



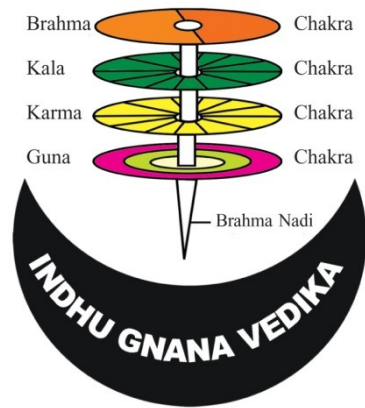
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Indu Sampradayas

(Indu Traditions)

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

Indu Sampradayas

(Indu Traditions)

The word Sampradaya (tradition) is heard only in Indu religion. Some persons may say that it is their tradition after they went to the temple. Some persons may say that they have done marriage traditionally. Some persons may say that it is my tradition after putting one kind of dress on. If we look into it, in Indu religion each caste is following one kind of system and saying that it is my tradition. In this way despite we hear the word Sampradaya in many places, in fact no one knows what Sampradaya is. In these days such as Indu religion has converted to Hindu religion, man who doesn't know about real form of his own religion claims that he belonged to Hindu religion by believing anything as tradition after hearing the sayings of anyone due to not knowing about traditions. Some persons say that burying the dead body is their tradition. Some persons say that burning off dead body is their tradition. Some persons say that they do not know about traditions so it is better to follow the learned.

A question may arise that when a same work is two kinds which are to be called tradition? Some intelligent persons condemn that it is superstition after seeing these defective words and in the name of Rationalists they do not search for truth and going distantly away from the truth. In this background the Theists in the name of seekers of truth may say anything as tradition. The Rationalists may say anything as superstition. The real traditions had disappeared so many years back between these two. At present in the name of seekers of truth, seekers of untruth exist and Atheists are living in the name of Rationalists. If every practice is tradition of Theists, every practice which is not known is superstition of Atheists.

In these circumstances, either Atheists or Rationalists must know about Sampradaya. When flowers exist separately, it is not called garland. If flowers are connected with the thread in an order it is called garland. If anyone does works in accordance with his likings, the word Sampradaya is not applicable to those works. The work which is connected with Shastra with a meaning and it is done systematically anywhere, it is called Sampradaya. If flowers are not connected with the thread how it is not garland similarly if actions are not connected with Shastra it is not Sampradaya. How garland can be composed by thread which is one sixth size of one inch, similarly any work is

done in accordance with Brahma Vidya Shastra which is sixth Shastra among Shastras it becomes Sampradaya. How thread is hid in the garland, in the same way meaning must be immersed in the action. Any garland can't be existed without breaking off thread. Similarly traditions do not exist without spoiling of meaning.

Now some persons may ask a question that in marriage function pouring Talambralu over the heads of bride and bride groom (Rice poured over the head of bride and bridegroom), and showering with Akshintalu (rice made yellow with saffron) on the heads as blessings are being done in the name of Sampradaya. In those circumstances why you say that people do not know Sampradaya. For that question my answer is how Gangireddu (a bull that is dressed with bells and taught to dance) doesn't know about garland and its value despite garland is in its neck. Similarly an ignorant person doesn't know about Sampradaya despite it is in his work. In the marriage function if bride or bridegroom, or the conductors of marriage or those persons who see the marriage function do not know about meaning of marriage despite it is Sampradaya, it is unknown secret. So it becomes a work among general works, but not Sampradaya.

Recently a big marriage function was conducted and T. V channels had telecasted that marriage. We heard that Pourohiths (priests) had said every action was done in accordance with Sampradaya. It can be said that even Pourohiths, bride and bride groom in that marriage and those persons who came to the marriage do not know about meaning of the word Pelli (marriage). There the meaning of every action is not known. If meaning of action is not known it is waste. So it can be said that it is not done in accordance with Sampradaya. Owing to not knowing about Sampradaya, some are conducting their marriages in the registered office. In this way as time passes, in future generations the word Sampradaya may not be known. So every person is need for knowing about Sampradaya in accordance with Shastra and principle. Let us know about Sampradaya.

Every day man is doing so many kinds of actions. Some kind of gain must be existed behind every action. That gain must be visible despite it is any form. It is counted as visible result despite it is in the form of Gold or grain or money. We are saying that every visible result of action is said as gain. In every action invisible gain also exist along with visible gain. That is said as result of Karma. The visible result is in the form of many kinds such as money, grain and gold but invisible result is in the form of only two kinds. Those are Punya and Sin. In the life of man invisible result is very

important than visible result. The visible gain may be useful in that life only but invisible gain may be useful in future births. **Elders had added distinctiveness to the result of Karma in the work by adding the letter Pra and said as Pradayam (Pra + Dayam). According to this we can know that Adaya means visible results in the work such as money, gold, materials and vehicles and Pradaya means invisible result in the work such as Punya and Sin.**

It is known that money which is useful in the present life is Adaya and Karma which is useful in the next births is Pradaya. Man experiences both Adaya and Pradaya. But another kind of gain exist which is not experienced. Despite this third kind of gain is invisible, it will ruin Karma. This gain is called wisdom of Divine. It is most important. **Destiny (Karma) is greater than money. Wisdom is greater than destiny. In Sanskrit and Hindi language Sa means wisdom or devotion. Sant means Jnanis or devotees. The Sa and Pra which denotes goodness and greatness respectively is added to the divine wisdom and said as Sampradaya.** If invisible Adaya that is wisdom of Divine is immersed in a work it will be Sampradaya. Despite wisdom of divine is immersed in the work, its meaning is not understood, it should not be counted as Sampradaya. When a work is done by knowing its meaning it is said as Sampradaya.

In accordance with Jyotishya Shastra, Moon is lord of wisdom of Divine. Because of that we are showing Moon as a symbol of wisdom. Bhagavan said in 25th verse in Akshara Para Brahma Yoga **“Chandra masam Jyotiryogi Prapya nivartate “** means if a Yogi who could not attain liberation in the present birth, will take birth with the radiance of Moon in the next birth. According to this Moon is compared to the sign of wisdom and man who has wisdom of divine is compared to Moon and called Indu. **The work which is having wisdom of divine is said as Indu Sampradaya. In any religion one who has wisdom is Indu and any action which is having divine wisdom is Indu Sampradaya.**

We revealed in the book **“Devalaya Rahasyamulu “** that Moon is a symbol of divine wisdom and star is a symbol of liberation. Sankara wore crescent moon indicating that he was getting more wisdom. As Sankara had known divine wisdom so he is called Indu, and due to wearing the crescent moon it can be said that Sankara had followed Indu traditions. When we are calling Sankara Indu due to wearing crescent moon, in what name we can call the person who wear Moon and Star. He must be called Indu. If they did any work meaningfully by knowing

wisdom it can be said as Indu Sampradayam. Any work without having details of wisdom is not Sampradaya.

Even today in other religions, a sign of Indu traditions are appearing such as toe rings, flags of star and crescent moon. The practice of treating Sunday as holiday has been practicing from Krita Yuga is pure Indu Sampradaya. Even today Sunday is treated as Holiday in not only this country but also in other countries. So it can be said that this tradition remains alive. This tradition questions us, despite you have taken birth in Indu country and you have changed to Hindu, in those circumstances in what name you should be called if you are not recognizing me.

Bhagavan said clearly in Gita that obstruction may be occurred to Dharma but it should not be destructed. So Indu traditions exist amidst us without getting destruction. Indu traditions are appearing even in foreign countries. According to this in the previous days Indu traditions had spread over world. If people know about those details all people become Indus. That day Universal Indutva will be formed. If the details of Sampradayas are not known, even the Indutva of our country doesn't form. If some persons practice Indutva by knowing traditions it will spread worldwide in its own. Else by claiming that we are Hindus it is not useful. First we have to change as Indu and made others remember that you are Indu, it is good. Let us know about details of some traditions which exist amidst us and know the details of that meaning. Everyone must give value for the invisible gain called Sampradaya than visible gain. You have to know about Sampradaya for converting to Indu.

Keeping Infant in Cheta (Winnowing basket)

Man's life starts with birth and ends with death. The Prarabda karma which starts with birth is completed with death. Indu dharmas exist in the birth, death and in the living period of man. Let us see first about matter of birth. In the previous days infant was kept in the Cheta immediately after delivery before not cutting the umbilical cord. It can be said that this tradition almost is lost. In the previous days all people kept the child in the cheta. They kept the infant in the Cheta to make people know about wisdom. They cut the umbilical cord in the cheta. After cutting Umbilical

cord they removed infant from Cheta. If we go to the previous days for knowing about meaning of that tradition, it is like this.

In the previous days people used Cheta in their houses. Nowadays people do not know about Cheta. Even nowadays Cheta is used for cleaning the grain in the villages. Even now we are winnowing food grain in Cheta before using it in cookery. At last food grain is going to cookery utensils from Cheta. So food grain which is necessary for our living is coming from the Cheta. Similarly Karmas which are necessary for getting on life in the world are coming from the store house of Karmas. The store house of Prarabda Karma which gives Karmas for getting on life is compared to Cheta which provides winnowed food grain for living. For revealing that you are united to prarabda karma, infant is kept in Cheta. They kept umbilical cord on the infant or rounded the umbilical cord around the neck of infant by comparing that infant is bound to cord such as Gunas in the Prarabda karma. Midwives explained this matter and laid the infant other side after explaining this matter.

Midwives lift the infant from Cheta after cutting the umbilical cord for revealing meaning that if Gunas like cord is cut by sword like wisdom then you can come out from the store house of Karma for getting liberation. We have to congratulate elders who kept the great practices which reveal wisdom. Is it not great practice by comparing the Cheta to store house of Karma, comparing the umbilical cord to ties of Gunas and lifting the infant from cheta after cutting umbilical cord by the sword like wisdom for coming out from Karma?

We might hear that when anyone is in distress usually people say that it was written when he was kept in the cheta. In Bible it was quoted that Jesus was great and he himself decided his Karma. Bible says “ **His Cheta is in his hand** “. Indu traditions indicate the way for reaching Paramatma. It can be said that the traditions such as **keeping infant in the cheta** which indicates about store of karma, bondages of Gunas, wisdom of conquest of Gunas and attaining liberation is almost ruined. I hope all people of all religion must follow above said tradition without ruining it and disclose to all people about that tradition. I am revealing that if we have done like that we have protected the traditions somewhat. You must turn your sight towards Indu traditions by abstaining from doing meaningless worships and wasteful expenses.

Keeping the infant in Cradle

Keeping the infant in cradle (dolo rohana) in an auspicious Muhurta is tradition. Some persons may ask us whether keeping the infant in cradle is a tradition. At present infant is kept in cradle to stop weeping of infant or facilitating to get sound sleep. First time keeping the infant in cradle is the meaningful work. In the life of man first tradition is after delivery keeping the infant in cheta and second tradition is first time keeping in the cradle.

Cheta discloses to us about the matter which is in the premises of Karma, umbilical cord reveals about Gunas, cutting the umbilical cord reveals conquest of Gunas by sword like wisdom and removing the infant from Cheta reveals getting liberation from Karma. Let us see about elder's meaning of second tradition, keeping the infant in cradle. The life of man had started with birth and end with liberation. Despite he changed places by death, life exists in an order. Because of that life which was begun with a birth despite he changed so many bodies by death, it will end with liberation. The period between birth and liberation is said as life. In the life of Jeeva both distresses and comforts come and go.

Distress gives one kind of experience but comfort gives another kind of experience. We know that distress and comfort are against each like east and west. Elders showed the swinging of life in the form of cradling and revealed that distress and comfort were irrevocable up to getting liberation, so from today onwards your life has begun and you have to swing between distress and comfort. They kept the cradling for revealing that life always swings amidst distress and comfort, good and bad, Sin and Punya. Cradle swings one side, but there it can't attain destination and swings to another side. It always swings side to side. Similarly life swings always side to side. Elders kept this tradition for showing that life always exists like this and showed by swinging the cradle after infant is kept in it. Sampradayas are associated with wisdom. If people have understood about second tradition, they can know what exists in life.

In the previous days infant was kept in the cradle and pushed the cradle side to side in front of all for revealing that in the life except distress and comfort nothing else matter. In anywhere if cradling is done it is done without meaning. The rich people are doing this tradition for their children to reveal their greatness, but not doing meaningfully. In the previous days Kings and

poor people followed this tradition and did meaningfully. So in the previous days all people had spiritual thinking.

Today due to not knowing about traditions, people do not have spiritual thinking and fear of Sin and Punya. Though new temples have grown and new Swamijis have come, divine wisdom which is need for man doesn't reach. So many Sampradayas which are united to divine wisdom are utterly ruined. So many Jnanis who are reputed as orators do not able to say about wisdom of previous age. As so many persons who took birth one or two hundred years back also are being worshipped as Devatas and so many new manners have come in Yoga, resulting in man is unable to understand on which side he has to go. Man forgot Sampradayas and wisdom of previous age. From today onwards let us try to know real divine wisdom by abstaining from worshipping new devatas, without paying attention to new Yoga methods.

Upanayanam

Nayanam means eye. Man has two eyes. Both two eyes are called Nayanams. Upanayanam is also eye, but it is not physical eye. Upan means another one. The matters which are seen by the two eyes are mundane matters only. Mind remembers the matters which are seen by the two eyes and again it makes us see matters. Let us think that yesterday we have seen a picture. In that picture some visions which are seen by eyes are attached to the mind. Today despite we are sitting in the house, some scenes are appearing when we remember the picture. In this way the matters which are seen through two eyes are again seen through the remembrance of mind. Any matter which is seen or any matter which is heard or taste of any matter which is eaten is again seen through the eye of mind. By seeing like that through the eye of mind is said as seeing with third eye and getting memory of seeing the matter is said as seeing with eye of mind. Some persons say about this sight as subtle sight.

Seeing with eye of mind is not seeing with Upanayana. Seeing the matter by the physical eye through the mind is not the sight of Upanayana. Mind is not the eye like Upanayana. The matters which are seen through the mind are seen first by the eyes, so those matters are

related to the sight of eyes. Despite it is not seen by the eyes, it is seen by the sight of mind, so it is counted as seen by the eyes. The eye of mind doesn't have own sight. Mind again makes us see through the powers of senses such as eye, ear, nose, tongue and skin. Mind doesn't have capacity to make us see. If physical eyes do not have sight and do not able to see anything mind also doesn't have sight. Similarly mind exists in all organs. According to this it can be understood that mind doesn't make us see other matters except the matters of senses and it doesn't have own sight for making us see.

The sight of mind can be said as third sight. But it cannot be said as Upanayana. The sight of mind is more in the children than in elders. Let us think that our entire family has seen a picture. Children remember everything from small incidents to big incidents. Elders did not remember like the children. It is the difference between elders and children. Children's have sight of mind from their early age. So there is no need for inculcating sight of mind in the children by others. Upanayana is need for all.

Now let us know about Upanayana. Upanayana is not related to either two physical eyes or the third eye that is eye of mind. The physical visions can be seen through the physical eyes and the physical visions which are suppressed subtly can be seen through the third eye. Upanayana made us see matters which are not related to the senses. It cannot make us see the matters which are related to senses of perception i. e related matters of sound, form, taste, smell and touch. Upanayana cannot make us see our country and only makes us see Upadesa that is the place of Atma. Through Upanayana, one can get sight for studying Atma and it makes us see Atma. That is called sight of wisdom of Atma. One must be inculcated Upanayana by Gurus.

Attaining sight of wisdom through complete Jnanis in an auspicious time is said as getting Upanayana. Making the formation of Upanayana in a man is the third tradition in the Indu Sampradaya. If man attains age of 12 years his intellect gets some strength. So at any time after completion of age of 12 years, Upanayana can be made. Elders say that first time if a person is taught about teaching of wisdom of Atma by Guru, at that time he is getting Upanayanam. By knowing teachings of Atma often and then, Upanayana gets the sight. After attaining sight, Upadesa must be seen. So Upadesa is needed to the person who has known wisdom. First eye is need than vision. So, first Upanayana is need than Upadesa. First one must attain Upanayana through the teachings of wisdom.

According to Indu tradition, after attaining 12 years of age, in an auspicious Muhurta on Monday Upanayana is made. In an auspicious day especially in Monday relatives are invited and boy is made to get wisdom of Atma by Guru. They thought that due to teaching of wisdom of Atma boy got Upanayana. This is the tradition of elders. But today it is changed another wise. Some persons made boy wear sacred thread by giving initiation of mantra and saying that they have done Upanayana. Gradually how Dharmas were changed to Adharmas, similarly traditions were also changed.

Some persons forgot traditions due to thinking that in the early age wisdom is not needed. Some are rearing their children without knowing wisdom of Atma and only teaching mundane matters. Some persons say that there is no need of wisdom up to getting old age despite we remembered them about wisdom at the age of 50 years. People are immersed in the blindness called ignorance without knowing Upanayana. For getting sight of wisdom first Upanayana called eye is needed. Next sight can be improved in accordance with interest.

In the Indu traditions, Upanayana is an important programme. In the previous days everyone did not make their children get married until Upanayana was done. Though this method still exists in the Brahmana and Vysya castes, it is not in accordance with traditions. Owing to Atma Jnana is the root cause for Upanayana, without revealing Atma Jnana if mantra is initiated or sacred thread is worn that action is not said as Upanayana. It is the important tradition for Indus. Indus must make their children get Upanayana after attaining proper age. Christians and Muslims are in forefront in the teaching of wisdom of Divine to children. Indus are far behind in the teaching of divine wisdom than the followers of other religions.

Among the Hindus, even elders are away from divine wisdom and made their children keep away from divine wisdom. They go to temple for praying the deity to fulfill their desires but do not follow any practices which give wisdom. I request you pay attention to divine wisdom without paying attention to transient life. Indu traditions must be practiced for knowing others that those traditions are filled with essence of divine. People must be remembered about the word of elders that the food which doesn't have proteins and life without having divine wisdom is waste and they must lead life with wisdom.

Upadesa

In the life of man getting Upadesa is the distinguished Sampradaya. Those persons who got Upanayana only be initiated Upadesa. How sight doesn't exist without having eye, similarly Upadesa doesn't exist without having Upanayana. Upadesa means neighboring country or the place which is not seen by us. Eye is need for knowing Upadesa or attaining Upadesa. That eye is called Upanayana. Upanayana must be attained after completion of some years. We have to increase the sight gradually for getting Upadesa from Guru at an appropriate time. At present Upanayana is not known, so Upadesa is not known. Some persons may say that they got Upadesa from their Gurus. The persons who are claiming as Gurus are giving Upadesa to any person who approaches them. If we see these practices, we can understand that Indu Sampradayas are decaying.

According to previous traditions, Upadesa also must be attained like Upanayana before marriage. In those days no one gives their daughter to the person who didn't get upanayana. At present how Muslims didn't come forward to marry the woman who didn't study Quran, similarly in the previous days they didn't give their daughter to the person who didn't have either Upanayana or Upadesa. So in the previous days youth was compulsory getting Upanayana and Upadesa after attaining puberty. Now let us know how we attain Upadesa .A boy may be qualified for getting Upadesa in accordance with his interest after he got Upanayana. He may get Upadesa as early as possible in accordance with his intensity of interest. How the grasping power of intellect is need for getting Upanayana, similarly for getting Upadesa the power of interest is needed.

After improving the sight of Upanayana by the grasping power of intellect, Upadesa must be seen through the sight of Upanayana. In an auspicious Muhurta in Tuesday Upadesa should be given to boy by Guru who had inculcated Upanayana after teaching wisdom. Upadesa means getting Jnanagni through Guru as charity. At the time of Upadesa, Guru who made disciple get sight of Upanayanam transmits Jnanagni to the disciple. Giving Jnanagni as Charity is said as real Upadesa.

When we say that Upanayana has special sight, some persons may question us that if Upadesa is done what disciple seeing is. For that question answer is! At the time of Upadesa nothing appears. **The eye which is not eye is wisdom of eye. The sight which is not sight is sight of**

wisdom. The vision which is not vision is Jnanagni. The desa which is not desa is Upadesa. So the person who got Upadesa doesn't see anything and he must practise Yoga in accordance with directions of Guru. Owing to practice of Yoga, Jnanagni is inflamed in him. In the person who doesn't practise Yoga Jnanagni doesn't increase. One must know that after getting Upadesa the ability for burning off sticks called karmas is formed due to Jnanagni increases when he practise Yoga. The fire which is useful in the Jnana Yajna is Jnanagni, according to Bhagavan Krishna. Owing to burning off sticks called karmas by Jnanagni If entire karma is burnt, man attains liberation. Upadesa is need for attaining liberation. So, our elders had made Upadesa as tradition.

Elders had tried to release man from karma. Their attempts are called Indu Sampradyas. As time passes Sampradayas are not known due to the state of obscurity. Anywhere if Sampradayas exist, its meaning is not known. At present Gurus and disciples exist and giving Upadesas are being done by Gurus. But in the Upanayana there is no wisdom and in the Upadesa there is no power of Jnanagni. Similarly in the practise of Yoga karmas are not burnt. Man is practicing new Yogas by leaving two Yogas which were disclosed by Bhagavan in Gita. Despite those kinds of Yogas are practiced, it is like the work of not getting any kind of remuneration. They are unable to know what the use is by doing the work which doesn't give any result. Some Gurus are teaching that diseases will be cured by practicing Yoga and not revealing about Yogas which only reveal the path of liberation. Without revealing Yoga for removal of Karma but only revealing Yoga for removal of disease, whether man travel towards the path of divine.

Sampradayas can be spoiled and Dharmas can convert to adharmas when we do not have sight that what Indu Sampradayas are and what dharmas of divine are. Owing to Indu Sampradayas are not known and Dharmas are changed to Adharma, if initiation is given anywhere that is nominal only but not real Upadesa. Among like that initiations Astakshari or, Panchakshari or Soham or Rama mantra can be initiated in the ear of disciple.

In the previous days Gurus had given Jnanagni which is beyond senses as charity, but nowadays Mantras which are connected with senses are initiated. Is it not against Divine Dharma? As we are spoiled either in the way of God or in the practice of traditions, we must think about greatness of our traditions. We have to try to practise again our traditions which are taking last breath. If we practise like that the attempt of elders is fulfilled. We can attain liberation by

practicing the way of God. If we are younger try to get Upanayana and Upadesa. If you are elder, make your children get Upanayana and Upadesa.

Pelli (Marriage) – Pelli Koduku (Bride groom) - Pelli Kuturu (Bride)

Everyone knows about the word Pelli. It remains as unforgettable festival day in the life of every man. Our elders kept it as programme of distinguished meaning. It can be said about Pelli as special programme consists of many actions having distinguished meaning. Now let us describe about action of making bride groom and bride. Making bridegroom and bride is the work in Indu traditions. Every action in the marriage is traditional.

Sampradaya means practise of dharma which is having distinguished meaning. In the Indu traditions if meaning and Dharma is not known whether you practise traditions are not, it is no matter. When meaning is not known there is possibility of conversion of Dharma into Adharma. In the previous days Jnanis had created Sampradayas in accordance with wisdom of Divine. Now let us know about practise of Marriage.

One who has taken birth from father and mother usually is called he is progeny of such persons. If a person is questioned about his details usually he says that he is son of such parents. Similarly in the matter of woman she says that she is daughter of such parents. For example let us say about son of Ramaiah and daughter of Ramaiah. Between them one is brother and another is sister. When father is one, children are brothers and sisters. Now let us come to the matter. We all know that in the action of Pelli, making Pelli koduku (son of marriage) and Pelli Kuturu (daughter of Marriage) is an important action. We can understand that in the action of Pelli, Pelli Koduku and Pelli Kuturu are having relation of brother and sister. How we say about son of Ramaiah and daughter of Ramaiah similarly we say about bridegroom as Pelli Koduku and bride as Pelli Kuturu. It means if Pelli is father, a young one or a maid become child of that father.

Up to marriage those who are brought up in different houses having different fathers are joined in the marriage by naming as Pelli Koduku and Pelli Kuturu is strange without mentioning name of father. If meaning is not known it appears as strange. In those circumstances so many

questions may rise. When Pelli is same to bridegroom and bride and both are son and daughter for Pelli they are brother and sister. In those circumstances what is it by saying them to get progeny as husband and wife. Up to marriage bride groom and bride are living separately but at the marriage day they are becoming Pelli Koduku and Pelli kuturu and after marriage what is it by calling them as husband and wife? We have to search for the answers of so many questions. We have to know about Dharma of marriage from elders.

Let us know about opinion of elders of previous age. Every human doesn't know wisdom of divine from childhood and paying their attention to learn education and games without having aim of life. The function of marriage is for knowing about divine and walk in accordance with wisdom. After attaining adolescence making a male join with a maiden by exhorting them to know Divine from this day onwards and walk in accordance with wisdom is the aim of marriage. The intention of making bride groom and bride is revealing that you are not the children of such persons, yours father exists separately and not only you but also our father is same to all. In Bhagavat-Gita, Gunatraya Vibhaga Yoga chapter Bhagavan said that I was father of all living things and Prakruti was the mother of all living things. In the marriage Pelli Koduku and Pelli Koturu denotes about dharma which was revealed by God in the form of action. Paramatma is father of all. Its meaning has come in the practice as the word Pelli denoting father of both bridegroom and bride.

Paramatma who created the Universe, lord of all religions without having any name and form had spread over all is recognized in the name of Pelli. Bride groom and Bride was named as Pelli Koduku and Pelli Koturu for revealing that Pelli was Divine and knowing wisdom from this day onwards that you were son and daughter of God. The ceremony of marriage was arranged for knowing about what divinity is, who we are and how to behave. If those persons who sink in ignorance despite they got Upanayana and Upadesa and those persons who didn't get Upadesa and Upanayana and those persons who live in ignorance due to not knowing wisdom are not changed to wise from the marriage day onwards and not knowing about themselves that they are whose progeny, their marriage is meaningless. The life without knowing wisdom is wasteful.

The youthful age is qualified for knowing Divine wisdom. The first message of God on the earth is Pelli Koduku and Pelli Kuturu reveals that every male and female is the progeny of God. In the day of Marriage it is first day for knowing so many matters of wisdom and whole Universe is filled with the progeny of God. In the marriage day so many messages of Divine which are to be

known in the life are kept in the form of actions. So marriage day is the day of complete messages of wisdom. In the marriage day what are to be practiced are given in the following para.

Thodu Pelli Koduku (Groomsman)

According to Indu Sampradayas in the marriage at the side of bridegroom a groomsman is kept. He is called Todu Pelli koduku or groomsman. All actions in marriage are related to wisdom of Atma. So, Todu Pelli Koduku is also part of Atma Jnana in the marriage. The work of groomsman is only observation of all actions which are done by bride groom by sitting at the side of bride groom without doing any kind of work. In the action of marriage there is no meaningless action. Now let us know about reason why groomsman is not doing any kind of work as spectator.

Every man is doing work from dawn to going to bed. Man means one who has life. In man, body and Jeeva are different. When man is working if we observe whether body is working or Jeeva is working it appears as body is working. Jeeva observes the working of body and becomes illusion that he is working, but really he is not working. Here a question may arise. When body is able to do work, whether body without Jeeva can do work independently. For that question my answer is! Body without Jeeva doesn't need to work. But body is working when Jeeva exists in body. Body is not working independently. It is like instrument but not working independently.

Jeeva exists in body for experiencing only comforts and distresses but power of Jeeva doesn't useful for working of body. Jeeva doesn't have power to work and body doesn't work independently it can be said that another person may be cause for working of body. In living body besides Jeeva and body another power exists. It is called Atma. Atma immerses in body without appearing. Atma makes body move without appearing. The aim of showing groomsman is revealing about Atma which exists as consciousness in the body. Now we know about Pelli as divine and Pelli Koduku means son of God. Bhagavan said in Bhagavad- Gita Gunatraya Vibhaga Yoga chapter " **Sarva yoneshu Kaunteya! Murtayah Sambhavantiyah tasam brahma mahadyonih aham beeja Pradah pita**". It means God is father of all living things. If we divide the visible world it is known that Atmas are three and Prakruti is one. Among the three Atmas Paramatma is in the place of

father and Prakruti is mother. In the remaining two Atmas one is Jeevatma and second is Atma. We counted Jeevatma as son of Prakriti and Purusha. Jeevatma is also counted as son of God and Pelli koduku. Let us know about Atma.

The meaning of taking birth of Jeeva is he is living in the body. The details of how much time he has to live, what should be done, what he has to eat, what comforts and distresses he has to experience, where he live, with whom he has to main connections are come along with Jeeva. That is reckoning and called Karma. According to reckoning Jeeva doesn't drive the body. Body doesn't drive itself. Jeeva is in the head having round shape without having strength. Body doesn't have power to move itself. Atma is the cause for moving the body and makes Jeeva get experiences of comforts and distresses in accordance with reckoning of Karma. As power of Atma moves the body, so it is called power of consciousness. It exists along with Jeeva in the body. Where Jeeva exists there Atma exists. In the living body Atma is doing works for Jeeva. Despite Atma is doing works, those works are done for the needs of Jeeva, so all are thinking that Jeeva is doing works. Jeeva thinks that he is doing works. Despite Atma is doing works and spreads over whole body, it is not known to anyone.

Thinking of Jeeva that he is cause for doing all works despite he is not associated with works and not knowing about Atma who is cause for movement of body in accordance with Karma is said as ignorance of Jeeva. Keeping groomsman at the side of bride groom in marriage reveals about existence of Atma in the form of groomsman. Both Jeevatma and Atma are pairs and travelling jointly in birth and death. In the body Jeevatma exists for experiencing but Atma exists for making Jeevatma experience distress and comfort. Both birth and death are happening by Jeevatma and Atma. God created Atma for Jeevatma. God kept an Atma as companion to every Jeeva. In Bhagavat- Gita Jeevatma and Atma are described as Kshara and Akshara respectively. Kshara and Akshara are associated each other in the body. Both Kshara and Akshara took birth from Paramatma. Because of that when Jeevatma is called Pelli Koduku; Atma is to be called groomsman. In the marriage groomsman is kept for disclosing that Atma exists as companion for Jeevatma.

In the previous days marriage was not performed without groomsman. The whole actions in the marriage are filled with actions of disclosing wisdom to ignorant persons. For knowing that how Atma exists behind of these actions, a man is to be showed as groomsman. So, groomsman must

be existed at the side of bride groom in the marriage. Atma took birth along with Jeevatma and die along with Jeevatma. As it exists always as companion, so it is called Todu in Telugu language. As Jeeva and Atma took birth from Paramatma, so it can be said both Atma and Jeevatma are sons of Paramatma. According to this when Jeevatma is Pelli Koduku, Atma also becomes Pelli Koduku. So Atma is called groomsman. For revealing existence of Jeevatma and Atma in the marriage a man is shown as bridegroom and another person is shown as groomsman.

Sword

On which day you are revealed that you are son of God by making bride groom, you are given a sword for revealing that you have to fight against someone from that day onwards. In the marriage bridegroom is a given sword for revealing that those persons who entered into the way of divine from ignorance have to fight with Maya. Maya is the big enemy and it is in many forms, so you should be as soldier always for conquering Maya. In this way bridegroom is taught wisdom and sword is given to him in the marriage. In the previous days in the marriage bride groom was given a big sword by making him appear as soldier but today bride groom is given a small sword in the marriage. We have to feel happy still for not fading that tradition. In the previous days any practice was done by knowing meaning. Today meaning is changed but practice is remained. Even bridegroom who wore yellow dress by smearing turmeric for revealing that he is purified doesn't consider about his purity and whose son he is. As he wore small sword he doesn't think on whom he has to fight. From today onwards do action meaningfully. By knowing this matter in the marriage day you must reveal others that father of bridegroom and bride is one who is Paramatma. You must prepare bridegroom as soldier for fighting against Maya by giving not only sword physically but also giving internally wisdom like big sword.

Bhashingamu

In the marriage bridegroom and bride usually wear Bhashingam, which are studded with rice on the forehead. Now Bhashingams also made in different ways. But in some places still Bhashingams are studded with rice. By wearing Bhashingam, we have to know what the aim of elders was.

In our body seven nerve centers are there along Brahmanadi. Those are from anus to head along spine. The above two upper nerve centers are very important among seven nerve centers. In spiritual science the center which exists between eyebrows is called Brumadya center and above center in brain is called Sahasrara center. Brumadya centre facilitates to get sight of wisdom. Sahasrara center facilitates to get wisdom and storing of power of wisdom. As Brumadya center is the center of sight of wisdom, rice is the sign of wisdom among grains on the earth. According to astrological science Moon is the lord of wisdom. Rice is the grain of Moon. According to spiritual science Moon and rice are the signs of wisdom. Here noticeable matter is Bhashingams are studded with rice.

Elders made youth wear Bhashingam which was studded with rice by wishing that those youth who do not have sight of wisdom and still not getting Upanayana and Upadesa must have sight of wisdom at least from the marriage day or onwards. In the previous days Bhashingam was studded with rice on the three lines of thread to wear on forehead. Elders made them wear Bhashingam by teaching wisdom that from the day onwards they had to sight of wisdom. As Bhashingam was worn on forehead which is the place of brilliance of wisdom, so it was called brilliance of eye. It was also called organ of brilliance in accordance with good tradition. At last it remained as Bhashingam. In Sanskrit language, Bhasha means radiance. As it is giving radiance so it is said as Bhashingam. We have to delight for still existing that tradition despite it is changed somewhat in the form and in the name. Now let us try to use rice as Bhashingam in accordance with tradition. Let us practise dharma of previous days by having wisdom of eye.

Black spot on cheek

In the marriage usually a black spot is worn on the cheek of Bridegroom and bride. Despite its details are not known, putting the black spot on the cheek of bridegroom is habituated. Some persons say about the spot on cheek as spot for removing evil eyes. So, now this spot is called drusti bottu. The tradition of spot on cheek had been coming from previous days. Elders kept the spot on cheek for revealing meaningful manner. In accordance with principle all actions related to marriage are teaching wisdom of divine, keeping the spot on cheek is also practice of wisdom. Let us know about wisdom by seeing the black spot on cheek of bridegroom and bride.

Man is taking birth as infant. God keep a sign on the body of every infant. The body of every infant is the residence of God. Despite body is Prakruti related Paramatma, Atma and Jeevatma are in the body. Despite Paramatma spreads over Universe, he exists in all bodies. So he said in 4th verse in Raja Vidya Raja Guhya Yoga chapter " **Mat stani sarva Bhutani** ". **Mat means** belongs to me. Stani means my place. All living things are in Paramatma. According to this every body is recognized by Paramatma and all living things are in the sight of Paramatma and Paramatma is in all bodies. So it can be said that he is in all. God kept a **Matsta** in the body of every one for understanding this matter. Gradually Matsta converted to **Matsa**. Matsa on the body can be seen when birth is taken place. Matsta is also called birthmark. No one thinks why birthmark is coming from birth. It indicates that when birth is taken place, on that moment he is recognized by God. Matsa indicates every one is the place of God. Not only birth mark but also so many marks will come on the body in the living period. It indicates that your body is under control of God when you had taken birth or after taking birth and you are recognized by God.

Marks exist in the body of male and woman and reveals about existence of God. The elders of previous age had put a black mark on the cheeks of bride groom and bride for revealing this matter. **The black mark was put on the right side cheek of bridegroom and black mark was put on the left side cheek of bride. The meaning of elders is right side of body belongs to Paramatma and left side of body belongs to Prakruti. Everyone must know that the form of Ardanareswara that is Eswara is on right side and Parvati is on left side and it is painted with this meaning.**

Black mark on the cheek is put as a model of birthmark. It is wrong to think about Matsa as a mark for removing evil eyes. In the previous days the meaning of every action in the marriage was explained to bridegroom and bride. Even now that practice is remained, but wisdom of Divine is not known. I am revealing that people must do marriages meaningfully in accordance with Indu traditions by putting black mark on the cheek of bridegroom and bride.

Vadi Biyyam - Mudi Biyyam (Rice bundle in the lap of woman -- Bundle of rice)

In the previous days in the marriage the tradition like tying of rice as bundle at the end of shawl of bridegroom and a small bundle of rice is tied at the lap of bride. Rice is tied as small bundle at the end of silk shawl of bride groom and kept at the back of right shoulder and taking it again back of right shoulder from below left shoulder. Shawl appears in front side of body from above of right side shoulder to below armpit of left side shoulder. But small bundle of rice is hanging at the back of right side shoulder. By keeping like that it appears as Saddi mootaa. There was an adage of elders such " **Elders word is Saddi Mootaa** ". **The meaning of elder's word is wisdom of Atma** which was revealed by elders. People say naturally that divine wisdom is word of elders.

By knowing wisdom from elders and for revealing others that I have wisdom, always raw rice is tied as bundle at the end of shawl of bride groom. In man wisdom doesn't appear outwardly. So we can not say how much wisdom is in man. Owing to wisdom doesn't appear outwardly, so elders made rice as signs of wisdom and kept at back of right shoulder as a small bundle. It is tradition of tying rice as bundle at the back of right shoulder. **Sa means good wisdom, ddi means intellect.** Saddi means the intellect which is having good wisdom. In the previous days those persons who taught wisdom was called elders. One who had wisdom was said as person who had Saddi mootaa. It must be known that elders kept a fistful of rice as bundle by treating as the equal of Saddi mootaa. It was called Mudi biyyam.

Rice is tied as bundle and kept before stomach of bride is called Vadi biyyam. Biyyam or rice means the sign of wisdom. Now let us know about the aim of Jnanis in the matter of keeping

Vadi biyyam on the stomach of bride. Stomach is the place of womb in woman. Elders tied rice as bundle in the place of stomach by aiming that if woman become pregnant the children who are to be taken birth must be having wisdom of divine. If child takes birth we keep it in our lap. Woman wears Vadi Biyyam for revealing that her children will have wisdom and grow in wisdom. In the bundle of Vadi biyyam five things are kept with rice. Despite child had taken birth in the matters of five Bhutas, as being grown in the lap, more rice is tied in the bundle by sinking five things in the rice for revealing that the five worldly matters will sink in wisdom.

As fistful of rice is kept in the bundle of bridegroom, but more rice is kept for sinking small five things in the bundle of bride's vadi biyyam. Despite this tradition exists even now, meaning is not known. Despite its meaning is not known, even today when marriage is being done and bride is going to husband's house, the bundle of Vadi biyyam is being tied on the stomach of woman. The meaning of tying Mudi biyyam as bundle is not known and in some places that tradition is not practiced. But the tradition of tying bundle of Vadi biyyam is still exists despite its meaning is not known. Today all actions in marriage are associated with ignorance due to not knowing about marriage that it is an action of divine and not knowing that rice represents wisdom. Thus if marriage is done by thinking that it is an action of divine, we shall be rightful practitioners of Indu traditions. We shall be real husband and wife. If marriage is done without knowing the meaning that marriage is false and we shall be only actors of husband and wife.

Kaali Mettelu (Toe rings)

Woman has birth house and Metti nillu (mother-in-law's house). But Male only have birth house. For knowing that Paramatma who is Purusha always doesn't change, it is said that Purusha has only birth house. As Prakruti who is woman changes always, so for revealing about it elders said that she has Metti nillu. Between taking birth and dying the stage Mettuta exist. Here Mettuta means getting on life. Jeevas are getting on life through Prakruti. So It is said that woman is having Metti nillu. Owing to this Paramatma who is having male characters and Prakruti which is having feminine characters is to be known.

After marriage, son exists as son in the birth house. But woman who come to the house of husband is having new name as Kodalu (daughter-in-law). It can be said that after marriage changing from Pelli Kuturu to Kodalu, there is some distinctiveness. **The words such as Kodalu and Koduku are having special meaning.** Koduku is singular number. Kodalu is plural number. In accordance with spiritual meaning Koduku is the portion of Paramatma and Kodalu is the portion of Prakruti. Koduku is Jeevatma who is portion of Paramatma and Kodalu is Gunas which are portions of Prakruti. As Jeeva is joining with Gunas, so he is called Kudupovuvadu in Telugu language, so he is called Koduku in singular number. Similarly Gunas made Jeeva join in them, so Gunas are called kodalu in plural number. In accordance with wisdom, Koduku means Kuduvadu or joiner. Kodalu means object of joining.

Jeeva lives in the body, but Gunas made life get on in the form of actions. Gunas or Prakriti which has another name called woman has Mettinillu. Mettinillu means which is getting on life. This is said externally that if a woman went to the Mettinillu, she has to live there up to her death. Death comes when breath is stopped. Among five Bhutas, breath is second. When Jeeva is living breath runs by the power of Atma. Elders said that woman didn't forget Atma which gives power to her up to death. The power of Atma is useful to Jeeva for getting life through Gunas. Up to Atma made body draw breath, life is getting on. If breath is stopped working of Gunas also stopped.

Pancha bhutas (five bhutas) are working for getting on life. Similarly leg is working for moving the body. How Pancha bhutas exist for getting on life, similarly five toes exist for walking leg. If toes of leg are counted as Pancha Bhutas, it must be recognized as first toe is Akasa, second toe is Air, third toe is Fire, fourth toe is Water and fifth toe is Earth. The second toe is counted as Air and it is sign of breath or Prana. Breath is also called as Prana. Up to Prana exists in the body Jeeva exists. Up to Atma exists in the body Prana exists. The woman, who exists in the Mettinillu, has to die in that house. So up to Prana exists, she has to live in the name of Kodalu.

If the life of Prakruti is compared to walking leg and toes of leg are compared to Pancha Bhutas and second toe is compared to Prana, for revealing that Prana is getting on by Atma, the second toe of woman is worn by ring called **Mette (Toe ring)** as a sign of Atma. Elders decided Gold is a sign of Paramatma, silver is a sign of Atma and copper is a sign of Jeevatma. So they made Talibottu which is a sign of Paramatma with gold, Mette which is a sign of Atma with silver. Still this method is going on, but meaning of gold made Tali bottu, silver made Mette is not known.

It becomes tradition that every married woman must wear mette to the second toe of leg for knowing about Atma which is cause for breathing. Though we are delightful for existing of this tradition, we are regretted for not knowing about its details. Life is Mette, for indicating that it is getting on by Atma only, so silver made Mette must be worn and the woman who named as Kodalu only must be worn that Mettelu. You must know that it is wisdom of Atma. Despite elders kept traditions of wisdom of Atma in the marriages, some traditions are remained amidst us. **The tradition of wearing Mette is in not only in Indu religion, but also in Christian and Islam religions.** Existing of this tradition which reveals indirectly about wisdom in other religions is delightful matter. If Koduku passes away, the word kodalu becomes meaningless. The words koduku and kodalu is having spiritual meaning. So, when Koduku passes away Mettelu are removed from Kodalu (daughter-in-law). The woman who doesn't have Mettelu is woman who doesn't have husband or Prakruti which doesn't have Atma.

Tali bottu (Tying thread around neck of bride)

Despite Paramatma had created Universe, he doesn't appear. But Prakruti which is created is visible. Despite the movements of Prakruti are appearing as independent, it is under control of Paramatma. Paramatma kept the world under his control and moves it from small atom to earth and from Sun to constellations of great stars. Prakruti is having feminine characters, but Paramatma is having male characters. In the world male and female bodies were made for revealing the existence of both Paramatma and Prakruti. According to doctrine, Jagati (world) was made due to Prakruti and Purusha, male and female is getting progeny. For revealing that always Prakruti is under control of Paramatma, in the marriage day bridegroom is tying a thread around neck of bride.

Bridegroom is tying three knots around neck of bride for revealing that you are Prakruti and I am Purusha in accordance with three letters of Prakruti. Generally a sign is called Bottu. For revealing that from that day of marriage, woman must be under control of Purusha, gold made Bottu is tied as a sign around neck of bride. It was called **Ali bottu**. Gradually Ali bottu had

converted to Tali bottu. One must know that Tali bottu is a sign for revealing about superiority of Paramatma over Prakruti.

Tali bottu reveals about details of Prakruti and Purusha. Owing to wisdom of Paramatma is immersed; it is made with valuable gold. Tali bottu is made with round gold plate and in its center a small pit is kept at one side and at another side an elevated portion is formed. In the previous days elders revealed that elevated portion of plate is a sign of Paramatma and the portion of pit is sign of Prakruti. When bridegroom ties thread around neck of bride, the portion of pit of tali bottu is kept outside for appearing, and elevated portion is kept inside. When woman wears tali bottu, the portion of pit appears outwardly. By keeping like that there is a great meaning immerses in it that what appears is Prakruti, which is in front of you is the form of Prakruti.

At the backside of Tali bottu an elevated part which is not visible exists. Owing to elevated part is not visible, in that a great meaning exists that invisible God is behind Prakruti and God is known only when we cross Prakruti. In this way elders kept details of Prakruti and Paramatma in the Tali bottu. In accordance with dharma, on the center of one inch size width of round gold plate, pit is kept on one side of plate and elevated part is kept on another side of plate. At present two bottlu have come instead of one in some places. Putting two bottlu on is against traditions and Dharma. In some places whole plate is converting to pit without confining to center. Despite some wear bottu, they are keeping the part of pit inside. Putting bottlu on like that is also against wisdom. Wearing more bottlus and keeping the elevated part outside as appearing is meaningless. Owing to this Indu traditions will be faded and ignorance increases. If Tali bottu is worn by knowing its meaning, Indutva appears in them. Else he is Indu in name only, but really he is not Indu.

Akshintalu

Kshaya means destruction. Akshaya means not be destructed. Paramatma is Akshaya and his wisdom is Akshaya. The recognition of wisdom which is Akshaya is Akshintalu which is made with rice. Akshintalu means that is associated with divine wisdom which doesn't have destruction. In the previous days after Tali bottu is tied around neck of bride, others shower with Akshintalu on

the heads of bride and bride groom. They blessed the bride and bride groom by showering with Akshintalu and said that from this day onwards you are changed to wife and husband from bride and bridegroom respectively and you should develop in the way of wisdom.

In the previous days they invited Jnanis or Yogis who have Jnanagni for the marriage and made them shower with Akshintalu on the heads of bride and bridegroom. Others did not shower with Akshintalu. By doing like that the rice which is showered on the heads of bride and bridegroom is having power of wisdom called Akshintalu touches heads of wife and husband and enters their head. It becomes Upadesa.

Elders who knew that getting Jnanagni as charity was Upadesa, made only Jnanis or Yogis shower with Akshintalu on the heads of bride and bridegroom. They didn't give Akshintalu to others except Jnani. But today its importance and meaning of Akshintalu is not known resulting in we made all people shower with Akshintalu on the heads of bride and bride groom. In the state of not knowing who showers Akshintalu on the heads of whom, it is showered on the heads of all people who came to marriage. According to this despite the tradition of showering of Akshintalu is remained, its meaning is lost.

In the ancient temples towers, we have seen the paintings of incident of marriage of Lakshmi and Vishnu in the form of statues. It is depicted that Narada and Tumbura etc are standing beside Lakshmi and Vishnu, but only one Maharshi is showering with Akshintalu on bride and bridegroom. But its meaning is not known. We are delightful for having tradition that only one shower with Akshintalu on the head, in the form of statues on the towers of temple. Let us reveal others about this tradition and make others practice this tradition. Let us make Yogis only who has Jnanagni shower Akshintalu on the heads of bride and bridegroom and disclose it as first Upadesa to those persons still who do not have Upadesa. We made those persons who have already get Upanayana and Upadesa get development of wisdom.

Thalambaramulu

Today meaningless marriages are being done for revealing those youth who are brought up without having any responsibility that from today onwards you have to live by earning money. In the previous days marriage was done with the practices of traditions of dharma. They thought about marriage as it was distinguished Upadesa of wisdom. The message of elders of previous days was after touching rays of wisdom called Akshintalu from Mahatmas to the heads of us, we have to spend remaining period of conjugal life for getting wisdom. The meaning of pouring Talambarams on the heads of each other is husband pass on wisdom to the head of wife and wife must pass on wisdom to the head of husband.

We already learnt that rice is a sign of wisdom. Ambaram means sky. Talambaram means which is reached from sky. Wisdom reaches head from sky in the form of sound through ears. So wisdom is called Talambaram. The way of thinking of elders of previous age in the matter of pouring Talambarams over heads of each other is wisdom must be spread from wife to husband and from husband to wife and they must get wisdom and Upadesa by mutual help. Today despite this great meaningful tradition became meaningless action, we are glad for having remained that action. One must recognize that it is associated with practice of Dharma and if this practice is associated with meaning it will be useful, else it is equal to marriage of toys.

Arundhati Star

In the marriage, after completion of actions such as tying Tali bottu, showering of Akshintalu on the heads of bride and bridegroom by Jnani and pouring Talambralu over each other heads of bride and bridegroom, at last making bride and bridegroom see Arundhati star exists. This is last and chief tradition in the marriage. Let us see about it descriptively.

Moon is sign of wisdom. Star is sign of liberation. Sun, Moon and other stars are in east and west of us. So in the daytime some appears, but some doesn't appear. Some stars which are in north and west are always appearing us. Among stars which are visible in the north Arundhati

star is one and it is big star. It exists in same angle and appears always in day and night. Despite it is not visible to our sight in day time due to Sun light, it is always in north angle. In the previous days if marriage was done in night time, they made new couple see Arundhati star. If marriage is done in day time that star doesn't appear. So they brought the plant Nela Vempali (Tephrosia purpurea) and made it spread over earth. Then couple were made to stand on the plant and made them see Arundhati Star. If Nela Vempali plant is trodden by standing, Sun light doesn't appear and it will be like night. Then stars can be seen in day time. Some persons may ask us what the use is by showing Arundhati star. For that answer is!

We are known from calling Pelli Koduku and Pelli kuturu in the marriage that everyone who takes birth on earth is progeny of God. From that day onwards those persons who have worn Bhashingam by saying that having sight of wisdom of eye, those person who have worn sword by claiming that they fight against Maya, those persons who are made to shower with Akshintalu on his head first time, at last see the Star that it is the object of liberation for knowing us. The meaning of marriage is the ways which are to be practiced for reaching God are shown in practice meaningfully as Jeeva is disassociated with God.

Pandiri (Porch)

Marriage was done in the Pandiri which is supported by five posts due to Jeeva has to practice these manners when he in the body consists of five bhutas. Some persons may ask us where those five posts of Pandiri instead of four posts of Pandiri are. Pancha bhutas are Akasa (sky), Air, Agni (fire), water and Earth. Among these Agni, Water and Earth are visible, but Air is known through touch. Akasa specially exists without knowing. Owing to this four posts were set up and Pandiri was constructed on these posts. But central portion of Pandiri was like pyramidal tower shaped and its cone exits upwards. Then the ends of four posts are touching the ground and fifth cone of pyramidal tower is upwards. Pandiri was constructed with the meaning that cone of central pyramidal tower was represented Akasa, in the front side right side post of Pandiri was Air and left side post was Agni and back side posts of Pandiri were water and earth. If Pandiri is

constructed like this way, it is visible as half Moon shape for viewers. Now this kind of Pandiri is not constructed.

Up to Talambarams are pouring over heads of bride and bridegroom, all actions are completed under Pandiri, but for seeing darsan of Arundhati star they come out from Pandiri. By getting darsan of Arundhati star marriage function is over means liberation is attained. Those persons who attain liberation do not go to birth. So after come out from Pandiri, bride and bridegroom do not enter into Pandiri. By doing like that marriage function is completed meaningfully.

In the previous days Marriage was tradition of Indus and spread over world. Indu means Jnani. In the previous days this country was inhabited by Jnanis so it was called Indu country. Gradually how Alibottu became Talibottu, similarly Indu country became Hindu country due to increasing of ignorance. Despite we were changed to Hindus and some others were changed to other religions, traditions of Indus are remained somewhat. By seeing this it is known that dharmas are still taking its last breath. Thus, we shall know wisdom of God and make dharmas restore again with meaningful practice. Dharmas are never ruined. Gradually Dharmas are faded. Again dharmas are restored.

Whether muhurta is need for marriage

We all know about fixing of muhurtas for marriages and saying that marriages should be done in the muhurta. Despite about muhurta is not known, all are thinking that the time which is fixed by purohits (priests) is muhurta. Some purohits made people who do not know about Muhurta get illusion and say that we searched Muhurta for you. Some purohits fix muhurta which does not exist for marriage by taking money in accordance with need of urgency. Despite some purohits say truth that this month Muhurtas are not available, in some incidents people requested them to search Muhurta by paying money. In some incidents some people frightened the priests for fixing Muhurta in accordance with his favorable time. In some incidents some purohits fix four

muhurtas in a day and attend the marriage by taking remuneration. If we see about these, anyone may get question that what muhurta is.

In only Indu religion, some persons say about Muhurta by seeing Panchanga (almanac). In some almanacs Muhurtas are fixed in advance. If some muhurtas are not fixed in the almanac, but Purohits will fix some muhurtas in accordance with some principles. By making principles in accordance with movements and places of grahas in such time and in such sign, when such grahas exist in such time that is said as muhurta. In accordance with principle the time which is fixed according to transit of Grahas and its positions is Muhurta, Muhurtas are fixed in advance in the almanac. Some say that Muhurtas mean Panchanga and Panchanga mean Muhurta and some say that Muhurtas are inner part of Panchanga. Muhurtas are for not only marriages but also for beginning of construction of house, entering of house, cradling of infant, first hair cutting of child, naming of child and etc. Muhurtas are available for all auspicious activities. Anyone who knows Panchanga can fix muhurtas. After seeing this I wish to reveal about Muhurta which is rooted in the name of tradition.

Panchanga was originated from Astronomical science which is called fourth shastra. Muhurta was originated from Astrological science. The writers of Muhurta have been writing Panchanga in accordance with Astronomical science. Those who fix Muhurta must follow Astrological science. At present those who know Panchanga are exercising as Astrologers. Now astrologers are saying astrology without binding to shastra. If any matter which is according to astrology is said in a place that same matter is said differently in another place by Astrologers. Shastra means it must indicate one manner and it must be associated with statutes. It must not be condemnable and it must be fulfilled like curse.

When shastra was taken birth from the word shashanam (statute), it never changes. Else if it is changeable it is not shastra. In accordance with Astronomical science, Tidhi, nakshatra, Vara and transits of planets can be said. But future can not be said. For saying about future, Astrological science must be known. Future can be said through Astrology by seeing the transits of planets in Panchanga. Astrologers are not needed to know Astronomical science for saying astrology. They can know future by seeing the transit of planets in Panchanga which is written in accordance with Astronomical science.

Owing to earth which rotates around itself once in a day we know that Sun is rotating around earth. So we divide the earth into 12 parts and counting that Sun is rotating the 12 parts of earth in a day. Let us think that we are traveling in the train which consists of 12 bogies. Let us think that at the side of train track a big banyan tree exists. When Train is going, the passengers in train feel that banyan tree is going back speedily. In fact tree is not moving but train is moving. But it appears as tree is moving. In this way in the space, Sun is not moving like the tree.

Earth is rotating around Sun like train is moving by crossing the tree. How passengers in the train feel that tree is moving similarly we are feeling that Sun is moving. In fact Sun is not moving. If we count the speed of train, the length of bogey and place of tree, we can know how much time train takes to cross the tree and how much time a bogey takes for crossing the tree. Similarly if we count length of twelve parts of earth and speed of earth, we can know how much time each part among twelve parts of earth takes time for crossing Sun. According to this each part of earth takes two hours for crossing Sun. The twelve parts of earth take 24 hours of time for crossing Sun. As we are living on earth and count that Sun is moving around earth, Sun takes two hours of time for crossing one part of earth. Those two hours of time is called Lagna.

According to example, let us think that about length of bogie of train is 1 K.M. The speed of train is half K.M. The bogie which is having length of 1 K. M is taking two hours for crossing the tree. Let us think that in the period of two hours, a bundle was fallen from the bogie. The fallen time of bundle is said specially. How the fallen time of bundle is recognized specially similarly in the two hours period of time of crossing Sun, the happening time of an action is said specially. That time is said as Muhurta. According to this, in a lagna Muhurta exists and Muhurta and Lagna exist differently. Lagna is related to Astronomical science and Muhurta is related to Astrological science.

In the life of man when such incident is to be happen was decided in advance in accordance with Prarabda Karma. How bundle was fallen in such time from train, similarly if an action is taken place in the life in such time is Muhurta. In the life of man which action is to be taken place was decided when he was taken birth. That is called Jataka or Horoscope in accordance with Astrological science. In anyone's horoscope, Muhurtas were decided in advance for all actions. All events must take place in accordance with it. Brahma Vidya Shastra reveals that Prarabda Karma was decided in advance when man was taken birth and it is called Jataka. It must be experienced without escaping. According to astrological science, future events may be known. But

that action may not be averted. According to this man cannot fix Muhurtas. So it must be known that Prarabda Karma had decided Muhurtas in advance.

After knowing what lagna and Muhurta is, and knowing that Grahas are cause for lagna and Prarabda Karma is cause for Muhurta, it is ignorance by saying that I can fix Muhurta for such action and works must be taken place in such a time. According to 47th verse in Sankhya Yoga chapter “**Karmanye vadhni karaste**”, **you have authority for earning actions such Sin and Punya. You are not related to do actions such the results of actions.**

If anyone comes forward to do such work in such time is against the word of God and it is ignorance. When man is not independent in doing actions, it is ignorance by saying that in advance I have decided Muhurta. It can be predicted in advance about an action that it is to be taken place in accordance with Astrology. But it is ignorance by saying that we are doing actions. According to Brahma Vidya Shastra, when marriage is to be taken place is fixed in advance in Karma. In accordance with astrological science, the details of marriage which is to be taken pace can be known. We should not fix muhurtas as doers of Karma. By doing like that is adharmas (unrighteous).

So in the previous days Muhurtas were not followed in the marriage. In those days marriages were performed without havng Muhurtas. It was tradition. Even today in some places marriages are performed without Muhurta. It indicates that Indu Sampradayas are not completely faded. In the previous days Jnanis propogated a sentence “**Nitya kalyanam Pachcha Toranam**” for averting Muhurtas. Their way of thinking was marriages had Muhurta. If Karma has come to practice, marriage is to be done even in New moon day. Even today in some temples and in Tirupati marriages are being done daily without having Muhurtas. We made some persons perform marriage without considering Muhurta. Leaving the action to Karma without considering Muhurta is wisdom. Because of those marriages **which are done without having Muhurta is Indu Sampradaya**. Owing to Adharmas had reached the place of dharmas, temporarily Dharmas are declined. According to the word of Bhagavan, those Dharmas which are not known would be known by establishing Dharma; we hope all Indu Sampradayas will be known to us.

Is it right to read Vedamantras in the marriage?

Among all auspicious actions in the life of man, marriage is an important action. In the life of even ignorant person, marriage is the biggest action which gives indications of Divine. It is distinguished matter that marriage is taking place in the humans only, but any living thing doesn't have marriage on the earth. Marriage is entrance for entering into the way of God. Marriage is a sacred action which has only indications of divine. In the previous days as marriage was begun with high aim, but today it is declined due to effect of Maya. Maya which is in the head of man made him doesn't know sacredness in the marriage. Marriage was changed to meaningless action by the effect of Maya. Veda mantras had entered into the actions of marriage.

So many persons think that existing of Veda mantras in marriage is good and get doubt how it is Maya. Some persons may think that this person doesn't know the greatness of Veda mantras. Some persons may ask us whether Vedas are sacred texts for Indus. In this way what ever may think any kind, it must be considered whether divinity is attainable or not through Vedas, whether Vedas are related to Brahma Vidya Shastra or not and whether our words are bound to shastra or not.

If we see according to 45th verse in Sankhya yoga chapter "**Traigunya Vishaya Veda** " , according to 14th verse in Vijnana Yoga chapter "**Guna mayi mama mayi** ' , according to 48th verse in Viswaroopa Sandarsana Yoga chapter "**Na veda yevam roopa sakhya** " and according to 53rd verse in same chapter "**Naham vedai sakhya yevam vido** " , we can know what Vedas are.

Maya is against God. In other religions it is described as Satan or Sytan. In other religions usually it is said that Maya is enemy of way of God, so men who have faith in God must be against Maya. According to verses of Gita, it is known that in Indu religion which was at the beginning of creation, Maya didn't have value. If we see according to Gita, **Guna mayi mama maya, Traigunya Vishaya Veda**, Maya exists in the form of Gunas, and the matters of Gunas are Veda. According to this it can be understood as **Maya = Gunas = Vedas**.

Maya exists in the form of Gunas in the head and exists in the form of Vedas at outside. According to this it is known that Maya or Gunas are same, in the Veda God doesn't exist except Maya. So many persons may ask us that the learned who knew Sanskrit language and saints of

previous age had been saying that Vedas were great, in every auspicious ceremony recitation of Veda mantra is going on, today even in foreign countries Vedas are being worshipped, great people are saying that culture of Hindu is associated with Vedas, in the previous days Sankaracharya and Ramanujacharya etc recited Vedas and made others recite Vedas and today itself their descendents are reciting Vedas and make others recite Vedas, all Theists are following Vedas, Vedas are in respectable position in epics, it is propagated that four faced Brahma wrote Vedas and many Hindus are having high place about Veda in their hearts, what it is by saying about Veda as Maya. For that answer is!

Man says that Vedas are great, but God said that it was Maya. Owing to Vedas got higher place in men, God was not known to them. Bhagavan said on his own that Vedas were Maya. In 48th verse, and 53rd verse in Viswarooa Sandarsana Yoga chapter Bhagavan said that I was not known through Veda and it was not possible to know me through it. It is not important to quote the words of learned, saints and lords of Peethas. What is said by God is important. God say that maya which exists in man, exists in the form of Vedas and it made men get illusion, so it is not possible to know about Maya by quoting **Mama Maya duratyaya**. God say further that due to this all believe in Maya without believing in me. Anyone must hear about words of God for knowing truth without arguing blindly.

For existing near to God one must leave works of Maya and do the works of God. For doing the works of God first we have to know about works of Maya. If we see about action of Marriage which reveals wisdom of divine, Maya is in the form of Veda mantras. We have to consider whether Veda mantras which are symbol of Maya, exist in marriage. By considering like that it is known that mantras which are related to wisdom of divine must be existed in marriage but Veda mantras which are related to Maya do not exist in the marriage. In the previous days, Jnanis who knew wisdom had read mantras which were related to God. They didn't read Veda mantras in the marriage. Gradually the mantras of Maya had rooted in the place of mantras of Divine due to dharma had faded.

At present in any marriage function Veda mantras only are read. In the marriage which is done under my supervision, Veda mantras are not read. I made marriage which is done under my supervision is bound to Indu traditions, associated with mantras of divine and with meaningful practices. I had formed the procedure of marriage for revealing people that marriage of Indu is

related to wisdom and I prescribed manners of marriages that only mantras of divine are read in marriage.

I am revealing that from today onwards you must leave Veda mantras in marriage by reciting mantras of Divine and know that what I am saying is matter that is side of Paramatma and people who are at the side of Maya must give value for God who is created even Maya. By doing like that we will be partners in the protection of Indu traditions. Let us practice the way of divine by leaving the way of Maya.

Srimati- Srimatam

In Indu religion the action of marriage is filled with great spiritual message and takes us to Paramatma. In the action of marriage if bride and bridegroom walk in accordance with actions of Talambralu then they are counted as real bride and bridegroom. According to Indu tradition, the letter Sri is written before the name of husband and the letter Srimati is written before the name of wife. The wife and husband who are rich in wisdom are signs of wisdom and Paramatma respectively. **The sound Sri is a sign of Paramatma and the sound Srimati is a sign of wisdom of Paramatma.**

Owing to calling wife and husband in an order, Paramatma can be reached through wisdom of Paramatma. As wisdom is in the form of sound, so sound is said as Prakruti. Owing to sound is Prakruti, so wisdom is compared to woman who is sign of Prakruti. So, elders said about wife as Srimati which gives wisdom of divine. Even today a married woman is called Srimati. In the previous days the woman who had wisdom of Paramatma was said as Srimati, but nowadays an ordinary woman who doesn't know wisdom of Paramatma is also said as Srimati. In accordance with Indu Dharma, those wives who do not know wisdom of Paramatma are only women, but not Srimatis. Similarly the husband who doesn't know wisdom of Paramatma is only man but the sound Sri is not suitable to him. Altogether wife and husband are not Prakruti and Purusha respectively, but they exist as a sign of Prakruti and Purusha.

Mati means awareness or wisdom. Srimati means she who has wisdom of Paramatma. In Bhagavad- Gita, Atma Samyamana Yoga Arjuna asked Krishna that when those persons who were practicing Yoga in the way of divine died, next what his birth was. Sri Krishna replied “**Sri Matamgehe yoga brastobhi jayate** “. It means they would take birth in the houses of Srimatis. By saying that they will take birth in the houses of having divine wisdom, there is distinctiveness exists. In this matter a tradition exist since previous ages. In the previous days wife and husband moved by knowing wisdom from each other. When wife got pregnant, an action called Srimatam was being done in between 7th month to 9th month. This action called **Srimatam which was done amidst bride women; today it is converted to Srimantam.**

By performing Srimatam when woman is pregnant meaning is! In the previous days bride women blessed pregnant woman by saying that you were Srimati and you had wisdom of God and hoped that yours child must have wisdom. They called this action Srimatam by revealing that Yogi who tried to attain liberation in previous birth would take birth in your womb in accordance with the word of God in Bhagavad-Gita. In the previous days this action was being done for only woman who had wisdom of God. This action was not done for ignorant woman.

At present all are doing this action without following any principles. Despite tradition exists, due to meaning is not known, the message of wisdom in that action is not known to anybody. A flower is need for developing as fruit. If a girl matures and ready to give another child is said as Pushpavati or menarche. It means she comes to the state of creation. It is equal to Prakruti. The woman who is sign of Prakruti is ready to give another with the male semen. The woman and male are signs of Prakruti and Purusha. When girl matures by getting first bleeding, she converts to Prakruti. In Indu traditions a function called **Parentam** for matured woman exists for revealing all that Prakruti is the basis of creation. The action of Parentam reveals that Prakruti is the form of creation. Parentam must be done for all women; similarly marriage also must be done for all women. But Srimatam should not be done to all women. Our elders kept much wisdom in the form of traditions like Parentam, marriage and Srimatam in an order for women in our society.

The woman who becomes matured by Parentam must convert to Srimati by marriage. Those persons who do not know wisdom, despite Parentam and marriage were done, those are not counted as wife and husband and they are not signs of Prakruti and Purusha. They are related to illicit contact. Those persons who do not give value for the actions of marriage and due to not

fulfilling the actions which are practiced in the marriage, it can be said that they are not wife and husband who are bound to traditions. It must be known that due to wisdom is not in them their children will be ignorant persons, so their relation is an illicit contact. In the previous days elders made actions in the name of Parentam , marriage and Srimatam by filling wisdom and made men and women practice for taking birth of Jnanis on the earth which was renowned as Indu and the country which is enriched with wisdom of divine.

The aim of elders was, due to knowing wisdom in these actions wife and husband must be signs of Prakruti and Purusha and their children must have wisdom. For restoring this society in which despite traditions exist, meanings are lost, meanings must be immersed in the traditions and traditions must be practiced meaningfully. When we practiced traditions in accordance with the way of elders and reveal others who do not know traditions about meaning of works, again Indu dharmas will be restored. Then the way of knowing God will be formed.

Munda moyadam – Mundamuyadam (Getting widowhood)

When husband dies the woman who exists as wife converts to Mundamopi or widow. In the previous days when we were existed as Indus, converting from wife to widow was a tradition. At present Indu religion was converted to Hindu religion and meaning of those traditions are not known. Despite the practice of converting to Mundamosi still exists, meaning of those days is not known. The meaning of those days is misapprehended. In these circumstances let us know about meaning of Mundamoyadam (getting widowhood) in Indu traditions of those days. In my writings, in the book called **Titla Jnanam** (wisdom in abusing words), I said about the word Mundamopi to some extent. In that book it is said that Munda means moving mind. Gradually the word **Mundamusi** had converted to **Mundamosi**. Munda means adulteress. Munda koduku means son of adulteress. In the word Munda musu, musu means closing or elimination. Munda musu means elimination of adulteration. Here in our body Mind exists like Munda. Mind always moves like adulteration in the matters. So mind is described as Munda. Here Munda musu means elimination of mind in the matters.

In accordance with word of God in Bhagavad- Gita, there are two ways for reaching God. One is Karma Yoga and second is Brahma Yoga. Despite mind is working its work, karma yoga is practicable by having connections with all matters. Brahma yoga is practicable by not doing any work of mind without having any connection with even a matter. Despite these two Yogas reach God, elders of previous days said that when husband lived woman must be practiced Karma Yoga by having connections with all. When husband died she must be practiced Brahma Yoga by not moving mind without having connections with anybody. The action of Mundamosi (widowhood) is a tradition which reveals that woman who lost her husband must practice Brahma Yoga by leaving all connections of outside. First the word Mundamusi had converted to Mundamosi, and then it converted to Mundamopi.

Nowadays the woman who lost husband is called Mundamopi (widow) in Telugu language. Owing to words had changed like this way and no one exists for explaining about the origins of words, it is not known that the action of Mundamusi is a tradition of wisdom. Some Indu traditions are in the form of practice amidst of men despite its meaning was lost. In accordance with Brahma Vidya Shastra which is sixth Shastra, elders said that the whole conjugal period of life must be suitable for practicing Karma Yoga, the remained period of life after conjugal life must be suitable for practicing Brahma Yoga. Elders kept the action of Mundamosi as a suitable action for practicing Brahma Yoga for either widow or widower.

After action Mundamusi is over they are made to appear specially for revealing that either he or she has conquered mind. Elders aimed that by appearing like that they would get special value among fellow men and men would know about existence of Brahma Yoga through these widow and widowers. In the previous days, people felt that seeing the widow or widowers is an auspicious action. They conversed with them as Brahma Yogis who relinquished mundane matters. At present the way of thinking of previous men doesn't exist. If they see the persons who got widowhood they think that it is inauspicious and bad omen.

Mangala means auspiciousness. In the previous days If Mangalas came inward, they were treated as good omen and indication of auspiciousness. But today Mangals and widowers are counted as indicators of bad omen. At present due to ignorance has increased, not knowing about wisdom of Atma and practicing the traditions without knowing meaning, people counted the widowers as indicators of inauspiciousness. In the previous days when auspicious actions took

place, the persons who were sign of Brahma Yogis or existing as Brahma Yogis by getting widowhood blessed the people. In the auspicious actions such as marriages the persons who got widowhood was allotted front seats for getting blessings. Today this whole action is completely changed. Those women who got widowhood are being kept away from the auspicious actions. Those do not know about Brahma Yoga at least and become ignorant and converted to inauspicious persons.

The husband who lost his wife and the wife who lost her husband are Mundamusis but woman is called Vidhava or widow and male person is called Vedhava or widower. After getting widowhood Purusha doesn't appear outwardly as widower but woman appears as widow. After husband dies, the action of widowhood is being done in 3rd day or 5th day or 11th day. In the day of getting widowhood, the decorative things and prosperous things are removed. The decorative things of woman such as flowers mark on forehead and bangles are removed. **The things which were worn from childhood are called decorative things. The things such as toe rings and Tali bottu which were worn from marriage day are called Sowbhagya things or auspicious things.** It is tradition that removing toes rings and Tali bottu from wife. It indicates husband is lost. The woman who got widowhood must retain decorative things such as flowers, mark on forehead and bangles. But Mette (toe ring) and Talibottu must be removed. According to previous tradition, still some women who lost her husband are appearing without having Mette and Tali bottu.

Among six shastras Jyotishya shstra is fifth shastra and Brahma vidya shastra is sixth shastra. According to Jyotishya Shstra planets are two kinds. One is belonged to Jupiter group and second is Saturn group. Among the planets of two groups Mars and Venus show its effect on the conjugal life. These two planets are enemies of each other. Mars belonged to youngness. Venus belonged to pleasures of youngness. The women who got widowhood wore saris of red and white whose color is belonged to two planets such as mars and Venus respectively by revealing that they are not belonged to either youngness or comforts of youngness. In accordance with Horoscope, those women who took birth in lagna of Jupiter group wear red clothes which belonged to Mars planet after they got widowhood. Those women who took birth in the lagna of Saturn group wear white clothes which belonged to Venus planet.

As times passes, truth was faded and women of Brahmin community began to wear red garbs and remaining women of other communities began to wear white garbs. Now the women

who wear red garbs and non- Brahmin women who wear white clothes are not appearing. In this way some traditions were changed and began to disappear. Owing to elders who revealed its meaning is not available and the meaning of practices is not known. So many persons are not interested in practicing these traditions. After some time those widows may come to state of forgetting about the matter of saris. Despite some changes have come, removing Mettu and Tali bottu is not changed. Owing to removing Mettu and Tali Bottu from the woman, who got widowhood, it can be said that our traditions are remained somewhat.

Thus, by knowing about Indu traditions you must know that the persons who got widowhood are not inauspicious persons, but they are auspicious persons. They must be respected as auspicious persons. You must reveal the meaning of traditions and exhort them to wear this kind of sarees. By doing like that you can know about mind and Brahma Yoga which is related to mind. Altogether it can be known that the action of widowhood is bound to tradition.

For knowing about which color sari must be worn by widow in accordance with tradition, they must know in advance about their birth lagna. For knowing about lagna in horoscope, the parents of infant must note down the time of moving of body or crying time of infant when infant takes birth. But they should not note down the time of birth. If they make Astrologer see about the time of crying, they reveal about infant whether she belonged to Venus planet or Mars planet by seeing horoscope of infant. **One must know that the persons who are belonged to Venus group are suitable to wear white color and those persons who are belonged to Jupiter group are suitable to wear red color.** Astrology is near to divine wisdom or Brahma Vidya. Owing to this some traditions are inter associated with Astrology.

Namaskar

Saluting is a good tradition among traditions in men for not forgetting wisdom of Divine by immersing divinity in men. When any religion was not existing and only Indu religion was existing, the elders who knew wisdom made Namaskar (saluting) as tradition. But it is still remaining somewhat in all religions, despite Indu religion is divided into many branches. Despite this tradition

exist in all religions, the way of thinking of elders of previous age and its meaning is not known. In each religion one kind of way of thinking was immersed and its real meaning is not known. Each religious person is saying one kind of meaning and finding faults in other religions usually. In these circumstances it is need for knowing whose meaning is bound to science and whose namaskar is related to divine and whose namaskar is related to mundane matters. My argument is every action which is done by man must be associated with practices of scientific binding and reasonable meaning, then it is useful. So, first we have to see what Indu traditions are.

It is true that God is one for whole Universe. Despite whosoever exists in any religion, the essence of that religion is revealing about God. So it is good to respect elders of that religion and books of that religion. One time we have met elders of Islam with same kind of way of thinking. We are delightful for meeting with Pundits of Hadis and Quran in Hyderabad. We saluted them as they are having divine wisdom and sons of God. When we were returning again I saluted them. When we saluted them first time they did not object me. But when I saluted second time while I was returning, they objected my salute. We understood in their words that they had much faith in God. Their conversation is given below.

The elders of Islam: We like you so much than any other in Hindu religion due to you say about Tauhid (monotheism) greatly than any other in Hindu religion. It is not good to say namaskar to me as we are fellow men. We have to salute only God. God is only worthy for saluting. Saluting men or any other is insulting to God. Saluting common man without saluting God is wrong in my account. It is not right way to salute others except God.

My word: We are accepting your word that God is only worthy for receiving Namaskar. I can say next about why we are saluting others. Now I am asking you why you are pointing your hand towards head by expressing **Salam lekum**. The person who stands opposite you also says **Valekum Salam**. Is it not namaskar? Is it not wrong to say namaskar to others in accordance with principle of Hadis that namaskar should not be said to man except God?

Elders of Islam! Saying Salam to others is not wrong. It is not namaskar. Hazarat Muhammad himself said about Salam. Salam lekum means express a wish for getting auspiciousness. If another man says valekulum Salam to person who says sallam lekum, it is treated as wishing them getting auspiciousness, but not saying Namaskar to each other. In our

religion Salam is provided for wishing auspiciousness for each other. But saying Salam is not manner of Namaskar.

My word! In the previous days elders introduced Namaskaram in the Indu manner. According to word of elders saluting by lifting up two hands is doing namaskar. By saying that namaskar indicates respectability and adorable is true. It can be said that how auspiciousness exists in saying Salam, in the Namaskar of Indu manner also the meaning of respectability exists. By showing adorability on others except God is not good. Here we have to think about Namaskar. We have to consider why elders of previous age who knew about God and his greatness introduced Namaskar in the midst of men. If we see in detail about the way of thinking of them and the aim of them in accordance with wisdom, it is in this way.

After this world was created, first there were no religions exist. In those days some elders who know wisdom introduced some meaningful practices in men for knowing divine wisdom. Among those practices Namaskar was one. In those days there was no existence of religion. Only Indutva (wisdom) was existed. In those days practice of Indutva was chief part in the life of man. So the practice of manner of namaskar was existed worldwide. How Sunday was holiday either in those days or today without changing, in the same way the tradition of Namaskar was existed worldwide. Even today despite Sunday is holiday in all countries, they did not know why holiday was announced specially on that day, similarly even today despite the manner of namaskar is in practice, it is not known about the aim of elders of previous age in introducing the manner of Namaskar. The namaskar which is done by lifting two hands with the meaning of wisdom is confined to one hand in some countries.

Here noticeable matter is! Despite Namaskar is confined to one hand in some countries, they are showing their hand towards head is remained without fading. In accordance with Indu tradition, showing the two hands by combining towards head is right tradition. Like that complete Namaskar is still remained somewhat in all religions despite so many religions had taken birth on the earth. By seeing that in all religions head is given importance and in some countries confining namaskar to one hand, it is known that the manner of namaskar is not ruined completely. Whatever may be Namaskar which was introduced by Indus still exists in all countries but its meaning is lost. Despite it exists in so many religions in different meanings, it can be said that it is namaskar in accordance with previous manners. If we know about answers of these questions such

as in the previous days what meaning was kept in the namaskar by the Indus, why they did namaskar by the two hands, why they kept the end of hands towards head is known, and then the tradition of Namaskar is completely understood.

In not only all religions of today but also in Indu religion which was existed in previous days God is one. That God created whole Universe. God doesn't have any form, name and place. He pervades in every atom of Universe. He is called in the names and signs of Paramatma, Purushottama, Paramdhama, Khuda and Creator, but those are not names. That kind of God is not only haunted whole Prakruti, but also spread in every atom of body of all living things. Paramatma as Atma made body move and work by giving consciousness. Atma is centered in the head of all living things and spread over body.

Owing to God is existing in the form consciousness or Atma in the head, when elders or great men appear, namaskar is being done for remembering that God is in head and revealing all about this matter. When Namaskar is paid to any man two hands are lifted up by showing towards head. By combining right and left hands as one, there is a spiritual meaning. For revealing that Atma spreads over right and left parts of body, two hands are combined as one. As head is the center of Atma which pervades body, the ends of fingers are pointed towards head. In the previous days in the namaskar a great feeling of adorability was immersed on God. In this manner, a person is showing God who is in the body in the form of namaskar to another person who stands opposite him but that person also reciprocates with Namaskar. They reciprocated Namaskar with the meaning that one God existed in not only you but also in them. In those days Namaskar and reciprocation of Namaskar was paid with divine feeling.

In the matter of Namaskar in Indu traditions another matter exists. In the body of man legs are treated as mean parts, so shoes are also treated as mean. In the previous days if either leg or shoe mistakenly touches the body of another, it is treated that it touched god who spreads over body. By treating like that immediately he touches that person with hand by thinking that it is his mistook and made namaskar by pointing hand towards head. In the previous days Jnanis introduced this practice of namaskar despite that person was any kind. In the previous days it was done like that for revealing that God was existed in not only his body but also in all other bodies and revealing that having great devotion to God. Even today that practice still exists in some places. We often see that if leg of one touches body of another person mistakenly either in Bus or

train, then he touches another person by saluting. Namaskar is a tradition in which great wisdom is immersed with devotion to God by elders of previous age.

Namaskar is a good work which was introduced by elders in the previous days for showing obedience to God, revealing all about wisdom of divine, and he who pay namaskar to whom that should reach God. It is mistaken to think about Namaskar which is immersed with high meaning is intended for men instead of God. God is only worthy for taking Namaskar. By seeing practice of Namaskar, don't interpret in accordance with your liking without knowing traditions of wisdom. The namaskar which is paid by me is not for you but only for Allah (God) who is in you. Saluting to God with reverence, how it is wrong? Making Salam and reciprocating Salam reveals that blessing is given for seeking auspiciousness only. But it is not manner to reveal others about manner of God. Tell me is it not good to salute others with the meaning that Allah spread over all.

The manner of namaskar which is made for god still exists, but as time passes that tradition had changed in so many forms. Owing to Indus had changed to Hindus, Christians and Muslims, about meaning of Namaskar of Indus of previous days is not known. Despite namaskar is remained in Hindus in some places, the way of thinking of Indus of previous days doesn't exist. Owing to this in Hindus also one hand namaskar exists in some places. Namaskar of Indus had changed to salute in English speaking countries, as Salam in Arab countries and as Namaste in Bharat. As Hindus, Christians and Muslims are part of Indus; if namaskar is paid it must be for God. Now tell me is there any wrong to salute you?

Elders of Islam! It is not wrong to make Namaskar with devotion to God. We are glad to hear your words that Namaskar is being made for God. But all are not doing like that. Some are saying namaskar for their selfish needs for officers. What you say about it?

My word! I have already said about Namaskar that its meaning is lost, and due to its real meaning is not known, selfishness is immersed in the namaskar. Because of that when any person belonged to any religion is having obedience to God, he will be real Indu. Else, the practices of man which were introduced by elders for inculcating wisdom of divine will become useless. The practice of Namaskar which is tradition of Indus is meaningless. I am saying from beginning that Indus mean Jnanis and those are not belonged to any religion and those persons who are following the way of divine are Indus. You are also sons of God, so you must teach others about wisdom of

divine. You must salute others by knowing meaning in accordance with Indu tradition. If your leg touches body of other, let you feel that leg touched the body of god and salute him. By doing like that it is considered that you are following the way of Divine by leaving the way of Maya. It is treated as you are restoring traditions of Namaskar and dharmas which are declined.

Labha Sampradaya (Tradition of gain)

Every man or any living thing has six gunas called Arishat Vargas. Ari shat means six enemies of Jeeva. As these six Gunas exist as one group, so it is called Varga. If these six enemy Gunas are existing as one group, another group must be existed. As one group of Gunas is cause for Sin, another group of Gunas are cause for Punya. Anyone and anywhere those Gunas which are cause for Punya are not said. But those Gunas which are cause for sin are said descriptively. So many men know about names of Gunas of Arishat Varga. But no one knows about names of Gunas of Mitra varga. Where danger exists there notice board exist. Where danger doesn't exist there notice board doesn't need. Similarly from which Gunas danger exists those Gunas are revealed in the form of manners like notice boards by our elders. They didn't describe anywhere about friendly Gunas (Mitra Gunas). Let us discuss about a method among methods which describe bad gunas.

In the previous days all knew about traditional practice which was set up for enemy gunas. When grain is measured it should be counted in numbers like one, two, three, four, five, six and seven, but they did not count like that. They counted traditionally. First they started to count from labham instead of one. After they uttered labham, they counted two, three, four, five, six, and then they utter arunnokati (Six +one) instead of seven. Next they uttered eight. Counting in accordance with this method was existed in previous days but even today that practice exists. At present despite some measurers are counting grain in this method, they did not know the way of thinking of elders in this method.

Among six gunas in the enemy group of gunas in man, Kama is first guna. Kama always desire gain. Kama is a big Guna which teases man. Because of that when counting was being done labha which is first among Gunas was counted as one for knowing to all. For recognizing six enemy

group of Gunas which start from Kama to Matsarya (enviousness) they counted Arunnokati (six + one) after six, instead of seven. In this way they counted for declaring that enemy group of Gunas are six only and for revealing the rename of first Guna is labha, they first counted Labha instead of one and after completion of counting of number six they counted number Arunnokati (six + one) instead of one.

Here the number six is repeated two times. By uttering like that the first Guna Kama (desire) and last Guna Matsarya (enviousness) is remembered. Man is suffered by these two Gunas such as Kama and Matsarya. It is needed to reveal all about these Gunas. So when numbers are counted they first start with labha and count six+one after six. In the previous days in every tradition spirituality appears. At present despite traditions exist, due to meanings are not known, the value of traditions are lost. Thus, I request you, when numbers are counted let us start with Labham for revealing others about enemy group gunas in accordance with tradition, and say others that this is the first Guna which is in us.

The practice of wearing dress and put on a mark on forehead

Hindu, Christian and Islam etc. religions were divided from Indu religion. Indu religion had been existing from seven crore years. Still Indu religion exists but its name is changed. In all religions which were divided from Indu religion, Indutva exists. But those men who were religiously bigoted kept different names of religions and arguing that they are belonged to such religion and not knowing that their religion is Indu religion due to wisdom of divine is in their religion. Even Hindus do not know that first they were Indus. The root of all religions is Indu religion. In spite of those were named new name, those are not different. Any religion which preaches divine wisdom is Indu religion. Indu means Divine wisdom. According to that account all religions are parts in Indu religion. God is one for whole Universe. Similarly Indu religion is one for whole world. The people of so many religions are calling God in different names. They are under the illusion that those belong to different religions. The aim of all people is God.

Indu religion has been transforming into several religions. Indu religion stands as Christian religion from 2000 years and as Islam religion from 1400 years and in so many forms. As Indu religion has been changing, remaining Indu religion lost its name and changed as Hindu religion. In the essence of all religions despite Indutva is immersed, those men who do not grasp wisdom are claiming that they are Hindus and their religion is different, some are claiming that they are Muslims and their God is different. Some are claiming that they are Christians and their God is different. Besides for revealing their identity that they are belonged to such religion they made some changes in their life style and in their form by decorating in different styles.

We know that Hindus, Muslims and Christians exist in different styles for getting recognition. They are also saying that their form is for getting recognition. In the previous days also in the Indu religion some practices such as the style of putting garbs on, putting mark on forehead and style of decoration. If any practice exist in Indu religion that is related to wisdom of Divine, so it is meaningful. Despite Indu religion had changed to Hindu religion, some old practices existed for some time. Gradually all practices had changed. Men were changed from Indus to Hindus. Now let us know about matters of putting dress on, putting on mark on fore head and style of decoration in Indu religion.

Tala mudi (tying of hairs on head as tuft)

In the previous days all women and men grew their hair and tie it on head. Head is the place for origins of thoughts. In the head so many thoughts arise. So thoughts were counted as hairs and tied it. Brahma nadi exists in the center of head. Its place on the head is called **Punaka**. If we bind the thoughts without going astray, then mind becomes stable resulting in Atma is known. Up to thoughts are enraging Atma is not known. They tied the hair for revealing that thoughts should be stopped. Owing to stopping of thoughts Atma which is in the head is known. So hairs are tied on the central part of head. In the previous days male and female tied their hair on the head as Kuppa or tuft. The word Kuppa gradually changed as **Koppu**. In the previous days male and women had Koppu. Owing to crest of head is the place of Atma, so they kept white jasmine flowers on the head with great adoration. In the previous days even males kept white flowers on

their Koppu. It is strange to hear that even male were worn flowers. Moon which is sign of wisdom is white. Similarly white Jasmine flowers are indicators of wisdom. They wore white jasmine flowers which represents purity by thinking that wisdom must be improved in their head. In the previous days Indus tied their hair on the center of head with great meaning.

At present Koppu is disappeared in men. In the women also Koppu is rarely tied due to cutting of hair and plaited hair came. If anyone tied the hair as koppu, it is only at the back of head. Despite the tradition of putting flowers on exist in woman; it is only for embezzlement, but not for God. In the previous days those traditions which were associated with much wisdom, are became meaningless. It is not known that tying of hair as koppu is tradition of wisdom. Even one hundred years back, men had koppus. By seeing that in Panjab state even today Sikhs are tying their hair as koppu on the head of them, it is known that previous tradition is only remained in them. In there also the tradition of flowering Koppu doesn't exist

By knowing wisdom men can made koppu and flowering it in accordance with traditions. Owing to remaining men do not know the value of traditions; they may think that those who wear flowers are eunuchs. So first there is responsibility of every one for revealing people about traditions. If all are known then practice is meaningful. Else they may be misapprehended. I wish even women may tie Koppu on the head for protecting Indu dharma. If not so, tying of hair as koppu will be end in our age.

Tonsuring of head

In the previous days those who were called Nayi Brahmins were blew clarinet and drums in the temples. If any devotee has to pay his promise of tonsuring head, he has to tonsure his head. Scissors is used for tonsuring the head. For service of God, Brahmins and Nayi Brahmins were appeared in temple. The work in the sanctum sanatorium was allotted to Brahmins and the work at outside of temple is allotted to Nayi Brahmins. Despite Brahmins and Nayi Brahmins were born from one father, their mothers were different. So their wok in the temple, marriage and funeral rites were divided between them.

Nayi means dog in many languages. The intelligent Brahmins named their sons of co-mother as Nayi Brahmins. Still Mangalas are saying that they are Nayi Brahmins due to not knowing that their brothers named them as Nayi Brahmins for degrading them. Mangala means auspiciousness and Mangala varu means those persons who are having auspiciousness. But it is strange to say that Mangala varu are degraded persons and Nayi Brahmins are great persons by claiming as Nayi Brahmins in the sign boards.

In the previous days, a Jnani went to Sri Rangam temple and thought to tonsure the head due to hairs which were on the head were the sign of number of thoughts. As he eliminated all thoughts, he thought to show his tonsured head to idol in the temple in accordance with wisdom. As it was auspicious work, he revealed the Brahmins who took up the outside work of temple about his intention. The Brahmins who were doing outside work of temple tonsured the head of Jnani with a blade. In this way at the beginning tonsuring of head was started in the temple, but now it has come to the shops in the bazaar.

The work which was started as service of God had transferred as livelihood. Jnani who was rich in wisdom had removed his hair on the head for revealing about his wisdom in the form of practice and tradition. Owing to that work which revealed wisdom of Atma was an auspicious work and it was done by Brahmins they were given an auspicious name as Mangala. Despite that name Mangala still exists, they are thinking that the word Mangala is mean and the word Nayi Brahmin is great.

The tradition of tonsuring of head still exists in Tirupati. But meaning of Jnanis of previous age is lost. People are praying deity that if their desires are fulfilled they submit their hairs by tonsuring head like God needs their hair. But meaning of tying of hairs as bunch on the head and tonsuring of head which reveals thoughts are eliminated is completely lost. Despite tradition of tonsuring of head at temple still exists, its meaning is not known. At present, existing of submitting of hairs at temple is a matter of glad for saying that in the previous days this tradition was existed. It is regretful that the traditions such as tonsuring of head became meaningless and the Brahmins who executed that tradition are saying themselves as Nayi Brahmins without saying as Mangalas.

Three Vibhuti lines

The aim of elders of previous days was the works which reveal wisdom of Paramatma must be practiced; resulting in the persons who would take birth must be received wisdom as lineage. In accordance with that system three horizontal lines were drawn on forehead. Not only three white horizontal lines were drawn but also a red mark was put on the central line. By doing like that central line among three lines is getting specialty. By doing like that some aim must be existed. Let us know about aim of elders of previous age.

In the body of man head and face are important organs. If anyone is recognized it is through his face. If feelings of anyone is known that is known through his face. Face is an identity card. Face is an image for recognizing a person and his inside mental feelings. So in the previous days elders revealed the matter of God as a sign on face. The **three vibhuti lines** are signs which are kept as recognition on face. On the face at forehead some space exists. It is above to nose and parallel to brain. Head is residence of God and Maya, so in our head God and Maya exists. Gunas are replica of Maya. Maya exists in the form of Gunas. So we are said that hairs which are in the head are signs of countless feelings of Maya. Tying hair as tuft on head and tonsuring of head are the signs of conquest of Maya. If man comes out from Maya then he can know about God. So God made man get countless hair as a sign of Maya and created forehead which is below of head is empty. If Maya which is in the form of so many hairs is conquered next God is known. For revealing this matter three Vibhuti lines which reveal about God are kept on the forehead.

For revealing that God is spotless and pure, white color is selected to draw the vibhuti lines on forehead. How Maya exists above and God exists below, similarly in the temples a ferocious figure which is sign of Maya is kept on idols. In the same way so many hairs exist above of head which is sign of Maya and forehead which is sign of god exists below. Some persons may get doubt why three lines are kept. For that answer is! God exists in three kinds in every body. **One is Jeevatma and second is Atma and third is Paramatma.** They drew three Vibhuti lines on forehead as a sign of God who exists in three kinds. The opinion of ancestors was above line was a sign of Paramatma, middle line was a sign of Atma and below line was a sign of Jeevatma.

Despite Jeevatma which is sign of below line among three lines is portion of Paramatma, it is bound to Karma. Any Jeeva doesn't know Paramatma which is sign of above line up to Karma exists. No one reaches Paramatma up to living on earth. For eliminating Karma second Atma must be worshipped and to be known. By knowing wisdom of Atma, Jnanagni will be formed and it burns Karma. When entire Karma is eliminated, Jeeva can reach Paramatma. For revealing this matter the second Atma is recognized by putting sindhura mark on the second line among three vibhuti lines on forehead. Our ancestors who wore vibhuti lines on forehead had put sindhura red mark on the second line and revealed that it should be worshipped.

Even today some persons wear vibhuti lines on forehead. Despite some are wearing vibhuti lines, they didn't wear clearly but they smear vibhuti on whole forehead. Despite some persons wear vibhuti lines separately, they didn't put sindhura mark on the central line. They put sindhura red mark on forehead by leaving three lines. It is against tradition to draw three vibhuti lines as combined lines without drawing separately and not recognizing the central line. Not knowing the meaning of vibhuti lines is the cause for not having right practice. Owing to not knowing the meaning of vibhuti lines and its embezzlement is tradition others are understood that putting Vibhuti lines on is useless. At present putting vibhuti lines on is confined to swamis. Even Swamis are not wearing vibhuti lines traditionally. If some persons wear vibhuti, but lines are not drawn. If lines are drawn, central line is not recognized by putting red mark. If time passes like this, there is danger that tradition of wearing vibhuti lines may be lost.

Nose Pins

In the previous days people thought that tying hair as tuft, drawing vibhuti lines on forehead and wearing nose pins are three important traditions of face. Among its men practiced two practices and women practiced two practices traditionally. Men practiced tying of hair as tuft and drawing vibhuti lines on forehead. Women also practiced tying of hair as tuft and wore nose pins. Women put a mark of kumkum on forehead at the beginning of nose. Women wear kumkum mark in between eye brows due to feeling that it is the place of Atma, so it must be worshipped. Even males had recognized Atma by putting Sindhura mark on the vibhuti lines. Males and females had

recognized Atma with great reverence by putting sindhura mark and Kumkum mark respectively on forehead. Females did not wear vibhuti lines. Males did not wear nose pins.

The tradition of wearing nose pins is still remaining even today. But the traditional meaning of wearing nose pins is not known. Let us know about meaning of wearing nose pins in females in the previous days. In our body three and half lakh nerves exist. In those nerves power of consciousness of Atma transmits and makes every atom of body move. That power of consciousness of Atma is transmitted from one center. That center is in Brahma nadi. According to this it can be known that Atma is residing in Brahma nadi. The power of consciousness of Atma transmits from Brahma nadi through two major nerves and spread over whole body. Revealing about two nerves which are entrance gates for Atma is “the **tradition of wearing two nose pins**.”. When taking of birth occurs first Atma enters in right and left nadis at a time from Brahma nadi. The right side nadi is called Surya nadi or Ida nadi. The left side nadi is called Chandra nadi or Pingala nadi. The Brahma nadi which exists in center is called Sushumna nadi.

In this way revealing about Atma which spreads in our body is the practice of wearing nose pins. Women wore round shaped nose pin for right nostril. Similarly they wore crescent moon shaped nose pin for left nostril. In the previous days nose pins were in the shape of Sun and Moon only. At present the shape of nose pins had changed to different shapes. In some places nose pins which are changed to different shape exist as a proof that in the previous days tradition of nose pins was existed. In the previous days a gold ring called Bulaki was worn on the middle of nose between two nostrils. A pearl is hanged to Bulaki.

In previous days it was recognized as Brahma nadi. Owing to pure Atma exists in Brahma nadi, so it was shown by hanging white pearl in the middle. Owing to this embezzlement, Surya nadi, Chandra nadi and Brahma nadi or Sushumna nadi are known. By revealing in this way tradition of wearing nose pins was existed. In the embezzlement of dancers of Bharata natya, despite the shape of nose pins are in different shapes, the sign of Brahma nadi is in accordance with pearl. The nose pins and Bulaki are important tradition of embezzlement in Indu tradition. From this onwards let us preserve tradition by making our women wear nose pins and Bulaki.

Wearing Saree and Pancha

In the previous days in the manner of wearing Saree (lower garment of woman) by woman and wearing the manner of pancha (lower garment of man) by man much wisdom was immersed. At present trousers came in the place of Pancha and manner of wearing Pancha is rare. Similarly Panjabi dress had replaced the manner of wearing saree in the women. After some time men may do not know about wearing Pancha and women may do not know about wearing sari. Even today in some places some men exist who embellish men and some women exist who embellish women by wearing Pancha and sari respectively. Despite those are existing, it can be said that its meaning is not known. Let us know about tradition and practice of manner of wearing Pancha and wearing sari.

When men are wearing Pancha they wrapped it around loins by forming as Kuchellu before stomach. Kuchellu means folding of lower garment in longitudinal folds. If pancha is tied around the loins, remaining pancha is folded seven times and tied before stomach. Similarly women wear sari by folding it seven times at the back. This tradition still remains in Karnataka region. This tradition also exists in traditionally Brahmin families. In the rural areas of Karnataka still male and female wear Pancha and sari by folding it. Despite tradition is remained there, they didn't know about seven folds. They are not followings seven folds but following more or less of seven folds. For revealing that Atma has spread in seven nerve centers and breath in our body is running due to power which comes from seven centers, cloth which is wrapped the body is folded seven times.

Atma makes breath move sometime through each nerve center. The beginning and ending of breath of one center is counted as one folding and due to body is functioning through the breathes of seven centers in a day, they folded the cloth seven times and made all people know about seven nerve centers in body. By doing like that they remembered that body is functioning through these seven nerve centers of Atma. In the previous days elders kept the practices which were associated with wisdom. In the previous days they practiced it by improving wisdom. As time passes, despite meaning is lost, practices are remained in some places. Meaningless practice is like breathless body. Let us practice somewhat about traditions of wearing garbs and putting mark on forehead and made others practice by giving life.

In Indu traditions some practises are to be known. Among it some practices and its meaning is described in my book “**The secrets of temples**”. I wish those who are inquisitors must know it by reading the secrets of temples.

Carrying the dead body to the burial ground

It is natural that every Jeeva in the world leads its travel of life in accordance with its Vayuvu or Ayuvu (longevity) and die. This travel of life is getting on in accordance with predestined Vayuvu in a body. In the body called cart predestined vayuvu travels up to its measurement. When measure of Vayuvu is completed in the body, Jeeva must get down from the body. That is called death. It is happening in every body.

When we set out to a village we shall travel by remembering how much distance that village is, where we have to get down. If destination is far away as much money is need for expenses so much money we must keep. Similarly in that travel despite we made friendship with others, we made acquaintance with them only some what due to it is only up to getting down from vehicle. Owing to it is destination known travel, so in that travel we do not make affections and bondages.

We know that in the travel of life all have destination called death. But we do not know how far that destination is and when it comes. Despite we know that if we travel in the vehicle with 50 km of speed it takes eight days for reaching Delhi and it takes one month for reaching America, we do not make strong relations with co-travelers. Despite we do not know about body called vehicle takes how much time, we are making strong relations with co- travelers. It is meaningless to make relations when we do not know whether our travel is day or half day. Despite we know that travel of Delhi takes one week, we do not make relations with co-traveler. It is wisdom less to make relations with co-traveler when there is no belief that travel of body take even a week. Despite we are getting on in the body as co-travelers, every destination is different.

Traveling is for which destination, travel ends up to that destination. No one travels along with you up to your destination. All must agree this matter. But this is somewhat true. But there

is another truth which we do not know. Despite co-travelers are not coming along with you up to your destination, there are two persons who travel along with you invisibly. Between them one has name and another does not have name. One's name is **Atma** and due to second doesn't have name, so he is called **Paramatma** as he exists other than Atma. He is also called Eswara (lord) or Siva or God.

You know that you are Jeevatma. But you have forgotten that you are traveling in the body. But you do not know that always two persons exist with you. No one knows that in your body three persons are traveling. In the same way three persons are traveling in the body of all living things. If we consider about relations of Jeevatma with Atma and Paramatma in the body, Jeevatma is not maintaining any relations with Atma and Paramatma. We are maintaining relations with those persons who leave this world in advance than our death or those persons who leave this world later than our death and spending whole time with them.

They do not have any patience for maintaining relations with Atma and Paramatma. Despite you do not see them; their relation is always with you. If their relation is not existed we do not live even a minute in the body. In the vehicle called body Jeevatma, Atma and Paramatma have been traveling and when destination is reached Jeevatma gets down from the body. Atma also gets down along with Jeevatma. **Atma is alone getting down in the destination along with you as he started travel with you.** This matter is said in the 8th verse in Bhagavad- gita Purushottama prapti Yoga chapter.

In your destination between Atma and Paramatma who travels along with you, Atma must get down. As Paramatma is other than Atma, so Paramatma remains in the body.

Jeeva experiences comforts and distresses in the travel of lively body. Atma makes body move by giving consciousness for experiencing comforts and distresses. The third that is Paramatma doesn't do anything and see as spectator. When Jeeva is in the body or when Jeeva is not in the body, the third that is **Siva or Paramatma or God** exists as indifferent. By calling Paramatma, we have known about inner meaning of Paramatma who is third person. Now let us know why we call it as Eswara.

Adhipati means great man or elder or man who is beyond it. Lakshadhipati means one who is lord of lakh or having lakhs of rupees. In this way Kooteeswara means lord of crore rupees or greater than crores of rupees. In this world Paramatma is lord of entire. So the word Eswara was used for lord of entire without confining to such things. The thing which is not recognizable, existing everywhere, not knowable to anything, inconceivable and even Jnanis and Yogis do not know, so that is called Sivam. Sivam means not knowing. Jnanis and Yogis know about existence of Sivam. But they did not know which that is. Jeeva can know Atma by practicing Jnana Yoga. But he doesn't know about Sivam. After completion of Karma, Yogis who are getting birth less state, merge in Sivam. That Sivam is known only in that time, but it is not known before.

In the travel of life in the body, in the death called destination when Atma and Jeevatma leave from body, Sivam only remains in the body. When a person is living, Jeeva who is connected with mean Gunas is not living in the body. In the body if Jeeva and Atma do not exist then any kind of mean thinking doesn't exist. Then that body is pure residence of Sivam. So those Jnanis who knew this matter salute dead body with devotion before funeral ceremony. They embezzled dead body with vibhuti lines, and worshipped with chanting of Govinda and made others salute the dead body. Despite that kind of tradition exists even today, that became meaningless tradition. If anyone salutes the body they are doing with fear only but not with devotion. Some persons think that if they do not salute deceased person, it may come as devil for teasing, so they are saluting the dead body for eliminating that teasing.

In the previous days they had not done like that. They did every practice by knowing its meaning. They knew that after Jeeva and Atma left body, Sivam remained in the body. So they called the dead Body Sivam. Gradually that way of thinking had changed and the word Sivam changed to Savam. Despite Sivam changed to Savam, practices like worshipping the dead body still remained. But real meaning is faded away. The yogis who have eliminated complete karma merge in Paramatma without taking births. Those Yogis do not leave body at the time of death. They merge into Sivam which is in his body. It is the decision of elders that the body of that Yogi must be worshipped in the last day and it must be kept in the tomb for worshipping long time. Elders knew that by doing like that what result would come if Paramatma is directly worshipped that result would come if Sivam is worshipped.

Now we learnt somewhat about matter of Savam. We have known that it is not Savam but it is Sivam. So we have to feel Savam as indicator of auspiciousness. We should not think about that it is devil or inauspicious thing. If you do not participate in any worship, it is no matter. But see Savam as Sivam. Do help for those persons who do not able to perform last rites of deceased person. In the Islam Muslims compete to carry the coffin by leaving all works when they see dead body. In the Christian religion priest reads Bible and does funeral rites with devotion. In the Hindu religion (Indu) only, dead body is bathed and sent to crematorium with nominal tradition.

Those persons who say about Sivam as Savam by doing meaningless worships must do funeral rites with real devotion that he is not doing funeral rites to the person who is deceased, but he is doing funeral rites to God who exists in the deceased person. If deceased person is Yogi, think that it is fortunate to get like that body and worship it daily by burying it in the special place. The tomb of that body will be the residence of divine power. If people worship the tomb, their karmas may be burnt.

Dimpudu Kallam

We learnt that in the previous days Savam (dead body) was treated as Sivam and carried to crematorium after worship by uttering Govinda. Owing to that person who is in front of us is dead suddenly and due to that person is seen as savam, people think that such person is dead, but they do not compare the body as Sivam. Owing to Moha Guna on deceased person (disposition of longing desire) some persons claim that he is my son ,some wail by claiming that he is my brother and some claim that he is my relative. Those persons who do not leave affections wail by recollecting past incidents due to their Gunas. Despite the dead body is worshipped by worshipping and saluting after embezzlement in accordance with traditions and carried to crematorium , some persons do not leave affections on deceased person and do not see dead body with highest feeling. In the way of crematorium dead body is being carried down from coffin in a place. In this way where dead body is being carried down in a place is called **Dimpududu Kallam**.

Carrying the dead body from the house to Dimpudu Kallam is treated as a part and from Dimpudu Kallam to crematorium is treated as another part. Those persons who do not leave affections on deceased person will come up to Dimpudu Kallam. In the Dimpudu Kallam, dead body is being brought down and open the cloth which is covered the head of dead body and made relatives see the head of dead body. After all relatives have seen the dead, carrying the dead to crematorium began. Those persons who are wailing come to the place of Dimpudu Kallam only. They do not participate in the next actions and returned to the house.

Those persons who thought about Savam as Sivam by leaving affections were participated in the taking of dead body after DimpuduKallam. By naming the place as Dimpudu kallam in which dead body is brought down and carried away, there is a great meaning in the previous days. The grain which is produced in the field is in the form of spike. The spikes of corn convert to grain in the Kallam alone. Up to grain attaches to spike, grain is under the control of spike. Grain which attaches to some membrane in the spikes is separated in the Kallam. Once grain is separated then it won't go to the control of spike. In the Kallam, if roller treads upon spikes, grain comes out from the membrane in spike. We all know that after grain comes out from spike it never reaches spike. Similarly in the previous days elders showed spike which is filled with grain for revealing that Jeeva is entangled in the membranes of karma called spike. Kallam is showed as an example for revealing that Jeeva who is relieved of karma again doesn't entangle in Karma by becoming independent.

Elders who know that In the previous days those persons who eliminated their karma by wisdom got liberation and they would not come to birth, got down the dead body in a place while carrying the dead by naming as Dimpudu kallam. In this way due to they got down the corpse and again carried it to crematorium, they reveal others that dead can not come to birth again and **he is separated from karma called spike of corn by yoga called Kallam**. If anyone is wailing for him they told that deceased was converted to God, so you should not keep any affection on him. They exhorted that up to dimpudu Kallam if anyone wailed that was no matter. But after Dimpudu kallam one should not be wailed for deceased. They must change their way of thinking and must think about Savam as Sivam. So those persons who wail must return from the place of Dimpudu Kallam. Those who had way of thinking that dead body was Sivam followed the dead body up to burial ground and buried the Sivam.

The place which is called Dimpudu Kallam is not specially existed. In the middle of the way they brought down the dead body and explained its meaning. After some time again they carried away the dead body. This method is applicable only to the Yogis who got liberation, according to tradition. By doing like that the value of Yogis and method of liberation is known to others. The tradition of Dimpudu kallam is to be done for only Yogis, but not to others. Other than Yogis are being connected to Karmas, so they are equal to spikes of corn which did not come to Kallam. At present in some places this tradition of dimpudu kallam exists. By naming Dimpudu kallam, the dead bodies of common men also being brought down and carried away. By doing like that the aim of Dimpudu kallam is spoiled and meaningless.

In some places the tradition of Dimpudu kallam is not practiced even for Yogis. Reason for this is, not knowing about tradition of Dimpudu kallam among traditions. From today onwards let us practice traditions rightly and if dead is Yogi who got liberation then the body of Yogi should be brought down in the middle, but if he is not Yogi the body of him should not be brought down in the middle while carrying it.

Pinda Kudu - Karma Kanda (Funeral rites)

All people may be heard the word Pinda kudu. It is said that if man dies, in the name of Karma tantra food is given for suppressing his appetite is called Pinda Kudu. These manners of Karma are being done in different kinds in different places by Brahmins. After death of man some persons offer Pinda Kudu either three days or eleven days or one year later. Some persons offer Pinda Kudu by performing obsequious rites in the name of Masika. Some persons perform annual rites for a deceased person in the name of Tarpana in Punya kshetra or Taddinam in the house.

If we enquire elders about this matter they say that the messengers of Yama are taking the deceased person for one year along with them by walking, so the deceased person has been suffering from the appetite. By offering Pinda kudu every month for one year, appetite of Jeeva will be suppressed. Some persons are offering Pinda Kudu in the name of annual day of death due to deceased person would take one year time for reaching Yama loka. If we question how he eats

Pinda Kudu as he is taken to Yama loka by binding, they may reply that he came in the form of crow for eating Pinda Kudu.

According to saying If tobacco leave of Guntur is in either in mouth or in a niche of wall it is same similarly some persons do not try to know about anything and exist as tasteless tobacco. Some persons are active for knowing everything like tobacco of Guduwada is very pungency despite it is in mouth or in a niche of wall. In the mind of like that persons so many questions may arise. As they are eager to know everything, so their questions are like this. 1) What is the meaning of Pinda kudu? 2) Why not it is called Kudu instead of Pinda Kudu? 3) Can deceased person eat Pinda Kudu? 4) Those messengers of Yama who take deceased person whether leave deceased person for eating Pinda kudu by taking bribe like our Police? 5) Why deceased person come in the form of crow for eating Pinda kudu of his sons? 6) We are seeing that daily a lame crow in the cremation ground is eating Pinda kudu of so many persons. Can we attribute the lame crow to whom? 7) Daily so many crores of living things and lakhs of men are dying. For taking them to Yamaloka, how many servants of Yama are needed?

8) How many crores of people have gone to Yamaloka including messengers of Yama? 9) Is Yamaloka is more extensive? 10) If Jeeva feels appetite when he is taken to Yamaloka, whether messengers of Yama do not feel appetite. 11) Whether messengers of Yama brought any kind of meal to eat? 12) Whether they come down along with Jeeva for taking any kind of food? 13) We have seen that if deceased person is drunkard they are offered Whisky or Brandy. If manes come in the form of crow, why crow is not taking Brandy or whisky? 14) If our elders came in the form of crow for eating Pinda Kudu, why didn't capture that crow for offering good meal from onwards? If we do like that, he may escape from the punishment of sin in Yamaloka. Why all are not doing like that?

15) The son who didn't offer food to his father who was alive, after death of his father if he didn't offer Pinda Kudu to his father, what is it? 16) The person who didn't show any kind of affection on his father when he is alive, why he is showing affection when funeral ceremony is being done? 17) In the previous days whether Jnanis who knew wisdom had kept this kind of traditions. If they kept traditions what was their intention? 18) Why Pinda kudu is offered? 19) After how many days Pinda Kudu should be offered? 20) In this matter, is there any essence exists?

21) In fact, is it Indu tradition? In this way so many questions will arise in the active persons. We have to consider about answers of these questions. Let us see answers for these kinds of questions.

It can be said the meaning of Pinda is body. The thing which is in the womb of mother is said as Pinda. We hear usually that Pinda turned horizontally in the womb. The body which is delivered from the womb of mother has consciousness of Atma and gradually grows as old. In this meantime it practices many karmas and gain new karmas. Despite a person doesn't know that how much karma is coming in the getting on work, he knows about experience of present work. Some persons say without knowing fact that it is my karma while he is experiencing. We take birth for experiencing karma of previous birth. In every moment what we experience is Karma. The experience of Karma or elimination of karma is said as Karmanubhavam. How we are emptying food by eating similarly we are eliminating karma by experiencing it. In Telugu language food is called " **Kudu**". Eating is called " **Kuduchuta** ". Kudu kuduchuta means eating of food.

In the previous days it was said that daily Jeeva was eating karmas. Owing to living body is to be experienced Karmas, so body is called Pinda and the karmas which are to be experienced is called Kudu and Karma of a man is said as Pinda Kudu. Elders said that karma which is to be experienced daily by body is said as Pinda kudu. Even today in some instances people usually use the word yours Pinda Kudu. We also generally used the word yours Pinda kudu instead of yours Karma. Some persons use the word Pinda kudu despite they didn't know meaning.

It is tradition that after a person dies usually Pinda kudu is offered. But in the previous days all deceased persons were not offered Pinda Kudu. According to Bhagavad-Gita if deceased person was practicing Yoga by having interest in liberation and his death occurred in the bright fort night, northern solstice, day time and Sun rays were falling without casting of clouds, people thought that he would not again take birth and merged into God. For revealing that kind of person doesn't have karma and he wouldn't take birth, Pinda kudu is offered in the name of Karma tantra. Every living Jeeva is experiencing Karma by nine planets. The liberated man is disconnected with nine planets. When Jeeva is living the nine planets which are distributing karma do not distribute karma due to Karma is not existed when he liberated. So, nine planets are not able to take him to rebirth. So, for revealing that he got liberation, in the ninth day after death Karma tantras were done.

In the previous days for revealing that liberated man didn't have karma, in the ninth day after death rice which is equal to Karma as Pinda kudu was offered to birds and animals in the open place and eliminated it. By doing like that it is known externally that karma which is said as Pinda kudu is completely not existed. Any living thing can eat the Pinda kudu which is offered to liberated man. It is wrong to say that only crow only must eat Pinda kudu. How the traditions of elders are deviated from its original path and become unrighteous similarly as time passes this matter is also went into other meanings without knowing fact. The deceased person comes in the form of crow for eating food is fictitious tale and in it there is no truth. The deceased person is again coming in the form of crow is untrue and improbable. In this matter Yogi Vemana said in this way in a poem.

Making Pindas (balls of rice) by thinking about manes!

You who are asses are offering Pindas to crows!

How crow which eats human excretes become mane!

Viswa dabhirama vinura Vema!

Yogi Vemana questioned how crow become mane which eats human excretes and abused the people who offer Pindakudu to crows by comparing the deceased to crows. Vemana said about this matter as wrong in a poem. The food which indicates Karma must be eliminated in manner but it must be eaten by only crows are not the manner. Pinda kudu must be eaten by any birds and animals. This manner is applicable to the persons who perform this karma tantra in the open space. Those persons who perform this karma tantra at the shore of river must immerse it in the river. Then aquatic animals eat the Pindakudu. We already said about that Pinda is body. Here the deceased person attained liberation. As he doesn't need body, so it is right to offer Pindakudu to him.

It is strange to do Karma tantra for the person either who doesn't attain liberation or he is ignorant person. In the previous days Karma tantra were done in the ninth day for revealing that the effect of nine planets was not on him. But it is strange to do Karma tantra in the third day or fifth day or tenth day or annually. In the previous days Karma tantra was done externally by naming the karma which was to be experienced by body as Pinda kudu, but today brandy, cigarettes are also offered in the name of Pinda Kudu is strange. It is ignorance to say that messengers of Yama had taken away him to Yama loka by forgetting the manners of Karma tantra

which is done for the liberated person. If Pinda kudu is offered in the open place, birds and animals eat it and if it is immersed in water, aquatic animals eat it and eliminate it. In this way Pinda Kudu is offered for revealing that whole karma of body is completely eliminated. But it is not right to say that in the name of he who is offered Pindakudu only comes for eating it.

In the previous days in the name of Dinas (days) or funeral ceremonies was done in the ninth day after death for revealing that the effect of nine planets were eliminated. **As elders revealed that Karma tantra must be done for the person who is liberated and it must be done by any person who know wisdom , but it is ignorance by saying that sons only must do this karma tantra and making sons or descendants belonging to their family do Karma tantra.** If elders who knew wisdom revealed the manners, that tradition might be known to all. At present the complete details of doing karma tantra is not known and why and how it should be done is not known.

Even today if any person who practices Yoga by knowing wisdom dies and at the time of death, principles of time which is said in Bhagavad- Gita for getting liberation is applicable to him then karma tantra must be done for him by Brahmins or Yogis or Jnanis. It must be revealed others that he attained liberation. Else, common people and ignorant persons should not be offered Pinda Kudu and funeral ceremonies should not be done. By thinking that if Karma tantra is not done his soul will haunt us , so some persons are doing karma tantra compulsory for getting relief from deceased person. It is against traditions. Elders said that this karma tantra must be done sacredly. But it should not be done by thinking that it is for relieving of ghost. Still some are suspicious and think whether it is true and whether so many Swamijis are not knowing this matter despite we say extensively. If they think likewise we cannot say more.

Keeping the head towards south

In Bhagavad-gita, it is said that in which time Yogis die liberation can be attained , in which time Yogis die they go to birth is revealed. If men other than Yogis die generally they go to birth. Yogis only have possibility of getting liberation. So Bhagavan said in Gita about passing of time for

knowing that among Yogis which person got liberation. According to that the person who got liberation can be recognized. In this way the person who got liberation was called “**Kalamai poyadu**” means he became Kala. It means he merged into Paramatma without taking births. Paramatma is in the form of Kala. In Gita Bhagavan said I am “**Kalosi**”. So it is right word to address about man who got liberation as Kalamai poyadu means he transformed as Kala. Man who got liberation should not be addressed as he died. The word death is applicable to common men or Yogis who did not get liberation. For recognizing the differences between a person who got liberation and a person who did not get liberation, elders made differences in practices such as doing funeral rites and burying.

In those days it was said about person who did not attain liberation as he died and the person who got liberation as he became Kala. They did not offer Pinda Kudu to the persons who do not get liberation. But they offered Pindakudu to the persons who got liberation.

Dimpudu Kallam was existed only for the persons who got liberation from karma. Those persons, who died, didn't have Dimpudu Kallam. Similarly those persons who died were buried by lying down their head towards south. But those persons who got liberation were buried by lying down their head towards north. In this way among the dead persons so many differences were created in the practices by giving recognition and value for liberation. In the previous days the works which were created by elders meaningfully in accordance with Dharma became practices of Adharma. Despite some practices exist among practices of previous days, it is not known that why it should be done and for whom it should be done. Thus we have said about carrying of dead body and importance of Dimpudu Kallam. Now let us know about burying of dead body.

Sun rises in east on the earth. The opposite direction of east is the west. If we stand towards east back side is west, right side is south and left side is north. The corner between East and South is South east, the corner between South and West is South west, the corner between West and North is North west and corner between North and East is North east. Among eight directions north and South are important directions for seeing after man's death. The directions of East and West must be observed when man is alive. By seeing daily about rising of Sun and setting of Sun they compared birth and death of man respectively. The rising and setting of Sun are indicating birth and death respectively but North and South are indicating liberation and rebirth respectively.

Some persons say that Yamapuri exists in the south and in that Yama dharma Raja exists by quoting some puranas. In fact, Yama Dharma Raja and his abode Yamapuri doesn't exist in the south. But there is some meaning in saying that Yama Dharma raja exists in the south. Bhagavan said in Gita that **he was Yama among givers of punishment**. We already learnt that Paramatma is living in the form of Atma in the body. We revealed in Pabhoda book that Atma exists in the body as Yama and exist as followers of Yama in the other bodies. According to **this it is known that second Atma which is in the body is Yama dharma raja**. Here all are not known about a matter. That is!

Atma which is spread over body is centered in the seventh center in Brahma Nadi. It transmits its power of consciousness to all over body. Despite it is in the center of head, it exists somewhat more in right side. Owing to this in the strength of body some difference is formed in the right side. All of us know about difference in power in the right and left side. Generally Atma exists more in right side in all persons, so Atma is named as Dakshinudu or Yama. Owing to Atma is residing more in right side, in the previous days it was said that Yamapuri was in the South. Do not understand that South means it is out of body. It should be understood that it is inside of body in the south (right) direction.

Those persons who have Karma are having rebirths. Owing to this they are connected with Atma. Up to Jeeva wears body Atma exists as companion and enlists karmas in the ledger of Karma and again it made us experience karmas time to time. Atma works in body as Yama for making us experience Karma and works as Chitragupta for enlisting Karmas. This whole process is being done for the bearer of body. When we know that dead is again taking birth, we kept his head towards south in burying his body for revealing that he did not attain liberation, resulting in he would take birth by associating with Atma.

Those persons who went towards Atma were buried by lying down their head towards South and those persons who went towards Paramatma were buried by lying down their head towards north. In accordance with sayings of Gita, when Yogis died, if they are eligible for liberation they should not be buried by lying down their head towards south. The bodies of Yogis who were attained liberation were buried by lying down their head towards north. At present the bodies of all people are being buried by lying down their head towards south. The meaning of tradition of burying of bodies is not known but only practice is remained by deviating from its path. It is good to

know about wisdom in the tradition of burying of body and reveal others about this wisdom. Then it is service of wisdom.

Yours

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***How Shastra is necessary for defending a matter,
Similarly Shastra is necessary for condemning a matter.***