform, you are detached only in mind and in words. This is only one percent detachment. There is ninety nine percent attachment in the action. However, it is at least a humble beginning.

The essence of the Bhagavad Gita is 'Nishkaama karma yoga', which means detachment in mind and action. The detachment in action is proved by two ways:

1. Karma Sannyaasa yoga, which means the detachment from the work aimed at benefiting just yourself or your family. The work that you do should instead be aimed at the Lord.
2. Karmaphala tyaaga yoga, which is the detachment from the fruits of work done for yourself and your family. The fruits should be sacrificed to God.

If you only have mental detachment, it becomes Nishkaama yoga. Of course, between mind, words and work, mind is the king since it is the subtlest among the three and controls the other two. However, between words and work, work is a better indicator of your mind. You may speak something and have something else in your mind. However if you are sincere in your mind, it definitely shows in your work. This is the reason why the Lord advised ‘Nishkaama karma yoga’, which means detachment from mind and work.

He did not give any place to words. The mind and work are always in the same phase. What is in your mind is clearly reflected by your action; whom you really love is evidenced by to whom you sacrifice the fruit of your work. You may feel so much for God in your mind. You may speak or sing so much in His praise. You may claim that all the work you do is for none other than the Lord. Yet, when it comes to giving up the fruit of your work (money) to Him, your real mettle is tested. Therefore, sacrifice of the fruit of work is the real essence of the Bhagavad Gita.

Sometimes when you don’t have anything else to do and are unable to earn money, you may surrender your work for God by volunteering to do His work. However if you have a real job that yields plenty of money and you are still able to sacrifice that money for the mission of the Lord, then your sacrifice is genuine. You have proven your love or devotion to God. That is why, the Veda says “*Dhanena Tyaagenaikena*”, which means that only by the sacrifice of the fruit of work, can one attain the Lord. That is the real test of Lord Datta. Shaktuprastha was also tested in this very aspect. That is the touchstone, which will tell whether your mind is cheap glittering brass or real gold.

Your present family is bound to you only in this birth. All family members are like drama actors. They are only temporarily related to you. The relations with them are not even temporarily real. Even in the present, they are unreal. You should think of this carefully that they are not only temporary, but also unreal. You are worrying about your duties to such a dramatic association! God is the director and producer of millions of such family dramas. In each birth of yours, you are an actor in a new drama. You pass through all of them as an actor acts in different dramas. The Lord is

the employer and He maintains you as an employee. This relationship alone is real and permanent from the beginning of this creation.

Madhva said that this relationship is the only relationship between the Lord and the soul (sevya-sevaka sambandha). Therefore, what is your real duty? The primary duty is to serve your employer. You are forgetting the real duty and attending false duties. You are saying that attending these false duties is the essence of the Gita! Shankara left His mother, Prahlaada condemned his father, Buddha left His wife and son and Meera left her husband for the sake of God. Such souls are fully liberated since they are detached from this world by mind, words and even work. They have reached the end of yoga. You are just in the preliminary stage of yoga. If you don't know this truth, you will sit on the first step itself thinking that it is the final step. Of course you are better than the people who are attached to this world by both mind and work. A score of one mark is better than zero marks. Yet one mark is not a hundred marks. To progress in the spiritual effort you must look at the ninety-nine steps to be climbed up and not at the first step, which you have already crossed.

35. Should I obey my parents who prevent me from donating money to the Sadguru?

[My parents are objecting to my sacrifice of Guru Dakshina to Sadguru or God. They say that God does not need money. Shall I respect my parents or shall I follow my spiritual path?]

The concept of Guru Dakshina comes as the sacrifice of the fruit of your work to Sadguru or God. This is the path and actually it is the only path as said in the Veda "*Dhanena Tyagenaikena...*" This is a big bomb for all the intellectual selfish people, who tried to misinterpret this text in opposite sense by inserting the word 'na' before the word 'Dhanena'. But, the same concept was repeatedly stressed in the Gita as sacrifice of the fruit of work (*Karma phala tyaga*). These intellectuals could not misinterpret the Gita because the concept was repeated.

The main point is that the sacrifice of the fruit is the real expression or sign of spontaneous true love. You are sacrificing all your wealth, which is the accumulated fruit of your work to your children. If you are not a householder or if you are a poor householder, at least you will sacrifice work (*Karma sanyasa*). In such case, your work, (a form of energy) is equivalent to the fruit, (matter) since matter and energy are inter-convertible forms. You do not sacrifice your words, mental feelings for your children or carry out intellectual discussions on them. Therefore, you yourself are giving the proof of what real love is and hence you cannot

contradict it. You are also sure that your love for your children is true and is not false. Therefore, I am extending your own concept to God.

Only the sacrifice of work and fruit of work can prove your true love on God. Now, you cannot contradict your own concept and say that sacrifice of words, mind and intelligence to God is real love. You cannot say that since children need money, it is given to them and since God does not need money, it need not be given to God. Even if your son is well settled and is the owner of ten self-earned houses, you still sacrifice your house to your son alone even though he is not in need of it. You do not sacrifice your house to an outsider even though he is in need of it. Therefore, need is not the criterion. Your sacrifice of your house is a spontaneous expression of your love towards your son. Similarly, in case of the Sadguru or God, the same concept is applied. If your wife or son opposes such a sacrifice, there is some meaning because they are younger to you and are ignorant. But your old parents should not contradict your sacrifice to God because they have come to the end of their lives. They should sacrifice to God more than you. But, you must clarify with your parents whether they oppose the sacrifice to God or the sacrifice to the Sadguru, who may not really be God.

Before you do the sacrifice you must analyse the Sadguru and you must know what the real signs of God from the scriptures are. If God is in that Sadguru, the Sadguru must show those real signs of God. You must refuse your parents if they oppose sacrifice to God, because parents are not greater than God. As long as God is not in the competition, parents are highest within the boundaries of the world. Therefore, if that Sadguru is not God, he is only a man. Then, to sacrifice to a man you must take the permission of your parents. Therefore, the whole point lies in whether the Sadguru you have selected is really God or not. You must concentrate on this point because any error in the analysis will result in you getting cheated. I have already given a very detailed procedure for analysing the Sadguru.

Your path, which is the sacrifice of work and fruit of work, is perfectly correct, but your goal must also be correct. You want to reach the Taj Mahal, which is in Agra. If you think that the Taj Mahal is in Chennai, and even if your path to Chennai is correct, you cannot achieve the goal, due to error in the address of the goal. Similarly, you must believe that God comes in human form and that a particular human form must be identified. If you think that God is all pervading like space or that God is in the body of radiation or that God is in a statue or that God is in every human being,

you have lost the address of the goal. It will be just like thinking that Taj Mahal is in Delhi, Mumbai, Chennai or Bangalore.

In another case, you may be correct about the address of the goal but if the path is not correct, then also you have lost the goal. It is just like knowing that Taj Mahal is in Agra, but not identifying the path to reach Agra correctly. You may recognise the Sadguru, who is the real goal. But, if you only sacrifice words, mind and intelligence to Him, you cannot achieve the grace of God. You must not only recognise God hidden in a particular human form but you must also serve Him by sacrificing work and the fruit of work. Once you sacrifice work and the fruit of work, your sacrifice is ninety nine percent. In such a case, you must sacrifice that one percent also to make it a hundred percent. When you sacrifice food, which is your hard-earned money, why should you hesitate to sacrifice a jug of water, which is freely supplied by the municipal water supply? That one percent sacrifice is the sacrifice of words, mind and intelligence.

Your parents were your enemies in the previous birth. They will be your enemies in the future birth. Your bond with them neither existed before this birth and nor will it exist after this birth. Gaudapada, who was the Guru of Shankara's Guru, said that that which did not exist before and that which will not be after, cannot exist now as well (*Adaa vanthecha...*). Shankara also told the same in His commentary (*Yadanityam...*). He stated that that which is temporary is always unreal. A father and a son in a drama are not really father and son even during the time of drama. But the producer of all the dramas is always the owner and the bond with him is permanent and real. All the souls in this world are just your colleagues. Within the drama, the co-actors acting as parents may be regarded but the owner of the drama is permanent employer and should be regarded always. Therefore as long as God or Sadguru is not identified, parents must be regarded within the limits of this world called as Pravritti. But once God in human form is identified, the entire Pravritti should be rejected (this rejection is called as Nivritti) and only one bond with that God should remain as said in the Gita (*Eka bhaktih...*).

36. Did Arjuna not worship Lord Krishna who was the human incarnation?

Arjuna is called as Nara. Nara means a human being. He perfectly represented the state of a human being. The human being has always a mixed feeling. He is a mixture of faith and doubt. Due to faith, the Pandavas won the war. But due to the doubt, they were really defeated because all their sons, who were the heirs of kingdom, were killed. Nara

was associated with Narayana for thousands of years. But still he slipped and hence was reborn as a hunter in the next birth.

Sometimes Arjuna believed Krishna and sometimes he doubted. One day Krishna asked Arjuna to look up to the top of a tree, to see if there was a bird. Arjuna said yes. Then Krishna asked him whether it was a flower. Arjuna again said yes. Then Krishna asked Arjuna the reason for his blind agreement. Then Arjuna told Krishna that whatever He said, would happen. This is a scene of full belief. But you see another scene. Arjuna was prepared to fight with Krishna to protect Gaya. This is the scene of full doubt. Had he believed Krishna fully, what is the necessity for him to go to the Himalayas to get the Pashupatastram [a divine weapon of Lord Shiva]? Just like the present-day human beings, he was fond of the energetic body of God [Lord Shiva]. Due to this, he did long penance and had the vision of Shiva, the energetic body. He worshipped Shiva Lingam in the Himalayas, which is a model representing the formless God. The Shiva Lingam indicates the wave of energy. It represents God in the form of the all pervading energy. He kept a small statue of Hanuman on the chariot and the picture of Hanuman on the flag. This shows that human beings are fond of statues and pictures. Arjuna also saw Shiva in the energetic body walking before the chariot. But, Krishna was sitting in the front of chariot as the driver. But, Arjuna did not identify Krishna as God. The energetic body in front, the statue above and the human incarnation in the front are available.

Even Ravana worshipped the Shiva Lingam and saw Shiva in the energetic body after doing penance. But, he disbelieved Rama, who was the human incarnation. Hanuman and the Gopikas had full faith on the human incarnation (Rama and Krishna respectively) without any doubt. Hanuman just slipped in one incident. He fought with Rama for the sake of his mother. Dharmaraja also slipped just once. He refused to tell a lie even though Krishna ordered him to do so. Thus both Hanuman and Dharmaraja had ninety nine percent faith. Ravana stands for complete disbelief and Arjuna was in between them. Hanuman and the Gopikas are like the candidates for IAS examination [Indian Administrative Services examination]. Rama gave a very tough question paper. Hanuman protected Rama in several incidents. Rama also behaved highly selfishly by showing a lot of interest on His wife. He told Ravana, to return His wife and live happily. If Ravana had done this, Rama would not have harmed Ravana in spite of Ravana's atrocities. It means Rama was interested only in His wife and not in the welfare of society. Similarly, the Gopikas were ripened sages

and were like IAS candidates. Krishna acted as a thief and mischeivous boy in all respects. Yet neither Hanuman nor the Gopikas got any doubt.

If one understands these three epics, [Ramayana, Mahabharata and Bhagavatam] salvation can be achieved. They are not simple stories. Every story has a hidden ocean of spiritual knowledge. Every Purana has such treasures of spiritual knowledge. Hanuman and the Gopikas never worshipped formless God, God in an energetic body or God as statues and pictures. They just worshipped the human incarnation with rock-solid faith. But Arjuna worshipped God in other ways.

Ramayana and Bhagavatam speak about the achievement of God. Mahabharatam speaks of the problems in such a spiritual effort. There is no difficulty in understanding or accepting formless God, God in an energetic body or God as a statue or picture. But the human incarnation of God shows birth, death, hunger, illness etc. in the gross body. This creates doubt. The doubt becomes stronger when the human incarnation exhibits bad qualities (Rajas and Tamas) through the subtle body. Actually God only enters energetic bodies or the living physical bodies. In the upper world, God is seen in an energetic body. But such energetic forms are meant only for the souls who are in energetic bodies in the upper world. When the soul leaves the gross body in this world, it immediately takes up an energetic body to go to the upper world. In this world, God enters animals etc. also, but such incarnations are not for preaching. They are only for destroying the demons. Mainly, He enters the human body for the sake of human beings. Regarding statues and pictures, they are only representative models. You can worship them assuming that they are God. But actually they are not God. Similarly you can love your son assuming that he is the child-Krishna. But you should remember that it is only representative worship and that your son is not actually Krishna. Thus Brahma Vidya is most difficult due to the difficulty in understanding and accepting the human incarnation. Unless egoism and jealousy are completely destroyed, none can accept the human incarnation. That is why people see Brahma Vidya as most difficult subject.

37. How can we send our child to join the Lord's mission?

[My wife, Smt. Devi, was pressing me to ask You regarding the measures to be taken by us to send away our daughter, who is one and half years old now, for the work of the Lord. We wish that the child should walk out of the home like Adi Shankaracharya. Should we leave this task to the Lord Himself or should we take any effort?]

I am shocked by this question. Swami has not seen such a devotee in this creation so far. Swami has seen parents obstructing their children when they walk out of the home for God's work. Swami has seen very few devotees, who do not have any objection if their children walk out for God's work. But here are these wonderful parents, who want to throw out their only daughter for the work of the Lord. Swami is more astonished to note that this wish arose in the heart of a mother. The mother has the strongest bond with the child since the child was in her womb for a long time. The gender-bond (Linga Abhimana) is also not working in her case, which is common in this world. Thus she is the best of all the devotees and she is your [Nikhil's] half. Thus she alone deserves to be called as the best half. Praising her is equal to praising you. When your half is praised, you are also praised. This is the appreciation coming from the deep heart of Swami. It is only due to such infinite real love for God, that you both are working so much for the mission of God in developing the website to propagate this infinite real knowledge of the Lord.

Even the mother of Shankara obstructed her son from going for the work of the Lord. Finally somehow she agreed and gave her no objection certificate to Shankara, when the crocodile drama was conducted. She never encouraged Shankara to go out for the divine work. Smt. Devi exceeds even the mother of Shankara because she is encouraging her child to go for spiritual work. Swami has seen children, who walk out like Shankara but Swami has never seen any mother who encourages her child to do so. Your wife is not in the place of the mother of Shankara but she is in the place of Shankara. Swami feels that you are the luckiest devotee in this creation to have such a soul associated with you. There is a saying, that there is a lady behind the success of every man. This holds good even in the spiritual success.

Therefore, you can put all your efforts on the child because she is in constant association with you. Your effort is the external atmosphere, which is also essential. Swami will create the internal atmosphere in her mind, which is the main requirement. Thus both the efforts are necessary and your effort will reduce the burden of Swami. Both Krishna and Arjuna were necessary in the war. The effort of Swami is real and final. Even if the external atmosphere is opposite, Swami develops the soul internally. Prahlada was an example of that case.

38. How do some materialistic persons also get spiritual experiences?

[Our friend is materialistic but still gets the divine experiences of Samadhi. How is this possible?]

The main inseparable characteristic of God is the special divine knowledge. When you are associated with God in samadhi, you must get that knowledge from Him. When you associate with a hot body, you must also become hot. Sri Ramakrishna Paramahansa, associated with God in samadhi. When He came out, He was preaching excellent, special, divine knowledge. Apart from the knowledge, He also showed love and bliss. He also had divine visions. Therefore samadhi means the association with God. The proof for such an association is the special divine knowledge (Prajnanam). Awareness, love and bliss alone cannot be the inseparable identities of God. Every living being shows awareness. Therefore every living being cannot be concluded to be having samadhi. A prostitute shows love. A drunkard shows bliss. Their experiences cannot prove that they are in samadhi. The vision of an energetic form is as good as seeing the radiating sun. For such an easily available petty vision, you need not close your eyes and convert your mental energy forcibly to become an energetic form. It is like digging a great hill and catching a small rat. First you must define samadhi as the association with God. Then this analysis can be applied.

Samadhi only means association. If you take samadhi as an association with only awareness, love or bliss, then such experiences are consequent, which are not divine. The prajnanam is always associated with awareness, love and bliss. The awareness, love and bliss can also exist independently without Prajnanam. Some take awareness as God and for them all the living beings having awareness are God! Some say that love is God and for them a loving girl or boy is also God! Some say bliss is God and for them a drunkard or a smoking person using Hukka is also God! You have to eliminate all these people. There is a heap of stones. In that heap some artificial diamonds exist and there is also one real diamond. The stones, artificial diamonds and original diamond look like the same by glittering. You have to eliminate not only the stones but also the artificial diamonds, which are very closer to the original diamond. These stones are all the human beings. The artificial diamonds are the false human incarnations, which exhibit love and bliss only and claim to be God. Finally you will get a few artificial diamonds, which are very very close to the original diamond. Such very very close artificial diamonds are the preachers of spiritual knowledge. They also preach the spiritual knowledge and appear as if having the Prajnanam. Their spiritual knowledge is not associated with love and bliss and therefore, cannot transfer love and bliss

to our hearts. The other type of fraud incarnations transmits love and bliss to our hearts, but cannot transmit Prajnanam.

Thus finally you have to identify that single original diamond, which transmits infinite love and infinite bliss through the special infinite true knowledge. Lord Krishna transmitted such love and bliss through the preaching the Gita. There were several scholars like Vyasa, but even they were eliminated before Lord Krishna. Even Dharma Raja was only a devotee and not the Lord even though he showed an excellent character, which is the result of the quality, called Sattvam. The Lord is beyond even Dharma. The Gopikas showed infinite love and bliss. But they were not the Lord because they could not preach the Gita. Only Sri Ramakrishna Paramahansa had real samadhi, which was proved by His Prajnanam. He never studied any scripture. Therefore, Sri Ramakrishna Paramahansa is treated as the human incarnation of Rama and Krishna. Even the Gopikas were not treated so. After hearing the preachings of Sri Paramahansa, people developed infinite love and bliss. His words were Upanishads. Adi Shankara also had such samadhi and therefore He radiated the Prajnanam. He never studied the Vedas and Shastras from any teacher.

The samadhi of devotees shows their detachment from the world. It is not possible for a devotee to turn to the north and to the south simultaneously. Such an impossible state is possible only for the Lord in human form as we can see the case of Lord Krishna. But the human incarnation must be finally decided by the infinite spiritual knowledge, which is associated with love and bliss. If he is a devotee, the external detachment to the world must be an essential sign as we see in the case of the Gopikas. As per your statement your friend may be the human incarnation if he emits such special spiritual knowledge associated with love and bliss along with the samadhi experience. Otherwise he can be considered as a devotee if he shows external detachment in addition to the samadhi experience. If he does not classify as either of them, then he should be considered as a person trying to become a devotee and in such case he will be dancing between the world and God. He may also be considered as a 'Yoga Bhrashta' who is a person who has slipped into the world, but retains his divine contact from the previous birth. In such a case he will shortly become a real devotee, who is eligible to even become a human incarnation, provided the Lord enters his body to do some special divine work related to His divine mission.

39. What should we do with people, who do not realize that You are the complete and highest incarnation of the Lord?

[A devotee after seeing Your website, mistook You to be an astrologer and sent her date of birth etc., wanting to know about her future. She does not know that You are the Paripurna Avatara of Lord Datta.]

You have developed a rock-solid faith on Me that I am the human incarnation of the Lord. If your faith, which must have been based on very sharp spiritual analysis, is correct, I cannot deny your faith for one reason, that there is a possibility of the Lord to become a preacher. Lord Datta is considered to be the real preacher (Guru). When Lord Krishna preached the Gita, He happened to be the Lord also. He was the guide as well as the goal. In fact, thinking that Arjuna may slip in the analysis of identifying the human incarnation, Krishna declared Himself as the Lord. He not only gave the procedure, but also gave the result of the practical analysis to Arjuna, due to His over-compassion. Therefore, you are shocked to see a soul approaching Me as an astrologer. If I am Lord Datta, is it difficult for Me to become an astrologer? In fact astrologers pray to Lord Datta to be blessed with correct prediction. Suppose a professor has a son, who is studying L.K.G (lower kindergarten). Is there any difficulty for the professor to become a L.K.G. teacher to his son? The actual L.K.G. teacher is not fit even to teach U.K.G (upper kindergarten) because of the limitations of his knowledge. When somebody approaches to know his or her future from astrology, we should welcome and exploit that weakness to uplift that soul.

We will introduce the concept of God through astrology and slowly assist the soul in climbing the higher steps. We will predict the future and say that one has to worship God to overcome the future problems. This is the nature of the professor acting as L.K G. teacher. But if you take the actual L.K.G., teacher, he will try to exploit the same weakness for his personal benefit in terms of fees. We must not find fault even with such a L.K.G. teacher, because the belief in the planets is a belief in a super natural power. Therefore, that soul is at least not an atheist and believes the super natural power. The soul has climbed the first step and is not on the floor. The floor is atheism. The next step shall be to introduce the Possessor of the super natural power i.e., God. Thus, we must excuse the angle of selfishness of the astrologer. We have to condemn only the floor level, which is atheism. The astrological planets are only the super natural executive forces of the Lord. After the judgement from the Lord, they execute the results. When the power is accepted, it is easy to accept the possessor of the power. Therefore, send Me the date of birth and time of the

person, who approached you through email. I shall predict her future as an astrologer only. I behave according to the angle of the soul that approaches Me. I will not introduce the other angle of Myself to that soul.

I always behave as Lord Dattatreya for you, according to your angle. Even in your angle there are three sub-divisions. The first sub-angle is Advaita of Shankara. In this the human body and the Lord become one and the same like the electric current and the wire. The second sub-angle is 'Visishtadvaita' of Ramanuja. In this the Lord stays in the human body of a devotee as a guest. The Lord becomes the major component and the devotee becomes a minor component. The third sub-angle is 'Dvaita' of Madhva. In this the super power of the Lord enters the devotee. The Lord has been coming as a single 'Paripurna Avatara' in every generation as the topmost Professor. Very few students are available at that level and therefore, one Professor is sufficient. As we come down to the lower levels, the number of students goes on increasing. Thus there is a requirement of several teachers at the lower levels. Such teachers are the devotees of the Lord, who are charged with the power of the Lord and have come down. They are called as incarnations of Kala, Amsha etc.

The single professor cannot go and teach the various sections present at various lower levels. Even in the Paripurna Avatara, the human body follows all the natural rules. The Professor cannot simultaneously preach large number of classes present in the lower levels. But now, this problem is solved. The internet system is developed. This system follows the natural laws. Through this system, the Professor can preach to all the classes present in various levels, existing in the entire world. Therefore, the present situation is unique in the sense that it has never happened so far. Through the internet system, the single Professor will send various rays of knowledge simultaneously, to suit various levels. Soon, this centre will become the single spiritual centre for all spiritual levels and you may not believe this as of today. Please don't mistake Me thinking that I am boasting. If you get such a feeling, please change your Advaita sub-angle and come to the other two sub-angles. The Lord present in My body is giving this statement and I am only sub-ordinate to Him. If you still disbelieve the existence of the Lord in My body, please switch to the third sub-angle. I am only the servant and messenger of the Lord, who has brought this message from the Lord to this earth. Whatever may be your sub-angle, your inner consciousness will speak that only the Lord can emit such crystal clear and wonderful special divine knowledge, which you are studying through all these questions and answers.

40. Will undertaking a pilgrimage help my spiritual development?

First you must decide the level in which you are present. If you are in the preliminary ignorant state, you can proceed to the pilgrimage because that will satisfy your psychology. There is no use of analyzing the psychology in the preliminary level. At this preliminary level the devotee feels that the Lord exists in a particular place only and it must be visited to see the Lord. Actually the Lord does not dwell in any statue or does not stay in a particular place. The priests belonging to those places make such advertisements for commercial gains. In this preliminary level, even if the psychology is wrong, it has to be satisfied in its own way.

Now if you have traveled up to certain point in the spiritual path, you can analyze the psychology and satisfy it, only if it is found to be correct. I can advise you, assuming that you are a developed soul in the spiritual journey. The main aim of the pilgrimage is to change the place in which you are present. You require fresh air on a hill, in a forest, or on the bank of a river. The change of the place is essential because the mind always desires a change. You must satisfy the mind for such small things. You should not force the mind in every single point, like your child. If you force it in every little point it will not obey you in the major point. The fresh air is thus congenial for the mind to concentrate on the Lord. In such a place you can sing devotional songs and conduct spiritual discussions about the Lord. But you need not make a long journey for such fresh air. A long journey has several disadvantages like improper food, absence of movements of the body in the train or bus, etc. Such bad food and inconvenience leads to illness. The freshness you got in the distant place is lost on your return journey. Also the illness you acquired in the forward journey to reach that place will not allow you to receive that fresh atmosphere to your best capacity. Instead of such a long journey, you can make short journeys at the end of every week to get such an atmosphere in the nearby places. The short journey will not disturb you in any way. Always sitting at home is not good from the point of the psychology of the mind. Both extremities must be avoided. Therefore do not stay continuously at home. At the same time, you should avoid very long journeys. Both the draught and flood must be avoided. Similarly in the case of food also both fasting and over eating in one meal only should be avoided. You should not fast on the whole day. At the same time you must not overeat for one meal in a day and remain without for the rest of the day. You must eat limited food more frequently in the day. Overeating for one meal, releases a lot of sugar into the blood, which damages vital organs. Thus, both food and travel must be in limited

quanta, avoiding both the extremities. This will maintain a good health, which will be helpful not only for your worldly work but also for the spiritual effort. The Gita says the same (*Yuktahaara Vihaarasya...*). You can make a long journey to visit the Sadguru to receive the special divine knowledge from Him. You can also make long journeys for propagating divine knowledge. Shankara travelled long distances to meet the Sadguru called Govinda Bhagavatpada and also to propagate the true knowledge. But now such long journey is not necessary even for these purposes because electronic media are well developed to meet such needs without the need for any journey.

41. Why does a person become a devotee at some times and a worldly person chasing desires at other times?

You are better than a person who does not get the grace of Sadguru at all. You have not reached the goal yet. You are neither poor nor rich. You should be happy looking at the poor person, but you should become serious looking at rich person. You are in the middle of the journey. You have left Vijayawada station, but have not reached the Mumbai station. You are better than the person, who is simply sitting at Vijayawada and who is not having even an intention to reach Mumbai. But you should not think that one day or other you would reach Mumbai automatically. In the simile this point is not clearly revealed.

You have to reach the goal before the end of this human birth. Some religions say that there is no human rebirth. Even though Hinduism mentions human rebirth, it says that the human rebirth is very rare (*Durlabham*). It means it is exceptional. The general rule is that there is no human rebirth. The omnipotent Lord may sanction human rebirth to some special cases. There is no guarantee that you will be that special case. If somebody says that water is not available in the desert or water is very rarely available in the desert, both the statements are one and the same. It means that you should go to a desert with your own water bottle. You cannot take the chance of the rare availability of water. Therefore, you should achieve the permanent grace of the Lord before the end of this human birth.

Again, you have to think about the actual period of this human birth. There is no guarantee that one will get old and die. One may die at any moment such as in case of accidental deaths. Therefore, try to achieve the goal today itself. At the same time do not be discouraged. You are in the journey and are better than the people who have not even started the journey. But you have to cut your bonds with the world and attain the only

single bond with Lord as said in the Gita (*Eka Bhaktih....*). Unless you are relieved from the old institution, you cannot join the new institution. But as your bond with Lord increases, the worldly bonds weaken. Once you taste the divine nectar, you will discard the other drinks automatically.

The essence of this is that your effort must be on both sides: on one side you must try to intensify your bond with the Lord and on the other side you must try to cut your worldly bonds. The efforts on both sides are mutual and inclusive of each other. The final success depends on your determination, which is result of the divine knowledge that enters your intelligence (Buddhi). You are in the plane of the mind, which is just below the Buddhi. The mind vibrates [fluctuates] from one side to other doing Sankalpa (desiring something good) and Vikalpa (desiring against that). Therefore, read all My divine knowledge patiently and once your intelligence is convinced, you will make the final determination and you will find success on the very same day. Lord Krishna started the Gita with Jnana Yoga (Divine knowledge). Buddhi is the driver and mind is the steering wheel. You are the owner of the car. All the senses of the body are the wheels. The divine knowledge is the awareness of the right path in the eyes of driver. Such divine knowledge comes only from Sadguru who is the Lord Himself. If the driver is well-trained, you will reach the destination perfectly. Therefore, spend more time on the divine knowledge and its analysis, which will give you determination in practice. Shankara says that analysis of knowledge (*Sadasat vivekah*) is a prerequisite for the spiritual effort.

42. Why does the mind waver violently with worldly thoughts and desires? Why does it refuse to calm down in meditation?

First of all, you must know that meditation is not the real path to attain the grace of the Lord. Meditation means fixing your mind on a form or formless God. You can imagine only that thing, which is in the realm of space-time. This means that you can meditate only upon a part of creation or the whole creation and not upon the Creator. God is not the creation and is also not in the creation. If God is the creation, you are also God and there is no need of any meditation. If God is in the creation, all the changes in the creation must affect the God. Kapila says "*Asangohyayam purushah*", which means that God is not associated with creation. The Gita also says the same (*Nachaaham Teshu...*). God enters a small item of the creation and pervades all over that item for your service. This service alone is your proven love for Him. Do you meditate upon your parents, wife or children? No, because you have real love for them. You serve them directly and not

their pictures or some other inert objects as their models. You serve them in their human forms. They are different from their human bodies since they are souls. But you serve the soul through the human body.

Similarly the Lord enters a human body and is available for you to show your true love. You must take pains to identify him. Do you not take pains to search for a suitable girl in order to marry her and show your true love to her? Take the help of the divine knowledge. The Vedas and the Gita have given the procedure to identify the human incarnation. In order to cut your bonds with your family members, who are also human beings, only another human form (human incarnation of God) is the equal competitor. Formless objects, statues and pictures cannot compete with your bonds with family. Your body is also a human form. The bond with money is only for the sake of human forms. If you develop a bond with the human incarnation, which is Lord Himself (Sadguru), He will bless you with divine knowledge, which alone can cut your worldly bonds. Since you have not fully realized this, your attachment persists. The attachment is intense only due to the high intensity of ignorance, which is nothing but misinterpreted and twisted wrong knowledge. Such ignorance can disappear only by the light of true divine knowledge.

The source of that knowledge is the Sadguru. Therefore, you must catch a Sadguru and hear His divine knowledge constantly. You must clarify your doubts at every stage. When you are fully clear, the ignorance disappears like the darkness in the presence of sunlight. Thus, the root cause is only ignorance and root remedy is only the true knowledge. When ignorance is associated with egoism and jealousy, it is like diabetes associated with hypertension and kidney-failure. Your case is not that serious because you only have ignorance. It will be easy to treat you.

43. Why should I leave my father when he himself wants me to become a saint?

[Do you think that leaving family members is the only way to show true love to God? Can I not pray God to help the poor people?]

You must not be hasty in drawing fast conclusions, which may vary from case to case depending on their merits and defects. The first prerequisite in the spiritual field is patience (Shama) as preached by Shankara in His commentary on the very first Brahma Sutra. You have to analyze very carefully, with a lot of patience, even in the research of any scientific topic. Then imagine how careful and patient you should be in analyzing the spiritual knowledge (Brahma Vidya)? In this field, one should also have the purest mind, filtering all the impurities like attachment to

worldly souls and things, jealousy, egoism etc. Please go through My analysis carefully and patiently.

Since your father wants his son to become a saint, he must be a saint since he is detached from his son for the sake of God. You can become a saint only when you are detached from your father. Therefore, stay with your father and treat him as your Sadguru and learn detachment from him. Your learning becomes complete when you practice it and your father will be very happy when his student (not son) has completed the learning. Detachment from worldly things and family members alone cannot be the ultimate goal. Of course, such detachment is called as salvation, which is the liberation from all the worldly bonds. These bonds will create disturbance in the mind one day or other. To be detached and peaceful while living in the family is impossible in the case of ordinary human beings. The Sadguru, Vasishtha preaches the same in Yoga Vasishtham. It is possible only for the human incarnation or for a devotee who has already reached the Lord and come down to assist Him. The Veda says the same (*Yadahareva virajet Tadahareva Pravrajat*), which means that the moment you are determined to attain God (Nivritti), you should walk out from your house.

The environment affects ordinary human beings and the surrounding fire burns them. Only Datta, the human incarnation of the Lord can remain unburnt by the surrounding fire. To preach this, Sanakra left his mother. Buddha left his wife and son. Meera wrote a letter to her Sadguru, Tulasi Das, about her intention to leave her husband. Tulasi Das replied that she should leave the house and that is not a sin. Shankara also wrote that in the case of God, there is no question of justice and injustice. One has to cross both for the sake of God as said in the Veda (*Punya Pape Vidhuya...*). The Gita also says the same (*Sarvadharmam Parityajya...*). Shankara also wrote in His commentary that the rules of justice would be futile in the case of a real devotee like the knife losing its edge when hit on a stone (*Shilaprayukta Kshuradivat...*). The whole point in this is that the detachment should not be merely for the sake of detachment. A stone is detached from all the bonds but it is of no use.

The basis or the reason for the detachment should be the attachment to God. Your detachment to all the drinks is based on the attachment to the taste of divine nectar, which you have tasted. Detachment can be done even during the effort to taste the divine nectar, if attachment to the drinks is found to be an obstruction. After tasting the nectar, you will automatically discard the drinks. Therefore, detachment from the worldly bonds should be

done if it is found to be an obstruction to your spiritual trials. If the environment is neutral or favorable, you need not leave the house.

Sri Paramahansa told a devotee to leave even his newly married wife, when she was obstructing his meeting with Paramahansa. Nobody and nothing should be equal to God as said in the Veda (*Na tatsamah...*). The Gita says the same (*Mattah Parataram...*). In the case of Atri and Anasuya, Anasuya was equally spiritual like Atri and therefore there was no need for Atri to leave his home. No better spiritual soul than Anasuya was available in the world [and her presence was only of spiritual benefit to him]. On the other hand, Shankara left his mother for three reasons:

1. His mother was a devotee but not a highly spiritually elevated soul like Anasuya. She was fond of Shankara. If Shankara stayed with her, she would not be liberated.
2. The Sadguru, Govinda Bhagavatpada, whom Shankara wanted as His Guru, lived far from Shankara's native place.
3. Shankara wanted to propagate the knowledge, which is duty of the saint [monk], and in those days, one had to wander all over the country to do this, due to the absence of the modern electronic media.

Buddha left His wife and son because they were not encouraging His spiritual effort. Meera wanted to leave her husband because he was neutral and she wanted to go to Brindavanam where more encouraging devotees are available. In all these cases, association [with like-minded devotees] is very important, which may help or harm your spiritual effort. Markandeya did not leave his parents because they greatly encouraged his devotion. Smt. Sakhubai finally left the house and went to Pandharpur because the environment in her house was opposing her devotion.

In the case of Tukaram, the wife encouraged him but she was not up to his level and could not follow Tukaram because she was attached to the home unlike Tukaram. Prahlada did not leave the house in spite of the opposing atmosphere because the Lord has some special program to kill Prahlada's evil father and Prahlada was instrumental in this program. Prahlada did not mind the Lord killing his father. This shows that Prahlada was completely detached and was completely attached to the Lord even though he stayed at home.

Thus the reasons and analyses differ from one case to the other and one has to be very careful in this delicate issue. Finally it is better to surrender to the Sadguru and do according to His instruction, who is the best judge of your individual case. You cannot take a general conclusion and treat yourself for your disease based on the medical pamphlets or the

advice of the local pharmacy store owner. You have to approach a perfect specialist-doctor, who is the best judge of your case and you must follow his prescription. You cannot understand your own X-ray photograph. Only the qualified specialist-doctor can analyze and judge perfectly. However, in general it can be told that one need not leave the family if the family members are also perfect devotees and encourage the value of spiritual effort.

Even if the family is opposing, you should not leave the family at once. You must start propagating the divine knowledge first, from your family level itself. You must try to preach them the unreality of these worldly relationships, which did not exist before and will not exist after this birth. You should say that only the relationship with God is permanent and real. You must say that all this advice is in their best interest and not in your interest. Thus you must try to help your family in the spiritual line if you really love them. If you encourage their blind love by showing your blind love, the blind love increases mutually on both sides and finally all will fall into the well as said in the Veda (*Andhenaiva Neeyamanah...*).

One's love should not be for one's pleasure. It should be for the welfare of the person whom you love. If your love for your family is real, you must be interested in their permanent welfare, which is possible only in the spiritual line. You love them for your pleasure and they love you for their pleasure. The Veda says that one loves the other family member because the other person is instrumental to one's happiness. The wife loves the husband because he gives happiness to her. If he gives misery to her, she will run away and ask for a divorce. All relationships like father, son etc. are similar. The Veda says that love is selfish because you love anybody who gives happiness to you (*Atmanah Kamaaya...*). Even if you are unhappy, your love should be for their welfare and not for your selfish pleasure. Thus, you can love yourself provided you keep yourself in the spiritual line, which alone helps your soul. If you are not in the spiritual line and are only in the materialistic line, you are throwing yourself into hell. This is said in the Gita (*Uddharet Aatmana Aatmaanam...*). The spiritual line alone gives a permanent and final welfare. Therefore, you should help yourself and your family members by keeping yourself in the spiritual line and by preaching the spiritual line to your family members. Shankara loved His mother really. Since He left her, she got detached from her son and was deeply bonded to the Lord till the end of her life. She reached God and got permanent welfare. Shankara helped her mother in this way and this was in fact His true love for His mother. Had He remained with His mother, she

would have been more and more attached to her son and would have gone to the birth cycle of birds and animals, which love their offspring blindly.

Praying for the sake of poor people is not the true path. The Lord is kinder than you towards those poor people, because all are His children. You are only a brother of these poor people and He is the father of all of you. The love of the Father is far greater than the love of a brother. When you pray to God to show kindness on your brothers, is it not insulting your Father? The Father has given punishment to your brothers for their sins. If you just help them, it is interference in the administration of the Divine Father. The best way is to help them in all the ways practically either before or after preaching them the divine knowledge and making them become devotees of the Divine Father. Devotion will purify their hearts and make them eligible to receive the grace from God. He alone can solve their problems permanently. Your help is only temporary. Therefore, help the poor practically and make them become devotees simultaneously. The practical social service mixed with the spiritual mission will please the Lord. The spiritual preaching will change their hearts and this serves the purpose of the punishment. Punishment is only for the change and not for any revenge.

44. How can You reject imagination when the world itself is an imagination?

[I raise objection to the images with the superimposition of Your own face on the faces of past incarnations of God. How can you say that the pictures and images of Gods that we see today are mere imaginations of artists? They saw those forms in their meditation. How do you say that imagination is false? The world also is an imagination.]

I like to answer a question only when it is in the quest of truth. Such a question is called as *Pari Prashna* in the Gita. The person asks such questions with salutation and service. Sri Shirdi Sai Baba told Sri Nana Saheb that a question should not be asked to fight with or to test the teacher or to show off one's own knowledge. There will be no end to such debate because the intention is not finding out the truth but is only for the sake of argument. Shankara advised spiritual aspirants to drop such bad logic, which is not in accordance with the Veda, Shastras and the Gita (*Dustarkah Suviramyatam...*). The Brahma Sutra "*Tarka Apratisthanat...*" also says that there is no end for dry logic, leaving the basis of scriptures. I am giving the arguments in the traditional way:

Opponent (Purvapaksha): The face of God in the picture is seen by me in a vision in my meditation, and is very beautiful. Your superimposed face hurts me.

Devotee of Swami (Siddhanti): The face of Swami in the form of God is seen by me too in a vision, in which I opened my eyes and saw it. [I have actually seen the miraculous visions of Swami as those past incarnations and Gods, with my own eyes, when I looked at Him in person]. Your vision is an imagination seen by you with closed eyes. The object seen by the eyes has more validity than the object imagined by the mind. Therefore, my picture is more valid than your picture. The face of our Swami is more beautiful than your picture for us.

Swami (Madhyamika or Mediator): Let the devotee of Swami also agree that his vision also is an imagination like that of the opponent. Let both visions be treated as one and the same and let the argument proceed.

Siddhanti: Even then, assuming that both the visions are equal, I have an equal right to project my vision as the opponent projects his vision on calendars and posters. If the opponent is hurt by my published vision, I am also equally hurt by the published vision of the opponent. The opponent feels that his published vision alone is universal. If he agrees that his vision is meant for a group of people of similar thoughts, then my vision is also meant for a group of devotees of my Swami, who have similar thoughts. Like him I have an equal right to publish my vision on a common calendar or poster.

Swami: The opponent should answer one more question. Why is there no uniformity in the faces of the same God, published by the opponent's group? [e.g. If two artists receive visions of Lord Krishna, then the face of Lord Krishna must be the same in both visions.] If the vision received is true, there should be the same vision for all the artists. All the people see an individual in the world with the same face. He does not appear with different faces to different people.

Opponent: The Lord can appear with any face to any devotee in his vision. The Lord is one and the same, though the visualized faces are different.

Siddhanti: Therefore, you have a wide-range band spectrum of various faces of the Lord. The probability may vary from one to infinite. In this band spectrum each line indicates a probable face in this universe. One of such probabilities can be the face of my Swami also. Even in such a

case, you cannot object to the face of our Swami, which is one of the probabilities based on your concept.

Opponent: How do you say that my imagination is unreal, when the world itself is an imagination?

Swami: This argument is not correct. When you stand as a single reference, there is a difference between the reality perceived by you and your imagination. This world is an imagination with reference to the Lord. You can change any item in to any other item or produce any item or make any item disappear, in your imaginary world only; not in this real world. The Lord can do all the above in this real world, which is an imaginary world for the Lord. Therefore, the concept is not one and the same for you and the Lord.

Siddhanti: Therefore, based on this, I can say that the face of Swami is real and the face seen in the visions of both me and the opponent may not be real, assuming that my vision also an imagination like that of the opponent. Moreover, the concept that one God appeared in different forms is more clearly expressed by our pictures because the face of Swami is clear and real and is the same for all the different incarnations of God. In the pictures of artists, this point cannot be established, since the faces are not only unreal but also different. We do not mind the point of reality or non-reality of the face provided there is uniformity in the faces. Therefore, the faces of the opponent cannot establish this concept.

Swami: Based on the arguments of the opponent and Siddhanti, I conclude that the version of Siddhanti is declared to be correct.

45. Is the mind destroyed by an objective approach to God?

[He generated bliss in me. O God, lead me in the true path?]

This entire universe is objective because the Creator is the subject and the Creation is the object. Any item in the Creation is also an object. The human body is the most convenient object. Only through such a human body, should the Lord be meditated upon and served. The subjective God (Creator) is beyond words, mind, intelligence, logic and imagination as said in the Veda. The Gita says that if one approaches the subjective God directly, he will end in misery (*Avyakthahi Gatih Duhkham...*). This verse in the Gita means that the souls having human bodies cannot worship the subjective God directly because such worship leads only to misery. You cannot even imagine the subjective God. When the approach is subjective, the mind is destroyed as said in the Gita in the above verse. Only the objective approach will give happiness because there is no difficulty for the

mind in capturing God through an object. Since you are an object, you can capture the boundaries of another object through your mind. Any object is within the four-dimensional space-time model. The subjective God is beyond the dimensions of space and time. When you try to capture the subjective God, the mind is unable to catch Him and undergoes a lot of difficulties leading into strain that destroys the mind. But when you experience God through a human being, you will not have any strain in capturing God, who is identified with the object. When the subjective God is not at all experienced, how can His characteristic sign, which is Bliss, be experienced? You cannot look at the sun directly. Then how can you enjoy its heat or light? Even if the sun is not seen directly, if a lens, which is illuminated by the sun, is seen, you can actually enjoy the light and heat at least in small quantities. When the sun is completely hidden by the clouds, neither the sun nor his heat and light, are experienced.

Bliss is defined as the continuous happiness, which is infinitely intense. You may sometimes mistake the temporary happiness also as Bliss. When you have not tasted the infinitely intense happiness, you may misunderstand even a small shadow of Bliss (happiness) as Bliss itself. Moreover, your Bliss is not the highest goal. You must please the Lord and pleasing the Lord must be your highest goal. Therefore, your experience of the bliss need not necessarily be the pleasure of God. Mere bliss can be obtained even from materialistic things like drinking wine etc.

Only divine knowledge followed by divine love and bliss can reveal to you the identity of the Lord. But once you have recognized the Lord by the knowledge, love and bliss, your aim should be the service of the Lord through which the Lord must be pleased. In this service you may not have the bliss or sometimes, you may even have to face a lot of unhappiness. Jesus said that unless one detaches even from his own life for His sake, he couldn't be His dearest disciple. You should feel that all that unhappiness during service is happiness if it pleases the Lord. You must have the power of patient analysis and discrimination in the search of the truth. Your aim should not be the attainment of bliss but it should be making the Lord blissful through your service and sacrifice. If this ultimate goal is realized, the soul gets the topmost place in the heart of the Lord.

You have entered the heart of the Lord deeply through your proven love towards the Lord in the very first step itself [This devotee donated large amounts of his hard earned money for Swami's mission]. The Lord sincerely wants to hold on to you in the path of the truth. The Lord does not want to use any super power in this matter because the path of knowledge

and devotion should be spontaneous, natural and real. The final result of the effort of Swami thus depends only in the power of your discrimination and on your patience in analyzing the knowledge in search of the truth. You will have firm faith only when the divine knowledge helps you as a fertilizer to germinate devotion and also acts as a pesticide to remove worm-like attractions and illusions of Satan, who always tries to take away the sheep from the Lord like a wolf or a fox.

46. Is it possible to practice your spiritual knowledge?

[When shall we open the divine knowledge and when shall we open the blissful heart?]

You analyse your bond with your wife and the bond with your son. You love your wife only for your happiness as said in the Veda (*Atmanah kamaya...*). If the wife troubles the husband, the husband leaves the wife by taking a divorce. The same nature of bond exists from the side of wife also towards the husband. Therefore, this bond is for self-bliss. The wife or the husband is an instrument to attain self-bliss. The wife or husband does not love the other for the sake of the other's happiness. Similarly the people of Pravritti love God for their selfish bliss. If you take the bond to the son, the father or mother works hard for the happiness of their son. In this case the bond with the son is for the bliss of the son and not for the self-bliss. Similarly, the devotees in Nivritti love God to please Him and not for any self-bliss. Therefore, put God in the place of your son. Then this spiritual knowledge becomes practically possible.

When you are searching for an ideal wife and considering several prospective matches, you should use your brain to analyse and select the best girl as your wife. While selecting the best match, you should not open your blissful heart with every girl. Before selection, take time and have all the patience. Use your brain and logic in evaluating the qualities of every girl. When you have decided the best girl, then you should close your brain and open your blissful heart. If your love for your wife is real, you will not aspire for self-bliss and you will do anything to please her. Similarly in selecting the form of God, you should use your brain and logic and take the help of the divine knowledge. Some say that God is formless, some say that God is your self, some say that God is in form of statues, some say that God is in the form of natural items like the sun, some say that God is in a particular human form etc.). [You have to establish that the human incarnation of God is the best form for a human being].

Then you have to select the path to please God. There too, you should use divine knowledge. People claim different paths to please Him. Some

say prayers, some say meditation, some say self-analysis, some say sacrifice of work, some say sacrifice of fruit of work etc. [You have to establish that sacrifice of the work and the fruit of the work, are the real ways to please God].

Now you should open your blissful heart before God. Here also your aim must be to please God [God's bliss] and not your self-bliss. When you are traveling to reach a town to meet some family, you must use your brain and logic. Otherwise, if you use your blissful heart and follow an attractive wrong path, you will not reach your destination. After reaching your destination, you can open your blissful heart before your family members.

Chapter 6

TEMPLES, RITUALS AND IDOL WORSHIP**1. What is the necessity of worshipping statues in temples?**

The statue or picture is an inert object. The form carved in a stone or painted on a paper is also an imaginary form and not even a direct photograph. The statues and pictures are only models representing the concept, which is knowledge. The form of statues and pictures is mainly the human form, which represents the concept that the Lord always comes to this world in human form as said in the Gita (*Manusheem Tanu Mashritam...*). Please remember that the Gita did not say that the Lord would come in any other form. The forms of fish, tortoise etc., were only temporary to kill the demons and nobody worshipped such forms during their time. But Rama, Krishna etc. were human forms which were worshipped by several devotees like Hanuman and Gopikas. The Lord will come in every human generation, otherwise He becomes partial to a particular generation. If necessary the Lord can come whenever there is necessity as said in the Gita (*Yadaa yadaahi...*). Once this concept is realized, there is no need of a temple or statue for you.

You should go from the school to the college and then to the university. This does not mean that when you leave the school, the school should be destroyed. The school must exist for the future batches. Therefore for you, the statue and the picture are not necessary and this does not mean that the statues, pictures and temples should be broken. They should be protected and must be respected as models of divine knowledge for the future ignorant devotees. Some devotees cannot accept the human form of the Lord, which is before their eyes as said in the Veda (*Pratyaksha dvishah*). For such devotees statues and pictures are necessary for meditation since they are at the school level. The statues and pictures are useful to such limited minds for meditation as said in the Shastra (*Pratima svalpa buddhinam*).

The Veda says that the Lord does not exist in the inert objects (*Natasya pratima, Nedamtat*), but says that the inert objects can stand as models representing the Lord (*Adityam brahmeti*). Therefore seeing and meditating upon statues and pictures are correct in the case of the ignorant devotees. But the other rituals like offering food, burning camphor, fume

sticks, oil lamps and breaking coconuts, offering flowers etc. are not mentioned in the Vedas. They are unnecessary and cause air pollution harming humanity. All these unnecessary rituals should be avoided. Offering food should be done only to the human form of the Lord and not to inert statues. Ijya or Yajna means cooking and offering food. The Gita says that such Ijya should not be done to inert objects. In the name of the statues, people steal the food and money. The statue or the picture does not take the food or Guru Dakshina. The people behind the statue take those things and most of them either cheat or waste money due to ignorance. Whatever Guru Dakshina is given by devotees, should go only to the priest and not the managing committee of devotees. The business of the merchants who sell such materials in temples should be stopped, because such materials are not even heard of in the Veda.

Of course, the priest should be a Sadguru and should preach the divine knowledge to the devotees. The devotees should give Guru Dakshina to such a Sadguru alone. Thus, the temple should become a center of learning selfless devotion and divine knowledge and the priest must do only 'Jnana Yajna' [sacrifice of knowledge; teaching and learning of knowledge] in the temple and not 'Dravya Yajna' [sacrifice of materials in the sacred fire altar] as said in the Gita (*Sreyaan dravyamayat*). The Gita condemned such Ijya before inert objects because it is only cheating and business. A devotee, who does Ijya before inert objects, will be born as an inert object (*Bhutejya yanti...*). This business that goes on in temples is connected to the removal of the fruits of sins of the devotees and getting the fruits of good deeds, which are not done. All this is false, because the Law of Karma says that one has to suffer for all his bad deeds and can never get the result of any good deed without doing it (*Avashyam anubhoktavyam...kalpakoti shatairapi*).

The correct spiritual path should be preached in the temple, which must be 'Nishkama Karma Yoga' i.e., sacrifice of work and sacrifice of the fruit (money) of work to the Lord without aspiring for any fruit in return. Remember, that only Ijya is condemned and not the temples or statues, which are the models of the divine knowledge.

2. Do you appreciate or condemn the life initiation in statues?

If you take the life initiation ritual as a model of knowledge, it is appreciated. The inert statue + life initiation (Prana Pratistha) indicates the living human being because the Lord comes in living human form. But if you say that the life initiation brings life in the statue, it should be

condemned because the statue does not move even an inch. You cannot bring life in a dead body by this life initiation ritual.

3. Why the statues are made of five metals (Pancha Loha)?

A statue is a model representing a concept. It is actually a teaching aid of the spiritual preacher who can be Lord Datta alone. Datta means the Lord given to the world in human form. The human body of the Lord is made of five elements (Pancha Bhutas). The statue is in human form which represents the human body of the Lord. The five metals represent the five elements. This means that the body of the Lord is also the same Prakriti [part of material nature]. Therefore the body of the Lord will have the qualities of Prakriti like hunger, thirst etc. Prakriti is the shirt of the soul or the Lord. A blade can cut the shirt of any human being. Similarly the blade can cut the shirt of even a king. This means that you should concentrate on the inner form of the Lord which pervades all over the human body of the incarnation just like the electric current pervades all over the metallic wire. The wire gives you an electric shock, which is the property of the current. But the wire also maintains its own property like leanness etc.

Similarly the human body of the human incarnation has the property of the inner form and also its own natural property. Therefore you should recognize this truth and worship the Lord in human form by offering food etc. You should not think that since He is the Lord, that He would not have hunger. Of course the Lord can use His divine power to remove His hunger. The Lord does not use any divine power for the sake of His human body. The very purpose of the human body of the Lord is to suffer the results of the sins of His devotees. In such suffering, the human body must follow the nature of Prakriti and must suffer like any other human being. If the Lord uses His superpower to remove or reduce the suffering, the deity of justice is cheated. Thus the statue represents the human body, which consists of five elements represented by the five metals of the statue.

4. Is it necessary to go to temples, worship statues and do sacrifice (Yajna)?

Temples and statues are necessary for low level people as said in the Shastra (*Pratima Swalpa Buddhinaam*). It is a teaching model for a school student. But for a college or university student it is not necessary. It is called as Pratika (model). The Veda tells us to meditate upon the sun assuming sun is the Lord. The sun is not actually the Lord. The Lord is not in the sun either. The Sun-god is only a servant of the Lord. All these points are told in the Veda (*Adityam Brahmeti, Nedam tat, Bheeshodeti Suryah*).

The Veda says that the Lord is not in the statues (*Natasya Pratima...*). The Veda also says that no inert object and no human being is the Lord because the object or the human being is only an item in creation (*Neti, Neti*). The Gita says that the Lord comes only in human form (*Manusheem Tanumaasritam*). The statue, which is in the human form is a model to teach you the concept that the Lord comes only in human form to preach the divine knowledge in every human generation, to avoid the partiality to a particular human generation, as said in the Gita (*Yada Yadaahi...*). Once you have understood this concept, the temple and statue are not necessary for you but they should still be protected and respected as models of divine knowledge for the future ignorant devotees.

Some people say that Kulluka Bhatt recommended worship of statues. Kulluka Bhatt was a Purva Mimaamsaka [ritualist] who was an atheist (*Devo Na Kaschit...*). How can he contradict the Veda, which says that the Lord does not exist in statues? The Gita severely condemns persons worshipping statues saying that they will be born as stones. Here the meditation upon the statue is not condemned. Only worship to the statue, like offering food, is condemned because the statue does not eat the food. Some fellow behind the statue eats the food. In the Gita the word “*Bhutejyah*” means worshipping the inert object by offering food. *Ijya* means offering food. *Bhuta* means inert substance, which is one of the five inert elements (Pancha Bhutas). Some people say that the word *Bhuta* means ‘ghost’ and that the statement in the Gita says that those who worship ghosts become ghosts. We do not object to this interpretation either. But the word *Bhuta* also means the five inert elements. Our interpretation is in line with your interpretation. If a person worships ghosts, he becomes ghost. Similarly, if a person worships inert objects, he becomes an inert object. We do not contradict your meaning. Our meaning is in line with your meaning and therefore you cannot contradict it either. Moreover the verse says that those who worship deities become deities etc. Therefore our meaning is in line with the meaning of the verse.

Yajna means feeding the guest after cooking the food and not burning the food in the fire. The guest is treated like fire. The hunger in his stomach is treated as the ‘Vaishwanara fire’. Krishna stopped the burning of food in fire and ate the food stating that He was hungry. In the Bhagavatam, Kapila also condemned the burning of food. The Yajna is only to cook the food and feed the guest. In this true sense, Yajna is essential and must be performed.

5. How can You object to Archanam of the statue, when it is one of the nine stages of devotion?

Archanam means worship. But in all the nine stages of devotion the word Archanam is mentioned. It does not mean the Archanam of Pratima (worship of statue). It can be the worship of a human form of Lord. In fact examples given in the nine stages of devotion relate only to the human form of the Lord. Arjuna was told as an example for friendship (Sakhyam). But Arjuna was a friend to Lord Krishna and not a friend of any statue.

6. What is the specialty of the Gayatri Mantra?

[Commonly, the mantra “*Tat Savituh...*” is understood to be the Gayatri Mantra. It is to be chanted thrice a day with some rituals by male Brahmins after their initiation in the sacred thread ceremony and not by anyone else. All women and men of lower castes, especially Shudras are prohibited from chanting this sacred mantra.]

The meaning of Gayatri is a divine song, which protects the singer. Mantra means that divine sentence which attracts the mind and protects the person who utters it. If you join these two words, Gayatri Mantra means a divine song, which attracts the mind without any force by virtue of its sweetness and protects the singer. Poetry is better than the prose but song is better than poetry. The Gita says that the song is the best (*Vedaanaam Saamavedosmi*). Therefore any divine song that attracts your mind is Gayatri Mantra, which will please the Lord and will protect you. The sage for the Gayatri Mantra is supposed to be Vishwamitra. The word Vishwamitra means the sage who is interested in the welfare of the entire humanity. Therefore any human being can sing any devotional song to please the Lord. This is the real essence of the Gayatri Mantra.

Gayatri also is the name of a Vedic meter. The present verse (*Tat Savituh...*), which is in Gayatri meter is not a song and therefore is not Gayatri at all. The real Gayatri is with women and Shudras, who sing devotional songs. The people who were denied this privilege possess the real Gayatri. The people who denied them with jealousy do not have the real Gayatri. Gayatri is the super power of the Lord called ‘Maya’. The modification of Maya is this world as said in the Veda (*Gayatriva Idagum Sarvam*). The goddess described in the Sandhya Vandanam [ritual accompanying the chanting of the Gayatri] by the verse “*Mukta Vidruma...*” is not a Vedic deity because the meter of the verse is ‘Sardula Vikreditam’ which is not a Vedic meter. Some scholar wrote that verse imagining such a form and introduced in Sandhya Vandanam ritual. The

word Sandhya Vandanam means singing any prayer at the time of the sunrise and sunset. There is no particular text called Sandhya Vandanam.

7. If the present Gayatri Mantra is not Gayatri at all, did You not perform it when You were young?

[In your childhood did You not perform the Gayatri Mantra? Did You not worship statues and pictures? Did You not perform sacrifices? Why have You changed like this later in Your life?]

I performed the Gayatri rituals in My childhood. But I never recited the present Gayatri Mantra, which is not the Gayatri at all, because the present Mantra is not a song. While doing Gayathri I used to recite several devotional songs in My mind and people thought that I was doing japa [mental repetition] of the present Gayatri Mantra. I used to tell the people that I have chanted Gayatri, but I never told them that I chanted the so-called Gayatri Mantra.

I worshipped statues and pictures. I also performed sacrifices because I could not open My knowledge in the beginning itself. Had I opened this knowledge in the beginning itself, people would not have digested it. When a bull is running with full speed, I have to follow the bull for some distance and then gradually control the bull. Similarly in order to become close with people, I ran along with their tradition for sometime and became close to them. Then slowly I opened the true knowledge step by step.

Shankara followed Buddhism [Buddhist ideology] in a similar way and was critized by some Hindus as a 'Pracchanna Bouddha', which means 'Buddhist in disguise'. He was called so because His Maya Vada [Theory that the world is an unreal imagination] was similar to the Buddhist Sunya Vada [Theory that the world is 'nothingness']. He followed the Sunya Vada of the Buddhists but slowly brought them under His control and made them accept the Brahman. Due to Him Buddhism, which was born in India, does not exist in India today. He saw to it that Buddhism crossed the borders of India. How can you call Him a Buddhist in disguise? Therefore the Gita says '*Sarvarambhahi Doshena*', which means that in the beginning, ignorance is inevitable. When you jump into the mud pond to lift other people who are stuck in it, you will be also covered by mud. It is inevitable even for the human incarnation.

I never condemned the present Gayatri Mantra. I only told you what the real Gayatri Mantra is. I never condemned temples, statues and pictures. In fact I advised people to preserve these models of knowledge for the future ignorant devotees. They have limited utility of vision and meditation. As per the Gita, I only condemned the service to the statues (Ijya). The

statues and pictures are good but have limited use. In the name of statues and pictures, people try to fool the ignorant public and do business and cheating. They say that the statue has life, which is absurd and is not scientific or logical. I condemned the aim of the rituals but not the rituals. I condemned burning the food in the name of sacrifice but sacrifice in its real sense, i.e., feeding the guest should be performed. I never condemned the school and college but I asked the people to come out of the school to college and to university in course of time. One must come out of all these rituals as a Grihastha and come to Sanyasa at the end. One should become a Sanyasi and reach Brahma Loka and should not die as a householder. When a person dies as a Sanyasi, the rituals following death are not done, which means that he does not go to hell. But when a householder dies, the rituals including the donation of cow clearly prove that he goes to the hell.

I never condemned the lower steps but I advised you to come to the highest step before you die. I climbed all the steps in My life to be an example to others. Even tradition proves this, and it is also supported by the scriptures. You have no argument in this matter because I have proved this with the help of both the scriptures and ancient tradition. Lord Shiva came as Hanuman to show how to serve God. Therefore He acted as a servant to God. That does not mean that He is really the servant. He merely acted like that to set an example for others.

8. Can a cinema song, when diverted to the Lord, become the Gayatri Mantra?

[A cinema song like ‘Churaliya Hai...’ does not have any pious meaning. How can it be a Gayatri mantra simply when modified slightly and diverted to God?]

You are mocking a person travelling on the donkey towards the goal. But you are travelling on a pig covered by silk cloth. Then how can you mock at the donkey? You sing the Ashtapadi song to please God, which has a very vulgar meaning in Sanskrit i.e., “*Gopi Peena Payodhara Mardana Chanchala Karayuga Shaali*”. This means that Lord Krishna is pressing the breasts of Gopikas. Don’t you think that our cinema song has a more polished meaning than this? Just because the Ashtapadi is in Sanskrit and you don’t know its meaning, you sing it very loudly and boldly.

On the other hand see this line from a movie-song. I have modified it only slightly. *Churaliya Hai Tumne Jo dilko, Nazar Nahi Churaana Hare* The word ‘Sanam’ [beloved] is replaced by the word ‘Hare’ [Lord] and the song is diverted to Lord Krishna. Therefore whatever may be the nature of the vehicle, if it is turned towards God, it is pious. The Gopikas reached and

pleased the Lord through romance as told in the Bhagavatam. Since it is diverted to the Lord, such romance is a pious spiritual path. An atheist may do social service but it is only a sinful service. Any quality diverted towards the Lord is good and any quality diverted towards the world is bad. You may know Vedic hymns but if you pray to the Lord with Vedic hymns to achieve something in return from the Lord, you are travelling by a good horse in the opposite direction. You are getting further and further away from the Lord. A pig or donkey traveling towards the direction of the Lord is better than a horse travelling in the opposite direction.

9. What truth can be learnt from the present Hindu tradition?

If you carefully observe the present Hindu tradition itself, you can get the whole concept without referring to any holy scripture. When a householder dies, rituals are performed and a cow is donated so that the deceased person can cross 'Vaitarini' (river of blood and pus) present before hell. This clearly implies that every householder goes to hell. The householder does Gayatri Japa, wears the sacred thread, worships inert statues and pictures etc. When a saint dies such rituals are not performed. This clearly proves that a saint goes to Brahma Loka and not to hell. The saint gives up Gayathri Japa, the sacred thread, does not worship inert statues and pictures. A saint always propagates divine knowledge in the world. The present tradition also shows that all the householders prostrate at the feet of the saint. This shows that the stage of the saint is certainly higher than the stage of the householder. This shows that everybody should pass from high school and proceed to college. All the rituals should be protected like the high school, for future ignorant batches. We never say that since you left the school, the school should be destroyed. We are only saying that you should leave the school and go to the college i.e., you should not die as a householder but you should die as a saint.

Leaving the house and wearing saffron robes are not necessary for a saint, since they are only external things. A policeman sometimes does his duty in mufti [civilian dress] without the uniform. Conversely, an actor wearing the police uniform cannot be a real policeman. Therefore anybody can become a saint by participating in the propagation of divine knowledge and working for the welfare of the entire humanity without wearing saffron cloth and without leaving the house. A householder burns camphor, fume sticks, oil and ghee in lamps and in Yajnas causing a lot of pollution which stops rains. He is harming the humanity by such foolish deeds, which are not mentioned in the Vedas. Some ignorant preachers fooled the public by such deeds and he is not benefited at all. A saint never does these things

because he cannot be fooled since he has attained the Jnana [knowledge]. Therefore confining to the present tradition itself, one can get the true knowledge without going to the scriptures. The ancient Indian sages (rishis) who are the real saints set up this tradition. When you do not understand even the tradition which is before your eyes, how can you understand the Vedas and the Shastras?

10. In Hinduism, why are so many rituals performed after a person's death?

When a householder dies, rituals are performed and a cow is donated (Godana). This proves that a householder certainly goes to the hell because the cow is donated to help the householder to cross a river of blood and pus called Vaitarini flowing in the path of the hell. But when a saint dies these rituals are not done and the cow is not donated. The tradition itself proves that the householder, who does all the prescribed rituals, worships statues and does chanting of the Gayatri Mantra goes to hell. A saint does not do any of these things and only does the propagation of divine knowledge. Becoming a saint does not mean removing the sacred thread and putting on the saffron cloth. The quacky uniform of an actor cannot make him a policeman. A policeman is valid while doing his duty even in civilian dress. Therefore a saint is he who works for the propagation of the knowledge. The rituals consist of two parts:

1. Prayers to the Lord and
2. Sacrifice of fruit of work in the form of money to the deserving people.

The prayers will give satisfaction and peace. The practical sacrifice will bring the fruit from the Lord. When a person does not do these two things while he is alive, he does not get anything when his son does these things after his death. The son will get the fruits and not the father or the mother who died. Therefore one should pray to the Lord while one is alive and get the peace and satisfaction. Similarly one should sacrifice the fruit of one's work (food and money) to deserving people while one is alive. The food offered by the son will not reach the dead person. The Lord has made all the arrangements for food in the upper world. Even for a jailed person, the government arranges for food. The Lord will certainly arrange for food for all the souls present in all the worlds. The threat of offering food to the dead parents was given so that a greedy person is forced to do these rituals. [Tradition says that if one does not do the rituals and offer food to one's dead parents, they will not get any food in the after-world]. But there is no truth in this threat. A person who did these things while he was alive does not aspire either for sons or for such rituals. Shankara, Vivekananda, Meera

etc., who participated in the propagation of divine knowledge and devotion, did not have children and they never bothered about such rituals. Their path is the path of knowledge (Archiraadi Marga) as said in the Gita (*Ekayaa Yatya naa Vrittim*). It is said that such people do not need these rituals “*Nahi tena Pathaa Tanutyajah, Tanaya Varjita Pinda Kankshinah*” i.e., the people in the path of the service of the Lord do not require the son and the rituals after death.

A person must be wise to pray to the Lord and to donate to a deserving person, while he is alive. He should not depend on his sons for this after his death. In that unhappy moment, the sons will not be able to get a proper deserving person to receive the fruit of the work (money and food) that they donate. When they sacrifice the fruit to undeserving persons, sin is purchased by the donation of food and money. Therefore it is better to do the donation while one is alive by searching a proper deserving person who can be the human incarnation of the Lord or at least a great devotee of the Lord. If this real aim of the rituals is not understood, performing the rituals after the death is simply a waste, and they are done only as a formality. In such rituals the priests recite the hymns without knowing their meanings like tape recorders. The concept of prayer is completely lost in such recitation. When you donate to such undeserving tape recorders, you cannot get the real fruit and you will get sin in such rituals. If one has prayed to the Lord and donated to the most deserving person while he is alive, such rituals are not necessary for him after his death.

11. What is the importance of Agni (Holy Fire) in the sacrifice (Yajna)?

The first Veda (Rig Veda) starts with the word Agni i.e., the Holy Fire. The Mantra says that Agni means Purohita, Ritvik and Hota. These three words mean the preacher of the Veda. Therefore the Vedic scholar who is like fire is called Agni. The word Agni comes from the word Agri, which means that He [the preacher of the Veda or Sadguru] should be worshipped first. The Veda also says that such a Vedic scholar, who can be only the actual incarnation of the Lord, should be your guest to offer food and Guru Dakshina (*Vaishwanaro Brahmanah Pravihsatyatithih Grihaan*). Such a Sadguru, who will give the divine knowledge of the Lord, is called as Brahmana. Brahmana means he who knows Brahman and not a person who is born in the caste called Brahmins. The word Brahman means the Lord as well as the Veda. Therefore a Brahmana is the Vedic Scholar who preaches the divine knowledge of the Lord according to the Veda. Such a Brahmana is also called as ‘Vaishwanara’. The Gita says that Vaishwanara

is the fire of hunger (*Aham Vaishwanaro Bhutva*). Therefore, 'Yajna' is offering ghee and food to such a Sadguru.

As per the Veda, there are three forms of fire:

1. Loukikaagni or Bhowtikaagni, or the physical form of fire which is used to cook the food
2. Vaidyutaagni or the electric form of fire
3. Vaishwanaraagni or the fire of hunger in the stomach of Sadguru.

Vaishwanaraagni is better than Vaidyutaagni. Vaidyutaagni is better than Bhowtikaagni. Therefore Yajna means to feed and give Guru Dakshina to a deserving Vedic scholar who preaches the true meaning of the Vedas. Such a Sadguru is the abode of all the angels (*Yavateervai Devataah*). When the Sadguru is satisfied with your offered food, the rains will come. Without knowing this inner meaning, if you simply burn ghee and food in the physical fire, the rains will stop due to environmental pollution. Lord Krishna stopped such sacrifice by asking the sages to give Him food and satisfy His hunger. Kapila, the incarnation of Lord Vishnu, condemned the burning of ghee and food in the physical fire and stated that he who does such Yajna is the biggest fool.

Of course the physical fire or Agni stands as a model or representative (Prateeka) for the Lord. As the fire removes darkness, the Lord removes ignorance. As the fire burns everything, the Lord can burn all your sins. Thus you can meditate upon the fire, as a model of the Lord. But you need not burn wood constantly to meditate upon the fire to receive this knowledge. You can light the fire once in your life and learn that the Lord is like the fire. A model experiment is done only once to learn the knowledge. In olden days, the population was less and there were no plastics and automobiles. Forests were many in number. There was no alternative like electricity. Therefore it was necessary to light an oil lamp and pollution due to the oil lamp was negligible in view of the less number of factors of pollution. Fire was inevitable for cooking food. The presence of fire threatened wild animals and the smoke from the fire scared away mosquitoes. It was very difficult to light a fire by rubbing two sticks against each other. Therefore a fire was constantly kept burning. Shirdi Sai Baba also lit a fire (Dhuni) in the old Masjid, so that snakes etc. would not come. But today in every temple of Sai, people burn wood, which is a waste. This also causes the environmental pollution. You can supply all that wood to poor people, who will use it for cooking their food. Thus, the physical form of the fire should be taken as the real representative model of the Lord. The Vaishwanara Agni is also called as Devataagni. This means the hunger-fire

that is present in the stomach of the human form of the Lord, is the real deity of the fire i.e., Devataagni. The actual inner meaning of the Agni, as introduced by the Veda, is forgotten. Ignorant people are in fact playing with fire [figuratively], who is the Holy Lord, by not following the Vedic truth. In this true sense Yajna is essential and must be performed.

12. How has the tradition inherited rituals, which are not given in the Vedas?

Both sages (rishis) and demons (asuras) existed in humanity and even in the same caste called Brahmins. Ravana and Hiranyakasipu were Brahmins. Atri, Bharadwaja etc. (sages) were also Brahmins. The sages were directed by the knowledge of the Vedas and had the quality of sattvam [goodness]. These sages are called as Devas [gods] on earth (Bhoodeva). In the same caste, demons like Ravana were also present. Both Amritam [Divine nectar of immortality] and the terrible Halahala poison were born from the same Milk Ocean. These demons are full of rajas and tamas [bad qualities]. By rajas they are very furious and greedy (*rajaso lobhayevacha—Gita*) and by tamas they are ignorant. Since they simply recite the Vedas without enquiry into the meaning, there is no question of practice of Vedic knowledge [in their lives]. In every caste such sages and such demons exist. The Gita classified both these in Daiva-Asura Sampat Vibhaga Yoga. The rituals, which are now present in the tradition and which are not mentioned in the Vedas were brought by the demons, who were greedy, furious and ignorant.

They do not know that such rituals are not connected to the Lord in any way and are only the result of their ignorance. They waste all these materials [by burning them in the name of Yajna] just to get Guru Dakshina due to their greediness. If you tell them the true Vedic meaning, they become furious. All these three qualities are due to their devilish nature. But along with the dynasty of these demons, the dynasty of sages also co-exists. Lord Datta is revealing the true meaning of the Vedas for the dynasty of such sages. Remember that Sage Kashyapa had two wives. The first wife was Aditi, who gave birth to the sages (Devas) and the second wife was Diti, who gave birth to demons (Asuras). Whenever the Lord came and preached the truth, sages followed Him and the demons opposed Him. The Kapalikas, who were defeated in debate by Shankara, killed Shankara by black magic. Swami Dayananda was also killed by food poisoning since He revealed the true meaning of the Vedas. Similarly, Jesus was killed for revealing the real spiritual essence. Wherever there is

Krishna, there will be a Shishupala. The true knowledge and false ignorance co-exist like day and night.

13. Is it right to perform rituals with the help of a tape recorder?

From one angle it is right, because a priest is just like a tape recorder, since he simply utters the sacred Vedic hymns without knowing their meaning and without preaching it to the people. Suppose you ask whether you can use a tape recorder in which the hymns are recorded along their meanings. Actually, even then it is not correct from the real angle. The main aim of doing the rituals is not only to know the Vedic knowledge but also to do the sacrifice of the fruit of your work (money) to a deserving person. When you use a tape recorder, the real aim of the ritual is not satisfied because the tape recorder cannot accept your Guru Dakshina. Whether you use a tape recorder or a priest, you must know that burning substances like ghee or oil in the lamp, fume sticks, camphor etc., are not mentioned in the Vedas and are unnecessary. You must also know that the statues or pictures worshipped in the rituals indicate the human form of the Lord to whom alone you have to perform all the sixteen modes of worship called 'upacharas'. This is the real sacrifice.

14. Why does the sacred water not remove all sins and diseases of all people?

[Priests say that the sacred water (Teertham) removes all sins and diseases. Yet why are all people who drink it not relieved of their diseases.]

The Gita says "*Nadatte Kasyachit Papa*" which means that the Lord will not take away the sins of any soul. The verse recited by the priests while serving Teertham, says that all the sins will be removed. This contradicts the verse of the Gita. The verse of the Gita is a greater authority. Another verse says that one has to undergo the results of all his deeds whether good or bad (*Avashyam anubhokthavyam*). Therefore at the time of taking the sacred water a certain person might have completed the result of his sin, which had come in the form of disease [he had already suffered the punishment for his sin adequately, so his disease got cured on drinking the sacred water]. Others may have to continue with the disease because the sin was not completed. Therefore the theory of the verse of the priests is wrong.

We do not doubt the power of the Lord. But we say that the power of the Lord is not in the Teertham. The power of the Lord cannot fail in any case. Even the sun and fire, which are controlled by God, do not fail in their powers. The sun always removes darkness. Fire always removes cold. Of

course the incarnations of Lord Datta clearly show the transfer of sins of His devotees on Him and Lord Datta suffers the sins of His real deserving devotees. Therefore neither your worship nor the sacred water is powerful without the will of the Lord. The will of the Lord to undergo the punishment for your sins comes only when you have proved to be a real devotee by serving Him practically without aspiring for any fruit in return. The Lord has given the judgement and He is only giving the results of your deeds. He will not contradict His own judgement. The Dharma deva (Divine Judge; Lord of Justice) is only His external dress. He is the internal person in all the forms of deities. Therefore He cannot contradict His own judgement in the form of another deity. Once in a college, a head of the department resigned from his headship and the resignation letter was sent to the college principal. But the same head was also the principal. The head went to the principal's office and rejected his own letter! This incident actually happened in an engineering college, in which I was also serving as a professor. The Lord will not cut such a joke. The present tradition makes the Lord to be such a joker.

15. How can You contradict the age old tradition by Your knowledge in a short time?

Suppose there is a vacant room. Even if a hundred people said for a hundred years that the room is filled with pots, it cannot be true. I may be one person and might have told you just ten minutes back that the room is vacant. Which is true? Therefore you should analyze what I say and what they said. Then you will know the truth. You must see the room with your own eyes and decide who told the truth. The number of people and duration of time cannot stand as an authority for the truth. A thousand blind people may say that everything is darkness, even though the sun is shining brightly. But that cannot be true. The Veda says the same (*Andhenaiva...*). Blind followers lead by blind preachers will fall into the well called hell.

16. Can a person eat the food that is tasted by another?

The Veda says that one should not eat such tasted food (*Yaducchistham*). But Rama ate the fruits, which were tasted by Shabari. Animals and birds already taste the water and the fruits that we eat. Animals and birds are selfless and so such food is pure. Shabari also was selfless. All human beings are selfish. Similarly money, which is enjoyed by someone else, is also prohibited like food [one should not enjoy someone else's money]. In the Vedic practice called 'Vaishwadeva' the person should not eat the food of some other person. But today the people

who follow that practice take foodgrains from another person and cook those grains themselves and eat [thinking that Vaishwadeva means that 'food cooked by another should not be eaten']. This is a misinterpretation of Vaishwadeva. Actually, according to it you should not touch the wealth of anyone in this world [food is also a form of wealth]. Their sins will be transferred to you along with their money. The remains of the food eaten by the Lord are the purest form of food.

17. What is the inner meaning of an eclipse and the bath after eclipse?

The Lord distributed the divine nectar in human form as Mohini. The human incarnation can be male or female. The sun and the moon are the planets with light, which indicates knowledge. They gave a hint to the Lord that a demon is stealing the divine nectar in disguise [by going through an eclipse]. This means that even deities become ignorant. Is there a necessity to give a hint to the Lord who knows everything? When the Lord is in human form, even deities think that He does not know everything! This is their ignorance. Such ignorance of knowledge is the real eclipse. Rahu and Ketu are called as the planets of Tamas or darkness, which represents ignorance. Such ignorance is [symbolically] washed away by taking the bath over the head after the eclipse.

18. Can you explain the Shri Chakra clearly?

Shri Chakra means the illusion of money existing in the heart of any human being. Shri means money. Chakra means the whirlpool. This Chakra is considered to be the root of this world. It is true because Vashishtha said that money is the root of this world (*Dhanamula Midam Jagat*). The word Dhanam means money as per the tradition in the world, which is represented by Goddess Lakshmi. You may interpret Dhanam word as the wealth of knowledge, which is Goddess Saraswati. Health is wealth and health is power. So you can interpret the word as Goddess Parvati [Goddess of Power]. Therefore this word Dhanam means Shakti [power] or Prakriti [nature] which is also modified as the soul. Goddess Lalita also means the soul because the word Lalita means the awareness, which is a weak power flowing through the tender nerves. Therefore the Shri Chakra represents the Jeeva (soul). One has to dedicate his wealth (Karma Phala Tyaga), his physical power in doing service (Karma Sanyasa) and his knowledge to the world through propagation of Divine Knowledge (Jnana Prachara).

The Shri Chakra is of two types. In the first type it is called as Srishti Chakra in which the four triangles of Shiva have their bases turned downward. The five Shakti triangles have their bases turned upward. This

means that the knowledge or Jnana (Shiva) is based on material wealth (Shakti). This is the formation of the bond with wealth—wealth is controlling this knowledge. In the second type, of Shri Chakra, which is called the Samhara Chakra, the four triangles indicate the four forms of awareness (Manas [mind], Buddhi [intellect], Chittam [memory], and Ahankara [ego]). The five triangles indicate the five elements. The two sets of triangles are reversed in this type, which indicate that wealth is under the control of knowledge. This represents Shiva destroying the world. This second Chakra indicates the destruction of the bond with the wealth.

The three circles indicate the three qualities. The four Bhupuras represent Dharma [justice], Artha [desire for wealth and security], Kama [desire for pleasure] and Moksha [desire for liberation]. The eight petals and the sixteen petals in the first Chakra represent the eight forms of wealth and the sixteen radiations of the mind. The same petals in the second Chakra represent the eight super powers and the sixteen incarnations of Datta. The Shri Chakra is the most important aspect in the spiritual effort because the sacrifice of your wealth for the sake of the Lord proves your real state of spiritual maturity. Your real colour comes out in that aspect only. Therefore the Veda says “*Dhanena Tyage Naike*” i.e., only by sacrificing wealth can one attain the grace of the Lord.

19. Can you explain the ‘Pancha Yajnas’ in the view of sadhana?

The five Yajnas are:

1. Brahma Yajna: Serving the Lord in human form, who is called Brahma.
2. Deva Yajna: Serving the devotees of the Lord.
3. Pitri Yajna: Serving one’s parents and family members.
4. Manushya Yajna: Serving incapable beggars.
5. Bhuta Yajna: Serving harmless animals and birds.

Service is called Yajna or sacrifice and it consists of two parts:

1. Cooking food and donating it
2. Giving Dakshina i.e., donation of money.

The order of deservingness is given in the Veda in the above-mentioned way. The most deserving person for donation is Brahma or Sadguru, who is the Lord that comes in human form to preach the right knowledge of the scriptures. The Veda describes this sacrifice to a great extent. Sacrifice in practice alone pleases the Lord as said in the Veda (*Tyagenaike Amritatvam*). Sacrifice or donation is the very meaning of the word Datta. Therefore Yajna is most sacred and is the real form of the

Lord. The exact opposite enemy to the sacrifice is Moha (blind love) which is of three kinds:-

1. Dareshana, which is the Moha for the wife and this relates to the gross body (Sthula Sharira).
2. Putreshana, which is the Moha for the children and this relates to the mind i.e., subtle body (Sukshma Sharira).
3. Dhaneshana, which is the Moha for money and wealth, which is the root of all the bonds and is the causal body (Karana Sharira).

Vashishtha said that money is the root of this entire world (*Dhanamula Midam Jagat*). Unless these three bodies are destroyed, the eligibility to please the Lord is not attained. Sadhana is the constant spiritual effort, which is put up to destroy these three bodies. Unless you do not put up the related effort to achieve the goal, how can you achieve the goal through unrelated efforts? To eat meals, you should procure the materials and cook the food. You cannot eat the meals by singing songs or by collecting flowers. Similarly you cannot please the Lord by praising, meditation, worshipping idols and statues, by going to temples etc since they only represent Him as models. All these efforts are only trying to bribe the Lord. Your exercises and gymnastic feats or words and feelings can never please the Lord. All these efforts are a waste and will not touch the Lord. Even logical discussions cannot please the Lord. The Veda says the same (*Yato Vacho Nivartante Aprapya Manasasaha, Namethaya*). Some sacrifice money for the sake of the Lord by lighting the lamps and by pouring ghee in fire etc. Such sacrifice is not only a waste but also annoying the Lord due to two reasons.

1. You are burning money in the inert fire due to your ignorance. The fire in which these materials are to be 'burnt' is the fire of hunger present in a living being as told in the above Pancha Yajnas.
2. You are doing this sacrifice with selfish desires for yourself or for your family. You should not sacrifice anything to the undeserving since it is a sin. Instead of doing this sin it is better that you enjoy those materials that you are sacrificing.

Zero is better than minus. Of course donating to the deserving is the best which is plus. Dharma Raja wanted to give up his kingdom to the Kauravas who were undeserving. The Lord did not agree with this and encouraged the war. He asked Arjuna to conquer the kingdom and enjoy (*Bhokshyase Maheem*). Thus He brought them to zero from minus. But after conquering the kingdom He advised Dharma Raja to perform the Aswamedha Sacrifice in which all his wealth was donated to the most

deserving sages. Thus from zero He brought them to plus. Aswamedha does not mean killing the horse. It means killing the senses, which are the horses as said in the Veda as well as in the Gita (*Indriyani Hayanahuhu*). By killing the senses, one gets detached from self-enjoyment. The Veda says that your desire must be burnt and not the ghee; your ignorance is to be cut and not the animal in a sacrifice (*Kama Aajyam, Manyuh Pashuh*).

20. Are you a saint (monk) or a householder?

[I see You wearing saffron robes which are worn by saints and yet You also wear the sacred thread, which is worn by householders.]

You know that I belong to the tradition of Lord Datta. In the forest of Badari, the Siddhas put the same question to Lord Dattatreya. He told them that He belongs to ‘Turiya Ashrama’ which is beyond all the four Ashramas. [The four Ashramas are the four stages in a person’s life, namely, celibate student, householder, worshipful recluse, and renounced saint. Each stage has its own rules and dress code.] Turiya means the final stage, where there are no rules.

21. What is the significance of early morning time in the worship of God?

Early morning time [3.00-6.00 am] is called the Brahma Muhurtam, which means that it is the time to worship God. At that time, other people are in deep sleep and nobody disturbs you. The atmosphere is sacred because the vibrations of the mind involved in worldly matters are not emitted from other people since they are in deep sleep. Mind is also a form of energy. Mind disappears in deep sleep. The atmosphere is not polluted by the radiations of worldly feelings. At that time, devotees wake up and pray to God. Their pure mental rays pervade all over the world and make the time sacred. Thus it becomes a congenial and encouraging atmosphere. After sunrise, people wake up and materialistic mental radiations are emitted through their physical senses. The atmosphere is polluted. People disturb you dragging you to materialistic discussions. Even by seeing someone’s face, you will be affected. If you see a devotee, you become sacred. The mind and body are interrelated. Since mind is energy and energy is matter, even if you see the body, the mind in that body is emitted out affecting you. Therefore, you should avoid even the vision of materialistic people, what to talk about their touch, conversation and living with them.

After sunrise, when you worship God, close your eyes to avoid such people. But, their mental radiations spread all over the cosmos and are

inevitable. It is better to walk in the early morning while singing devotional songs. A morning walk is good for health. Apart from this, the mind desires a dynamic condition of the body. The body was in a static condition all night. The mind always wants a change. Satisfy the mind. Do not forcibly control the mind when it is not necessary. You can pray to God even without taking a bath. The Veda, the Gita and the very first verse of Sandhya Vandanam say that God can be worshipped irrespective of physical formalities. After sometime, the body is tired and the mind needs rest. By that time, the sun has risen. Now you can sit in one place and worship God closing your eyes. Thus time has its own invisible effect on the spiritual effort. Sattvam is prominent in the early morning. Rajas is prominent during daytime. Tamas is prominent at night. Therefore early morning is the divine time called as Brahma Muhurtam.

22. Do you agree with scholars who say that performing Yajna is important?

It is correct that Yajna is most important and it is elaborately discussed in the first part of the Veda called Karma Kanda. But unfortunately, the real meaning of Yajna is lost. Foolish people have misinterpreted this. The word Yajna comes from the root word 'Yaj' which means to worship and donate. Therefore Yajna means the process of worship with donation. There are three essential Yajnas.

1. Havir Yajna: Any item prepared in ghee [clarified butter] should be donated as a light meal or breakfast.
2. Soma Yajna: Offering the juice of soma, which is nothing but tea or coffee.
3. Paka Yajna: Offering full meals.

Every Yajna must be followed by the offering of Guru Dakshina without which, the yajna becomes useless (*adakshina hato yajnah*). The meaning of this is that by offering food, you have donated the primary facility to satisfy the hunger. By offering Dakshina, the other facilities are also donated. Here the context is the occasion to worship the Lord through the discussion of divine knowledge and singing of devotional songs. [When the Lord in human form comes to your house, to discuss divine knowledge, you worship Him by providing food and donating money.] It starts in the morning and goes up to noon. Light food must be taken in the beginning so that one remains energetic. One should not fast completely because the body becomes weak and the mind cannot concentrate. At the same time, heavy food must not be taken in the beginning, because it will lead to inactivity and drowsiness. The Gita says that both extremities should be

avoided (*Natyashna tastu...*). At the end of the discussions and singing, meals must be offered.

Who should be worshipped in the Yajna? God will be the first choice, who is called as Brahma. A devotee is the next choice, who is called as Brahmana meaning that he who knows the divine knowledge of Brahma. The last choice is any person who is not an atheist and who can be a representative of God. This last choice can be a person who simply recites the Vedas without knowing the meaning and who is called as a Vipra and not a Brahmana.

The human incarnation is God Himself. God pervades all over that human body. The second address of God is the heart of a devotee. Both these are direct worships. The last choice of worship is indirect worship with which also God is pleased. If the representative of the king is honoured, the king is pleased. But, the representative is neither God nor is God present in the representative. The most important point is that the formless God or inert statues cannot be worshipped in Yajna because Yajna is essentially donation of food to a living being. That is the reason why you don't find any statue near Yajna. God in energetic body also cannot be worshipped because energetic body cannot eat the light meals, tea or coffee and the full meals. Foolish people, who only recite the Veda without understanding it, have brought God in energetic body into the Yajna. They thought that Havis means ghee itself, whereas it actually means only a food item prepared with ghee. When a doctor says "avoid oil", does it mean avoiding direct drinking of oil? Nobody drinks oil! It means one should avoid food prepared in oil. Similarly, a human being with hunger is called as Agni or fire. The Gita calls the hunger as Vaishwanara fire. You have to offer the food to the hunger-fire. Fools who do not know the Shastras and even the Sanskrit language have misunderstood that fire means the physical fire and that ghee means ghee itself [to be burnt in the physical fire]. They started pouring ghee in the physical fire (bhowtikagni or loukikagni). Sages used to go to the place of a great sage for such worship. Singing devotional songs is the recitation of the Sama Veda. Spiritual discussions are the Upanishads, which come under Jnana Kanda of the Veda. Yajna is offering of food to devotees in such a divine seminar. This is the reason why I condemned the mere recitation of the Vedas without studying Sanskrit and the Shastras.

Of course My salutations to ancient scholars who recited the Vedas and protected the pure text without any insertions. But, those scholars also studied the meanings of the Vedas. Now the Vedas are recorded in original

form and there is no fear of any pollution in the future. Therefore mere recitation of the Vedas is not necessary now.

23. Is the worship of Lord Shiva inauspicious?

[I was told that worshipping Lord Shiva is inauspicious because He is related to destruction. Is it true?]

The very meaning of the word Shiva is that He is ever auspicious. It is stated that Lord Shiva is the first Guru who gives divine knowledge (*Jnanam Maheshwaraat*). The divine knowledge is said to be most auspicious in the Gita (*Nahi Jnanena Sadrisham*). Shiva indicates the destruction of the world or the death of a person. One should always remember that this world will be destroyed and is not eternal. By this you must know that death is inevitable for the body and for the relationships of this body. The old person must be aware of death that is going to come shortly and must become spiritually alert. Even the young man must think about the possibility of an untimely accidental death and that there is no guarantee of living till old age. Thus if one remembers death constantly, he will be spiritually active. The human being does not turn to spirituality because he thinks that he will live forever. He should constantly remind himself about death and thus should become spiritually active. Generally people think that death is inauspicious. But it is the most auspicious Guru that gives knowledge about the temporary existence of the body and makes the human being alert in the spiritual effort. In the Mahabharata it is told that one should constantly remember death as if it walks by our side catching hold of our hair.

Lord Shiva also appears inauspicious externally. But internally He is the embodiment of the divine knowledge and is most auspicious. Lord Shiva represents the quality of Tamas [ignorance, inertia]. Any quality turned towards God is always good. Tamas gives rigid firmness in the spiritual path. Prahlada was firm due to the quality of Tamas alone. Kannappa, a hunter who was the embodiment of Tamas attained salvation by donating his eyes to Lord Shiva. Even Sattvam [goodness], when turned towards the world is bad. Dhritarashtra was very polite and was a devotee of Lord Krishna. He possessed the Sattvam quality. But he never followed the word of Lord Krishna. All his Sattvam quality was diverted towards the world and he was very greedy. The Lord punished him. In Nivritti one has to cross even worldly justice by using Tamas. Even the Lord crosses the rules of justice to protect His real devotee due to the very Tamas quality. Lord Shiva protected Markandeya in this way. Datta appeared as a drunkard and fond of prostitute due to Tamas alone. Datta preached that in

Nivritti the devotee shall not leave the Lord even if the Lord harms him. This is like the drunkard, not leaving the harmful wine and the harmful prostitute. At that stage, to have such a firm desire for the Lord, Tamas is required. Dharmaraja was the embodiment of the Sattvam quality. But he did not have firm faith on Lord Krishna. Therefore, even when Lord Krishna forced him to tell a lie he refused. This is due to lack of firmness in the faith and firmness is always due to Tamas. Thus the importance of Shiva is very much in spirituality.

Moreover the same Brahman is called as Brahma, Vishnu and Shiva based on the association with Sattvam, Rajas and Tamas respectively. The same Lord comes in three shirts of different colours. The Lord does not having any colour Himself. Brahma, Vishnu and Shiva are only the three energetic bodies of the same Lord, which are like three separate coloured shirts. If you scold Shiva, you have scolded Brahma and Vishnu. The Veda says the same (*Brahmachā Narayanah, Shivaschā Narayanah*). The greatest sin is to differentiate between Brahma, Vishnu and Shiva and to differentiate between their corresponding incarnations i.e., Madhva, Ramanuja and Shankara.

24. Why does Your preaching contradict that of Shri Satya Sai, who is also a Sadguru?

[I am a devotee of Sadguru Bhagavan Shri Satya Sai Baba. He always says that every human being is God. But You say the opposite. Then how can one reconcile this contradiction because I am treating You also as a Sadguru? You have condemned the idol worship. But Shri Baba says that idol worship should not be condemned].

I agree that Shri Baba has told that every human being is Brahman. But did you hear His discourse on 16th June, 2005 (Thursday) on Gemini Television around 6.00 am? His words are “Let human beings behave like human beings. They are not Brahman and Brahman is also not in them. Brahman is only in one place”. Similarly, regarding idol worship He gave a discourse on the television some time back and His words are “Fools criticize idol worship. See this is a flower and this is My index finger [pointing to a flower with His index finger]. To see the flower, My index finger is necessary. But once you have seen the flower there is no need of the finger. Similarly, the idol indicates God. But once you have seen God, the idol is not necessary”.

This is the whole problem. People do not have the patience to completely study what the Sadguru says. People censor a portion of the concept, which is convenient for them. When a single sentence is isolated,

it gives a different meaning. Once, an Indian minister went to a foreign country. The press media there wanted to present him badly in the newspapers. They asked him as soon as he got down from the aeroplane "Do you want night clubs here?" The minister was astonished and exclaimed, "Are there night clubs here!" Next day, the press published the the news in bold letters that as soon as the minister got down from the aeroplane his first enquiry was, "Are there night clubs here?" His original sentence was an astonished exclamation and ended with an exclamatory mark. But in the newspapers the same sentence ended with a question mark indicating an anxious enquiry. The whole concept is turned 180⁰ opposite!

Therefore, you must study all the concepts patiently given by Sadguru, which are interrelated with each other like a polymer. The entire divine knowledge of Shankara which consists of various interlinked concepts is like a copolymer. The copolymer consists of several monomers of the same type or of different types interlinked with each other. If you want to understand Shankara you must read all His commentaries, all the prayers composed by Him and all the incidents of His life. You should not simply study what He wrote. But you should also study what He practiced. You may misunderstand what He wrote. But you will never misunderstand what He practiced. His practice is the correct interpretation of what He wrote. Apart from the commentary, you should study the incident in which He swallowed molten lead and asked His disciples to do the same. You must also study the verse in His prayer in which He stated, "The quantitative difference exists between the Lord and the soul like the difference between the ocean and its wave" (Refer to the prayer to Lord Jagannatha of Puri by Shankara). You should also understand the significance of the word 'Kevala' (only) in the prayer "*Shivah Kevaloham*". This means that He alone is Shiva and not others. The Advaita scholars are forgetting the word 'Kevala' here. Then in His commentary He established that there is no difference between the human being and the Lord. Therefore, the commentary is referring to human incarnations like Himself, Lord Krishna etc. This should not be extended to all the human beings and this point is explained by Him in His prayers and that practical miracle. Therefore, a total observation is necessary to understand the total concept of Shankara.

In the initial stage He [Shankara] might have attracted Buddhists with the theory of monism i.e., the Lord and human beings are one and the same. After this initial attraction the whole divine knowledge was preached thoroughly. Finally He established the concept of the human incarnation

and told a few deserving disciples that He alone is the Lord Shiva. Some disciples who misunderstood Him extrapolated the concept to themselves and said “*Aham Brahma Asmi*” [I am God]. He taught the truth to them through the miracle of swallowing molten lead.

Similarly Sadguru Bhagavan Shri Satya Sai Baba also initially attracted all the people and preached the divine knowledge in depth. Finally He disclosed the truth. This is the tradition of Sadgurus. A doctor hides the injection behind him in one hand and shows a chocolate to the little boy with the other hand. When the boy comes near and is immersed in eating the chocolate, the doctor gives the injection quickly. The same psychology is seen in the teaching of both Shankara and Shri Baba. However, I am the doctor with an injection in both My hands, which I keep in front of Me. Little boys will never approach Me; only mature adults will come to Me! [Immature devotees will not come to Me, only mature and spiritually advanced devotees will come to Me.]

I never condemned idol worship. I only said that idol worship is the worship of a model or representative of God. It is meant for the lower cadre people as said in the Veda “*Pratima Swalpa Buddhinaam*” and “*Natasya Pratima*”. Since the statue is inert and the inert object is not independent, God, who is always independent, can never be identified with an inert object. If the statue is God, God is in your control since the statue is in your control. [This is absurd and not true.] But idol worship is essential for beginners. I cannot condemn the textbook of the L.K.G [lower kinder garten] class. I have only advised that you should come to U.K.G. [upper kinder garten] class before this human birth ends. Shri Baba tells the same.

The picture of any God is not even a direct photograph. It is only an imaginary picture. If you argue that the pictures of the artists are the results of their divine visions in which the Lord appeared to them, then there should be uniformity in the faces of at least one particular God like Lord Krishna. But different artists draw different faces for the same Lord Krishna. When Lord Krishna was alive, all the people saw only one face. Therefore, if all the artists had had any real divine vision of Lord Krishna, there must have been the same face in all their visions. But they have drawn different faces for the same Lord Krishna. This clearly proves that they did not have any real visions of Lord Krishna and their pictures are just imaginations. Thus the uniformity of even one form of God like Lord Krishna does not exist in these pictures! Then, what to speak of the uniformity of God in different forms like Lord Krishna, Shiva etc. Thus

statues and pictures spoil the concept of uniformity of God in different forms.

If you catch the Sadguru, you will treat Him as the single God and you will see all forms of God in Him alone. Therefore, the concept of human incarnation is the higher divine knowledge and one should reach this higher level before the end of this human birth.

Chapter 7 WORLDLY LIFE

1. What are the strong bonds, which hinder spiritual growth? How can we overcome these obstructions?

There are four strong bonds, which hinder spiritual progress.

1. The bond with the wife
2. The bond with the money
3. The bond with the child and
4. The bond with one's body and life.

An Avadhuta can be only that soul who has cut all these four bonds. A Sanyasi can cut the first three bonds but not the fourth bond. A Sanyasi takes food, drinks water, sleeps. The Sanyasi avoids taking a wife but he cannot avoid the desire for sex. Eating, drinking, sleep and sex are the four biological needs of the body. The Avadhuta lives maintaining his body without these four needs and his body is beyond the rules of nature. His body is a divine body maintained by the superpower (Maya) of the Lord. The state of an Avadhuta is complete liberation and such complete salvation is possible only by the complete grace of the Lord. The Avadhuta is just an inert house of the Lord. There is no soul in that body. The soul is also a part of nature and so the soul becomes a part of the inert house of the Lord. The Avadhuta thinks, talks or does anything only by the will of Lord. He is called as a Siddha [accomplished one] and is not a Sadhaka [spiritual aspirant]. Even a Sanyasi is a Sadhaka who is still traveling towards that state. However, a stone can be also equated to Avadhuta because it too has complete salvation. However the Lord does not dwell in it. Salvation must be attained through devotion to the Lord, which will lead to the state of Avadhuta. If simple salvation is attained without devotion it will lead to the state of a stone.

Among the first three bonds, the strongest bond is the bond with the children. The wife can help in the spiritual effort (Sadhana) and therefore she is called as 'Saha Dharma Charini'. The time spent to satisfy the biological need with the wife, is a matter of an attraction of a few minutes or at the maximum a few hours. This little time is negligible compared to one's long lifetime and the energy dedicated to the Lord. But the bond with the children persists at all the times and requires the expenditure of energy

continuously. The bond with money also increases due to this bond with children. For the sake of children, people become corrupt and try to rob others. In this process they do a lot of injustice. The strength of this bond is reduced by realization and with this, not only is individual salvation in the upper world achieved, but justice in this world is also easily established. This is the reason why Lord Krishna spoke about the detachment of worldly bonds for the establishment of the justice. He said that He was born to establish justice, but He does not speak about the rules of justice, in the Gita. The government, police and even the courts quote the rules of justice, but none can establish real justice. People always try to misinterpret these rules and win their case. In the Gita the Lord attempted to bring detachment of these bonds, which are responsible for the injustice. He attacked the problem at the basic level.

Therefore, injustice in the world is proportional to the strength of the bond with one's children. This bond also hinders spiritual elevation. Unless the strongest bond is cut, salvation is impossible. Without salvation, the single bond with the Lord is impossible. You can analyze Vyasa, Arjuna and Dhritarashtra who represent three levels namely, above average, average and below average respectively.

Vyasa is the greatest Guru and his birthday is celebrated as Guru Purnima. The divine prostitutes who are of the lowest level mocked at this highest Guru due to this strongest bond that he had with his son. [When Vyasa's son Shuka, walked out of the home to seek God, Vyasa, who was attached to his son, ran after him, pleading him to stop. The divine damsels saw that Vyasa, the greatest Guru had so much blind love for his son and mocked at him.] Vyasa was running after his son and was mocked at by the prostitutes. He was not mocked for his bond with the divine lady called Ghritaachi because it was just a temporary bond for a few minutes. She gave birth to Shuka with whom Vyasa had a permanent bond for twenty years. For the sake of his wife he wasted only few minutes but for the sake of his son he wasted twenty years.

Arjuna was also bound by this strongest bond. He was killing all his relatives on the order of the Lord. He was prepared to leave his kingdom, but when his son Abhimanyu died, he stopped the war. The war is the work of the Lord to punish evil people. Therefore, his bond with the Lord was not stronger than his bond with his son. Therefore Lord performed the 'surgery' and broke this strongest bond by making sure that even the other children (Upa Pandavas) of Arjuna and his brothers got killed at the end of the war. The Lord wanted to uplift Arjuna. The Bhagavad Gita was the

medicine, which could not work to break the strongest bond of Arjuna. Therefore, the Lord performed this surgery and uplifted Arjuna and the other Pandavas too since they had surrendered to Him. The Lord uplifted Vyasa by giving him a lesson through the mocking of the divine prostitutes. For Vyasa the medicine was sufficient but for Arjuna, surgery was required. Since Vyasa and Pandavas were His devotees, the Lord did everything for their upliftment.

Dhritarashtra was not a devotee. He knew that Krishna was the Lord. He had seen the Vishwarupam. He advised his sons to arrange a feast and attract [bribe] the Lord into helping them. He had tried to grab the wealth of his own brother Pandu, who alone had conquered the whole kingdom. When Pandu went to the forest, Dhritarashtra was made the representative of the king. He became blind with this strongest bond and did not mind to do injustice to the sons of his own brother. The whole wealth actually belonged to his brother. [Duryodhana, Dhritarashtra's eldest son was evil and wanted the entire kingdom for himself. He was powerful, arrogant and ruthless.] Yet if he [Dhritarashtra] had passed an order as a king, his son, Duryodhana could not have opposed it. Dhritarashtra even had the support of the most powerful Bhishma. Bhishma had taken an oath that he would protect the king. Therefore he need not have feared his son. Dhritarashtra's wife Gandhari, always found fault with her husband and her evil sons, but in the end, when all her children were killed in the war, even she gave a curse to Lord Krishna, forgetting that He is the Lord. Such is the strength of this illusory bond! Dhritarashtra represents today's people. People are trying to earn money for the sake of their children and they are prepared to do injustice to any extent for this. Like Dhritarashtra they want to please the Lord by worship, so that He may help their children. Therefore, if the sadhaka [spiritual aspirant] can cut this strongest bond, the other two bonds can be easily cut.

The Gopikas represent the state of a real Avadhuta. In the absence of Krishna, they forgot all the biological needs of the body and they jumped into the fire when they heard that Lord Krishna had left the body. They not only could cut the bond with their bodies but also the bond with their lives. The Lord could cut their other bonds by dancing with them, by attracting their children to do mischief and by stealing their butter. By the dance in Brindavanam (Raasakeli), the husband-wife bond was cut. Their own children stole butter on the order of Krishna and due to this the mother-child bond was cut. By giving butter to Krishna, which was their hard-earned wealth, their bond with money was also cut. Thus, only the Gopikas

could cut all the bonds and achieved the highest grace, which is the fifteenth uppermost world, called as Goloka.

In the case of Hanuman, He fought with Lord Rama for the sake of his mother to protect king Yayati. Therefore the Bhagavatam, which contains the story of the Gopikas at the end, is the most sacred scripture, which could give salvation to Parikshit in seven days. The very first verse of Bhagavatam speaks about this strongest bond of Vyasa. The love in these worldly bonds can be cut only by the love for the Lord. A diamond can be cut only by another diamond. These bonds with human beings can be cut only by the bond with the Lord in human form. The bond with formless God, or the bond with a form from the upper world like Vishnu and Shiva, or the bond with a statue or a picture cannot cut your family bonds. These are stones, which fail to cut the diamond. The Gopikas could cut these human bonds by their bond with Lord Krishna who was in the human form.

Your question is very important because it deals with the actual journey towards the goal. For us neither the analysis of the goal nor the analysis of a soul is as important as the analysis of the path and journey. The goal can be realized even after reaching it and it need not be known now itself. Since the soul is traveling towards the goal, the soul is not already the goal. Knowing this one point regarding the soul is sufficient. All the concentration is to be put up on the analysis of the real path and the mode of the journey.

2. What is the difference between Moha and Prema?

Love is Prema. It is based on truth and knowledge. Blind love is Moha, and is based on falsehood and ignorance. If you teach your son to help him pass the examination, it is love. If inspite of your teaching, he does not learn, and if you still want him to pass the examination by false means, it is blind love. Tukaram preached the Bhagavatam to his wife everyday. But, his wife was attached to the household duties. Hence, she did not deserve salvation. The divine aeroplane came only for Tukaram because he deserved it. But, Tukaram offered a place in the aeroplane to his wife who did not deserve it. This is Moha. In spite of Tukaram offering her a seat, she did not reach the aeroplane on time because she was engrossed in house hold duties. Tukaram did not wait for his wife. Had he waited for his wife, he would have become undeserving due to his excessive Moha and the aeroplane might have left even without him. By the grace of Lord, Tukaram realised the truth and got into the aeroplane. Tukaram preached the Bhagavatam to all the devotees and his wife was also present among

those devotees. Had he preached only to his wife, it would again have been Moha.

Shankara preached to all the people by wandering all over the world. Moha is responsible for bringing down anyone from the highest state to the lowest state. Hanuman and Shankaracharya—both were incarnations of Lord Shiva. Hanuman was trapped in the Moha of his mother due to which he fought with Lord Rama for the sake of His mother. So, He fell from the state of Shiva to Jeeva. Therefore, He was always in the state of Jeeva (soul) and always said to the Lord, “Daso’ham” i.e. I am Your servant. But Shankaracharya left his mother for the sake of Lord and did not have any Moha. Therefore He was in His original state of Shiva and said “Shivo’ham” [I am Shiva]. Please remember that Hanuman only acted in the role of an ignorant Jeeva to preach to us this message through His example and He was not really trapped by Moha. We should only take the message of His role. Therefore even Shiva becomes Jeeva due to Moha. When Shiva crosses Moha, He remains as original Shiva.

The essence of sadhana is only to destroy this Moha towards the worldly bonds and to have Moha only for the Lord. This should be proved in practice and need not be expressed through words or feelings. If the true knowledge is absent, practice will never come. If the true knowledge is attained, you will certainly attain it in practice if not today, after sometime. Therefore, true knowledge and its propagation is the most important program of the Lord. He who participates in this program will become very near and dear to Lord. The only duty of a Sanyasi is the propagation of the divine knowledge and therefore the Sanyasi is the nearest and dearest to God as told in the Gita (*Jnani sacha mampriyah, Jnani tvatmaiva...*). Sanyasa does not mean shaving the head and wearing saffron clothes. Sanyasa means the propagation of divine knowledge to uplift all the people in the world.

3. Should we leave our families or leave the love for the family?

Love is nectar created by the Lord and therefore it should not be destroyed. The family is a bottle in which this nectar is present. The Lord is another bottle. You need not destroy the first bottle. Neither do you need to throw the nectar. You have to simply transfer the nectar from the first bottle to the second bottle. Therefore you should neither leave the family nor destroy the love for your family. You are going in a car towards Madras, which is in the opposite direction to Delhi. Your goal is Delhi. You need not scold the car that takes you to Madras. The car is in your control. You can divert the car towards Delhi. The same car will take you to Delhi with

the same speed. Similarly the love is dragging you towards your family. The love is in your control. Divert the love towards the Lord and then it will drag you towards the Lord with the same speed. But this love should not be confined to words and feelings only. You are not showing such love to your children. Therefore do not show such love to the Lord either. As you show your love for your children in action, you can show the same love to the Lord. Therefore, as you control your words and mind before your children, you can control them before the Lord too. Similarly, you do not wear silk clothes, garlands and applying sacred ash on your forehead for the sake of your children. Then why should you put all this drama dress before the Lord?

4. How can we cut the bonds with the family when it is our duty to take care of them?

Duty is different from attachment. Krishna is Narayana. Narayana is Shiva. Manmadha was the only son of Narayana. But when Manmadha committed a mistake, Narayana in the form of Shiva burnt His only son. Dhritarashtra had a hundred sons. He could not punish even one son (Duryodhana). This is the difference between a scholar and an ignorant person. An ignorant person does his duties with attachment to the bonds. A scholar also does his duties but without attachment to the bonds. All these family bonds are temporary and confined only to this birth. In the previous birth, you were not related and in the future birth you will not be related with them. Shankara has told that that which is temporary must be unreal (*Yat Anityam Tat Kritakamhi Loke*). The two actors were not father and son before the drama and will not be father and son after the drama. The bond is temporary and exists only during the drama. But if you analyze further, even during the drama they are not father and son. Therefore that which is temporary must be unreal in the past, present and future. That which is permanent is always real. If you realize this divine knowledge of Shankara you can cut all your worldly bonds. Shankara left His old mother for the sake of the Lord. He practiced whatever He preached.

5. Is it not the responsibility of a son to serve his parents, who are God Himself as per the Veda?

[My son wants to take 'Sanyasa'. Can You give me some advice to stop it? Since the Veda says that parents are the direct God, does he not have the responsibility of serving the direct God?]

Your name indicates that you are a follower of Adi Shankara (Smarta tradition). Shankara also left His mother, the direct God, for the sake of

propagation of the knowledge of God. Why do you not criticize Shankara? But you are criticizing your son for wanting to do the same thing. Therefore, you are unaware of the truth. Father and mother are the direct God as far as this world is concerned. But once God competes with the parents, they are to be left for the sake of God. The Veda says “*Matru Devah Pitru Devah*” which means that parents are God as far as the world is concerned and God is the parent after God enters one’s life. Thus the word in the Veda has two meanings accepted by grammar.

If your son is leaving you due to his love for his wife, children or some other human being in the world, he should be criticized. In such a case the responsibility is broken and he will be punished. But if one leaves his parents for the love of God, it is not a sin and there is no failure of the responsibility. Therefore Adi Shankara left His mother for the sake of God. By this His mother got eternal salvation. Had Shankara stayed in that hut, He might have served His mother for this petty lifetime and that is a temporary benefit compared to eternal salvation.

If other worldly things are going to spoil your son, I can advise him to marry and settle down to serve his parents. But when he is starting the journey towards God, if anyone pulls him back, that person becomes the greatest sinner. God will be angry with him because he is not coming towards God himself and is also dragging back somebody who has turned towards God. If one is drawn towards the bad attractions of the world and is doing wrong things, you can divert him towards justice. But if one is turned towards the spiritual path, he should not be diverted to worldly justice. God is greater than worldly justice because God protects justice. If one is falling down you can bring him up. But if one is going towards the sky you should not pull him down to the earth. If one is spending time in spiritual discussions and does not feel hungry, you should not force him for meals. If he feels hungry, you can advise him to take meals and again participate in the divine discussion.

In the one-hour discussion even if half an hour goes for meals, the rest half an hour becomes fruitful in the discussion. The worst thing is to sit in the discussion with hunger and not applying the mind towards the discussion. In this case, the person wastes the entire hour. Thus hypocrisy should be avoided. Similarly instead of continuing in sanyasa with internal worldly desires, it is better to lead a married life and participate in the service of the Lord sincerely at least for sometime. Thus you can advise your son that he should not take sanyasa if even a trace of his mind is on worldly pleasures. Even after taking Sanyasa if his mind is attracted

towards worldly pleasures, he should come back to household life instead of continuing in sanyasa with hypocrisy. Thus sanyasa without any hypocrisy is the best. The next best is household life. The worst is Sanyasa with hypocrisy. This is the real essence of all the Vedas. People should not misinterpret the Vedas and state that parents are God and there is no other God. If that is so then Prahlada should not have left his father. Shankara should not have left His mother. In fact cutting all these worldly bonds with parents, wife, children and money is the real salvation. The existence of the only bond with the Lord is called Kaivalyam or Sayujyam.

6. Is it true that one's mother loses Godhood but not her motherhood after God enters one's life?

[The scriptures say that one should treat one's mother as God. When God enters one's life, the mother may lose Godhood but not her motherhood. Then God will be God and mother will be mother. In such a case one's responsibility towards his mother cannot vanish. So, one's mother cannot be left when one takes sanyasa. What do You say?]

If your question is correct, Shankara should not have left His mother, especially when His mother was without any alternative assistance. Therefore when God enters, the mother loses not only her Godhood but also her motherhood. Then God becomes the only mother for a realized soul. Your mother is only a co-actor in this life-drama. As soon as this drama dress (gross body) is left, [in death] the actors become disconnected from each other. They go to the Producer [God] of the drama for the remuneration and for the appointment in the future drama. When souls leave their bodies in this world, they become disconnected and go to the Lord to receive their remuneration which is the good and bad fruits of their actions. After that they will come to the next life with different connections. Therefore for a realized scholar, the Lord alone becomes the mother, father, wife and children. The realized scholar is related only to the Lord through all the bonds. The Lord brings the soul to this world like a seed soaked in the field by the farmer. Thus the Lord becomes the father. The Gita says the same (*Aham Bija Pradah Pita*). The Lord created the five elements and thus the gross body of the soul that is formed in the mother's womb is also by the power of the Lord. Therefore, the Lord is the real mother. The child is delivered only by the will and force of the Lord. Therefore, God becomes the real father and the real mother.

For an ignorant person, his mother is both the mother and God because he is under the illusion of this dramatic 'Maya'. He forgets that the soul of his mother is acting as a mother as per the written rigid script of the

drama called as 'Vidhi'. The actors should behave as per the script of the drama. Therefore, the love of the mother is not real. If it were real, she should not have forgotten her son after her soul left her body. But the Lord remembers all your previous births because His love for you is real. The Gita says the same (*Tanyaham Veda Sarvani Natvamvetta*). This means that the Lord remembers all the births of the soul. But the soul does not remember even a single birth. This proves that the love of the soul is unreal since it is dramatic. When Abhimanyu died and went to heaven, the Lord took Arjuna to heaven. Arjuna was the father of Abhimanyu. But Abhimanyu could not recognize his father. This proves that the feelings of these dramatic bonds disappear as soon as the soul leaves the gross body, which is only the actor's dress. Such an ignorant person is a type of atheist who treats his mother as God. In the second stage, one treats his mother as mother and God as God. He puts his two feet in two different boats. In the third step he treats God alone as mother. These three stages constitute the entire spiritual journey or sadhana.

Unless these bonds are broken, the bond with God cannot be formed. Unless one is relieved from the old institution, he cannot join the new institution. The bonds of this world are many, like parents, wife, children, money etc. But the bond with the Lord is only one as said in the Gita (*Eka Bhaktih Vishishyate*). The breakage of the old bonds in this world is called salvation (*Moksha*). The formation of the new bond with the Lord is called as Union with God (*Saayujya*).

7. Can we have a bond with the Lord along with the family, since duties towards family are inevitable?

The Gita says '*Eka Bhakthih Vishishyate*' which means that the person having only one bond with the Lord alone is liberated. Liberation itself means destruction of all the bonds in this world. Without complete liberation, one cannot have a strong bond with the Lord. Unless one is completely relieved from the world, one can not join God. The joining report in the new institution is not possible without complete relief from the previous institution. You cannot partially join the new institution. It cannot be a side-employment. Of course such a partial bond can be treated as an intermediate stage and is better than no bond. But the aim should not be just this partial bond. If you aim for 100 marks, you may get 40 marks and barely pass. But if you aim for just 40 marks, you will certainly fail. Therefore, let the aim be total liberation from the world and a single bond with God. The bond consists of three parts:

1. The service in terms of sacrifice of work and the fruit of work, comprises ninety-nine paise [100 paise = 1 rupee].
2. Love with mind consists of $2/3^{\text{rd}}$ paise.
3. Remembering through words consists of $1/3^{\text{rd}}$ paise.

If you take the case of Shankara, He has donated the whole rupee to the Lord. His love for His mother, words to praise mother and service to His mother were completely diverted towards the Lord. He left His mother for the sake of the Lord. He has donated all the one hundred paise to the Lord. He is the most beloved of the Lord. He should be our ideal. In the beginning stage you cannot divert your work, which is called duty and mental attachment, which is called love to the Lord. At least make a humble beginning by donating words to the Lord. Go on reading spiritual books and go on chanting His songs. By this you have donated $1/3^{\text{rd}}$ paise to the Lord. Remember that you cannot purchase any item from a shop with $1/3^{\text{rd}}$ paise. Therefore, do not aspire for anything in return from the Lord, for this $1/3^{\text{rd}}$ paise. In the next stage, try to divert your mind towards the Lord, which is $2/3^{\text{rd}}$ paise. Do your duties to your family members, but without mental attachment. Such mental detachment has several added advantages. If one is mentally detached from the family members, he will not be hurt if they insult him in future. He will not be disturbed when their behaviour is not correct. He will not suffer if death attacks them. Such mental detachment brings full peace and balance of mind. Due to this he will always be energetic and in good health. Therefore, such mental detachment is needed even for an atheist.

The detached mind cannot keep silent because it is habituated to attachment. Therefore, attach the mind to the Lord. Such attachment will always give infinite bliss in life. When you are successful in attaching the mind to the Lord, you are called as a devotee. But a devotee can get disturbed. His devotion becomes firm if his intelligence takes a firm decision through knowledge. Therefore, knowledge gives firm decision to the intelligence (Buddhi) and this makes the devotion of mind (Manas) to be firm. Therefore, the Gita started with Buddhi Yoga or Jnana Yoga [Yoga of Knowledge] in the second chapter. When the mind is fixed on the Lord with the help of the knowledge of the intelligence, your work will naturally change and will follow the mind. The mind is like the king. The words are like his ministers. The intelligence is like his preacher or Guru. The work is like his army. Therefore, with the help of the words, the mind should be diverted to the Lord. It should be fixed on the Lord with the help of the intelligence. The words divert the mind, whereas the intelligence fixes the

mind. Therefore, when you have donated words and mind to the Lord and when you are strengthened by the spiritual knowledge, your duties and responsibilities, which form the work, will naturally be diverted towards the Lord. Work is always an inert item and is controlled by the mind and intelligence.

8. What should I do about my anxiety to get a child and good health?

You get everything according to your present deeds and also the past deeds. The Lord has arranged the cycles of your births. In each cycle, happiness and misery are alternately arranged irrespective of the sequence in which you performed the actual good and bad deeds. Even if you have done two sins subsequently, the fruits of the two sins are not given to you subsequently. The result of some good deed is inserted between these two sins. Like this the Lord has arranged all your life cycles at present and in the future. If you pester Him, He brings the result of good deed from some future cycle to the present cycle as a pre-matured fixed deposit with reduced value. By such interference your future life cycles are filled with misery. Then you will scold the Lord crying “O Lord, You have given me only misery from birth to death!” You do not remember your foolish interference in the past birth.

The other way to remove your sins is that the Lord in human form should transfer your sin on Him and should suffer for your sake. This path is possible only when you do not aspire for this path and worship the Lord in human form by sacrificing all your bonds of the world. This is possible only for a true devotee, who never wishes that the Lord should suffer for his or her sake. Such a true devotee worships the Lord without aspiring for anything in return. One has to understand the theory of Karma and the devotion towards Lord. The Lord suffers only for the sins of His true devotees, who really serve the Lord in practice by doing Karma Sanyasa (*Sacrifice of work*) and Karma Phala Tyaga (*Sacrifice of the fruit of work*) in His mission without aspiring for anything in return. In such service even an iota of desire should not be present even in a single biological cell of the human being. This is called Nishkama Karma Yoga as emphasized in the Gita.

9. Isn't God cruel when He does not protect some excellent devotees and they die?

[My son who died in an accident was an excellent devotee of the Lord. The Lord, who should have protected him, killed him instead. Is He not cruel?]

Your question shows one thing clearly that you are not a real devotee of the Lord. Your son must have been a real devotee as expressed by your own words. He was born to you by his previous action (*Prarabdha*). In your association he would certainly have been spoiled. Therefore the Lord wanted to make him the son of another real devotee. He allowed your son to be with you for sometime to see whether you would change into a real devotee. But you have not changed because you are scolding the Lord for cutting your bond with your son. Actually all the family bonds should be cut for the sake of the bond with the Lord. Just like you remove your son from a school containing bad students and put him in a school with good students, the Lord took your son to the suitable atmosphere of the family of real devotees. Thus the Lord protected your son. In His view, removing this external body is just like removing a shirt. In your view, such this removal of the shirt is cruelty. Therefore always be firm in the faith that the Lord is always the protector and He is kindest towards all His real devotees.

10. Is Lord responsible for feeding all living beings in this world?

[Please protect the job of my son. Is it not the responsibility of the Lord to feed all the living beings in this world?]

Had your statement been correct, there would not have been death due to hunger in this world. This means there is no such responsibility for the Lord. This is explained in the Gita (*Na Kartritvam*). Every living being attains everything including food according to its own deeds. Therefore one should not aspire for any fruit from the Lord and thus one should always be selfless. The Lord protects only such human beings who are selfless and who serve the Lord. The Lord protects them by transferring all their sins to Him. First of all, you should cut your blind bond (*Moha*) with your son. He was your enemy in the previous birth. You grabbed his property. He is now born as your son to collect his money with interest (*Runanubandha Roopena*). In the previous birth you prayed to the Lord to punish the same fellow. The Lord neither punished him in the previous birth and nor will He protect him in this birth. Your son's punishment and protection follow him as per the fruits of his own deeds. All the living beings are dear to the Lord in all the births. For you, one soul becomes dear in this birth and the same soul becomes an enemy in another birth. And you are recommending him to Me! Suppose a guest comes to your house and recommends your son to you, how would you feel? The Lord punishes anybody only to bring realization in that soul. Did you not punish your son in his childhood? Did I interfere in your punishment then? I have more responsibility than you. The Guru is greater than even the parents. If you recommend anybody to the

Lord, you are insulting the Lord. It shows as if you are more concerned about him than Me. Therefore you should just think about yourself and leave him to Me.

11. How do you justify the caste system in Hinduism?

The Gita says that the caste is based on the qualities and profession (*Guna Karma Vibhagashah*) of the person. [The four castes are Brahmins (priest caste), Kshatriyas (caste of warriors or noblemen), Vaishya (businessmen caste) and Shudra (laborer caste)]. Qualities were always respected. Rama and Krishna were non-Brahmins. Yet Brahmin priests wash the statues of Rama and Krishna and swallow the washings as sacred water. In the Bhagavatam it is written that Bhurishravasa, who was a pot maker, was made Brahma in the sacrifice [in a sacrifice, the chief officiating priest is called Brahma]. Ravana was a Brahmin but was condemned. Every human being is a Shudra by birth and can become a Brahmin only by practicing the true meaning of the Vedas (*Janmana Jaayate*). Brahmana [Brahmin] means he who knows Brahman. Brahman also means the Veda in Sanskrit. Every caste contains good people as well as bad people. Shabari and Kannappa belonged to the family of untouchables [lower than Shudras]. Nobody is untouchable by birth. In the Veda only four castes were mentioned. How did this fifth caste come into existence? All the bad people in the four castes were expelled from the village just like a bad student is expelled from the school. Thus untouchability is due to the qualities and deeds and not by birth. Brahmins are worshipping the pictures of Shabari and Kannappa in their prayer rooms.

12. What do You say about inter-caste marriages?

The caste system is based on qualities and profession. The Gita says that it is not based on birth (*Chaatur Varnyam Maya Sristam*). The Dharma Shastra says that the girl should love a boy, who is a deserving fellow. If the deserving fellow is not available in her caste, she can marry a deserving fellow of another caste but not an undeserving fellow of her own caste. But when two deserving fellows are available, she should prefer the deserving fellow of her own caste. The reason is that each caste has its own characteristics of type of language, food habits etc. [Suppose a girl is a Brahmin and therefore is vegetarian as per tradition. But she marries a boy who is a Kshatriya. Kshatriyas are normally not vegetarians]. This particular boy may be a vegetarian. But when his relatives come to visit the couple, the boy may force his wife to prepare non-vegetarian food for the

relatives. Then the girl will then face problems. Such problems will lead to misunderstandings and even separation. But these differences are not very important when the question of qualities and devotion comes. If an excellent boy with the best qualities and highest devotion is available and if such a boy is not available in her own caste, even after a thorough search, the girl should prefer only the deserving boy even if he belongs to another caste. But she should also be aware of the future problems before taking the decision. If such problems are not present, the caste system by birth has no meaning at all.

Any human being who knows the true meaning of the Veda is a Brahmana. Any human being who protects the innocent is a Kshatriya. Any human being who donates money for the sake of the work of the Lord is a Vaishya. Any human being who does service of the Lord without aspiring for anything in return is a Shudra. Shudra means the person who suffers (*Shochati Iti Shudrah*). The person who does service without aspiring for any fruit in return, really suffers and therefore is called as a Shudra. Brahmana means the person who knows the true meaning of the Vedas. Shudra means a person who practices the true meaning of the Vedas and undergoes suffering during sacrifice. Therefore a Shudra is higher than a Brahmana. Every servant of the Lord is a Shudra who practices the spiritual knowledge. Brahmana only means a scholar of spiritual knowledge without practice. Manu Dharma Shastra says that the Brahmana knows the knowledge of the Veda and the Shudra does service with self-suffering. Unless knowledge is converted into practice, one cannot get salvation. This is the reason for the sages who were Brahmanas to take the birth as Gopikas (Shudras) to get the salvation. The sages discussed the Vedas but the Gopikas practically sacrificed the fruit of their hard work (butter) to the Lord and served the Lord. They did not give the butter even to their own children and such sacrifice really gave them suffering in the heart. Therefore a Shudra should not be treated as a lower level person.

Similarly the women should not be treated as lower than the men. A male Brahmana denied Gayatri to women and Shudras. But actually Gayatri remains only with them. Gayatri means the song on the Lord. Women and Shudras worship the Lord through devotional songs. Please don't forget that I am a male and a Brahmana. Only the blind egoism of certain rigid male Brahmins is being criticized by Me and this criticism is not at all meant for all the good male Brahmins who have acquired perfect obedience (Vinaya) through their Brahma Jnana and who are like Rishis [sages]. Sages like Kashyapa, Atri, Bharadwaja were also Brahmins and demons

like Ravana, Hiranyakashipu were also Brahmins! The inequality should only be based on the merits and demerits [qualities] of the persons and not on birth, sex, age, nationality or religion. The distinction should be done only on the qualities. Bhurishravasa, a pot maker was made as the chief priest in a sacrifice by the sages (refer Bhagavatam). Rama and Krishna were non-Brahmins. But Brahmins wash their feet and the washings are taken as the sacred Tirthams. Ravana was a Brahmin but not respected by Brahmins. Shabari and Kannappa were untouchables and yet their pictures are kept in the prayer rooms by Brahmins. Untouchability is not by birth but by qualities. All the bad people in all the castes were expelled from the village as untouchables, just like the worst students are expelled from the school or college. It is only to change their minds. Thus in the view of Lord Datta, the caste system is based only on qualities and the deeds of human beings and is not based on birth at all.

13. How do You say that caste is not based on birth whereas based on the genetic theory, it should be?

[According to the genetic theory, caste must be birth-based. The qualities are transferred from one generation to another by birth.]

Your argument must contain wrong logic because it contradicts the Veda and the the Gita. The Veda says that unless a Brahmin practices the Vedic spiritual knowledge, he is not a Brahmin simply by birth. If your argument is correct a Brahmin, who is simply born to a Brahmin, must spontaneously practice the spiritual knowledge without any effort. A light produced from another light is as bright as the previous light. But the son of a real Brahmin, who has practiced the spiritual knowledge truly, does not practice the same spiritual knowledge spontaneously. If your argument is correct, the bad qualities seen in the present Brahmins must have been present in the ancestral sages (Rishis). Your argument fails even in case of examples which we see with our own lives in which a father and his son have totally different qualities. If you agree that the ancient Rishis also had bad qualities, which are seen in the present Brahmins, in such case all human beings belonging to all the castes must have both good and bad qualities. In such case, no human being is superior to the other simply by birth.

In fact the Shastras say that no soul contains a single quality out of the three qualities called Sattvam (good quality) and Rajas and Tamas (bad qualities). The soul is called the 'Jeevatma', which constitutes both 'Jeeva' and 'Atma'. Jeeva is a bundle of qualities like the waves and 'Atma' is the pure awareness, which is like motionless water. There cannot be waves

without water. Therefore there cannot be a Jeeva without Atma. This means that every soul is pure awareness, which is vibrating as the three qualities. In such a case all the souls are equal. Any soul can suppress the bad qualities and provoke the good qualities by spiritual effort (Sadhana). This effort is mainly based on the effect of the surrounding environment (Sanga). If you are in the association of worldly people, you will be a bundle of worldly qualities. If you are in the association of spiritual people you are a bundle of spiritual qualities. The spiritual scholars will preach you the right spiritual knowledge. Knowledge is also a bundle of ideas and each quality is an idea. Therefore the knowledge alone can affect your qualities. The knowledge of the father is not spontaneously transferred to his son. The son of a professor of mathematics does not become a scholar in mathematics spontaneously. But if the same soul [of the mathematics scholar] enters another human body as a son or as a grand son, then the transfer of same qualities [mathematical talent] is possible. But it is not a rule that the souls of Brahmins are always born to Brahmin parents. Souls take births in different castes and thus the transfer of qualities and knowledge is again distributed in all castes at random. Simultaneously, and based on the same principle, ignorance is also distributed in all the castes. The qualities and knowledge correspond to the brain and the nervous system, which are charged by the soul. Once the soul leaves the body all the qualities follow the soul and no quality remains in the body. Through genes only physical characteristics and some mannerisms like moving the leg, hand, twinkling of eyes etc., are transferred, which are just physical.

14. If fishes eat other creatures why should there be sin in eating fish?

[Fishes eat other creatures and so there should be no sin if I eat the fish. For those who recommend vegetarianism, don't plants have life too? Isn't killing and eating them sinful too?]

A goat is a pure vegetarian but you even eat that poor goat. When you find a human being, who is a murderer, do you kill him directly or hand over him to the police and courts? Assuming that the fish is also a murderer, you cannot kill it directly. God will punish it. In the case of the fish, you need not file a case against the fish in the court of God, because there is no need of such filing in the case of God. Moreover don't you raise your voice against the hanging of a murderer stating "If you cannot give life, you have no right to take it away". You also plead that hanging is the most barbaric deed and that several countries have banned it. Your statement applies even to the fish, which is a murderer of other creatures. Life is common in the human being or the fish. Both are living beings. If

you don't have the right to take away the life of a human being, you have no right to take the life of the fish either. The Dharma Shastras say that non-violence is the highest justice (*Ahimsa Paramo Dharmah*). If you say that the fish kills other creatures for food and that there is no sin in humans killing it for food, then there should not be sin if carnivorous hunters from the forest enter the city and start eating human beings. You should not object to their eating food either. But you will not allow that and will kill them because your fellow human beings are getting killed. If you broaden your heart and look at the fish as your fellow living being, you would be practicing the highest form of justice, which pleases the Lord.

You cannot compare plants with animals and birds. Even in the case of plants, the green plants should not be cut. Plucking leaves and fruits is not killing. Foodgrain crops are cut only when they die after losing the sign of the life, which is the green chlorophyll. Life exists in plants but mind and intelligence do not exist. Life is called as *Pranamaya Kosha*. Mind is *Manomaya Kosha*. Intelligence is *Vijnanamaya Kosha*. Life is only the inert mechanism of the exchange process of oxygen and carbon dioxide leading to the release of energy by oxidation. This mechanism has no awareness of pain. The mind is represented by the nervous system, which is not present in the plants. The mind may be in a very very primitive stage in plants as per the research of J. C. Bose. The ancient Indian sages avoided even plucking of leaves and fruits. They ate leaves and fruits when they had fallen from the plants (*Swayam Visheerna Dhruva Patra Vrittita*). They avoided even this trace of sin.

In plucking a leaf and killing an animal, the sin may be qualitatively equal, but there is a lot of quantitative difference. One percent sin and hundred percent sin cannot be equated. Your argument concludes that if one does one percent sin, why not do hundred percent sin? This is what is meant when you say that if a vegetarian person plucks a leaf why not we kill an animal. Are you pained equally if I steal one rupee or one hundred thousand rupees from your pocket? The trace of sin can always be neglected. The Lord came as Buddha and preached this non-violence. The Veda also says that one should kill his animal nature in the sacrifice and not the animal (*Manyuh Pasuh*).

15. Why did the tsunami kill even innocent children?

Children are not as innocent as you think. The child of a demon has the devilish characteristics in seed form. The soul in a child has just entered the earth after a long punishment in hell. The strength of the sinful attitude (*samskara*) was very much reduced but did not vanish completely. A thief

when released from the police station after a long torture and beating has the attitude of stealing in a very much reduced state [as a seed]. But the attitude does not disappear. When he comes out and enters a suitable encouraging atmosphere, this seed grows into a tree and he is caught by the police again for his theft. Similarly when the child grows, again the grown up person does the same sin and in the end, goes to hell. This is the cycle of deeds (Karma Chakra). When a child is taken away by God, it is something like arresting the thief immediately after his release. This prevents the thief from stealing again. He must be considered lucky. The child may get a better birth. You have sympathy for the dying child since you are not aware of the soul in the body of the child. The body is like a shirt and death is only the destruction of the shirt. The Gita emphasizes this aspect in the beginning itself. The plans of the Lord are not known to us. He may give a better shirt in a better place and protect the soul. We see only a brief part of the film and make hasty conclusions. Only complete and thorough spiritual knowledge can remove all the doubts.

16. Why did God create creatures such as fishes if we are not supposed to eat meat and fish?

How would you feel if I say that the purpose of creating humans is to supply food to the tigers, lions, man-eating carnivores in the forest? Why don't you allow tigers and lions to freely come in and raid villages and towns for their food? The purpose of a soul getting the birth of a fish, bird or animal is to punish the soul for its bad deeds in its past births. These creatures lead a hand to mouth existence. They do not store anything for the future. Thus the soul gets a training to reduce its selfish behavior. A sinner who grabs the wealth of others and goes on storing it for selfish purposes is born as a creature such as a fish. By leading the life of a creature such as a fish, which does not store food even for the next day, the soul learns to be less selfish.

Punishment is only meant for change. Thus the births of creatures like fishes have an important significance in the spiritual progress of a soul. God is the teacher who is responsible for all these souls, which are His students. When the students commit an error, it is His responsibility to make the student realize the mistake and correct it. If you view God in this angle, you will understand God as the kindest teacher. A sinner, who stores wealth and does not donate to others, gets the birth of a plant or tree. The plant or tree stores the excess earned food in the form of fruits and is forcibly made to donate these fruits to other living beings. Thus a soul in a tree is forced to learn sacrifice, which is the most essential part of the spiritual effort. Thus

God is leading all the souls towards the highest spiritual goal. If you understand this real purpose, you will not dream of eating those poor living beings. Would you kill your classmate who is learning?

The whole world is a single classroom. The teacher is Guru Datta, meaning the Lord who has given Himself to this world in the form of a teacher. Even in a green plant, a soul exists and therefore it should not be cut. In order to teach this lesson, the Lord came in human forms like Buddha and Mahavira and preached non-violence as the highest duty of a human being. The Hindu Dharma Shastra (Manu Smriti) also condemns killing of other creatures (*Ahimsaa paramodharmah*).

17. What is the spiritual solution for the removal of tensions and anxiety in human life?

Realisation and repeated memorization of the true knowledge is the only solution for this problem. Ignorance is responsible for all the anxiety and tensions. One should know that everyone is riding 'Time' (Kala), which is like a running train. Death is the station at which everyone has to get down. Then everyone has to face the Lord for the enquiry. After the enquiry one will either get permanent happiness or permanent misery. The journey of this train to that station is the human life which is only a fraction of second when it is compared to the infinite stream of time set up from the beginning of the creation. To think that life is very long, itself is ignorance. Everyone is sitting in a closed compartment and the realisation of the truth is the window through which everyone should peep to find the stream of the infinite time.

Only on such a comparison does the human life become a small fraction of a second. When realization is absent and when there is no such comparison, one's lifetime appears to be very long. First one should cross this illusion of time. Similar is the illusion of space. The earth looks very large under our ignorance. But if one realises the infinite space of this universe, the entire earth is a small fraction of a pinhead. One gets a comfortable seat and sits on it thinking that he is settled in the life. Another person is moving about in the compartment in search of a comfortable seat and according to him he is not settled. But when both these people look out through the window, which is the realisation of truth, they realise that they both are moving.

One thinks that his copassengers are his close relatives and is worried about them. But they get down at their respective stations and do not remember this fellow at all. Nobody remembers the relatives of his previous birth. If one realises that the so-called close relatives like parents,

wife, children etc., are only the co-passengers who get down at their stations, he will not have any tension or anxiety about them. He does his duties without these two. When one thinks that he is his body itself, he feels that he is damaged by diseases. But if one realises that this body is only a dramatic dress needed for his role in the present drama, he is not worried about the damage of the body. He feels just as if his shirt is damaged.

During the journey in the train one must constantly think about the interview [with God after death] and prepare for it. Then one gets permanent happiness after the enquiry even though one is traveling in a comfortless third class compartment. If one forgets the interview and is attracted by the factors in the closed compartment, he is going to get permanent misery even if he travels by a first class compartment.

Thus, what is good according to the ignorant people is bad according to realised scholars. This world is full of ignorant people and very few realised scholars are present. Therefore the behaviour of a realised soul is criticized and mocked by the public. But all souls will realise the truth after death when they face the enquiry. Unfortunately it becomes too late by that time and nothing can be rectified. Thus, a realised scholar never cares for the public and proceeds on the true path decided by true realisation. Only such true knowledge can remove tensions and anxiety. The path of devotion can make you forget the pain temporarily for sometime. It cannot remove the pain and anxiety on a permanent basis. No other methods like rituals, worships, etc, can solve this problem except the frequent memorization of the true knowledge. True knowledge is the comprehensive outlook of the whole situation which is realised by looking through the window of the train. Ignorance is the limited view inside the closed compartment, which is related to the comforts of seats and the bonds with co-passengers.

18. Why does the Lord bring obstacles in my efforts to get married?

[I would like to get married and lead a normal life but it is failing everytime due to obstacles from God. Even Rama and Krishna were married. I also do yoga. Can You help me in this matter?]

The Lord never interferes in any one's wish. Even to His devotee He says, "If you are hungry, eat food and think about Me". He never forces anything on anybody. Detachment should be spontaneous. He wants natural love from you and not forced attachment. Your love for Him should naturally detach you from all these worldly bonds and for such detachment you should not use any force. He too will not use any force. If your attempts to get married are failing, the reason must be the results of your own past deeds, which should not be attributed to the Lord as said in the

Gita (*Nadatte Kasyachit Paapam*). He will not help anyone by disturbing His own administration, in which, the judicial system is a part. He can relieve you from your sins only if you are a devotee of highest order. Even there, He suffers for your sake and thus protects the dignity of His own law.

Rama and Krishna were the human incarnations of Lord and they need not worship the Lord. The case of other human beings is different since they have to worship the Lord for achieving His grace. Worship means the recognition of the Lord in human form at present and practically participating in His mission without aspiring for any fruit in return for such participation. Such practical sacrifice only can be the proof of real love. This is Yoga. Yoga means to join the Lord to serve Him in His mission. The Lord comes down in human form in every generation so that He is not partial to a particular generation. The yoga that you practice is only an exercise of the body and mind to achieve good health, which is done even by an atheist. Such yoga has nothing to do with the spiritual path, although it is a prerequisite.

19. Why is my life filled with tensions and wrong decisions?

[Why is my life full of problems related to money, relations, stress etc? Why do all the decisions that I take always go wrong?]

Man proposes and God disposes to show that you should not be too involved in worldly affairs and that you should turn to Him. Your failures in the world show that God is very interested in your case and is constantly trying to divert you towards Him. The failures and problems are your real friends, who will turn you to God. Success with fame is the real enemy, which drags you away from God. When Lord Krishna asked His aunt Kunti, to ask for a boon, she asked Krishna to continue giving her only problems in her life. Her argument was that she remembered the Lord always in difficulties. She wanted to remember God continuously. All the things in this world proceed according to the wheel of deeds (Karma Chakra). You cannot change the destined route of things in this nature. They reflect the systematic administration of the rules and regulations laid down by the Lord.

You cannot change the nature of the external atmosphere. You must cut your mental attachment to the external atmosphere and remain peaceful. With the peaceful mind, you must concentrate on God. You are standing in the sea and meditating upon the sun. You cannot stop the waves. The waves in the sea should not move your mind. Your body or your clothes may be moved but not your mind. For this you must think that you are not the clothes and you are not the body. You are the soul, which is pure

awareness. All the external bonds are related only to your body and mind (feelings). This is called as self-realization [and comes] through self-analysis. Shankara stressed this first part of the spiritual path because it is common to all the human beings in this world.

The attainment of God is the second part of the path. Mental worry is like a fever. Attainment of God is like attaining special strength. All the fever-patients want to get rid of the fever. After liberation from the fever, some of the patients may try to get special strength by taking special tonics. Ramanuja and Madhva stressed this second part of the spiritual path through the propagation of devotion. But, the first part is common to all the patients as stressed by Shankara. Self-analysis is like the antibiotic medicine for the fever. First you must get rid of the fever. Without reducing the fever, you cannot proceed to take the tonics to attain special strength. For the first part, there is no need of even the concept of God. Getting rid of the fever is peace. Attaining of God is bliss. Peace is required to get bliss. But peace should not be mistaken for bliss. The soul is in your body. If you attain the soul, it is as if you have attained your own money, which was misplaced, in your own house. When you get it, your worry is removed and you become peaceful. You need not become happy because it was your own money. But when you find some money on the road, outside your house, you become happy.

The first part is simply avoiding loss and the second part is attaining profit. The Advaita scholars are very happy when they have found their misplaced money in their own houses. They feel as if they have gained money from others. They are satisfied with a 'no loss' situation and feel that, that itself is a profit. They invest money in business and want only their original money at the end of business. They say that this condition itself is the maximum profit. They deny that merchants can actually earn more money than their original invested amounts i.e. make a profit. Of course, these innocent scholars are better than the merchants who are in loss; mentally worried people. But they think that their peace itself is bliss. For them, 'no loss' is the only profit. I am therefore, advising you to take the antibiotic, which is the self-analysis as the first drug. Even for this drug to act properly and immediately, the grace of God is essential as said by Shankara (*Ishwara anugrahaadeva...*).

20. Can You please interpret my dream, in which I found broken pieces of an idol of Vasudeva in a car?

[My son is trying to become a film star in Hollywood. Can You please bless him? I would like to help a poor lady in a problem. Can you

please bless her? In a dream I found broken pieces of an idol of Vasudeva in a car and the driver was asking me if the pieces belong to me? Can You please explain this?]

Swami sends His heartfelt blessings to your son. This whole world itself is the Universal Cinema. The real Hollywood hero is the Lord Himself. Ask your son to surrender to that Real Hero and for Him it is nothing to grant this boon to your son. Moreover, you are going to be saved by that real Hollywood Hero at your end. Your son cannot save you because he himself has to be saved by that Hero. All these family relationships are only the bonds between the roles acting in this world cinema. These bonds neither existed before this birth and nor will they exist in the coming birth. All these family members are only your co-actors appearing in different roles from one movie to another. Thus these dramatic bonds are temporary and therefore are unreal.

According to Shankara that which is temporary must be unreal. The dramatic bond neither exists before the drama and nor will it exist after the drama. Therefore, the bond does not really exist even during the period of this drama. There is only one bond, which is permanent and real. That bond is between that real Hollywood Hero, who is the producer and director of the entire field and the actors. That bond is the employer-employee (Swami-Sevaka) relationship. This bond is permanent from the beginning of this creation and will never break. Therefore, treat that real Hollywood Hero as your Son from now onwards. He will definitely fulfill the wish of His younger brother [your son] about whom you are dreaming.

You want to help a poor lady in her problem. No doubt, social service is good and you will get a place in heaven for such good deeds. But heaven is also temporary and you have to return to this world as said in the Gita (*Ksheene Punye...*). Therefore, mere social service is of no permanent use. You always have to mix social service with the devotion to God. That lady is facing her problems because of her deeds. The problems are a punishment given by the Lord. If you simply try to help her without preaching the divine knowledge and devotion to her, it is interference in the administration of God. Therefore, tell her to pray the Lord in times of difficulty. Then your help mixed with the divine preaching serves the purpose of punishment. Punishment is only to bring about change and when she becomes a devotee, it is the best change. Then there is no need of the punishment. Then God blesses her and her problem will be solved. However, Swami has already sent blessings to her.

Your dream has some divine significance. The car is your body. You are the owner of the car. The steering wheel is your mind. The wheels of the car are the senses of the body. The driver is your intelligence. The driver must have a proper training to drive the car. Lord is the owner of this training center. The training is nothing but divine knowledge. Therefore, if the driver is properly trained in divine knowledge you are sure to reach the correct divine goal. The broken pieces of the statue of Vaasudeva indicate that the statue stands only as a representative of the Lord. Vaasudeva means the son of Vasudeva or the human body. The Lord enters the human body and pervades all over the human body so that the human body should be treated directly as the Lord as said in the Gita (*Vaasudevah Sarvamiti....*). Vaasudeva stated that He would be born again and again for every human generation as said in the Gita (*Yada Yadahi....*). The Lord stated that He is not modified into the human body and therefore, you should treat His human body only as the wire into which the electricity has entered. During the lifetime of Vaasudeva that human body was the Lord and devotees never differentiated between the Lord and that human body. But at the end, the Lord left that human body and it was cremated by Arjuna. The Lord again appears in another human incarnation. The human body is just a shirt. The shirt is changed but the person is not changed. Therefore, if you are talking about Vaasudeva, does the word mean the Lord or the human body?

The human body was inert and was not different from an inert statue and it disintegrated into pieces. The Lord alone is eternal and therefore, the word Vaasudeva refers to the Lord alone. Thus every human incarnation is Vaasudeva. The body of Rama disappeared. The same Rama came, as Lord Krishna but Hanuman could not recognize Him. Lord Krishna showed that He was Rama. Lord Krishna taught this entire concept to Hanuman after giving Hanuman the vision of Rama.

Therefore, your dream conveys a message to you that you should search and find out that real Hollywood Hero present in a role today. The Brahma Sutra says that the Lord utilizes the dream as a medium for the divine message (*Sandhye Srishtirahahi...*). I convey My apology to you for the delay in My reply since I had to answer several letters. As Swami I convey My blessings to you for your spiritual development.

21. How can one stop the conversion of Hindus into Christians?

I am neither Hindu nor Christian. I belong to Universal Spirituality, which means that I am a true Hindu and therefore simultaneously a true Christian. I would like to question whether conversion that is being done is based on the conversion of religion or spirituality. If it is religious

conversion, I am not interested in the topic. If it is a spiritual conversion, there is no need for it because all religions have the same spirituality. Religion is only an external dress and spirituality is the same person present in all the types of dresses. If religious conversion is done with a political objective by which a religion wants to increase its number of followers and thus wants to have a single kingdom of only Christians or only Hindus, then there is no spirituality in it. When Jesus thought of spreading the kingdom of God, a revolutionary thought that Jesus aimed to remove the Roman government and establish Jewish rule, Jesus refused to join hands with that revolutionary. If you are prosperous, the first people who are jealous are the people of your religious community. If you try to convert the entire world into one religion, the entire world will become jealous when you prosper. Is this your ultimate goal?

Only the minority follows real spirituality to reach God as told by both by Jesus and Krishna. Jesus said that the path leading towards Him is very narrow. Krishna said in the Gita that only one in millions can reach Him. Therefore, only this minority is supported by the Lord and not the majority. Quality lies in this minority and not in the majority. Jesus said that wherever two or three people associate to praise the Lord, the Lord dwells there. This indicates a qualitative minority and not the ignorant majority. You say that Hindus are worried about the conversion of Hindus into Christians. But I find at least a few Christians who are converted into Hindus. Perhaps, the Hindu is worried since two the rates of conversions are not equal. If your worry is based on this point, you are not basically against the concept of conversion. If you are against the concept of conversion, you should not have agreed to convert Christians into Hindus either.

I am completely against conversion from one religion to another religion because every religion has the same spirituality and the same God. The external dress of God and the language of the spirituality-syllabus differ from one religion to another. Therefore, there is no meaning in the conversion. It is like two different classes of the same school in different languages. The two classes belong to the same standard and the same teacher goes and teaches the same syllabus to the two classes in their respective languages. Even if a person changes one class for another, the teacher and the syllabus remains same. Whatever may be the religion, he remains a theist. If a theist becomes an atheist, then we shall worry about him. Thus by conversion, no religion gains anything and no religion loses

anything. After all, the person is in the same house of spirituality and he has just moved from one room to another.

I don't know why some people are anxious about conversion and some other people so strongly encourage it. A person does not develop spiritually by conversion. If a student changes from one section to another, in the same standard, his standard does not rise. Only his language is changed; the syllabus remains same. Thus by conversion, one has only changed the culture and language but not the actual substance called as spirituality. Change of culture is not spiritual progress. In every language [religion] all standards are present. Each person should try to go to the higher standard in his own language and then that is called as academic progress. Similarly one should try to go to higher levels of spirituality in his own religion. One should go up vertically from the lower standard to the higher standard in his own religion so as to reach the goal quickly. There is no point in going horizontally from one religion to another religion. The former is called as progress and latter is a waste of energy and time.

If a Christian is converting a Hindu into Christianity, I advise him: "Why are you so much particular about the change in mere culture which is the external religion. The internal spirituality remains same and therefore you have done only an external conversion but not an internal conversion. Since spirituality in both religions remains the same, you have not converted him at all. You have plenty of money and a broad mind to sacrifice it. So help the poor Hindu because he is a poor theist. He is not atheist." On the same occasion I advise the Hindu like this, "Most Hindus are poor. The rich Hindu minority does not have a broad mind to sacrifice money to poor fellow Hindus. Neither do you help the poor fellow-Hindus and nor do you allow them to get help from the broad-minded rich Christians. Majority of Christians are rich and also broad-minded. Why do you worry? The Hindu does not become an atheist by becoming Christian. Only his external dress is changed. He has just changed his shirt and you need not worry about it."

I wish that every human being in this world recognizes the underlying common basis of all the religions, which is Universal Spirituality. If that is realized, a Christian will not worry even if the entire world becomes Hindu and a Hindu will not worry even if the entire world becomes Christian. Both the Christian and the Hindu should worry if the entire world is filled with atheists. A human being can wear a dress of any colour. Nothing is gained if the majority wears shirts of a particular colour and if one celebrates that as a victory. There cannot be greater foolish ignorance than

this! One should become a fish living in the unlimited Ocean of Universal Spirituality. One should not linger as a stagnant fish in the river of his own religion. If the fish of the river is patient to travel to the end of its religion-river, it will find the above-said ocean.

One can chose any religion of his choice in this world. All religions are equal but all the steps in each religion are not equal. All classes in different languages of the same standard are equal but all standards in a school are not equal. The formless God, the God with forms like statues and the human form of God respresent the levels of school, college and university respectively. Hanuman is the highest among devotees and He also gained the highest result, which is the post of the future Creator. Nobody can be wiser, more devoted and more gifted than Hanuman. He worshipped Rama who was the human form of God in His time. In Valmiki Ramayana, there is no single reference of Hanuman worshipping formless God, energetic forms of God like Brahma, Vishnu etc., or statutes of God. Similarly there was not a single reference of Him doing bhajans, meditation by mind or discussing about God using intelligence. Hanuman silently worked for the Lord and got the result silently. Thus human form of God and the practical participation in His work are the highest steps to please the Lord. You should not say that all the steps in a staircase are equal, but you can say that all the staircases are equal.

Chapter 8 SCIENCE AND RATIONALITY

1. What is the role of science in spirituality?

Science is the knowledge of this universe, which is called pravritti. The Lord has created this universe and therefore pravritti is also knowledge given by the Lord. The Veda says “*Vijnanam yajnam tanute, karmani tanutepicha, vijnanam devah sarve, Brahma jyesthamupasate*”. This means, “While doing the yajna and other rituals, science is maintained. Science is the deity. Worship the Lord in the greatest form”. This means that all the rituals and the sacrifices should not contradict the knowledge of science, which is meant for the welfare of the whole universe. Burning camphor, fume sticks, oil and ghee in lamps and burning ghee and food in fire in the name of the yajna are against the welfare of this universe. The products of such rituals, which are gases, cause the green house effect and depletion of the ozone layer, in addition to plastics and automobiles. In the olden days, automobiles and plastics were not present. Forests were many and people were less in number. At night, burning of oil lamps was a necessity because there was no electricity. The effect of the pollution was very little. But today the factors of pollution are many. Electricity is available as an alternative for the oil lamp. These rituals are not mentioned in the Vedas. Only one ritual was fully described in the Vedas, which is yajna. Yajna is the cooking food on the wood fire and offering it to the guest who is called as Vaishwanara Agni. Therefore some ignorant people in the middle age created all these rituals. Now there is a necessity to stop all these things in the view of the welfare of humanity. Only demons do penance for selfish benefit and harm the universe. Such rituals are not going to please the Lord and they have no authority since they are not in the Veda.

The Veda is the only authority and any Sanskrit verse, which contradicts the Veda, should not be accepted. Therefore such rituals are a waste even from the point of the selfish devotees. Moreover, they harm humanity by stopping rains. When there is no benefit to you and when it is not mentioned in the Veda, why do you harm humanity with ignorance and selfishness? Scientific knowledge is said to be ‘Devas’. Deva is sattvam. Sattvam is knowledge. Therefore sages will honor even science, which is

also divine knowledge given by the Lord called as pravritti. Lord Datta desires to reveal the true meaning of the Vedas in the interest of the welfare of humanity, since the danger of pollution is now very serious. The greatest form mentioned in the above Vedic hymn is the human form of the Lord.

2. Is this world a modification of various forms of energy as per science?

You say that when energy is condensed, the fundamental particles of matter like neutrons, protons and electrons result. These particles differ in their weights due to the difference in the quantities of energy. A crystal of sugar and a particle of sugar differ in weights but they have the same quality like sweet taste. Now you say that different atoms with different qualities (properties) result due to different arrangements of these fundamental particles. Suppose we have different arrangements of the crystals and particles of sugar, will these different arrangements produce different qualities? Can you say that one type of arrangement will give sweet taste and another type of arrangement will give a sour taste? Therefore the different arrangements of the fundamental particles, which are quantitatively different condensed items of the same energy, cannot produce different properties (qualities). The different arrangements of crystals and small particles, which are quantitatively different condensed items of the same sugar, cannot produce different tastes. Therefore, you cannot explain the difference in the qualities of substances based on the different arrangements of fundamental particles in different atoms. The atoms may differ in their weights due to the difference in the number of fundamental particles but cannot produce different qualities. Even the bonds between the atoms in different substances are also made of the same energy.

The solution for this question lies in accepting the Lord. Due to the wish of the Lord different arrangements of quantitatively different fundamental particles, produced different qualities. Therefore, the reason for different qualities can be only the different wishes of the Lord and the reason cannot be just the different arrangements of the fundamental particles. Therefore you cannot explain the various qualities of various substances based on the single item called energy. The Veda says the same (*Ekoham Bahusyaam*). Even the energy itself is a wish of the Lord. This theory is proved by the miracles shown by various human incarnations of the Lord and such miracles are the practical proof of the existence of the Lord and that this universe is just the wish of the Lord.

3. Can you satisfy the logic of atheists in your spiritual explanations?

The logic of atheists is based on perception (Pratyaksha Pramana), which was propagated by Sage Charvaka. Perception means the knowledge derived from the observation with the naked eyes [or other senses]. In fact in logic (Tarka Shastra) all the means of knowledge are based only on perception. In case of inference (Anumana), the fire on the hill is inferred by its smoke. But the relationship between the fire and the smoke is perceived with the naked eyes. Similarly all the other means of knowledge are also based on perception. Thus Charvaka's theory forms the basis of the entire field of logic and without logic there is no knowledge.

The statement that God is above logic must be proved only by perception. The divine miracles performed by the human form of the Lord prove that there is a power above logic. The miracles are seen by the naked eyes. Atheists must be allowed to prove whether the miracles are simply magic tricks. When they cannot prove it, they must accept the existence of super power above logic. If they do not accept this, they contradict their own basis, which is perception. The divine miracles are experienced by the devotees and their experience cannot be contradicted. If their experience is contradicted, the experience of the atheists is also contradicted. Therefore atheists must be open-minded and not conservative. If they are conservative, then they have no right to criticize religious conservatism.

The theory of the Vedas and the Bhagavad Gita never contradicts perception and therefore the logic of atheists becomes the basis of the spiritual knowledge. The Lord comes in human form and this human form is perceived by the naked eyes. Even the miracles performed by demons establish the existence of some super power. Therefore to convince the atheists, the miracles of the Lord are not necessary. When they are convinced about the existence of the super power (Maya), the possessor of the super power, the Lord, coming in the human form, must also be accepted because the form is seen by the naked eyes.

Salvation is the breaking of the bonds in this world. Since the bonds of this world exist based on perception, salvation from these bonds is also based on perception. Since the family members and money are perceived by the eyes, the bonds with them are also perceived. Thus salvation (moksha) must be accepted by the atheists. A single bond with the human form of the Lord is called 'Saayujya' or 'Kaivalya'. Since the human form is perceived, Saayujya or Kaivalya is also perceived and must be accepted by the atheists. Bliss is derived by the devotee from the divine knowledge of the human form of the Lord. Therefore bliss is also true according to

atheists. Thus the goal, the means to please the Lord (sadhana) and the fruit of sadhana (Moksha and Kaivalya) are all perceived and exist in this world itself. The Veda says '*Yat Saakshat Aparokshaat*', '*Pratyagatmanam aikshat*' which means that the Lord in human form is perceived by the naked eyes. The Veda also says '*Thachet Avedeet*', which means that everything is true as seen in this world itself. This is called 'Jeevanmukti', which means attaining salvation while one is alive and not after death. Salvation after death is not true because it has no basis of perception. Thus if atheists are little patient and leave their aggressive nature of criticism, they are best fitted for the true spiritual knowledge of the Vedas. In fact Swami Vidyanaraya included the philosophy of Charvaka in his book as one of the logical philosophies (Darshanas).

4. Can You please explain the spiritual knowledge through the concepts of science?

Science is the logical analysis of the universe. It relies primarily on one authority (valid means of knowledge) namely direct perception (Pratyaksha pramaanam). Direct perception includes perception with any of the five senses. Scientists assume that spirituality is against a rational analysis and that the spiritual goal and means are not available to direct perception. This is a misconception. Our ancient knowledge of the scriptures recognizes different valid means of knowledge or Pramaanas (authorities). However they are all based on perception alone. For example, inference is a Pramaana. You see smoke on the mountain and you infer that there must be fire. Although at that moment you are not able to see fire, you can infer its presence based on past observations that smoke is always accompanied by fire. Thus prior to making an inference you need direct perception of both fire and smoke and the recognition of an invariable relation between them. Inference is called the anumaana pramaana.

Another pramaana or valid means of knowledge is the 'shabda pramaana' or the 'word pramaana'. Suppose you do not know that smoke is always accompanied by fire. However if a very knowledgeable and reliable person says so, then you can take the relation between fire and smoke for granted. Again this pramaana is also based on direct perception since that person has seen smoke to be always accompanied by fire. Not only is the shabda pramaana or the word pramaana based on direct perception but it is subject to verification by direct perception. If you observe a contradiction between the shabda pramaana and your own perception, you are sure to take your perception alone to be true. However since it is not necessary and practical to verify each and every said word, we take some reliable

information obtained from another to be true. There is always the possibility of verifying it at appropriate times. Therefore taking the relation between smoke and fire for granted, you can use another pramaana such as inference to infer the presence of fire from a visual perception of smoke. Thus in daily life, we use several combinations of pramaanas but perception is always an essential basis of it. Direct perception is the basis of all knowledge.

The scriptures of different religions contain the knowledge of spirituality. They are in the form of words and are the trusted and reliable authority in spirituality. They are the shabda pramaana. They are reliable as they do not contradict the experience or the perception.

The Vedas (scriptures) classify the pramaanas for spiritual knowledge, into four categories.

- 1) Shruti: the original scriptures.
- 2) Smriti: the commentaries of scholars on the original scripture. These may be regarded as secondary scriptures.
- 3) Yukti: the rational or logical analysis based on inference, comparison, deduction, comparison, and negation.
- 4) Anubhava: the experience based on the perception of the items in this world, which may be direct or indirect.

Out of these four ways, the fourth way is the final and the most powerful. If anything contradicts experience, it is either invalid or it may be the result of a misinterpretation of the Shruti, Smriti or a wrong Yukti (reasoning). Thus the ways of science and spirituality are not separate. The scientific method is the very foundation and framework of the spiritual knowledge of all the scriptures.

A true scientist should always rely on perception as the final means of knowledge. He should not deny the experience derived by perception. If he denies it, he is not a scientist. The topmost scientists in the world were philosophers and spiritual people. Those scientists traveled along the river of science and reached its end, which is the ocean of spiritual knowledge. This spiritual knowledge is called philosophy and it pervades all the branches of science. Every branch of science gives a Ph.D as the final degree. This degree of doctor of philosophy would not be given if science and philosophy were basically different. Philosophy is the essence of every branch of knowledge. It is the culmination of each branch of knowledge. It is what is experienced when one reaches the end of any field of knowledge. Every branch of knowledge (science) is a river while philosophy is the ocean. Similarly, all religions culminate in the spiritual knowledge. It is the

ocean while each religion is a river. In spiritual knowledge all religions merge and become one. Spiritual knowledge is the culmination of all knowledge. It is identical with philosophy. Thus science and religion both lose their identity and become one in philosophy or spiritual knowledge.

A scientist, who has not reached the end of science but still travels in the river of his field of science, denies the existence of the ocean. All he perceives is the limiting boundaries of the river of his field of knowledge. Such a river-farer is called an atheist. He neither sees the ocean nor does he see other rivers. Similar is the situation of a follower of a religion. He does not see the ocean of spiritual knowledge. All he sees is the limited river of his own religion. He cannot accept other religions or the ocean of spiritual knowledge in which all religions merge and become one. He is no better than the atheist. He believes that God is of a particular form alone. He tries to impose a limitation on the Limitless One, who created the whole universe. He limits God to a single form in His Own creation. A follower of some other religion believes that God is formless. He thinks that He is the all-pervading cosmic energy. That is a step in the right direction but is still not the truth. They forget that the cosmic energy is also a part of the creation. God is the source of the cosmic energy. The atheistic scientist believes that this creation itself is God; there is no 'other' entity that created this universe. Each one, in his own way, is far from the truth. None of them really understand who God is. Thus strictly speaking, they are all atheists. All these atheists, be they scientific atheists or religious atheists, will realize the true nature of God only when they reach the end of science or religion.

When a scientific atheist denies the existence of God, he denies his own premise of establishing the truth of a phenomenon by direct perception. The human incarnation of the Lord comes in this world and performs inexplicable miracles. These miracles are perceived by us. How can they deny the perception of such miracles? Agreed, that the same miracle may be conducted by an alternative means. This alternative means of performing the same effect may be explicable by science. However that still does not deny the first means which achieved the given effect in an inexplicable way. For example, a brilliant student may score cent percent marks in an examination. Another student may score cent percent marks on the examination by cheating. Such a false cent percent score cannot deny the genuine score. The result may be the same, but the processes are different. There is a clear-cut difference in the two students. One is a brilliant student while the other is a cheater. A human incarnation of the Lord may perform a miracle such as producing vibhuti or sacred ash

spontaneously in His hands. A trickster may also achieve the same result by some trick. He may have previously hidden some ash in a secret pocket in his sleeve or within the grooves of his fingers. The trick of the magician is explicable when discovered but the miracle of the Lord is not. Although the effect is the same in both cases since the miracle of the Lord can be duplicated by a skilled magician, the two processes are not the same. Just because the result is the same, the processes need not be same.

The same result need not be produced by the same process. If it were, it would deny the fundamentals of science. In nature, we observe that there are several alternative routes to achieve the same effect or result. A chemical compound can be produced in several ways (Hess's Law). Since the final compound obtained is the same, it does not mean that the chemical reactions and the intermediates in each path are also the same. The same Chennai city can be reached by several ways. The fact that the final destination is the same does not mean that different routes to reach the city do not exist. There are separate routes and one may be better than the other.

Conservative scientists and conservative religious followers are both immature analysts. Their immaturity is that they are still in the river and have not reached the ocean. Mature scientists like Newton, Einstein and Heisenberg are scientists of the topmost caliber. They traveled down the river till they reached the ocean of philosophy. For them, there is no difference between science and religion; between philosophy and spirituality. The religious follower travels in one direction on the circumference of spirituality or philosophy. The scientist travels along the circumference of the same circle of philosophy or spirituality in the opposite direction. If both travel far enough, they are bound to meet. When they are halfway in their journey, they appear to be in opposite directions. Thus they often quarrel with each other and cannot seem to agree with each other's viewpoints.

The religious follower says that God is beyond this world and that He is inexplicable. The scientist says that this world itself is God and accepts that the world is largely inexplicable. The religious follower says that God pervades all over the world. The scientist accepts the inexplicable nature of the world but recognizes some aspects of the world which are explicable. When God is inexplicable, the very characteristic nature of the God is only inexplicability. The religious follower calls the explicability as creation and the inexplicability as God. The existence of an explicable part is agreed upon by both the religious person and the scientist. The existence of an inexplicable part of the world is also accepted by both. This inexplicability

is called as God by the religious person while the scientist merely calls it as inexplicable, without assigning any particular name. The scientist says that there is a wire and heat in a hot wire. The religious person says that fire and the wire are co-existing. It is only a difference of words. The scientist calls it heat and the religious person calls it as fire. Fire is nothing but intense heat. Fire possesses heat. The possessor of the property is called as the property by another. This is the inexplicable part in the example. It is inexplicable because it is not tangible. The wire is the explicable part in this example, which is agreed upon by both.

The scientist believes in the independent existence of the inexplicable power as a field of energy. The religious person says that there is a substratum for that field of energy, which is called as God and which, is not perceived so far. The scientist accepts that his knowledge is not final and that he has to go deeper. The religious person goes to this depth and infers the existence of the substratum. He argues that power (energy, field) cannot independently exist and that it needs a possessor. Suppose the sun is not seen due to a cloud that covers it. It cannot be concluded that the dim light that is transmitted through the cloud has an independent existence. The light does have a source even though the source is not seen at present. The scientist makes a tentative conclusion that the light exists independently since he is not able to see the sun. Yet his conclusion is tentative and on further analyzing the problem he may see or infer the presence of the sun which is presently hidden from his view. The religious person has already inferred the presence of the sun. So, there is no cause for a difference or quarrel between a mature religious person and a mature scientist. The inference of the religious person is based on observation (perception) of the explicable part of the world. The scientist does not want to make this inference but wants to have a direct perception of the substratum of energy, if any. Both have not seen the sun. Both accept the perception of light. Both accept that their search and research has not reached the end. At this stage the religious person infers the presence of the sun, whereas the scientist does not agree to make this inference. He leaves the question open and says that the final truth is yet to be known and is currently hidden behind the cloud. This cloud is ignorance.

At this point, the human incarnation of the Lord comes as the support for the view of the religious person. He preaches the existence of the substratum; the Source of everything. He demonstrates the existence of this source of everything (including the explicable and inexplicable parts of the world), by performing miracles. The miracles done by the human

incarnation of the Lord constitute the source (God), using the inexplicable powers to make perceptible effects on the explicable part of the world. If the scientist accepts this genuine path of miracles, the human incarnation definitely becomes the final authority and confirmation of the existence of the possessor of the inexplicable power. If the scientist has the patience to reach to the bottom of this question, he will become a spiritual philosopher. An impatient scientist who has not analyzed deeply enough becomes an atheist.

5. What is the secret of life? Why is the scientist not able to synthesise life?

When energy, which is another form of matter, does a special function, that special function or special mechanism or special technology is called as life. Thus, life is a special work of energy. The scientist is unable to make the energy to do this special work. The scientist is unable to know this special mechanism. Thus life is a special know-how or the knowledge of a special technology. Since knowledge is power, life can be called as a special power. Let me give you an example. A cook prepared a curry. With the same materials another cook prepared the same curry but with additional taste. This special taste is life. The taste is not the extra material, which is hidden by the hands of the second cook. The taste is only a special knowledge or talent of the second cook. The first cook is the scientist and the second cook is God. God does not reveal this one special technology to human beings because the human being always wants to become God due to his inherent egoism and jealousy. Thus God saved human beings from their fall.

One should constantly remember this point and constantly surrender to God. The soul in the physical body is only a bundle of qualities and is just like a computer chip. This chip leaves the body after death. Even if you prepare an artificial chip and introduce it into a dead body with the supply of the required energy, the dead body can only become a robot. The difference between the human being and the robot is only this life. The body of a human being is made of living cells. Any cell can be used for cloning. But any part of a robot is non-living and cannot be used for cloning. The dead cells of a dead body cannot be transformed into living cells, which alone can make the dead person, living. The reason is that the mechanism of a living cell cannot be introduced into a dead cell since the scientist is ignorant of it. Therefore, life is a special work of the ordinary inert electromagnetic energy. The energy is inert and since work is also a form of energy, the work is also inert. The special work is also a work.

Therefore, life is also inert. The word inert means that it is not independent and is under the control of a controller. When the controller is completely independent, you can call that controller only as life [sentient]. That independent controller is God. Life is inert with reference to God. With reference to life, other items of the creation are inert since life controls them. This life is called as Para Prakriti in Gita, which means that life is the supreme item of the creation. But the creator is superior to life and thus He is the absolutely supreme controller.

This special working substance is only the inert energy, which is in the hands of the scientists too. This energy is also a form of matter. When the food is taken, it is converted into this energy. Thus it is not a special energy. Life is only a special work of the same inert energy, which is produced by the conversion of matter or food. The Veda also says the same (*Annaat Purushah*). This special mechanism cannot be known by searching the matter and energy present in a living cell. The taste cannot be found out by searching the materials used for cooking that curry. It is only in the form of knowledge, which should be revealed by the talented cook. When God comes in a human body as a human incarnation, He demonstrates His special knowledge of life by raising a dead body.

Even matter is a special concept of energy. Energy or bond, binds the atoms. Most of the atom is vacant space. When you touch a solid object with your finger, the kinetic energy of revolving electrons and the bond energy between atoms repels the finger. This leads to the experience of impermeability, which is thought as the rigid hardness and this characterizes a new word 'matter'. Thus matter is only a special mechanism of energy about which the scientist is aware. Similarly life is also a special mechanism of energy about which the scientist is not aware. Life and matter are only special functions of energy. Work and energy are inter-convertible and thus energy is work. Therefore, the different experiences of the different works are called as matter, energy and life.

Now comes the question "What is the working substance?" The answer is God. The whole creation consists of matter, energy and life, which are different forms of work. Immediately the question comes "Who is working?" The answer is "God is working." When you say that work is a form of energy, the work of God appears as energy. When you say matter is a form of energy, energy appears as matter. Therefore, the result of the work i.e. creation, is only an apparent form of work of God. Thus, the whole creation is the power or work of God. The different items in the creation are only the different ways of work of God. This is represented by

the dance of Shiva. The dance is the work and therefore the whole creation is only His dance. This creation is the imagination of God (*Ichcha matram prabhoh srishtih*). This imagination is work and the result or product of this imagination is also work or imagination. Here the work is not only the prior phase of the result but also the very phase of the result. That means the imagination is not only the work but also the product of work. This is proved scientifically. Creation is matter and energy. Matter is energy. Therefore, the creation is energy. Energy is work. Therefore creation is work. The scientist is unable to catch the Worker who is God. He is able to catch only the work and the different ways of work. He is also unable to catch that one special way of work namely life.

An engineer planned a house and constructed it. The house is matter consisting of atoms bonded by bond energies. Since matter is energy the whole house is energy. The planning of the engineer is work. Since energy is work, the house is work and since planning is also work, the house becomes the planning of the engineer. The engineer is also made of matter, energy and life. Since life is energy and matter is also energy, the engineer is also energy. Since the energy is work, the engineer himself is work or planning. Thus the engineer, planning and the house have been reduced to simply one item namely work. But there cannot be work without the worker. The worker must exist. When you see the house and do not see the engineer there, do you not infer the engineer? You also say that the entire house is the work of the engineer. Therefore, seeing the work, you must infer the existence of the worker. Similarly seeing the creation, which is the work of God, one must infer the existence of its invisible worker—God. The second Brahma Sutra (*Janmadyasya yatah*) says the same. You cannot say that creation itself is the creator because worker and work are seen separately in this world. The house cannot construct itself. Such a systematic well planned universe certainly demands the existence of its engineer.

6. What is the evidence that you are a scientist?

First you must be aware of the definition of science. Science is defined as finding out the truth through logical analysis of perceived objects and phenomena relating those objects. Objects and their phenomena are called as systems, which must have defined boundaries taken for the study. There can be no philosophy without science. In philosophy the ultimate goal is to find the truth. In such investigation logical analysis must be adopted. Such analysis should not be mere feats of theoretical assumptions and imaginations of the brain. The analysis must be based on the experience

of the objects and their phenomena. No philosopher speaks philosophy leaving this basis. That is the reason why the word philosophy is introduced as a common word in the highest degree Ph.D. of every subject.

God is beyond this creation and cannot be experienced directly. I am not speaking about such original nature of God because it cannot be experienced directly. God gives His experience through an object, which acts as a medium. Once a medium transfers the experience of God, you can call that object as God or we can say that God is in that object or we can say that the power of God has entered the object. In any case the object gives the experience of God and can be treated as God or a representative of God. The electric power comes from a battery. We say that the source of the power is the battery and we write the word power on it. The best medium for human beings to perceive God is the human incarnation because in this form, God directly answers our questions. Even if you treat that human being as a messenger of God, it is only God who answers our questions through the human being. The questions related to God cannot be answered by anybody who is not God. Some people may be able to answer to some extent but God alone can answer to the full extent. All the human incarnations have answered all the questions in all the times about God. God has answered through them. You must give an equal chance to God to argue His own case. He does not need any human being as an advocate.

All the previous spiritual preachers preached about God in a systematic and scientific way. The human incarnations performed miracles to show that this entire universe is only the imagination of God. You can create any object, change one object into another, make an object disappear or do anything as you like only in the case of your imaginary world. A real entity cannot do all this with another equally real entity. You cannot call miracles as some magic. You may achieve the same result through magic but the path of achieving the same result need not be the only path. For example the human incarnation may create some sacred ash from His hand. You may also create the same ash from your hand by hiding the wet powder of sodium chloride in the grooves of your hand. The final product is one and the same. But the paths are different. You should not argue that your path is the only true path. The same sodium chloride can be prepared through several chemical reactions using different materials. Since the final product is the same, you should not argue that all the initial materials and paths are one and the same. You should also not argue that the materials and the reaction path, which you have followed to produce sodium chloride is the only true path and those are the only true materials.

If you see the history of science the indivisible atom has become divisible and now the subatomic particles are also divisible as composites of quarks. The science of yesterday is thrown out by the science of today. You must sincerely find out the path in which that sacred ash was produced. Instead of that you are scolding and condemning that path. If a villager condemns your science, you will laugh at him. Similarly the human incarnation will laugh at you if you blindly condemn miracles. Sincere scientists have approached human incarnation and tried to observe the materialization at will very closely to find out the truth. Since there is no alternative to disprove it, they have agreed that the materialization by will is a true concept. Why are you limiting yourself only to certain concepts and discarding the existence of concepts out of your boundaries? If you accept all the concepts proved by logical analysis and experience, then everything is science. You are limiting yourself by calling your village as the entire earth. The analysis of miracles is experimental science, and is the most important essence of science.

The ancient preachers preached based on the science developed up to that day. For example in ancient Indian logic it is said that space or vacuum has sound as its characteristic (*Sabda Gunakamaakasa*). But sound does not pass through vacuum. We need not feel shy to discard that old concept. In religion we accept that old is gold and all that is new is wrong. The scientist speaks the reverse of this. Both are extremists. Spirituality or philosophy examines both and takes the truth from both and rejects the false from both. The modern science can discard the old science because both are related to the concepts of the items existing in the creation. We should not feel sorry about it because we are only bothered about the truth, whether it is old or modern. But science, which is the study of creation, cannot discard the Creator, who is beyond this creation.

The Creator is neither any item of the creation nor the sum total of all the items in creation. The Creator, being beyond the four-dimensional space and time, becomes unimaginable and so wishes to give His experience to His believers through the objects, which are within the realm of space and time. This gives the experience of the unimaginable, which is yet not imagined. The existence of unimaginable God is proved and it does not mean that the unimaginable should become imaginable. How do you accept the unimaginable infinity, which has unimaginable boundaries? Since the boundaries of this infinite universe cannot be imagined, can you say that the universe does not exist?

Therefore, throughout My knowledge, science, which is defined as above, exists like the gold in a golden ornament. I have also dealt with the latest theories of science separately to include them in the spiritual knowledge. I have given an equal status to science as every religion. Please go through all those topics patiently and don't be hasty in your conclusions. Can you give Me any specific statement from My knowledge, which is not scientific? Your remark is very general without any specific example.

7. Why was this knowledge not given by previous human incarnations?

The deeper knowledge is revealed by the Lord at present because the receiver viz. the audience, is sharpened by the development of science, which is the logical analysis based on experience. Since the receiver has become perfectly eligible now, the Lord has emitted the perfect knowledge at the right time. The same Lord was present in the previous incarnations too, with the same knowledge. But the time was not ripened then. Moreover, with increased logical analysis, people have become very intelligent. Intelligence has both good and bad effects. With the increase in intelligence the receiving capacity has increased. At the same time the power to misinterpret and twist the scriptures has also increased. Therefore, the present time needs a more sharp analysis to cut all these misinterpretations of over-intelligence. Due to this, the knowledge has become clearer. Necessity is the mother of invention. There is one more divine secret also behind this answer.

Due to over-intelligence, the departed souls have started arguing with the Lord in the upper world for the reasons for not giving them salvation. They say that there is a possibility of another way of interpretation of the scriptures and therefore, unfortunately they had taken the other [wrong] interpretation and missed salvation. They also say that their Sadgurus (preachers) gave such interpretations and it is the tradition that the Sadguru must be accepted. Therefore, a necessity has come to the Lord to come down and give the crystal clear true knowledge of the scriptures through correct interpretations. This will remove the headache of the Lord once and for all in the upper world. Now nobody can blame the Lord for not understanding the truth. Whether you take Me as the Lord or you think that the Lord is speaking through Me or you take Me as the messenger of the Lord, as far as the knowledge is concerned it is given only by the Lord. Therefore, this point will not interfere with the contents of the knowledge in any way.

8. What is the special work, which leads to the difference between a robot and a living being?

[What is the ‘special work’ that life does? What is the special function that life performs? In what substrate is the soul information contained after death? What is the difference between being ‘only a robot’ and being alive?]

The aim of the creation is the entertainment of the Lord. When you see a movie, you get bored if the entire movie shows only inert bodies and inert changes and interactions between them. Both inert objects and living beings are required for complete entertainment. A movie must contain all types of inert items like stars, hills, rivers etc. and also all types of living beings like plants, birds, animals, human beings, ghosts, angels etc. When you take meals in a feast, the variety of the items shows the dignity of the feast. You feel happy with many different food items in the feast. Therefore, the main or special work or function of any item in the creation including life is only the entertainment of God. The speciality in the work and function of life is that it is differentiated from all other items, which include the robot too.

The robot contains chips introduced by the scientist. The human being contains the strongest concepts of various chips [feelings, samskaras or past impressions or subtle body] that accompany the soul for the past millions of births. The electricity in the robot is comparable to the life energy in the human being and is called as the casual body or soul. The chips introduced in robot can be compared with the subtle body of the human being. The information is stored in the subtle body, which is the life energy existing in the form of pulses. If the pulses are lost, only life energy remains, which is called as the soul or the casual body. Since the information itself is a bundle of pulses, certainly the substrate for the information will be the soul itself. The information itself is the subtle body. The external metallic structure of robot is comparable to the gross body of the human being.

In both the robot and human being several microprocessors can simultaneously work so that both simultaneously grasp the various characteristics of an object. When the chip is removed from the robot, it is comparable to the death of a human being. The chip of the human being leaves the gross body and enters a similar energetic body. The chip works with electricity [life energy] in the energetic body too. Thus, a special technology exists in the case of a human being, which is not yet caught by the scientist. The robot resembles a human being in all the above aspects but certain other aspects, which are termed as ‘special technology’ is additionally present in a human being. When Lord Jesus raised the dead

body, He ordered the 'chip' along with its power to enter the same gross body. When it was done, the energetic body [in which the body of Lazarus had entered after the death of his physical body] vanished in space by dissipation. This technology is in the hands of the Lord and not in the hands of the scientist. He also ordered a tree to die on the spot and the tree died. The life left the tree based on His order. The discussion about life and how creation took place is not very important because the main aim of the whole spiritual field is to please the Lord. Such topics like life and the process of creation are matter of interest only for science, which aims only at the materialistic benefits for human beings. Therefore, the interest of spirituality is different from the interest of science. We give the explanation of the creation but finally we have no interest in our own explanation. It is only of interest to science in which, we are not much interested.

Chapter 9 MISCELLANEOUS

1. Can the killing of a human being by another be justified?

Only when a human being tries to kill another human being, can the human being be killed. For no other sin should a human being be killed by another human being. This applies even to all living beings. You should not kill any living being when it is not going to kill you. The punishment of death should be given only to the crime of murder. The crime should have the punishment of the same level. Every sin is given a punishment of its own level. The Dharma Shastras reveal various punishments for various crimes. All this is Pravritti, which means the field of behavior of a human being with other living beings. Rama taught Pravritti. Nivritti means worshipping the Lord in human form. Krishna represents Nivritti. One should concentrate on Nivritti, which alone can give the salvation. If the bonds with your family members and even the bond with your body and life are cut, Pravritti disappears. The aim of the human life is Nivritti and not Pravritti. One should not waste the time in Pravritti.

2. Why do you quote from the Bible while talking on Hinduism?

I want to bring world peace by bringing brotherhood among the religions. Unless this is brought, brotherhood among the followers of various religions will not come. Religion is only the external plastic cover. Spirituality is the same material packed in the different religions. Whatever may be the color of the external plastic covering [insulation], the internal metallic wire and electric current are one and the same in all the wires. Whatever may be the color of the plastic covering, every wire will rotate the fan since the same current is passing in all the wires. For the sake of money, one man quarrels with another man without recognizing the same soul that is present in all human beings. Similarly one country is fighting with another country due to the differences in the religions without recognizing the same spiritual current that exists in all the religions. If you want to convey the greatness of spirituality present in your religion, you must expose the common points between your religion and the other religion. Then the person of other religion will become your friend. After that you can expose the greatness of spirituality in your religion. Then he will understand and appreciate your religion. But if you deeply analyze, the

same spirituality to the same depth is present in all the religions. The Lord is only one and He came to different countries and taught the same syllabus in different languages. Religion is only the external culture of dress, food habits, language etc.; Spirituality is the subject related to the one God who created this entire universe.

3. Are you interested in purifying Hinduism or in World Peace?

I have both programs. For the first program I need the support of rich Hindu people. For the second program I need the support of the rich people of any religion in the world. I want to clean My house and also My town since both are important.

4. Why does the body of a Yogi not emit a bad smell for days after death?

A Yogi means one who participates in the service of the Lord in human form as said in the Gita (*Karma Yogena Yoginaam*). Service means practical sacrifice, which proves the absence of even an iota of selfishness. Selfishness is the bad odor. Sacrifice is the sweet scent. People sacrifice only words and mind to the Lord and that too only in their leisure time. Their sacrifice is illusory and completely false. This is the reason why the body of any person gives bad smell immediately after the death. Since the Yogi is the embodiment of sacrifice, his body does not give a bad odor. This is the reason why the fragrance of lotus flowers, scented sacred ash, sandal paste etc., is emitted from the Lord as devotees experience frequently. Datta means Dana i.e., sacrifice. He is the embodiment of the sweet fragrance (Devotees of Swami often experience the sweet fragrances from Swami).

5. If we follow a fraud Guru by error, what will be our fate?

The Veda means knowledge. When the knowledge is given to you to identify the real human form of the Lord and if you fail in identifying the real human incarnation and instead follow a fraud Guru, you are lost. In the chemistry laboratory when there is an error in doing the analysis according to the given procedure and if you identify the given chemical wrongly, you fail in the examination. But there is another chance to attend the examination for the failed candidates where you must revise the procedure and pass in the examination. You must identify the Sadguru before your life ends. Otherwise, you cannot be sure of human rebirth (*Jantunaam Nara Janma Durlabhamidam*—Shankara).

6. Can You please explain Jesus' statement "The first will be the last and the last will be the first"?

The people who are treated as great devotees and scholars by their sacrifice of words and feelings and by their dramatic dress of devotion, in the eyes of world stand in the first position but such people are pushed to the last position by the Lord. The people who do not express their love in words and mind and do not expose themselves with dramatic dress of devotion but those who sacrifice practically, stand in the last position in the eyes of the world. But the Lord will push such people to the first position. A gravel stone covered by a glittering paper and a diamond covered by the dust are given first and last positions by the world. But the Lord reverses these positions.

7. What is the significance of Shankara Jayanti?

[April 24, 2004] The right side (Dakshina) of Datta is the form of Guru. Datta is the united form of the three forms (Brahma, Vishnu and Shiva). Therefore in the south (Dakshina) the three Gurus viz., Shankara (Shiva), Ramanuja (Vishnu) and Madhva (Brahma) were born as three Gurus. All the human Gurus must treat them as their Gurus. The left side of Datta is the form of Bhagavan [God]. Therefore Rama, Krishna etc., were born as incarnations of Bhagavan in the North who are the ideals for the human beings.

Shankara had only four disciples. He never craved for disciples, fame or money like the present human Gurus. If there are ten disciples, the Guru collects ten paise from each disciple and can get one rupee. The aim of the Sadguru is not to earn one rupee and His aim is to completely cut off the bond with money in the case of at least one deserving disciple to give salvation to him. Therefore Sadguru takes one rupee from such a single deserving disciple. The Lord came as a guest to the house of Shaktuprastha. The aim of the Lord was to liberate Shaktuprastha and his family from the bonds of money and to give them salvation. The aim of the Lord is not to pacify His hunger because the Lord has no hunger. The Lord in the form of a guest asked for the entire food that was prepared for the family. A beggar goes to ten houses and earns his complete meal.

An inefficient teacher collects the fees from ten students and each student gets only ten marks and fails the examination. The aim of such a teacher is not the passing of the students. An efficient teacher concentrates on only one deserving student so that He passes with good marks. A doctor in a government hospital gives some medicine for temporary relief of a single disease, which is reported by the patient. The doctor of the Apollo

hospital (a sophisticated hospital in India) conducts all the tests and cures all the diseases. The doctor of the government hospital takes a fee of ten rupees from ten patients. The second doctor collects a hundred rupees from one patient. In Shirdi, several householders were ready to give food to Sai Baba. But Sai took food only from five houses throughout His life. He wanted to liberate those five deserving devotees and His aim was not His food. A beggar goes to all houses since his aim is only getting his food. This is the difference between a Sadguru and Guru.

Today the human gurus are unable to liberate even a single person through their preaching. They are similar to the barber on the Tirupati hill (A famous pilgrim place in India where people shave off their head and offer to the deity.) who partially shaves many persons and does not completely shave even a single person. Ten customers will be around him and each is incompletely shaved. Such several incomplete disciples surround the present Gurus. No disciple is completely liberated. The aim of present human Guru is the fame of having many disciples and the collection of money from all the disciples. No human Guru is interested in the final welfare of even a single disciple. But the Sadguru aims at the liberation of at least a single disciple and His preaching is always harsh because it is the truth. The preaching of the human Guru is always false and sweet. When a patient suffering from high blood sugar goes to a restaurant and asks for a sweet by paying ten rupees, the owner of the restaurant supplies the sweet and does not enquire about the person's sugar level. Therefore he appears to be sweet to you. This is the case of the human Guru. But the case of the Sadguru (Guru Datta) is different. The 'Datta Café' is very peculiar. When you go to the 'Datta Café' for the sweet, the owner will charge you rupees thirty for a blood test. If there is a high level of sugar, he will charge another ten rupees and give you bitter medicine. You lose rupees forty and during blood test you feel a lot of misery when the needle is injected. You will get a lot of unhappiness while taking the medicine. This is the difference between the human Guru and the Sadguru. Therefore today all the human Gurus must remember Adi Shankara who is a Sadguru.

8. Why do You always criticize Hindus, but praise Christians & Muslims?

I am interested in the spiritual welfare of Hindus because, they are misled by selfish gurus, who are masters in twisting the scriptures to their convenience. I am angry with those false gurus and I pity the Hindus who are misled by these gurus. Hindus are not serious about spirituality unlike Christians and Muslims. Most Hindus are only worried about their families

and wealth and they try to use even the Lord as an instrument for their happiness. The root reason is that the Hindu gurus twisted the Hindu scriptures and created a wrong concept that the soul gets several human births. With this concept, people try to postpone the spiritual effort to their old age and are immersed in the juice of family bonds. This juice has entered every cell of the human being by the time they become old. Therefore the old people cannot avoid even a trace of the attachments with the family. We must remember that Shankara could cut the bond with His mother in the childhood. Hanuman could not cut the bond with His mother in His old age and fought with the Lord for the sake of His mother. These old people are postponing the spiritual effort to the next human birth. A Hindu is postponing the spiritual effort till the last minute based on this wrong concept.

In Christianity and Islam, there is no concept of human rebirth. According to these two religions, after this human birth, the final enquiry will be done and the soul will either reach the Lord or will be thrown into hell permanently. This concept creates lot of seriousness in a Christian and a Muslim from the beginning itself. If you say that there is no re-examination for the failures in the annual examination, the student will be serious from the date of joining of the college. If you say that a number of re-examinations are allowed for the failures, the student will postpone his studies to March and in March [annual examinations are held in the month of March in India], he will postpone studies to the next re-examination. If the Hindu scriptures are researched, the real concept comes out because the same Lord told the same theory in all the religions in different languages. After all, the principle of conversion of mass into energy ($E=mc^2$) of Einstein must be the same in all the countries in their languages. Thus, the real interpretation of the Hindu scriptures also shows that there is no human rebirth for any soul. The teacher is harsh towards the student who is not on the correct path and that should not be misunderstood.

Datta is the Universal Guru and He has no distinction between any two religions and any two human beings in this world. Please remember that Datta is the creator of this entire world. Criticism is sour like a medicine and gives you good spiritual health by destroying the ignorance-illness. The pleasing words are like the sweets, which bring illness to you.

9. Can You give us a song to associate with your picture as Lord Venkateshwara?

[Your picture as Lord Venkateshwara is wonderful and appears as if you are stating that you are Lord Venkateshwara. Can you give us a song to associate with that picture?]

I am the Lord of the seven hills and I am the ruler of the fourteen worlds.

I am the protector in your problems and I am resting on the Lord of the Serpents |

I am the collector of money with interest and I donate all the boons here ||

I am prostrated by you in every step and I measured this earth with one step|

I am the statue in Chilukuru and I am in human form in the house of Chilukuru||

Those who recognize Me alone can come to Me with full faith |

Those who do not recognize Me will go away with a repulsive noise ||

10. What is the essential message of Your website ‘Universal Spirituality for World Peace’?

The essential message of this website and mission is as follows:

If you say that your religion is the only path to God and that other paths lead to hell, I have one humble question to you. The question is for every religion without any trace of partiality. The simple question is: Today I have heard about your religion and if I follow that, I reach God and if I refuse, I will go to the hell for My own fault. This is quite reasonable. But before your ancestors discovered our country, the literature or even the name of your religion was not known to My ancestor and he could not reach God for no fault of his. But your ancestor reached God through your religion at that time. Even if I assume that My ancestor will take rebirth now and will follow your religion to reach God, such possibility is ruled out because you say that there is no rebirth for the soul. Thus My ancestor suffered forever for no fault of his and the responsibility for this falls on the partiality of God. Had the God been impartial, He could have revealed your religion to all the countries at a time. Had that happened, My ancestor might have also reached God as your ancestor. Therefore your statement proves your own God to be partial.

The only way left for you to make your God impartial is that you must accept that your God appeared in all the countries at a time in various forms and preached your path in various languages. The same form did not

appear everywhere and the same language did not exist everywhere. The syllabus and explanation are one and the same, though the media and teachers are different. Can you give any alternative reasonable answer to My question? Certainly not! Any person of any religion can pose this question to any other religion.

Moreover every religion states that their God alone created this world. Unfortunately this world is only one and every God cannot create the same world. There are not many worlds to justify that each God created His own world. Therefore any human being with an iota of commonsense has to agree that there is only one impartial God who created this one world and He came in different forms to different countries and preached the same path in all the languages simultaneously at one time. Let this logic-sword of divine knowledge cut the rigid conservatism of the religious fanatics in this world to establish the Universal Peace.

I need not beg all these religious followers to be united and harmonious with each other for the sake of world peace. Enough of such begging appeals were made in the past. The religious fanatics feel that there is no real unity in the religions but that they have to be united since their kind hearts melted by these appeals. Thus only a temporary change was brought. At the most one generation of the followers got united. The next generation again began to fight with each other because they felt that there is no real unity in them due to the lack of the real unity in their religious scriptures. Thus a permanent solution for this does not lie in the begging appeals, which may or may not unite the followers. Even if the appeals unite religions such unity is not permanent. If the real unity in all the religious scriptures is exposed through the logical divine knowledge, the followers have to be united for generations together. Therefore, My attack is not on the hearts of the followers through love and kindness. My attack is on all the religious scriptures through intellectual logical analysis of the divine knowledge. The unity of hearts through love can only be temporary. The unity of brains through intellectual analytical divine knowledge will be permanent. Hearts agree but brains realize. Agreement is temporary, but realization is permanent. This is My first blow of My divine conch shell for the permanent unity of all the religions aimed at eternal Universal Peace.

11. Why are Hindus easily converted into Christians but not vice-versa?

The straight answer for this question is that Hindus are not converted into Hindus. The Christianity attacks them easily and catches them. The Hindu is not attacked by Hinduism as easily as he is attacked by

Christianity. Hinduism does not penetrate into him whereas the Christianity penetrates easily and quickly. Every Hindu remains as a Hindu only because of one point i.e., Hinduism is their own religion. But this should not be the real point. The Hindu must remain as a Hindu and the reason must be his knowledge about Hinduism. The main problem is that the knowledge of Hinduism does not penetrate into the minds of Hindus because all the Hindu spiritual knowledge is in Sanskrit; especially the Vedas.

Our ancient people preserved and restricted not only the Vedas but also the Sanskrit language. They prohibited ladies and Shudras from learning the Vedas and the Sanskrit. Even in Sanskrit dramas women and Shudras do not speak in Sanskrit. They speak only in the regional language (Prakritam). When the Sanskrit language itself is denied to them, what to speak of the sacred scriptures, Vedas, which are in Sanskrit. This conservatism was started by some selfish Sanskrit scholars. They wanted to remain as preachers and get fees from the Shudras and service from their women for their preachings. Therefore they wanted the job of preaching to be limited only to themselves. After sometime the scholars disappeared and priests appeared in their place, who simply recite the Vedas and do not explain their meaning. These priests also followed the same conservatism in the recitation of the Vedas for the same reason. Due to this the spiritual knowledge of the Vedas disappeared completely.

In fact the rituals like marriage etc., were the best occasions for preaching the Vedic spiritual knowledge. People used to gather only for this divine purpose. But today the actual purpose is completely lost. People gather on these occasions for food and waste their time in gossip while the priest is reciting the Vedic hymns. Neither does the priest know the meaning nor the audience. People are not interested in sitting near the priest just to hear some sounds without knowing their meaning. The ritual is only as some actions with materials like coconuts etc., (Dravya Yajna) and the work of simple recitation (Swadhyaya Yajna). The preaching of knowledge (Jnana Yajna) has completely disappeared.

The Gita says that the Lord is pleased only by the Jnana Yajna (*Jnana Yajnena Tenaaham*). The Gita also says that Jnana Yajna is the best out of the three (*Sreyaan Dravyamayata*). Due to this, Hinduism which means the spiritual knowledge of the Vedas, never entered the brains of Hindus even on these best occasions. I am sorry to say that the present Hindu is not a real Hindu. He is weak in his religion. Therefore he is easily attacked by other religions and is easily conquered.

Let us take Christianity. They recite the Bible on such occasions. The Bible is in English, which is their mother tongue. By hearing the recitation of the Bible itself a part of the spiritual knowledge is spontaneously understood. That means the Biblical spiritual knowledge enters the brains of the Christians and so the Christian is strong in his religion. He cannot be easily converted. In ancient times Sanskrit was our national language and there was no other language in India. Therefore when the Vedas were recited the Vedic knowledge spontaneously penetrated into the brains of Hindus. But due to conservatism, today nobody in India knows Sanskrit. People call Sanskrit as a dead language and the local regional languages became very strong. Today if you want to penetrate the spiritual knowledge into the Hindus, either all should learn Sanskrit well or the Vedas should be translated into regional languages. Rituals must be performed by reciting such translations. Today translating Sanskrit into regional languages is easier than teaching Sanskrit to all the people. In the rituals, after reading such translations, the priest should be an excellent scholar to preach the commentary of such Vedic hymns. Only then will Hinduism enter the Hindus. Christians are translating their English Bible into all other languages of the world for the sake of preaching their spiritual knowledge. If they are conservative and recite their Bible only in English, even in a foreign country, there will be no such following of Christianity as we see today.

The largest following of Christianity is due to the translation of the Bible into all major languages so that every one in the world understands the spiritual knowledge of the Bible directly even by reading the Bible. Without taking such practical steps, Hinduism cannot spread even among Hindus. How can you spread it into the entire world? You have denied the spiritual knowledge even to your own people, in your country itself. You have prohibited women and the fourth caste (Shudras) from learning this spiritual knowledge directly by reading the Vedas. You have prepared 'Payasam' [a sweet preparation] and you are denying it to the people of your own family. Swami Dayananda Saraswati rectified this mistake and saved Hinduism. Otherwise the foreign conversions would have affected all the Hindus and Hinduism would have remained only in traces by now. The conservative people killed Swami Dayananda by poisoning His food. He opened the doors of the Vedas for all Hindus irrespective of caste. In the Bhagavatam we find that Bhurishravasa who was born in the caste of pot makers was made the chief priest of a sacrifice by all the Vedic sages. The conservative traditional Hindu scholars cannot give any answer to this

incident, which is mentioned in the Bhagavatam. This incident supports the path of Dayananda Saraswati.

Even in the Gita it is said that the caste system is based on one's qualities and deeds. The Veda says that a Brahmin is not by birth but by the practice of the Vedic spiritual knowledge (*Brahma Bandhuriva*). The priests must stand in open competition and prove their efficiency since the ritual is 'Jnana Yajna'. Only then can the priest prove his efficiency. If you confine the ritual to mere recitation, anyone can do that and the differentiation based on efficiency cannot be done because in this way all competitors are at the same level. If you want to spread Hinduism into the entire world you have to go one step further; you must say that Hinduism and Christianity are alternative paths to reach the same God. They are like alternative food materials, which give the same energy. But the tastes differ and one can choose any religion according to his taste. By this you are placing the Hinduism in open competition. If you say that Payasam is your food and bread is the food of a foreigner, the foreigner will reject the Payasam even though he likes it. Even if he dislikes his bread he will be forced to choose the bread alone because you have labelled bread as the food of the foreigner. If you say that both Payasam and bread are equal and giving the same energy and that one can take any food material as he likes, then all the people in the world may opt for the Payasam because of its extraordinary taste compared to bread. Therefore by labelling Hinduism as your religion and Christianity as his [foreigner's] religion you are spoiling the opportunities for Hinduism to become a Universal Religion.

Swami Dayananda broke the walls between the rooms within the Hinduism-house and made it into a single house. Swami Vivekananda brought the concept of the Universal Religion by stating that all the religions are equal paths to reach the Lord. He broke the walls between different houses and made all houses into one house. Only after he established the concept of a Universal Religion and stated that all religions are equal, did foreigners appreciate Hinduism. Conservative Hindus are sitting in a single room of a house. Swami Dayananda represents the intra-collegiate activity where as Swami Vivekananda represents the inter-collegiate activity. Both these holy saints are the best pillars of the great Hinduism.

12. What are the various factors that disturb World Peace?

The various factors are:

Communal wars based on religious differences

Every religion says that their own God created this entire world. Since there is only one world, there should be one God, who must be impartial to all the children in the universe. That one God must have preached the same spiritual knowledge in different languages and different countries, which were disconnected and had no communication in olden days. At that time, had He preached the true spiritual knowledge to one country only, God would become partial because some generations in other countries would have passed without receiving the communication of that spiritual knowledge. Had they got it, at least some of them might have reached God. Of course today, all the countries are connected with communication and since that special spiritual knowledge is communicated to all the countries, the disbelievers in any country must go to hell. But what about the people of those old generations who went to hell due to the only reason that they were not communicated this knowledge at that time? For no fault of theirs, they went to hell. The assumption that those unfortunate souls can take human rebirth now to hear that special knowledge on this earth is also ruled out since you say that there is no rebirth for the soul. All this makes God partial.

Let us assume that God taught that special knowledge in that old time to a particular country because that country alone contained all the deserving human beings. It is just like an intensive coaching which is given to a special class containing all the topmost students. This is also ruled out because at that time even the worst souls were present in every country. This is proved because at the time when Jesus was giving that special knowledge, there were evil souls who crucified Him. When Krishna gave that special knowledge in His time, several enemies fought with Him. Similarly, Mohammed too had to fight with several enemies to establish His preaching. Therefore, the partiality of God to a special group of deserving people is also ruled out. If you say blindly that God is partial only to a particular country irrespective of deserving and undeserving souls, it would mean that God would have to be blind like you.

Faith is the final part of the path to reach God. But, faith should not be blind. It should be the result of true knowledge, which is the fruit of logical analysis. Science also believes a concept. But that concept must have been established by practical experiments followed by a detailed logical analysis. Such faith stands permanently and will appeal even to the hearts of scholars apart from ordinary people. Such faith alone can be universal. If faith is to be accepted without the logic, a terrorist may come to kill you. His faith is to kill innocent people. Do you respect his faith and get killed by him? No,

you will resist him and get him arrested and produce him before the court. The advocates and judge ask for reasons and hold logical arguments. Let the judge and the advocates hold on to their own faiths and let them not discuss the case. Will you be satisfied?

In the scriptures of every religion, the corresponding human incarnation gave statements like “I am the light, I am the path, I and My Father are one and the same, One can reach My Father only through Me” etc. Every fanatic follows that particular human being [prophet or human incarnation] alone quoting only the scripture of his religion. Suppose there is a neutral person. Which religion he should join? Every shopkeeper is shouting that his shop alone is the best shop and invites that one customer. The above concept of one God and one world clearly demands the unity in all the human incarnations and in all the religious scriptures. Statements of those scriptures if properly interpreted can achieve this. The word ‘I’ means the human incarnation in general. It is called ‘Emmanuel’ in the Bible, which means that God comes to live with human beings.

The Gita also says that God enters the human body. The God pervades all over the human body like an electric current pervading all over the wire. The current and the wire become one and the same. This is the interpretation of oneness of Father and the Son. One can experience God only through a common medium in which He is present. Thus human beings can experience God only through the human incarnation. This is the interpretation of the statement that one can reach the Father only through the Son. The human incarnation clearly preaches the special knowledge like a light showing every minute detail. Such interpretations reveal the real universal meaning of the scriptures.

When a mother says to her children “All of you must serve me”, it does not mean that she should be served by all the children in the world. The children residing far away cannot serve her. Her statement should be limited only to her children and you should limit her as the mother of only those children. If you generalise her as any general mother, then it means that every child should serve his or her own mother. Therefore the ignorance and conservatism leads to limitation and generalisation based on the true knowledge makes it universal.

Poverty and Suffering

A poor man suffers in his poverty and the poverty is the punishment given for the previous sin committed by the soul. If such a poor person is helped, it amounts to interference in the administration of God. The punishment is given for a change and you need not sympathise with the

poor person. The parental love of the Lord is greater than your brotherly love. Only the grace of God can end the poor man's punishment forever. Therefore you should preach divine knowledge and devotion and then assist that poor person. The divine knowledge and the devotion will bring a change in him and you have served the purpose of the punishment. Then God is pleased with you and will also show grace on that poor person. His poverty will vanish forever. Therefore social service must be integrated with the spiritual mission. Shankara said the same (*Loka sevaka matha khandanam*). Mother Theresa did the same. Mere social service is like a simple boarding and lodging given to hostel students without any teaching in the classes, which should be the primary activity. Therefore, the aim of terrorism gives only temporary and apparent relief whereas the spiritual mission based social work is a permanent solution. The discoveries of scientists which lacked any spiritual basis, were expected to serve the society, but have harmed society instead. If one reads, the latest in environmental science, this becomes clear.

Corruption

Corruption is the grabbing of the wealth of others for the sake of the comforts of one's own body and one's own family. The body is like a seat in the train and you, the soul are like the passenger. The family members are like just benchmates in the same train. For the comfort of yourself and of your benchmates, you are troubling other passengers in the train and this is corruption. Life is just a matter of a one-hour train journey. Your benchmates will get down at their respective destinations and will not remember you. You too have to leave your seat. After death, you have to leave the family members, who will not recognise you in the next birth. After getting down from the train, you have to face the interview with God, which leads you to permanent happiness or misery. Therefore, you must concentrate on the preparation for this interview even during the journey and not on the comforts of your seat and benchmates. The bonds with the benchmates are temporary and unreal. Shankara says that whatever is temporary must be unreal. The bond, which did not exist before and will not exist in the future, does not exist even in the present time. Such spiritual realization alone can give a permanent control of corruption.

Fight between atheists and theists

Atheists believe in logical conclusions based on practical experience and in things present before the naked eye (perception). The real spiritual knowledge can satisfy all these requirements. The human incarnation of God is before the eyes. All the bonds with family and wealth are before the

eyes and liberation from such bonds, called salvation, is also before the eyes. One can experience God through the human incarnation in this world itself and in this very life itself. Infinite love and bliss derived from the special divine knowledge preached by the human incarnation are enjoyed here itself. Enjoyment of love and bliss is the goal of any worldly bond. This is called Jeevanmukti, which means the salvation here itself while you are alive. Whatever one achieves while living, that alone continues with the soul after death. Thus perception is also the basis for the invisible future.

13. How can we avoid environmental pollution and natural calamities?

[The drastic effects of environmental pollution and the shocking effects of natural calamities must be avoided to save the humanity on this earth. What measures should be taken?]

The application of the discoveries of scientists for the welfare of humanity has resulted in environmental pollution. The discoveries were successful but the application has not ended in human welfare, but has harmed humanity instead. It is like saying that the operation was successful but the patient died. The essential reason for such failure is absence of faith and devotion in God. God wants to punish people through natural calamities and pollution. Scientists cannot control His program. Therefore, mere social service without the element of spirituality always fails. Even if it succeeds, the success is only temporary. The service slowly ends in injury. Such a person who serves without touching God also goes to heaven and he will be thrown out of heaven after some time. He only gets temporary happiness, which results finally in misery.

If you associate the propagation of divine knowledge and devotion with your social service, it gives permanent and best results. The punishment of God is only meant for bringing a change. Your propagation of divine knowledge and devotion brings that change. Therefore, God withdraws the punishment. Mere social service without the spiritual mission is like giving mere boarding and lodging to hostel students without teaching in the classes. The students get spoiled and finally you have harmed them. The nature of the punishment reveals the nature of the past action of that sinner. The above punishments show either a slow or sudden killing of human beings. Therefore, the nature of the deed that is responsible for such punishment must be also killing. All the living beings are souls like yourself. They have taken the birth of the plants, birds and animals as a punishment, which in fact is a spiritual training. A selfish soul is born as a plant and goes on donating its fruits, which were the hidden treasures in his previous birth. By killing the plant you are interfering with

its spiritual training. The mind of the God is irritated and that leads to the above effects. Thus a green plant should not be cut. A paddy [rice] plant is cut when it dies and turns yellow due to the loss of chlorophyll. It is equal to cutting a dead body. That is not equal to cutting a living bird or an animal. This is the reason for the propagation of non-violence by human incarnations like Buddha and Mahavir Jain.

You can refer to the various arguments given by Me, to various questions on this same topic. There is no other alternative than this. Prayers to God cannot stop these things. The propagation of non-violence (Ahimsa) is the only way. At least let it [violence to living beings] be reduced and then slowly let it be completely avoided. The Hindu scriptures (Dharma Shastras) attempt this. They ask the fisherman to stop catching fish at least in Banaras and at least on the holy day of Maha Shivaratri. When that is achieved, the scriptures mention some more sacred places and some more festival days. Slowly they control the whole sin by finally saying that one should not catch fish on any day at any place.

14. Why does Your website represent only 6 major religions?

[Why does Your website represent only 6 religions? Why can You not include some others such as Sikhism, Jainism, Judaism, Taoism, Shinto etc? That would be more fitting since you call the website 'Universal Spirituality'.]

I have considered the main religions present in the world, which are taken as some examples. The concept applies to all the other religions equally. Even in the other religions the same concepts are present. I have also mentioned the name of Mahavir Jain in the context of non-violence. I have also mentioned the philosophy of Jainism when I was talking about the truth, which is presented in Jainism as seven-fold. Only to limit the number I have taken these six main religions. This does not mean that we are neglecting other religions.

15. Why have You superimposed Your face on that of past incarnations?

[Why have you superimposed your face on that of past incarnations? Will that not shock sincere devotees of other incarnations or religions? No other incarnation in the past did such a thing.]

A friend of Shri Nikhil also asked a similar question and I was thinking of answering this. The original background was different. When some of My devotees were fortunate to have some divine visions on looking at Me, a point was noted by them. In all those visions [of different

deities and past incarnations], they all saw My face alone. The devotees who did not have such visions were anxious to hear about the visions from the other devotees. Based on the explanations some devotees decorated My face in different forms so that the other devotees may have some satisfaction of seeing the visions indirectly. Originally these pictures were restricted only to the circle of My devotees. When Universal Spirituality for World Peace was started as a Mission, My devotees suggested using these pictures. I agreed based on one concept, i.e., when the same face is present in all the pictures it would give a psychological impression that the same God appeared in different forms. The face is the real identity of a person. Unfortunately, the pictures of various deities and incarnations that are seen commonly today are only the imaginary drawings of artists. They included different faces in these imaginary paintings. This gives an unconscious impression that the deities and incarnations are quite different from each other and the idea of one God does not appear clearly. I have super imposed My face on the faces of different deities and incarnations for whom real photographs were not available [recent human incarnations, whose photographs are available, have not been superimposed with Swami's face].

Don't you think that a real face is better than an imaginary face? My face and the imaginary faces on the pictures are both constituted of the same five elements and there is no difference. I did not agree to super impose My face on the face of Shri Shirdi Sai Baba, because His real photograph exists. For this concept of one God, a single face helps. This single real face need not be Mine. In fact you can also super impose your face on the faces of these deities and incarnations to explain the concept of the single God. It is just a pictorial model after all. I will appreciate this equally for two merits.

1. The face is real and not imaginary and truth is better than false imagination.
2. The same face is present in each of the pictures and this is better than the different imaginary faces.

In the spiritual field the only two impurities, which are the two layers that cover our two eyes, are egoism and jealousy. Nobody is an exception when it comes to these two impurities. Sadhana is only the eye operation to remove these two layers from our two eyes. Only then can one accept the existence of God and finally accept the existence of God in the human incarnation. When the eyes are completely covered by these two layers, one does not accept even the existence of God. If the two layers are partially operated, the human being accepts the existence of God but not the human

incarnation. When these two layers are completely removed, the devotee recognizes the human incarnation as Hanuman recognized Lord Rama. Because of these two layers, many people did not recognize the human incarnations. Some recognized and respected them but did not worship them. A few recognized and also worshipped. Sometimes the human incarnations were also killed due to the intensity of these two layers as in the case of Lord Jesus. Lord Mohammed also had to fight with people constantly because He tried to unite the various sub-religions in Islam. Shankara was killed by black magic because He condemned all the sub-religions and united them. Swami Dayananda tried to bring out the real heart of the Vedas and was killed by food poisoning. Therefore, we must carefully watch the various effects of these two layers present within us before we analyze the object. The subjective analysis is very important before the objective analysis. Shankara has told that unless the mind is purified from these impurities (Chitta Suddhi), the recognition of God and finally the recognition of the human incarnation (Jnana Yoga), is not possible.

I have answered not only your question but also the root of your question. In the past the super imposition of the face might not have been done due to the absence of photography and computer graphics. However, when Hanuman did not recognize Lord Krishna to be the same as Lord Rama, Krishna did the same computer graphics by His divine power and super imposed the face of Rama on His face. You may not believe if I say that the same face of Lord Krishna was decorated by the dress of the face of Rama. Due to the change in the dress the face appeared different. You will find this fact in My pictures also. Actually, it is the same face but it appears different due to the different external dresses. Thus the human body is only the external dress and the single actor present in all these roles is the same Lord. Hanuman could not recognize Lord Krishna as Lord Rama only due to this external dress.

When we see a film actor in the role of Rama in the cinema, the devotees look at him as Rama Himself. They do not see the inner actor but only the external role. But some people call him by the name of the actor and they see only the inner actor and not the external role. When the Lord comes as the human incarnation the inner actor is the Lord and the outer role is the human being. This is just reverse of the above example. In the case of the human incarnation the devotees see the Lord who is the inner actor and not the external role, which is the human being. But ordinary people see only the external human being and not the inner actor who is the

Lord. Therefore, whether it is the world-drama or a drama in this world, devotees only look at the Lord and other people only look at the human being. When I was decorated in the dress of the Lord, I told My devotees “The Lord is hidden in Me and wants to give fame to this external human being. I am just reversing this point and have brought the inner Lord to the outside in the form of this decoration and hidden Myself inside the decoration. I want to say that the inner hidden Lord must be seen by all of you; He has done all these wonderful things and you must give credit to the Lord alone. The Lord hid the truth and I revealed the truth”.

16. Please can You explain the case of a man who feels that he is the wife of Lord Krishna?

[I received a letter from Shri. Krushnanad Baba who is the Inspector General of Police. He loves Lord Krishna and feels that he is the wife of Lord Krishna. He wears the ornaments etc. for the sake of the Lord. Can you please explain about his case?]

Sage Durvasa was very powerful and furious and He was reborn as Radha. Shri Ramakrishna Paramahansa stayed in Brindavanam for one month decorating Himself with a sari and ornaments and felt that He was one of the lovers of Lord Krishna. The sages requested Lord Rama to allow them to embrace Him by turning themselves into ladies through the power of penance. But Rama did not agree to this. He asked them to be born as Gopikas [milkmaids] in the next birth. The reason is that one’s masculine egoism will not vanish unless one is born as a female. All human beings, whether males or females are actually females in essence and are also the wives of the Lord as said in the Veda (*Striyah Sateeh Pumsa ahuh*). In the Gita it is told that the soul is also a part of nature or creation or Prakriti and is called as Para Prakriti. Prakriti is considered as female and the Lord is considered as male (Purushah). The Veda says that the Lord is the only male (*Atha Purushohavai Narayanah*). Meera asked Tulasidas whether there is any male among human beings. She considered Lord Krishna as the only male. The ultimate idea in this point is the removal of masculine egoism. The sages had the three types of egoism.

1. Masculine egoism
2. Caste egoism because they were Brahmins
3. Egoism of Knowledge.

To get rid of these three types of egoism they were born as illiterate non-Brahmin females called as Gopikas. Therefore, it is not the question of the gross body, which may be male or female. There is no difference in the gross bodies of a male and a female except for some organs. The inner

subtle body and the inner most casual body are exactly the same in both. Even in gross bodies there is no essential difference since they are both made of the basic five elements. There is no importance of the act of sex between a male and female because it is only a physical abrasion of the skin and muscles of the external gross bodies as said in the Gita (*Eehi Samsparsajaah Bhogaah...*). Thus sex is only an inert process between two inert bodies and has no significance in the spiritual field.

Being born as a female is only to remove the masculine egoism and not to have sex with the Lord. However, the sages took the female births and interacted with the Lord with their bodies too. This desire of theirs was personal but not essential. Such interaction is called as 'Sweet Devotion' (Madhura Bhakti). When such desire exists, the devotee will get a female birth and will certainly become the beloved of the Lord. The Lord just responds to the desire of the devotees and He Himself does not have any desire as said in the Veda (*Apta Kaamasya Kaa Sprihaa*). He is the ocean of bliss and does not require happiness from external agencies. The fire itself is hot and does not require heating from outside. The Love of the Lord takes the same colour of the love of the devotee to satisfy the devotee and this is not needed for the Lord because He is always in a satisfied state as said in the Gita (*Name Karmaphale Sprihaa, Naanavaaptamavaaptavyam*). The Lord has attained everything because everything is in Him alone. There is nothing for Him to attain from outside.

If egoism is removed, there is no need of these external agencies. Of course for the beginners the external agency affects the internal psychology. If you can get rid of these three types of egoism, you can be liberated even if you belong to the higher caste and even if you are a male scholar. The internal meaning should be taken. The ancient sages established the traditional domination of male over female only to indicate the concept of how an individual soul should submit to the Lord as its husband. The male stands for the Lord and the female stands for the individual soul. This does not mean that every male human being is the Lord and the female human being is the only an individual soul. Both males and females are individual souls in essence.

In a drama two girls acted. One acted as Rama and the other acted as Sita. The domination of Rama and the submission of Sita indicate the domination of the Lord and the submission of the devotee. It does not mean the domination of one girl over the other girl. If this secret is understood every man will loose his masculine egoism and will treat every female member as equal to him. The final birth to get salvation must be that of an

illiterate non-Brahmin female. The inner meaning of this statement is that final salvation is given only when the egoism of male, caste and knowledge vanishes. The meaning should not be taken literally. Shri Rama Krishna Paramahansa got salvation directly even though He was a male, since He lost His masculine egoism completely. Therefore, one should try for the internal spiritual effort and need not attach any importance to the external agencies in the advanced stage of spirituality.

Whenever we think of Lord Krishna and the Gopikas, we only think of the sexual relationship between them. We have a wrong notion that the sexual relationship is the highest form of love. If that is so then why did Buddha leave His wife and why did Meera leave her husband for the sake of the Lord? Sex is only one of several forms of love. Among the Gopikas who got the highest abode (Goloka), some loved Lord Krishna as their son, some loved Him as a brother and some loved Him as their husband. The Lord does not consider the form of the love but estimates the intensity or the quantity of love. There may be shapes of parrots, swans or even donkeys molded out of sugar. Whatever may be the form, the price depends on the weight of the sugar in the form. A lady devotee, Kubja developed lust on Lord Krishna. Krishna satisfied her, sleeping with her for one night in the Mathura town. Kubja was not given Goloka. She had lust but not love for the Lord. Lust is related to simply the physical form. Love is related to the total personality. One day the finger of Lord Krishna was cut when He was eating sugarcane. All the wives ran here and there in search of a piece of cloth for tying a bandage. But Draupadi, who loved Lord Krishna as her brother, tore her expensive sari and bandaged the finger. The love of the sister excelled the love of the wives. Therefore, it is not the form of the bond but it is the weight of the bond that matters for the Lord.

All the Gopikas who had different types of bonds with Lord Krishna became mad after the departure of Lord Krishna from Brindavanam. Not only Radha who had the sexual relationship, but also Yasoda who nourished Lord Krishna as a mother became mad after His departure. Both Yasoda and Radha reached Goloka because their intensity of love was equal. Therefore, one should love God by cutting all the worldly bonds and must be prepared even to sacrifice one's life for the sake of the Lord like Prahlada. Jesus said that he who does not leave his wife, children, wealth and even life for His sake is not His beloved disciple. This refers to any human being, whether male or female. The extent of sacrifice of these worldly bonds, indirectly gives a measure of the intensity of the bond with God. The more you are attached to God, the more you will be detached

from the world. Therefore, the form of the bond with Lord Krishna is not important but the intensity of love for Lord Krishna, which is measured by your ability to sacrifice the world, is important. No particular form of bond with the Lord is the invariable path to the Lord. Other forms of bonds are also alternative ways to reach the same goal. All the paths are parallel to each other and it is like a running race of different candidates. The speed in running is important and not the path assigned to him. I am neither encouraging nor discouraging the path because it is purely of personal taste. But the success depends on the intensity and vigour in the love to the Lord.