



*Author of More than Half Century Books,
Indu Virtue Principal Donor,
Sensational Writer, Thraitha Theorem Originator*

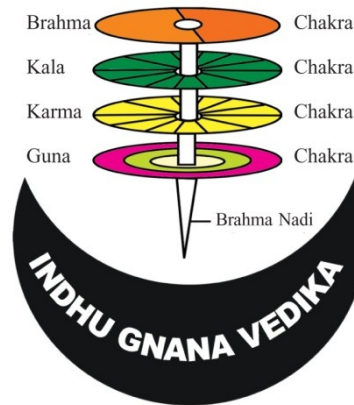
Sri Acharya Prabhodhananda Yogeeswarlu

Ghosts – Bhutas

(The Real Incidents)

Translation by

T.Veeranarayana Reddy B.Sc.



Published by

Indhu Gnana Vedika

(Regd.No.168/2004)

IMP Note : To know the true and complete meaning of this Grandha (book) it must be read in Telugu Language.

Ghosts – Bhutas

(The Real Incidents)

Author's Foreword

In the present days, anyone may believe but rationalists and atheists don't believe in Ghosts and Bhutas. They say that the word 'Belief' is not in our dictionary. In society, though they appear in two different types as 'Rationalists' and 'Atheists', their actions and words are same. For Ex: -Gold and Silver are two different metals but now-a-days, we are getting gilded Silver ornaments so both look alike. Similarly, Rationalists and Atheists tell themselves as different due to Rationalists have been talking like Atheists, they are appearing as Atheists. Though the name Rationalism exists, it has changed to Atheism. In present days Atheists and Theists are seen but Rationalists are not seen. Though some organizations have formed on the name of rationalism, they do not follow actual rationalism and they are just like gilded Silver ornament as Atheism filled Rationalism, on the other hand it can be said that actual rationalism is becoming scare on earth. The concept of Atheism which doesn't believe in the existence of God is always against Theism which believes in existence of God, their views are quite opposite. Anywhere despite some persons are declaring themselves as rationalists they are counted as atheists only. So it can be said that those persons are against atheism.

My life started with Rationalism. As I had true rationalism, so I do not have thinking like "God doesn't exist" which is thinking of Atheists. In those days a question raised in me "How is God?" **I usually say that there is no answer in Theism and there is no question in Atheism.** I assertively say that only in Rationalism there are both question and answer. Because of I had real rationalistic characters; I had a question and at last got answers also. When a question arises, rationalist explores it until he gets a scientific answer. If we observe the word "HETHUVADHAMU" (Rationalism) the word 'Vadhamu' is a common word but the word 'Hethu' is very important. Similarly in those words like Asthikavadhamu (Theism), Nasthikavadhamu (Atheism), the word vadhamu is a common word but the first half is important. If we observe the meaning of the word "Hethuvadhamu" (Rationalism) it means asking for a fact or questioning for a fact. In Rationalism,

there will be a scientific question and scientific answer. So, it can be said that “Hethuvadhamu” is “Satyavadhamu”. The word “Hethu” is repeated three times in Bhagavad-Gita in 10th verse in the chapter Raja Vidya Raja Guhya Yoga, 5th verse and 21st verse in the chapter Kshetra Kshetragyna Vibhaga Yoga. From this if we observe the 21st verse in chapter Kshetra Kshetragyna Vibhaga Yoga it is as follows:

verse :- Karya Karana Karthyathey Hethuhu Prakruthi Ruchyanthey
 Purusha Sukha Dhukhanaam Bokthruthya Hethuhu Ruchyanthey.

In the above verse first line the words Karya, Karana, Kartha and in the second line Sukha, Dukha, Boktha have been used. Similarly, for the words Karya, Karana, Kartha the word Prakruti has been used at the end of the sentence, and for the words Sukha, Dukha, Boktha the word Purusha has been used at the beginning of the sentence, the remaining word in both the sentences is ‘Hethu’. In this verse the word Hethu is very important. The truth comes out due to the word “Hethu”. Here in this verse it can be understood that the word Hethu can connect the words like Karya, Karana, and Karta with Prakruti. It also connects the words like Sukha, Dukha, and Boktha with the Purusha. Similarly, the relationship between Prakruti, Karya, Karana, Kartha and the unknown secrets and the facts can be known by the word “Hethu”. The truth which is in between the experience like comfort, distress and Purusha (Jeeva) is known from the word Hethu. Hence, in Bhagavad-Gita i.e. the Brahma Vidya Shastra the word “Hethu” has been used. So it is understood that Rationalism (hethu vadham) is great, which reveals facts and real relationship in it. For knowing truth, first man needs a question and then its answer. Rationalism starts with questions and ends with answer. When a question without answer is there, then it is not rationalism.

I started my life with rationalism, that’s why many questions raised in every matter. I used to ask my elders for the answers. In those days, those persons with good knowledge also could not able to answer my questions and they used to say “ shut your mouth, you don’t need all these at his age”. When I was in my teenage I questioned one swamiji, what is Yagodanda (The unsystematic breath is put systematically in one side for getting usefulness of Yoga by using Yoga staff is called Yoga danda) ? My questions were never a silly one; I use to ask my questions sincerely and scientifically. But that swamiji couldn’t answer to my sincere question and gave irreverent answer. From then onwards I started about knowing the answers by my own experience and

started investigation by myself. The first & foremost important question in me was who is God? The second question was what do you mean by Ghost? The next question was who am I? Like this, few hundreds of questions raised in me. Then I understood that if I have to get answer for all my questions, then I have to start from second question and later I will know the answer for the first questions also.

Then I started my research on Ghosts. In that research I had some hundreds of experiences and came to know the fact. From each experience I got an answer for a question. The incidents that are narrated in this book are just 1% out of my total experiences. At first the one who called me “Swami” was not a human but was a Ghost! In those days I was just a common man and my age at that time was just 22 years. In this way the research towards my second question started, later it went towards Black spirits (kshudra devathas) and the demy-gods (maha devathas). Nearly in my 10 to 12 years of research, I got many scientific answers.

If we think over why these well educated people do not believe this true matter which is rationalistic, it can be understood that their brain doesn't have the subtle grasping power. The nine planets are known to everyone among that the planet mercury doesn't spread its rays in his brain at the time of birth, so they are unable to understand about the subtle things i.e. Ghosts. That's why many deny the existence of Ghosts and Bhutas. Anyone may say anything but the existence of Ghosts and devatas are true. Though we have narrated different types of situations, I didn't see any Ghost or Devatas directly. A question may arise, how could you narrate all these without seeing ghosts? The reply for this would be! Through the eyes which we have for the physical body, only the physical bodies are visible but subtle bodies are not invisible. Subtle bodies are visible to the divine eye which is the subtle eye present in the body.

In this book we have narrated about Ghosts, Bhuthas and Grahas which are invisible for me also. After telling so many facts some people may question me “can you show the Ghost”. If I have seen, then only I can show you but, when I have not seen, how can I show you? Not only you and I but also nobody can see it. Man can feel the shadow of a Ghost when he is not totally in sleep and not totally in awaken stage that is only to certain extent. But it cannot be visible clearly. When we are in awakening stage nobody can see a Ghost.

If a small string is pulled a big creeper comes out. Similarly, we came to know that diseases are living beings. Besides everything like from diseases to Meghas are clearly visible. Nearly 300 pages are narrated about the Ghost and Demy-gods. Many interesting things are revealed about Ghost and Demigods' which are true incidents but unknown till now. The content after the page 300 consists of great divine knowledge. By seeing the title of the book some may think that Ghost related stories are included just for time pass. If anyone who starts reading this book with that perception, later they will understand that these all are true incidents but not cock and bull stories. If you read further you will understand that these incidents are not told for time pass (kalakshepam) but told for passing the karma (Karma kshepam). Scientists knew only some extent in the information which is described in this book about the clouds. It will be understood by further reading that the matter of Megha is not known even to the scientist. In every matter we investigated according to rationalism so answers will cross even thinking of the scientist also. By reading this book, you will know a new world which is still now unknown to everyone.

Through this book you will know about the great persons like Sai Baba who is serving the people and saving the people from many hurdles are on earth from hundreds of years and the miracles which he and his disciples are showing. You can also know about the great persons like Penukonda Baba Fakruddin, Puttaparthi Sai Baba who are serving the people for many years in the same birth without going for rebirth. From this book you can also know that man is very much weaker before power of nature and nature power is weaker before the power of Yoga. It is revealed in this book that if need arises Yogi can command the Prakruti. Besides, Yogis are said as great and not only power of Prakruti but also Ghosts, Bhutas and Grahas respect the word of Yogis and follow Yogis. I wish you can know mundane knowledge on one hand and divine knowledge on other hand through this book. I hope those rationalists who think that they are great and claim that they knew everything will follow true rationalism and change into true rationalists.

This book starts with worldly related matter and later, it takes you to the supreme (Paramatma) matter. So, don't think about this book that it consists of some divine knowledge like all swamiji had told. Thus far, it is revealed in this book about all facts of real God and the easy methods for understanding about God.

In a country how a Government exists for ruling people, similarly it is known that there is a government which is invisibly ruling the universe. In that invisibly ruling Government, a king or

God exists who is invisible for ruling the Universe as the lord of Universe. Nobody knows the officers in the kingdom of God and they even don't know how powerful they are. The rulers of God are Maha Bhuthas, Swalpa Bhuthas, Upa Bhuthas and Grahas etc which show integrity by not showing any difference between a poor and a wealthy. It has been told that man is being experiencing both hell and heaven on earth itself. At ending of this book it states truth against belief of all religions that separate hell and heaven do not exist on upper planets but those are on earth only and everything is experienced on earth itself. And also the secret is revealed that the heaven and hell are direct truth that is being imposed by the rulers of God. So, one who reads this book will understand how horrible will be the result of the sins committed. By knowing all this, man will try to come out of the deeds (karma). We are expecting that man will try to follow the one and only divine path to overcome the sins.

With Regards,

Acharya Prabodhananda Yogeeswarlu.

Real incidents of Ghosts and Bhutas

Every man knows about the word Devudu or God. Some believe in God, but some do not believe. Believers of God are called Theists, non-believers of God are called Atheists. In fact, God is not known to both theists and atheists. Owing to God doesn't exist really, but he exists without binding. You may question me "Are you Atheists?" For that my answer is! We are not Atheists. But we are not theists like those who are at present. We say that God exists without binding. Because of you have to recognize me as we are in the middle of Theists and Atheists.

We do not accept those theists who worship God by keeping name and form and perform Yajnas. So, some theists counted me as Atheist. We didn't deny the existence of God. But we say that God exists without binding. In those circumstances, how I am Atheist? Because of we are not Atheists. In the same way at first despite we say that God didn't exist, at last we say that God exists without binding, Atheists counted me as theist. But we are not theists in accordance with the thinking of Atheists. There is no possibility of counting me as Theist due to I say that God doesn't exist really. My words may confuse you. So you may ask me who you are. For that my answer is! Despite we appear as theists or Atheists, we are truthful person. Even theists who accept the existence of God are far away from implied meaning of God. Atheists who deny the existence of God are far away from the understanding of God. God doesn't exist in accordance with the thinking of both Atheists and Theists. According to this it can be said that both theists and Atheists do not know about true nature of God.

Only six shastras are on earth. Among those, Mathematical science, Chemical science, Physical science and Astronomical science are related to world. The fifth Astrological science is in between Paramatma related and mundane related. The sixth shastra Brahma Vidya shastra is related to God. According to this it can be known that shastras are three kinds. Four shastras are related to Prakruti, fifth is related to Prakruti and Paramatma and sixth is related to Paramatma. In the sight of some persons Mathematical, Chemical, Physical and Astronomical sciences are related to Prakruti, both Astrological science and Brahma Vidya Shastra are related to spirituality.

In the sight of some persons Brahma Vidya Shastra and Astrological science don't exist. They accept only four shastras. Some persons accept four shastras, some persons accept five shastras

and some persons accept six shastras. Theists accept five or six shastras. But Atheists accept only four shastras. Theists deny the existence of God by saying about it as superstition. They do not agree Astrological science and challenge others to prove it by betting crores of rupees.

Mathematical, Chemical, Physical and Astronomical sciences has been developing from last hundred years and so many inventions are found for leading comfortable life of man due to suitable connection of these four shastras. Those persons who read these four shastras and those persons who got development from these shastras are saying that these development had come from the intelligence of man and in this development role of God didn't exist, resulted in they became as atheists. Some persons who believe in Brahma Vidya Shastra and Astrological science are remained as Theists despite they do not know about these Shastras. Among theists some are interested in Astrological science and some are interested in Brahma Vidya Shastra, but they have been thinking that they have known well without exploring details. Either Astrological science or Brahma Vidya shastra are not explored and not developed like Mathematical, Chemical, Physical and Astronomical science. Theists have different opinions about these two shastras. So they are saying greatly about what they had known. They are not considering about Brahma Vidya shastra that what they had known is true or not. They are saying greatly without considering that in their sayings whether scientific binding exist or not. Because of now spiritual field is divided into many religions and many traditions.

In this way Theists have been saying in accordance with their thought without knowing completely about Jyotishya Shastra and Brahma Vidya Shastra, but Atheists who observed lapses in the theism have been condemning theism. They didn't agree Brahma Vidya Shastra and deny the existence of God. Among Atheists two kinds exist. One kind is Rationalists. Second kind is Atheists. Despite some persons say Rationalists and Atheists are different, in fact Atheism is in the name of Rationalism. Despite Rationalism is great, Rationalists are not available. But all are Atheists only. In the Rationalism investigation and the sight of keen observation exist. Rationalism or Hetu vadam doesn't condemn anything blindly. Rationalism questions about cause (Hetuvu). The chief intention of Rationalism is when answer is found for cause, after observing that answer it accepts when answer is true and condemns when answer is untrue. Atheism always condemns the truth without observing and argues vehemently. This kind of Atheism exists, but real Rationalism doesn't exist. Let us see a real incident as example for saying that Rationalism doesn't exist.

In Andhra Pradesh state in Rayala Seema region, a small village exists between Gutti and Guntakal at the side of railway track. In that village all people are working hard for their livelihood. In that village all men are involved in agricultural works, but some women carry milk and curd to Gutti town which is 5 K. M away from the village and sell the milk for livelihood. These village women do not know any language except Telugu. These women talk Telugu with regional accent. These women used to go to Gutti town in groups along the railway track for selling milk and curd. One day evening a thirty year old woman who was coming from Gutti town started to talk in Tamil language. Owing to villagers were not known Tamil language, they were confused. After she talked Tamil language for one hour, she came to original state and started to talk in Telugu language.

The neighbors questioned her how you talked Tamil and why you did like that? She astonished about their questions and said that she didn't know anything but felt that she got sleep for one hour in that time. For her answers neighbors astonished. From that day onwards, she talked Tamil often and then and behaved that she didn't know anything. The villagers didn't know why she was behaving like that and brought a Tamil knowing person and made him talk with her when she was talking Tamil. That Tamil knowing person had translated her words into Telugu.

Before five years of this incident, Madhavan who was resident of Tamil Nadu state was travelling in the train which was bound to Madras. At 7 - 30 A.M, while Madhavan was brushing the teeth by standing at the door of train, he lost balance and fell down from the train and died. His relatives stopped the train and carried his body. After five years of this incident, Madhavan talked from the body of this village woman. Madhavan revealed this whole matter in Tamil language, hence translator told these details to the villagers. Madhavan was at the side of railway track since five years and entered into the body of village woman. From that day onwards he came out and talked from the body of woman often and then.

Those persons who heard this incident may ask us can dead person talk with us? Is it possible of taking place of this incident? Another question may arise that for considering about speaking in Tamil language is not practical the woman who doesn't know Tamil language had talked in Tamil language is directly appearing. For knowing details about this incident, some persons approached a Rationalist for details. That Rationalist replied that it was one kind of disease and if anyone had this kind of disease, he can talk another language without having awareness.

Here despite matter clearly exists, without observing it and without finding cause, stating that it is disease, is it said as rationalism? Observing the matter like an eagle's eye is Rationalism. In the above incident seeing by questioning whether new language comes by disease is Rationalism. Questioning like why woman lost remembrance was for an hour is Rationalism. Questioning and considering why she was behaved as new man for an hour is Rationalism. In this incident we have to find answers for three causes, and if we find rightful answers, it must be agreed. Else for any question rightful answer is not available, it must be said as untruth and not bound to Rationalism. Here it was not like that. By stating that she had disease and covering the incident in the veil of Rationalism is not real Rationalism. By stating like that is said as not rightful Rationalism.

If she attained disease, real Rationalist can question like this way. If disease exists, why that symptom comes out only for one hour? What is the relation between Tamil Language and that disease? For an hour what was happened to her mother tongue Telugu language? How new language has come? How the behavior of new person has come for an hour in that woman? As usual woman appears outwardly but a male person named Madhavan is talking from her body. What is the cause for this? At that time despite a man named Madhavan had talked that he was such person, he belonged to Tamil Nadu state and he died due to falling down from train, Rationalists didn't count his words.

Why Rationalists did not observe his words whether it was true or not. For considering that she got disease, which kind of micro living form facilitated to get that kind of disease or which kind of defect facilitated to get that kind of disease? Is there any proof for that disease? In this way some questions must be asked rationally. Without giving replies for these questions those persons who escape from the pretext of disease, is it not wrong to say that they are intellectual persons? In our population, pseudo intellectuals are many who do not able to give replies. Let us notice how real intelligence is by leaving like that intellectuals.

Man's existence is related to six shastras. But renowned intellectuals are seeing man within the first four shastras. According to my sight those kinds of intellectuals are not complete intellectuals. If man is seen by applying six shastras, answers of all questions relating to man are found. The person who knows all answers is real intellectual. Despite they didn't know, saying that they knew everything and escaping from giving answers for the questions in the name of science and claim that they are intellectuals. Are they intellectuals. As far as knowing of four Shastras, no

one becomes intellectual. The person who knows the sixth shastra that is Brahma Vidya shastra can become intellectual.

The knower of four shastras has been saying that he doesn't believe in Ghosts and says that saying about existence of ghosts is superstition. Without knowing fact, saying about those existences is superstition. After knowing about it, saying about those existences is not superstition. If anyone questions us whether ghosts exists, according to sixth shastra it can be said that devils exist. The person who knows sixth shastra can know answers of so many questions of true incident which was taken place near Gutti.

According to sixth Shastra, the body of man is two kinds. According to this, death of man is also two kinds. If a man dies, in our accounts he is not known completely. Dead doesn't appear anywhere. Here, death means death of two parts of body. Majority of people including intellectuals do not know that body exists as two parts such as Physical body and subtle body and death is also two kinds such as timely death and untimely death. Not knowing about Physical and Subtle body, timely death and untimely death is the defect of intelligence of man. If any person doesn't know about his body and his death, despite he is in higher rank and he is great intellectual, it is not useful. Tell me; despite he has known many outward matters, when he has not known about himself whether he becomes intellectual.

Elders said an adage "*the person who establishes influence at outside after establishment of influence at home is brave man*". Its meaning is the person who knows the secret in the external world after knowing about secret in his body is intellectual person. Similarly there is another adage. According to it "*the person who twists moustache is not warrior and the person who holds trident is not hero*". Its meaning is as far as reading the book, he doesn't become Jnani and as far as doing the experiment or reading the science, he doesn't become scientist. Here some questions may arise. They may ask us whether education means Jnana (wisdom) and science means Vijnana or not. For that my answer is!

Jnana means wisdom and Vijnana means Science is true. But it is a mistaken opinion to think about which are at outside of body are Jnana and Vijnana. Education and science starts from the inside of body. Jnana and Vijnana are in the body. If any Jnana and Vijnana are attained from outside of body is said as general knowledge. In the general knowledge only wisdom of four

shastras exist. The person who doesn't know about shastras is counted as knowledge less person. According to this the person who doesn't know about four shastras is counted as knowledge less person and the person who knows four shastras is counted as person who has known general knowledge. **The person who knows sixth shastra that is Brahma Vidya Shastra is said as the person who has super knowledge. This is also said as great wisdom or unnatural wisdom.**

As the wisdom of four shastras is general knowledge, wisdom of Astrological science is middle wisdom and wisdom of sixth shastra that is Brahma Vidya shastra is unlimited, unnatural and marvelous wisdom. If we say about general wisdom it can be visible to eye. If any apparatus is made by general wisdom, it will be useful to not only maker of apparatus, but also all men. Owing to wisdom of four shastras is known by the senses of body, it can be proved. Let us take Radio as an example. First Radio was invented by Marconi in Italy. As it belongs to general wisdom, it can be useful to every man in all times. As wisdom relating to Radio is under the wisdom of four shastras, so its working is called general wisdom. According to principle, general wisdom is known through the external senses of body. So it is known and come to experience by not only Marconi who found it but also men who have senses. **“Anything which is made by senses is known to senses” is the principle. According to this principle, senses of wisdom are counted as general wisdom. Anything which is found by the invisible senses is not known to visible senses are said as unnatural wisdom.**

According to this principle wisdom is divided into two kinds such as visible wisdom and invisible wisdom. Which is appearing is said as Physical and which is not appearing is said as Subtle. The person who knows both visible and invisible wisdom is said as real intellectual person. The person who knows visible wisdom and doesn't know about invisible wisdom is said as half knowledge person. The persons who know sixth shastra that is Brahma Vidya Shasta which reveals about subtle can know about complete wisdom.

Men who don't know about shastras on earth are talking that they know everything and deny the existence of Ghosts on the pretext of science due to not knowing about subtle body. They usually say that some persons are fabricating the stories about existence of Ghosts and their words are belonged to ancient age of stone and saying about existence of Ghosts even in this civilized society is an uncivilized word. They claim as intellectuals and say about existence of Ghosts is superstitious. They usually question “Can anyone prove about existence of Ghosts “. For that

my answer is! The person who has sight only can see the vision. The person who has good hearing ability only can hear the sounds. The person who doesn't have sight despite eyes exist cannot see the vision. Similarly the person who doesn't have hearing ability despite ears exist cannot hear the sounds.

The ghosts can be known by the person who has subtle sight of wisdom. How the blind person cannot see the vision despite he has eyes, how the deaf cannot hear the sounds despite he has ears, similarly the person who doesn't know about scientific wisdom in sixth shastra cannot grasp the subtle living thing. Despite he is expert in four shastras, it can be said that he is half knowledge person. Though he is Rationalist or truthful person in the world, his brain doesn't grasp the subtle living things. In those circumstances, it is natural that he denies its existence which is not known to him. As far as he has not known about it, whether existing thing is not existed?

Here some persons may ask me another question "you are saying that even those scientists who renowned in Mathematical, Chemical, Physical and Astronomical science do not know about subtle. As far as they have not known about it, existing subtle living things cannot be lost its existence. If existence of Ghosts is true, is there any possibility of knowing about it by the experts in the four Shastras?". For that my answer is! Those persons who don't believe in ghosts despite they read four shastras can have two opportunities for knowing about it. One manner is without constructing a wall as barrier that we knew all matters, knowing the sixth shastra with the outlook of there are many things which are to be known. The second manner is knowing the truth of some works of ghosts by seeing directly when two invisible ghosts enter into men and made men do works, they can know about ghosts which are subtle.

We say that sixth shastra is **Traita Siddanta Bhagavad- Gita** which is written by me for understanding easily. Bhagavad- Gita exists as complete sixth shastra. Traita Siddanta Bhagavad- Gita is said on the basis of doctrine. So it is associated with so many answers for the questions of those persons who are research oriented. **After reading Traita Siddanta Bhagavad- Gita, then it can be understood that what complete intelligence is.**

According to second manner, if we consider about true incidents of Ghosts, there is possibility of knowing about Ghosts. I am revealing about the true incidents by composing it as book. In this book I revealed only the incidents which were seen by me without taking experiences

of others. I think you may develop your intelligence due to this book. Some persons may question us what benefits from this book are. For that my answer is! When a man is travelling, if we question him how far you travel, he says by counting the distance from the starting place. Here the traveler must know about his starting place. If he forgets about starting place, he doesn't know about how far he travelled. The person who forgets like this way is called ignorant person. At present those persons who claim as intellectuals and Rationalists do not know that from where in the body they are moving in external world and forgotten their own place is like a frog in the well that feels which is appearing is the world.

Some persons aim is questioning of any matter and denying it. They usually argue that physical only is true and unphysical is untrue. Physical is associated with gross and unphysical is associated with subtle. Those persons who agree Physical didn't agree Subtle which is unphysical. They talk by basing four shastras for condemning that unphysical is untrue. They don't know that subtle is not belonged to four shastras. They don't know even about existence of six shastras. Those persons who do not say about six shastras claim that what they have known about the matters is also shastras. They generally condemn the persons who show magic and jugglery as cheat actions.

We also say that these jugglery educations made others get illusion only, but are not true. It is not right to condemn the Mantra and its power by seeing the jugglery educations. It is not right to deny the subtle power of mantra due to some persons cheat others in the name of mantra. My words may appear as uncivilized, untrue and cheating. Here you must observe that if my income is generated by the mantras or ghosts, there is possibility of rebuking me like that. But I never practiced mantras and I am not living by depending on it. I am not getting any kind of gain due to supporting it. As it is related to intelligence and scientific binding, so we have to say about it. Because of I request Rationalists and intellectuals that you must see the matters which are said by me thoroughly.

Man consists of some visible parts of body, invisible Jeeva and some invisible parts which are related to Jeeva. Savam or dead body consists of only visible parts of body. Dayyam or Ghost consists of invisible Jeeva and some invisible parts which are related to Jeeva. It can be said that Dayyam is not the visible dead body. If we observe about man thoroughly, It consists of visible 10 parts of physical body and invisible 15 parts of subtle body including Jeeva. Savam or dead body

means only visible 10 parts of body. Dayyam (ghost) means invisible 15 parts of subtle body including Jeeva. According to this it can be said that man consists of 25 parts of body which is moving. If anyone doesn't know about these details, no one knows about ghosts.

Those persons who don't know about these details do not know about ghosts. Because of they deny the existence of ghosts. The person who denies the existence of Ghosts doesn't know that he is Jeeva and he is associated with the invisible 14 parts of his body. Though he is scientist and gained much wisdom in the external world, due to his own wisdom is not known to him, it can be said that he is ignorant person. According to this, at present external intellectuals and scientists should be counted as persons who do not know their own address and their own place. Are these intellectuals who do not know their address, their form and who are their companions in their body? It can be said that they are not intellectuals. These intellectuals may ask me "can you prove Ghosts ". Ghosts do not appear, so it cannot be proved. Ghosts are not visible to the person who doesn't have wisdom of eye. Because of I didn't make you see Ghosts directly, but I have written this book by describing its works for knowing about ghosts.

Thus far by seeing the manner of writing, so many Rationalists and Atheists counted me as Theist. Similarly those persons who heard my teaching, devotees of Devatas who have seen my manner, Theists and propagators of religion conceived me as Atheist. Some persons asked me what your religion is without understanding argument of truth of mine. When we said about Bhagavad- Gita, some followers of Viswa Hindu Parishat questioned me that you were teaching other religion due to not understanding about Gita or enviousness. Despite they conceived me many kinds, there is need to say about me. Indu religion is ancient religion. It is not a religion like all religions. No one knows when it took birth.

Adi Sankaracharya took birth in Kerala state in Indu religion for not decreasing Indu religion. According to information of Internet, Sankaracharya took birth in 788 A. D and died in 820 A. D. He lived only for 32 years. From his 27th year he disseminated Advaita doctrine. He preached Advaita doctrine for the period of five years. After death of Sankaracharya, 197 years later Ramanujacharya took birth in 1017 A.D. He lived for 120 years and died in 1137 A. D. He propagated Visistadvaita doctrine. Madva Charya took birth in 1238 A. D. He lived for 79 years and died in 1317 A.D. He propagated Dvaita doctrine.

After death of Madva Charya, 633 years later Acharya Prabodanda Yogeewarlu took birth in 1951 A. D. From his 27th year he disseminated wisdom of God. It means he has been disseminating wisdom and Traita siddanta from 1977 A. D. This text is written by us who renowned as Adi Karta of Traita Siddanta, Acharya Prabodanda Yogeewarlu. As I am Indu dharma siddanta Karta, I am revealing that those matters which are written in this text are true and scientific binding. As far as cheaters cheat people in the name of Ghosts, it is mistaken to deny the existence of Ghosts. So ghosts and its incidents are true. If we look into it, those are scientific binding.

When I was eight years old, I had sight of keen observation. It is called another wise sight of exploring for reason. If any special incident took place, I considered about it by questioning it. Despite some elders said about it, I didn't believe it. I usually consider about it until answers are found for my questions and completely understanding about it. When I was eight year old, our family had lived in Vajra Karur where diamonds are found in Anantapur D.T. I was made to go the nearby village Tatrakallu in which village Goddess Peddamma Jatara (annual festival of village Goddess) was held. In that age I didn't know about Jatara and village Goddess. As elders were going on I went with them. Some part of festival of Jatara had over. I went to the village and saw in the middle of village that a young one of male buffalo was beheaded. The trunk of body was there, but head was kept at the temple of village deity.

Only below of four years old male buffaloes were beheaded. I felt about it as strange event. I asked my elders about it. They said that male buffaloes were offered as sacrifice to Peddamma deity. Then I got many questions. What is sacrifice? Why sacrifice is being done? Who is Peddamma? Why does she want blood of male buffaloes? Whether she is village Goddess who made men kill the male buffaloes? What is the need of her with us? Why do we perform Jatara of Peddamma? Why was Jatara held in the middle of village? In this way I got many questions, but no one was there for giving reply to me. If I asked anyone they deprecated me not to ask like these questions. At the evening of that day at 4 P. M some persons went to the big well which is like stone faced tank with steps at outside of village as procession with band and trumpets.

Approximately 30 persons get down into the village. Remaining persons are seeing from the above. As well was so wide, I saw it clearly from above. After getting down into the well, they filled a new pot with water and embzzled it as Kalasa (vase). They put the pot on the head of someone by garlanding him. Some persons brought that Kalasa by clamoring and dancing. The person who

was made to carry the pot on the head was 40 years old person with big moustaches. In this way they came as procession for some distance, the person who carry Kalasam stood without moving. All people also stood around him and began to see him.

At that time, he began to weep. Some elders questioned him “ O Mother! Why do you weep? What is your bothering? Then he replied “ Now you remember me 5 years later. You have forgotten me “. The people who surrounded him replied obediently “Mother! We do not forget you. Owing to crop is not ripening well; we are unable to perform Jatara every year. From today onwards, despite we have difficulties, we must perform yours Jatara”. Then the person who carry Kalasam said “ Only one year crop was not ripened well but remaining four years crops were ripened well. Now at least you remember me. Are you done my festival well? Are you found my young male buffaloes? Whether a big male buffalo exist or not among them ”

Then elders of that village replied “ Mother! The male buffalo which was allotted to you was gone away. So we offered small male buffaloes to you. If any mistaken is done by us, please excuse us. If you have bothered, it is not good to the village. Next year, we can sacrifice big male buffalo to you and celebrate festival grandly”. In this way they obediently said to Goddess. Then that person said “ Now I accept your request. At least you must do festival grandly in the next year; else I may not be quiet without doing harm’. Then all people saluted her by requesting her to see them graciously. After praying her, coming of tears is stopped in his eye and he didn’t weep. Then he began to walk gently as he was before.

I had observed this incident carefully, due to this so many questions raised in me. What is a man who has big moustaches wept like woman? Why was all people called that man Mother? What is it as he is angered like children and asked that his festival was not done from five years? What is it as he is saying that you have forgotten me? What is it, as he demands big male buffalo instead of small male buffalo? When he carries Kalasam all are obediently and devotionally talked with him as talking with woman. Why do people behave like that? In this way so many questions came to me. On that day I asked my elders about it, but they replied that Mother Peddamma entered the person who carry Kalasam for some time and talked with us.

They told that information only. Who is Peddamma? What is about her coming into the body of that person? If Peddamma is the deity in the temple, why doesn’t she talk from the statue?

Can she haunt man? The invisible deity whether enters into visible man. If deities are great, why are they entering into men? What is it about saying of Peddamma that small male buffaloes are not sufficient to her? Whether she eats male buffaloes? I asked in this way, but no one tells about these questions.

Thus far what we said about was a village Goddess. Now what we say is about a regional demy-God. In Anantapur district, near Guntakal town a village named as Kasapuram is 4 K.M away. In that village Anjaneya Swamy temple exists. For that temple which is renowned as Nettekanti Anjaneya swamy, not only devotees of surrounding region, but also far away devotees come. Despite so many Anjaneya swamy temples exist in so many places across country, some temples are renowned. Among it, Anjaneya swamy temple in Gandhi in Cuddapah D.T and Kasapuram Anjaneya swamy temple in Anantapur D. T are famous. Thus far I have not seen the Anjaneya swamy temple In Gandhi .

From my childhood, I have rationalistic outlook. But I went to temples with elders despite I didn't have devotional feelings like others. The works in the temples appear as strange and remained as answer less questions. So I abstained to visit temples from my 16th year. When some known persons of me were visiting the temple, if they invited me to visit the temple along with them though I do not have interest in the visiting temples, without revealing my feeling I usually went along with them like a devotee. I observed there what is happening. Some persons who are known to me invited me for visiting Kasapuram Anjaneya Swamy temple. I accepted their invitation and went with them to Anjaneya swamy temple.

Don't think another wise about me that he is saying about demy- Gods instead of Ghosts. Unless we begin with Devatas (demy Gods) we shouldn't come to the Ghosts. So first we are saying about Devatas. Man usually says that God in the temple is great and Ghost in the funeral ground is least. In fact, for knowing the difference between God and ghost, I said about both. In the Anjaneya Swamy temple in Kasapuram demy- God exists. Here distinguished matter is Ghosts are also in temple. In remaining temples devatas exist in statue, but Ghosts do not exist. At the temple ghosts haunt men and talking through the body of men. As I heard this matter by others, I went to temple to see this matter.

Here devotees usually give a pair of shoes as gift to the God. The size of shoes is twice or thrice bigger than the shoes which are available in market. These kinds of shoes are specially made for Anjaneya Swamy. Some persons said to me that at night time Anjaneya swamy came out from temple by worn the shoes. According to them by using the shoes by Anjaneya swamy shoes wear and tear. At the front of temple, some shoes are placed in which some are old and some are new. Despite we heard their words; their words may be true or untrue. So we looked into matter of shoes with the outlook of Rationalism.

First either truth or untruth starts with belief is the principle. Sometime later that belief may be true or untrue. The belief with discriminative knowledge becomes truth. The belief without having wisdom becomes superstition. When discriminative knowledge exists, we do not believe any matter easily. Owing to seeing the matter of shoes of Anjaneya Swamy with the sight of discrimination it is known as superstition. Despite shoes wear and tear it is known that Anjaneya swamy didn't wear the shoes, but there is another reason exists for wearing it. Owing to hundreds of devotees who went to the temple had taken the shoes for touching, some friction took place at the sole of shoes but it didn't wear and tear. Similarly due to some persons dragged the shoes for seeing, straps of shoes were broken. Those persons who believe it blindly without thinking about this matter may conceive that Anjaneya swamy wanders at night time by wearing shoes. Those persons who think discriminatively can understand that Anjaneya swamy don't wear shoes at night time.

Owing to I have said that wearing of shoes by Anjaneya swamy is untrue, some theists may count me as theist. In fact I am not Atheist. I didn't deny the existence of Anjaneya swamy. I am saying that in the statue of temple in the Kasapuram, Anjaneya swamy exists. According to this statement, some Atheists may count me as superstitious person. I have answers of many questions discriminatively, so I didn't believe anything blindly despite they may say. **The person who believes a matter without discriminative outlook is said as blind believer or superstitious person. The person who believes a matter by seeing with the sight of discriminative outlook is said as believer of truth or Rationalist. The person who doesn't believe a matter with the sight of criticism is said as Atheist or believer of untruth.**

Here there is no big difference between Atheist and blind believer. Superstitious person has faith without having discrimination. Atheist is associated with criticism without having

discrimination. I am not belonged to these categories. So I exist in the middle of Athists and Theists. Some persons may count me as Atheist and some persons may count me as Theist. Whatever they think I am saying only truth. So I request you do not come to decision hasty and know the truth by knowing carefully.

In my 8th year I saw Peddamma devata on the body of a man. In my teenage I saw ghosts who haunt men in the temple of Anjaneya Swamy. Similarly I saw Anjaneya Swamy who is said as demi- God and immersed in the statue. I saw Devata, ghost and demi- god and try to reveal truth and untruth in those. My aim is revealing the matter reasonably without believing blindly and not criticizing blindly. According to my discriminative outlook the goddess Peddamma, Anjaneya swamy who is said as God and ghost are belonged to one category. Now let us say from ghost for understanding.

In the world Jeeva takes birth and after some time he dies. Taking birth and dying are well known fact. No one knows about his birth and death. If we say it descriptively, no one knows how Jeeva enters into body in birth and how Jeeva leaves body in the death. Coming and going from body is the secret which is not known to anyone. For knowing that secret one must read “ the doctrine of birth and death ” which is written by me. We revealed about birth and death in that book. But we didn't reveal about untimely death which comes in the middle of life. Some persons may astonish that death may occur at the end of life, but what is taking place of death in the middle of life? Death occurs at the end of life, but untimely death occurs in the middle of life. It can be said that despite birth is one, death is two kinds. Every living thing gets death, but only some living things have untimely death. First man must know about body for knowing about untimely death in his body.

For knowing about how cloth is made, first one must know about cotton, yarn and loom. Similarly for knowing about body of person in detail, one must know about Prakruti, parts of Prakruti, visible external body and invisible internal body. The visible body of man is called Physical body and invisible body of man is called subtle body. First if we know about Prakruti, it consists of five parts. Those are Akasa, Air, Agni, water and earth. Each part of Prakruti is divided into five parts and total 25 parts are made. Among these 25 parts each part mingled with another part resulted in formation of 25 parts of body. Among it, 10 visible parts are formed as visible body or Physical body and invisible 15 parts are formed as invisible body or subtle body.

Prakruti is static, unmovable without having consciousness and powerless. Even body is static due to it was made by the parts of Prakruti. When power of Atma (consciousness of Atma) is associated with body, body moves. So the body which doesn't have Atma doesn't move. When man dies, Atma leaves the body. Owing to this dead body doesn't move. In some circumstances, Atma lately enters the body of infant when it comes out from the womb. In that context, infant doesn't have movement. In some instances Atma doesn't reach infant body for 5 to 10 minutes or half an hour to one hour period lately. In those circumstances men usually are mistaken that infant died in the womb. When Atma reaches the body of infant which was taken birth, infant gets consciousness and begins to weep. Then body becomes alive. Up to that body is dead body. We usually say about a dead body which doesn't have Jeeva as Savam. But no one says about infant body which doesn't have Jeeva as savam.

Living body means body in which Jeeva resides. It consists of 25 parts. We do not know despite we are seeing the body daily that in the body 25 parts exists including Jeeva. Jeeva lives in the subtle body. That subtle body immerses in the physical body. Let us observe the parts in the living body.

- 1) Eye
- 2) Nose
- 3) Tongue (Sensuary Organs)
- 4) Ear
- 5) Skin
- 6) Hand
- 7) Leg
- 8) Mouth (Physically working Organs)
- 9) Anus
- 10) Genitals

The above 10 parts are formed as Physical body (visible body).

- 1) Sight
- 2) Smell
- 3) Taste (Senses)
- 4) Sound
- 5) Touch

- 6) Udana vayuvu
- 7) Samana Vayuvu
- 8) Vyana vayuvu (Five vayuvus)
- 9) Prana vayuvu
- 10) Apana vayuvu

- 11) Mind
- 12) Intellect
- 13) Chittam (Intellectual Organs)
- 14) Aham
- 15) Jeeva

The above 15 parts have formed as subtle body (invisible body).

The 15 subtle parts are inside of 10 external parts. Because of thus far anyone didn't see these fifteen parts. Jeeva doesn't know about his existence and his form. You, who are reading this book, are also Jeeva. But you don't know your form. If you see in the mirror, you can see the form of your body and its beautifulness. But you are not visible. Not only you but also Mind, Intellect, Chittam and Aham are not visible to you. Similarly you can see the body of person who stands opposite to you appears, but his inside mind and intellect do not appear. The visible Physical body is like printer. The invisible subtle body is like the computer. How the working of computer manifests in printer, the working of subtle body manifests in the physical body.

According to this it can be said that a living body is two kinds. They are visible body and invisible body. Mind which grasps the outside matters is in the subtle body and intellect which considers about those matters also is in subtle body. It can be understood that subtle body can grasp the matters. Between physical body and subtle body, subtle body is more important. Physical body may be beautiful, but beauty of subtle body doesn't appear. In fact, subtle body doesn't have beauty. The Physical body may be beautiful or ugly. The subtle body doesn't have beautifulness but it may have either Chandam (wisdom) or not. All knows about the word Andam (beauty). But so many people may not know about the word Chandam (wisdom). We must be heard about the words such as Andam Chandam.

In the marriage of young person usually people say after seeing bride that Eedu and Jodu are matched or not matched. Eedu means age and Jodu means height. If bride's age is twenty and bridegroom's age is forty then it can be said that their Eedu is not matched. Similarly if the height of bride is four feet and the height of bride groom is sixty, then it can be said that their Jodu is not matched. If bridegroom or bride have wisdom despite they do not have beautifulness, people usually say that they have Chandam despite they do not have Andam. If they do not have either beautifulness or wisdom, people usually say that they do not have both Andam Chandam. According to this here Chandam means divine wisdom.

Andam is related to Physical body. Chandam is related subtle body. Andam comes from the birth. Chandam comes as much as you know it interestingly (Sradha). Chandam can be attained in the life due to attention of mind and consideration of intellect. Owing to grasping of subtle body either mundane wisdom or divine wisdom can be attained. As subtle body which is in Physical body is grasping the outward matters, so it is called Graha. According to this account, we are also graha. In the house called physical body, Graha called subtle body exists. In the space, we usually heard about the word Nava grahas (nine planets). For example Moon and Mars are grahas. These grahas have physical body in the shape of globe.

Moon appears as globe in white color like fuller's earth. Mars appear in red color like red earth. As the color and globe are the physical body of those Grahas, those are grasping our sin and Punya. So those are called grahas. Owing to grasping both man and globe are Grahas. Similarly statue in the temple is also graha. Jeeva is in the statue of temple. The Jeeva in statue of temple is grasping the devotee's mental feelings as devata or demy-god. Grahas are either in the houses, or

in the temples or in the space. In fact men who are moving in the house and statues in the temples are Grahas. But men are giving respect to the statues and worshipping it. So these Devatas which are in the shape of statues are called Vighras. Here we must understand carefully that subtle body in body of man is called Graha. Similarly subtle body in the body of statue is called Vighra. Owing to calling like that it is known that deity in temple is greater than common man.

If we add a letter " VI" before the name of distinguished thing, it can be known it's greatness. Graha of statue is greater than graha of man. So statue of deity is called Vighra. Here if we know the word " Vishesha " in accordance with precept the meaning of Vighra can be known. This precept is scientific binding. If a divisible sum is divided by divider resultant remaining amount is less than divider it is called Sasesha or remainder. If remainder is greater than divider it is called Vishesha. Now let us see Sesa, Sasesha and Vishesha in the numbers.

$$\begin{array}{r} 4 \) \ 9 \ (\ 2 \\ \underline{8} \\ 1 \ \text{Remainder} \end{array}$$

$$\begin{array}{r} 4 \) \ 7 \ (\ 1 \\ \underline{4} \\ 3 \ \text{Remainder} \end{array}$$

$$\begin{array}{r} 3 \) \ 5 \ (\ 1 \\ \underline{3} \\ 2 \ \text{Remainder} \end{array}$$

$$\begin{array}{r} 4 \) \ 6 \ (\ 1 \\ \underline{4} \\ 2 \ \text{Remainder} \end{array}$$

$$\begin{array}{r} 4 \) \ 8. \frac{1}{2} \ (\ 1 \\ \underline{4} \\ 4. \frac{1}{2} \ . \ \text{Vishesham.} \end{array}$$

$$\begin{array}{r} 3 \) \ 6. \frac{1}{2} \ (\ 1 \\ \underline{3} \\ 3. \frac{1}{2} \ . \ \text{Vishesham.} \end{array}$$

$$\begin{array}{r} 4 \) \ 9.1/2 \ (\ 1 \\ \underline{4} \\ 5. \frac{1}{2} \ . \ \text{Vishesham} \end{array}$$

Vighra has distinctiveness than Graha on earth. When either Graha or Vighra exist in physical body its physical shape appears but subtle shape doesn't appear. Now let us come to the matter of death. We already said that death occurs only at the end of life and untimely death occurs in the middle of life. Anyone who heard this word may get doubt that death may occur one time only in life but how do two deaths occur? For that my answer is! Every living thing has physical and subtle body. According to principle, if Jeeva leaves Physical and subtle body at a time it is called death or timely death. It takes place at the end of life. As soon as Jeeva leaves his two residences that are two bodies in his death, he attains new residence. That is called birth. Here a statute exists which is not known by anyone. According to that statute, there is no possibility that

any Jeeva doesn't exist outside by leaving the body even a second. Owing to this, Jeeva who attains death immediately attains birth by entering the new body of infant. Here Jeeva attains new birth directly from the death.

Shastra is associated with Shasanam (statute). Now what we say about is revealed by God. So it is called Brahma Vidya Shastra. According to statute of God, we said about death. Now let us say about untimely death. Before completion of whole life of Jeeva, if death occurs at any time that death is called untimely death. In the untimely death Jeeva leaves only physical body and retains subtle body. Owing to having one body, Jeeva doesn't need to go to another birth. As he is getting on his life in subtle body by leaving physical, he has to live up to end of his longevity. People knew about leaving the physical body of Jeeva, but they did not know that he is living in subtle body. So people count the person who attains untimely death as he attained death.

Despite the person who attains untimely death is not attained death and living due to body is not appearing people usually think that he died and his existence is lost. Here either educated or uneducated or intellectual cannot see the subtle. Even the scientists who claim that they knew physical science do not understand untimely death and subtle body. So, many scientists deny the existence of ghosts. They do not know that Ghost means invisible living thing. Ghosts are in not only men but also in all living things. If we understood, there is vast invisible world. We say about it as invisible second Jagat. Those who argue only about physical existence cannot know about unphysical. Some persons may exist who are under the mask of Rationalism deny the existence of subtle without trying to know it. I am saying that their argument is not Rationalism. Knowing the state of truth by searching the cause which is behind the real incident and declaring the truth is Rationalism. But arguing vehemently about Rabbit which he had caught is having only three legs is not Rationalism.

Though the word Dayyam (ghost) appeared as rude, it is against the word Devudu (God). God is searched for but he can't be found. Despite Ghost is searched, it can be found and visible. Even in the statue of temple subtle body exists, so it must be called Ghost. In the bodies of moving living things subtle bodies exist. So those are also called Ghosts. We said about village Goddess who enter into the body of man and talked through the body of that man. Similarly we said about matter of a dead person means about a ghost who enter the body of woman and talked through the body of that woman. Now let us say about matter of other living thing which was seen by me.

Approximately 35 years back, one day Nageswara Rao who was working as railway station master in Tadipatri was carrying the idol of Naga devata (serpent deity) as procession, others stopped the procession for worshipping and offered coconuts. At that time a man who was 40 years aged was seeing about the procession and worshipping of Naga devata from the distance of 150 meters. He suddenly fell and crawled by hissing as serpent due to Naga devata haunted him. He crawled up to idol of Naga devata. After seeing this incident Nageswara Rao who was worshipper of Naga devata saluted to Naga devata and sprinkled Tirdam (sacred of water of Devata) on the head of that person. Immediately he became normal and stood up. But that person didn't know about that incident. He astonished after knowing this incident through others. As I have seen this incident, I understood that the subtle of serpent (ghost) enter the body of that person. Nageswara Rao also understood about this incident. But people who had seen this incident didn't understand about this.

I saw another similar incident in 1997 year. There was an Eswara temple at the outside of remote village in Anantapur district. I had forgotten the name of village. One day I visited the temple. In that temple I talked with approximately 40 persons about the matter of beliefs and superstitions. The matter of that conversation had published as book in the name of " **Atheists – Theists**". While talking with them in that temple, a woman stood up and went to sanctum sanctorum of temple. But we didn't pay attention to her. While I was speaking remaining persons were hearing interestingly. In the meantime hissing sound like a snake began to come from the sanctum sanctorum.

That woman who went inside of temple was crawling around Eswara linga like snake. After 20 minutes, she became normal and came to us. She brought a garland of jasmine from inside of temple and garlanded me. The jasmine flowers in that garland were fresh buds. Despite men who surrounded me told that kind of jasmine flowers were not found in the surrounding area and it was strange as Jasmynes were freshly tied as garland, we didn't pay attention to that incident. But we understood that a graha of snake entered into that woman and it crawled around Eswara Linga.

In this way due to other living things rarely entered the body of man, it is known that not only subtles of man and devatas but also subtle of remaining living things too exist. In 1975 we saw an incident of Graha of fish. I saw these incidents especially in order to find new facts and not believe blindly anything. Now I can reveal that incident which twisted my research. A person

caught a big fish in Tungabhadra River at Mantralayam. As that fish was alive, he killed the fish by hitting against earth. He belonged to Muslim religion, so he didn't believe in devatas and ghosts. He got stomach ache after killing the fish half an hour later. Despite he went to doctor for medical aid, it was not cured. His neighbors brought me as he was suffering from the stomach ache.

At that time, I was working as registered medical practitioner. Owing to this they brought him to me. They showed me doctor's prescription which was taken first. I understood that doctor made him take good medicine, yet he was suffering. I astonished and questioned him that in which side of stomach pain was. First he showed me right side of stomach. Next minute he said pain was in his left side of stomach. I asked him tell about correct location of pain. He told that every minute place of pain was changing and it was stirring in the stomach. Then I understood that it was not originated in stomach. I tried to know details from him by questioning.

Question: Have you got pain in only stomach or up to lungs?

Answer: Some time pain appears in stomach. Some time it appears in upper portion of stomach and in chest.

Question: Is pain appears after gap of one or two minutes?

Answer: Yes. Pain starts after gap of one or two minutes

Question: When did pain start in you?

Answer : Stomach ache started in train when I was coming from Mantralayam by catching fishes in Tungabhadra river in the night time.

Question: Are the fishes big or small.

Answer: Fishes were big in size up to 1 K.G to 2 K.G.

Question: Usually fishes die after catching it. Some fishes may alive without dying. Is there any fish without dying?

Answer! A fish up to size of 2 K.G was alive much time. When I was coming in the train it was moving in the bag. I hit against floor of train and killed it.

Question: Whether you have stomach ache after killing it?

Answer: Yes; I got stomach ache after killing the fish half an hour later.

Here some persons may think whether many questions are need for knowing about stomach ache. I said before that knowing truth by questioning is the method of Rationalism. Doctors usually ask the patient where you have pain. Similarly I asked him about location of pain. I got clue when he replied that some time pain was in stomach and some time pain was in chest. Owing to this I questioned him. Some persons may question me whether any basis was found for pain? For that answer is! Any pain doesn't change immediately from one place to another place. If it changes it can be said that it is not common pain. As we know that every living thing have possibility of existing as subtle, we know that those haunt the body of another. I understood that the subtle of that fish haunts this person and teasing him in the name of stomach ache. Half an hour later he killed the fish. Then the graha of fish entered into his stomach and began to tease. It can be cured by the medicine. But I cured it within five minutes. I can say latter how I cured his stomach ache.

Common man doesn't have any kind of understanding about Ghosts. In those circumstances despite he has many questions, he didn't found right answers. Because of I wished to write the book by describing the true incidents which were occurred before me for getting answers of questions which rises in man. We raised the questions of man and gave the answers of those questions. Let us see those questions.

Question: What is Dayyam or ghost? Whether ghosts are on the earth?

Answer: The word Dayyam took birth against the word Devudu or God. God is not known in the life, but Ghost is known. Ghost or Dayyam is called subtle body or Graha. As it doesn't appear so it is called subtle and it has grasping power, so it is called Graha. Every Jeeva has ability of grasping. So every Jeeva is called Graha. According to that we are all Grahas. Similarly we are all visible living ghosts due to we exist as invisible subtle bodies in the visible physical bodies. Ghosts are not ugly shaped living things like the ghosts which are shown in pictures. On earth Ghosts and its many experiences exist. If man gets untimely death, in which state he exists up to completion of longevity is called Dayyam or ghost.

Question: If 1000 population exists in the village, how many ghosts exist in that village?

Answer: In that village more or less 1000 ghosts exist. Not only ghosts of men, but also ghosts of fowls, dogs and animals exist. It can be said that as much as size of visible village, so much size of

invisible village exists. So many subtle bodies are getting on their existence in not only village, but also in the whole world. So it can be said that here another invisible second world exist. I am remembering you once more that if a man, animal or bird die due to completion of longevity which was decided by Prarabda karma, these can go to next birth. If these living things die before completion of longevity, these exist as ghosts in that birth. So many kinds of living things exist which were died before completion of longevity. So those exist as community of invisible living things or invisible world.

Question: When a man is living with physical body, as he doesn't have leg, so he is crippled. If he gets untimely death before completion of longevity, whether his subtle can walk well or crippled?

Answer: The person who was disabled in leg before getting untimely death also leads his subtle life with same disability. Now I can say an incident for proving it.

A ghost haunted a man who lived in a village near Penukonda in Anantapur district. When Ghost haunted him he walks lamely. When ghost leaved him, he walks well. Though his leg is well, as far as crippled subtle is in his body his leg doesn't have strength. His leg doesn't have consciousness despite thorn pierced the foot. According to this it can be known that in accordance with Karma of inside ghost outer body works.

Now I am revealing another basis that outer body was made in accordance karma of Jeeva. Let us discuss about an incident which occurred 30 years back in the village Yadiki. A beautiful young woman aged 18 years who didn't get married was sick often and then. Despite she consulted doctors for some time, it was not useful. She had much interest in the divine wisdom. When I went to that village, she came to hear wisdom to the house of her mother's elder sister. Her mother's elder sister told me about her health. I did not know mantras and I was not the exorcist who drives the ghosts. But she knew that Ghosts could run away and so many persons got improvement of their health. So she told me about health of that young woman. I saw her when she heard wisdom. I said her that next time I could see the young woman.

Two months latter I went to Yadiki and saw that young woman in the house of her mother's elder sister. I said that she didn't have any kind of defect in body. But she was unhealthy. I considered about reason of her ill health. I observed some difference in her blood circulation and

beating of heart. Then I understood that in her body another graha exists. I said to her mother's elder sister about this matter and advised her to consult exorcist who drives spirits. She told me that they already consulted exorcist and made the young woman wear an amulet.

The parents of maid didn't interest in knowing wisdom. Yet she was interested in knowing wisdom, so I wanted to trace out some details regarding her health. Then I made her sit opposite of my chair at three feet away and said her to see me. But she didn't able to see me, because of she had seen me, ghost which was in her body must be come out. Owing to this Ghost which was immersed in her body didn't come out. Then I said to the ghost to come out. That maid was afraid and began to talk with me. Despite that maid was talking, all men who surrounded her had understood that ghost was speaking from her body due to her accent of language was different. Her mouth was crooked and she was talking like paralyzed person. Her right hand and right leg didn't work. Altogether all men who were seeing this incident had understood that her body was paralyzed. I understood that the ghost who was in her body had paralysis, due to this reason her body was also paralyzed. Then I questioned the ghost, and got so many interesting matters from her.

A person got paralysis of one side of body in his 20th year and his leg and hand didn't function. His mouth was not facilitating to talk. He walked lamely with much strain. He begged for food. He belonged to Telangana region. He went to Anantapur district for begging. He came to Yadiki village for begging and usually sat in front of big temple in which many devotees could visit the temple. As devotees didn't give him sufficient money, he usually went to the village for alms. If anyone gave him food, by eating it he spend his life. In this way that crippled person led his life for six months and died in that village. As he got untimely death, he remained as ghost. Here his death was in the name only, but his life was as it was before. Before his death, he appeared, but after his death, he didn't appear. Despite he didn't appear he and his life was existed as usual. He must live up to completion of his longevity. When he was alive how he led wretched life due to non-cooperation of his hand and leg, he was experiencing same wretched life after he got untimely death.

As he led the life in this way, one day he got a new thought. At that time he was 25 years old, so he wanted a woman companion. When he was alive with physical body, he was beggar and crippled man, so any one didn't like to live as his companion. He thought to get a woman as his

companion in accordance with his liking. (Here noticeable information is male ghost can enter into woman and get intercourse with her. Similarly female ghost can enter into man and get intercourse with him). Immediately he began to search for beautiful maiden. One day he saw a beautiful girl who was studying 10th class. As he thought that she was beautiful, he began to enter into her.

One month latter, when she was coming from school he entered into her. When she was coming from school lonely, as he was invisibly waiting for her in the way caught her leg resulted in she fell down. Before she recovered, he entered into her. You may ask me how you have known about this incident. For that my answer is! When she sat in front of me in the house of her mother's elder sister as much as I questioned him who haunted her, so much that crippled man revealed all these details. I understood that what he said was true. My conversation with that crippled man was like this way.

Question: Why didn't you keep the female ghosts as yours companion instead of teasing the young beautiful girl?

Crippled man: I am ghost. They are also ghosts. I am visible to them. No one comes to me by seeing me. If I speak to them, they may kick me. So I never go to the side of dead persons. I am not visible to living persons. So I can enter into them as thief. After entering into them, my desires must be satiated due to I entered into her.

Question! Your life was spoiled.. Why do you spoil her life? Now you must leave her

Crippled: I entered into her for getting her as companion. After some time, when she becomes weak, I can kill her. Then she will become ghost. As I would be acquainted with her, she will be lived with me. As I am crippled if she exist as companion, she would make me walk by holding me and can do any work for me.

Question: It is injustice to harm the Girl who has good future in this way. You will get great sin. You must leave her by hearing my word. If you do not hear my word, you must face my anger.

Crippled: You are great Swamiji, if you say like this how I can live. As I am disabled person, I need a woman as companion. I didn't come out when exorcists tried to drive me. But I didn't able to hide in front of you. If you think you can do justice or injustice.

Question: If I did justice to you, it is injustice to her. It is sinful work to you. Tell me by thinking well.

Crippled: I am not the person who could able to say you. I can do in accordance with your word. This girl has interest in the wisdom of Divine. But she didn't have opportunity to know wisdom independently. Her parents are disinterested in knowing wisdom. Even now she came here to the house of her mother's elder sister for knowing wisdom. I also have interest in knowing wisdom. If she lives with me, both of us can know wisdom. I do not make her get trouble. Don't be anger at me graciously. Please give me an opportunity for knowing wisdom.

Question: You are embarrassing me. Morals and justice are worldly related. Wisdom and Dharma are related to divine. I can give value to only wisdom and Dharma than morals and justice. So I can say to you a right solution. Can you hear my word?

Crippled: I certainly hear your words which are related to wisdom.

Question: It is no matter, if you stay in her. You can take away this girl after she would married and got children. Up to that, you should not tease her. If you do not hear my word, it is not good to you.

Crippled: Swami! I should heed your word. I lead my life in accordance with your word. Now I am experiencing a lot of sin. If I deny your word, I can get inexcusable sin.

I said to him to go inside, then he immersed in her. Immediately she recovered and got remembrance. I advised her to know wisdom and came from that village. Sometime later she got married. After she brought forth children, she died. I heard about her death. In these days even living is not giving respect, but it is delightful that though he is dead and crippled, followed my words by giving respect.

After reading this incident, you may have so many questions. For clearing your doubts, I am saying the details about myself. I am not an exorcist. I do not know mantras. I didn't have any kind of powerful herbs, Badanikas (the parasitic plant which gives extraordinary powers) and amulets. I have only divine wisdom. Ghosts come out from the body and talk to me in accordance with the wisdom of mine. In some places ghosts swing by disheveling their hair and looked daggers at some persons. But no Ghost behaved like that in front of me. They talked to me like a common man with

fear and devotion. We said wisdom even to Ghosts. They promised me to lead the life in the good way. In my life time, I have talked with ghosts, devatas and great powers. I can reveal about those later. Now I can mention the questions which usually rise in man and its answers.

Question: While a ghost is talking by entering into the body of another person, what is the state of that person?

Answer: For knowing about it, living body must be known completely. All knew that external visible body have 10 parts. When we know about fifteen parts of invisible body of ghost, this matter can be understood easily. Everyone has to know where Jeeva and mind exist and what they are doing in the invisible body. Jeeva is in the Guna chakra which is below among Brahma, Kala, Karma and Guna Chakra in the middle of head. By existing in Guna chakra, Jeeva knows the matters and experiences it. If matters do not come up to Guna Chakra, Jeeva doesn't know any matter.

If we take the matter of Mind, it spreads in the body in two kinds. In accordance with one manner in the waking state mind spreads over whole body by getting the shape of body. In accordance with second manner in the sleep mind contracts as small round point and reached Brahma Nadi. When mind began to contract, some persons may yawn. When mind reaches Brahma nadi by contracting from the body, Jeeva doesn't know about any matter from the body due to mind has to be revealed information to Jeeva through intellect. If mind doesn't exist in the body Jeeva doesn't get information.

Atma moves body either in waking state or in the sleep. The relation of Jeeva with body is broke up in the sleep. Similarly mind doesn't have relation with body in the sleep. In the sleep both Jeeva and mind is getting rest. But Atma exists in one state either in waking state or in the sleep. When mind spreads over the body in waking state, it passes on Jeeva external matters and remembers it. When mind contracts from the body, mind doesn't know any matters of body. So in the sleep, in which side body is moved is not in remembrance of mind. Jeeva also doesn't know about it. In this way the manner of waking state and sleep exist in the body.

When a man is sleeping, Jeeva and mind do not have connections with that body. At that time that body can be useful for any Jeeva or any mind. According to this principle if mind of another Jeeva occupies the body of a person by throwing the mind of him is called **Punakam or**

taking possession of anybody. Now answer has come for the above question. If ghost enters another body, the mind enters sleep resulting in Jeeva takes rest. Until ghost exists in body, that Jeeva doesn't know anything. He doesn't know what ghost did and what about ghost spoke. After ghost leaved him, he recovered and asked the surrounding people what had happened.

Question: You revealed that ghost can stay long time in the body of another and if any need arises it can come out and speak. You said that in the Yadiki village a crippled ghost had entered into the body of a girl and made the girl get ill health and it didn't come out before anyone, but it came out before you. Please tell me more details how it is in the body and where is in body?

Answer: One kind of ghosts enters into body and stay in body. They often and then come out from body and speak with others. The second kind of ghosts enters into body temporary and come out. The third kind of ghosts enter into body of a person and made that man sink in permanent sleep by occupying his body and pretends like that person. If fourth kind of ghosts enters the body of a person, it immerses in his body without coming out permanently. Except second kinds of ghosts, remaining ghosts stay in the any part of body. Ghost stays in which part of body in that part infliction occurs. If a ghost enters into man it must be over the body or it must be inside of body. If Ghost is over the body ill health doesn't appear. If ghost immerses in the body ill health appears.

Question: You said that If ghost live in the body ill health occurs. What kind of ill health occurs? Is it appearing as any kind of disease?

Answer: If ghosts are in body, ill health which is to occur is so many kinds. Ill health means usually it is disease. So ill health which arises due to Ghosts is in the form of many diseases. If man has disease, it might come due to ghosts are defect of body. Ninety percent of cases of Paralysis are coming due to Ghosts. Seventy percent of cases of stomach ache are coming due to Ghosts. In this way so many kinds of diseases are coming due to ghosts.

Question: Whether the diseases which arises due to Ghosts are curable or not?

Answer: Any disease or pain which is occurred due to Ghosts cannot be cured by medicine. Some diseases might be cured by the mantras and wearing of talisman. Some diseases are not being cured by mantras and wearing of talisman. That kind of diseases can be cured by the wisdom of divine. Those persons who do not have wisdom of divine must face death.

Question: Can ghosts enter into anyone or enter into someone?

Answer: Ghosts do not enter into the persons who have wisdom of divine. It can enter into some persons only among the persons who don't have wisdom of divine. In whose horoscope mercury is being against him and it is in his sixth sign or it aspects sixth sign it can be said that he has to suffer from the Ghosts. Despite he doesn't have wisdom of divine, if mercury is favorable planet to him, ghosts do not tease him.

Question: Is it possible of taking place of death due to chronic disease?

Answer: So many persons were died. Some ghosts said in advance that such a day you would be killed and killed some persons in accordance with their word.

Question: Can doctors identify the disease which comes due to ghosts?

Answer: Doctors can say the name of disease. But they are not able to say how the disease has come and why their medicine didn't work. One kind of ghosts can introduce new diseases which are not understood even to doctors.

Question: Whether many kinds exist in ghosts?

Answer: The ghosts which are made from men and other living things due to untimely death are one kind. The devatas who are worshipped by men are one kind of ghosts. Maha Bhutas are one kind of ghosts. The power of ghosts of living things is limited. The power of ghosts called devatas is great. The powers of ghosts called Maha bhutas are unlimited.

Now I can describe true incidents relating to three kinds of ghosts. Here what incidents are to be revealed by me is known to me directly. Despite I know complete details, in some places I revealed only the name of region and name of residence, but not revealed their name due to he may be disrespected. Now an incident which is to be revealed by me is the sign of revenge of ghost. Let you see this incident as it is like interesting story.

In 1978 I was practicing as private doctor. I was practicing as doctor for not livelihood but for knowing that how many persons had diseases naturally and how many persons had diseases due to ghosts. I was searching for the manner of curing disease without spending much money. At

that time an old man who was seventy years old was telling tuitions to children under the tree behind of my house. He was getting on his livelihood by collecting tuition fees from children. In fact his life was miserable. If each child paid 5 rupees per month, his entire collection of money from 30 children might be 150 rupees only. His son came to him once for two or three days and took away 10 paisa or 25 paisa from him. His son was 30 years old. Any person who was in that age must give money to his old age father. But his state was like that. His right hand and right leg didn't work due to paralysis. He didn't talk properly due to his mouth also distorted. He begged for money in the streets by walking lamely. He often and then came to his father.

I thought to cure his leg and hand somewhat by using medicinal root. I began to give medicine by giving food clothes. At least after 10 days change must be come in him. But in him any kind of change didn't appear. So I thought to see him specially. One day morning at 9 A. M I made him sit before me. I glared at him. While I was glaring, his hand which was motionless began to rise up to shoulder. I asked him whether you raise your hand on yours will. He said that hand was rising on its own. Then I understood that another person was in him. I said to that person came out to speak. Immediately the ghost who is inside began to speak. What he said is like this way.

A family belonged to Viswa Brahmin caste was lived in Madur village in Cuddapah district. In those days that village was famous for manufacturing of bullock carts. As these are carpenters, they got skill in the wood work and lived happily. In that family father, mother and son were there. Father's name was Narayana chary and son's name was Rama chary. Rama chary had been earning well in making of bullock carts. He had a friend called Prabhudas since his childhood. Prabhudas originally belonged to Harijan community in Hindu religion. But he was converted to Christianity and changed his name as Prabhudas. Ramachary also was converted to Christianity by hearing the words of Prabhudas.

First Prabhudas got married. Rama chary usually went to the house of Prabhudas. Ramachary established illicit contact with the wife of Prabhudas. When Prabhudas went to outside of house Ramachary came to the house of Prabhudas and having an affair with the wife of Prabhudas in bedroom; Prabhudas returned home and saw this incident. Even Rama chary or the wife of Prabhudas didn't know about their matter that it was seen by Prabhudas. Prabhudas

shocked by seeing illicit contact of his friend with his wife. On that day Prabhudas made suicide attempt and died by sinking in well. Rama chary didn't know why Prabhudas was died.

After Prabhudas death, Rama chary got married. After six months Ramachary and his family migrated to Tadipatri in Anantapuram Dt. He began to work as carpenter and earned money. One year later, he went to his own village with his wife for seeing relatives. By that time Prabhudas died two years before. Prabhudas was living with subtle body due to he attained untimely death. Prabhudas saw Rama chary and his wife and remembered about betrayal of his trust and got angered on Rama chary. Rama chary was worn gold rings and chain in his neck and was happy with his wife. On that day Prabhudas decided to punish Rama chary. But next day Rama chary returned to Tadipatri. Owing to this, Prabhudas came to Tadipatri and searched for Rama Chari. As Prabhudas didn't know the address of Rama chary, he searched for 10 days in the town of Tadipatri. At last on 11th day Prabhudas found Ramachary.

Prabhudas found Rama chary on 11th day at 7- 30 P. M. At that time Rama chary was coming from railway station. Then Prabhudas followed Rama chary up to his house. Rama chary didn't know about Prabhudas whereabouts because of Prabhudas was in subtle body. Rama chary came to his house in Sreenivasa puram, Tadipatri town and went to bathroom for bathing. While he was bathing, Prabhudas entered into Rama chary. Immediately Rama chary fell down and went to coma state. His wife noticed his state and brought him to Hospital. Rama chary recovered from coma state on third day, but his right part became paralyzed resulted in his right hand and right leg doesn't work. From that day onwards he was bed ridden. For his medicines, what he earned was expended. Some months latter he was able to walk lamely. But his right hand didn't move. He used to take meals with left hand. His wife also left him. At last he remained as crippled man by losing money and wife. As no one was there to treat him kindly, he had to beg in society.

I saw Rama chary in the state of not having food and clothes. When Rama chary was treated by me, Prabhudas came out. Prabhudas said about these details to me. Do not think that it is a cock and bull story. It is true story which is known to me. After hearing these details, I was unable to tell who had justice and who had injustice. Rama chary didn't know that Prabhudas was cause for his distresses. Prabhudas first told me about these details. When Prabhudas said to me no one was there. So there was no possibility of knowing to others. Then I told Prabhudas in this way.

The act of killing yourself deliberately was your big mistake. Leaving the life which was given by God for your wife who came into your life only some years before was a mistake. Death is not a solution for problems. You must have considered about it. Owing to the death of you, at that time Rama Chary didn't get any kind of loss. But your life was spoiled. Owing to holding a grudge, it led to the punishment of Rama Chary. If we look into it, first Rama Chary had done a mistake and next you did a mistake. Your wife is at another person. The wife of Rama Chary is at another person. Your external life is ruined, but only a subtle life is remained. Similarly Rama Chary's life is also spoiled, but lameness is remained. You are living after death. But Rama Chary lives by dying daily. Now both you and Rama Chary are experiencing sin which was done in the previous life in the form of distresses. Now I advise you to leave Rama Chary and know the wisdom of God. Then a meaning and object of life will be formed to your life.

Prabhudas: You are a great man. Despite I have much anger on him, I must leave him. Up to today, I suppressed the nerve of him at the neck by staying at that nerve. That nerve is completely spoiled. Though I leave him, he doesn't walk well. He can walk somewhat better than present. Similarly hand can be raised somewhat. He cannot eat meals with that hand. Thus far his nerve is spoiled up to 75%. Remaining 25% of his nerve can be cured. I will try to know the wisdom of God. Now I can go to my village. I can come to you often and then for hearing wisdom. Please accept my salutations.

In this way Prabhudas said and left Rama Chary. Then Rama Chary recovered and thought that he was sleeping. I said to Rama Chary "you could not be cured completely. You can walk somewhat and raise hand somewhat. You can talk better than present. Now you can go from me". If we examine this incident, it can be understood that two families are utterly ruined. Those persons who deny the existence of ghosts, what can they say about this incident? In the above incident any matter is not untrue. I asked Narayana Chary who was the father of Rama Chary about his son without revealing Prabhudas' words and learnt that what Narayana Chary had said was tallied with the words of Prabhudas. In this matter, Prabhudas is the invisible truth, Rama Chary is the visible truth and Narayana Chary was evidence of truth. I wish those persons who are intellectuals can grasp the truth with the sight of Rationalism.

Anything which comes to experience is Vijnana or science. **Knowing about a manner descriptively is said as Jnana or wisdom. If anything is practiced in accordance with Jnana or**

wisdom and it comes to proof is said as Vijnana or science. The matter of description which is not come to practice and experience is not Jnana. According to this it can be said that wisdom is knowable and Vijnana is experiential science. Owing to this Jnana and Vijnana have inter related connection. What I am saying about incidents are true and taken place. In my writings both Jnana and Vijnana exist. Because of this book is coming through the “**Jnana Vijnana vedika**” which was founded by me in 2004.

Some persons and some organizations which are found in the name of Vijnana are not agreeing both ghosts and mantras. Now I am saying an example to them for understanding about Jnana and Vijnana. I already said in this book that the manner of questioning for knowing truth means Rationalism that was existed more in me. Questioning for knowing truth means searching for answers. At present some persons who are named as Rationalists can put questions only but do not seek answers. Questioning and accepting the right answer is complete Rationalism.

I read a method of curing the scorpion bite by using a plant root as medicine in a book. As I had known the manner of using the root of plant for curing the scorpion bite from the book, it was Jnana for me. But it was not experienced by me. So it was not Vijnana in my account. After some days I used the root for the person who was bitten by scorpion. Immediately that person was cured from the poison of scorpion. As it was come to my experience, it is said as Vijnana.

In that book another manner was there for curing the scorpion bite. That is using power of mantra for curing the scorpion bite. Mantra is sound. The sound of Mantra is audible. Root is a matter. It is visible. If we use visible medicinal root on the body of visible man, invisible pain is cured. This medicine was come to proof experimentally and became Vijnana. Now we have to observe whether the wisdom of using mantra for curing the scorpion bite becomes Vijnana or not. According to wisdom of mantra of scorpion bite, it must be recited for 10, 000 times for getting mantra siddi. After getting mantra siddi, if you blow the water by reciting mantra 11 times and make the person take that water, then that person will be cured from the poison.

As I had known Jnana due to knowing this matter from book, I had to be seen whether it is Vijnana or not. That mantra consists of four words and every word consists of two letters. According to that book, I recited that mantra 11 000 times and got mantra siddi. First I used the power of mantra on the dog which was bitten by scorpion. Vijaya kumar Yadav, who was known to

me, brought his dog for curing the scorpion bite. I recited mantra 11 times and blow the water with mantra and made the dog drink the water from the plate. Only two minutes later, dog didn't bark. Next day when I used that mantra on 30 years old person, immediately he was cured. Owing to this I can understand that the known wisdom of mantra becomes Vijnana. According to this it can be said that not only medicine but also mantra is associated with Vijnana or science. Owing to this incident, it can be known that Jnana and Vijnana are interrelated.

After this experiment, I didn't give either medicine to anyone or use mantra on anyone. For knowing about truth, I used it experimentally on the persons. Some persons claim that we are scientists and according to science, ghosts and mantras do not exist. I am saying that their argument is untrue and those are not scientists. Now I am revealing about a true incident which is associated with mantras and ghosts for opening the eye of scientists who are unable to know truth.

When I was living in Tadipatri, I had seen so many diseases despite I practiced one year. I already said that I had practiced medicine as research purpose but not for livelihood. I understood that in the body of those persons, who came to me, real diseases were 30 % only and remaining 70 % diseases were subtle bodied diseases. In those days 45 years old lady was brought to me. She was suffering from stomach ache once for a week. When a defect is formed in the body, stomach ache may come. But it shouldn't come once for week. Then I understood that it was the work of subtle bodied ghosts. I advised her relatives that it shouldn't be cured through medicines and it should be cured by mantras, so took away to exorcists for curing her. They said to me " we went to exorcists, but it was not cured. We visited Kasapuram Anjaneya Swamy temple and Siva temple in Pappur village, but it was vain. At last we have come to you with the hope that you may cure her disease ".

After hearing their words I felt pity for their state and informed them to visit me next Wednesday for seeing her. They brought her to me on Wednesday morning at 8 A.M. I made her sit in front of me and said to her which was cause for stomach ache that should come out to me. At that time she didn't have stomach ache, but she was suffering stomach ache on Sunday only. Despite that was Wednesday, immediately she got stomach ache after hearing my word. At that time more than ten persons were around of us. After seeing this incident, all persons were astonished. I again said " any person who was cause for the stomach ache of her must come out before me". Immediately the inside graha came out and began to laugh loudly. All men who were seeing this

incident had understood that ghost which was in her body had come out. I asked her questions in this way.

Question: Why did you laugh loudly?

Answer: So many including age old exorcists run away by seeing me. You are young man. After seeing you and your manner of calling me, I get laugh.

Question: Exorcists may call you to come out by reciting mantras and may cause to smoke by waving twigs of Margosa tree. But I do not recite mantras and do not cause to smoke. Have I waved you with twigs of Margosa tree for expelling from her? Haven't I light a single stick of Agara batti? I have not done anything like conjurers. I called you, you have come here. I do not have lemon fruits and fowls for giving to you as sacrifice. I am not conjurer and only a young man. Why have you come out after hearing my words?

Answer: I do not know. I came to you by accepting your request. Who are you for questioning me?

Question: First I have to question you, who you are.

Answer: If I tell you about myself, you do not sleep.

Question: Look at me. If you see me, you can understand who I am.

Then she raised the head and looked at me. Immediately she hung down her head).

Question: Now talk with me carefully. Tell me answers directly for my questions. If you say lies, I can grasp it. Thus far you talked with me like you talked with others. Now you might understand me that I am not conjurer. So I do not ask any more. Tell me all details. Then the ghost which was in her body began to tell.

Veerappa: In my village I was called Veerappa. My village is 10 K. M away from here and it is at the side of railway track. I was doing carpentry for livelihood. All men in my village usually called me Mama. In my village some Reddy families are there. Among them two Reddy families are rich. All men in my village are needed my service. So usually I went to their houses. That is relation of me

with my fellow villagers. I took birth in Viswa Brahmin community. My original name was Veerappa chary. I was conjurer. I worshipped Kalika Devi. I took possession of Kalika Devi by Mantra siddi. Despite I died, still I have mantra Siddi. Kalika is under my control. If I say any work to her, she can do that work. Thus far in Andhra Pradesh, no conjurer exists who exceeds me. If any exorcist comes to my presence for driving away me from her, I usually tease them. Those conjurers who came to me were all feared and went away. First I thought you are also conjurer. Next I understand you are not conjurer. So I laughed at you. Now I can say anything without hiding from you.

Question: You are great conjurer. When Kalika Devi is being under control of you, you must be in high status. Why did you enter into her as an insignificant man?

Veerappa: I have some mean mentality. If I see a beautiful lady, I try to attain her is my weakness. When I was living, she was wife of Pedda reddy in my village. I thought to attain her, but it was not possible. After my death, there were no obstructions. So I entered into her body.

Question: You entered into her in accordance with your liking. Why did she feel stomach ache once for week? Why did you do like that?

Veerappa: Owing to I am conjurer; even now I am reciting mantras by following principles? I didn't lose my power of mantra. I am following some principles. I am getting affair with her once for week. Owing to this she is getting stomach ache once for week. Despite I am great conjurer, I am womanizer. The daughter of this woman was beautiful girl. First I had desire to get affair with her. But it was not possible up to my death.

Question: How old are you? How had you died?

Answer: Now my age is around 45 years. I was healthy without having any kind of disease. Three years back one day heavy down pour took place. A crack was formed in the beam of cattle shed of Pedda Reddy due to shrinking of wall. Those men who were working in the house of Reddy had set a prop against the beam for averting collapse of that shed. A maid servant of Pedda Reddy came to fetch me for seeing the prop and for repairing it permanently due to I am carpenter. Immediately I went to the house of Pedda Reddy. Pedda reddy offered coffee to me. After taking coffee I went to cattle shed for observing beam. Suddenly the prop which was set against beam was broken and entire roof and beam fell on me. Immediately I died due to head was broken. My physical body was

ruined, but subtle body was remained. I understood that I remained as ghost. First I entered into her daughter for fulfilling my desires. I thought to convert her as ghost for living together. After some time I killed her and kept in the hill which is far away.

Question: How did you kill her daughter?

Veerappa: First I entered into her body and made her get stomach ache by suppressing her stomach. She consulted a doctor and took the medicine according the advice of doctor. But it was not cured. One day I suppressed her lungs for averting breath resulted in she died. She didn't know that I killed her. I appeared her only after she changed to subtle body. In the subtle world, any subtle living things except mine were not acquainted with her. So she had to talk with me. From that day onwards she is under control of me.

Question: This is the sinful work. Have you killed anyone?

Veerappa: Despite I think sin may come; it will be experienced after death only, so I decided not to leave the opportunity. Once I killed nine years old girl for taking possession of Kalika Devi in the burial ground. Despite it appears as sinful work, I thought it was not wrong when Devata had desired. After sacrificing that girl, Kalika Devi was taken possession by me.

Question: You are saying about this kind of ferocious work without having any repentance. You are hard hearted person. Don't you have fear of society, laws and police?

Veerappa: If my work is known to outside of world, it is fearful. If my work was done secretly, there is no fear. Now I am dead person. So police can't do anything. People have been thinking that a nine old girl was absconded in that village. Now I am accepting that I killed that nine years old girl in the burial ground. You asked me reveal all matters. I am saying another secret of my life. One day night I was walking along the road for my village. A girl was coming inward of me. She wore gold jewels. I stopped her and questioned who you were. She said " My parents were preparing to do forcible marriage to me. As I didn't wish to marry, I get away from my house ". I understood that she was bride and escaped from the house.

I told her " First you must come to my house along with me for taking shelter. Then marriage can be stopped automatically due to you will not available to them. Two days later I will go

to your house and say to your parents about you. In this way I can help you". She believed my words and came along with me. As we came to the village at midnight, so no one saw us. After she slept, I killed her and took her gold jewels. I buried her dead body in my house. This matter is not known to anyone. Now I am saying about this. When I was living, I did two murders of woman. After I died, I killed her daughter. Altogether I killed three women who were not married.

Question: Now I do not wish to hear yours history. Tell me about her problem. When she visited Devatas and conjurers, why you didn't leave from her?

Veerappa: These went to Devatas and conjurers against me. But they were not able to drive me away. I had frightened those devatas and conjurers. As Kalika Devi was under control of me, other devatas didn't harm me. These visited Anjaneya Swamy of Gandi. Anjaneya Swamy was renowned and powerful. He tried to drive me away, but I warned him. From that day onwards he didn't see me. After some time they again went to Kasapuram Anjaneya Swamy. There he tried to beat me like other ghosts. I warned him that I was conjurer and took possession of even Kalika Devi and if you involved in my affair you would lose respect. From that day onwards he came up to the person who was at the side of me and beats him by leaving me.

Every day I observed about punishment of ghosts by Anjaneya swamy in morning and evening. One day I saw an incident that Anjaneya Swamy was beating a ghost of woman in childbed. She was beautiful. I had seen about she was being beaten by Anjaneya Swamy and she replied that she would leave the body in the evening of that day. I went to her and talked with her. She belonged to small village near Uravakonda. She haunted a poor lady in that same village. She was brought to Anjaneya Swamy directly without going to conjurers. She revealed me that she would leave the poor lady due to not able to bear the lashes of Anjaneya Swamy.

I said to her that you entered into the body of poor lady who didn't have sufficient food and clothes. But I entered into the rich lady, so I had so many things. If you came along with me you could live luxuriously. She agreed to come along with me. I advised her if you entered into the body in which I resided, we could live together. By leaving the poor lady, then Anjaneya Swamy didn't beat you due to it would be considered as you heard the word of Anjaneya swamy. Then she agreed and came into the body of in which I lived.

Question: Now in her body except you another also exists. Is it true?

Veerappa: Yes. Now I am saying truth.

Question: Now you can immerse yourself into her body and make the woman who is in childbed come out. I can know truth from her.

Veerappa who was talking went inside. Another ghost came out. When she came out, she tied the border of lower garment around her head without entering air into the ears like woman in child bed wore and sat in front of me with fear. When Veerappa went inside, her manner of seating was changed and she sat obediently with fear. Those persons who are noticed this change in her have astonished.

Question: Do not fear. Are the words of Veerappa true or not. Tell me as it is.

Woman: What Veerappa said is true. I didn't do any wrong. If you say to leave her, I can obey your word.

Question: Are you having affair with Veerappa?

Woman: Yes. It is true. Despite I objected, he didn't hear.

Question: Is there anything to hide from me without saying?

Woman: Veerappa has more anger. Often and then he beats me. In recent times, a conjurer came to her for driving Veerappa away from her. But Veerappa teased him. Veerappa didn't say about that matter.

Question: You can go to inside. Now I can talk with Veerappa.

Immediately that woman immersed into her and Veerappa came out. He sits in noble style by removing the border of lower garment around her head. Lack of modesty appears in his behavior. Those who are seeing this incident noticed this change.

Question: What you have done for conjurer?

Veerappa: These persons brought the conjurer from Hyderabad. He took 5000 rupees for coming to see her. I thought myself to let him take money for his livelihood. But he boasted as he is great conjurer and said that he made me imprison in the bottle for burying in the burial ground. For this I got anger on him. But I didn't beat him.

Question: What have you done tell me descriptively?

Veerappa: He made me sit on a magic square drawn on the floor and called me out. I came out. He asked my name. I told him my name. He questioned me " what purpose you came here and how long you are in her body? ". Then I replied that as those matters were not needed to you, I exhorted to do your own work and take money from these. He began to recite mantras for binding me in the bottle by talking contemptuously. Then I angered on him and said to look my mantras which are powerful than your mantras and ordered a hand mill to revolve. That hand mill revolved five to six rounds. After seeing this incident that conjurer was afraid and went away by promising that he would come in next week to cure her. I couldn't harm more than this.

Question: Would you hear my word or deny my word by seeing the support of Kalika Devi?

Veerappa: Kalika Devi is outside of this room due to fear of you. If even that mother is afraid of you, how much am I. I can hear your word.

Then I send all men who are seeing this incident to outside and advised Veerappa that I do not say against you. I am leaving you to your own karma. But you should not make her suffer stomach ache once for week. If stomach ache appears again, these persons may bring her to me. So you may stay in her without teasing. If stomach ache doesn't appear, they think that you have left her. So follow my words. What do you say about this matter?

Veerappa: There is nothing to say about this matter. I can do in accordance with your advice and do the same. I can immerse into her.

At last Veerappa saluted me and immersed into her. Despite this incident appears as strange story, but it is true story which was took place in front of me. In this incident there is no possibility of denying the existence of ghost. Similarly there is no possibility of denying the existence of mantras.

In this incident we got a basis for saying that any education which is learnt can't go up to getting complete death.

Now in the incident which is to be told, it is known that **body of man is like a vehicle and that vehicle can be moved by the person who gets upon it.** The person who attains untimely death doesn't have physical body, but he has invisible subtle body. If we wish to know the matter of subtle bodies or ghosts, it can be known only through the ghosts. When a subtle body entered another body, we can know so many matters through questioning them. Similarly we can know unknown matters through visible things. A ghost entered into the body of wife of railway employee. When we enquired about that ghost, it revealed his name as Sivaramaiah. When Sivaramaiah was living, he loved her. She also knew about his love. Sivaramaiah thought to send his parents to the house of her father for getting approval of their marriage. In the meantime Sivaramaiah died in bus accident.

As he got untimely death, he remained in subtle body. Before death he practiced a role of Ravana Brahma in a play. Before exhibiting that play he died. After this incident, sometime later she got married. After seeing her marriage with another person, Sivaramaiah worried. At first night, Sivaramaiah haunted her and said with her husband that this maid was belonged to mine and not you. Her husband didn't understand her behavior and came to me. While Sivaramaiah was speaking from her body, he usually twisted his mustaches by his left hand.

Then I asked him why you twisted the mustaches. He replied that he practiced the role of Ravana Brahma and there was act of twisting of mustaches by left hand in that role. That practice was changed as habit to him. I asked him tell the dialogues of Ravana Brahma. Then he began to play the role of Ravana Brahma by wearing mace on shoulder and twisting the mustaches by the left hand. She delivered dialogues and poems with profound tone resulting in all men who were seeing this incident were astonished. Then I asked Sivaramaiah go to inside. Immediately she recovered. I enquired her about reading of poem of Sivaramaiah. She said that she didn't know about poem. But she accepted about some facts of Sivaramaiah. Then I again asked Sivaramaiah by making him come out, he replied that first he loved her, due to this he didn't agree others as her husband. I asked about her opinion. She replied that Sivaramaiah died before my marriage, due to this I got married my husband with my own liking. Yet he is being stood as obstruction of my family life.

If actions of male ghost appear in the body of a lady, it can be understood that body acts according to person who is in the body and his characters and habits appear in the body. The physical body is like only toy. It acts according to the person who is inside and it attains characters of that person. Let us say another incident for corroborating this word. A young woman was brought to me by his relatives due to ill health. We already said that ill health occurs due to defect of body or effect of ghosts. According to this principle, I observed that 22 year old maid didn't have any kind of defect of body. Then I observed another way and found that a ghost was in his body. Some persons may ask me how you have decided that she is haunted by Ghost and is there any lab test exists for finding ghosts?

Ghosts can't be found by the lab test. There is a principle for finding it? If any subtle body exists in another body, it can be said that two subtle bodies exist in that body. If two subtle bodies exist in a physical body, then the speed of heart beating is more. Beating of heart is not uniform. If we observe the pulse rate at the wrist in the 70 % of people, it is irregular and more or less. In the 30 % of people despite ghost exists in the body, difference doesn't appear in the pulse. The cause for that is if ghost is away from Brahma nadi (spine) in the body, there is no possibility of knowing it. For example, if those are either in the shoulder or hand or leg their vibrations do not appear in the pulse. If Ghosts are from the throat to stomach, their vibrations can be traced in the pulse. Majority of subtle bodies reside in the stomach or in the chest of man. So usually ill health occurs in the stomach or in the part of chest.

The woman who consulted me had stomach ache. The cause of stomach ache of her was not traced by any scanners and lab tests. When I observed her pulse, it was more or less, so I understood that she got stomach ache due to staying of ghost in her. Then I called out that ghost. Usually if we call the ghosts, 99 % of ghosts come out. Immediately that ghost also came out. When that ghost came out, some strange peculiarities had appeared in her. In her eyes some difference had formed. One eye became squint eyed. When that Ghost immersed in her immediately that squint eye became normal. Half an hour later I again called him to come out. Then that ghost came out. Immediately her eye again became squint eyed.

According to this it can be understood that the person who was converted to ghost by untimely death had squinted and his subtle body also had squinted. If that subtle body which had squinted enters any physical body, the eye of that physical body is also changed to squint eyed. In

this way the experiences of ghosts and conservation with ghosts will reveal us so many secrets of ghosts. Now let us see that if a subtle body has allergic reaction to a allergin, that subtle body enters another body, whether that allergy to that allergin exists or not.

A Brahmin family was resided in my neighbor village. The head of family worked as village Karanam. He was more than sixty years old. His wife was also around sixty years old. His sons were acquitted with me. One of his sons came to me and said “ A ghost frequently haunts my mother. That ghost is my own mother’s sister. She has more love on my mother. He died ten years back. We thought it is not good to enter the body of my mother. We do worships of God with principles. Despite we said to her not to come in this way, she didn’t heed my words. We can bring her to your proximity. We hope you can give counseling to her for driving out from the body. She may hear your words “. In this way he asked me. As we have acquaintance with him, I agreed to see her.

One day he brought her mother at the evening time. As she was known to me, she enquired about my health. I reciprocated by enquiring her health. She replied that except haunting of ghost, health is normal. I made her sit before me and called out the ghost which is in her body. Within two minutes she went to sleep by yawning , but the ghost which is inside of her body began to speak by coming out. When that ghost was living she had a habit of taking Tambulam (betel – leaf, areca nut and lime). She took Tambulam every hour when she was living. She began to talk that now give me betel leaf, areca nut and lime. Then we gave her Tambulam. After she had taken Tamboolam into her mouth, she began to tell me.

Ghost: You know these persons well. Why not you advise them what kind of loss they got due to my entrance into the body of my sister. Now they brought me to your proximity. Here there is no difficulty to me. Formerly these brought a Sahib who knew mantras for driving out me. He scolded and warned me that if I didn’t leave her, he made me take a loaf of meat forcibly. Ask them, is it good work?

Then I asked her sister’s son why you allowed the sahib to do like that and exhorted him that it was not good practice to speak with elders like that. He replied that Sahib persuaded her to go away. For that she rejected his request. Then Sahib showed a loaf of meat and said he made her take loaf of meat forcibly. She angered on Sahib after hearing this word and lifted 20 K.G round stone for throwing against him. Then Sahib ran away with fear. She also chased after him by

carrying the round stone. We forcibly made her let the stone drop. At last we brought her for your advice. Then I enquired about it.

Question: Is the sayings of this person true? Have you chased after Sahib by carrying 20 K.G weight of round stone?

Ghost: Yes. It is true. I might kill him if he is caught by me. He ran away through the cotton fields. In the mean time these came and caught me without moving.

Question: Look at me! You are elder respectable woman. We are not equals to say to you. Every man lives some period only on earth and die. Some persons may get opportunity for spending some time in the subtle form. Some persons go to next birth immediately after their death. It is good to exist in the subtle form in the same birth than going to next birth. There is opportunity to remember about his past life. When Jeeva was living despite he didn't have leisure time to know wisdom of divine, if he is in subtle body, he has sufficient leisure time. So he can know wisdom by realizing his mistakes.

Now you are in the state of ghost. But you are saying that she is your sister. But they are saying about you as fiend. As they hate you, why do you think about them? If you do not know God in the opportune time, it is like not knowing one's own mistakes even after changed to Ghost. If anyone goes to rebirth he doesn't remember about his past mistakes. It is better to spend the life in the subtle body by knowing wisdom of God without wasting at least a moment than going to rebirth. Now you are spending life in subtle body. So you do not have any kind of obstruction. Think over about your past time. Know about divine wisdom for the mistakes which you have done as atonement. I don't say more than this. If you consider about my advice that it is good, try to use your time for knowing wisdom.

Ghost: Thus far no one tells me this kind of advice. In everywhere all men are looking down on Ghost. No one exists who give respect and talk without considering relationship, age and humanity and scolding me that she must be stricken with shoe or boom. Even my relatives do not give respect to me. In those circumstances, coming into the body of my sister is wrong. From today onwards, I shall try to know wisdom.

In this way Ghost told me and left her sister's body. Her sister had come out from sleep. This conversation was for an hour. After ghost leave the body, she vomited up. I asked her son why she was vomited up. Her son said "My mother feels Tambulam as allergic. But Tambulam is suitable to my mother's elder sister. She doesn't live without Tambulam. Despite we gave Tambulam to my mother's elder sister when he haunted my mother, after she left my mother, in my mother's body Tambulam was not digestible. Owing to this my mother vomited up. If we look into this, when elder sister's subtle body enters the body of her younger sister, as Tambulam was suitable to that subtle, resulted in there was no allergy. When the subtle of elder sister left the body of younger sister, younger sister vomited up due to allergy. According to this, it is known that in any body food allergy doesn't exist. The allergic reaction of body is in accordance with Jeeva and his Karma.

Thus far we have known experimentally that body do not have habits of twisting of mustaches like Sivaramaiah did, getting squint eye when ghost haunts and allergy of Tambulam, but those manifest according to Jeeva in the body. Despite some direct evidences exist; some Atheists exist who do not agree the existence of Ghosts. Despite they have understood in the inner that existence of ghosts is true, they argue vehemently against the existence of ghosts. We can say to anyone who doesn't know or to the person who knows, but we can't say to the person who denies the truth though he knows. So it is better not to tell him.

Naturally any disease may come to the body. But Doctor cannot cure all diseases due to ill health which is in the form of diseases are not the diseases. Now we can know about that kind of disease through an incident. In the Gangavaram village in Anantapur district a farmer called Ramanna Choudary was living. In every Wednesday evening at 7 P.M he got epileptic fit. It was only for 10 minutes only. He consulted Doctors and taking medicines from one and half year. But it was not cured. At last they consulted me. He said "every Wednesday at 7. P.M epileptic fit has been appearing. At that time I stayed in the house without going to outside of house. So far despite I take medicine, it was not cured ". Then I considered about his disease and understood that any disease shouldn't have any principle like appearing in Wednesday at 7 P.M. If principle exists, it is not the disease of body, but it is effect of subtle body. Then I asked him some questions.

Question: From how long this disease is appearing?

Ramanna: From one and half years it is appearing.

Question: first time when this epileptic fits had appeared, what happened to you?

Ramanna: I didn't have memory of happening of any important incident at first time.

Question: Before coming of this disease, whether any special incident had taken place to you on the day of full moon day or new moon day or Sunday.

Ramanna: Yes. I am remembering that day was new moon day. On that day I brought paddy bags on the cart for milling in my neighboring village. Owing to occurrence of some obstruction in the middle of way, I reached that village lately at dusk. The miller didn't agree to mill the paddy due to worship of mill was to be done as that day was new moon day, and advised me to come tomorrow for milling. Despite I requested them they didn't agree, so I returned to my village. Next day I didn't go for milling of paddy, but my wife attended for milling the paddy.

Question: Why you were lately attended the mill?

Ramanna: My bullock cart turned over. As I was one person, I waited some time for men to lift up the cart. So I reached rice mill lately at dusk.

Question: Have you remember that this disease had manifested on you after new moon day?

Ramanna: Certainly it had come after new moon day. But exactly I didn't know which day it had come.

After hearing this, first I could not understand anything. But I observed his pulse at wrist. Then I understood that another subtle body exists in his body. I made Ramanna sit in front of me and looked at him. Within minutes Ramanna went to the state of sleep and Ghost who was in the body of Ramanna came out. My conversation with subtle was like this.

Question: Who are you?

Ghost: Why are you dragging me outside?

Question: First tell me answer for my question. Then I can give answer about your question.

Ghost: I am Subbalakshmi. I died seven years back.

Question: Why did you die? What is your age?

Subbalakshmi: Now I am 24 to 25 years old. Some persons killed me.

Question: Now if you are 25 years old, you might die in your 18th year. Am I right?

Subbalakshmi: Yes. Now I am living in subtle. Now no one kills me. I can kill them.

Question: I think there is much history behind you. If need arises, I can also help you. Who had killed you?

Subbaslakshmi: You are great person. You say that you help me. So I am glad very much. I belonged to poor family. My parents wished to make me read higher education. My mother loved me very much. In my neighbor village there was high school. In that school I was studying 10th class. Every day I went to school by walking along with fellow students. One day, due to I had some work, I said to my friends that today I didn't attend to school. So they went to school. After some time I wished to attend the school despite it was late and began to walk for school along the road. In the mean time two persons who were belonged to Kamma caste came to me in the motor cycle and asked why you were late. I didn't talk with him. They dragged me into the fields of red gram forcibly. They closed my mouth with cut chief and tied my hands and raped me one by one. After they raped me, they strangled my throat to death and dropped the body in the well at the side of road. In this way they forcibly killed me. But still this matter was not known to anybody.

My parents thought that I made suicide. Despite they killed me, I am living. After some time I killed those two persons who raped me. I felt angry over the people of Kamma caste due to the persons who raped and killed me are belonged to Kamma caste. On a new moon day I had seen this Ramanna who was driving the bullock cart. I usually stayed at the well where my body was thrown. First I thought to kill Ramanna as he was also belonged to Kamma caste. Immediately I introspected that he didn't harm me so he must be not killed. When he came near to the well, I made him and his cart turn over. Immediately he had fallen into partially unconscious state. Then I entered into his body. From that day onwards I have been living in his body.

For knowing truth, you can ask him when he remembers about him. Now he doesn't have affair with his wife due to my involvement. I am experiencing his manliness. So he doesn't have

connection with his wife. No one knows that in every Wednesday I made him get epileptic fits. They doubted he lost manliness due to external epileptic fits are coming in every Wednesday. When he consulted doctors, even doctors had disclosed same doubt. You are great man. Tell me whether what I had done is wrong.

Question: I cannot say what you had done is wrong. Now what are you planning to do?

Subbalakshmi: What is to be done by me that is accomplished. I killed those persons who killed me. In the matter of Ramanna, I will not kill him. But I will not leave him. As I am woman, I have desires. So do not say to me to leave Ramanna. If you leave me, you are the person who helps me more.

Question: You are great intelligent woman. I have to say some matter. I can say it solitarily. Now you can immerse into him for facilitating to come out of Ramanna. I have to talk with him?

Then Subbalakshmi immersed into him. Ramanna came out. He came out from sleep as he didn't know anything. I asked him some questions.

Question: Was your bullock cart turned over at the well which was at the side of way to rice mill?

Ramanna: Yes. At the side of way to Rice mill a well is there. I and my bullock cart turned over at the well.

Question: Whether your manliness is decreased or not.

Ramanna: It is true. But I didn't say that matter to you. How can you know that matter?

Question: Are you getting amorous dreams?

Ramanna: Yes. I am getting amorous dreams.

Question: When you get epileptic fits, how you feel?

Ramanna: When fits are coming and going, I felt some kind of numbness in the body. Some times in the middle I don't know what is happening.

Then I sent the relatives of Ramanna who are seeing to outside and called again Subbalakshmi for talking with her. She came out. Then I said to her in this way.

It is regretful due to happening of injustice to you in young age. So far in the incidents which are taken place, anywhere you didn't do any mistakes. So I do not condemn you. But I have to say you about some matters as I known wisdom of Divine. Life is union of distress and comfort. Every man spends his time by thinking about either comfort or distress. You also have been spending your time in the thinking of your distress and taking revenge. This is natural to everyone. Every man must know wisdom for knowing about meaning of life and object of life without wasting his time. You have to turn your attention to the wisdom of God from the revenge. After death, some persons only have life with subtle body. If they turned their attention to the wisdom of God, they can earn much wisdom of power than living persons in the world. You do not have obstructions like the persons who live in the world with physical body. So you have to know divine wisdom and attain purity of life. Else if you live like this way, you shouldn't attain anything except sin and Punya.

What injustice you had faced in this life is the result of sin of your previous life. Owing to attaining of Punya and sin except attaining of births consist of comforts and distresses as chain action, nothing is attained. Know that wisdom is the weapon for removing karma such as sin and Punya. You must remember my words up to life long. From today onwards you must change your behavior and do not make Ramanna get epileptic fits on Wednesday. This work is in your hands. Is it acceptable to you?

Subbalakshmi: Swami! You made me open the eyes for my life. From today onwards I shouldn't forget your word. I can walk in accordance with your word.

In this way she said to me and went away from Ramanna on that day. Next I didn't have any information about her.

If a man attains untimely death he lives in subtle and if he attains timely death he goes to birth. If we say about this matter descriptively, Jeeva takes birth for experiencing karma. Karma is two kinds. One is mental Karma, second is corporeal Karma. It can be said about as subtle Karma and physical Karma. Mental Karma or subtle karma must be experienced by the subtle body. Similarly corporeal Karma or Physical Karma must be experienced by the Physical body. If two kinds

of karmas are equal in a person, death takes place after completion of his longevity. That death is called timely death. If corporeal Karma is completed before and only mental karma remains he doesn't need physical body. He will experience remaining mental karma with the subtle body. So he gets untimely death before completion of longevity.

In the untimely death physical body only ruins, but subtle body remains. In those persons who got untimely death there is another kind of persons. For example, a person is to be lived for 80 years. He is to be experienced corporeal Karma up to his 20th year, mental karma must be experienced from his 20th year to up to 30th year and again corporeal karma must be experienced from his 50th year to 80th year. For experiencing karma like that person must attain untimely death in his 20th year. After that he must live as ghost up to his 30th year. After he crosses his 30th year, he has to live with his physical body up to completion of his 80th year.

Here a question may rise to anyone. How physical body comes after 30 years? For knowing answer of about this question, we have to look into true incidents which were occurred on the earth. A recently married couple named Polaiah and Seshamma went to Dharmavaram for seeing his relatives. After staying four days in Dharmavaram, he began to walk along the road towards railway station for going to Anantapur. Suddenly Seshamma stumbled on the road. Her husband Polaiah raised her. Then they went to railway station. From that day onwards she lied on bed most of time in the name of health that it was not good. She often and then consulted doctors. But it was vain. In this way one year completed. Her husband Polaiah made her wear amulets for getting improvement of her health. Yet health was not improved. At last Polaiah consulted me.

After seeing her I understood that another subtle was in her body. If another subtle enters into the body, pulse rate changes. According to this it can be understood that another subtle is existing in the body. In between these two subtle bodies in a body, body becomes own house of Jeeva who came by birth into the body and that same body becomes another house of Jeeva or Ghost who entered later into that body. So if ghost enters into the body of anyone, it is counted as he enters another house. If anyone gets untimely death, it can be said that he doesn't have house due to lose of his body. Here we can see a strange incident that a subtle named Bharati entered into the body of Seshamma and occupied the body of Seshamma permanently by driving out Seshamma from her body.

I asked the ghost which was entered into the body of Seshamma about details, some matters were known. When Seshamma and Polaiah were walking along the road for railway station, Bharati who was 20 years old maid saw them. Then Bharati decided to enter into the body of Seshamma and followed her. Bharati made Seshamma fall down and while she is getting up she entered into her. Some time latter when Seshamma went to sleep, Bharati tried for entering into Brahma nadi. At last she entered into Brahma nadi and spread over body of Seshamma.

For examining the body of anyone, now we can say an example. The person who attained untimely death can be compared to the person Anjaiah who lost his house. That Anjaiah went to the house of Venkataramu and stayed there. After some time Anjaiah had drove out Venkataramu from his house and occupied that house. When Pullaiah went to the house of Venkataramu, Anjaiah was in that house, so Pullaiah thought Anjaiah was the owner of house. This manner also has been occurring on the earth. In this way Bharati occupied the body of Seshamma and began to pretend as Seshamma. But Polaiah didn't get any doubt and thought that Seshamma only was speaking.

First time when Bharati spoke to Polaiah as Seshamma, Polaiah advanced her amorously as she was her wife. Bharati died at her 17th year. Bharati died at her 17th year. Now Bharati felt new experience as she was 20 years old maid and didn't get that kind of experience before. In this way first time Bharati got experience of male connection. From that day onwards Bharati stayed sometime in the body and Seshamma stayed sometime in the body. At first Bharati usually entered into the body of Seshamma when she was in sleep. Gradually Bharati tried and made Seshamma enter into sleep forcibly.

In this way as time passes, Bharati made Seshamma doesn't get awakening. In that way when two subtle were in the body, Polaiah consulted me. Then I called a subtle in the body of Seshamma for speaking, Bharati came out and made me believe that first time she was coming from the body. Then I thought that Seshamma might come out from the body after Bharati immersed in the body. But I didn't grasp that Bharati always stayed in the body.

When Bharati made Seshamma enter into Brahma nadi, first the health of Seshamma was not good. At last due to Seshamma was sent to inside and Bharati was outside, her health was improved. Anyone may recognize that he is such man in accordance with external body. First I thought that she was Seshamma due to seeing of her external body. But I didn't recognize that existing Jeeva was

Bharati. I advised the couple to stay here for nine days. Whenever I saw Seshamma, she shivered and afraid of me. I observed her and got doubt about her. One day I asked her to tell me who you were. Then she told lie that she was Seshamma. I told her “you are not Seshamma, but you are the person who entered into the body of Seshamma. Now you are cheating me also. If you do not say truth, I can say about you”. Then she accepted that she was Bharati.

She told me that she suppressed Seshamma in the body and occupied her body. She made Polaiah believe that she was Seshamma and acted as her wife. I got anger on Bharati due to cheating of me. According to her words, I understood that first she grasped the behavior of Seshamma with relatives, family members and outsiders and how to move with them. She learnt the works which were done by Seshamma. In this way after she got training in all aspects of family maintenance, she suppressed Seshamma without coming up to body in the sleep and began to pretend as Seshamma. After some time it became easy to her. At last the secret of Bharati was opened.

After hearing this matter, her husband Polaiah astonished. I and Polaiah got anger on Bharati. I told her that you must leave the body of Seshamma and gave her punishment by keeping the 20 K. G stone on her head for cheating me. I said her that you must bear the stone by getting up and sitting down number of times up to I say it is enough due to thinking that she might leave her with fear without bearing the weight. I kept Ranga Reddy to count the numbers of times of getting up and sitting down of her. She was getting up and sitting down by bearing the 20 K.G weights of stone on her head up to counting of 200 numbers without getting tiresome. Then I asked her how many times you could get up and sit down. She said that before her death she carried the basket consists of mud and stones up to 30 K. G weight in the work of digging of wells, so this work was very easy to her. After hearing her words I thought that these kinds of punishments didn't work on her. So I exhorted her that you must leave the body of Seshamma within one month and sent them to their home.

After one month Polaiah came to me with his wife. I grasped that in her body Bharati existed, I asked her about Seshamma. Bharati told me that she died. Then I examined her pulse. Pulse rate was normal like a Jeeva lived in the body. According to this I understood that Bharati was only living and Seshamma died. I only knew this matter, but her husband didn't know about it. I said to Polaiah that Bharati had left the body and Now Seshamma was living, so you shouldn't reveal your wife

Seshamma about the matter of Bharati because of thus far she didn't know about matter of passed over incident. From that day onwards their family life was getting on normally. I heard that they got four children. But Polaiah didn't know that he has been living with Bharati.

It is real story which was taken place in 30 years back. You may astonished and ask me whether Ghosts live with humans by entering into them. They not only lived together but also got children. Do not think that it is the rare incident and this kind of incident may not happen anywhere. It can be said that one to five percent of families are like that on the earth. Not only families, but also individual persons are also like that. For example, the subtle of great man entered into the body of a boy named Satya Narayana Raju for an hour once in a week, which is Thursday and spoke to others. Then he went away. After some time that subtle bodied person stayed in the body of boy permanently. But no one observed who was inside of that boy. Men usually mocked him due to he was younger. At last despite the person who was inside declared that he was such person, some people didn't believe him.

As he made some men remember that what he had done what he had spoken and what he had given when he was living in Shirdi then they believed him. In this way the person who revealed about him from the body of boy is in Puttaparti as Satya Saibaba. He was in Shirdi as Sai Baba. Despite Shirdi Sai Baba is in the form of Satya Saibaba in the Puttaparti, Some persons have been saluting the idols of Shirdi Saibaba in the temples without going to Puttaparti for saluting. According to this it can be understood that many people didn't know that Shirdi Saibaba is living in the physical body.

In the Dharmavaram, Anantapuram D.T, the ghost Bharati entered into a woman body, stayed permanently in that body as wife of a person and got children. Similarly in the Dharmavaram a subtle of male person entered into another person's body and got married. He got a son and has been living in the name of Babu. If anyone says about these matters, these are unbelievable, but these matters are true. In the surroundings of Dharmavaram only if the matters of Bharati, Babu and Baba are appearing, in this way we do not know how many men exist in the country. After hearing this matter, some persons may question us; can you see the subtle bodies? Owing to seeing the subtle bodies, whether you are able to say about them that these are dead persons or these are living persons. For that my answer is! How subtle bodies are not visible to your eyes, similarly subtle bodies are not visible to my eyes. If I have seen subtle body, I was not cheated in the matter of

Bharati. I am saying that according to circumstances, with experience when we have wisdom of God, we can grasp it in accordance with their behavior.

Thus far we have learnt some details relating to subtle bodies of men. Now let us learn about the matters of subtle bodies of Idols in temples. We have known that men have subtle bodies and those are called Ghosts or Grahas. I am saying that idols also have subtle bodies and those are called Vigrahas or Devatas. How men have different mentalities on earth, similarly different subtle bodies called Vigrahas are having different mentalities among idols. How all men are not good, similarly all devatas are not good. According to this some wicked devatas exist among Devatas. Now you may question me what do you say about Devatas as wicked persons and how wicked person becomes Devata? For knowing about these, first you must know about a matter.

A creator who created the Universe exists. He is God. He doesn't have name, form and work. He is the cause of creation, existence and dissolution of whole Universe. According to this men and Devatas who are created are come under the category of living things. Devatas also have Gunas and those behave in accordance with Gunas. If we say truth among Devatas, some are unintelligent, wicked and hard hearted persons than men. Here noticeable information is all devatas are not wicked persons only some are wicked persons. Among devatas, some are great. Despite a man is considered good man in many matters, in some matters he is considered bad man. Similarly despite the conduct of some devatas is good, in some matters they behave badly. Now I can describe the behavior of male devata. You must see and say by considering about that Devata whether he is good person or bad person.

One day at the time of around 9 A.M , Bheemakka who was my neighbor ran towards me and said that her husband Boyi Linganna got paralysis of his hand and leg resulted in he didn't get up from the cot and didn't talk due to his mouth also crooked. As they were neighbors to me, daily they were visible to me. They lived in a small shed for rent. They had three small children. Her husband Linganna worked as driver of road roller. He was drunkard. He spent his much money for liquor. His wife and children spent the time with not sufficient food. Once they didn't have food. In some circumstances I gave her food grain. Their native place was Chippagiri near Guntakal. As I had seen directly about their poverty, I felt unhappy after hearing the crying words of Bheemakka. They didn't have sufficient money for getting advice of doctors. So I told her to bring Linganna in front of me. Then she brought her husband in front of me with the help of others.

They made Linganna sit in front of me by holding him. Then I hold his right hand for seeing his pulse. Immediately he dragged his hand speedily. I looked at him by thinking why he had dragged his hand like that. At that time Linganna angrily looked at me. According to his state, I understood that someone haunted him. Then I asked him some questions.

Question: Who are you? Why you are seeing me angrily? I do not afraid of your looks.

Devata: Have you questioned me who you are? Can you speak to me without fear? Are you thinking about who am I?

Question: Whatever you, I do not mind. Any person who came to me can talk me with devotion and fear. How can I know about you without saying yourself? Even now I am giving respect to you, so tell me who you are. Why Linganna was made to get paralysis by you?

Then I understood that he was Bhairava. He is worshipped by people at midnight. People usually sacrifice black fowls and black goats to Bhairava. People are usually afraid of him. When devotees promised to pay anything, they certainly pay it due to fear. Yesterday Linganna worked his duty in Putluru near Tadipatri. He came to bus stand in Putluru for catching the Bus at 7 P. M. As Bus was late, he went to inside of village for drinking liquor. He drank liquor fully and returned to bus stand at 10 P.M. Owing to this inordinate delay, he missed the bus for Tadipatri. Owing to intoxication of liquor, he began to walk along the Tadipatri road. At the outside of Putluru an elevated platform around a Marghosa tree was there at the side of road. As Linganna walked up to that platform, had seen the platform and slept on the platform.

At mid night a woman came and made Linganna wake up. She had beaten up Linganna by throwing down resulted in his intoxication of liquor was removed. But he didn't know who she was and why she was beating. She grasped his hair and made him go round the bank and made him hit his knee against bank. By hitting like that he was wounded at knees. At last she left him. Immediately Linganna went to the house of his colleague in Putluru. That woman also followed Linganna up to the house of his colleague. As she followed him, Linganna became afraid and knocked the door of his colleague. He opened the door and asked Linganna why you came here at this odd hour. Then Linganna said to him by pointing his fingers towards her who she was as she was following me and said that she had beaten me. But that woman was not visible to the colleague of

Linganna. So he became afraid after seeing this incident and gave a mat and rug to Linganna for lying down and shut the doors. She warned Linganna that if you came to that Bhairava Katta again, you would be killed and she went away by leaving him.

Linganna didn't have sleep with fear. He returned to Tadipatri by first bus at morning. His wife made him bath and offered food. He ate breakfast and lied on cot. But he didn't disclose the matter which was occurred at late night to his wife. His wife thought he might be fell down and got wounds due to intoxication of liquor. Linganna went into sleep on the cot. At 9 A.M he suddenly woke up by shuddering with fear. He tried to get up but his hand and leg didn't work. As he tried to call his wife and children, but mouth was not opened. His wife Bheemakka observed it and brought his husband Linganna for my help. Linganna didn't know the principle that drunkard should not be gone to the Bhairava Katta. From so many years, no drunkard goes there. But those persons who worship Bhairava go Bhairava Katta at night time in groups. We hear that anyone doesn't go lonely at night time. So it is wrong to go that place at night time and it is too wrong to go there by taking liquor.

At that time when Linganna went to Katta, Bhairava who is demy god went to Putluru. When Linganna slept at Katta, the wife of Bhairava came and beaten him. She followed linganna up to the house of Linganna's colleague. At the dawn, Bhairava returned from Putluru. Immediately the wife of Bhairava said to her husband about the details of incident that occurred at night time. After hearing about that incident, Bhairava became angry. He told her wife that he should punish Linganna and it would be a lesson to anyone for honoring the principles of Bhairava Katta. In this way Bhairava told her wife and came to Linganna for punishing him. Bhairava entered into Linganna and made Linganna get paralysis in his leg, hand and mouth by suppressing his nerve near neck. Besides Bhairava asked me "" Why didn't you have fear of me without caring me?" After hearing his word I understood that he had more anger and he was Bhairava. Linganna didn't know that it was the place of Bhairava and no one should lie on the platform of Bhairava. If so, how Linganna was mistaken? Because of I argued with Bhairava on behalf of Linganna.

Question: Linganna lied there due to not knowing about you. It is not his deliberate mistaken. But he was beaten by your wife. If men do the same work, criminal case must be filed against them.

Bhairava: Can you say that my work is wrong?

Question: Who ever do, mistaken is mistaken. Justice and Injustice are same to all.

Bhairava: I can see the persons who worship me well. If anyone abuses me or not caring me, I can punish those persons.

Question: Men also doing that work. But you say that you are God. What is the difference between you and men?

Bhairava: Can you compare me with men? What do you think about me?

Question: You should not be compared with even men. Men didn't punish anyone, if he had done any wrong without knowing. If anyone does they condemn him. They do not beat and do not make men get paralysis like you.

Bhairava: You are talking with me without having fear. I am god who is worshiped by men and have powers.

Question: As I am the person who talks reasonably, thus far I am talking with you by giving respect. Yet you are not maintaining your respect and claiming that you are God and have powers. Who have called you God? Despite innocent persons have worshipped you without knowing wisdom, you claim that you are God and have powers. You are stupid person, who do not know to use these words before whom. You are speaking of arrogant words without knowing who I am. If you have powers really, you can help people with those powers.

Tell me, whether your work is harming of others? Have you shown your anger on the person who didn't have sufficient food even in a day? First the person who says that you are God must be punished. Then you must be beaten. Unless you are punished like that those persons who are like you may not get realization. Are you god who seeks fowls and goats? Are you God who speaks with egoism and not knowing about the person who is in front of us? Are you God who made a man get paralysis for his mistaken which was done without knowing? Are you God who eats black fowls and black goats in the night? Are you God who speaks ignorantly without having wisdom of Divine? Are you God who frightens the people and made them worship?

Are you known about God? God is cause for your birth. If you say that you are God by forgetting about real God, it can be said that you are great ignorant person among ignorant men. Thus far you have done great sin. So immediately leave Linganna by getting repentance for your misgivings. I do not say more than this.

Bhairava: Thus far anyone didn't talk with me like this way. Even 80 years old persons also salute me. You are only 25 years old person. But you are talking in accordance with your liking. If I think you will be

Question: Shut up your mouth. Thus far what I have said to you was turned a deaf ear. Have you know about your worthiness? Tell me what can you do?

Bhairava: Now I shouldn't say about my plan. But I can do at this night.

After hearing his intimidation, I got laugh. Then I said to Bhairava in this way “ what you will do in this night is the matter of future. But I am saying before these men that if you are big Devata or if you are Bhairava or if you have manliness or if you are able and have power, let you see into my eyes”. When I said like that way in front of many men, he was filled with anger and looked me keenly. Immediately he hung down his head without speaking. Then I said to him “ listen to me. You said that you can do harm me at this night. But I am giving you only ten minutes. Unless you leave him within ten minutes, your legs and hands do not work. You will be punished like Linganna. Decide yourself whether you leave him within ten minutes by living safely or become crippled without moving from here “. Then I told those men who are seeing this incident “ take away Linganna to his house. If Linganna will not be cured within ten minutes, tell me the matter”.

After ten minutes the wife of Linganna came to me and said Linganna hands and legs were fully restored to move and his health was normal. After reading about this incident, some persons may doubt whether this is believable or not. I said only true incidents which were happened. We heard that some devatas made people get troubles. In Nossankota village near Ramagiri in Anantaur dt Sunkulamma temple exists. Anyone shouldn't lie at Sunkulamma temple in night time. Those persons who slept there without knowing were died. Even the persons who knew about temple traditions had dared to lie at temple premises in night time were also died. In night time usually any person doesn't go to that Devata. These kinds of incidents are many.

Despite some people exist who say that we do not believe about this kind of matters, so many persons exist who teased men like Bhairava. Those persons who do not believe ghosts and say that those are fabricated by man can examine the incidents which are occurred and say the truth. Was it untrue that Linganna was beaten by the wife of Bhairava at night time? Was it untrue that he was paralyzed at morning? Whether it is untrue that he was cured after warning Bhairava that you must leave within ten minutes? In my experience these above incident is true. If I am exorcist, I can say some lies for my own propagation. I am saying my direct experiences which were encountered by me thirty five years back when I had done some research on ghosts and Devatas.

Now I am completed sixty years and 61st year is running. My profession and aim is about the wisdom of God. If I didn't reveal truth about the secrets which were found in my research, it will be ended with me. If my experiences are kept in the form of book truth will be alive for anytime. I do not impose my opinions forcibly on you or make you believe my opinions. Here some persons may question that according to your saying when you asked Bhairava to look into your eyes, Bhairava hung down his head. Then what was happened to Bhairava? For getting honor, can you have written like that? For that my answer is! There I have to say about the incident which had happen in accordance with context. I said only about true incident in which Bhairava hung down the head was also seen by all persons. I didn't say either about the matter which was seen by Bhairava or about my greatness. So I seek you know the truth in the incident without considering about me.

Thus far we have known about a male Devata. Now let us know about female Devata. Kali, Bhagalamukhi and Kateri are power full Devatas which are worshipped by conjurers. Gautama Raju belonged to Puttaparti had worshipped Bhagalamukhi and took possession of it. He drove away the ghosts by the power of Bhagalamukhi and took the fees not less than 1008 rupees before thirty five years back. At present its value is more than 10,000 rupees. Any kind of ghosts can leave the body after seeing the Bhagalamukhi and they shouldn't come again. Guatama Raju usually took not only money but also materials such as 11 coconuts, 11 dates, 11 dried kernels of coconut, 11 lemons and 11 Tambulas for worshipping. Generally people think that if more money is taken as fee by anyone then he is said as great physician.

In everyday at least two cases came to him. So he earned money well. Owing to crossing the age of 80 years, he made his granddaughter learn that education. Her name was Mutyalamma. She worshipped Bhagalamukhi and took possession of her like his grandfather. Her husband was working

as railway employee. Gautama Raju usually stayed in her daughter's house in Tadipatri for three to four months and earned money. In the meantime Mutyalamma observed and got training to drive the ghosts from her grandfather. Sometime later Gautamraju died in Puttaparti due to illness.

If mean Devas are subdued and those should be worked under our command, we have to worship often and then and follow some principles. For example one shouldn't cross over or jump the flowing water with single step. It is no matter if he walks in the water. One can't see his face in the mirror in the new moon day or full moon day. Whenever while taking meals any one uttered the word salt, one has to leave the meals without taking it and that day he should go on a fast. If water is given by dumb, one shouldn't take it. At the time of eclipse of Moon and Sun one should recite Mantras. In this way some principles exist and each deity has each kind of principles.

If conjurer doesn't practice the principles, that devata will escape from the possession of conjurer. Generally those devatas may kill the conjurer or may amputate any organ of him for not again taking possession of them. Those Devas have angry on the conjurer due to conjurer made them do the work forcibly with the power of mantras. So some devatas killed the conjurer after they escaped from the conjurers. Some devatas amputated some organs of the conjurer by not working. So I said so many times that conjurers may fell into the pit which was dug by them.

The house of Mutyalamma was only 40 meters away from my house. I didn't know that she was exorcist until this incident occurred. But I heard that his grandfather was great exorcist. One day Mutyalamma faced that kind of situation. Bhagalamukhi turned against her. She tried to kill her. One day at noon, Bhagalamukhi tried to strangle Mutyalamma. Mutyalamma cried and tried to escape from Bhagalamukhi. After seeing the condition of Mutyalamma, neighbors and her husband gathered there. At that time casually I came there and looked into their house. While Mutyalamma was lying, her husband held her back, but some persons were waving the hand fan due to she was unable to take breath. I understood that at any time taking of breath might be stopped in her. Immediately I grasped the water glass from a person and sprinkled on her face. Then she recovered from the semi-conscious state and took breath normally. Immediately after I sprinkled water on her face, Mutyalamma came out from the grip of Bhagalamukhi like deer escapes from the claws of tiger.

Then I understood that it was not disease and told her husband about my doubt. He told me all details about Mutyalamma and told that from the few days a ugly faced form was being seen by her. Then I understood that it was the work of Bhagalamukhi. I said her husband that Bhagalamukhi should harm her anytime, so she must be consulted the conjurers to propitiate Bhagalamukhi. He thought that at least two days was necessary for finding the address of conjurers and consulting them. In the mean time if Bhagalamukhi attacked her, how can they meet? So he requested me to do any kind of prevention in the mean time. I didn't agree for his request. He requested me " Up to we consult conjurers, at least advise me for not getting any harm". Then I gave him a lemon fruit which was made to write OM and advised that it must be tied in the saree at loins. When she went to bath it must be in your hands, anyhow it shouldn't be kept on earth.

When I returned from the first show in the night of second day at 10 P.M, the husband of Mutyalamma came to me and said his wife condition was not good. Then I said him that you must go to your house and brought her immediately to me. Within 10 minutes her husband took her to me. She was suffering from stomach ache. I asked her what about lemon fruit which was given as amulet. She disclosed to me that lemon fruit exploded itself with big sound before beginning of stomach ache and his husband also heard that sound. Immediately I understood that this was the work of Bhagalamukhi. I took a glass of water by keeping my right forefinger in it and made her drink that water. After she drank the water she cried that it was going away.

Then I pacified her and asked about what was seen by her. She described about that ugly form and said that it went away beyond the turning of road which was 30 meters away from my house within two seconds. After turning of road it was not visible. Then I advised them come to me later after I took meals and sent them to her house. Within some minutes, before I didn't take meals they came to me and said about that ugly shaped Bhagala Mukhi entered into the room of worship, so we came here for your help after closing the front door of house. At that time I felt appetite. But Mutyalamma was suffering from the Bhagala Mukhi. When I was being heard the words of Mutyalamma I got angry on Bhagalamukhi.

I said the husband of Mutyalamma " you and another person have to stand at right and left side of Mutyalamma as escort and open the door of your house. You along with wife and that person must enter in to the house in one rush. I can follow you behind of 5- 6 six feet distance. When you enter into the house I stand at the entrance of door. Then Bhagalamukhi doesn't go

outside and entangled in the house. As it is not visible to me, you must say to me time to time its whereabouts”. In this way I said to them and followed them at the distance of six feet. They went into the house without making noise at once. Then I took a step towards door for standing at the entrance of door. In the mean time Bhagalamukhi run away through the entrance of door by throwing Mutyalamma and her husband. Mutyalamma loudly cried that Bhagalamukhi was going away. At that time I was at the distance of four feet away from the entrance of door. This event happened within seconds of time.

Despite I tried to catch her due to Bhagalamukhi had escaped, I got angry on Bhagalamukhi. Then I decided to drive away Bhagalamukhi. So I went into their house and seen the copper plates which were inscribed with mantras. They told me that those were mantras of Bhagalamukhi. I advised them that copper plates must be thrown into the water filled well. At that time Mutyalamma had seen that an ugly shaped form which was at the outside of house. Except Mutyalamma, no one saw that ugly shaped form. She only described about that ugly form. She didn't know about that ugly form as it was Bhagalamukhi which was worshipped by her. According to Mutyalamma, that ugly shaped form was swinging her head up and down and her tongue was stretched out up to length of one foot and her eyes were shining like lights.

Then I advised Mutyalamma to scold that ugly form for making her get anger without fearing as I was with you and if she came inward you she must be caught in my grip. After hearing my words, Mutyalamma began to scold her. Despite Mutyalamma scolded her for five minutes, she didn't take a step towards Mutyalamma. Then I said another contrivance to Mutyalamma that if you ran speedily towards her for touching her as I also came along with you by holding your hand she might be caught to my hand. In this way we are talked and at once we ran towards her speedily for catching her. As Bhagalamukhi had seen ours running towards her, she ran away speedily without appearing. Then I said Mutyalamma and her husband that again it would not come to your life in this birth, so you could live happily without worrying. More than 30 men had seen this incident and said others about this incident strangely. From that day onwards Mutyalamma relieved of suffering from Bhagalamukhi. First day as I said to them that I didn't see this kind of cases, but next day I had to see that case. According to this it is proved that all actions are happened in accordance with karma.

As man is worshipping Devatas by giving highest seat, it can be understood that somewhat how devatas are teasing man in the story of Bhairava and Bhagalamukhi. The persons who do not know wisdom of God do not know difference between God and Ghost. So they think about Ghosts that they are Gods. In my counting either subtle body of man or subtle body of idol are ghosts. Today those subtle bodies which are named as Gods are not God. The devata which is worshipped by us is having Gunas, form and name. There are so many instances for saying that Devatas who have many names and forms like men have more mean Gunas than Gunas of men. Among it now I am saying about one instance.

A man vowed to present a ram to Peddamma devata, if his hotel business would flourish in Kalyanadurgam. After establishment of hotel his business was dull for two years. So he forgot that vow. After two years his business was increased. In this way four years were completed. Despite he had forgotten that vow, Peddamma devata didn't forget that vow. One day he got heart pain. He consulted a doctor. Doctor examined him by doing all tests and said that some invisible defect might be the reason for heart pain due to he didn't find any defect in the tests. So doctor kept him in his observation for 15 days in the hospital. His relatives visited him in the Hospital. One of his relative who was also relative of me suggested to him about my name for getting advice from me. Immediately they accepted his advice and informed me about his ailment. Then I went to hospital to see him. I asked him some questions for knowing about his state.

Question: Whether your heart pain exists in the same place from the beginning or it changed to the sides?

That person: It is not confined to one place like the beginning. It is slightly changed to the sides.

Question: Whether your pain appears in same level or more or less? Whether it appears as suppressing you?

That person: Heart pain is not in same level, but it appears more or less. Sometimes it appears as suppressing me.

Question: Are you saluting the Devatas? Whether you made vow for paying to others?

That person: I usually made vows to pay to Peddamma Devata in my village. I made vow to pay a ram, if my hotel business was flourished. My business was not good up to two years. From third year my business was good. In the third year I paid a fowl to Peddamma devata.

Question: You promised to pay a ram, but you paid a fowl to Peddamma. Can Peddamma accept your offer?

That person: My hotel business was not good up to two years from the beginning. So I didn't give to her ram. Despite she didn't fulfill my desire; I offered a fowl to her.

Question: You promised to pay a ram but you paid a fowl. Because of she got anger on you. Owing to anger of Peddamma, you got heart pain. I think it is better to give a ram to Peddamma instead of spending much money in hospitals.

That person: If I will be cured, I can give even two rams to Peddamma.

Question: I assure you that you will be cured. First you go to your village and pay a ram to Peddamma devata.

That person: I must pay a ram to Peddamma devata in the day after tomorrow. I hope if you come to Peddamma, it may be good to me, so I am inviting you to my village.

Question: If I come to Peddamma, it will not be good to her. If you pay your vow, your heart pain will not appear again.

That person: Can you say that Peddamma made me get heart pain?

Question: If I say likewise it is not good either to you or Peddamma. First do in accordance with my advice. You will be cured within an hour.

That person: I must fulfill that action in the day after tomorrow by taking my relatives to Peddamma devata.

Immediately he went to his village and paid his vow to Peddamma and sought excuse for his mistakes. Within one hour he was relieved of heart pain. It is no matter if he doesn't pay for men

after he promised to pay. It is no matter if he doesn't pay for man after he borrowed money from him. But if he doesn't pay vows for Devata after he made vows, that devata will collect the vows forcibly by squeezing him. In the above incident Peddamma devata forcibly collected a debt of ram by squeezing his heart. Now let us see an incident in which the information of squeezing the stomach for collecting debts exists.

A man named Gangaiah Yadav who was working as guard in railway department made a vow for a devata. After some time he had forgotten to pay it. That devata waited for some time, but at last she decided to collect the vow by squeezing his stomach. In this way that devata thought and did so like that but it died due to Karma. Now let us see how devata had died. Gangaiah Yadav has been suffering from stomach ache from sometime. When Gangaiah was in duty he didn't have stomach ache but when he was in the home he suffered from the stomach ache. If stomachache appeared once it again appeared 20 days or thirty days later. If it appeared once, that suffering existed for half an hour to one hour. He didn't bear that stomachache and rolled on the ground. He consulted the doctors in Railway hospital and got treatment, but it was not cured. At last he consulted me through his relatives. I gave appointment for him to see him.

Gangaiah came to me with his relatives at the appointed time. Gangaiah sat before me. I asked him whether he had stomach ache at that time. He said that at that time he didn't have stomach ache, but it would come at any time. Then I called the subtle body which was cause for the stomach ache of him to come out. Immediately some movements began in his body. After one minute he began to suffer stomach ache. At that time I asked Gangaiah to show the place of stomach ache in the body. Gangaiah showed the centre of stomach near novel as the place of stomach ache. Then I looked at the centre of stomach. When I looked at his stomach for 10 seconds, Gangaiah told me that his pain was in his right shoulder. I looked again at his right shoulder. This time Gangaiah told me that his pain was in his back. Immediately I looked at his back by turning him. Then he told me that his pain was in his left knee.

I got doubt about him that whether he told truth or untruth. Then I asked him whether you told by knowing the location of pain or saying approximately. He replied me " I am saying truth. I don't have any need to say untruth. Whenever I got pain it is in stomach only. Thus far, whenever it didn't change the place speedily in this way". His relatives who were seeing this incident said to me "

When stomach ache comes to him, he doesn't sit and talks like this. He rolled on earth by holding his stomach. Now we are seeing that he is talking at ease''.

It played with me without staying in one place of body. The subtle of men or ghosts never change the places in body without getting into my sight. It will be possible for only some devatas. I suspect from the beginning that it is the devata who takes vows. If it stayed in one place, it can be dragged out for knowing all details. But it changed the places without giving opportunity to me for dragging out. So I was disgusted. But with patience I told her to stay in one place without changing the place from the knee. But it changed the place into the head. Gangaiah said to me that pain was in the head. Immediately I looked at his head. Then it changed again into the stomach. Gangaiah said to me that again pain was in stomach.

By seeing the play of that devata or Vighraha, I got angry on the devata. Immediately without my awareness I said a word which was not used by me at any time. When I said " **Jnanagni which is in my body may burn you** ", immediately the subtle body of devata which was in the body of Gangaiah was caught fire at inside. At outside Gangaiah began to cry due to burning sensation. Then we poured water on his body for quenching his burning sensation. Owing to devata which was burning was running in the body Gangaiah got burning sensation. Despite we wetted his body; he didn't stop his crying for ten minutes. Ten minutes later the burning sensation was completely quenched in him. Those persons who were seeing this incident felt strange.

This incident gave me a new experience. I didn't know about that Devata which was in the body of Gangaiah from some time, but it had to burn due to not caring the wisdom of mine. This kind of experience which was occurred in my life only one time is remained as unforgettable memory. Those persons who don't know about wisdom of Divine and its power feel that it is fiction. Whatever they felt, it was true story which was occurred 35 years back.

Those men and Devatas who took birth on earth get death at last. Anyone has life from birth to death. Some persons made their life effectual, but some persons made their life ineffectual. Their effectualness can be known from their life history. In the world so many persons made their life ineffectual. But only some persons made their life effectual. For making our life effectual, we must know the history of some persons who made their life effectual. If we wish to know their life, we

know only their external life. Here external life means the period of life in which they spent in physical body. There is history of so many Mahatmas who spent their life in subtle body.

When some persons heard the word Dayyam or ghost, they felt intolerance. **The name Dayyam or ghost is the word which reveals the part of our life.** Now so many persons who afraid of ghosts tomorrow may get opportunity to spend their life as ghosts. So let us know about ghost that it is not belonged to another species and in future we will be have an opportunity for changing as ghost. Among ghosts some are great and made their lives effectual. Among them let us discuss one effectual living man.

Everyone may hear about Penukonda in Anantapur district. That village has history since Krishnadevaraya, emperor of Vijayanagar. The village named “ Mavutur ” was 7 K.M away from Penukonda. Once I stayed one week in that village. When I was in that village children were infected with encephalitis. Owing to a child was infected with encephalitis; she was brought to Penukonda hospital. Despite doctors treated the child for three days in the hospital, it was not cured. So doctors advised her parents to take away to home due to she wouldn't live more than an hour. In those circumstances they brought back her child from the hospital.

Their relatives who gathered around that child were weeping. At that time the grandfather of child came and requested me to see her. Some people in that village knew that I was doctor. So the grandfather of child learnt that I was doctor, and came to fetch me to his house. As I was in the relative's house in that village, I didn't have any medicines. I went there along with him with courtesy due to he was gentleman. At that time child was in coma state and warmness in the body was lessened and his legs and hands were cooled. Despite child was alive; it appeared that she wouldn't live more than 10 minutes.

After seeing that child, I thought to save her at any cost. Immediately I made them bring mustard seeds and ground it for flour. Then I made the child lie in the big plate by pouring the water with mustard powder and wetted her body. After five minutes that child opened her eyes and her body got warmness. In this way that child was survived. This matter spread in whole village resulting in they counted me as great doctor. After three days of this incident, some persons requested me to see a pregnant lady who became unconscious. Then I immediately went to her house and saw her. As she was unconscious, I sprinkled water on her face. Immediately she

recovered. Then I made her drink water and assured her that you were alright from today. I understood that it was effect of subtle body, but I returned home without revealing the effect of subtle body.

After I came to home twenty minutes later that pregnant lady came to me. I offered seat, but she sat on the floor. She saluted me and said " I am grateful to you for seeing her at that appropriate time". Then I said her that you shouldn't salute me as I was a common man like you and God was only worthy for taking salutations. After hearing my words, she changed her posture of seating by folding her legs towards back and hung down her head by covering the veil over head and began to speak " Swami ! I am telling thanks ". Up to that time no one called me Swami, but men called me " Sir" or " doctor". I understood in accordance with her seating posture and her behavior that she was not the woman who came to me first but she was another lady. Then I asked her who you were.

She: Swami! My name is Ambhojamma. I am not the pregnant woman who came to you.

Question: When you seated like that I understood about you. Who are you? Why do you come here?

She: This village is not my residence. I am belonged to Penukonda. This woman is the devotee of Baba of Penukonda.

Question: Baba is in Puttaparti. But you are saying about Penukonda Baba. Who is that Penukonda Baba? Isn't he Puttaparti Baba?

She: He is not Puttaparti Baba. He is in Penukonda. He is called by people as Baba Fakruddin or Penukonda Babaiah. This woman is the devotee of Baba Fakruddin. As she came to talk with you, I also come for talking with you.

Question: This woman's residence is Mavuturu. Your residence is Penukonda. Is this woman relative of you?

She: This woman is not relative of me. But she is more related to us than relative. This woman is belonged to Hindu religion. So many Hindus usually visit Baba Fakruddin. This woman is great

devotee of Baba Fakruddin. Every week she has been visiting the Durgah of Baba and made circumambulations around Durgah. She has been doing Namaj and changed her name to the Muslim name. She named her two children in accordance with tradition of Muslims.

Question: Why was she changed her name?

She: After her marriage, a ghost haunted her. Owing to this her health was not good. Despite she made vows for any devata, that ghost didn't leave from her body and her health was not improved. At last she came to Baba and served him. Then ghost went away from her. From that onwards she left the worship of devatas and has been worshipping Baba. She changed her name like Baba had changed his name.

Question: Had Baba changed his name?

She: Yes. Baba had changed his name. She also changed her name by taking Baba as ideal. Baba usually shows very much love on her than the love of her father. Baba kept me as guard for seeing not to enter again any ghost into her after he drove away the ghost from her.

Question: Now whether Baba exists in Penukonda? I heard every year annually a great function called Urs has been held and at that time sugar comes out from the tree. But I never visited the Durgah. Are you saying about Durgah?

She: Yes. I am saying about Durgah. Baba has been living in Penukonda from 500 years. I can say about him in detail.

Question: Who is Baba? In the Muslim religion usually the name Baba is not kept to anyone. How he is in Penukonda? What is he doing? What is his age? Is he is a man or not? Tell me about all matters descriptively.

She: I say all matters in detail. You have to know all matters. Approximately 500 years back, a man named Satyam Raj took birth in the family of Kshatriyas in East Godavari Dt. In his 40th year, he left his house for knowing wisdom of God through Guru. He didn't find Guru anywhere. He walked across Krishna, Guntur, Ongole, Nellore and Chittoor districts for three years and at last he reached Penukonda in Anantapur district. He changed himself as giddy person and took the food which was

available at that time and laid anywhere. One day he went to Penukonda fort and took the meals which was given and sat on hill under the tree at the side of fort. At that time Penukonda was ruled by small chieftain who was under the reign of Krishnadevaraya dynasty. In this way Satyam Raju was taking the meals which was given in the fort and lived under the tree on the hill for some time and in the mean time he was searching for Guru to know wisdom.

In the mean time he heard a word " you must come to me ". He didn't understand who is calling, so he saw around of him. But no one appeared. When he was thinking about who called him and from where he was called, he heard again the word " you must come to me". Immediately he saw at the side in which vibrations of sound was coming and found a small lane between two boulders. Satyam Raju understood that the vibration of sound was coming from the small lane. Satyam Raju entered the lane and found a way. He went into the way up to forty feet and found a cave which was the size of 10 x 10 x 9 feet height. In that cave light was coming through a hole. Satyam Raju saw a man who seated in the middle of that cave. When Satyam Raju had seen that person, first Satyam Raju was afraid of him. Then that man said " don't be afraid of me. You are searching for me ". After hearing these words Satyam became happy.

Immediately Satyam Raju fell on the feet of him and said " though I was outside you called me, so you are great Mahatma and my Guru ". That man has long beard and long hair and appears as Maharshi. He said to Satyam Raju " I was born in Muslim religion. But I knew wisdom in Hindu religion and practiced it. So I was named as Sayab Baba. Sayab is the sign of Muslim religion and Baba is the sign of Hindu religion. Here I did meditation for some years. I got some power. I thought to serve people in accordance with the advice of Quran. So I want to leave this place. I am waiting for you. I can get liberation through the power which is attained by me. I prayed for God to use the power for welfare of people. God accepted my selfless desire and blessed me. Now I am giving some power to you for using the welfare of people. You have to stay in Penukonda due to I was in this Penukonda from so many years ". After hearing these words of him, Satyam became happy and told him " I get shore of wisdom for my life due to your blessings. I must follow your advice and do any work in accordance with your work ".

Then that person told Satyam Raju " you are belonged to Hindu religion. As you are my disciple, you have to change the name of Hindu name. You are to be named in accordance with two religions like me. How I was named first Sayab due to I belonged to Muslim religion next the word

Baba is followed due to I followed wisdom of Hindu, in the same way first you have to be called Baba due to you belonged to Hindu religion, next you have to be named as Fakruddin due to you have to be followed the wisdom of Islam. Altogether as I am belonged to Muslim- Hindu, I was named as Sayab Baba and you are belonged to Hindu –Muslim, so from today onwards you are named as Baba Fakruddin. From today onwards you have to appear as Muslim Pundit. Despite I took birth in Islam, I have been appeared as Hindu Maharshi. If you follow like that, my power can be useful to you. Besides, God will decide yours place of residence in this Penukonda. For recognizing that place you have to do a work. I give you a twig of Meswak tree. When you are going to bed first set up the one end of twig in the ground at your head and lay there. If that twig of Meswak tree sprouts by the time of day -break; know that it is your residence. You must change the residences in the Penukonda up to this twig sprouts”. In this way Sayab Baba said to Satyam Raju and gave him twig of Meswak tree which was used by him for brushing the teeth. In some areas Meswak tree is called sugar tree.

Sayab Baba told Satyam Raju “ from today onwards you have to do Namaj regularly and improve faith in God by teaching wisdom of Islam. He also said “ you shouldn’t need to come to the cave again due to I will leave the place shortly “. In this way Satyam Raju got blessings from Sahib Baba and every night whenever he slept there he set up the twig of Meswak tree in the ground before lying. In this way some days were passed. One day Satyam Raju slept in the Eswara temple in the Penukonda. At the day – break he noticed that twig of Meswak tree was sprouted. From that day onwards Satyam Raju began to sleep in the Eswara temple. Some ascetics also begged for food in the Penukonda and slept in the Eswara Temple. They usually left the place after five or six days. But Satyam Raju stayed in the Siva temple. Then I asked her some questions.

Question: When Satyam Raju went into the cave, only Sahib Baba was there. Their conversation was known to others only when Satyam Raju or Baba revealed. If they didn’t say to others anyone didn’t know. In those circumstances how you are saying it in very detail?

She: Excuse me Swami! I have to say about the important matter. But I didn’t say. I am own sister of Satyam Raju. My name is Ambhojamma. I died before Satyam left the house. But I didn’t go to birth, but I am living without appearing. When my brother left the house, I also came along with him. Despite I was not visible to anyone, but I took care of my brother without getting any harm.

When Satyam went to the cave, I also went to the cave along with him and heard their conversation. Because of I am saying about that conversation.

Question: Now my doubts are cleared. Now I am asking another question. You said about the matter of 500 years back. Are you alive from 500 years?

She: Yes. I exist in subtle body like I was lived physically. Satyam also died after some time and has been living in subtle body. We are both living in Durgah. We don't know when death will come to us. We don't know how long we have to live in the subtle body.

Question: You said that Satyam Raju stayed in Siva Temple. How long Satyam lived in the Siva temple? Tell me the matter which was occurred later.

She: The twig of Meswak tree had sprouted in the Siva Temple. So, Satyam stayed in Siva temple. In this way three months were completed. The priest of temple observed Satyam and told that you shouldn't stay in the temple permanently, but you could come often and then. But Satyam didn't heed the word of priest. One day priest asked Satyam about his name. Satyam told his name as Baba Fakruddin. After hearing his name priest became angry. Priest told Satyam that ascetics and mendicants of Hindu religion could come to the temple, but Muslim fakirs shouldn't come to the temple, so you must leave the temple. For that Baba Fakruddin replied that Siva temple was his own place in accordance with the word of his Guru, so I didn't go to outside from the temple. In this way they were quarreled each other. Some days passed. If any man came to the temple with ill-health, Baba cured that ill health with the power which was given by his Guru. In this manner Baba got good name in the temple.

Baba Fakruddin became thorn in the view of priest of Eswara temple. So priest decided to kill Baba Fakruddin even with treacherous action. One day he sent a round cake made of black gram which was mixed with poison to Baba through a person. Baba Fakruddin usually ate anything if devotees offered. Priest intended that his plan would be successful due to Baba would eat the cake and die before day-break. But Baba Fakruddin didn't eat the cake and kept at his side when he slept in that night. Priest got stomachache at midnight and suffered a lot during the period of remaining night up to day break. At morning priest came to Baba Fakruddin and found that Baba was all

right. Priest had astonished. Usually Baba was curing the ailments of people by giving medicine or using the power of mantra. So priest asked Baba to give him medicine for curing stomach ache.

Then Baba gave him cake which was sent by priest and said if you ate these cakes you would be relieved of stomach ache. When priest saw the cakes he remembered that poison was in those cakes. So he took the cakes only without eating. Baba observed priest and said “Don’t be afraid, eat it. The poison which is in the cake will cure the stomach ache of you “. Priest didn’t understand and thought “ how he is knew the existence of poison in the cake? If I eat the cake I can die. Despite I do not eat, I can die due to not bearing the stomach ache. It is better to die after eating these cakes than dying after suffering from stomach ache”. In this way he thought and ate the cakes. Immediately he was relieved of stomach ache. Then priest went away by hanging down his head.

After some time, priest got more avarice on Baba. So he reported to king against Baba Fakruddin that he had been doing unholy acts by occupying Siva temple. Then king called for Baba Fakruddin for knowing fact and listened to their arguments. Baba said that temple belonged to the devotees only but not the priest. Priest claimed that temple belonged to the priest only but not the devotees. At last king was unable to deliver judgment and put them to the test. According to king who would win in the test that person can own the temple. Both persons accepted the proposal of king. That test is! Both persons are to be kept in the lime bags and it should be tied. Then two bags of lime along with them are to be thrown into tank of Penukonda. Between these two who first come out from the bag by untying the bag is to be recognized as owner of temple and temple will be handed over to him.

According to the word of king both of them were kept in the lime bag and after tying the bag they were thrown into the tank. This test was done in the presence of king at midday. After five minutes Baba came out to the shore of tank by untying the lime bag, but priest was boiled in the lime bag and died. After reaching the shore, Baba made Namaj and went to temple by taking the permission of king. In this way hand over of Siva temple from priest to Baba was taken place. From that day onwards devotees of Siva worshipped in the temple and told Baba about their distresses. They believed that if they said their distresses to the Baba, they may be relieved of distresses. As so many persons got relief, more persons began to visit Baba. In this way Baba made connections with people. After some years Baba became older and at last died. Baba stayed there in subtle body after his death.

After Baba's death his body was buried in the temple according to Baba instructed his disciples before his death. A Durgah was constructed over the buried body of Baba. (Even today in Penukonda Durgah of Baba Fakruddin and Siva temple exists in one premise. The festival of urs has been celebrated in every year. The specialty of urs is! On the day of Urs sugar fell down from the misvik tree which was sprouted when Baba set up the twig of misvik tree in the ground. That sugar is collected and offered to Baba. In the previous days up to one K. G of sugar was fell down from the misvik tree. But today up to fistful of sugar is fell down from the tree. I heard this information only but not seen it directly).

Question: You have said about history of Baba Fakruddin (Satyam Raju). What is about Sahib Baba? Whether he came to you at least once or you have gone to him? Where is he?

She: After Sahib Baba left Penukonda, he went to the cave which was under the earth near Shirdi in Maharastra state. He was in meditation for hundreds of years. At last he came out and roamed in Shirdi. His name was Sahib Baba in shirdi also. Gradually in his name some change occurred. Small children called him Saya Baba due to unable of pronouance as Sayab Baba. In this way in his name a letter is omitted. When he died in Shirdi he remained in subtle body. He came back to Penukonda and blessed us. He entered into the body of Satya Narayana Raju and stayed permanently in that body. Now he is in Puttaparti. First he was called Sahib Baba in Penukonda next he was called Saya Baba in Shirdi and now he is called Sayi Baba in Puttaparti.

Question: Can you say how long he lives as Sayi Baba?

She: There is no more matter than you said about his longevity. You already said three years back that he would live up to 90 to 96 years and probably he would die at his 92nd year. You also said that water was in the Moon.

Question: How can you know about my words which were said by me some years back?

She: You stayed with your disciples one night in the Anjaneyaswami temple near Railway crossing In Penukonda when you came to this region in Zeep. I heard when you were saying about this. Not only I heard, but also my brother Baba Fakruddin heard your words.

Question: Why you were there at that time? In one kind I shouldn't ask you like that question, so you need not give answer to that question. Tell me why do you come here? Why do you enter into this pregnant woman?

She: I already said that she was devotee of my brother. So I have been coming often and then to look after her for not entering any ghosts into her. From two days I was in Penukonda. So a ghost entered into her. You drove out that ghost. Owing to Baba had gone to Mecca, I don't come here. After I came here, I heard that you saw this woman. Owing to once I had seen you, I wished to see and talk to you. Now my desire is fulfilled.

Question: If your brother Satyam Raju had changed his name to Baba Fakruddin, why you didn't change your name?

She: My brother didn't change his name on his own. Sahib Baba had changed the name of my brother as Baba Fakruddin. But no one changed my name. So I still retained my name as Ambhojamma.

Question: Are both you and your brother only in Penukonda Durgah?

She: Approximately two hundred persons are in Penukonda Durgah. But no one exists who is older than us.

Question: Whether these two hundred persons are visible or invisible?

She: The visible persons visit Durgah and reveal their desires for fulfillment of it. Approximately two hundred invisible persons are in Durgah. Baba Fakruddin usually say wisdom to them.

Question: Now your brother is not in Durgah. Who does look after Durgah as head?

She: No one is there as head of Durgah. I have to go. Swami, please give me permission for going to Durgah.

At last she saluted me and went away from the pregnant woman. Despite it appears as cinema story, it is true. So many new matters and secrets were known through the talking of Ambhojamma. This conversation was taken place thirty years back. Despite we talked with her

thirty years back, still Sahib baba appears in body and his disciple Baba Fakruddin exists invisibly. Owing to Sahib Baba the region of Penukonda became historical. Its name spread even in foreign countries due to influence of Baba. As we are saying about subtle bodies, this incident is said for revealing that Baba is in subtle body. So many devotees including devotees of Baba are denying the existence of ghosts. They can understand about subtle bodies from these incidents. It can be known from these that a man can live for hundreds of years through subtle body. From this incident we can understand that so many persons are on the earth who leads their invisible life in the good way. It can be known from this incident that some persons are not taking new birth and changing their bodies.

One person says that Mahanubhavas are so many, so they must be saluted, but another person says that Mahatmas are fewer, so they must be saluted. Here two sentences and two persons exist. Between these if we consider about what sentence is correct, it is known that second sentence is correct. Mahanubhavas and Mahatmas are different. Though great way of thinking exists in Mahanubhavas, in them power of wisdom do not exist. But in Mahatmas power of wisdom exists. So it can be said that Mahatmas are greater than Mahanubhavas. At present Mahanubhavas are some only, Mahatmas which are higher than Mahanubhavas are very few. Mahatmas can exist either in physical or in subtle. Now let us know the story of Mahatma who is in subtle.

In Chittoor district a village named Gudipala exists at the side of Ramapuram and Papasamudram. In 1981 I went to Gudipala village. In that Village a man named Gurumoorthy was lived. He and his wife were living. He was fifty years old. They didn't have children. I went to his house. One day evening when I sat at outside of house in the chair at 5 P.M, some persons came to me prostrated and prostrated. I didn't like to receive prostrations. As they were village people, they didn't hear despite we said to them. So I sat silently. In the mean time the wife of Gurumoorthy also came and prostrated. When she was prostrating me I observed some difference in the touch of legs. I observed her that when she stood at the side of me she was seeing me by shedding the tears. After this incident at 8.P M I said Gurumoorthy that someone was in the body of your wife. For that Gurumoorthy replied me that any time this kind of haunting didn't appear.

Then I said "I am feeling that a great man was in her body. He gets happiness after seeing me. Do not afraid of this matter. You may not get any kind of displeasure from the person who is inside of your wife's body ". After hearing these words, Gurumoorthy considered and began to tell

“ when I was married a exorcist said me that a ghost was in my wife’s body. I asked him to drive the ghost. He tried to drive out, but it was vain. That ghost didn’t come out. He advised me to consult a big exorcist who was known to that person. As I was interested in driving out the ghost at any cost met the exorcist and invited to my village. He came to my village and drew some magic lines for worshipping and made my wife sit in the magic lines and read some mantras. Then ghost came on the body and scolded him to stop the reading of mantras. Immediately exorcist stopped to read the mantras. Then ghost said why you should expend money by calling these persons. These persons shouldn’t drive me out. Even from today onwards these kinds of attempts must be stopped. Owing to reside in her body you do not get any kind of lose or distress “. In this way she said and went into inside of her body.

I felt ashamed due to saying of ghost like that. The exorcist also said that he was unable to drive out the ghost. Then I asked them “ is there any way to drive out from the body? They said “ They knew a worshipper of devata. He can drive out any ghost by the help of Devatas. He collects fees 5000 rupees for his work. When he drives out ghost we can pay five thousands rupees. As we do not drive out ghost, we do not take fees from you. If you agree to pay fees of five thousands we can talk with him “. I agreed their offer. They talked with him through phone and got acceptance of him to get to my village. After ten days that worshipper of Devata came to my village.

He was sixty years old. He began to worship by making my wife sit on the magic diagram drawn on the floor. The both two exorcists also participated in the worship as his assistants. That man began to invite three devatas by reading mantras. Immediately my wife stood up and took the lime powder in the bottle and drew three lines across the entrance of door and returned to her seat. Then exorcist began to invite three devatas by reading mantras. In the mean time my wife began to laugh loudly and said “you are stupid! Despite you call any devata they come up to the entrance of door only. Those devatas won’t cross the lines which are drawn by me. If you are not understood my words, call the devatas. Then you can understand“. That exorcist tried to his best and abstained from his attempts. He thought that this kind of incident didn’t take place in his life.

But we didn’t abstain from our attempts. We heard that a great exorcist was in Kerala and if he stepped his feet not only ghosts but also devatas would go away. Immediately we went to Kerala and met him. He accepted my request after hearing about my wife’s story interestingly. We gave him money as advance. After three months he came along with 12 disciples from Kerala. I

believed in him that work must be fulfilled through him. He told my wife to come to his premise when I called you. He did worship for an hour. After worship he said my wife to sit in the midst of drawn diagram. Then he began to recite mantras in Malayala language and showered Vibhuti on my wife.

Immediately that ghost came out on the body of my wife and cautioned him that if you showered vibhuti again on me you would be punished. Then Kerala exorcist smiled and said “ you do not know about me. I do not leave you despite you request me. I can bind you and bury in the earth. You insulted so many conjurers. At last you are caught in my hand due to your Karma. From this moment your fate is turning. If I read mantras, fire blazes in your body. You have to feel intolerable pain like piercing needles in your body by the effect of my mantras.”. In this way exorcist told her and showered vibhuti by reciting mantras.

Then she shook off his head and said “ I already said you that you shouldn’t shower again vibhuti. But you didn’t hear my word and said that you could bind me for burying. I am saying your words to you that you are caught in my hand due to your Karma. I am giving you curse that you must lose your tone for not uttering mantras”. Immediately exorcist lost his tone and was unable to speak. His disciples sprinkled water on him by reciting mantras, but it was vain. That exorcist began to weep. His disciples took him to Kerala for restoring his tone. Then Gurumoorthy said “ after seeing this incident we were afraid. From that day onwards we didn’t try to drive out the ghost from my wife. The traces of that ghost didn’t appear again from thirty years. These incidents took place at the beginning of my married life. From that day onwards there is no suffering from the ghost. Now you are saying about another ghost. But we do not know about that ghost”. In this way Gurumoorthy replied.

Then I understood the matter and told him that the person who was in the body of wife of Gurumoorthy was great Mahatma, so exorcists were failed before that Mahatma. The person who has wisdom of power is Mahatma. Before power of wisdom any kinds of mantras do not work. Despite those conjurers had power of mantra, the power of mantra didn’t work before that Mahatma.

I said many times that if the Mahatmas who have power of wisdom have drawn the line, the powers of devatas or any diseases do not able to cross the line. In the same way when the

Mahatma who was in the body of Gurumoorthy's wife had drawn the line, the devatas who were called by exorcist didn't cross the lines. Besides that Mahatma told Gurumoorthy that you didn't harm me and any kind of loss wouldn't occur to you due to my presence in the body of Gurumoorthy's wife. Owing to Gurumoorthy didn't hear the advice of that great Mahatma he lost money and faced hardship. The exorcist who talked ostentatiously to bury the ghost lost his speech. If Mahatmas tell anything it would be curse. According to this principle in her body great Mahatma was existed. The power of mantra is not equal to power of wisdom in any kind. Besides the persons who have power of mantra do not recognize the persons who have power of wisdom. But the persons who have power of wisdom can recognize the persons who have power of wisdom and get happiness when they see the persons who have wisdom. The person who was in the body of wife of Gurumoorthy had shed tears with joy when he saw me.

The bodies of some persons are only suitable for residing the subtle bodies. In the horoscope chart of anyone Mercury is against and it is in the sixth sign from lagna, it can be said that in his body another subtle body or ghost must be lived. In the life of persons who have unfavorable of mercury planet, relations of ghosts will be continued. In the horoscope chart of wife of Gurumoorthy due to Mercury planet was unfavorable, her body was suitable to reside for that Mahatma. In the horoscope chart fifth sign is the sign of progeny in the women. If malefic planet aspects fifth sign or malefic planet is in the fifth sign that woman may not get progeny. These are some principles in the Astrological science. In accordance with the principles, she may not get progeny. So that Mahatma was in her body.

The Mahatmas who have power of wisdom doesn't reside in the body of woman who is suitable for getting progeny. Owing to her body was suitable in all kinds, that Mahatma made her body as his residence and despite exorcists tried to their best to drive out him from her body, he didn't leave her. If the exorcist who lost speech due to curse of Mahatma, requested the Mahatma for restoring speech he may be pleased and restored the speech of exorcists. As the exorcists counted him as a common ghost, they relied on the mantras for restoring speech.

If we look into the events which were occurred in Gudipala near Papasamudram in Chittoor DT some Mahatmas are on the earth in subtle body. This incident occurred thirty years back. Man is not able to recognize the incidents which are occurred in front of him. If anyone says that it is the work of a ghost, immediately 10 persons are ready to condemn that he is speaking the word of Stone

Age in the advanced scientific days and count him as Stone Age person. Even that person who said that it was the work of ghost didn't have complete understanding about ghosts, so he is unable to condemn the word of so called scientists. Because of men are exploring visible things and forgetting invisible things by taking ignorance in the name of science.

If anyone made them remember, they are condemning it as untrue and not bind the science without seeing it in research outlook. They do not know about existence of ghost that it is the scientific matter. So many persons are there who say that what they read is the shastra and what they have known is science. It can be said that man is known only four shastras and two shastras are to be known and the person who knows six shastras is Vijnani (complete scientist), and up to not knowing about six shastras, one must be said as having incomplete intelligence. If any man doesn't know about sixth shastra that is Brahma Vidya Shastra in his life, it can be said that he doesn't have any power. Despite he attained so many mundane related degrees in his life; he didn't attain degrees which provide power. In the external educations how B.A, M.A, C.A and other degrees exist, similarly in the Brahma Vidya four kinds of degrees such as Maharshi, Rajarshi, Devarshi and Brahmarshi exist.

In the external world if a man attained degree after reading for thirty years, he can know only about that education. He didn't know about other educations. For example the person who studies M.A arts didn't know about cost accountancy. Similarly the person who read economics didn't know about political science. In this way those persons who read external educations do not know about Brahma Vidya Shastra and the degrees of Brahma Vidya shastra. The matter of ghosts is the small subject in Brahma Vidya Shastra. So those persons who read external educations can't speak about education which is not their subject. As they were not known about it they usually deny it and say it is untrue. Now the Atheists who are in the guise of Rationalists are doing fruitless argument.

If a man says his past birth by getting remembrance it is treated as disease. If a man speaks other language due to haunting of ghost it is condemned as trash and says that he already knew that language. The person who is in silence by haunting ghost is said as he is suffering from hysteria. In this way though they didn't know, they attribute anything as known persons and condemn anything as untrue. They didn't examine anything and didn't say by declaring anything in accordance with research. Those persons who preoccupied with negative thinking speak without examining the matter which is not known to him with the rationalistic outlook are not Rationalists. The method of

saying by declaring the truth as truth and untruth as untruth is real Rationalism. Else, before not looking into anything in accordance with scientific binding, saying that it is false, play, cheat and untruth, whether it is Rationalism or scientific binding.

I am not saying to believe everything which is heard and seen. Denying everything without showing reason and not finding reason is not the method of Rationalism. I do not believe anything blindly. In an incident I condemned it and showed the method by saying their belief as superstition in which people believed that without knowing fact. Despite men are thinking that it is true, I not only say that it is untrue, but also say a method in more detail after examining thoroughly. Let us see below that kind of incident.

In Anantapuram D.T a village named Tatrakallu is on the way of Guntakal to Uravakonda road. When I was eight years old, first I went to that village for seeing Jatara or annual festival of village goddess and seen the haunting of Devata in that village. So many people heard the name of Sunkulamma, a village Goddess of Tatrakallu due to she talks with people in a week by haunting a person. People usually went there and said their problems to that Devata. That Devata says remedial ways for those problems. Owing to this she is renowned as Tatrakallu Sunkulamma devata in even distant areas. If we see the reason of visiting Devata by the people of remote area is when they visited first they get belief that whatever Sunkulamma says that must be fulfilled. That belief may drag the people to visit for five to six years. Some Rationalists condemned that some persons are playing as haunting persons in the name of Sunkulamma and earning money. People didn't go blindly if they were playing. I think that people has been going to Sunkulamma due to they had seen somewhat truth in her sayings.

I looked into the matter of Sunkulamma for knowing truth. Let us take a matter as an example. A man named Ramaiah who belonged to Mallepalli village went to Sunkulamma for asking the matter of marriage of his daughter. There he sat amidst of 100 persons for seeing the worship. They came from different villages for knowing remedies of their problems. After some time a woman came there and began to worship Sunkulamma. After completion of worship, immediately Sunkulamma began to speak due to haunting of that devata. First Sunkulamma saw all persons who are seated there and saw a man for a minute and called that person by naming him. That person came forward and be seated in front of her. Then Sunkulamma told his whereabouts including his name and his residence. Though Rationalists had remarked, there no one played. In

fact, Sunkulamma haunts a devotee who worships her. That devotee doesn't know what she said after Sunkulamma haunted. In those circumstances here no one played tricks. If she said any wrong or right Sunkulamma is only responsible for that, but that devotee is not responsible in this matter.

After completion of worship of Sunkulamma, that woman went to sleep. As that woman was in sleep, she didn't know what happened at outside after completion of worship. Sunkulamma called a person among the persons who sat in front of her and talked with him. In this way Sunkulamma talked with many people, at last she called Ramaiah. Ramaiah astonished and went to her. Ramaiah thought that Sunkulamma might know all things due to she revealed his name despite he didn't reveal about his name to anyone. When Ramaiah sat before her, she said " Ramaiah! You are belonged to Mallepalli village. You have a daughter. You came here for knowing about the matter of marriage of your daughter". After hearing these words of Sunkulamma, Ramaiah astonished and came to the decision that Sunkulamma knew all things. So he believed in that Devata.

Though Ramaiah didn't say about him to anyone, Sunkulamma really said about his name, village and why did he come here. Rationalists are condemning this matter and saying that it is not possible to say like that. Though Rationalists condemn it; in fact Sunkulamma said the name of Ramaiah and his residence. Rationalists are not investigating this matter deeply and denying it blindly. So I am saying that those are not real Rationalists. If Rationalism is bound to science then it must be bound to reason. If we consider how a village Goddess said about the name of a person, his village and work and for saying like that what is the reason, some basis exists for finding reply. According to the finding of basis, his name, village and work are known. If we feel that it is not possible to say like that we have to reveal the basis of how it was not possible. If Rationalist didn't know the method of saying of unknown matters he must know scientific binding for condemning it. If Rationalist denies the words of others as untrue by quoting that in your words scientific binding doesn't exist, he must quote scientific binding to condemn his words.

Here I give an example for understanding. In recent times T. V. 9, news channel telecasted a discussion whether Kalajnana of Veera Brahmendra was true or not. In that discussion two persons who read science had participated. In that live programme, a man talked with them by phone that Kalajnana of Veerabrahmendra was true, and 15 to 20 of prophecies of Veera Brahmendra were fulfilled, so he believes that in future more prophecies may be fulfilled. A man named Gogineni Babu who participated in the discussion intervened and said " that person is saying that 15 to 20 of

prophecies are fulfilled. These accounts are absurd. There is no scientific binding for saying like that". Gogineni Babu claims that he is Rationalist. When he condemns others that in their words scientific binding doesn't exist, whether he had scientific binding to condemn that even 20 % of prophecies of Veera Brahmendra are not fulfilled. In accordance with what Shastra he said that prophecies of Veera brahmendra were not fulfilled. Whether Gogineni Babu had scientific binding for denying that in future prophecies of Veera Brahmendra will not be occurred?

Gogineni Babu questioned that why not Veera Brahmendra did used the word communists instead of the persons who wore red color garbs. Veera Brahmendra lived four hundred years. When he lived English language was not popular. Veera Brahmendra didn't know English language. So how can he use English word like communists? If Veera Brahmendra wrote the word communists, Gogineni Babu must condemn that some persons fabricated the word communists and inserted in the Kalajnana in the name of Veera Brahmendra due to Veera Brahmendra didn't know English. When Naxalights had changed their name as Maoists, in future there is possibility of changing their name as Humanists. Despite they change their names to any kind; red garbs are the sign of them. By mentioning about them as the persons who wear red garbs, can we say Veera Brahmendra didn't have future vision?

Gogineni Babu said in T. V. 9 discussion that science didn't agree the words of Veera Brahmendra due to his words were not bound to shastra. For that I am saying that Veera Brahmam had said a Tatwam (a poem reveals about wisdom of eternal truth) in the form of song by using wisdom. That Tatwam belongs to physical science. As you are able to say descriptively about cell in the physical science, can you say about Tatwam of Veera Brahmendra that it is not belonged to physical science? I know that you must deny it. Despite you are physical scientists that Tatwam is an example to say that so much matter is not known to you. Can those persons who claim that they are Rationalists by reading science say that it is not related to physical science? But we can say about every word and every sentence by uniting to physical. What we said is not condemned by anyone scientifically.

As Veera Brahmendra was great scientist and said to Kakkaiah about the secrets of body scientifically, we can't agree if anyone say that in his words scientific outlook is not existed. Despite those persons who claim that they are Rationalists and read science, if they didn't recognize the science in the Tatwam of Veera Brahmendra, it can be said that they are blinded persons. Can

anyone say that in the Bhagavad- Gita what Bhagavan said about Kshetra Kshetrajna Vibhaga Yoga is not Physical science? Those persons who know physical science do not deny it. If we say more about it, it is like we are going to the side way by leaving the walking way. It is said for an example only. Now let us come to the real matter.

A problem raised in the house of a person who knew wisdom in the Dharmavaram. For knowing the solution of problem they thought to visit a Peddamma Devata. The head of family Yellapu Sriramulu didn't agree to visit the Devata. But his family members wanted to visit the Devata. Then Sri Ramulu commented that Devata didn't know anything as she was also a ghost. Their family members made Sriramulu agree to come to Devata and took him to Devata. That Devata haunted a person and said through that person to Sriramulu " haven't you rebuked me in your house? Tell me fact. Haven't you commented me as ghost? ". In this way Peddamma Devata questioned Sriramulu. Sriramulu astonished and requested her to pardon him. In this incident Peddamma of Dharmavaram also said like how Tatrakallu Sunkulamma had said.

The duty of research scientist is investigation for knowing the secret. It means knowing the unknown manner by considering the incident. Else if he thinks that he knew all that is not investigation of shastra. Owing to lack of scientific investigation, some devatas became adorable by telling some matters in advance. Let us take a matter of a foreteller as example. Foreteller asked the persons who came to consult him to remember a name of flower. Then foreteller asked to tell three numbers. He count sum by that numbers and reveal the name of flower which was remembered by the persons who came to him. By telling like that we believed him due to foreteller told what we thought in the mind correctly. Then as much as he demands money so much we shall give him for knowing future. Will his predictions fulfilled or not, it is known to only God. But at present we believe superstitiously that he can say truth.

If we take the matter of foreteller as basis, we can understand that something is also taking place at these Devatas. We usually come to decision that foreteller words must be fulfilled due to he said the matter which was in our mind correctly, similarly we shall come to the decision that words of devata also must be fulfilled due to she told our name, name of our village and for which work we consulted her. Here both works of foreteller and devata are belonged to same kind. I consider that in this foretelling, some unknown matter is existed. So when foreteller asked us tell three different numbers, I tested the foreteller by saying two different numbers and third number is

repeated from the first said two numbers. That foreteller said that you should not say the number again, you must say different number. Here he is unable to recognize the flower if we repeat the number.

Similarly some unknown manner was there at the devatas. Devatas are saying the words which are in our mind through that manner. I did an experiment for revealing that manner. The person who scolded Devata and went to her is my follower in Dharmavaram. I advised him to scold Devata second time and sent your family members for getting advice in another matter. He scolded the devata and sent his family members to that Devata. This time Devata gave reply only but not said that your head of family again scolded me. If he went there she could see him and said that you had scolded me. Owing to he didn't go to her again, she didn't know that he scolded her.

Devata can grasp anything which is in the mind of man when she sees him. If man doesn't appear, Devata doesn't say the intention of man. This manner has been taking place at the Peddamma devata in Dharmavaram and at Sunkulamma devata in Tatrakallu village. Ramaiah went to Sunkulamma devata for asking about the matter of his daughter's marriage. So she told that matter. Here anyone may ask us how devata grasps the matter which is in the head of the person who sat before her. For that I am giving answer in accordance with physical science. We already said that body is two kinds. One is physical body and second is subtle body. Subtle body is in the Physical body. The visible physical body is like cover of subtle body. For understanding easily, let us take the matter of tube light.

If we look into tube light by dividing it tube which is made of glass is different and light which is inside of tube is different. The external tube doesn't illuminate itself. If external tube is clear more light comes out through the glass of tube. If tube is not clear more light doesn't come out from the tube. If tube is covered with dust and oil light must be prevented. If tube is covered by green paper light is prevented upto 90 %. Despite light is same; it comes out according to ability of tube. For saying it descriptively, two invisible filaments are inside of tube. Light which emanates from the filament comes out through tube which is visible. That light is in accordance with the ability of tube. Similarly subtle body of man has filament called light. That light comes out through the eyes of physical body. If eyes called glasses are clean without having any defect inner sight comes out fully. If any defect is in the eyes inner sight comes out weekly.

The two eyes are like two glasses which are given by God for physical body. Despite sight exists inside, external eyes do not see due to ability decreases in the two the eyes in proportion to age increases. In those circumstances we consult the doctors and enhance the sight by wearing glasses. In the tube light, some light is prevented even in the clean tube. Similarly in man the inside sight is coming out only 5 -- 10 % even from the defectless physical eyes. This word is true and scientific binding. If a man sees without having glasses, 10 % of his original sight in the subtle body is transmitting from the physical eyes. If any person doesn't have physical eyes called glasses his sight must be 100 %. The sight of man who has subtle body is more than 100 times than the sight of man who have physical body is the principle.

According to this principle the person who sees up to one K.M through the physical eyes, can see up to 100 K.M through subtle body. Besides he can know easily about the present thoughts of mind and intellect of the person who is before him. Because of subtle of Devata can easily grasp the decisions and thoughts of person who is before her. In this way Sunkulamma grasped the words which were in the mind of Ramaiah. She didn't know the future of Ramaiah. But men didn't know that Devata wouldn't know future. As she is saying the matters of present, men had come to decision that she knew all. So they believed the words of her. According to this principle, Sunkulamma devata and Peddamma devata made people believe their words. People usually visited her for some time due to believing that her words are true, but due to her future predictions were not fulfilled, they gradually decreased to visit the Devata.

Not only in Tatrakallu village or in the Dharmavaram, but also all over country this kind of practice is being done. Rationalists are not condemning it reasonably, but they are condemning it blindly. They are arguing that the thoughts of our mind should not be known by anyone. If a Devata tells the thought of our mind, despite Rationalists say that it is false, anyone doesn't hear. In fact what was Rationalist said should become untrue. Because of Rationalism lost its higher place in the people. Despite the method of Rationalism is great and right, those persons who claim that they are Rationalists are blindly arguing in the name of Rationalism. According to the method of Rationalism which is known to me, Devatas can grasp the matters of present in the mind of man and tell to us is true, but they cannot tell future events. We have been saying that accepting the truth by denying the untruth is real Rationalism.

Now I can describe an incident in which Devatas come into the body of men and talk with men. I am telling the matters for disclosing the truth only, but not insulting Devatas. In 1975 casually I went to Ranganayakula Swamy temple in the Tondapadu village. I went there for not worshipping that Devata, but for sitting at inside of temple. After some time a man who was fifty years old came to that temple. At that time some devotees are worshipping. In the mean time a woman was haunted and began to speak with that gentleman by inflaming eyes with fury. Immediately her relatives caught her. Then priest in the temple questioned her “who are you? You do not come to the temple. So you have to go away “. Then she asked priest “ you are fool! I came to my temple. You are not recognizing me. I am Ranganayaka who is God of this temple “. After hearing these words the devotees who were in the temple began to prostrate. All devotees understood that Ranganayaka came into her body. I am seeing this strange incident in the temple. She turned her sight towards that gentleman and asked him like this way.

Ranganayakulu: Can you remember me after five years? You come today after long period.

Gentleman: Swami! I didn't forget you ever. I am worshipping you. I am thinking to come here from so many days. But I didn't come here. That is my mistake.

Ranganayakulu: Five years back you did not have anything. On that day you were needed my help. So you came here. On that day you came here in the bus. Today you earned money, car and house. So there is no need for you to come to me.

Gentleman: Despite I have all things, those are given by you. I do not forget you. From today onwards I will come every year.

Ranganayakullu: Five years back you vowed to worship in this way. I am cheated. From that day onwards to today you didn't come. Even today you do not come intentionally. Casually while you are going on this way, you come here. When you came first time to me, you vowed to worship me and perform Abhishekas (anointing the idol with oil, water, milk, curd and honey), but you didn't appear again.

Gentleman: Now I am well off due to your grace. I am worshipping you. Every month I made priest do Abhisheka for you.

Ranganayakulu: Do not say lies. When did you perform Abhisheha for me?

Gentleman: In the Aluru, I gave money to the priest of temple and made him perform abhisheka on the Ekadasi day (the 11th day of each lunar fortnight) in every month.

Ranganayakulu: You vowed to worship me. It is not enough to worship in the Aluru Ranganayakulu temple. If you worship there it goes to that Ranganayakulu. If you worship here it comes to me. Where vow is made there it must be paid.

Gentleman: I do not understand your words. Is it not reached you if I worship there? Are you not in that temple?

Ranganayakulu: Listen to me! I can say about it. I am Bollikonda Ranganayakulu who is here. Aluru Ranganayakulu is in that temple. I am different and he is different. If you made vow to me and paid the vows there, how it is proper. As you vowed me, so you are indebted to me. You are mistaken. From today onwards you must pay your vows here only. Else you will be ruined.

Gentleman: Swami! I didn't come due to not knowing the matter. From today onwards I can come every month regularly and worship you.

In this way after that gentleman talked with Ranganayakulu swami, Ranganayakulu swami left the body of her. Those persons who heard their conversation didn't understand. But that gentleman had understood that he had to pay his vows in this temple only. All men usually think that if Ranganayakulu is in any temple or in any village, he is same. But one Ranganayaka doesn't exist in all temples. It is true that in each temple one Ranganayaka exist and so many Ranganayakas exist in so many temples. For example, so many Anjaneya Swamy temples are there. People usually think that Anjaneya swamy who was devotee of Sri Rama is in all Anjaneya swamy temples. But that is not true.

It is true that in different temples different Gods exist. Kasapuram Anjaneya Swamy and Gandhi Anjaneya Swamy are different. Though they have same name like Anjaneya swamy, they are different devatas. Their dispositions are different. If devotees didn't pay vows after he vowed to pay money one Anjaneya swamy doesn't feel. Another Anjaneya Swamy collects his vows like collecting of money. Asking the gentleman to pay his vows in the temple in Tondapadu village by

Ranganayakulu swamy is justice. After borrowing money, saying that he had paid money in the Aluru without paying in Tondapadu it can be said that he was mistaken.

If you borrowed money from Shavukaru Malla Reddy and paid to chintamanu Malla Reddy due to he is near, Shavukaru Malla Reddy doesn't agree. He can drag you into court and collect money. Similarly if you vowed to pay to one Ranganayaka swamy and paid that vow to another Ranganayaka Swamy he doesn't agree. The same matter was taken place in the matter of that gentleman. In this matter I can give an example. When I was 10 years old, I was in Vajrakarur. In that village Peers (An image of Mohomedan saint, made in the form of hand) were more. In that village electrical office was established and a helper named Prasad was posted in that village. That helper was living in that village. In the mean time the festival of peers that is Mohurram had come. In that festival so many peers were erected in the village in different streets. In the street where Prasad lived a peer was erected. Prasad visited the Peer called Hussein and vowed to pay new clothes and five seers of sugar to Peer in the next year festival if he get married in this year. In that street people usually say that the peer named Husain is powerful and if any one vowed to pay, his desires must be fulfilled. After four months Prasad got married. Prasad changed his residence to big house in another street in the same village due his wife came to his house.

In the next year he paid his vows to the peer called Husain in the street where he was living due to it was near to his house. Next day the peer named Hussein who was erected in the street where Prasad was first resided came to the street in which Prasad was living. At that time the person who carries the peer was haunted and demanded Prasad that you must pay your vow to me. Then Prasad astonished and said " yesterday I paid you new clothes and five seers of sugar". After hearing Prasad words Peer began to say " you vowed to pay for me. If you paid for that Peer, despite name is same it is not related to me. You must pay for me ". Then Prasad understood that both peers are different and promised to pay the vow to that peer. Immediately that ghost left him. Next day Prasad offered new clothes and five seers of sugar to that peer.

I saw this matter due to I was in Vajrakarur at that time and understood the matters of peer. Gradually I understood that not only Peers but also devatas in the temples despite they had same names they were differently existed. After seeing the incident in the temple of Tondapadu, as it was old matter to me, so I was not astonished. But those devotees who were in the temple at that time were confused due to it was new matter to them. They didn't understand the matter that

Tondapadu Ranganayakulu and Aluru Ranganayakulu are different. But they had understood the matter that in which temple vows were made, that vows must be paid in that temple.

If we say in this way, so many secrets are there which are not known to man. If four persons exist with same name, how their behavior and aims are different, similarly if four temples of Anjaneya swamy are in a village, four Anjaneya Swamys exist differently in the four temples. Anyone can understand after hearing the incident of Ranganayakula Swamy in Tondapadu village and the incident of Peer in the Vajrakarur that Peers are different and their behavior and dispositions are different. Those persons who understood my words may understand that those devatas who are in same name are not one God. But those persons who didn't read this book do not understand about Devatas. Those kinds of men may pay vows for Subrahmanya swamy of Tiruttani instead of Subrahmanya swamy of Palani resulting in get lose and distress. What do Rationalists tell about this kind of Devatas?

Man's body has four stages like childhood, youth, middle age and old age. After completing these four stages body is dead. In the death, Jeeva who lived in the body leave the body. This matter is known to all. But there is one secret which is not known to anybody. How man has body which is associated with flesh, similarly devata has body like idol which is made of stone. The idol is the physical body of Devata, but its subtle body is like man. In the idol, the four stages such as childhood, youth, middle age, old age and death do not appear, but in the subtle body of devata all stages like man must exist. After death, man's body disintegrates. Despite devata dies, idol doesn't ruin. When man attains death his body fell on the ground without moving. Then we can say that he died. But we cannot say that devata died by seeing the idol.

Either man or devata must die one day. The devatas in temples also have death and birth. According to this we can understand that devatas are not beyond death and birth. The devatas in the temples have longevity like man. Their longevity is also 120 years like man. Either man or devata dies in accordance with the prarabda Karma of that birth. There is no difference in the limit of longevity between man and devata. Let us think a devata is in the idol. If that devata dies at his 80th year, that idol is empty. Then a new Jeeva enters into that idol by taking birth. That new Jeeva exercises authority as devata in that idol. In the course of time so many Jeevas existed as devatas in an idol. Despite Jeeva is behaved as devata for some period in accordance with the name of idol, his dispositions work in accordance with his karma. Owing to this the dispositions, works and intentions

of a devata are not in the devata who entered into the same idol. Though some persons feel that it is false, so many evidences are there for saying that my statement is true. Let us see an incident below.

Thus far we said about the matters of ghosts. Now I am saying about the matters of God in the temple. For revealing truth to future generations, true matters are to be revealed. But in this I have no intention to insult any God. I didn't write with ignorance but I am writing as knower of divine wisdom. Here I am revealing the matters in accordance with the verses of Bhagavad-Gita with the intention that everyone must know wisdom which was said in Bhagavad-Gita and it must be propagated in the Indu society. According to Bhagavad-Gita men had understood divinity in two kinds. Some persons are seeing divinity in the form of one God. They count God that he doesn't have form, name and action. But so many persons are seeing divinity in the form of so many Gods. They count God that he has name, form and work. So they made idols and count the idol as God and worship it.

In this way so many persons made so many gods. Each person made god among gods on the earth as his dearest god or his home god. In this way if a person worships a God up to his end of life, after his death he can change as that God. That person doesn't enter the infant body after his death but he enters his dearest idol of God which was worshipped by him throughout his life. For example a person worshipped Rama in the temple of Proddutur throughout his life. After his death he took birth in the idol of Rama in the temple of Tangutur. According to this we can understand that the worshipper of Rama takes birth in the any idol of Rama and in any temple.

Bhagavan said in Bhagavad-Gita that the devotees of devatas would change as devatas. This matter is quoted in the 25th verse in the chapter Raja Vidya Raja guhya Yoga.

Yanti deva vratan devan pitrun yanti pitruvratah!
Bhutani Yanti bhutejyah yanti madyajino api mam.

According to this verse, the person who worships devata or Pitrudevata or living things like birds, animals and trees interestingly throughout his life, will reach in those. If he worships God who is formless, nameless and workless, he reaches God. It means he merges with Paramatma without taking birth. One who creates is God. He doesn't have any form, name and work. He pervades in every atom. He doesn't have any dispositions. He doesn't have birth and death. Devatas are created by God. They have form, name and work. They are in one place in the universe. They

have dispositions. They have birth and death. The persons who know about Brahma Vidya Shastra can worship God. The persons who didn't know about Brahma Vidya shastyra worship devatas. Those persons who do not know real divinity worship devatas and take birth in the idols of devatas after their death.

If Jeeva called Devata has taken birth in the idol, that Jeeva who was in that idol must die some time latter and left the idol. The new born devata has lot of difference with the old devata who was in the idol in the dispositions and behavior. Even the great devata who is in the temple on the earth at any time must leave the idol. On that day new Jeeva as devata must enter the idol. If we see in accordance with manner in the south India, Tirumala Tirupati temple is the biggest temple. Sri Venkateswara swami who is said as incarnation of Vishnumoorthy is in that temple. At present Venkateswara Swamy who is in that idol is peaceful person and has disposition of forgiveness. He blesses even those persons who rebuked him. If any person steals his money, he benevolently leaves him. He wishes that always his devotees must be felt happiness and comforts. In this way Tirumala Tirupati Venkateswara Swamy is great god in all kinds.

Sixty years back Venkateswara swamy who was in Tirumala didn't bear if single rupee of him was stolen. If any person used the vowed money to his own needs it must be paid with interest. If that person didn't pay with interest he made him get distress. If any person stole his money he might be punished by not working his hand or leg. So in those days people were afraid of Venkateswara Swamy rather than devotion. Because of anyone didn't have courage to use the money of Venkateswara Swamy. Even thieves vowed to pay Venkateswara Swamy and dropped the money in the Hundi. So Venkateswara Swamy was named as Vaddi Kasulavada (lover of money with interest) and robber of robbers. In those days so many people felt both devotion and fear. At present people do not be afraid of Venkateswara Swamy, but have devotion. So many devotees are offering gifts devotionally to Venkateswara Swamy, but some persons are looting the money of Swami. In those days people were afraid to go to the hill by taking mutton. According to news magazines, at present even meat and drink also are available in the hill.

If we look into by basing these incidents, it can be known that Venkateswara who is now in the idol and the Venkateswara who was in the idol previously are different. In those days if single rupee was lost, Venkateswara Swamy didn't leave anyone. Today despite crores of rupees are lost, he doesn't care and leave it without observing. People are saying that in the name of development

money is looted under the administration of T.T.D. By observing these matters, it can be said that Venkateswara Swamy who was in the temple of Tirumala sixty years back is not now. If anyone questions me how can you say, as a reply I can give an incident which was took place sixty years back.

In Anantapuram District a village named Gorantla exists. Sixty years back that village was small. It is historical village, having temples. In that village Madhavaraya temple was famous at the bank of Chitravati. In the Gorantla a hermitage belonged to Advaita Peetha has been existed. In that hermitage a swami named Ramananda Bharati was living by preaching spiritual teaching. So he was well known to the residents of that village. Some persons wished to go to Tirupati. They were belonged to different families. They gathered and asked Ramanananda Bharati Swami to come to Tirupati along with them. Swami accepted their request. In one family ten year old boy came along with them. They began to travel by taking vowed money for paying to Venkateswara Swamy. In those days there was no facility of Hotel. So they brought rice, bread and other eatable things etc. They reached Tirupati by bus. In those days line of queue was not existed for seeing Venkateswara Swamy in the temple. If we reached Tirumala, immediately we can get darsan of Swami.

This group of devotees of Gorantla visited Swami at 9 A.M and paid their vowed money in the Hundi. They went to the near of water source for taking their rice and bread. They intended to visit Papanasana Tirdam after taking food. In the mean time the 10 years boy who came along with group of devotees to Tirumala was haunted. That boy was shivering and repeatedly talked " give me three botlu of mine ". Those devotees didn't understand the state of that boy. Ramanananda Swami thought and came to conclusion that he was haunted by Venkateswara Swamy. Ramananda Swami asked the boy who you were and what the matter of three botlu was. But that boy repeatedly was asking to give me three botlu of mine without giving answer to Ramanananda Swami. Despite the family members of that boy sent the vowed money through him for dropping into Hundi, that boy didn't drop entire money and hid three botlu in his pocket. Ramananda swami considered over and searched his pocket and found three botlu.

Then Ramanananda swami vowed to pay not only three botlu but also three botlu additionally total six botlu immediately to Venkateswara Swamy by praying him to excuse the boy as he did mistake due to not knowing. Immediately that haunting Jeeva in the body of boy left him resulting in that boy got remembrance. Then Ramanananda Bharati dropped six botlu into the Hundi. **(In those days paisa was not existed. One rupee was equal to 16 annas. One anna was equal to 4 botlu. Two**

botlu was said as ½ Anna. Money was circulated as botlu, ½ anna, Pavala and half rupee. One bottu was 1/ 64th part of rupee. At present the value of bottu is more than 10 rupees).

Despite he paid vowed money that was six botlu, shivering which came when he was haunted was not stopped. It stayed throughout his life. So his life was miserable. Owing to leg was shivering he couldn't step his foot in right place. So he may fall down. As he was shivering, he couldn't work like others, so his life was miserable. When I was thirteen years old I was studied eighth class in the Gorantla School. I saw a person who was shivering and walked with the support of hand stick. I asked Ramananda Bharati Swami why he was shivering. Ramananda Swami said about him. As I was in the hermitage of Ramanananda Bharati Swami, we asked him what was not known to me and got reply from him.

As Ramananda Swami had seen the haunting of devata in the body of that person who was shivering, he said all details of him. Despite I felt his saying as strange story due to I was younger, after attaining 25 years of age I understood the matters of subtle bodies. A lot of difference exist between the Venkateswara Swamy who had given great punishment to that boy sixty years back and now Venkateswara Swamy who doesn't indulge despite anyone loots his money. Because of it can be said that Venkateswara swamy who was in the idol in the previous days was dead and in that idol new Venkateswara Swamy had taken birth.

According to Bhagavan's word in Bhagavad- Gita " **Yanti devavratam devan** " Jeeva who is to be entered into the idol can enter the idol. The matter of Venkateswara Swamy is an evidence for saying that above mentioned word has been fulfilled in many places. Though this manner is getting on in the every idol of temples, that matter is not visible to the eye. So anybody doesn't know the birth and death of devatas. If those persons who accept the existence of devatas and ghosts do not know the birth and death of devatas, the birth and death of devatas must be inconceivable to those persons who do not agree the existence of devatas and ghosts. Those persons who claim that those are Rationalists and Atheists can say the reason of shivering of that boy? Can they tell how Venkateswara Swamy knew the three botlu which was hidden by that boy? Can they explain reason why ten year old boy asked them to give me three botlu of mine up to they paid six botlu to Venkateswara Swamy? In this way we can ask so many reasons in the Tirupati incident. Are they Rationalists who doesn't search for reply to a reason among so many reasons?

In every man the power of grasping exists. That power of grasping differently exists in every person. As man is having grasping power, he can be called Graha. Some persons shouldn't grasp some matters despite they have grasping power. They usually say that if they get experience on their own only then they believe. Knowing the reality by seeing with eye and hearing with ear is said as grasping power. Knowing the reality by experiencing it is said as practical knowledge. Man is in need of grasping power for knowing new matters. When man is to be done a work on his own, practical knowledge is needed. For example, if students grasp the lessons by their grasping power, they get grasping knowledge. Similarly if a man wants to change as driver, he is in need of practical knowledge. He drives the vehicle and learns the knowledge.

If we look into it, in so many matters man is in need of grasping knowledge. But in some instances he needs practical knowledge. The persons who want practical knowledge where grasping knowledge is needed, though they are great intellectuals, they are unintelligent persons. The person who asks without knowing that what is needed to him is said as unintelligent person. For example to eat the food, plate is necessary. Similarly when going to bed, cot is necessary. If he asks plate when he is lying and asks cot when he is eating, he can be treated as unintelligent person. So in some matters man can know it by seeing and hearing. But if he says that he doesn't believe unless he experiences, then he is treated as unintelligent person.

Some Rationalists and Atheists wish to see those which are to be heard and wish to experience those which are to be seen. Some persons also talk like that. Now let us see the matters of those persons who talked like that. Thirty five years back when I was working as doctor a conjurer came and talked with me. He belonged to Kuntimaddi village. His profession was driving out ghosts and telling the Griha Vastu (planning of houses). He usually went to surrounding villages in this background. Often and then he went to long distant places. In the Kuntimaddi village every year the festival of Peers was being done. At that time those men who carry the peers were haunted by Peers called demy- Gods and spoke with people. This practice usually is being done in every village. How some persons got specialty, in some villages some peers got some specialty. Each peer had a special name. People usually say greatly about the special Peers. Some peers are active among peers in the village.

In the annual function of Peers, peers are decorated and erected in the pavilion. Each person carries one peer through the streets of village. At that time the subtle in the peer may haunt the

person who carries it and talks with people. Some peers are in peaceful disposition. But some peers are more active and demands their vows to pay it. Those kinds of peers were renowned. In the Kuntimaddi village, if anyone lifted up the peer for carrying it haunted that person. Then he went to the house of any person for consoling or punishing him. By doing like that people usually say that peer was great. Some persons comment that peer didn't have any greatness, but the person who carried that peer intentionally was doing nonsense. Owing to this that Peer was renowned.

A conjurer had talked to me who condemned the haunting of peers as it was pretence. For consecrating the Peers and offering the gifts to Peers a man works like a priest. He is called Mujavar. One day conjurer argued with Mujavar " I am conjurer. I drove out many ghosts from men and woman. I know all matters. Every year same man carries the Peer. Why does he only carry that Peer every year? Despite he was not haunted, he pretended as he was haunted and facilitated to get renowned ". Mujavar replied the conjurer " It shouldn't take place in accordance with your thinking. No one pretends. If anyone lifts up the peer to carry, Peer haunts him and talk with people. The reason for carrying the Peer by same person in every year is no one comes forward to carry the peer. If other peers haunt the persons who carry it, they shouldn't haunt more than half an hour. But this special Peer stays for three hours in the body of person who carries the Peer. Owing to Peer stays for three hours in his body, he suffers body pains for two days. Because of from so many years same person has been carrying the peer. There is no cheat in this tradition ". In this way Mujavar said to conjurer.

Then conjurer said to Mujavar " if your word is true, this year I can carry the peer. If I am haunted I can disseminate the greatness of Peer. If I am not haunted, I can say that yours words are untrue and no one haunted that peer. I can propagate that the person who carries Peer is pretending like that ". Mujavar accepted his challenge. Conjurer thought that he could win due to Peer wouldn't enter into his body due to he would drive any kind of Ghost. He further thought that Peer is nothing than ghost, so it would be afraid to enter into his body. In this way conjurer was confident to win in the challenge.

After some time, the festival of Peer was celebrated. In that celebration, conjurer lifted up that special Peer for carrying it. They should circumambulate the fire pit which is dug in front of Pavilion before going through the streets of village as procession. Usually when the persons who carry the Peers came to the fire pit, they are haunted. But conjurer was not haunted. Conjurer

circumambulated the fire pit by carrying the Peer, but he was not haunted. Conjurer was confident that any spirit wouldn't enter into his body. At that time Mujavar read the Kalma in the Urdu language. In the mean time a sound came out like someone hit on the back of conjurer. For that striking, conjurer lost grip and turned round and round. While he turned one round he lost remembrance and didn't know what happened later. He recovered his remembrance four hours later when he got down the Peer. He felt that he got sleep. He didn't know four hours time. Then he understood that Peer entered into his body and stayed in the body for four hours. Conjurer understood that he was defeated before mujavar.

In this way conjurer was insulted and lost his respect somewhat before people. He met and told me about the details of this incident for knowing the details how peer had entered into his body. Then I said to him "You are only conjurer. You were mistaken that there is no greater power than yours power of mantra. As you are conjurer, ghosts are afraid of you. Ghosts run away by the power of mantra of you. Only so much you thought that Peer wouldn't come to your body. But you didn't consider whether that peer was ordinary ghost or unordinary ghost. Generally we say about ghost as Graha. The living thing which is having more power than Graha is called Vighraha. Despite Graha and Vighraha are ghosts, there is much difference in the power. In that Peer a Vighraha might be existed. So it entered into you.

When you were aware of that ghost shouldn't enter into your body. But it struck you on your back for diverting your attention to your body. When you were thinking to protect yourself, that peer entered into you. It struck you for eliminating the thinking for a while that any ghost wouldn't enter into your body. In that moment Peer entered into you. If we look into the matter which was taken place, Peer had taken your word as challenge and entered into you. It didn't enter into you with anger. Despite it took control your body for four hours, it didn't harm you. If it entered into you with anger it didn't leave you. If it harmed you, you might be in hospital ". In this way I said to him. I further said and gave him an illustration which was taken place.

In Anantapur district a village named Obulapuram is near Gutti. In that village a man who was vice surpanch talked about peer like you talked. He said " haunting of peer is untrue. If he acts as peer haunts him, I can strike him with shoes. If anyone doesn't come forward, I can lift up and carry it for proving that haunting is untrue. Haunting is the play of man. Are they leapt by lifting a span of 9 " size plate as God? ". In this way that person rebuked the Peer. That peer got angry on that person

due to he commented about Peer that it was a span of 9” size plate and his rebuking words like “ I can struck the haunted person with shoes”. So, Peer determined to instill fear into the vice surpanch without talking further about him. The mohurrum the feativol of peers was to be celebrated on third day after he talked like that.

At the festival day, no one came forward to carry the Peer due to vice surpanch rebuked the peer. The vice sarpanch lifted up the Peer to carry it. Procession began. At that time subtle of peer entered into him. Immediately he looked daggers and began to walk by the knees. Owing to that village was small carrying the peer through the village was completed after one hour. Then Peer went away from his body. Immediately he remembered and felt pain near knees. He asked others what was happened, and knew the matter from them. He was in Hospital for ten days to cure his ailments.

I said to conjurer “ Insulting to you was not greater than the punishment that was given by Peer to vice surpanch of Obulapuram. As you are conjurer who doesn’t know the difference between Grahas and Vighras that peer entered into you and left without harming you. In the matter of surpanch it made people get fear by making the surpanch walk on the knees. That Surpanch is ignorant person and doesn’t have any power. You have at least power of mantra. But the Peer which had entered into you had more power than you, so it made you know that he was greater than you by entering into you. Your power of mantra was not counted before that Peer. Because of believing in wisdom of God and its power is best than believing in mantras and its powers. Even biggest ghosts and devatas walk by hanging down their heads before man who knew wisdom. From today onwards you must try to know wisdom of God by leaving the mantras. Then he was impressed and heard wisdom from me and told that he would walk in the way of wisdom from that day.

Ghosts and demy –gods are in the invisible world. Despite they are Jeevas, some are belonged to the kind of ghosts and some are belonged to the kind of demy- gods. So many scientists do not believe invisible things and do not try to know about them. Their principle is denying the existence of invisible thing and accepting the existence of visible thing. If they deny the truth in the name of helping to the society it can be said that they are harming to the society. Some persons who cheat people in the name of gods may exist. It is not right to deny the existence of ghosts and demy – gods by keeping like cheaters in the mind. In the matter of Peers, whether we can say about taking place

of incident like walking by knees and getting of injuries to knees is true or untrue. That is visible truth. But vice surpanch didn't know up to he got remembrance.

Rationalists didn't say the truth because of they were unable to recognize who was in the body of haunted person. The persons who do not know about invisible Jeeva in the bodies of visible men, and who do not know about themselves in the body of them cannot recognize Jeeva in accordance with their known shastras. When they do not know the manner of getting on in the body, they cannot say about the persons who do not have bodies. Thus far we said about ghosts, demy-gods (devatas) and Mahatmas who enters into the body. Now we can say about a true incident in which a subtle condemned the injustice and harmed the persons who harmed the innocent person.

That is a village. A chilly garden was at the road side of that village. A gardener was in that garden. One day an ascetic was going along the road and saw chilly garden. He had only rice but he didn't have curry. He went into the garden and picked two chilies for eating as relish to the rice. The gardener saw him when he picked two chilies. He came to ascetic and rebuked him. Despite that ascetic said to him apology, gardener kicked him. After seeing this incident anyone can feel that for picking two chilies kicking him is injustice. No one was there. That ascetic went away by weeping. But a man who was in subtle body observed this matter. He felt that it was injustice. As he wore subtle body he didn't condemn it. He decided to punish the gardener.

He came to the garden at night and plucked up the plants of chilies in the area of one cent. At day break gardener came to the garden and saw the uprooting of plants. He thought that ascetic might come to the garden and plucked up the plants for taking revenge due to ascetic was kicked by him. In fact ascetic didn't know anything but he went away. Gardener didn't know that a third person had uprooted the plants. Next day gardener observed in the garden that in the area of another cent, plants were uprooted. He got angry on the ascetic. Then gardener thought that ascetic might come to the garden for uprooting the plants in the night and if he lied in the garden he could capture the ascetic. In this way gardener thought and lied in the garden in the third day night.

He was awoken up to midnight and slept. At day-break he found that some plants were uprooted. He worried by seeing the uprooted plants. He came to garden in the fourth day night and watching without sleeping. After midnight he saw a white form that was coming to garden. He was alerted by taking a stick, but that form came into the garden and uprooted some plants. That form

went away speedily. This time gardener astonished the act of uprooting the plants very speedily. In the fourth day also in the area of one cent plants were uprooted. He was unable to find who he was. Gardener came to conclusion that that person was not ascetic who was kicked by him. He told this story in the village. All people felt this as strange story.

In the fifth day night five persons of that village came to watch the garden along with the gardener. These persons sat in the corner of garden and observing. At midnight they felt a person came to the garden. They cried and went towards him. In the mean time of reaching him, he uprooted some plants and went away speedily. As that white form was visible distantly, they were unable to recognize that person. They got suspicion that man shouldn't go speedily by completing his work before they reached him and it must be the work of ghost. Next day it was discussed in the whole village. All men in the village decided to know truth and forty persons of that village came to the garden by wearing sticks in the sixth day night. They were divided into four groups and went to four sides of garden for watching.

At midnight a small stone was thrown in the midst of a group. While they were observing another small stone was thrown. They were thinking who had thrown the small stones. In the mean time some small stones began to toss up. Those stones were tossing up to the height of man without lifting up by any man. They were afraid and thought that it was done by a living thing which was other than man. This group of people went to another group and told their experience. That group also encountered same experience. All four groups of persons gathered and astonished after exchanging their experiences. All persons got same experience. In the mean time a white form appeared them. But they didn't go towards that form due to fear. In the sixth day also some plants were uprooted. While they were thinking what it was, a man named Narayana Reddy was struck on the neck by the hand of invisible person. All persons heard the striking sound of hand. Immediately Narayana Reddy cried with grief. They didn't understand who did strike him. All were afraid. Then all persons went to the village. From that day onwards no one went towards the garden. In every day some plants were uprooted. In this way all plants were uprooted. At last gardener lost all his chilly plants in the garden due to struck the ascetic.

I heard this incident through Narayana Reddy who worked in the Telephone dept. He belonged to Itikala village. This Narayana Reddy went to the chilly garden for two days to watch along with villagers. He had seen the incident directly and was struck by the subtle. He told me this information

in 1988. He said to me that this incident was occurred 20 years back. According to his information, this incident might be occurred in 1968. In this incident either physical body of any person or haunted ghost didn't involve.

If we look into this incident so many questions may raise. Despite those persons who knew about subtle bodies considered about it, answers are not found. In those circumstances those persons who do not know about existence of subtle bodies, the kinds of subtle bodies and its status cannot found answers of even single question. Here a question may raise that can invisible subtle move the physical? Theists, Atheists and Rationalists do not know answer, so they said about that incident as untrue. Though they deny the occurrence of that incident due to not knowing, I accept it as it was real incident. Let us know information relating to movement of physical thing by subtle. When I was living in Tadipatri an invisible subtle moved the physical thing in an incident. This incident strengthens the truth in the event of uprooting chilly plants by invisible subtle.

Fifty years back a Brahmin family in Tadipatri sold off their house due to debts. The purchasers of house were Muslims. Brahmin family vacated their house. After Brahmin family left the house, no one came forward to live in that house despite Muslims offered the house for rent. At last one year later Muslims entered the house for living. When Brahmins were living in that house, a lady in that family met untimely death at her middle age. She was living in that house in subtle body without going anywhere. Brahmins were made to construct the house for their living and lived forty years in that house. Eight years before sold off the house, that Brahmin lady died. Despite Brahmin family shifted to another street in Tadipatri due to sold off the house, Brahmin ghost didn't go outside of house along with them due to liking of that house. If anytime ghost went out their house for seeing her family members, after seeing their family members she returned to his house immediately.

When her family members went to outside for living, that house was vacant for one year. In that period Brahmin lady lived lonely in that house and didn't face any kind of inconvenience. After Muslims entered the house she felt inconveniences due to Muslims were taking mutton in that house. As she was maintaining purity, after seeing the behavior of Muslims like taking meat and not maintaining purity she began to hate them. She thought often and then to drive them away. As she was unable to harm them due to she was soft spoken lady, she lived in a room lonely. The full moon day and new moon day are favorable days for subtle bodies. That Brahmin woman had more liking on the children. So she touched the children only. She didn't touch the elders. At the night time in new

moon day and full moon day she came out from the room and touched the children and kept them in another place of room.

Brahmin ghost has been changing the lying place of children in the house in the full moon day or new moon day. After day break elders found that their children were lying in another place. They astonished how they were changed. It was taking place fortnightly. First they thought that children might be rolled on the ground. They had two children. One was three years old another was seven years old. Elders didn't get doubt due to children who lied in the middle of hall appeared in the end of hall and it occurred once in fortnight. If it was occurred daily they immediately got doubt. In this way six months were elapsed. When January month began, chill was more. A strange event occurred in the full moon day in January month.

The three years old boy who was lying in the hall was brought to near kitchen for lying due to chill was more in the hall. At day break elders found the boy that he was in the kitchen room and got doubt why boy was lonely went to the kitchen and why was he laid near kitchen. From that day onwards they observed carefully. They observed that it has been happened in every full moon day and new moon day. They didn't understand this matter and asked the exorcists. Even exorcists didn't understand. They gave them a talisman for tying the main door. They tied that talisman to the door of main entrance of house. Brahmin ghost got anger on the inhabitants of that house after seeing the talisman. She decided to drive them from the house. From that day onwards in every night when all were sleeping she turned down the vessels in the kitchen. By turning down the vessels like that, they woke up from the sleep. They thought that it must be the work of ghosts. In every night they were hearing different kinds of sounds.

An old woman who was brave was in the Muslim family. She didn't fear of Ghosts. In a new moon day she didn't sleep despite all persons of her family slept. She was observing what was to be happened. In the midnight she observed that five years old boy was slightly moving. She saw that boy was moved due to someone was dragging the boy by catching the leg of him up to three feet. She immediately caught the hands of boy for stopping the movement of boy. Yet that boy was dragged forcibly up to one foot. Then she dragged the boy towards her and understood that someone invisibly dragged the boy. Immediately she woke up her family members and told about that matter. All were feared after hearing this incident and decided that it was the work of ghosts. By this incident

they decided to vacate the house. That Brahmin ghost became happy due to Muslim family vacated the house.

From that onwards up to one year no one entered to live in the house. At last that Muslim family decided to start a hotel in the day time only and it should be closed at night. As that house was facing the road, it was favorable for the hotel business. They started the hotel in the name of “ Madar Hotel ” with non vegetarian items. As they were cooking the puddings of meat daily, that Brahmin ghost didn't bear and left the house. I heard that still that Madar hotel is working. This is not a fictitious story like cinema but it is true story.

In this incident noticeable matter is the invisible Brahmin woman dragged the boy who is visible physically to the eye. Similarly invisible subtle had uprooted the plants of chilly which are appearing. According to these two incidents we can understand that subtle bodies can move the physical things and do anything. I read a article in news paper that a train without having a driver went to other station with 60 K .M speed and stopped in that station. The reason for moving the train, I understood that it was the work of subtle body. By basing these incidents I understood that a subtle can do anything from the outside without entering into another body. But every subtle cannot do like that. Some subtle bodies that have complete strength of Mercury planet in their horoscopic chart only have power to do like that.

The persons who met untimely death must live for some time in the subtle bodies up to completion of their longevity. After death, the living period of some persons is getting on comfortably and the life of some persons is getting on distressfully due to effect of Punya and sin respectively. From these incidents we can understand that when man is living without having body he can earn punya and sin, experience comfort and distress. The strength of Mercury and other planets is needed for the strength of life after death. So, do not deny the existence of ghosts and know the life of ghosts. If you get that kind of life, you must try to live by knowing the related Punya, sin and comfort , distresses of that life.

Those persons who studied science, the scientists and doctors knew physical science more than me. Physical science reveals every change in the body. Physical science explains about every atom in the body. Those persons who read physical science can have complete knowledge of body. Some Rationalists have knowledge of every cell in the body. They usually say that they knew everything in

physical science. But I am saying that if he knew answer of every question then he is said as complete knower of matter. If he doesn't have answers of questions he can be said as not knower of matter. These principles are applicable to any science. If a scientist who knew physical science doesn't know answer of a question relating to body, he is not eligible to say him as scientist.

If a Professor of medicine doesn't know answer of question relating to disease, he should not be called professor. Similarly if a person is not known a disease, he should not be called doctor. There are so many illustrations for saying that the person who is named as scientist doesn't have complete understanding about Shastra. Shastra or science means the subject which is associated with statutes. Let us think that in a Shastra 100 statutes are there. The person who knew 50 statutes or 70 statutes in that Shastra should not be said as complete scientist. Nowadays so many illustrations exist to say that in any shastra complete knower of subject doesn't exist. Let us see how those are.

A professor who was working in Sri Krishna Devaraya University, Anantapuram had a pain in the belly at below of right side lung of body. He felt pain in that part not regularly, but for a month or one and half month. When pain appeared, it was for half an hour. He got treatment from the doctors to cure the pain. Yet that pain was appearing. That professor met me and told his pain. He said that from one year he had been taking the medicine, but it was not cured. He said that when pain appeared, despite medicine was taken, pain didn't decrease. After hearing his words, I told him to sit in front of me at the distance of one yard. Then I asked him now whether had you pain or not. He replied me now he didn't have pain. Then I said to him " the pain which comes often and then in this man, must be appeared at present". Within a minute pain appeared in his belly.

Professor told me " pain is severe. It is not bearable". I understood that he was suffering very much. Then I said " I am saying the cause of pain in his body that it should be left out from his body ". Within one minute his pain disappeared. Then professor commented " when you said the cause of pain to go away, that pain is removed like drawing out from inside of body. I feel that pain is twisted off forcibly. It is strange to come when you call it and going away when you said to go out. I didn't see this kind of experience anywhere. It is like twisting off with a rod in the stomach. When I feel that pain is being pulled out, immediately pain disappeared in the belly. Without giving medicine, without saying mantra eliminating the pain with the word is like ordering the pain to go away '

After hearing his words I said to him in this way. “ For eliminating pain in the body three kinds of treatments are there. In the first method disease is eliminated by using medicines. In the second method disease can be eliminated by using mantra. In the third method either medicine or mantra are not used. In this method diseases can be eliminated by ordering to go away. Sri Veera Brahmendra Swamy, Jesus and Sri Krishna had cured diseases in this way. Among these treatments using the medicines is known by studying the subject of medicine. Using the mantra for curing the disease is learnt by practicing it. The third kind of treatment of curing the disease can be accomplished by the interest in wisdom. At present the first kind of medicine is available in everywhere. The second kind of treatment appears rarely in some places. The third kind of treatment like ordering the disease to go away rarely exists.

So many kinds of diseases are on the earth. Some kinds of diseases are cured by using medicines. But some kinds of diseases are cured only by the mantras. Some diseases are not subdued even to first and second kind of treatments. Those diseases which are not cured to the first and second kind of treatments must be experienced, but it should be cured by the third kind of treatment. No one is there to cure the disease through the third kind of treatment. If anyone exists, he doesn't have intention to cure the disease of others. Their aim is dissemination of wisdom of God. Their treatment like ordering the disease to go away can be demonstrated rarely for revealing the ability of power of wisdom. In this way three kinds of treatments are on the earth.

Now you can understand that I used which kind of treatment for you. The first and second kinds of doctors do not know which kind of treatment is necessary for man. So some doctors used the medicines for the diseases which are cured only by the mantras. Despite they use medicine for long time that disease may not be cured. Similarly some conjurers are using mantras for curing the disease which is cured by the medicines. Despite they used mantras for long time that disease may not be cured. In this way both doctors and conjurers are mistaken due to not knowing which kind of treatment is needed for the disease. Owing to mistakes of doctor, patients are losing.

The first and second kind of treatments is not useful to your disease. Though you took medicines, it was not useful. At present doctors of mantra of medicine are rarely existed. So, patients rarely consult them. Allopathic doctors are everywhere. So many persons are losing at the allopathic doctors due to those doctors are not knowing the manner of medicine. Now I can reveal you an

incident for revealing that how doctors are mistaken due to not recognizing the disease and how patients are losing at those doctors.

Mangala Venkatesu is living in the Chinna Podamala village in Tadipatri mandal, in Anantapuram district. Once he got stomachache like the professor in Krishnadevaraya University. He consulted doctors in Anantapur. They were unable to decide the disease after testing it. Once stomachache began it lasted 12 hours later. When he was suffering stomachache, sometimes blisters appeared on the skin in the size of 1/2 rupee coin. Doctors didn't understand the reason of stomachache and blisters. Doctors suggested him to take M.R. I, scan. For taking M.R.I scan he had to pay 5000 rupees. As he didn't have 5000 rupees, he came back to his house for taking money. Paying 5000 rupees is an uphill task to him.

He came to me and said the matter. He is known to me from some years and behaves with me obediently. He made me see the place of pain in his body. I observed blisters on his skin. I understood that it should not be cured by the medicines and mantras. Then I put a hand stick on the place of pain in his body and asked him about pain. He replied that immediately when the stick was touched his body, pain disappeared. When he came to me he was walking hardly. After his pain was disappeared he walked freely. Then I told him to mount four steps and jumped down two times. He did so, but he felt light pain and said about pain. Immediately I put the stick on the place of pain again. Immediately his pain disappeared. That pain didn't appear again. The third kind of treatment was applied to him.

The doctors of Anantapur didn't understand the cause of pain. Despite they gave medicines, it didn't work. They didn't understand that their manner of treatment was not suitable for his pain. They usually recommend another specialist doctor, but not recommend for consulting the persons who cure the disease by mantras. If any person consulted the conjurer for curing the disease by mantras, they usually mocked him. Any doctor doesn't recommend changing the manner of treatment.

Here a question rises. So far in this book you said about ghosts. But in the matter of professor and Venkatesu, you didn't say about subtle bodies, but you said about disease and its treatment. In this matter I said about doctors and the manner of treatment. But I have to say more about diseases. Diseases are the outcome of result of sinful acts of previous birth. In the actions of man the result which comes invisibly is either Punya or sin. If man does a bad action, results will be in the form of sin.

One must experience sin of present birth in the next birth is the dharma of God. The sin which comes due to doing actions against men or other living things is one kind and the sin which comes due to doing actions against devatas is another kind. Similarly the sin which comes due to doing actions against wisdom of God is one kind and the sin which comes due to doing actions against God is another kind. In this way sin which is earned by man can be divided into four kinds. Let us know how these four kinds of sins are to be experienced in the next birth.

A quarter of sin among the sin which is attained due to harming men and other living things is to be experienced in the form of diseases. Half of sin among the sin which is attained due to doing against devatas (demy gods) is to be experienced in the form of diseases. The three quarter of sin among sin which is attained due to doing against wisdom of divine is to be experienced in the form of diseases. The sin which is attained due to doing against God is to be experienced completely in the form of disease. In this way the result of sin must be experienced in the form of diseases. Despite disease is in any form, it can be said that it is living form. I said this matter in the discourses “disease is a Bhuta (living thing)”. Disease is a living thing which is either in the form of physical or subtle. If disease enters the body of anyone, it can be said that a subtle entered the body of that person. Because of man who is inflicted by disease is compared to the person who is haunted by ghost.

If disease has come it can be said that ghost enters the body. If disease goes out it can be said that ghost goes out. The diseases which come due to sin of harming men and other living things can be eliminated by the medicines. The diseases which come due to sin of doing actions against devatas can be eliminated by the mantras. The diseases which come due to sin of doing actions against divine wisdom can be eliminated by the wisdom of divine. But it is rarely took place. The diseases which come due to sin of doing against God must be experienced. No one escapes from it. That sin is not excusable. So, even Jnanis and Yogis cannot extricate anyone from that kind of sin. That sin teases anyone as haunted ghost which doesn't leave.

I can reveal a true incident for revealing the word “disease is a Bhuta”. In Tadipatri town a person named Kulluru Sri Ramulu was known to me. He had three brothers. Among the brothers one person's name was Lakshana Moorthy. Kulluru Sri Ramulu has been hearing the matters of wisdom from me at leisure time. As he was interested in knowing the wisdom of divine, I had affection on him. One day Sri Ramulu came to me and said “My brother Lakshana Moorthy has been suffering from

ill health. We took Lakshana moorthy to the doctors at Anantapur. Doctors said that heart was enlarged so he wouldn't survive more than one or two days and advised me to take away to the house. This matter was known to my mother, father and mine. Today we have returned from Anantapur. ". In this way he told me.

After hearing his words, I advised him to bring his brother for seeing. Immediately he went to his house and brought his brother to me in the car. His condition was serious and it appeared that he wouldn't live more than one hour due to body was swelled. Then I looked at his heart for a minute and told Sri Ramulu " now your brother's ill health is cured fifty percent. Take him to your house. After going to your house remaining fifty percent of ill – health will be cured". In this way I told and sent them to their house. Sri Ramulu heard my words, but he didn't believe my words. Sri Ramulu thought how he was cured fifty percent of ill health only by seeing without giving any medicine. In this way despite Sri Ramulu got question internally, but he didn't express it outside. Even after three days Lakshanmoorthy was living contrary to the words of doctors that he would not live more than 12 hours. For this Sri Ramulu astonished and took him to Anantapur for consulting the doctor. Doctors tested him and said his heart came to normal, so he didn't have danger to life. After hearing the words of doctor, Sri Ramulu got confidence in my words.

Next day morning Sri Ramulu met me and said about the matter of his brother. He told me thanks for the improvement of his brother's health. He said that his brother has been suffering from Asthma and bloating of body from so many years. From six months the severity of these diseases were increased. I advised him to take medicine in accordance with the advice of doctor. Owing to Lakshana moorthy took medicine that disease is abated for some days and increased later. In this way six months elapsed. One day Sri Ramulu came to me and said about his brother's health condition was deteriorated. Owing to request of Sri Ramulu I accepted to see his brother again and told him to bring his brother.

On the evening of same day, Sri Ramulu brought his brother before me. He was suffering with asthma and his body was bloated. Then I said " I say you, the asthma disease which is in his body must come out ". Immediately asthma disease came out intensively resulted in Lakshmanamoorthy was taking breath and exhaling speedily. As much breath is held so much was coming out from the nostrils and the mouth and taking so much breath. It appears that his lungs may be blown and die due

to heavy breathing. Then I said assertively to breath come to normal level. Immediately breath began to run normally. Those persons who were seeing this incident felt strange.

According to my principle “ disease is a Bhuta (Jeeva)”, I wished to ask the Bhutas like Air and water about him. Then I asked Air what was the reason for teasing him? Immediately Air began to speak from his body.

Air: He earned lot of sin in the previous birth. He made people get difficulties by his power in the previous birth.

Question: What was his authority? What he did in the previous birth?

Air: He worked in police service from Sub inspector to Deputy Superintendent of police. He teased many people despite they didn't do crime. Some persons were shot dead by this man. As he talked insultingly about devatas except Goddess Renuka Ellamma who was known to him, he got much sin. In the previous birth he took birth in the Erukala caste. So he teased higher caste people with jealousy. He did so many sinful actions and experiencing it in the form of asthma disease. I am implementing his sins in the form of diseases from five years.

Question: Now you can suppress yourself and tell water to talk with me.

One minute later, water began to talk from the body of Lakshmanamoorthy.

Water: In his matter, what are you intending to do?

Question: I am not intending to do anything in his matter. I want to know the reason of his distress through you. Air told me its intentions which are to be done. What punishments are to be implemented by you in his body? After hearing your reply I can reveal my decision.

Water: Air told you that it has been implementing the sin which was earned by doing against men and devatas. This person has been experiencing sin which was earned by rebuking a Jnani from 10 years. This person manhandled a Jnani despite he knew about Jnani that he had been teaching wisdom of God. Now I am implementing his sin which was earned due to his egoistic behavior as Police inspector. He has been experiencing disease which is not cured though he spent much money on the medicines. From six months he has been living from the protection of you. This sin is allotted to not only this

birth but also next birth. In the next birth he has to suffer from immaturity of mind without having legs and hands for twenty years.

Question: Now I have understood his history. If his longevity is adjusted by six months, in his next birth this six month period is to be reduced. Both you and these persons came to me. So I can say solution for this justifiably. Please behave in accordance with my advice.

Water: We can respect your word. Please tell me.

At that time I sent all men who were there to outside and told them. So others didn't know what we said. Then I have to advise the bhutas like Air and water for developing the wisdom in men and increasing the value of wisdom in men. After bhutas agreed to follow the words of mine, I said them to stop any kind of implementation of sin for 15 days. After 10 days I will call for Lakshanamoorthy for seeing. At that time Air and water shouldn't appear me. Fifteen days latter you can start your duties of implementation of sin. After completion of 20 days you can send him to another birth. Two days before of his death, I will go to Chennai. They accepted my advice and suppressed themselves in him. Then I called Sri Ramulu and said him to take away him to your house and brought me again after 10 days. They accepted my words and went to their house. Ten days later they again came to me. Sri Ramulu expressed happiness and told me that his brother was healthy due to symptoms of water and asthma was disappeared. He became lean and changed to black color without recognizing.

Then I said to Sri Ramulu " Six months back you said that your brother is in danger. I cured the disease of your brother within some minutes. You have been coming to me, but you didn't develop interest in the wisdom. I thought if your brother got relief from the disease, you could know the power of wisdom and walked in the way of wisdom. But you were not interested in the wisdom. Again you came here 10 days back for curing another disease. Immediately I sent you to your house after curing the disease. Now in his body intensity of air and water do not exist. According to this it can be said that he is cured.

From today onwards you do not come to me despite you get diseases. Treatment is is not my profession. I wished that my attention must be in the quest of wisdom of God. So my path is different and working of medicine is different. I do not have any kind of mantras and tricks. I am

curing the diseases through wisdom of God. From today onwards keep your attention to the wisdom of God. From the wisdom of God diseases can be cured. If you do not have attention to the wisdom of God, you must face difficulties. Do not think that diseases are cured by only medicines”. In this way I said to him. Despite I said to him they kept their attention to earn money only.

Sri Ramulu took Lakshanamoorthy to his house. Five days later again Asthma and bloating of body began. At last Lakshanamoorthy died due to increasing of disease. At that day of his death, I was in Madras. I returned from Madras two days later of his death. Sri Ramulu met me and told his brother's death. When his ceremonial rites were completed, Sri Ramulu brought a steel vessel as a gift in memory of his late brother. In that steel vessel the name of Lakshnamoorthy was inscribed. Even today we have that vessel. Despite we made him get improvement of his health by preventing the state of danger, they didn't use even single rupee for the wisdom of divine. As they spent lakhs of rupees for the medicines at doctors, they didn't spend single rupee for the wisdom of divine. It means they didn't give value to the wisdom of divine. At last god made them get advice not to come again. After Lakshnamoorthy died, the price of vessel which was given to me in memory of Lakshnamoorthy is not more than one hundred rupee. Here what is to be said by leaving the effect of their dispositions is!

Though the professor and Venkatesu got the disease, I counted it as Bhuta and commanded it to go away. In the body ill health occurs due to the effect of not only subtle bodies (ghosts), but also bhutas. Here we have to understand the words such as ghosts and bhutas carefully. If a man dies untimely, he will exist as ghost up to completion of his prarabda Karma. Those kinds of ghosts may be belonged to men or other living things. Those are counted as living things. Jeeva means Bhuta. As Jeeva exists after attaining untimely death, he is called ghost for recognition. These kinds of ghosts are said as one kind of ghosts. Similarly second kinds of Bhutas are also on the earth. Let us discuss about it.

Akasa, Air, Fire, Water and Earth are called Pancha Bhutas or five Bhutas. These are also called Pancha Maha Bhutas. Maha Bhutas mean, these are great and its strength is not estimated. These five Maha Bhutas are appearing as world. In the body also Akasa, Air, Fire, Water and Earth exist in the name of Swalpa Bhutas or little Bhutas. So these Bhutas are said as Pancha Swalpa Bhutas. The first kind of Bhutas like ghosts can tease the bodies in the form of disease. The second kind of

Pancha Swalpa Bhutas can tease the body in which it exists in the form of disease. For understanding about it, it can be said that one kind of Bhutas are outside of body and another kind of Bhutas are inside of body. Despite these Swalpa Bhutas are in the form of diseases like ghosts, these are distinguished than ghosts.

When we said to them, the first kinds of ghosts are leaving the body without teasing by honoring the word of mine. Similarly the Swalpa Bhutas are also leaving the body without teasing when we said to them. It is known that the professor in Anantapur, Lakshmanamoorthy in Tadipatri and Venkatesu in Chinnapodamala were relieved of diseases which were occurred by the Swalpa Bhutas due to those bhutas honored my word and suppressed itself. When man is experiencing prarabda Karma in the form of disease, either first kind of bhutas or second kind of bhutas may tease him.

As we earned wisdom by endeavoring interestingly, we knew how Karma, diseases, Ghosts and Swalpa bhutas are working in the body. Despite anyone cured the disease of some persons by the power of wisdom, they say that he cured the disease due to power of mantra and he knew mantras without recognizing him as Jnani and the power of wisdom. Some persons exist who came to me for curing their diseases which were not cured anywhere despite they expended money so much and got cured that disease. They gave me a title conjurer after their disease was cured by me. Now I can say like that incident which was occurred in 1990.

The village Parnapalli is near to Pulivendula. I have relatives in Parnapalli village. A family belonged to Parnaplalli was living in Anantapur town. They heard about me through the relatives of mine. So, they came to me to ask about their health. The family members consisted of an old age woman who was 60 years old; her son who was around 40 years and her daughter in law who was 35 years old had come. As they came to me through my relatives, my wife gave them respect and made them sit. My wife informed me about them as I was in upstairs. I said them to come to upstairs for seeing. They came to upstairs. Among them, husband told about his wife that she had been suffering pain in the right leg from one year and if water touched the leg her pain was increasing like scorpion bite. Then I asked her some questions.

Question: Whether pain appears daily or often and then?

He: Pain appears always from one year.

Question: Haven't you taken treatment for pain?

He: We consulted a doctor in Bangalore and took medicines according to his advice. But it was not abated. We spent more than three lakh rupees. But it is not cured.

Question: Now are you taking medicines?

He: She is taking medicine every day. She is taking 40 rupees of medicine in morning, evening and night. If medicine is taken for two or three hours pain disappears. If medicine is taken three times at day time pain disappears, but at night she suffers. If she slept it is no matter. If she didn't sleep in any night, she felt unbearable pain. At that time usually we made her lie in the cradle and swung the cradle. Then she slept.

Question: You said that if medicine is taken at day time pain is abated for two or three hours. Why not you take medicine at night time for abating the pain?

He: Doctor said me not to take medicine more than three times.

Question: Haven't you said to doctor about pain that it is appearing more at night time?

He: We said to doctor about her pain. He advised her to take medicine two times at day time and take one dose at night time. But she is taking medicine three times at day time only.

Question: Whether doctors said about the reason for the pain.

He: The neurologist in Bangalore had said that pain is appearing due to defect of nerve in the leg.

Question: You said that if water touched the leg pain is increasing like scorpion bite. In those circumstances how is she bathing?

He: She sat on the chair by keeping her right leg on another chair and made the leg cover by cloth without touching the water. After she bathed the body and legs are wiped with wet cloth. As two female mid-servants are in my house, they cautiously made her bath.

Question: Can you say how pain was started at first?

He: One day when she woke up, she felt pain in the right foot like piercing with needles. It was up to 9 A. M on that day. Remaining day that pain didn't appear. Next day the same pain appeared at morning and it was up to 3 P.M. In the third day the same pain again appeared at morning and it was up to 9 P.M. In the fourth day pain again appeared at morning and remained without break.

Question: Why not you consult conjurers when pain is not cured from the medicines?

He: We consulted so many conjurers. Some persons waved a lamp to break a spell and some persons chanted mantras to avert the spirit. Some persons made her wear talisman for driving out ghost. But pain was not abated.

Question: Is there any difference in the size between the right leg and left leg?

He: There is no difference between the sizes of legs. First how it was, present it has same size.

Question: Now I am not giving the treatment of disease. As you came here through my relatives, so I am seeing you.

I asked her to tell the place of pain in the body. She replied that pain was from the place of loins to the entire right leg. Then I made my wife Malleswari touch the place of pain in her loins by her forefinger. Immediately Malleswari put her forefinger on the loins of her. Then I advised her to move down the forefinger slowly along the right leg. While she was moving the forefinger I asked her to tell me where the pain was. She replied that while Malleswari was moving down the forefinger pain was also moving down below the forefinger. At last Malleswari moved down her forefinger up to her feet and touched the earth by her forefinger. Then her pain had entered into earth. I asked her where your pain was. For that she said that pain was completely abated. It took five to six minutes for completing this process. Her husband and wife didn't believe her words. For instilling belief in them I made her touch the water. Whenever water touched her leg she felt much pain like biting of scorpion. Now she didn't feel any kind of pain.

Then I told her some words in this way. From today onwards you shouldn't take the medicines. Pain may not appear again. You have seen that I didn't use any mantra or medicine for

curing the pain. I made you get relief by touching with forefinger. Mere wisdom of divine cured your ailment. As I knew wisdom, that diseases are hearing my word. If you knew wisdom you also get power of wisdom. Then any disease doesn't enter into your body. You may also cure the diseases of others. So you must know the wisdom of divine. For knowing wisdom, we had written three books. They are **Praboda, Secrets of temples and the doctrine of birth and death.** " The price of those three books are only 40 / - rupees only. Take these books by paying 40 rupees and know wisdom in your house ". In this way I told them about the greatness of wisdom.

They told me that they would come next time and took the books. They didn't turn up. Gonuguntla Venkata Narayana was living in Anantapur. (Now he is called Jihvananda Swamy by taking relinquishment). The woman who was cured by me was living as neighbor of Venkata Narayana's friend. One day Venkata Narayana went to his friend's house. His friend told Venkata Narayana that his neighbor visited a Swami in Tadipatri and got cured her ailment. Venkata Narayana has been visiting me every week and knowing wisdom. Venkata Narayana astonished after hearing the ailment of his friend's neighbor and relieving of pain by the Swami of Tadipatri.

He went to their house for knowing details. Venkata Narayana asked her whether your pain is completely abated or not. She replied that her pain was completely removed by the Swami. In the mean time her mother-in-law intervened and said to Venkata Narayana " it is true that he removed the pain. Despite he didn't spend single rupee, he is asking for 40 rupees. It is not good to ask money by enchanting a mantra ". Venkata narayana didn't understand her words and came to Tadipatri for knowing the matter through my wife. Then he met me and told her words. After hearing her words, I got anger.

Then I told Venkata Narayana " they came to me due to suffering from pain. I do not know about them. . But they told me that they came due to my relatives in Parnapalli said about me. So we gave respect to them by offering coffee. We also offered lunch. We made her get relief by removing pain within five minutes without expending money. They said that they spent lakhs of rupees at doctors and have been taking medicines of value of hundred rupees per day. I advised them to know wisdom by taking 40 rupees value of books. I didn't ask them to give forty rupees freely. I offered meals and coffee for them. I have done mistake by giving permission to come to me to those persons who talk indiscreetly. They did big mistake by rebuking me as I asked money". In this way I said angrily to Venkata Narayana.

As Bhuta is Graha who has power to grasp the matter, Bhuta of that disease who was in my room grasped my words and got anger on them. It went to her and began to tease her by entering into her leg again. Then they recollected and came to me for curing it. This time we didn't offer coffee and meals. They waited for me for 9 A.M to 4 P.M. But I didn't call them. At last they returned to their home. The matter of Lakshanamoorthy and the patient of Ananatapur made me know a lesson. From that day onwards, I decided not to cure any disease of anyone. Up to that day, I treated the patients for the research purpose. As I knew all matters, I wanted to be away from the activities of treatment of diseases.

Some persons may get doubt whether the cause of her pain in the leg is ghost or disease. For that answer is! This is not the first kind of ghost. It can be said that it is the second kind of Bhuta. It is the third kind of karma among karmas. So it was not yielded to medicine and mantras. It only yields to the word of Jnanis. In this incident it is proved that Bhuta had respect for me by hearing the word of mine to come out from her leg and again entered her after grasping my anger. Bhutas have nature of grasping. If it wills it can again implement the punishment. Let us discuss an incident in which first kind of Bhuta had participated.

Near Tadipatri, Chintalapalli is a small village. In that village Narayana Reddy was a big land lord. He has been suffering from the ghost. If we see the history of that ghost, it follows in this way. A young man named Nagendra was in the Chintapalli village. He recently got married. His wife and his mother always fight each other. He was suffering due to not able to adjust their differences. One day his wife and mother argued each other and said that they would make attempt of suicide. As both said like that Nagendra feared and decided to make an attempt of suicide. He went to field and drunk the pesticide. As no one was not in the field for rescuing him by taking to the hospital, at last he died and remained as ghost.

After death of Nagendra, one day Narayana Reddy was going through the fields where Nagendra died. Nagendra had seen Narayana Reddy and thought that if he entered into the body of Narayana Reddy he would get comforts due to he was rich in the village. Then Nagendra followed Narayana Reddy and made him turn down. Nagendra entered the body of Narayana Reddy within he got up. Owing to ghost of Nagendra was in the body of Narayana Reddy, he had been suffering from stomach pain like Nagendra suffered stomach pain due to he drank pesticide. Narayana Reddy consulted doctors and took medicine. But it was not cured. Then he consulted

exorcists for getting relief, but it was vain. Narayana Reddy didn't know that Nagendra was in his body. As he didn't find right person to drive out the ghost, his pain was not abated.

One day when I was going to market, a person named Narayana who was known to me met and told about Narayana Reddy that some exorcists were trying to drive out the ghost from him in the lodge. He invited me to come along with him for seeing their worship. I accepted his word, and went to lodge along with him. There four exorcists who surrounded Narayana Reddy were chanting the mantras. But ghost didn't come out. Narayana Reddy was suffering from pain. One hour later I returned to my house from the lodge for lunch.

At the evening, Narayana who invited me to lodge came to me and said "Narayana Reddy attempted to strangle himself when he was alone in lodge. At that time his son-in-law came and rescued him. I heard this matter and went to lodge for seeing him. Narayana Reddy told me that he attempted to suicide due to unbearable stomach ache. His son-in-law was worrying due to unable to do anything. He enquired me about the availability of competent person to advise them. But I didn't say about you. If you agreed to see him, I can bring him to you". In this way he said. But I didn't agree to see him and said "I am not seeing any person. Though I cured many persons they counted me as exorcist. Though they spent lakhs of rupees at doctors and exorcists for curing their disease, here they didn't give even single rupee when they were cured. But they may give me a title "exorcist" and disseminate that I can drive out the ghosts by the mantras. So I decided not to see these kinds of cases". In this way I said to him.

But Narayana requested me further that if you didn't see him, Narayana Reddy may attempt suicide. After hearing his request I accepted to see Narayana Reddy. But I told Narayana that you made Narayana Reddy pay at least hundred rupees. Narayana knew that I did not ask anyone money for my needs. Immediately Narayana went to lodge and brought Narayana Reddy and his son-in-law in the horse drawn cart at dusk. When I was in room he brought Narayana Reddy in front of me. As I knew that a common ghost is in him I didn't ask him any questions. For removing his pain I put an eye salve which is made of mixing the powder of asafetida in the liquid of garlic in the eyes.

When I put the eye salve in his eyes immediately he felt strange experience like electric shock. By this shock, the ghost which is in the body of Narayana Reddy was feared and left him.

Then I made him wash the eyes for not experiencing pain of eye salve. After he washed his eyes I asked him to tell whether you had any kind of pain. He replied me happily that he didn't have any kind of pain. His son in law became happy after seeing this treatment. Then I told him "at present I cured it. It may come again at any time. You have to come to me again for driving out the ghost permanently". I thought to cure without using the power of wisdom. So I used the eye salve of asafetida for driving out ghost of Nagendra. At present the ghost has gone to outside and Narayana Reddy is relieved of pain.

They went to their house. Narayana also went along with him and said to him again "Swami never asked anyone. Tomorrow you must visit Swami and pay one hundred rupee. Then you get the blessings of him and that ghost never haunts you". The son in law of Narayana reddy heard the words of Narayana and gave five hundred rupees to Narayana Reddy. He advised Narayana reddy before Narayana that you must meet Swami tomorrow and gave him one hundred rupees. Narayana Reddy came to me next day and stayed three days in my house. We usually offer food to anyone who came to me. So we offered food to him cordially. But he didn't pay hundred rupees.

In the mean time Narayana came to my house and asked Narayana reddy "had you paid one hundred rupees to Swami". Narayana Reddy replied "I spent all money in the market. Now I do not have money. Next time I can pay the money". After hearing the words of Narayana Reddy, Narayana became furious and said "Swami had seen you and administered medicine due to request of me. Is it not good to use money in the market without giving money to Swami? Immediately Narayana Reddy retorted "we can pay even one thousand rupees when we are suffering from pain. If anyone asks me when I do not have pain, intellect doesn't agree to give money. Tell your Swami! When one suffers, he must be demanded to pay money".

Narayana astonished his words and told me about his comments. I told Narayana "I had seen so many persons who said like that. You do not have experience about these kinds of men. So I do not wish to see them. I didn't ask anyone about money. They are counting me as unintelligent person. I told you to ask him money for the expense of meals of him, for not the work of me. I want you send him to his house". In this way I said to Narayana. Then Narayana send Narayana Reddy to his house.

One week later again the ghost of Nagedra entered the body of Narayana Reddy. Narayana Reddy got stomach ache again. By knowing this matter the son-in-law of Narayana Reddy met Narayana and said the matter of pain to him. Then Narayana said “ your father-in-law must be met Swami second time by paying money. But your father-in-law said that his intellect didn't permit to give money due to he didn't have pain. Swami already said to your father-in-law that you must consult me second time for permanent relief as this relief was temporary only. When he was suffering, he spent thousands of rupees. But here he is not willing to pay even hundred rupees.

When we went to the house of Swami, Swami offered meals. Your father-in-law stayed in the house of Swami for two days. One hundred rupees is not sufficient for the expenditure of meals. But your father-in-law thought that if he stayed in the house of Swami that pain wouldn't appear again. By staying like that it is more expensive to bear. So I send your father-in-law to his house by saying these details. At first Swami didn't wish to see your father-in-law, but I persuaded Swami to see your father-in-law. Swami wished to tell only wisdom, but not wishing to treat these kinds of diseases. At last Swami accepted to see your father-in-law. Your father-in-law made me lose respect at Swami”. In this way Narayana deprecated the attitude of Narayana Reddy.

After hearing these words of Narayana, the son-in-law of Narayana Reddy shouted at his father-in-law “ I gave you five hundred rupees. What is it for paying one hundred rupees? Are you giving your money freely? Swami cured your pain. You made me lose respect before Swami”. In this way he angrily said in loud noise and pacified Narayana. He came to me along with Narayana and Narayana Reddy for getting my help. He said “ my father-in-law has done mischief. I am giving 500 rupees to you. Please help me in this matter ”.

Then I didn't agree to take money and said “ I told him to consult me second time for complete curing. He must be consulted me within seven days. Now seven days are completed. He came to me and stayed in my house for two days. When he was going to his house I said him to come again, but he was not willing to come due to he thought that pain was cured. As time is over, I could not do anything in this time”. After hearing my words his son-in-law asked me to tell any contrivance for curing. Then I said him “ you must go the temples of devatas or demy gods for

curing the pain. Conjurers may not cure his pain. If you go to Kasapuram Anjaneya Swamy temple or Gandhi Anjaneya Swamy, it may be cured”. In this way I said and sent them away from me.

They decided to see Peddamma devata who was in the neighboring village. They consulted me for my advice and said “ Peddamma devata haunts a person day after day and reveal the remedies. At Peddamma Devata two kinds of worships are being done. One is big worship. Another is small worship. For doing big worship two hundred rupees must be paid. For doing small worship one hundred rupees must be paid. First we have to pay money to enroll the name of us for the worship. They give a coconut for those persons who enroll their name for worship. When we are sleeping, we have to keep the coconut under the pillow of us. Next day evening we have to meet Peddamma devata by taking the coconut. Then Peddamma devata may say about us. Those persons who pay two hundred rupees for the worship of big worship have permission to see Peddamma devata and enter the room of Peddamma devata. But those persons who pay one hundred rupees for the small worship do not enter the room of Peddamma devata and be kept in a room which is outside of Peddamma devata “. In this way they said about the matter of worship at Peddamma devata. Then I gave him permission to consult Peddamma devata. They said to me that they would pay two hundred rupees for big worship.

They went to Peddamma devata and enrolled their name for the big worship by paying 200 rupees. The assistant of Peddamma gave him a coconut. When they said that Narayana Reddy would come due to he had been suffering from the haunting of ghost , the assistant of Peddamma devata advised them to bring a brave man who didn't afraid of ghosts as companion for Narayana Reddy. They told me about this matter. As I have been investigating these kinds of incidents from my younger age, I want to know answers of those questions like whether Peddamma devata really haunts or men are playing in the name of Peddamma devata or whether Peddamma devata cures his ailment. So I accepted to go along with him as his companion.

Next day evening I and Narayana reddy attended the big worship of Peddamma devata. Narayana reddy brought the coconut which was given by the assistant of Peddamma. The assistant of Peddamma came and made us sit in a room. That man went inside and said Peddamma devata that Narayana Reddy came due to suffering from the haunting of ghost. The assistant of Peddamma was appearing, but Peddamma Devata was not appearing from the outside of room due to she was in the right side of room. Narayana Reddy went inside and offered coconut. Then Peddamma

shouted him angrily to go out. As I am outside of Peddamma room, I heard her words. When Narayana Reddy came out from her room, we heard the sound of breaking of coconut. Then the assistant of Peddamma told Narayana Reddy to go inside and took the plate in which broken coconut is existed. Narayana Reddy went inside and brought the plate with half of broken coconut in which a lung with white worms. I astonished after seeing it. Then Peddamma devata shouted loudly from inside “ O young man! Your lungs are spoiled. Those are infested. Now I removed your lungs. Still damaged portion exists. If you come again I can tell you more information”.

Then the assistant of Peddamma told Narayana Reddy “ now take a coconut and come again day after day by paying 200 rupees again for worship. Your defect is revealed from the coconut. If any defect is in your body it might be come out when Peddamma break the coconut “. In this way he said and advised us to come again by taking five rupees for coconut. Narayana Reddy agreed to come again and paid 200 rupees for the worship. After seeing this incident I began to think rationally that whether it is possible to come out things in the coconut. Is that lung belongs to man or animal? In this way I got questions. Third day again I went along with Narayana Reddy. After breaking the coconut Narayana Reddy went to inside and brought it to outside. Intestine of ram was in the broken coconut. Then Peddamma shouted “ I have cut your intestine which is damaged and removed it. From today onwards your pain in the stomach will be gradually abated. You have to come here once again. If you come here your health will be improved “. Then Narayana Reddy agreed to come again and paid two hundred rupees for the worship. I want to know truth and went along with him in the third day. After breaking the coconut, we found a small toy and lemon fruit which was nailed in the broken coconut. Then Peddamma said “ some persons put a spell on you by nailing the lemon. So your health is deteriorated. You will not be haunted from today. Now I removed these all. From today onwards your health will be improved. It takes forty days for complete recovery. You have to follow some practices in these forty days. If you do not follow any new illness may attack you. So first write down my words and follow it”. In this way Peddamma said. I wrote the words of Peddamma in the paper.

She said “ you must go to Siva temple daily for forty days and circumambulate sanctum sanctorum eleven times. You shouldn't take meat for forty days. After taking bath at morning by using the water which is kept in the copper vessel, you must visit Siva temple. At evening you have to circumambulate Anjaneya Swamy temple after taking bath in the water in which Neem tree

leaves are soaked. You have to take water in which Bengal gram is soaked weekly. At night when you are lying, you must put the photo of Anjaneya Swamy under your head. You must practice these regularly". In this way she said. I wrote down her words in the paper. Then I asked the assistant of Peddamma " I had been coming from three times. But I didn't have any opportunity to see Peddamma devata. It is appearing that you are an important person. Why not made me see Peddamma devata? ". In this way I asked him. He accepted my request and took me inside of room and said to Peddamma that this boy wanted to see you.

Inside of room a woman was lying on the back. Peddamma haunts her. She was groaning. At the side of her two stands of lamp were there. At the side of her legs sweets were kept in plates. There was a small room inside of her room which was divided by three feet height wall. Ten to twelve large earthen vessels were in that small room. In those vessels stenching smell of meat was coming lightly. But anyone didn't grasp this matter because they diverted their attention to other matters. If anyone enters the room, Peddamma suddenly raises and be seated. After seeing this anyone can be feared. They cleverly divert the attention of us. When I entered the room, she raised and be seated and called me to come forward loudly. When she shouted suddenly, usually we lose our thinking. When we went towards her, she immediately said that go back. Immediately I came back two feet. When I was coming back, the assistant of her dragged me to come back by holding my hand. At that moment anyone thought what mistake we had done and didn't think what was going to happen. Their chief aim of them is confusing the person who went there.

Then Peddamma shouted to look at a niche in the wall. While I was seeing the niche in the wall she shouted to see the pitcher in the niche. Immediately I reacted that pitcher was visible to me. Then she shouted to see cotton in the niche. Immediately I replied that cotton was visible to me. She ordered to bring me cotton by sinking in the pitcher which was water filled. I gave her cotton which was wetted. She took cotton and lighted it by keeping in the palm. It blazed like it was in oil. The assistant who was there said to me that it was the glory of Peddamma devata. In the mean time Peddamma shouted to look at another niche in the wall by keeping the blazing cotton on the ground. Immediately I looked at another niche in the wall.

Then she ordered me to bring the earth which was in the winnowing basked in the niche. I took double handful of earth and gave her. She began to drop the earth on her lap by rubbing with hands. While she was rubbing the earth with the hands, red earth was being dropped

instead of black earth. I gave her black earth. But red Kumkum was being dropped. The assistant who was there told me that it was miracle of Peddamma devata. Then Peddamma devata said to me “ it is my miracle. My blessings will be on you always. Now you can go “. In this way she told me. Then I send Narayana reddy to his village.

After I came back to my house I considered about the matters and understood that it was not miracle. Now I am revealing what I had understood about that incident. Giving coconut is a part in their business but not cheating. By keeping the coconut under the head, it didn't provide any information. If anyone thinks that some information would be known by doing like that is illusion only. They made us keep the coconut under the head of us is for inculcating belief in us. Here chief matter is we have been hearing the sound of breaking of coconut only, but not seeing. They send back the bearer of coconut from the room and break the coconut. Why they are breaking the coconut without our presence? If we search the answer we can know that coconut is broken by another person who is hiding inside of small room.

When she shouted the bearer of coconut to go back, he came out without observing. Then the person who hid in the small room broke the coconut and put the things like liver and doll in the broken coconut in accordance their pre plan. Then Peddamma called us to take the coconuts. The assistant who took us inside of Peddamma knew all things about patient due to he asked the purpose of worship. He revealed the purpose of worship to Peddamma and the person who hid in the small room. So this fact is known to only Peddamma and the assistants of Peddamma. This was the play which was being done in that village.

Usually patient enters two times inside of room for giving and taking the coconuts. Owing to she is shouting by wearing her hair disheveled, the patient who enter doesn't observe anything. She usually diverts the patient to look at niche in the wall. I observed earthen vessels in the small room and stenching smell is coming from it. She is expert to pretend that Peddamma devata haunts her and frighten the patients by groaning. I pretended as innocent man and knew their play by entering the room for seeing her. Here some persons may express doubt that she changed the earth as red Kumkum and lighted the wetted cotton. They may question us can common woman light the wetted cotton? For that question I can give answer.

Those miracles can be performed by even illiterate persons. If we search the answers of questions why they kept pitcher and cotton in the niche, it can be known that those were kept in accordance with their pre plan. Cotton in the niche is ordinary, but phosphorous particles are mixed in the water. Phosphorous particles do not dissolve in the water. When cotton is taken by sinking in the water, the particles of phosphorous adhere to the cotton. When cotton is lighted phosphorous began to burn though cotton is wetted. They made men believe it as miracle. They cheated the people in this way.

Let us discuss her second miracle like changing the earth into red earth. If we question why they kept earth in the winnowing basket in advance, it is known that earth is not available at outside but it was made in advance. If we made that kind of earth, we can also do the miracle. If we mix kumkum with butter milk and dried, it can change as white small balls. In that ball whiteness confines to the external layer only and inside of ball red kumkum exist. If we crush the ball red kumkum comes out. Despite we mix the kumkum balls in the earth, it appears as earth only. If we rub the earth which consists of kumkum balls, Kumkum comes out and makes the earth as reddish. She made Kumkum balls in advance and mixed with earth. When she rubbed the earth red earth comes out due to kumkum balls were broken. She exhibited this feat for making us get belief, but it is not miracle.

In their third work, they are breaking the coconut after they sent out the patient from the room and cheating him by showing that your disease is eliminated from the coconut. In the room of Peddamma Devata some partition exists like small room. In that room second assistant of her is hiding. He took the coconut and broke it. Peddamma didn't break the coconut. He put the things which are need for believing the patient in the coconut. All materials like lungs of animals, lemon fruits, and dolls are in the earthen vessels. When I entered, I observed that there was no sign of breaking of coconut. So I understood that Peddamma didn't break the coconut, but another man who was inside broke the coconut and put the things in the coconut. They are collecting money 200 rupees for the big worship and 100 rupees for the small worship. Narayana Reddy paid 600 rupees for the big worship in three times. When we went there 20 persons were waiting for her consultation. In this way they cheated people and earned money.

Thus far I said so many matters of ghosts. Those are true incidents. I had seen so many devatas. Those are true incidents. When I had seen Peddamma, I understood that any devata didn't

exist in her body. Really if she is devata, she might be feared after seeing me. There a woman was pretending like haunted woman. Three persons were collectively cheating the people. But I didn't reveal their cheating up to today because of I thought that it was a mean of their livelihood. They earned sin by using the name of devata for cheating. Now I have to say about this incident due to right occasion has come. I said about existence of ghosts in accordance with the binding of shastra. In this incident I revealed their cheating and condemn it by saying that it is not miracle.

If we accept a matter or condemn it both matters must be in accordance with the binding of science. But some Rationalists are blindly denying all matters without having of any scientific binding. So I am giving advice to Rationalists and Atheists that you must show the scientific veracity before condemning or supporting a matter. I am saying that ghosts exist. Those are true incidents. I do not say "all men must accept the words of mine and they shouldn't condemn the words of mine". But I am asking you whether you have scientific binding for accepting or denying any matter. If anyone talked without having of scientific binding, they are said as superstitious persons.

In our body seven glands exist. Among the seven glands one small gland exists. It is called king of glands. Similarly six shastras exist on the earth. Those are called shat shastras. Among the shat shastras sixth shastra is small. But remaining shastras are yielded to the sixth shastra. So, sixth shastra is called Raja Vidya Shastra or Brahma Vidya Shastra. Brahma means great. Similarly Raja means great. At very first of creation, God revealed Brahma Vidya Shastra. Other shastras came to existence later. Now the shastra which is not known by men was known to men completely at the beginning of creation. Remaining five shastras still are not known completely.

Gradually these five shastras have been developing. Jyotishya Shastra the fifth Shastra is lagged behind in the development. At present man is not known Brahma Vidya shastra which was known to man completely at the beginning of creation. The four shastras such as Mathematical science, Astronomical science, Chemical science and Physical science have penetrated into the people. Some persons accept Jyotishya Shastra and some persons deny Jyotishya Shastra due to they didn't know about shastra. But man is denying Brahma Vidya Shastra completely.

The birth and death are belonged to Brahma Vidya Shastra that is sixth shastra. Owing to sixth shastra is not known, some persons are saying that rebirth doesn't exist after death. The

argument like rebirth doesn't exist is in Islam and Christianity. In Hindu religion some persons believe in rebirth. In Hindu religion so many persons did not know about wisdom and God. Because of they were transformed as Atheists and Rationalists. They usually condemn the statements like the person who died would take birth and say that unintelligent persons only say these like statements. In the population 98 % of people deny the rebirth. But 2 % of people accept rebirth. Among these believers 1 % of people say with complete belief. According to this seven crore men believe rebirth, among 700 crore population of world.

Among these seven crore people only seven lakh men are interested in Brahma Vidya Shastra by leaving Vedas. Among these seven lakh men, seven thousand men are having incomplete divine wisdom. Among seven thousand men, seventy persons are attained divine wisdom by knowing Brahma Vidya Shastra. Among these 70 persons seven persons have been practicing Brahma Vidya completely by having complete Jnanagni. According to this only seven persons are walking in the way of divine among 700 crore people by escaping from the Maya or illusion. Among 100 crore men one person knew divine wisdom and follow in accordance with shastra. Now the population of our country is nearing to hundred crores. It can be understood that in our country one person only knew Brahma Vidya Shastra completely and has been walking in accordance with Brahma vidya Shastra. Despite only a person practices Brahma Vidya Shastra completely, remaining 69 persons also knew Brahma Vidya Shastra completely. As I knew wisdom from those Jnanis, I am saying that rebirth exists.

If we say this matter in more detail not only rebirth exists but also getting death again. If a person gets birth second time after he dies it is called Punarjanma or rebirth. Similarly if a person dies after he takes birth and dies it is called Punahmarana or getting death again. This word is said in accordance with Brahma Vidya shastra. Shastra is associated with statutes, so it can be said that it must be fulfilled. Shastra is having uniform value and practice at anywhere on the earth. The revelation of Shastra is for men, so it is applicable to all men irrespective of caste and religion. It cannot be applicable to any religion or any country separately. Let us take mathematical science. $3 \times 3 = 9$. This principle is applicable to the person who belongs to any religion and the country. Similarly the principle “ **Jatasya hi dhruvo mrutyah, dhruvam Janma mritasyacha** ” is applicable to all religions and to all countries.

Sastra comes to experience like Sapa (curse), so Dharma in all religions indicates birth and death. Men didn't grasp the dharmas of God and fell in the way of illusion. Owing to this they had forgotten the words of God and denying the existence of rebirth. For example if we see the sentence of 31 and 32 in the 12th chapter in Matthew gospel " **Thereafter I say to you, every sin and blasphemy of men will be forgiven, but the blasphemy against the spirit will not be forgiven. Anyone who speaks a word against the son of man, it will be forgiven, but who ever speaks against the holy spirit, it will not be forgiven either in the age or in the age to come** ". This sentence in Bible stands as evidence for saying that rebirth exists in accordance with divine dharma to the persons who say that in my religion rebirth doesn't exist. For saying that Shasta is sasana or statute, this sentence in Bible stood as evidence. Despite Christians didn't understand this sentence, this sentence reveals that man has rebirth.

Man can live up to 120 years with physical body according to Jyotishya Shastra. But he can live very long time with subtle body. Now let us talk about the physical body. At present man is not living more than 80 to 90 years. But some persons are dying very early. The person who dies after completing his longevity takes birth immediately. Man has to take 10 births in the period of 1200 years, but he is taking more than 25 to 30 births. How man has period of longevity similarly four Yugas have period of years. The period of Krita Yuga is 17, 28 000 years. The period of Treta Yuga is 12, 96 000 years. The period of Dwapara Yuga is 8, 64 000 years. The period of Kali Yuga is 4, 32 000 years. Bible came to existence 2 000 years back. So it was said in Kali Yuga.

According to the sentence in Bible, if anyone rebukes God, he must experience that sin in two Yugas. For example let us think that today a man has rebuked God. He will die after 10 years. He has to experience sin from the day of death of him to ending of this Kali Yuga and the ending of Krita Yuga which is to come. Now Kali Yuga is completed 5110 years. He has to live 10 years more. So, at the time of his death, Kali Yuga will be completed 5 120 years. Remaining period of Kali Yuga will be 4, 26, 880 years from his death. The age of Krita Yuga is 17, 28 000 years. So, that man has to experience his sin for 21, 54,880 years.

If the person who got sin by working against God lives 100 years in every birth, he has to take 21, 549 births on the earth in accordance with the sentence in Bible. God said in the 31st and 32nd sentence in 12th chapter in Matthew gospel clearly that he has to experience sin in this Yuga

and the Yuga which is to come. But Christians are saying against the word of God that man doesn't have rebirths. By saying like that, is it against dharma Shastra?

The sentence in Bible is an evidence for saying that Dharma shastra stands as statute in every religion and country. Similarly some persons are misunderstood the divine sentences in Dharma Shastra due to effect of Maya and denying the existence of rebirths. Some persons are accepting the existence of ghosts, but some persons are denying. Lord Jesus mentioned about ghosts so many times in Bible. Thus far we read so many incidents relating to ghosts, demy-gods and about the persons who pretended like devatas. We knew through the incidents that existence of ghosts is 100 % true. The believers of ghosts have fear of ghosts. So they do not talk and work against them. Those persons who deny the existence of ghosts can talk against them and do not fear of them. They can talk and work against them. Some ghosts practice morals, so they do not interfere in the matters of others and do not harm anyone. If anyone rebukes them, talked mockingly and made their matters disclose to others, they begin to take revenge. In those circumstances some ghosts not only take revenge but also kill others. So many similar incidents occurred on the earth. If serpent bears grudge, it waits for 12 years to take revenge. It shouldn't take food up to it bites.

There are some instances in which ghosts bear grudge like serpent. Let us take Chandramukhi movie. I read in news paper that the story of Chandramukhi was real incident and it was occurred in Ettiapalem in Tamilnadu state. An old palace was in that village. If any goes to that Palace strange events occur and the musical sounds are heard. The cine producers thought to produce cinema by basing those matters of palace. They twisted the fact by adding the story of getting out of Chandramukhi from the palace. First it was produced in Tamil and later it was dubbed in Telugu. When movie was exhibited, Chandramukhi had known about her picture. She went to theater and had seen the movie. She got anger due to depicting in the movie that a psychologist and exorcist intelligently cheated her and drove out from the palace. She has been in the palace from three hundred years without harming anyone. She intended to take revenge on those persons who acted in the movie.

Owing to Rajanikant who acted as hero in that movie has been gaining divine wisdom by having interest in knowing self knowledge, Chandramukhi didn't dare to attack him. Despite she has been living as ghost, she has interest in the divine wisdom and spending his life as

obedient to God. She didn't harm Rajanikant and his fellow actors due to respect in the divine wisdom. But In Kannada language that movie was produced in the name of " Aptamitra ". In that movie actors are native of Karnataka. In that movie Vishnuvardan and Soundarya played chief roles. Chandramukhi had known this information and went to Karnatama. At an appropriate time, she killed Soundarya and Vishnuvardan in the helicopter accident. Vishnuvardan and Soundarya didn't have wisdom of divine like Rajanikant. So she killed them.

Rajnaikant knew through the astrologers that the cause of death of Soundarya and Vishnuvardan was Chandramukhi. He consulted some Pundits and got advice. According to their advice he did " Mrutyanjayahoma ". Despite Chandramukhi didn't harm Rajanikant, Pundits made Rajanikant perform Yajna by inculcating fear. When a director made an actress do rehearsal for producing Chandramukhi movie in other language, Chandramukhi haunted the actress and made disturbance. Then producer got doubt and abstained from producing that movie. I read these details in the daily news paper " Sakshi".

From Chandramukhi movie, we can understand that some subtle bodies could bear grudge like serpent, if they were insulted. If those persons who read higher education and faced difficulties from ghosts do not grasp the existence of ghosts, it can be said that they are equal to blinded persons. If any person says that ghosts do not exist, then those persons who count him as unintelligent person are to be classified in which category by me. Those persons who do not know that their education is very little and their knowledge is not super knowledge, despite they study higher education and naming themselves as Vijnanis, it can be said that he is unintelligent among unintelligent persons. Despite so many kinds of educations are on the earth, those are belonged to four shastras only.

In any teaching institute except four shastras like Mathematical, Astronomy, Chemical science and Physical science, any Shastra doesn't teach. These four shastras are visible to man. So these four Shastras made man get physical vision and give the power to grasp the physical things. Because of any person doesn't able to grasp subtle bodies like ghosts and devatas. Man is needed Jnana Dristi or vision of wisdom for grasping about ghosts, devatas and knowing its manner of life. The word Jnana dristi appears in the Brahma Vidya Shastra only. Anyone doesn't know about subtle bodies unless he is not known Brahma Vidya shastra. At present despite anyone had studied higher

education and attained knowledge of science, he doesn't know about ghosts and devatas. In those circumstances how can he know about God who is beyond ghosts and devatas?

If the scientists who read four shastras in the universities and gained external knowledge is not known about ghosts and devatas, those persons who read Puranas and Vedas which are not shastras do not know about ghosts and devatas. Owing to the persons who read Puranas and Vedas said about untrue words which are not bound to science with blind faith, the persons who read external sciences condemn the matters. Thus far we knew the matters relating to some incidents. At the end we told about the ghost of Chandramukhi. Chandramukhi is interested to know wisdom of divine and respected the cine hero Rajanikant due to he is interested in knowing wisdom of divine. She killed the persons who didn't have divine wisdom. From this incident we can understand that some ghosts exist who do good things and give value to wisdom. Some ghosts protect the persons who serve the God. Let us know from the following incident that how a subtle who gives value to wisdom of divine, protect the person from the death.

A person who didn't know wisdom of Divine came to me. His friends told about me as great and brought him. I said to him " here any kind of mundane matters are not fulfilled. Only divine wisdom is taught. If you are interested in knowing about wisdom of divine, you might come here for knowing it. Do not expect that desires would be fulfilled ". In this way I said to him. He came to me two or three times due to he liked my words. His friends were strong believers in divine wisdom. He had known about wisdom of divine as it is greater than mundane wisdom through his friends. From that day onwards he began to increase interest in the divine wisdom and decreased his interest in the mundane matters. By doing like that his vices like drunkenness had gone from him.

In the Jaladurga village near Dhone in Kurnool Dt, Viswanath and his family has been coming to me for knowing wisdom. Viswanath has a friend named Sekhar in that village. Viswanath told Sekhar about wisdom and brought him to my presence. In this way a man who came to me is the above mentioned person. He married a girl in my presence. His profession is lorry driving. When he was driving the lorry, he took some books of me for propagation of wisdom due to believing in my words that by knowing wisdom himself and telling wisdom to others is the work of God. He often and then said wisdom to others and if they interested in knowing wisdom, he gave books

freely. As his profession is driving the Lorries but his inclination is passing wisdom to others. He daily wears Brahma, Kala Karma and Guna chakras.

In this way he knew wisdom and doing the service of wisdom. He knew that God who is creator of all living things like men and Devatas doesn't have any form, name and action and the person who have name, form and action is not God. He has been following the principle in 10th verse in Bhakti Yoga in Bhagavad-Gita " madarda mapi Karmani means do the work of me " as his object of life. One day a subtle like Chandramukhi had seen Sekhar who gave high importance to wisdom in his mental disposition. That subtle had been respecting the persons who knew wisdom, decided to follow Sekhar to give protection to him. From that day onwards if Sekhar went anywhere that subtle followed him.

Sekhar didn't like to worship devatas due to he understood that God created men and Devatas. One day at midnight he stopped the lorry near Pamidi on the high way of Bangalore for filling water in radiator. He saw a neem tree at the side of road which is worshipped in the name of Tayamma by tying the yellow color saree around the tree. By knowing wisdom contemptuous look about devatas is developed in him. He thought what need of tree to wear saree was and took the saree for cleaning the lorry. No one saw him due to all were sleeping at that time. But Tayamma devata who was on the tree had seen him. At that time Sekhar was wearing Kala Karma chakras on the head. Tayamma devata was not able to harm him due to Kala Karma Chakras which were worn on his head were glittering.

From that day onwards she was waiting to take revenge on Sekhar. After one month Sekhar went to Bangalore and unloaded the goods. While returning he stopped the empty lorry at the outside of Bangalore near Yelahanka for taking lunch. Sekhar and Lorry cleaner Ramesh went to the mobile hotel for taking lunch. A subtle that was following Sekhar to give protection was also along with Sekhar. Near the mobile hotel a speed breaker was on the road, so there all vehicles were going slowly and crossing the speed breaker. At that time a lorry came speedily and driver of lorry tried to slow down the lorry by pushing down the brake pedal. But lorry brakes didn't work. Then driver intelligently turned the steering of lorry for pulling into left side of road for averting collision with the vehicles.

As lorry was coming speedily, it went out of control and crashed into the wall at the side of road. Then wall fell down. Here an accidental and astonishing event occurred. Sekhar, the driver of lorry and Ramesh began to come to the lorry after taking lunch. Immediately he wished to drink water. So, Sekhar returned towards wall for taking drinking water. While he was coming out from the wall after taking water, lorry crashed into the wall. At that accident Sekhar remained between lorry and wall. In that accident Sekhar must be crushed without remaining his shape. But here astonishing matter was Sekhar was thrown out at field along the bricks of wall like he was sat on the wall. Sekhar was thrown out at 10 feet away. There were no injuries in his body. But bricks of wall fell on his right leg. Owing to this his leg was broken.

When lorry crashed into the wall of 9 'height, if 5 ½ 'man stands between lorry and wall, he must be crushed. Here usually a question rises what is the reason for not receiving blows on the body except right leg. For that answer is! When lorry was coming towards wall for collision, Sekhar along with subtle was standing near the wall. Immediately Subtle grasped that lorry must crash him. So she decided to save him. Then subtle lifted up Sekhar up to height of wall for throwing away. In the mean time lorry crashed into the wall. At that time due to Sekhar was lifted up and thrown away, so he escaped from the collision of lorry. If lorry collided with wall two seconds later, Sekhar could be lifted up more height resulting in he might be escaped from the leg injury also. In this way subtle saved Sekhar from the lorry accident. Then lorry cleaner Ramesh joined Sekhar in Hospital.

For occurring of this accident Tayamma was the cause due to she wanted to take revenge on Sekhar. Before lorry was coming to speed breaker, Tayamma made the brake pipe break up and sat near on driving seat. As brake oil leaked out, brake didn't work near speed breaker. As driver was in confused state due to brake pedal didn't work, Tayamma turned the steering wheel to left side for colliding Sekhar who was near wall. As she was angry, she intended to kill Sekhar. Sekhar was saved due to Subtle which was following Sekhar had lifted him up. Here one subtle tried to kill Sekhar, but one subtle tried to save him. At last, the subtle that was at the side of Sekhar got win somewhat.

After some days that subtle who saved Sekhar said about these details to me. If we observe these incidents we can understand that some ghosts not only harm but also help others by knowing wisdom. Thus far I revealed 10 % of matters of ghosts among the matter which I was

known during the period of 1 ½ - 2 years research about ghosts. Not only ghosts but also Bhutas exist. Ghosts and Bhutas are different. Bhutas means Jeeva. Ghost means Jeeva who is not God. So the meaning of both Bhuta and Ghost is Jeeva only. Despite men are belonged to one species, in them some are scholars and some are illiterates. How we are calling men who are belonged to same species by dividing into scholars and illiterates in accordance with their knowledge and education, similarly despite Bhutas and ghosts are Jeevas, we are calling them by dividing it in accordance with their power, ability and duties. Thus far we told about Ghosts. Now let us say about Bhutas.

Bhutas are two kinds. They are Maha Bhutas and Swalpa Bhutas. Maha Bhutas are also called Pancha Bhutas which consist of Akasa, Air, Agni, Water and Earth. These five are parts of Nature or Prakruti. These five bhutas are bigger than all living things, so these are called Maha Bhutas. Swalpa Bhutas are also in the name of Akasa, Air, Agni, water and Earth. There is no difference between Maha Bhutas and Swalpa Bhutas. But any one may question us why Bhutas were divided into Maha Bhutas and Swalpa Bhutas if they are same. For that my answer is!

Viswam or Universe exists as two parts. One is Prapancham or world. Second is Jagati. Pra means great and Pancham means five. These five great living things are called Prapancham. These five are Akasa, Air, Agni, Water and Earth. These five Bhutas were created by God. So it has unlimited power. Owing to these five Bhutas are more powerful than all living things, so these are called Mahabhutas. These five Bhutas collectively appear as Prapancha. Living things are taking birth by wearing body and dying. Taking birth is said as "Jananam" and dying is said as "Gatinchuta". As living things are having birth and death, those whole living things are called Jagati. Those five maha bhutas are collectively called Prapancha and whole living things are collectively called Jagati. The Prapancha and Jagati are collectively called Viswam. Now we knew about Maha Bhutas. Let us know about Swalpa Bhutas.

We are told Maha bhutas and Swalpa bhutas are one. But a question rises why some bhutas are named as Swalpa bhutas. Maha Bhutas are indivisible shape. Swalpa Bhutas exist as parts in the bodies of whole living things. In the body of Jeeva Akasa, Air, Agni, Water and earth are in small quantity. If we see the body of Jeeva, five Bhutas such as Akasa, Air, Agni, Water and Earth are in the proportion of 1 %, 2%, 3% , 69 % and 25 % respectively. In this way in the body five bhutas which exist as limited parts, having limited power is said as Swalpa Bhutas. If we add the

quantity of five bhutas in the bodies of whole Jagati, approximately it is equal to Mahabhutas. If we say about it in detail it can be said that the quantity of Maha Bhutas in the Viswam are 50. 10% and Swalpa Bhutas are 49. 90 %. These are approximate estimation. From these details, we can understand that Swalpa Bhutas are in the body.

Jeeva can be said as Bhuta in the body. Jeeva is living in the body by associating with five bhutas. So it can be said that in the living body six bhutas exist. One bhuta is Jeeva who is living in the body and remaining five bhutas are in the form of body. Atma is also living along with Jeeva in the body. Atma always associates with Jeeva. Without existence of Atma, Jeeva never exists. Atma exists in the body as lord of Jeeva and lord of Swalpa bhutas in the body. So it can be said that Atma is the lord of body. The Swalpa Bhutas which are in the shape of body are under the control of Atma and act in accordance with order of Atma. Besides they follow the orders of Yogeeswaras due to they recognize them as equal to Atma. The Swalpa Bhutas only hear the words of Yogeeswaras.

The external Maha Bhutas do not count the words of any Yogeeswara. Maha bhutas are under the control of Paramatma only. So they do not count the words of any other, except Paramatma. Despite Maha bhutas and Swalpa Bhutas are same, Maha Bhutas are outside of body and Swalpa Bhutas are inside of body. Swalpa Bhutas hear the words of Atma, so they respect the word of Yogi. Maha Bhutas do not hear the word of Atma and do not respect any other except Paramatma. We shouldn't count Swalpa Bhutas as ghosts like Jeevas in the bodies. The power of Swalpa Bhutas are limited and power of Maha Bhutas are unlimited. In this way so many differences are there between Swalpa Bhutas and Mahabhutas.

Jeeva can be said as Bhuta due to living in the body. In Bhagavad-Gita which is Brahma Vidya Shastra Jeeva was called Bhuta. When we said about ghosts in the previous pages, we said that Air and water which was in the form of disease had talked from the body of Lakshmana moorthy. At that time Swalpa Bhutas like Air and Water had talked from the body of Lakshmana moorthy. Those Bhutas respected and heard my words. Now I can describe another incident relating to Swalpa Bhutas and then describe about Mahabhutas. Prakruti was formed as Maha Bhutas and Swalpa Bhutas for punishing the sins of living things like men. Maha Bhutas are raging outside for either teasing or killing men or other living things collectively. But Swalpa Bhutas are raging inside of body for punishing or killing men individually.

If earth rages as earthquake, it kills thousands of people or living things. If water rages, it inundates earth in the form of Tsunami or cyclones resulting in living things die in groups. If Agni rages it kills people in the form of more heat from the Sun or eruption of volcanoes. If Air rages it can knock down anything. If Akasa rages, so many changes occur in the atmosphere and the satellites and planets do not move. Each Maha Bhuta can kill lakhs of living things with its huge power. Now let us come to the matter of Swalpa bhutas. Swalpa Bhutas made a man get experience his sin in his body only. Swalpa Bhutas made man get diseases due to his karma. Now I am disclosing a real incident for understanding about Swalpa Bhutas and how those bhutas respect the word of Yogis.

A Muslim family has been coming to me for knowing wisdom. Those Muslim family members were interested in knowing wisdom which is beyond religion from me. Ranjanbhi was in Miryalaguda in Nalgonda district and her husband Syda was working in Bangalore. One day Ranjanbhi became sick and joined in Hospital. But her health had worsened. Syda had known the health condition of his wife through phone and started to come to Miryalaguda. As Syda was anxious about his wife's health, he informed me through Srinivas about health of his wife by phone. At that time I was in Hyderabad. Then I thought in myself " Syda family members has been known wisdom. As they were poor they couldn't afford to meet hospital expenses. I must help them". In this way I thought and said Sreenivas " Now I am going to Miryalaguda for seeing Ranjanbhi " Then I went to Miryalaguda along with three members.

In the mean time Sreenivas contacted Ranjanbhi on phone and revealed her about my arrival to see her. After hearing my arrival, within one minute her disease was cured astonishingly. Thus far Ranjanbhi, who was confined to bed, immediately got up from bed and became fresh up. She told the neighbor patients " My Guru is coming to see me". As she was got up from the bed and roaming in hospital in healthy condition within minutes, it made other patients and staffs of hospital get astonishment. I reached Miryalaguda at 9 P.M. When I went to Hospital and saw Ranjanbhi, she appeared as she didn't have ailment. I enquired about her ill-health. She said " when Sreenivas said that Swami started to come to Miryalaguda for seeing me, my health immediately is cured. Now I am active ". In this way she said to Swami happily. I astonished after hearing her words. Then I returned to Hyderabad after I talked with her. I thought why her health was cured suddenly. What I understood about the cause of sudden curing of her disease is!

Her disease was related to breath. That disease was occurred due to the effect of Swalpa Bhuta like Air. That Swalpa Bhuta heard my arrival and grasped my intention of coming to see her. So Air withdrew the disease for giving respect to me within five minutes. In this way in so many instances Swalpa Bhutas respected the word of Yogis. Swalpa Bhutas made pancreatic gland work well in the persons who had done Punya even in their old age. Those persons who had done sin are suffering from the diabetes even in their early age due to pancreatic gland doesn't work. Swalpa Bhutas are cause for either the working of parts of body or not working of parts of body. Atma made Swalpa Bhutas work in the body as lord of it. But it doesn't order Swalpa Bhutas in accordance with their own intention. Atma orders Swalpa Bhutas in accordance with the karma of Jeeva. As Atma is the lord of Swalpa Bhutas in the body, but Paramatma is the lord of Atma. In this way Swalpa Bhutas follow Atma in the body, but Atma works in accordance with Karma. Maha Bhutas and Swalpa bhutas are implementing the law called Karma which is made by divine.

If country exists, a lord and Government exist for ruling. Government has a law. Some persons exist who implement the law. That is called Law and order. That law is under control of lord of country. Lord doesn't work. But ruling of country is in the form portfolios. Lord (President) is empowered to pardon even the person who is imposed capital punishment. Similarly Paramatma is the lord of Body called country. The ruling of body is executed under the control of Paramatma. The Judge called Atma decides punishment in accordance with law called Karma and implements through the Swalpa Bhutas called soldiers. How lord of country is empowered to cancel the capital punishment if he wills, similarly God can cancel the punishment of sin of anyone by relieving of karmas for giving liberation. Though he is sinner, if he worships God by recognizing him, he can attain liberation in one birth. This word was said in Bhagavad- Gita in 30, 31st verses in the chapter Raja Vidya Raja Guhya Yoga.

30th Verse! Apichetsu duracharo bhajate ma mananyabhak!
Sadhu revasa mantavya smyagvavasito hi sah!

31st Verse! Kshipram Bhavati Dharmatma sasva chantim nigachchati!

Meaning : If a person who commits abominable actions worships me and having fixed opinion on me that I am god, I count him as good person. Like that person is counted as Dharmatma (follower of Dharmas). He must attain liberation quickly.

According to the poem of Yogi Vemana “ **Pati mechchina Sati mechchunu** ”, it means If God wishes, any person can get liberation without implementation of law of Karma. If we look into this matter we can grasp that how president of country is empowered to cancel the capital punishment, similarly God can liberate any person by cancelling his birth.

God who is lord of Mahabhutas wishes, he can pardon any kind of sin and give liberation. If man rebukes God, he has to experience sin up to period of two Yugas. Even wicked can get liberation if he worships God. Even good man rebukes God; he has to experience that sin up to two Yugas. If one Yuga takes lakhs of years, for experiencing the period of two Yugas, it is more ferocious to think. Without knowing fact, man has been rebuking God for getting that kind of hell. So many persons have been rebuking God due to they fell in the illusion of religion. Man has been under the illusion that heaven and hell are somewhere without recognizing the reign of God and not knowing that Mahabhutas and Swalpa Bhutas are giving heaven and hell at outside and Inside of body respectively.

Man does not know that every day he is experiencing comfort and distress which are results of outcome of sin and Punya. Some persons belonged to some religions are mistaken in the matter of God. Can the blind persons who do not see heaven and hell which are visible to the eye, see the invisible God? The religious bigots, who think that what they knew is the wisdom and what they are following is the real religion, never know God. They do not recognize God unless they knew that God is beyond religion and the reign of five Mahabhutas is under the control of God. First you have to know about his government for knowing about God. If we see the creation of God which is appearing directly by considering well then there is possibility of knowing creator. If we follow the ways of religion Maya only appears, but God is not known.

For example, let us discuss a matter. In a house a theft was took place. The responsibility of catching the thief is the Police. Thief left a letter in the house by challenging police that if you recognized me I could give you salary in every month without working in the department. Thief left his hand writing in the letter for recognizing him. Police department had taken it as challenging issue and began their investigation by dividing themselves into small groups in different angles. One group began to investigate about thieves who had done theft in another case. Another group began to investigate by taking the finger prints. A group began to investigate by searching the

house in which theft was occurred for finding clues. The police department was trying to their best to trace the thieves due to the house in which theft was took place is the house of Home minister.

A group came to decision that despite they searched for thief, it was very difficult to capture thief. Another three groups captured three persons differently and declared them as thieves. The three groups of police captured only old thieves and claimed that they captured the real thief. But another group said that real thief didn't exist among the captured thieves. At last higher officers in police department investigated and came to conclusion that real thief didn't exist among these thieves.

The higher official asked the inspector of police who investigated the case why you had not captured the thief? Then they said " for capturing thief only evidence is his letter. According to the letter if you recognize me, I can give monthly salary to you though you do not work. The house in which theft is taken place is belonged to Home minister. We thought about this case and came to conclusion that Home minister only had authority to give money monthly without doing duty. Another person didn't give money monthly, but he can give money if any need arises. As that letter is written by highly literate person and he promised to pay salary every month if anyone recognized him, reveals that he is known to us familiarly. In this way I considered and came to conclusion that thief is none other than home minister. But I didn't have capacity to capture him". In this way police inspector of one group said their investigating report to higher officials.

Those higher officials revealed Home minister about this matter. Home minister accepted their accusation and promoted him to higher post in which work was vey less. In this way Home minister himself had done theft and challenged police department to find the thief by writing a letter for increasing their ability. But some police officers didn't find thief and captured old thieves on suspicion. But one inspector recognized the thief on the basis of letter. If we see this theft we can understand some information. Here the thief who is to be known is home minister, the head of police department. Similarly God who is the lord of Universe is to be known. How four groups of police had investigated for thief, similarly the people who belonged to four religions had been investigating for God.

The three groups of police caught three persons as thieves. They showed the thieves who were renowned as thieves before robbery in the home minister as thief. Similarly the people

belonged to three religions have been showing many Gods differently. These Gods were renowned as Gods from very long time. One group of police didn't show any person as thief. Similarly Jnanis doesn't show that such person is God. In the investigation of higher officials in the police department, real thief was not existed among the thieves who were brought by police teams. Similarly Yogeeswarlu found in the investigation that among the gods which were said as Gods by the people of some religions, real God didn't exist. One police group said that thief can be found on the basis of letter which was left by the thief. Similarly some Jnanis has been saying that invisible God can be recognized on the basis of visible Pancha Bhutas which were created by God.

Home minister has capacity to give salary to police despite police is not working. Similarly God has capacity to give life to Jeeva in every birth despite Jeeva either do or not do. If police recognized the thief, home minister can give salary without doing work. Similarly if Jnanis know that such person is God, then God can give liberation. The three groups of police didn't observe the letter which was written by the thief. But one group of police recognized the real thief on the basis of letter. Similarly the people of three religions didn't observe Prakruti, which consist of five bhutas. Those persons who follow wisdom have recognized the real God by basing Prakruti. At last it is revealed that thief is home minister. Similarly it is revealed that God of all living things is Paramatma.

If we see in accordance with the essence of above details how thief is recognized from the letter, which was written by him, similarly we can recognize God on the basis of Prakruti which was created by God. So it can be said that God can be known on the basis of visible Pancha Bhutas (Prakruti). We can't recognize Paramatma without knowing about Prakruti. The wisdom like the division of Prakruti as Pancha bhutas, the matter of making of all bodies by Prakruti, the matter of making of Gunas which are root cause for ignorance and the manner of birth and death by the effect of Prakruti is in Bhagavad-Gita. In the Bhagavad- Gita it is described that Prakruti is the wife of Paramatma and Prakruti is the mother of all living things. It is also stated in Bhagavad- Gita that as a father I am not doing anything, but Prakruti is doing all.

I am questioning that as the role of Pancha Bhutas is prominent in knowing about God, those persons who had forgotten the role of Prakruti by keeping a demy god for each religion can know about God ? According to Gita, anyone may not know God through the prayers, worships, Yajnas, recitation of Vedas, Charities and Penance. God can be known through Yoga only.

For practicing Yoga first one must know how world exists by the Prakruti, how bodies are made through Prakruti and how Gunas are working and how Prakruti is working against the way of divine as Maya or illusion. In this way, after knowing about Prakruti completely one can attain Yoga.

Because of we have to need to know about Prakruti. Prakruti exists as Pancha Maha Bhutas at outside and also exists as Swalpa bhutas inside of body. We already said about two incidents for understanding about Swalpa Bhutas in the body. Even 36 Gunas which are in the body as Maya were made by the Pancha Swalpa Bhutas. There is need to know more about those Swalpa Bhutas. At the time of creation, first God created Prakruti. Next God created Atma and Jeevatmas. Now you may question me in this way. “ You are saying that God doesn’t have form, name and action. Now you are saying that first God created Prakruti, next he created Atma and Jeevatma. If it be so, it can be said that God had work called creation. According to this, the principle like God doesn’t have action is wrong”. For their question my answer is!

At any time principle is not wrong. It can be stood as statute and bound to Shastra. This principle such as God doesn’t have form, name and action is applicable from the immemorial days like when man who has form, name and action was created. When one person has form, it can be said that another person doesn’t have form. Similarly one person has name and work it can be said that another person doesn’t have name and work. When we know about form, we can say about formless thing by comparing about form. After man and living things were created who have form, name and work, God was described as formless, nameless and workless by comparing form, name and work of living things.

This word is not applicable to the God before creation. After creation, God doesn’t have form, name and action like us. After creation, God fixed a law to do all actions by Prakruti. According to that law Prakruti which is having form, name and action has been doing all actions. Prakruti made living things take birth, facilitates to lead life and getting death. In this universe all actions are taking place by Prakruti only. Paramatma who is filled in the whole Universe exists as spectator and not diligent. This is the chief word in the Brahma Vidya Shastra.

Before creation of Universe which has form, name and action, the word “ God doesn’t have work ” was not applicable to God. When creation was not existed, this Universe was created with

the wish of God. At that time God didn't create anything in the form of work. Despite Sankalpa or wish is equal to work, the principle " God doesn't have form, name and work " is not applicable to God before creation of Universe. Before creation, God cannot be said as Paramatma, Purushottama and devudu. When Atma doesn't exist, it is not possible to say as Paramatma who is other than Atma. Similarly if other Purushas do not exist, it is not possible to say that he is Purushottama means he is distinguished Puruaha among other Puruahas. When Jeeva who search for God doesn't exist, the person who is object of searching doesn't exist. So searching about Devudu (God) who is object of searching doesn't exist. After creation, we are calling God in the name of Paramatma, Purushottama and Devudu, but before creation he didn't have any recognition. So it is not possible to say the divinity as Devudu, Paramatma and Purushottama.

In the creation of God first Prakruti was created. Next Atma and Jeevatmas were created. Though those were created at a time, Prakruti was foremost in the order. Atma and Jeevatma exist as second in order. In the world despite a manner exists but no one recognized that manner. At present man is using his intellect on the earning of money. So he doesn't get any kind of questioning on other matters. Man doesn't think over either about himself or about world which has been existed before his birth. Despite they didn't consider and not questioning themselves, let us made questions on behalf of them and get answers. Answer must be bound to Shastra, else all must be untrue.

Now let us question ourselves. Why did first God create Prakruti? Why first he didn't create Atma and Jeevatma? What is the need of Prakruti to stand in forefront in the order? For that answer is! We can cover anything on a thing for not knowing about that thing. For example let us think that we covered the heap of grain with cloth. Then cloth appears externally. What is hidden under the cloth is known only to the person who covered the cloth. The person who considers that what is under the cloth can uncover the heap of grain. Similarly God kept Atma and Jeevatma under the cover of Prakruti. As Prakruti called cloth has covered Atma and Jeevatma in the name of Maya, Prakruti only appears, but Atma and Jeevatma do not appear. If anyone questions about what exists under the cloth called Prakruti and know about it by removing the cloth called Prakruti with the way of wisdom, then he can know about Atma and Jeevatma. By knowing like that knowable thing can have value. Then he can know Paramatma through Atma and Jeevatma. God kept Prakruti at outside for knowing about by searching for God. In our head God

kept Prakruti as Maya in the form of Gunas for not knowing Atma and Jeevatma. So, Maya or Prakruti attained first place in the manners of man.

God who kept visible Prakruti as shield made men utter the word belong to Prakruti at first for knowing that first Prakruti was created by him. According to the spiritual education Paramatma is male gender and Prakruti is female gender. God made men utter the words which are connected to female gender first. Despite we can speak many languages, first we are uttering the sound relating to female gender like Prakruti. For example, let us take some words like female and male, woman and man, Parvati and Parameswar, Lakshmi and Narayan, Radha and Krishna, Seeta and Rama, Prakruti and Purusha. Here first the manner of Prakruti exists. But any person didn't consider why it is. If he considers, answer can be found in the sixth Shashtra that is Brahma Vidya Shashtra. If he inquires himself by questioning, it is known that at first God created Prakruti. Reason of creating also can be known. Who made Prakruti is also known. Here chief research is discovering the invisible Paramatma who made Prakruti by the basis of Prakruti. If we go forward in the investigation what known is!

King is in the capital and his reign is in the country. King is called Prabhu. His reign is called Prabhutvam or government. How far Government is extended so far Prabhu exists without appearing. The visible rulers are implementing the thoughts of king in the form of orders. The invisible king is God. The five visible chief officers has been working and made his followers work in the country for good governance. These five chief officers are Akasa, Air, Agni, water and Earth. Here we give strange information to you. The Prabhu, ruler of country is Purusha (Male). The people who are ruled are Purushas. But those five officers which are ruling are females. These five female chief officers like Akasa, Air, Agni, Water and Earth are collectively said as Prakruti. How one Purusha that is Paramatma is divided into Atma and Jeevatma, similarly one female that is Prakruti is divided into five Bhutas such as Akasa, Air, Agni, Water and Earth. King is Purusha. Constitution is female. In the kingdom of Paramatma, ruling of Prakruti is going on. It can be understood that ruling of female is getting on under the male king.

Now let us come to the ruling department. Prakruti plays main role in the ruling. Prakruti is divided into five Bhutas and ruling the Jagati in the Universe. All living things on the earth are called Jagati. Each Jeeva has a body. Prakruti which is in the form of five Maha Bhutas is also in the form of Swalpa Bhutas in the body. These Maha bhutas are cause for taking place of earth

quakes, floods, Tsunamis and volcanoes at outside of body. The Swalpa Bhutas in the body is the cause for occurrence of diseases in the body. For getting happiness or distress of Jeeva, Pancha Bhutas has to work. Pancha Bhutas are visible in the form of breath, warmness in the armpit, wetness on the tongue, ether in the ear and mud on the skin in the body. The 24 parts of body are made of Pancha Bhutas. In the body some subsidiary organs are made for the working of 24 parts. These 24 parts and subsidiary organs are collectively called body.

Body is made of parts of Prakruti, so it is belonged to female gender. As Atma and Jeevatma are related to male gender, so both Atmas are said as Purushas. Prakruti consists of Pancha Bhutas are in the place of wife, but Paramatma is in the place of husband. Jeevatma took birth from Prakruti and Paramatma. So it is described in Bhagavad- Gita that Prakruti is mother of Jeeva and Paramatma is the father of Jeeva. Atma has specialty. Prakruti didn't participate in making Atma. God created Atma immediately after he made Prakruti. God used Prakruti as wife and made Jeeva take birth. Because of Prakruti and Paramatma are permanent mother and father of Jeevas. In the creation of God first Prakruti took birth, next Atma took birth. So Atma is related to Prakruti as younger brother. Jeeva is the son of Prakruti.

Atma took birth directly through Paramatma. Atma is in the body as companion of Jeeva and exists as Purusha. Atma is recognized as God by existing as consciousness in the body. Atma exists in the body as replica of Paramatma. In the external world how Paramatma exists as lord of Pancha Bhutas, similarly Atma exists as lord of Swalpa bhutas in the body. Pancha Maha Bhutas hear only the word of Paramatma. Similarly the Pancha Swalpa Bhutas hear the word of Atma in the body. In this way Atma has special characters. Even great Jnanis first must know about Atma. Studying of Atma is said as Adyatmikata. The person who doesn't know about Atma doesn't know wisdom of Paramatma.

At present even great Swamijis in the world do not know about Atma. Some Persons say about Jeevatma as Atma, but some persons say about Paramatma as Atma. Some persons say about mind, intellect, Chittam and Aham collectively as Atma. No one is able to tell about the role of Atma in accordance with science. In Bhagavad- Gita, as Bhagavan said about Akshara Purusha by intending about Atma, those persons who wrote commentary on Bhagavad gita wrote about Akshara Purusha as Jeeva. If Swamijis and lords of Peethas do not know about Akshara Purusha, how common people know about Atma. Thus far in the world the matter of Atma is inconceivable.

Not only in Hindu religion, but also in any religion the matter of Atma is not known. Usually all are saying about Atma. All Swamijis are using the word Atma. No one tells its role, when it was made, how it exists, what is its work and where it is in the body is not known to them. So, even great Swamijis wrote the commentary on Bhagavad gita as wrong. Writing the commentary on Gita wrongly by claiming as Jnanis, it is an evidence to say that they do not know about Atma.

Some persons may think about me that whether he is known the matter which was not known to any person. But I never say I know everything. I wrote what I was revealed. Atma made me write these details. Why not you think that Atma questions you from this body? You think that I am revealing due to you do not know about Atma. Atma exists in the body of all living things along with Jeevatma. Atma is Purusha. Paramatma is Purusha. As Atma takes birth from Paramatma, he is said as son of Paramatma. In another relation Atma is brother-in-law of God, due to he is the brother of Prakruti. In the relation of Jeeva, Atma is maternal uncle of him. As Jeeva took birth from the Prakruti and Paramatma, so he is like son of god. As Prakruti is helped in taking birth of Jeeva by making bodies, it is like wife of God. Prakruti made Jeeva not to go towards God, so it is harming Jeeva like Maya. Atma always is associated with Jeeva and doing help. So it can be said that Atma is neighbor and friend of Jeeva.

According to above said information, we have understood the relationship of Prakruti with Atma, Paramatma and Jeevatma. Similarly we have understood the relationship of Atma with Prakruti, Paramatma, Jeeva and the relationship of Jeeva with Prakruti, Atma and Paramatma. These relationships are not understood easily to the persons who knew wisdom somewhat. If we consider interestingly and see it then we can understand these relationships as true. If we understand these relationships, wisdom exists in it. If we do not understand it, ignorance appears in it. Maya instigates us how god is having relationship. So I am saying that first you consider about it and know the truth.

For understanding, this matter is below given in the form of table.

Prakruti	The elder sister of	The mother of	The wife of Paramatma.
Atma		Jeevatma.	
			The child of Paramatma

Maya of Jeevatma

Atma	Younger brother of Prakruti	The maternal uncle of Jeevatma.	The son of Paramatma. The brother in law of Paramatma
		The friend of Jeevatma	
Jeevatma	The son of Prakruti. He is toy in the hands of Prakruti.	He is nephew of Atma. He is follower of Atma.	The son of Paramatma.
Paramatma.	The husband of Prakruti. The father of Prakruti.	The father of Atma. His sister's husband.	The father of Jeevatma.

Thus far we have known about the matter of Atma, Jeevatma and Paramatma and the details of three Purushas. We have to know more details about Prakruti. We have known the division of Prakruti up to Maha bhutas and Swalpa Bhutas. Yet there is more matter which is to be known. If we try to know more details somewhat we can understand. In the reign of king so many persons are participating from minister to soldier. Similarly, in the reign of God, so many Bhutas are participating from Prakruti to Grahas. The reign of God is spread in the whole creation. Owing to God has spread over every atom of living things; no one escapes from the reign of God. In the body of every living thing Swalpa Bhutas have spread and reign over body. In the external world there is no place without existing of Akasa and Air. No one does any work without knowing Pancha Bhutas either in the body or at the outside of body.

The reign of God is getting on by not only two divisions like Maha Bhutas and Swalpa bhutas but also another division which is not known to us. That division name is Upa bhutas. According to this reign of universe is getting on through three divisions. Those three divisions are!

- 1) **Maha Bhutas:** These are in the creation. These are Akasa, Air, Agni, Water and Earth.
- 2) **Swalpa Bhutas:** These are in the bodies of every living thing. These are Akasa, Air, Agni, Water and Earth.
- 3) **Upa Bhutas:** These exist in the space from 12 grahas to uncountable grahas.

The structure of Upa Bhutas are not like Maha bhutas and Swalpa Bhutas which exist separately as Akasa, Air, Agni, water and earth. Their body is made of Pancha bhutas. Some grahas are visible with many shapes, but some Grahas are invisible. For example, some visible grahas are Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn etc. The invisible grahas cannot be described as such grahas. Some grahas appear some time and disappear. For example, Meghas (clouds) are invisible Grahas. The seven planets are also Jeevas. So those are called Grahas. The planets like Sun and Moon are Jeevas, having Prana. Similarly so many Upa Bhutas exist who have life. Among those Upa Bhutas, Megha Bhutas and Roga Bhutas (Jeeva which is cause to occur disease in the body) exist which are Jeevas and having life. On the earth as so many Megha Bhutas and Roga bhutas exist, so many uncountable bhutas exist which do not have name. They spread from space to earth. The Upa Bhutas like Megha Bhuta, Roga Bhuta and Sun, Moon etc planets are playing their role in the reign of God. How Government and people are different, similarly living things and ruling Bhutas are different.

In the ruling department every Bhuta rules Karma. The Upa Bhutas are doing their prescribed duties. For example a bill collector can collect bills. Similarly bus conductor issues tickets. Even nine planets can do its prescribed work. Roga Bhuta and Megha Bhuta also are doing their duties. Because of Roga bhutas are called differently in accordance their work such as Malaria disease and Small pox. In the external Government how much difference exists between bill collector and bus conductor, in the same way much difference exists between Malaria disease and Small pox disease. If we discuss the reign of God, so many difference exists in their prescribed work between a disease to another disease, a Megha to another Megha and a graha to another graha.

These all Mahabhutas, Swalpa Bhutas and Upa Bhutas have been ruling Karma of living things, but not getting Karma like Jeevas. These three kinds of Bhutas do not have Mind, Intellect, Chittam and Aham like Jeevas. So Karma doesn't attach to the Bhutas. If Megha rains and kills people, that Megha doesn't attach sin. These Bhutas do not have Gunas. So it can kill the sinners without showing mercy. When sin has to be experienced as Roga doesn't have mercy, it cannot stop to tease man either in childhood or in middle age or in old age. If a child is suffering from small pox, his parents usually say that God doesn't have mercy. Despite his parents promised to pay vows to God, Roga must implement its duty. If sin of child is more, that Roga kills him. If Roga kills child, parents usually rebukes and blames God that you are blind.

The people who do not know about reign of God, rebukes God that you are not merciful without remembering their karmas. If any painful event occurs or child dies those persons who believe in God also come to decision that God doesn't exist. I heard that some persons rebuked God that if God appeared they would strike God with shoe. A gentle man rebuked God " we might be done sin. It is appropriate to punish us by giving capital punishment. What is done by this child? Despite we have done many sins, still we are living. But child dies. Whether God has eyes or he is blind? If God appears I can kick him ". In this way he rebuked God. He talked like that due to he didn't know that God didn't kill the child and other Bhutas had killed the child. In this way those persons who do not know the reign of God are speaking like that.

Not only common people, but also the persons who claimed that they are Jnanis do not know about reign of God. We have not grasped the reign of God and its departments despite those are in front of us. Despite we are seeing Rogas and Meghas daily, we didn't consider about it. Despite reign of God is in front of us without grasping about that it is hell, we wrote in books that hell was some where. Some persons who are interested in earning money without paying attention to sin and some persons who are blinded with the pride of power are earning sin easily. Some persons who have money and power are speaking against Yogis and Jnanis. They are doing sinful works. When he is experiencing sin, he remembers and rebukes God that God doesn't have justice.

At the beginning of creation, God made living things earn sin and Punya and experience it on the earth in the form of hell and heaven through his reign. All incidents are taking place in accordance with that reign of God. God made arrangement that man must experience heaven and hell on the earth only through the ruling of Bhutas. By saying that heaven and hell are somewhere,

it is understood that in any religion the matter of reign of God is not known to them. In this way if they say untruth, it is treated as they are doing sin at the wisdom of God.

Those persons who are belonged to Hindu religion and the persons who do not know about reign of God usually say that God is in the upper world and he created heaven and hell for man. The person who earns sin and Punya first go to hell for experiencing it. After experiencing sin he goes to heaven for experiencing Punya. After experiencing Punya he again takes birth. But people of other religions say that after experiencing hell, Jeeva goes to heaven and lives eternally in the heaven. They say that he won't take birth again and rebirths do not exist. In this way people of all religions are under the effect of Maya by not knowing about ruling of God that it is on the earth and heaven and hell are also on the earth and what comforts we are experiencing daily are the heavenly comforts and what distresses we are experiencing daily are the distresses of hell. Isn't it a mistake to think that sin is to be experienced in hell without considering the reason for distress, and experiencing it blindly despite he is experiencing distress or others are experiencing distress?

In the Purana it is stated that Yama loka exists and in that loka Lord Yama exists. A man called Chitragupta counts sins of living things. But people don't know that Atma who moves body in the form of consciousness in the body is Chitragupta. They didn't know that among the prosecuting officers, King Yama Dharma Raja is Paramatma who pervades Universe. They didn't understand that punishments are experienced on the earth in accordance with counting of Chitragupta. In accordance with Brahma Vidya Shastra earth is heaven for the persons who had done Punya and it is hell for sinners. Atma who exists in the body secretly is Chitragupta. Despite he is doing all works in body, he exists as not doing anything.

If anything is done by him, he didn't experience it and doesn't attach to either Punya or Sin of any work. Despite he spreads over body, he hides in the body without being recognized by anyone. Jnanis who knew this secret called Atma Chitragupta. In this way we do not know Atma which is said as Chitragupta that counts sins and made us experience sins. Man earns sin and has been experiencing sin of previous births. Despite we have been seeing distresses of others without counting those distresses; thinking that Yama Dharma Raja, Yamaloka, Chitragupta and hell exist somewhere is ignorance. If man sees with the eye of wisdom by eliminating ignorance in him he can know that hell and heaven are on the earth. The Maha Bhutas and Swalpa Bhutas play

prominent role in the experience of hell and heaven, but Upa bhutas implement sin in the form of so many roles.

Some persons may know about Pancha Maha Bhutas like Akasa, Air, Agni, water and earth. But so many persons do not know about existence of Swalpa Bhutas and Upa bhutas and its work. In that reign of God, if any one works in any kind, Atma kept it in the form of karma in the place of sin and Punya of karma chakra. In the next births Atma makes Jeeva experience that Karma. This matter is not known to even great Jnanis. Here some persons may ask “ you are saying that you only know the matter. By saying that even lords of Peethas and great Swamijis do not know about reign of God, is it not insulting of them ? Is it good to you?” In this way they may ask me. For that question my answer is!

In the mundane matters, if we say to other person openly that you are not known the matter despite that person didn't know the matter, is insulting to him. When anyone says like that it is occurred due to disposition pride. Here we are saying about matter of wisdom of God. It is not mundane matter. In the matter of God there is no insulting. Only truth exists in the matter of wisdom. If we do not say truth in the matter of God it is betrayal of God. If we hide the matter of God for pleasing others, it is like giving more value to man than God. It is not good to do like that. Owing to say truth in the matter of divine matters, at that time despite they felt insult, some time latter it will be the way of guidance to him. When we take tablet for ill health despite that tablet is bitter, after some time it will remove disease. Similarly the medicine of wisdom which is said by me is bitter, after some time it will remove ignorance in them resulting in they will become as Jnanis. Because of I am saying facts with the intention of showing the way of wisdom.

Now let us know about Upa bhutas which are doing their prescribed duties without crossing the dharmas and without having Gunas like mercy, anger, love and enviousness and act in accordance with karma of Jeeva. For understanding, first know about Roga bhuta which is among unaccountable bhutas. In the body two kinds of sufferings occur. One is Roga or disease. Second is Jadyam or infirmity. So many persons think that all sufferings in the body are Rogas or diseases. Those are not all Rogas. Some may be diseases and some may be Infirmities. Roga means disease like Malaria, Typhoid, Cholera, Ganeria, Syphilis, Tuberculosis, Leprosy, Itch, Dysentery and Cancer etc. These diseases enter the body from outside. As it came from outside, sometime later it may go away. But Jadyam or infirmity is not like that. It doesn't come from outside and doesn't go away

from the body. It takes birth in the body. For example Arthritis, Asthma, diabetes, eyesight, old age, decreasing of efficiency of glands, nerves weaknesses etc are called infirmities.

Jadyam means illness over long period due to decreasing of naturality of body by old age or defects of organs of body. When old age appears it is not called disease. If organs of body lose its efficiency it is called Jadyam. If Pancreas gland loses its efficiency, diabetes appears. It is called Jadyam. No one cures the gland which loses its efficiency. By giving insulin from outside, the need of insulin can be fulfilled. Insulin is not medicine. Diabetes is not disease. According to this, some are natural disorders and some are diseases among illness in the body. Some diseases are cured by the medicine and Mantra. But some diseases are not cured even by medicine and mantra. For knowing details first know about Roga completely.

If any Roga comes in our body, it is Bhuta that has life. We already said that Jeeva can be called Bhuta. A living body made up of some crores of cells. Usually a living body is said as Vyakti or Person. Person appears but disease or Vyasdhi doesn't appear. How person has object of aim and work, disease has object of aim and work. At first Vyaadhi (Roga) was called Vyadhi. Gradually Vyadhi had changed to Vyaadhi or Roga. Some crores of living micro forms of life are in the form of Roga. Let us take cholera disease. It is Roga. It is an Upa Bhuta. It can enter the body of men. It can kill any man within 48 hours. Owing to sin of man, Cholera enters the body of that man and kills him. According to the sin of man, cholera teases and kills him. Because of there are more differences exist in the experience between a cholera patient and other patient of cholera in accordance with their karmas.

If Cholera disease is to be entered in the body of a person to tease for two days in accordance with Karma, Cholera will enter the body of that person and tease him for two days. After two days it will leave him. But it appears due to taking medicines it is cured. In fact Cholera disease leaves him without killing, when his karma facilitates cholera to leave from his body. If his Karma is very powerful and in his horoscope his death was decided due to Cholera, though he uses costliest medicines, Cholera overcomes that medicine and kills him. I had seen some persons who were survived from cholera disease despite they didn't use medicines due to their Karma. Cholera disease acts in accordance with the order of Atma. Every Jeeva on the earth must act in accordance with directions of Atma. As Cholera disease is also Jeeva, so it must act in accordance

with directions of Atma. As Atma orders Cholera in accordance with the karma of Jeeva, Cholera works in accordance with the directions of Atma.

Here we have to observe the information. We do not know the intention of Atma. But man thinks that he is doing all works. Roga or disease knows the direction of Atma. Roga works in the body with the awareness that it is doing in accordance with the directions of Atma. As that Roga doesn't maintain any special identity, Karma doesn't attach to that Roga despite it teases any person. Atma works in accordance with Karma of Jeeva, but Roga works in accordance with direction of Atma and made Jeeva get experience of it. Because of karma doesn't attach to either Atma which acts in accordance with Karma of Jeeva or Roga which acts in accordance with Atma.

Despite Roga is alive, it is like soldier in the reign of God. If a soldier kills so many enemies in accordance with the order of Government, that soldier cannot be called killer. He doesn't have any case in the court. Similarly if Roga kills many persons in accordance with the direction of Atma, sin doesn't attach to that Roga. It doesn't get experience. Elders usually used the adage " nana roopena Kala kinkara ". Kinkara means soldier. Kala means God. Kala kinkara means soldiers of God. In this context let us understand that nana roopena means in the form of so many rogas. According to this it can be understood that cholera is working as soldier in the reign of God. Cholera is teasing some people without killing, but it kills some people in accordance with their karma. If a man teases another person sin comes. But Jeeva of cholera teases another Jeeva like man, sin doesn't attach to Cholera.

As Cholera is beyond love and hatred, Sin and Punya and working as soldier in the reign of God by respecting not only Atma, but also respecting the Yogis who knew wisdom of Atma. But it doesn't give remission even to Yogis in the matter of Karma. If karma exists even Yogi is to be teased by Roga. As Roga is working in accordance with direction of Atma, it also follows the order of Yogi who has wisdom of Atma. Because of if Yogeewara says to leave the body, Cholera leaves the body. If Cholera leaves the body without using medicine means it is respecting the word of Yogi. Despite Yogi knew that Roga respects the word of him, he cannot order Roga to leave body. Yogi orders the Upa Bhuta that is Roga in rarely occasions for proving that power of wisdom of Divine is great. Then Roga respects the word of Yogi and behaves in accordance with the direction of Yogi.

We already said that God made his soldiers called Kala Kinkara. In the military so many persons work in many ranks. In the military how so many ranks exist like Sepoy, Nayak, Hawaldar, Subedar, Leftenant, Captain, Major, Leftenant colnol, Colnol, Brigadior and General, in the soldiers of Kala kinkara so many ranks exist. Their ranks do not appear externally. There is no difference in the matter of official power like external ranks in Government but it has difference in the power and efficiency. Let us say about this matter illustatively. There is a village in which 1000 houses exist. In every house 10 persons are living. According to this 10,000 persons are living in that village. Cholera attacked all people within some days and teased them. Despite doctors administered medicine, 200 people died. Among 10,000 people, 2% of people died and 98% of people survived.

Here some persons may ask us whether cholera Bhuta is one or so many and whether each Bhuta enters into the body of each person or not. For that my answer is! Cholera Bhua which comprises crores of micro living form is one. It can spread over a village and its surroundings. In this way a Cholera Bhuta can have ability to spread over the area of district. First it enters into a person and spread over other men. It can spread even 10,000 persons within four and five days. According to this it can be said that it has equal rank of Hawaldar in the military of external world. If cholera Bhuta which is having Hawaldar rank has strength to kill the persons and teases people in the area of district, it can be understood that those Upa Bhutas which have highest rank than Cholera bhuta must have highest power.

Here a question may arise. Is Cholera Bhuta is one or many on the whole earth? Cholera is an Upa Bhuta. Some times it doesn't appear. Some times it appears in different places in same time. If Cholera is in a place it is counted as one bhuta and if it appears in another place in the same time, it is counted as another cholera Bhuta. If we observe it, it can be said that Cholera Bhutas are many. Cholera is like the fruit of fig tree which is glooming outside but inside of fruit, it is infested with insects, similarly Cholera doesn't appear outside, but it spreads in the form of micro living form in the intestine and kills man. How fruits of fig tree are different similarly Cholera Bhutas are different, but they have same characteristics. But we can not say how many Cholera bhutas exist on the earth.

Cholera Bhuta, which appears often and then on earth, some times it doesn't appear on the earth. In some places it appears and kills man after so many years of disappearance. In the time

of its disappearance, where it has gone? Where from it comes again? For that my answer is! How military is in barracks in which common people do not enter and comes out for doing their duties if any need arises, similarly Cholera or remaining diseases reside in the forbidden place in which people do not enter. If any need arises cholera comes out to discharge its duties in accordance with the direction of God. After completing its duties it goes out to space like military goes to barracks. In the space so many kinds of Rogas reside without appearing. It appears only when it comes to the earth. People do not know about disappearance of Roga and where it is going. Roga disappears like Cloud (Megha) and appears like how cloud appears in small size and expand to big form.

People can not bind even a soldier at outside. But military have power to bind and kill men at war time. Similarly no one binds cholera Roga and doesn't know its appearance and disappearance. Man who claims that he is intellectual and made inter-continental missiles, computers has been questioning about who God is, his address and do not know about Roga of his body. If Man who doesn't know the origin of disease in his body says that he is intellectual, it is like man who says that he is handsome though he is ugly.

Despite man knew that Cholera is a group of micro living form, I count it as Upa Bhuta. We already revealed that Cholera Upa Bhuta respects the Yogis who knew divine wisdom. As Yogis are studied Atma, so Roga hears the word of Yogis. In the previous days a Yogi drew a line across the ways of all directions of village for preventing the entrance of Cholera. After two days Cholera came to the outskirts of village and saw the line which was drawn by Yogi. Cholera Bhuta grasped the intention of Yogi and returned. According to this we can understand that Cholera Bhuta respected the word of Yogi and didn't cross that line. Here some persons may express doubt about the veracity of this incident. For their doubt my answer is!

I already said that my life started with the Rational way. I can't say the matter with superstition. The matters of ghosts are true incidents. I am saying about the matters of Bhutas with my own experience. I have to say truth in the matter of ghosts. But I do not like about that matter of revealing me as greater than ghosts, devatas and evil powers. Despite I said truth in the matter of ghosts, my domination appears. But I didn't like to announce myself as great. In the matter of Ghosts I said about incidents which were occurred at others for your understanding. There is possibility that others may say about that incident as superstition. Now I am saying about a true

incident which occurred at my presence in 1973. So there is no possibility for saying that it is superstition.

In a village near Gutti in Anantapur district, my relatives were living. I went to that village 37 years back. In that village cattle were infested with hoof and mouth disease. That disease attacks the hoofs and mouth of cattle and teases those for 15 to 20 days. That hoof and mouth disease is also Bhuta. According to sin of cattle, that disease teases cattle in accordance with direction of Atma. Before I went to that village, that disease entered into some cattle and began to tease. If it enters into some cattle within some days it spreads over whole cattle in the village. As it is contagious disease, it spreads the cattle. When fly perched on the hoof of cattle, disease spread through fly and made cattle get disease. In this way foot and mouth disease or bhuta spread to the cattle. In the house of my relative 16 cattle exist. They told me “ in my village already foot and mouth disease entered into cattle. It will attack our cattle. If any prevention exists for averting foot and mouth disease to our cattle, please tell me medicine “. In this way they requested me.

They knew about me that I had studied Allopathy and Homeopathy medicine. So they asked me advice for averting foot and mouth disease. They didn't know about me that I had known Underipathy. All knew about Allopathy and Homeopathy and didn't know about Underipathy. So they may get doubt about existence of Underipathy. Underipati means husband of all. For understanding about Underipati, one must read Bhagavad- Gita thoroughly. If Allopathy is known by studying well, we can give one kind of treatment. If Homeopathy is known by studying well we can give another kind of treatment. If Underipathy is known by studying well we can treat all kinds of diseases.

I grasped the method of Underipathy by studying Bhagavad-gita thoroughly. At that time I thought to avert the foot and mouth disease of cattle by the method of Underipathy. I replied them that now there was no medicine for averting foot and mouth disease of cattle in advance in Allopathy. After that disease attacked cattle, there is medicine to cure for cattle in Allopathy method. In this way I said and decided to treat the cattle in the method of Underipathy for revealing the importance of wisdom. At the morning before cattle went to fields for grazing, I made them fill water in trough for cattle. Then I kept my right fore finger into the glass of drinking water and wished mentally that those cattle which drunk this water must be averted from the foot and

mouth disease. In this way I thought and poured that glass of drinking water in the water trough and made cattle drink that water.

After cattle drunk water, they drove the cattle into fields. From that day onwards foot and mouth disease teased all cattle in that village for one month, but cattle in that house were not attacked by foot and mouth disease. In this way cattle of that house had escaped from the foot and mouth disease made people of that village get astonishment. But they didn't reveal others about the treatment of me due to I said them in advance not to reveal others. As appropriate time came, how Krishna revealed Arjuna about wisdom despite Arjuna didn't ask him, similarly as appropriate time came, I used the treatment of wisdom for revealing them wisdom though they didn't ask me. They considered my treatment as mantra oriented treatment and thought about me as conjurer. Gradually they forgot my treatment.

In fact, I ordered the foot and mouth disease through water that was drunken by cattle. When I took a glass of water and put my right fore finger in the glass, my intention passed to water. Cattle drunk the water and my intention went into the body of that cattle. The bhuta of foot and mouth disease came to the cattle and grasped my intention. Then that bhuta of foot and mouth disease respected my intention and left the cattle without attacking. This process was taken place invisibly. After one month that disease left all cattle in that village. Despite I told them my method, they didn't understand me. They thought that due to effect of mantra their cattle had escaped from the disease.

Here a strange incident took place. I already said that foot and mouth disease left the village completely. After three months again foot and mouth disease attacked the cattle in that village. This time that disease attacked the cattle in which I used underipaty method. Then my relatives came to me and asked why disease attacked the cattle which were not attacked first time. This question may come to anyone. For that question I can give answer with illustration. I gave money to a bill collector named as Mallaiah for doing a work. He did my work due to having respect on me as I gave him money.

After some time, he got transfer to another place and another person named Ellaiah came in his place. Despite both were bill collectors and doing same work, Ellaian didn't do my work. As I didn't ask Ellaiah to do my work, so he didn't do my work. Similarly first time I ordered a bhuta

of foot and mouth disease to leave the cattle only. Then that bhuta respected my word and didn't attack cattle. Second time I didn't order another Bhuta of foot and mouth disease which is cause for second time, so it did its duty. According to this incident it can be understood that Upa bhutas are many in the foot and mouth disease.

Some Rationalists question me after hearing this incident in this way “ you are saying that foot and mouth disease heard your word. If this method is true you can order Roga to leave. Then there is no necessity of hospitals and medicine. It is wrong to say these kinds of factional stories. Anyone can not cure disease without administering medicine. If you cure Roga with your word, we can give 10 lakhs rupees to you per month. No one gives that kind of huge salary. Can you accept this condition? Whether you accept that what you told is wrong? ”. In this way they may challenge us.

For their challenge my answer is! I knew Allopathy and Homeopathy treatment. Owing to this I can earn money. I wrote a book on Jyotishya Shastra. I knew Astrology more than present Astrologers. If I say predictions, I can earn more money. In so many works I got skill. But I didn't do any work. When my father who was working in railway department had died, I got job in railway department. But I didn't join in the railway service. If I delighted to earn money, why should I do not do any work for earning money? In the young age I joined in military service. When my mind is diverted to spirituality, I left that military service. From forty years I learned spiritual science by exploring. I know that money comes in accordance with karma. So my attention is on God only.

Owing to practice of yoga daily, Jnanagni or power of Yoga is attained from God. By attaining Jnanagni Yogi burns his karmas. If any one is suffering, Yogi burns the karmas of that person by the Jnanagni for proving that Jnanagni has capacity to burn the karmas. Once if Yogi burns karmas of anyone, he loses some power of Jnangni. When Yogi orders Roga of other person to leave, he loses some Jnangni. If he wishes to cure many people, he has to expend his entire Yoga Power. By doing like that it is like pouring of rose water in the ash. If Yogi cures so many people with his word, Rationalists can give only mundane related money. If he dies after taking money that money wouldn't come along with him. Yogi needs only wealth of wisdom, but not mundane related wealth. The aim of Yogi is liberation. They didn't want fame or mundane related money. There is lot of difference between Yogis and doctors. If Yogi cured the disease of a person by either his sight or his word or touch, it is for revealing about power of wisdom only.

In the previous days if elders cured the disease of anyone, they did as a part of dissemination of wisdom only, but not in the method of medical practice. If Yogi cured a disease, he didn't cure the disease in the second time. Despite patients requested him, Yogi doesn't agree their request. He behaves without deviating from the path of wisdom. If Rationalists asked us to show me by giving lakhs of rupees, it is not jugglery for showing. Yogi never involves in the birth and death, health and ill health, comfort and distress which occur under the supervision of Prakruti. Yogi reveals the value of power of wisdom by interfering rarely in the matter of disease or death.

Thus far we have known some matters about diseases. There are so many matters which are to be known. Diseases have been teasing not only men, but also trees, birds, animals and entire living things including aquatic living things in the sea. Though Roga is Jeeva, we are calling it in the name of Bhuta. Teasing and killing another Jeeva by Bhuta is the law of God. Where this method is implemented is said as Yama loka or hell. According to this, earth is also Yama loka. Rogas or diseases are one kind of messengers of Yama. There is second kind of messengers of Yama. Megha or cloud is also Bhuta. How a Roga appears for some time and disappears, similarly Megha appears for some time and disappears. In some matters there are close similarities between Roga and Megha. But it can be said that Megha is greater than Roga.

Owing to Roga is yielding to medicine, it can be suppressed. But Megha doesn't yield to either medicine or any mundane matter. Roga lives in space without appearing its existence even 100 to 200 years. Megha doesn't appear very long time like Roga. Roga takes some days for spreading in some areas. Megha spreads within some minutes in an area. Roga is a group of micro living forms. These can be seen from the microscope and find its form. But Megha doesn't have micro living form like Roga. The physical appearance of Megha can not be seen by any microscope. If Megha catches either man or any living thing, those do not appear. When Megha leaves those things only then those appear. How Roga bhuta has crores of micro living forms, Megha Bhuta has crores of hands. In this way a lot of differences exist between Roga Bhuta and Megha Bhuta. Now let us know about Megha Bhuta which is greatest than Roga.

It is true that Megha is a Jeeva or Bhuta, despite that word appears as strange. The duty of Megha that is part in the department in the reining of God is following the orders of Prakruti. Megha implements the order of Prakruti despite it is associated with cruelty. Meghas are many kinds in the space. So many persons knew only that Meghas can rain only, but they didn't know

that Meghas can do many works. Megha doesn't have a fixed form. It can change to many forms. It can change its color to white, black, and red. It can be invisible and can appear anytime at anywhere. It can expand its form from ½ inch to 20-30 square K.M. In this way expanded Megha can have mighty strength and have many hands.

In the space so many Meghas exist. Each Megha can carry lakhs of tones of weight. It can take water in subtle without appearing on the earth. It can take water visibly. Megha carries not only water but also fishes and aquatic animals along with water. According to history, in some instances it carries even men and animals into space. According to Professor in Andhra University who explored about Meghas, in recent times Megha carries 118 men and animal to space and thrown them to death. As Megha has so many hands that are invisible, it can carry anything and leave it on the earth safely. It can kill anything if it wills. In some instances Megha can carry fishes along with water and leave fishes by getting down without harming it. Though getting down of fishes are visible, it survives without dying.

In some instances when Megha takes fishes and water on earth visibly, those are in the hands of Megha. As hands of Megha are invisible, so fishes and water which are in the hands of Megha do not appear. Megha can hold the fishes and water with his hands for either one day or some days and leave it some K.M away. Megha can carry anything from Asia to Africa or Urope by travelling in space. Those animals and fishes which are carried by Megha fell down from the rain. When the invisible hands of Megha are leaving the fishes on earth through rain, it appears from 100 feet height. Owing to Megha is leaving water, fishes, snake and tortoise in another country, it can be said that those are transported by Megha. By transporting like that to another country new species began to live.

For example in the Ouk village in Kurnool DT 4 -- 5 star tortoices were found, according to news paper. The star tortoise species do not exist in our country, it is only in the Africa continent. It was sensational news, but even Rationalists and intellectuals didn't question how was it appeared in this area and didn't consider. Even intellectuals do not know that in which manner those were brought to that area. They can accept that those were brought through Meghas, if they knew truth.

Some persons had seen directly that when Megha was raining snakes, fishes and tortoise were fallen down along with rain. Taking water along with aquatic animals including fish and frogs from the the tank by Megha was published in news paper. Recently taking water by Megha was telecasted in T. V. Channel. Rarely Megha takes water from the Tank visibly for revealing people that Meghas are taking the water. But man is not in a position to accept truth though God made us see the truth directly. Despite I say the truth, the persons who claim that those are Jnanis do not accept my words. God can show the matters which are not known to men in any place directly. Even though they do not grasp truth, are they intellectuals?

As this truth like Megha is taking living things along with water is not known to people, God made us know truth once for some years. The matter of rebirth is also like this. There is no evidence for saying about rebirth that it is true, but God made us see the person who reveals his rebirth by getting memories of his past birth once for some years. When they not only say about his past birth but also made us see their past birth, intellectuals are not grasping truth and saying about truth as superstition. Despite they are intellectuals in the matter of mundane matters, it can be said that their intellect is weak. It can be said that common people who are not intellectuals in the mundane matters have more strength of intellect than intellectuals for understanding the manner of God.

Not only these two kinds of people, but also another kind exists rarely. The first kind persons who are intellectuals in the mundane matters are few. The Second kind persons who are not intellectuals in the mundane matters are more. The third kind persons who are intellectuals in the both matters like mundane matters and matters of Paramatma are very few. Among these three kinds of People, the third kinds of people who are very few are distinguished persons. The second kinds of persons who are more in number are medium persons. The first kind persons who are few are mean persons.

The intellectual persons in the mundane matters are saying that water in the Sea evaporates and forms as cloud. Scientists are saying that in the summer water in the Sea is evaporating due to effect of heat of Sun. But I am not accepting that word. How much heat is needed for melting the metal is said as melting point of that metal. For melting led how much heat is necessary, more than that much heat is necessary for melting copper. Owing to Led is melting at one temperature and copper is melting at one temperature, it is understood that led and copper have different melting

points. Similarly how much heat is necessary for evaporating water that heat is said as boiling point of water.

Water evaporates at 100 'centigrade. So the boiling point of water is said as 100 'centigrade. We know that if we kept water filled vessel on the stove and boils at 100 'centigrade, then it is evaporating. For evaporating of Sea water, hundred degrees of heat is necessary. But that much heat doesn't come from the Sun. The heat of Sun is 45' – 50 'degrees in the summer. When hundred degrees of heat is needed for boiling of water, there is no possibility of evaporating of Sea water by the the heat of 45'- 50' degrees. Thus far what we heard that water was evaporating due to effect of heat of Sun is untrue.

Some persons may argue that cloud which was formed due to evaporation of Sea water rains when cool breeze waves. I have to ask them so many questions. If water is either in the tank, or dam or Sea, it is water only. We know that for boiling of water 100 'centigrade is necessary. Can anyone see the evaporation of water by boiling in the tanks? It can be said that no one sees it. It can be said that if heat of Sun is not hundred degrees centigrade, there is no possibility of evaporation of water. Water can be percolated, but not evaporated into space. Water can turn into vapour and merges into Air and form as moisture in the air, but water shouldn't be evaporated for mixing into the Air. The water on the stone can dry up due to turn into vapour but doesn't evaporate. The moisture in the clothes can dry up due to turn into vapour but doesn't evaporate. The water in Air cooler can dry up due to turn into vapour, but doesn't evaporate. Those persons who do not know the difference between drying up and evaporation have been thinking that water in the Sea is also evaporating and forming as cloud. Some published information from news paper is given below as basis for saying that Meghas are carrying some living things along with water.

Showers of fishes --- Rain of frogs

(25th July 2010, Sunday - Enadu, Hyderabad)

If rain of hail stones takes place children become happy. If fishes and frogs rain what is it? Do you know about rain of coins and Pijjas? Those are strange rains.

- A family was going in Car in Alabama State in America. Suddenly clouds overspread and began to rain. Some living fishes were rained.

- In 2005 in Serbia country people began to run into the houses due to frogs began to rain.
- In so many instances strange rains rained across world. These are called odd rains or strange rains. Acid rains or rains which are colored with red also come in this category. In some instances crocodiles, coins and pijjas also were rained. Some persons say that when cyclones were formed, it absorbed the water in the tank along with aquatic living things and rained down those after cloud scattered. It is interesting in knowing about these kinds of strange rains in the rainy season.
- On 6th April 2007 in a region in Argentina country spiders were rained. A person filmed the rain.
- In the Kerala state, in 2001 red color rain was rained. It was called blood rain.
- On 14th October 2009, in the Banwad in Gujarat state fishes were rained.
- On 1st August 1869 in the California state, parts of body of some animal were rained.
- In 1894 in England jelly fishes were rained.
- In 1981 in England hundreds of hermit crabs rained.
- In the region of Colorado corn feathers rained from 1982-86.
- On 28th May in 1982 in Manchester coins rained. In Merchery village in Russia coins rained.
- In 1877 in Silver town crocodiles rained. Crocodile was 12'' inch size.
- In 1857 in Montreal lizards rained.
- Every year in the Honduras country between May and July fishes rained. People usually collect it for cooking.

In the laboratory we can prove that water can be changed to vapor by boiling and that vapor can be transformed as water by cooling for proving. By taking this principle some men are saying that when Sea water changed as vapor, it is in the form of cloud and due to waving of cold breeze raining is getting on. But this principle is useful for making arrack only, but it is not useful for raining of water. Despite some persons are tried for cloud seeding, it is not fruitful. If we observe this we can understand that Meghas do not work in accordance with our wishes, but Meghas work only in accordance with the wish of God.

When Megha rained and that water can fill so many tanks and floods the earth. Despite some water percolates into earth, at last water flows into the Sea. It is not possible to say about huge quantity of water that it was reached sky in the form of vapour. There is no possibility of saying that even a litre of water doesn't change as vapour by the heat of Sun. what I am saying

about Megha is ! Megha or cloud is living Bhuta. It is working under the orders of another one. It is taking water subtly without appearing in accordance with instructions of another one. Water doesn't reach Megha in the form of vapour. Megha takes water on its own.

Those intellectual who knew both divine wisdom and mundane wisdom have been saying that Meghas are playing the chief role in reign of God. The chief duty of Megha is supplying water in the form of rain for the needs of every living things including man like drinking water and irrigated water. In accordance with Punya and Sin of man, getting good yields of crop is depended on the rain. Meghas play chief role either for teasing man or killing in the form of floods.

Meghas which are servants in the reign of God and known the greatness of divine has disgusted with men who are ignorant persons and who do not respect even the Jnanis and God. Because of when their sin is to be experienced Meghas are teasing them. For example if any person is unable to feed their children due to floods and rains, he prays God to stop the rain, but Meghas shouldn't stop raining and made him sink in the water due to he didn't remember God anytime except money. In some instances Meghas knock down the houses of some persons and kill them. These all actions are executed with the knowledge of God. Here anyone may question me " If anyone prays God for help when his life was at stake whether God doesn't have mercy after seeing their misearable state. Why not he orders his soldier Megha to stop the destruction? ".

For his question I think that reply of God may be like this way." I said in Bhagavad- Gita that you must pray me with devotion, but not with fear. You do not forget that I said in Bhagavad- Gita in Karma Yoga Chapter in 35th verse, fear is dharma of others but not my dharma. Para Dharma always gives ignorance. Death in own Dharma is better than living in fear which is Para dharma". The message of God is in this way, according to Bhagavad-Gita. But some persons say with ignorance that they have done Abhishekas, worships and made jewels for God by expending laks of rupees. In those circumstances they usually question why not god protects them by showing mercy.

For that question my answer is! Bhagavan said in Gita " *I do not have Gunas. When I do not have Gunas, how I have Guna like compassion. My servant Megha also doesn't have compassion. You ask me that worships and abhishekas are being done for me. I accept your words. When you*

worship, you have been counting me as I am in the temple without thinking that I am omnipresent. While you are worshipping in the temple, you made priest say your address such your Gotra, your name and your genealogy for knowing me as I am blind person who do not know your 's existence. In those circumstances as I do not know about you, it is not possible to come immediately for rescuing you when you call me.

So many persons said their address in their worship like you. So many persons who spent more money than you are calling me for their needs. In the same time a person who made crown for me by spending crores of rupees is calling me due to suffering from stomach ache. I have to go to the person who spends more money for me by searching his address. It takes some time for finding his address. He makes priest say his name and gotra only but not says his house number in the worship. When I tried to go by seeing name and Gotra, I find that so many persons have same gotra. Owing to lack of house number how can I find his correct address? I returned without identifying him.

If you worshipped me without saying your name and Gotra by counting me as omnipresent, today I come to you easily. But you are insulting me by saying your address. Why do I protect you? I didn't say anywhere that if you worshipped me I would protect you. I said in Gita that if you worshipped me meaningfully you would get wisdom. By getting wisdom your karmas would be burnt resulting in you are protected. But I didn't say that I would protect you even by doing meaningless worships. Because of you should worship God meaningfully. By doing meaningful worships, you would be protected by the power of wisdom. Anyone is not protected by me. Meghas are working in accordance with law which is set by me. If Megha teases anyone or kills anyone, it is done in accordance with law only". In this way I said the message of God.

Meghas brought not only water but only ice blocks. In the cold areas, ice powder fall with rain. In the tropical areas hail stones fall with rain. Rarely even ice blocks also fall with rain. Owing to falling of hail stones, in so many areas Banana and Papaya plantations were ruined. In this way Meghas have been ruining the crops and made farmers get loss resulting in they are attempted suicide for not paying dues. Meghas tease men in the form of snow storm by obstructing transport. In this way Meghas tease men in so many kinds. It can change its form and extends up to some square kilometers. If Planes or Helicopters came into the radius of Megha, it leaves some without harming, but it throws out some by its hands. In this way if Meghas threw down the

Planes, it fell down. In recent times Meghas threw down the planes. It is understood that Andhra Pradesh Chief minister Dr Y. S Rajasekhar Reddy died due to Meghas threw the Helicopter resulting in Helicopter crashed. According to news paper report, a professor in Andhra University who is investigating about clouds had said that **Cumulonimbus** clouds were dangerous and it can throw even the planes, so those clouds were called demonic clouds.

In some foreign countries Meghas are devastating in the form of whirl Meghas. These whirl Meghas can be seen in the national geographical channels or in the discovery channels. So many persons are thinking about these whirl Meghas as whirl winds. Owing to working as wind, it is considered as whirlwind. Actually it is one form of Megha. It exists invisibly in the space. When it intends to appear it spreads over 10 to 15 acres extent in the sky and spread down to earth by reducing its diameter up to $1/4^{\text{th}}$ of its extension. In this way it appears and moves with the speed of 10 to 15 K.M of speed across villages.

One end of Megha which spreads over earth up to 2- 3 acre extent spins around itself speedily. By spinning around itself speedily anything which is in the radius of Megha on earth can be carried up along with wind and thrown away. Even cars can be whirled and thrown away. For example a poultry farm lie in which whirlwind is going. It carries up even roof sheets of shed to the sky and threw away. While whirl megha is going, it uproots anything by spinning and throws away. Usually men who observed that megha from the distance can ran away from the house without entangling in the hands of Megha. Megha can carry the cattle upto the height of 100 feet by spinning and threw away.

If whirl Megha traveled across the village, after crossing the village we can observe that all roofs of houses were removed and all vehicles were shattered. I had seen about travelling of whirlwind in the T. V. Channel. Before travelling of whirlwind a big shed in which planes were repaired is shown. After crossing the whirlwind, in the shed wings of planes were broken and some planes were turned down. It appears as at least hundred roudies had attacked and made destruction. As it makes anything spin and carry up to sky for throwing, so many people thought that it is whirlwind despite it is Megha.

Though Megha is one, it works in five kinds in accordance with sin of man. 1) While raining, it is said as rainy cloud. 2) While hail stones are rained it is said as hail stone cloud. 3) While snow

is falling it is said as Snow cloud. 4) When planes are thrown it is said as demonic clouds or cumulonimbus clouds. 5) When it is going as whirl wind by carrying up anything and thrown away is said as whirl cloud. In this way Megha has five kinds of names and teasing men. It is wrong to say that Yama loka is somewhere. No one sees Yamaloka. Despite I am saying that Yama loka is here, no one grasps truth. In the Yama loka the sin of man is counted by Chitragupta and it is to be experienced in accordance with the list of Chitragupta. The Kinkaras of Yama made living things experience that karma. In the country of Yamadharmaraja, ruling the people who are sinners is getting on through the Kinkaras of Yama.

In the previous days despite Vyasa told about Yama loka in the Garuda Purana, now Prabodanda Yogeeswarlu told about Yama loka that it is in Brahma Vidya Shastra. If we examine about Yama loka, in that three chief parts exist. One part is Yama Dharma Raju. Second part is Kinkaras of Yama. Third part is Jeevas. It can be said anotherwise like lord or King, rulers and the persons who are ruled. Here Yama Dharmaraja is lord or King. Kinkaras of Yama are rulers. The persons who are ruled are Jeevas. If we remove the word Yama from the word like Yama Dharmaraja and Yama Kinkaras, then Dharmaraja and Kinkara remain. Kinkara means soldiers or servants. Either soldiers or servants must work under the king. So Yamadharmaraja and Yama kinkaras must be called Dharmaraja and Kinkaras respectively.

Before the word Raja, the word Dharma exists specially. In any country King exists. But the word Dharma doesn't exist. In this matter we have to consider why the word dharma exists specially. The word Nibandana is the nearest word to the Dharma. Nibandana means which doesn't have bandana or not bounded. The big bondage among bondages is Karmabandam. Anyone except God who doesn't bind to Karma is not existed. When God is said as king, he is said as Dharma Raja due to he has specialty. Yama dharma Raja who was described in Garuda Purana by Vyasa is in Yama Loka which is not seen by anyone. The Yama Dharma Raja who is described in Brahma Vidya Shastra by me is in Universe. If we know about Yama Dharma Raja in Garuda Purana of Vyasa it will give time pass. If we know about Yama Dharmaraja who is described by me, it leads to Karmakshepa that is ruining of Karma.

Now let us know about Karmakshepa and Yama Dharmaraja. In a country king and soldiers exist. Here we are saying about King who has specialty. So he is said as Dharma Raja. Before the word Dharma Raja, Yama also exists. The meaning of Yama is either great or big. The meaning of

Yama Dharma Raja is big Dharma Raja. Yama kinkara means big servants. The thing which is bigger than anyone is said as Yama. In the Universe there is neither king who is bigger than God nor kinkaras who are bigger than Bhutas. So God is said as Yama Dharmaraja and Bhutas are said as Yama Kinkaras. If Yama means big, Niyama means small. So God is said as having Yama and doesn't have Niyama. So in some instances God is described as who doesn't have Niyama and Nista. Similarly Bhutas are said as living things which do not have Niyama.

In the Universe any living thing is not superior to Bhutas in the strength and in the working. So Maha Bhutas, Swalpa Bhutas and Upa Bhutas are said as Yama kinkaras. We already said about Megha which is one among Upa bhutas is so great and have much strength. Megha has crores of hands and it has incountable strength. The word Yama Kinkara is also applicable to the Megha. So Megha has superior strength than any living things. According to news in T. V, in the last year in China 60 lakhs tons of snow fell down in a place and in another place 80 lakhs tons of snow fell down. If we add the weight of snow in the two areas, it is approximately 140 lakhs tones of weight. According to this we can not count the strength of hands of Meghas. We can fill a lorry with the weight of 10 tonnes. According to this account, snow which was rained by Megha is to be filled in the 14 lakhs Lorries. If we see in accordance with this matter, it can be said that Megha is a Yama Kinkara.

Some Hindus are saying that after death sinner must face harassment in the Yama Loka. According to the people of other religion " *the dead persons are in the Tombs up to day of apocalypse. Man takes birth onetime and dies one time. He doesn't have rebirth. At the end of Yuga, God will raise the persons who are in the tombs and send them to hell in accordance with their sin after enquiring is completed*". Though they said in accordance with their known matter, if we observe the truth it can be said that hell is distinctly existed than their sayings. God or Yama Dharmaraja is one for all people of all religions. Similarly Yama kinkaras are Maha Bhutas, Swalpa Bhutas and Upa Bhutas for all people.

If we observe the arguments of Hindus who say that after death hell and heaven have to experience and the words of another religion that in the apocalypse or at the end of Yuga one have to face hell and heaven and the words of all religions that heaven and hell exist separately in the upper region, it can be understood that Maya made men divert from not knowing truth. Maya had diverted men towards her by man only through teaching and made man believe her

words without believing even the word of God. Despite we say heaven and hell (Yama loka) are on earth, no one hears my words. I do not believe that those persons who do not believe in the words of God may not hear my words. They again are saying to me that heaven and hell are in upper regions.

Everyone may have their own beliefs, but they have to introspect whether their beliefs are superstitions or rightful beliefs. But they are not introspecting like that. No one sees heaven and hell which are described by them. If we examine whether their words are bound to Shastra, it is not related to Shastra. By saying as knower of all matters about the existence heaven and hell which are not bound to Shastra and not seen by anyone and not experienced by anyone that those are in upper region, is it believable? When it is bound to Shastra and answered the questions of Rationalism it can be believable. But Jnanis do not believe untruth matter.

Heaven and hell are on the earth. Both are side by side. For example a person had seen a beautiful woman. He wished to get acquaintance with her. After some days he got friendship with her. At an appropriate time he revealed his wish to her for getting union with her. She accepted his wish. At last they were united. He felt very happy and thought himself that he is fortunate person. By seeing this it can be said that he is experiencing heavenly comforts. These heavenly comforts are visible and it is directly experienced. **(There is evidence that heaven and hell are very near to man).**

In this way he got happiness for four days. On the fourth day, her maternal uncle saw their union. He got anger on both and caught them. Immediately that woman said to her uncle that she didn't know that person, but he forced me to have sex with him. Then her uncle began to strike him violently as Yama Kinkara and handed over to Police station. In this way his sin manifested as hell. He was charged with rape case in court. He got bail after one month. In this way he experienced sin in the form of imprisonment. In the police station, police struck him as Yama Kinkaras. These kinds of distresses are said as hell. This incident reveals that heaven and hell are on the earth and there is no distance between hell and heaven, they are closely near to each other.

In the above incident some persons may ask us, why Bhutas didn't work as Yama kinkaras, but man is compared as Yama Kinkara? For that question answer is! For your understanding men are said as Yama kinkara. Swalpa Bhutas that made man play are in his body. Their roles do not

appear. We already said that Swalpa bhutas have authority to tease or give comfort to men. The military of God is in so many kinds in accordance with the word “ nana roopena kala kinkaras “. First in accordance with role of Swalpa bhutas in the bodies of woman and man, they experienced comforts of heaven. The same Swalpa bhutas made woman change her word and made that person stand as criminal. The same Swalpa Bhutas brought her uncle to that place and made him see their union and made him change as Yama Kinkara at that time. Swalpa bhutas made police change as Yama kinkaras. Though Swalpa Bhutas didn't appear in that incident their role is prominent. Those made him get heavenly comforts for four days and made him experience hell for one month.

In the matter of heaven and hell Maha Bhutas work in some instances. In some instances Swalpa Bhutas work. In some instances Upa Bhutas work. Even big grahas who knew wisdom of God behave as good, bad or enemy before Jnanis and ignorant persons. Bhutas are in three kinds for ruling the mundane related sin and Punya. For ruling God related sin and Punya not only three kinds of Bhutas but also some grahas are participating as soldiers of God. Man earns sin and Punya which is related to God. If God is rebuked ferocious sin is attained. If God is worshipped liberation is attained. If devatas are worshipped Punya is attained.

Some Jeeva grahas which are having wisdom work as Bhutas in the implementation of sin which is attained due to rebuking of God and Punya which is attained due to worshipping of Devatas. They behave as servants of God. These Jeeva grahas are roaming in the space subtly and doing service of God when opportunity comes. These grahas are trying to know higher wisdom of God. So these grahas are giving respect to the persons who knew divine wisdom. Those grahas made ignorant persons get difficulties. No one knows about the existence of those grahas which are in space. These grahas do not have physical body but have only subtle body.

Here some persons may question me how you have known about those Jeeva Grahas which are not known to anyone. For that my answer is! We assertively say that this information was not written by me. It was written by us. Atma which is in my body had played important role in writing this book. Body moves in accordance with direction of Atma. So it appears that I am writing the book. First I know the information when Atma makes my hand write the information. Before writing I didn't know about that. You think that I wrote this information, but actually Atma made

me write this information. It is not wrong to say that I do not know the information. So I am admitting boldly that I didn't know this information.

Though these Jeeva grahas are not belonged to the species Bhutas, those are interested in knowing wisdom of God and work against ignorant persons. For example a family is disinterested in knowing wisdom of God and interested in worshipping Devatas by leaving God. One day those persons who propagate wisdom of God went to his house and offered Bhagavad- Gita for reading. But the head of family rejected and said that we had so many books to read, if you gave me Bhagavad- gita freely, we can read it. Then propagators of wisdom told him “ we came here to reveal wisdom. Bhagavad-Gita is only cost of 200 rupees. If you read it, you can know many matters of wisdom”. Then that person scolded them that we didn't have leisure to read Gita and mocked them. At that time a Jeeva graha heard their conversation. That graha became furious on that person and has been waiting to punish them in appropriate time. One day they began to travel in Zeep for a temple to worship a Devata. That Graha which was waiting had grasped their intention and disliked their intention of worshipping of devata.

How jnani dislikes the words of ignorant person similarly that Graha which was interested in knowing wisdom disliked the words of that person and became furious. Graha is also belonged to species of living thing. So it has Gunas. When Graha was waiting for appropriate time to take revenge, they began to travel in Zeep for worshipping in the temple. While they were returning after their worship was completed, that Graha made them meet accident and killed eight members and made two persons get injuries. It is known from this incident that those kinds of Grahas usually dislike the worship of devatas by leaving God who pervades entire Universe. That Graha became furious due to showing disrespect on propagators of Gita and mocking them.

Indu traditions are great. In those traditions Pelli or marriage tradition is very important. In all works of marriage, wisdom of divine is attached. But today no one knows that marriage is related to wisdom. So they are doing marriages in accordance with their liking. Marriage which is main entrance of wisdom of life is being held ostentatiously without relating to wisdom. In the marriage of anyone wisdom doesn't appear. So in the matter of marriage, grahas are angrier than the matter of devata worship. If Grahas see any marriage function, grahas follow the marriage party and made them meet accident. If grahas see the engagement of marriage and marriage function it will be dangerous.

Owing to this marriage vehicles are getting fatal accidents. These kinds of accidents are increased from thirty years. Owing to higher wisdom is being taught like devatas and God are different, and marriage function is a symbol of complete wisdom of divine, grahas has been hearing and learning this wisdom. From that day onwards accidents began to happen. At present so many grahas has known wisdom. So accidents are increased. For knowing truth in these words from today onwards look at by paying attention. Any where if accident took place it must be regarding to the marriage or visiting the temples of devatas only. No one knows that behind these accidents grahas hand exists.

Despite these grahas which are knowing divine wisdom do not rule Karma like Bhutas, they give punishment to the persons who behave ignorantly in the matter of God. Here anyone may ask “ Owing to grahas belong to living species, those have Gunas like anger. In those circumstances, do Grahas attain sin due to teasing or killing others? ” For that question answer is! Grahas have known wisdom. They are doing actions in the method of Karma Yoga. Grahas knew wisdom in accordance with Bhagavad- Gita and behave angrily on men in the matters of divine. They respect Jnanis. Jnanis do not know that Grahas are giving respect to them due to Grahas do not appear. So Jnanis do not know the work of grahas.

You may ask me that if Jnanis do not know about Grahas, how you can know about Grahas. For that question answer is I am not Jnani. I am Yogi. I am Yogeewara. So I know about the matters of grahas. Because of that in the principles of Prabhodasramamam I made my followers write a slogan on the board like “ **the powerful grahas which are in the space have been coming to me for knowing wisdom. So those persons who came here do not come with mischievous intention. If they come with mischievous intention, they may get distresses and loss due to anger of Grahas** ”.

From thirth years so many grahas which are invisible and big Maharshis have been visiting me for hearing wisdom. At present accidents are getting on without knowing reason. Grahas are respecting me as a Yogi. If anyone rebukes me, at that time if any Graha doesn't see, it is no matter. If a graha saw when I was rebuked, it doesn't leave him. For example now I can say about an incident for knowing truth.

A man of 35 years age who belonged to Viswabrahmin caste in Dharmavaram in Anantapur D.T talked with the person who belonged to Islam religion and rebuked “ you are saying that it is not good to rebuke yogis like Prabodananda Yogeeswarlu who is said as great Jnani. Now I shall rebuke him before you. I can see what is to be happened to me”. In this way he rebuked Prabodanda Yogeeswarlu unnecessarily and went to Bangalore. This incident occurred when the marriage of his brother in law was to be celebrated in accordance with Indu traditions which were introduced by me by the advice of the brother of brodegroom. But that person opposed the innovative method of marriage which is filled with wisdom and rebuked Prabodanda Yogeeswarlu.

When he is rebuking a subtle Graha heard his arrogant words. That graha got angry on him and followed him for giving punishment. Next day when he was returning from Bangalore in Bus, before crossing outskirts of Bangalore city, that graha killed him. The co passengers observed him and stopped the bus for taking to hospital. Doctors declared that he was dead due to heart failure. As he died next day, it is astonishment. It is understood that grahas killed him because of he challenged that I could see what was to be happened to me. This kind of many incidents happened. So it is known that Grahas worked in the matter of wisdom.

From the above incidents it is known that three kinds of bhutas and one kind of grahas are implementing sin and punya of man. Either ghosts or Bhutas or Grahas which are described in the book are all Jeevas, but they exist differently. The works which are done by Grahas are good than the works which are done by ghosts. Ghosts work ignorantly. So they are attached to Karma in the works. Grahas work with wisdom. So they do not attach to Karma in the works. Bhutas do not have Gunas and intentions. So it can be said that they are beyond Karma. Up to man is ignorant, Karmas come. Bhutas work will be increased due to increasing of karma of man.

Up to man travel in the way of wisdom and explore about the state of liberation he has to face so many distresses and dangers. Nowadays men have been studying from his childhood and become expert in the mundane matters. But they are in the state of not knowing about wisdom of Paramatma and denying wisdom of divine. They are insulting the persons who have wisdom of divine. At present ignorance has increased and earning of money sinfully is increased. For removing sin, Bhutas and grahas are working actively. Because of new Rogas are taking births. Natural disastrous like Psuenamis are increased.

Men are getting ignorance in the name of Vijnana. They have forgotten divinity. They have been thinking that if money exists life can be led happily. They are studying for earning of money. They are working for money. They do not know that money can't stop the enragement of diseases and natural disasters. They are unable to understand that they are experiencing sin on the earth. Any man doesn't know that what kind of punishment is to be given to him for the sin. Similarly when he is to be experienced sin is not known. Besides they do not know that what karma is attained is experienced here. Owing to man is not known about experience which is to be attained and where it is attained for either Punya or sin, man argues that what is getting on is true and what is to be happen is untrue. For example a mental patient exists. That is true. But man doesn't search for the reason of his ill health and truth behind the happenings. If we search, except God all must be found. Wisdom of divine is to be known with the interest. If we have interest in knowing we can know about the matter of mental patient or the sin of handicapped person or the disease which doesn't yield to medicines, mantras and the words.

Some persons among men are experiencing heaven and hell on the earth. Any one doesn't leave earth. If a person dies, he takes birth immediately at another place on the earth. You are not belonged to present time. You have been taking birth on earth since Krita Yuga in accordance with Brahma Vidya Shastra. You do not know about previous births. Man who experienced so many comforts and distresses in the previous lives had forgotten about those events and think that at present what is getting on is only true. He lost the memories and wisdom that the cause of comfort and distresses of present life is sin and punya of previous births. He thinks that money is the the prime cause for comfort and distress. Now man thinks about money as great. In the mind of man money got important place than God. So first he is trying to earn money.

Despite man used his brain for earning money he is not able to earn so much money that he is discontented. Some persons are not able to earn money for his minimum needs. They do not know that Karma is the cause for earning money. Even intellectuals are living in this state. Bhutas and Grahas are ruling karmas of men and cause of worries of men on the earth. The cause for happening of distresses like earth quakes, Tsunamis, floods, Volcanoes, snow storms, hail stones and diseases are man doesn't know about either himself or about Atma who drives him and doesn't lack of wisdom about God who drives the whole Universe. Man has to experience comfort and

distress up to Yugas until he attains liberation by knowing that he is not only Jeevatma, but also know about existence of Atma who drives him and Paramatma who drives even Atma.

Jeevatma doesn't get liberation from births until he knew about Paramatma. For knowing about Paramatma first man must know about government of God, rulers in the government and the persons who are ruled. If we knew about rulers, then we can see the king through the rulers. By knowing about Maha Bhutas, Swalpa Bhutas, Upabhutas and Grahas one can reach God through them. Because of first I disclosed about ghosts in this book, later I told about Bhutas and Grahas.

The End...

The Last Word.

What is written in this book "Ghosts and Bhutas and true incidents" are true events. So in this book the word true is used. Thus far I didn't reveal about greatness of mine in the books which are written by me. In my writings only wisdom that is bound to Shastra exists. Here some greatness of me is revealed in some incidents due to some events are revealed compulsory. Despite I didn't have interest in saying about myself; I have to say about me. After reading this book the persons who are suffering from ghosts may think that if they come to me the bothering of ghosts can be eliminated easily. First they must know that I wrote only about incidents which were happened thirty five years back when I was exploring about ghosts. At that time I was 25 years old. Now I am weak mentally and bodily due to many changes happened in my body. Now I do not have so much power of wisdom and power of body like the power which I had thirty five years back. So I am saying that if anyone comes to me for help, I am unable to do anything.

When I was exploring about ghosts I didn't drive out ghosts for relieving of sufferings of others. So I am not living in the profession of driving out ghosts. As a part of exploration about

ghosts I punished some devatas and relieved of sufferings of some persons. I didn't drive out the ghosts with the intention of removing bothering of man. Even today my chief intention is revealing about wisdom of divine to people. Now I am not useful for anyone in any kind. I am revealing that I do not have such power to remove sufferings of man.

In this book it appears that I criticized Rationalists and Atheists. I criticized Atheists more. I criticized the persons who talk by making Atheism as foundation without knowing about true Rationalism. I didn't criticize about true Rationalism. I am also true Rationalist. Wisdom can give answers when questions are raised due to Rationalism. Then wisdom of divine can be opened. In my writings questions are raised and answers are given by me to those questions. When I teach wisdom if any opportunity is available for questioning and anyone don't consider about that question, I myself raise the question and give answers. This manner is not only in this writings but also in all my writings that manner is followed.

The true Rationalism is cause for truth. So, true Rationalism can be said as Satya Vada or Truethism. I am following truethism. So, I have to criticize Atheists, intellectuals, scientists, devotees and Swamis in different incidents. When I am following truethism, I have to criticize untruethism. If any one is offended due to the words of this book, I request them to understand it discreatively. Critisizing all is not my work. My work is revealing truth. If anyone is offended due to critisizing words in this book, I request them to take these criticizing words for knowing truth and for going forward in the way of wisdom. I wish them do not misunderstand my words.

At present devotion of God or wisdom of divine do not exist in men. At present despite more temples are constructed in Hindu religion than previous days and worships are more than previous days those activities has been diverting them to another way without sending them to divinity. If we see in another religion they kept their sight for spreading their religion. For highlighting their religion, they are deliberately lowering other religions and its divinity. By doing like that they are rebuking God. As God is lord of whole Universe, by claiming that God of my religion is only real God and God who is said in other religions is not real God is totally mistaken words. In all religions due to people are thinking that your God is different and my God is different, they are lowering the greatness God. When God is lord of Universe and every person is connected with God, he has to try to go towards God. But every man is trying to go towards religion. God is beyond religion. God is not confined to one religion. If religious feeling exists in man, it can be said

that he is far away from God. Matam or religion is associated with ignorance. So religion of man is obstruction to the path of divine. If we see with the sight of wisdom, every religion diverts man from the manner of God. So it can be said that religion is associated with ignorance.

Many persons may think that religion reveals about wisdom of God. If religions reveal wisdom, in any religion ignorance doesn't exist. But any religion doesn't say like that. Religion doesn't reveal about manner of God clearly and impose its manner on men. If we see anyman his religion made him appear as he belonged to such religion. Every religion stamped its manner on man and made man not know the manner of God. For example let us take the matter of heaven and hell. Every religion said about heaven and hell and made man follow its teaching. Because of man thinks that heaven and hell exist in accordance with the teaching of his religion. He also say about that manner to others also. Any man didn't question himself about what he said is true or not?

If he questioned himself, those questions are in this way. Where is heaven and hell which are described in Hindu religion? Those persons who say that heaven and hell are in upper regions have they seen it? Who teases man in hell? How are they? For punishing a person at least two persons are needed. According to this the persons who execute punishment must be more than men. Who does give salaries to those persons who execute punishment? Some persons say that those persons who enter heaven got sex with celestial women like Rambha and Urvasi. Is it true? For getting sex with Rambha and Urvasi, how long those persons who went to heaven wait in que? In this way if we say, so many questions will be raised.

According to other religions God made man get sex with beautiful women in the gardens where cool breeze waves amidst of mountain springs. If God give four beautiful women for every person who went to heaven how many women are needed for those all persons who went to heaven? If male person goes to heaven there beautiful place and beautiful women exist. Do any beautiful male persons exist in heaven if woman goes to heaven? If heaven is only for man, God may have been doing woman an injustice. By doing like that it can be said that God is not equal at men and women. In this way so many questions raise. If we see in this way by asking questions the role of God becomes valueless. If we do not question, we shouldn't know the manner of God and it will be superstitious.

This book is written for getting answers to every question and in the matter of heaven and hell knowing about the true manner of God. Unless man is known the matter of God, he can not recognise God. So it is written in this book about the government of lord of Universe. About government of God and manner of ruling is known doubts of people of all religions will be removed. Else if they are envious of me, it is treated as rebuking of God and attains sin. The person who is behind of me said about the information of this book. If you rebuke me that word reaches the person who is behind of me. It is no matter if you do not believe my words. But do not rebuke God. The sin which comes due to rebuking of God cannot be pardoned, but it should be experienced for two Yugas. Know the truth about God and tell about others truth. It will be service of God. I wish that you must become servant of God.

Yours

Sri Acharya Prabhodhananda Yogeeswarlu

Important matter

Those persons who read this book can understand about God, law of God and his ruling. I intend to say about easily way or a contrivance for getting out from karmas and for going towards God without going towards Maya. I am saying that contrivance on the basis of Brahma Vidya Shastra. If a man intends to reach Paramatma by leaving the world, Vratas and Vows, Yajna Yagas, Study of Veda, worships which are based on the recitation of Vedas, Charities like giving of cows, giving of land, giving of food, giving of money and Penances are not useful for reaching God. These manners do not reveal about God. Bhagavan said in the 48th and 53rd verse in Viswaroopa Sandarsana Yoga chapter in Bhagavad – Gita that God was not known through these manners. At present if any person have devotion that comes under the above mentioned manners. Then it can be said that their effort and expenditure are useless. One must remember that it is not my word, but it is word of Bhagavan in Gita.

If the worships, Yajnas, vows are useless anyone may ask us what is the right way. For that answer is in Bhagavad- Gita. For reaching God except Yoga, another way doesn't exist. The path of Yoga is distinguished than Meditation, Penance, Yajnas and Charities. Bhagavan said about Yoga that it was two kinds such as Karma Yoga and Brahma Yoga. These two kinds of Yoga facilitate man to get God. If Karma Yoga and Brahma Yoga are known it is easier than existing devotional ways. It is so easier without having any kind of expenditure and hardship than worships, Yajnas and penance. In the Karma Yoga our work is to suppress the ego of us. In this there is no expenditure of money. In the Brahma Yoga we have to suppress the mind of us. In this also there is no expenditure.

The suppressing of mind and ego is based on practice. Practice can be attained by the interest. Even interest doesn't have any kind of expenditure and distress. As Bhagavan said easiest manner which doesn't have any kind of expenditure and hardship, but man has been practicing devotional way which is associated with expenditure and hardship. For example let us say about a work which is associated with expenditure and hardship in the devotional way.

A man vowed that if he would get gain in the business he would drop 10 % of total income of money in the Hundi of Venkateswara Swamy. After one year he got income from the business.

So he went to Tirupati and dropped one lakh rupees in the Hundi which was 10 % of his total income. For paying his vows it took six days. For getting darsan of Venkateswara Swamy he had to wait for two days in the queue. As his income grew in the business, he thought that Venkateswara Swamy had given income to him. So every year he visited Tirupati and paid his 10 % of income. After some years he got enormous income. So he became lord of crores of rupees. He thought that due to blessings of Venkateswara Swamy, he got money. In this way he got faith in Venkateswara Swamy.

One day he thought to offer golden crown for Venkateswara Swamy instead of dropping money in the Hundi as permanent gift. He made golden crown which was set with diamonds by expending 42 crores of rupees for Venkateswara Swamy. In the auspicious day he went to Tirupati and offered the crown to Venkateswara Swamy. From the next year loses began to come to him in the business. Government obstructed his business by declaring that his business was illegal. In this way his business was closed due to court litigations. If we look into these incidents we can get question that Venkateswara Swamy who gave to him money, now why he doesn't give income to him. For that question answer is like this way.

There is a reason for getting on every incident in the life of man. If we see the reason of every work, that is Punya and sin which was done by us in the previous life. Owing to Punya of devotee of Venkateswara Swamy has come to implementation enormous gains began to come in the business. As he had benefic period of planet in his life in accordance with Astrological science, he got gain. That person who didn't know about reason of gain was his Punya, thought that entire gains had come due to blessings of Venkateswara Swamy. So he has been paying the vows and made a crown for Swami. After completion of Punya, distresses began to come due to effect of Sin. According to this we can understand that Venkateswara Swamy is not cause for his gains and loses. For knowing about this matter " God doesn't give anything despite we worship him", Bhagavan said in Bhagavad- Gita in this way. (The essence of 20, 21, 22, 23 and 24th verses in Vijnana Yoga).

- 1) Some persons are worshipping Devatas who are not God in accordance with principle and steadfast due to disposition like desire.
- 2) I made the persons who wish to worship which Devata get interest in worshipping those devatas.

- 3) I made devotees fulfill their desires due to he worshipped Devatas with interest.
- 4) The devotees of Devatas will get devatas and devotees of me will get me.
- 5) Some persons who are unintelligent are counting me as visible devata without knowing greatness of me.

If we look into the words of God, we can know that worshippers of devatas are unintelligent persons. The desires of worshippers of devatas are fulfilled by God due to God intends that they shouldn't come to him. But devotees of devatas thought that Devata had fulfilled their desires. The devotee of Venkateswara Swamy also thought like that. So he dropped crores of rupees in Hundi and made the crown for Venkateswara Swamy. That devotee didn't know the fact that Venkateswara Swamy had not fulfilled his desires. Despite I say to him he doesn't hear my words.

Every work has invisible result. Some persons may ask us whether devotee of Venkateswara Swamy get any result for the worship. For that answer is! God gives visible result to devotee of Devata by restraining his coming towards him. But invisible result like Punya definitely comes. Owing to obtaining of Punya birth comes, but liberation doesn't come. Getting birth by leaving liberation is an unintelligent work. The intellectual work is going towards God. For going towards God, there are two ways like Karma Yoga and Brahma Yoga which are bound to Dharma. Those ways were mentioned in Bhagavad- Gita. If any person has interest in practicing Yogas, but doesn't have ability for practicing it, there is a special way for those persons. That is devotional way. In the devotional way one has to serve only to God. Here one has to remember that except Paramatma who is creator none should be served. When God is invisible and doesn't have form, a question raises how can God is served. For that answer is! In the world there is only one service which is service of God. That is propagation of wisdom of God. Some persons may think that this is small service to that great God. It is said in 10th verse in Bhakti Yoga in Bhagavad- Gita in this way.

Verse! Abhyase Apyasamardo asi Matkarma paramobhava!

Madardamapi Karmani Kurvan Siddimavasyasi!

Meaning : If you are unable to practice Yoga, you must work for me. If you work for me you can come to me by attaining liberation.

If we look into this verse, we can understand that work of God is only one work in the world. For that work, God descends on earth as Bhagavan and do that work. He disseminated Dharmas on

his own. Dissemination of dharmas of God is the real work of God. By doing the work of God either directly or indirectly is the service of God. If anyone knows dharmas of God in accordance with scientific bounding or rationally and revealing others is the service of God. Else if wisdom of God and Dharmas are not known then he can assist others in knowing wisdom. It can be counted as indirect service.

Now some persons may ask us questions in this way. “ I constructed Anjaneya Swami temple by spending 10 lakhs. By constructing temple so many people in my village go to temple devotionally. Is it not service of God ?”. For that answer is! I already said that God and devatas are different. As Anjaneya Swamy and others are having form and name, so they are only devatas, but not God. Serving to devatas is not considered service of God. By serving to them, it is treated as worship of other devatas. Today people are doing unrighteous actions without knowing dharmas of God. Some persons think that they are serving god indirectly by publishing one lakh copies of hymns of Anjaneya Swami or publishing miracles of Ramdev Baba. These services are services of Devatas only but not service of God in accordance with the above mentioned principle.

Teaching on his own about Brahma Vidya Shastra to others and made others teach or disseminate Brahma Vidya Shastra is service of God. If he teaches on his own that is direct service of God. If he helped teachers of Brahma Vidya Shastra and participated in that programmes is indirect service of God. At present Brahma Vidya Shastra appears in Bhagavad- Gita only in Hindu religion. So I wrote Traita Siddanta Bhagavad- Gita and have been disseminating it. Besides I wrote so many related subjects of Brahma Vidya Shstra and have been disseminating those books by publishing it. I am bravely declaring that I am serving God due to dissemination of Brahma Vidya Shastra. Thus far I didn't collect money from others as donations and doing service of God from 40 years.

At present service of God is not known to others. They are imaging about Yoga in accordance with their liking. Brahma Vidya is not known to others. They do not know about existence of sixth Shastra. In these circumstances despite we only disseminated wisdom of God and Dharmas, it is not much useful. Even a person among one thousand is not getting my wisdom. If some persons disseminate wisdom like me, some persons may attain real wisdom. Others may not preach wisdom like me. But they can disseminate wisdom like me. I am saying that in the propagation of wisdom if you are unable to participate directly, you can assist indirectly. It is also service of God. Publishing of my books with my permission and distributing to others freely is also service of God. The wisdom

which is revealed by me is only related to God, but not related to devatas. So propagation of my books is service of God.

We established a society for dissemination of wisdom of God. It was named as Praboda Seva Samiti. This society was established for the service of God. Though this society has been working from 20 years, anyone doesn't know about this society. It is not propagated due to effect of Maya. Thus far so many persons do not know that Praboda Seva Samiti have been doing real service of God. Now I am informing to all that those persons who intend to serve God can join in the Praboda Seva Samiti. Some persons may not join in Praboda Seva Samiti due to some difficulties. They can also participate indirectly in the service of God by assisting with finance. There is opportunity for getting exemption of income tax to the persons who assist financially. Govt has given permission of income tax exemption for the donations made to Praboda Seva samiti. That permission can be seen in the next page.

Service of God can be done through this organization. Else by dropping crores of money in the hundis of big Devatas that is not service of God. So many persons are mistaken and thought that visible Devatas are only God. This matter is said clearly in the Gita. At least from today onwards you must know that God had created the devatas and that God is attained only through Yoga or service. So you must practice either Yoga or do the service of God. How we revealed the way for practicing Yoga in the same way we revealed the way for service of God. We said what is to be said. Following this wisdom is depended on yours like.

Yours

*Author of More than Half Century Books,
Indu Virtue Principal Donor,
Sensational Writer, Thraitha Theorem Originator*

Sri Acharya Prabhodhananda Yogeeswarlu

***How Shastra is necessary for defending a matter,
Similarly Shastra is necessary for condemning a matter.***