



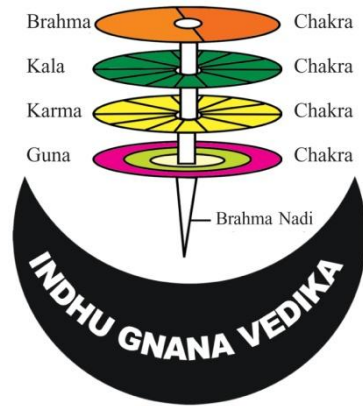
*Author of More than Half Century Books,
Indu Virtue Principal Donor,
Sensational Writer, Thraitha Theorem Originator*

Sri Acharya Prabhodhananda Yogeeswarlu

PRABODHA TARANGALU

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

Fore word

The word "Pra" has distinguished meaning. By calling Pancha bhutas as Pancha, the letter Pra was kept before Pancha. Owing to that it became Prapancha. Similarly before the word "Layamu" (dissolution) if "Pra" is put, it becomes Pralayamu. It can be said that Pra gives distinctiveness to the existing thing. In the same manner here Pra is put before Bodha (teaching), and became Prabodha. It is known that Prabodha means distinctive teaching and it has specialty than any other teaching. Owing to Traita Siddanta exists in my teaching, it was named as **Prabodha**. Some sentences in my teachings are taken to write as **Prabodha Tarangalu**. How great meaning exists in the poems of Vemana, similarly in these Prabodha Tarangalu great meaning exists.

In these sentences despite language skills do not exist good meaning exists. In many books if ten pages are read in that recognizable matter doesn't exist. Despite it is pleasing to read, it is not useful due to graspable matter doesn't exist. In my books in every page new matter and recognizable essence must exist. I wrote each essence as a sentence for understanding easily. In this way this **Prabodha Tarangalu** is written. In this book there are more than eight hundred sentences. Every sentence gives great message.

In these sentences for so many doubts and for so many questions which are in the mind of some persons are given rightful answers which are not available despite we read many books. Every sentence reveals new matter and gives one answer to even some group of questions. Some sentences have meaning that is equal a book. So we believe that it will help more to Jnanis and inquisitors of wisdom. My intention is every matter which is revealed by me must be bound to Shastra. Any great matter which doesn't have binding of Shastra is not useful in the life despite it is pleasing to hear at that time. The juice of orange can be tasteful for drinking immediately, but half an hour later its taste will be changed. Yet it is tasteful half an hour later, in future it is not useful to drink it. But honey doesn't change its taste and useful for very long time. Similarly my teachings can be useful in anytime in your life. I am revealing that Prabodha Tarangalu always is useful in the life due to it has uniform essence of wisdom.

Yours

Indu Dharma Pradata Sensational writer, AdiKarta of Traitha Siddanta

Sri Sri Sri Acharya Prabodhananda Yogeeswarlu.

Prabodha Tarangalu

- 1) How the stuff of sugarcane is left after tasting the juice similarly those persons who leave language after grasping the meaning in the text are holy readers .
- 2) Knowing about yourself by incessant thinking of Atma is yours own work.
- 3) The ignorant persons have been obstructing the wise who wants to walk in the way of wisdom.
- 4) How mad is not benefitted despite he is bestowed on jewel similarly stupid doesn't get benefit despite he is taught wisdom.
- 5) How body lives with the food similarly Mind lives with the matters of Gunas.
- 6) Mind which is associated with senses of perception passes on matters to Jeeva. Jeeva who is associated with Egoism experiences those matters of comfort and distresses due to ignorance.
- 7) Jeeva faces many distresses with ignorance due to desiring of small comforts.
- 8) How darkness of external eye is removed by rising of Sun, similarly darkness of inner eye is removed by knowing of wisdom.
- 9) Bathing is necessary for the purity of body. Wisdom is necessary for the purity of Dehi (Jeeva).
- 10) In a birth Jeeva enters the body in one time and leaves body in one time.
- 11) The manner of taking birth of bodies of Jeevas is one kind. But death is four kinds.
- 12) Owing to experience of Karma it is expended. Owing to Egoism, Karma increases.
- 13) Jeeva gets ego due to ignorance and gets Agami Karma due to ego.
- 14) How disease in body leaves by taking pure medicine, similarly Karma Roga of jeevas leaves by getting pure wisdom of power.
- 15) The medicine which doesn't give health and teaching which doesn't give wisdom of Atmais useless.
- 16) Jeeva teases himself by the weapons like Desire, Anger, Avarice, Lust, Pride and Envy.

- 17) In the body called house, if Jeeva who is in the darkness called Ignorance lighted the lamp called wisdom for seeing, he knows about himself.
- 18) Ignorance doesn't go unless egoism is removed. Atma darsan can't be attained unless ignorance is removed.
- 19) The bodies which are made of Pancha Bhutas are ruined by the Pancha Bhutas.
- 20) What is use of envy by seeing the person who is enjoying eight kinds of comforts? Owing to effect of Punya which was done in the previous lives, now they are in that state.
- 21) Jeevatma in the body is like a drop in the ocean.
- 22) God likes meaningful worship rather than external worship.
- 23) The effect of Gunas doesn't change by the effect of food. But due to effect of Gunas inclination can be formed to eat different kinds of food.
- 24) Fish gets happiness when it is in water that is his own place. Similarly Mind gets happiness when it is in Atma that is his own place.
- 25) Brahma Yoga means elimination of intentions or Sankalpas.
- 26) If worships are done on a grand scale lead to Ignorance. It doesn't give knowledge of Atma.
- 27) Cooking is made after cleaning the vessel and Charity of wisdom which is done for worthiest persons give pure results.
- 28) Morals and Justice facilitate to get external prosperity; wisdom and Dharma facilitate to get prosperity of Atma.
- 29) Do not think that Maya is outside. That is in you. Know that getting into Maya is not outside but it is in your head.
- 30) Control your mind which is running unlimited speed. Then you can understand about Atma.
- 31) Caste and Religions were made by man only but those were not made by Mahatmas.
- 32) The feeling about body is a bond of Maya. The feeling about lord of body (Dehi) is Divine wisdom.
- 33) One who preaches Shastra which is for all living things is Jagadguru.
- 34) Thinking that it is wisdom by seeing arts of jugglery and thinking that it is water by seeing mirth, both are same.
- 35) Karma moves Gunas, Gunas move mind and mind moves body. If it is not known it is ignorance.

- 36) The person who is having lust for external domestic life doesn't have capacity to know truth.
- 37) Karma should not be eliminated by growing beards without controlling your mind.
- 38) Don't be hasty for getting Upadesa unless you get higher wisdom. When your heart has capacity for bearing that Upadesa, then Upadesa can be fulfilled.
- 39) One who conquered mind by knowing wisdom is Mahatma. He doesn't say ignorance words.
- 40) Enjoy the beauty after seeing it. If you desire to experience it you have to face distresses.
- 41) Jeeva can be separated by ruining body. But any man can't fill Jeeva by making a body.
- 42) It is not possible to relieve of Jeeva from the matters of poisonous circle up to real wisdom of Atma is understood.
- 43) Construct a barrier against waves of thoughts which arise continuously in you. Then you can realize Atma.
- 44) Desires are obstructions for understanding Atma but not wife and children.
- 45) Getting higher thinking without yielding to Maya called religious hatred then you can ascend summit of Atma.
- 46) All religions are taken birth from the acceptance (Sammati). But the religion which made senses stand is lofty.
- 47) All religions are up to the state of Achala. From that onwards all are eliminated.
- 48) The seed which is sown in the fertile land and wisdom which is planted in the heart of true man give rightful result.
- 49) The animals and birds which are in ignorance are living in the matters of taking food, sleep and coition. If man who has much wisdom moves like that way, what are difference between man and those?
- 50) One who suppresses Ego and left the body for the things which are to be done is Karma Yogi.
- 51) Maya has been binding Jeeva in the karma by inciting the matters of comforts like fisherman who binds fish in the basket by baiting earthworm.
- 52) Jeeva has been experiencing punishment in the prison called Prakruti for his mistakes like Karma. When Karma is cancelled Jeeva get liberation.
- 53) How wheels move on the basis of axis, similarly Karma and Guna Chakra moves on the basis of Atma.

- 54) Do not argue that show me God. When you leave Karma, immediately god appears. Then you are God.
- 55) Gurudeva commands Gunas. But Jeeva moves in accordance with the command of Gunas.
- 56) For recognizing God who is beyond Gunas, it can be possible only when you are beyond Gunas.
- 57) Jeeva, you are sinking in the bog called Gunas! If you know about wisdom of Atma, it can pull out from the bog.
- 58) Jeeva you are surviving by the grace of body of Prakruti which is generated by power of God! Do not think that God doesn't exist.
- 59) Prakruti is beautiful. But that beauty cannot shine without Paramatma.
- 60) Do investigate about Prakruti with the sight of wisdom. You can grasp wisdom of Paramatma in the Prakruti.
- 61) The cessation of births is getting the state of non-duality. Getting thoughts is perfection of Maya.
- 62) Owing to practicing postures health must be improved. But it is not possible to get unification with Atma. Those are postures for health only but not Yoga postures.
- 63) Are you worrying about Jeevas who are handicapped by seeing them? They are experiencing in this way due to they have done fearful sin in the previous births.
- 64) Are you imagining that you can know about God in the old age. It is not possible that mind doesn't understand about Atma due to it is weakened.
- 65) For entering the house called liberation one must ascend three steps. Those are 1) Devotion 2) wisdom 3) Yoga. He has to cross the karmas such as Prarabda, Agami and Sanchita Karma.
- 66) Wisdom can be accomplished due to devotion, Yoga can be accomplished due to wisdom, Tatwa can be accomplished due to Yoga and liberation can be accomplished due to Tatwa.
- 67) Divine wisdom means knowing about matters of Atma or Dharmas of Atma.
- 68) Sticks can be burnt by the fire in external Yajna, but Karmas can be burnt by the Jnanagni in the inner Yajna.
- 69) Even eyelid doesn't move unless Karma doesn't exist. Karma doesn't come unless Aham exists.
- 70) The powers of Prakruti spreads out either inner or outer of body for making Jeeva get experience of Karma in the form of actions like comforts and distresses.

- 71) There are two kinds of results in the works which are done by Jeeva egoistically. Those are
1) Physical Result 2) Subtle result.
- 72) Jeeva has been experiencing subtle result (Karma) of previous births physically in the present life. The subtle result of present birth can be experienced in the next birth.
- 73) Jeeva earns sin and Punya and experiences distress and comforts' respectively.
- 74) If both actions like either good or bad are done by leaving desire of its results, Jeevas do not get Karma of those actions.
- 75) If you offer sacrifice of Mind called animal to Atma by wisdom called sword, Atma grants you bliss which is eternal.
- 76) Maya made Jeeva get distresses by showing desire for happiness. Paramatma made Prakruti display jugglery called worldly actions by the instruments like Pancha Bhutas by engrossing Jeevas in the Maya.
- 77) As Intellect considers wicked contrivances, mind always thinks over and Chittam makes decisions, but Aham always praises Jeeva.
- 78) Jeeva! Your body may be spoiled due to religious fasting and perform religious Vratas. Those actions cannot uplift you. You can attain unimaginable state by practicing Yoga only.
- 79) Mahatmas are who conquered Maya. They shouldn't say vain words which are associated with Maya.
- 80) The difference between Tapassu or Penance and Tapana is period of time only. Tapassu is big desire. Tapana is small desire.
- 81) Tatwam appears when Tapassu and Tapana are left.
- 82) If Mind is accustomed by putting in one matter, it can be very difficult to come out from that matter.
- 83) How tree is based by the roots similarly mind is based by the matters. How tree can be overthrown by cutting the trees similarly mind can be overthrown by cutting the matters.
- 84) If ten desires are taking birth in you after fulfilling a desire, when do your desires decrease?
- 85) As longevity of ignorant persons decreases, their desires increase.
- 86) The person who leaves internal domestic life than the person who leaves external domestic life is real Sanyasi or mendicant.
- 87) Owing to Mind is unstable and life is uncertain, so when you have intention for knowing wisdom immediately try to know wisdom.

- 88) Memory which doesn't have Sankalpas can grasp Atma which is between you and God.
- 89) Despite you have known about you, you can't know about Parabrahma which is outside of you. If whole Karma is burnt and left your body, you can know about Parabrahma.
- 90) Jeeva, you are grieving in the matters of ignorance like living in the forest which is filled with poisonous trees! Take up the weapon like spirituality, and cut down that forest. Then you can get comfort from fatigue in the open space called Parabrahma.
- 91) Don't give place to mean desires in your mind. They may make you get away from wisdom of Atma.
- 92) Thinking that some Karmas which give comforts are generated by his own will and some karmas which give distresses are generated by the will of God is ignorance.
- 93) You are saying that all organs in your body are belonged to you. But you do not know about who you are.
- 94) God, who is not considered when comforts are experiencing can be remembered only when distresses are experiencing.
- 95) The Jagannath or Paramatma who is filled in the Universe has taken birth from Bhagam (Vagina) of woman and became Bhagavan. He is not only messenger but also Avadhuta.
- 96) The shape of idol in the temple is the sign of Atma which is in the heart of devotees.
- 97) Those persons who desire eight kinds of attributes cannot reach immovable state.
- 98) Those persons who think about mental retarded person as Avadhuta are real mental retarded persons.
- 99) How boat is necessary for crossing the river similarly wisdom like ship is necessary for crossing Samsara (domestic life) like river.
- 100) The sailor who takes Jeeva into the ship which is made of wisdom called timber and made him cross samsara called ocean for reaching shore called liberation is Sadguru.
- 101) Only one medicine has power to liberate Jeeva from the thinking of matters. That medicine is the Sadguru Prabodamrutam.
- 102) Jeeva, you are grieving without having peace of Atma due to victim of desires. For relieving of that grief preaching of Guru is only way.
- 103) The state of doubtless state is complete wisdom.
- 104) Jeevatma who doesn't relate to either Prakruti or Atma can transform as Paramatma.

- 105) The real meaning of worship of lamp is seeing Atma in the light which is generated due to lighting of wick called awareness by wisdom in the Pramida (oil saucer in a lamp) called body by pouring oil called Karma.
- 106) Kala is the basis for experiencing Karma by Jeeva.
- 107) Kala can solve all problems. Jeevas have to wait up to that Kala (time).
- 108) Jeevas who are getting mental aberration due to beauty and elegance of women have not understood that power of consciousness in the bodies of women is that beauty.
- 109) Jeevas who enjoy and love the temporary living bodies, when those bodies are ruined they get grief. Atma which is basis for these bodies is eternal. If Atma is recognized there is no grief.
- 110) How Sun went behind cloud, similarly wisdom went behind Kama. How shining of Sun appears when cloud is scattered by the effect of wind similarly when Kama is scattered by the effect of Prabodha Tarangalu, wisdom shines.
- 111) Guru examines you for revealing wisdom which is in you.
- 112) When time comes body dies and when Karma is completed Jeeva merges into Paramatma.
- 113) How those persons who wear shoes can walk bravely in the way of thorn, similarly those persons who wear wisdom can walk bravely in the way of domestic life.
- 114) If Jeeva wears shield called wisdom, despite poisonous arrows called matters are shot on Jeeva from bow called arishatvargas like desire, anger, avarice, lust, pride and envy those cannot harm him.
- 115) Man can lead peaceful life when he accustomed to spiritual life by leaving the thinking over about matters of mundane life.
- 116) If you know about yourself, you can know about Ego which is in you.
- 117) Despite we consider about either good or bad, what is to be done that must be done.
- 118) Do not consider that Yoga can be attained after experiencing all comforts. Then you may get Rogas.
- 119) Every Jeeva has devotion. It is better that devotion must be on Paramatma than Prakruti.
- 120) Temples are not venue for the worship of desires. Aryas constructed the temples for knowing about wisdom of Atma.
- 121) The life of man without having good wisdom and the beauty of flower without having fragrance is useless.

- 122) If thoughts are offered to God, they are liberated. But if hairs on head are offered, are they liberated?
- 123) How camphor and fire disappear after burning, similarly Karma and wisdom merges in Paramatma after Karma is burnt in the wisdom called fire.
- 124) Always try to get state of Atma. That is your object of life.
- 125) Understand about Paramatma that it immerses in the five parts of Prakruti which is in different forms. Then ignorance in your inner can run away from you.
- 126) Your body is female. You are Purusha in that body. Your body is getting consciousness due to unification of both of you.
- 127) Teaching of Atma without having experience is like beauty without having attraction.
- 128) The heaven and hell are in the living world of man. Where Jeeva experiences comforts that place is his heaven and where he experiences distresses, that place is his hell.
- 129) The person who left Karma is an independent person.
- 130) The wealth, strength of limbs and longevity which are not useful for wisdom of Atma are useless like moon light in the forest.
- 131) The worldly matters which exist as Ambrosia, at last changes to poison. Those matters of wisdom which exist as poison at last changes to ambrosia.
- 132) Darkness like ignorance cannot be eliminated even by rising of Sun. It can be eliminated by wisdom.
- 133) The practice without knowing wisdom is like walking without knowing way.
- 134) Maya made Jeeva bind in the prison called Prakruti by attaching shackles called lust and nailing him with the affection for son and made him experience punishment called Karma.
- 135) Do you know about location of Atma? That is not in one place like you are in body. It is spread out all over your body in the waking state.
- 136) Atma made body work in accordance with Karma. Jeeva experiences, but body works.
- 137) Every man in the world has been worshipping for getting comforts.
- 138) This Jagat is the form of death and birth of Jeevatmas which reflect in the mirror called Maya.
- 139) Man who wishes to get control of powers of Prakruti, at last has to defeat by the powers of Prakruti.
- 140) As you are thinking that all things are belonged to you on the basis of memory, that memory can be ruined within moment by the invisible power. That is your death.

- 141) Paramatma says “ if I intent you exist as you. If I intent another wise you can spread out all over”.
- 142) Ignorant persons can do karma for domestic life. But Jnanis can lead domestic life for karma.
- 143) Bodies are different in every birth. Karmas are different in different bodies. Minds are different in different karmas. Intellects are different in different minds.
- 144) Both wisdom and Ignorance are in you. But wisdom is tied in the bag of ignorance.
- 145) We must be for the service of God. But God doesn't exist for our usefulness.
- 146) Any action which can be desired for the fruits can give bondages. Any action which cannot be desired for fruits can give liberation.
- 147) Body generates from the womb of mother. Prakruti generates from the womb of Brahma.
- 148) In the body of everyone which is related to Prakruti two Purushas exist, who are related to Paramatma.
- 149) Body is the cause of resultant action of conjugation of female and male. Jeeva is the cause of resultant action of Sin and Punya.
- 150) Your body had taken birth for experience of your Karma only, but you had not taken birth for experiencing of Karma of your body.
- 151) If Karma is known you can be liberated from Karma. If mind is known, you can conquer mind. If Atma is known you can reach Atma.
- 152) You are thinking that all works are being done in accordance with your liking. But your liking generates in accordance with your karma.
- 153) Real Punishment of Jeevas is not getting wisdom of Atma.
- 154) The fire which burns the sticks called Karma is wisdom of Atma. The wisdom of Atma is the medicine for removing the disease called karma. The wisdom of Atma is the purified water for cleaning the dirtiness called karma.
- 155) The matters of comforts are like sweet poisonous fruits. When those comforts are experienced despite those comforts are sweet, sometime later those give ferocious results.
- 156) If charity is done for Punya, birth comes for experiencing comfort.
- 157) Bhagavan said in Bhagavad-gita that God is not known through the four kinds of actions such doing charities, doing Yajna, chanting of Veda and Penance.
- 158) The person who is invisible to the senses must be recognized by becoming the person who is beyond senses.

- 159) By knowing more wisdom we can know ignorance which is in us.
- 160) The body of Jeeva is like house of man.
- 161) How tender fruit changes to ripen fruit similarly your body changes to old age from the stages of youth and middle age.
- 162) How leaf turns to pale, the color of yours body changes in the old age.
- 163) You are prisoner in the three stages such as waking state, dream state and sleep state.
- 164) You are surrounded in the midst of three clothes such as physical, subtle and Karana.
- 165) Atma is known only by practice of Yoga, but it is not known by performing vows, doing penance and chanting of Veda.
- 166) Despite knowing about Atma, there is no attainment of liberation. When Karma is ruined, liberation can be attained.
- 167) Ego is the cause for either attaching of Karma or detaching of Karma.
- 168) Mind is the cause of Gunas and elimination of Gunas.
- 169) Bhagavan is Sakara. Paramatma is Nirakara.
- 170) Every action is taking place due to gunas, every guna is inspired by Karma and every karma is coming from the actions. Because of Jeeva revolves in the cycle of birth and death.
- 171) Mind is the memory of matters of senses of perception.
- 172) Those persons who do not know how Jeeva is coming into the body do not know that how Jeeva is going away from the body.
- 173) Even great yogis do not know about Atma up to he is in the body.
- 174) Do not think that actions of Prakruti are Swadharmas. Know that only the actions of Atma are Swadharmas.
- 175) Two kinds of sins exist among sins. Those are excusable sin and non – excusable sin.
- 176) Though Linga is one, it is three kinds. Though Anga is one, it is five kinds.
- 177) Those persons who take birth from the body of father are sons. Those persons who are made of wisdom of Guru are sons of wisdom.
- 178) Don't claim that you are responsible for the fulfillment of works and only karma is responsible for the fulfillment of works.
- 179) Saying the words in the order of Dharma, Arda, Kama and Moksha is untrue. Saying in the order of Kama, Arda, Dharma, and Moksha is true. Coming money through Dharma and attaining Moksha through Kama is untrue.
- 180) Liberation can be attained by practicing dharma and money can be earned with Kama.

- 181) Though Atma is the cause for the movements of body , it is in accordance with Karma.
- 182) Atma doesn't exist at outside of body. It is in the body.
- 183) Paramatma remains in the body in which Jeeva and Atma leaves body in the death.
- 184) There is a saying " Dhanamoola midam Jagat (money is the root of world) ". Owing to Karma is the cause for getting money the word Karmamoola midam Jagat is true and right.
- 185) How mother knows about father of Jeeva, similarly Guru only knows about God of Jeeva.
- 186) Health of body subsists on food and health of mind subsists on the food of matters.
- 187) Food is not cause for Gunas. But Gunas are cause for food.
- 188) Do not think that Lokas (division of Universe) are somewhere due to ignorance. All lokas are in your head.
- 189) By seeing only anthill, snake in the anthill cannot be recognized. Similarly by seeing only body, Jeevatma which is in the body cannot be recognized.
- 190) How lamp extinguishes after oil is exhausted in the saucer of lamp, similarly Jeeva extincts when karma in the body is completely burnt.
- 191) Prarabda Karma made Jeeva get intentions and doubts and made Jeeva work in accordance with considerations and give the experience of comfort and distress.
- 192) Despite you are anxious result which is more than yours karma will not be available.
- 193) There are two ways for elimination of karma of Jeevas. Those two ways are either experiencing karma or burning karma in Jnanagni.
- 194) Prakruti which exists as different from you is your body.
- 195) Up to you think that Prakruti (body) which exists as different from you, is belonged to you, yours ignorance cannot be eliminated.
- 196) If Karma is not completed you are body. If karma is completed you are Kala or time.
- 197) Mind is like a bird which sleeps in the nest at night and flies for grain at day time. It slept in the nest called Atma in the sleeping state and roam for the matters in the waking state.
- 198) Atma is your friend, but you are feeling that it is your enemy due to ignorance. Prakruti is your enemy, but you are feeling that it is your friend due to ignorance.
- 199) Feeding the person who doesn't feel hungry and saying wisdom of Atma to the person who doesn't interest in knowing wisdom are useless works.
- 200) If you are away from the worldly matters, Visweswara (God) can be near to you.
- 201) Do not worship Atma with egoism. If you worship Atma by leaving egoism you can reach Paramatma.

- 202) Know about that which connects you and the works of your body! That is egoism.
- 203) Do get connection with all but not get connection with ego.
- 204) Each Guna is having strength like elephant, but it shivers to the wisdom called god.
- 205) The invisible Prakruti (Gunas) that is in your body and visible external Prakruti are interrelated. The result of those struggles made you get confusion.
- 206) You are earning Karma which is capital for the material Yajna. If you earn wisdom for burning of Karma you will be liberated.
- 207) All Jeevas have eye in the forehead. But some Jeevas only have vision to that eye.
- 208) All Gunas are in your head and works of those Gunas are before you
- 209) Egoism gives karma to you. That Karma gives you comforts and distresses. Service of God gives you wisdom. That wisdom eliminates your Karma.
- 210) First know about how karma is coming and then you can understand how it goes.
- 211) Desires instigate your memory and move it.
- 212) There is no use to know about future which is to be taken place. What is to be taken place must be taken place though you know or not know.
- 213) The omen which indicates defeat for you must be invited up to you get success.
- 214) The person who made his mind not move though body moves is Mahatma. The person who made his mind move without moving of body is Mandatma (a fool).
- 215) The Maya called serpent which has poisonous claws bites you in the form of Gunas. Know that right medicine is Atma Jnana for that poison.
- 216) If you do not see Prakruti desirously, it will be investigated by you. If you see Prakruti desirously it will tease you.
- 217) Desire is a mighty power which kills yours satisfaction without knowing yourself.
- 218) While you wishing to satisfy desires, yours longevity has been decreasing. But desires are not getting satisfaction.
- 219) For fulfilling lust of desires it can be possible only by wisdom of Atma. It is not possible to satisfy by anything.
- 220) If any opportunity exists, desire can become bigger than sky.
- 221) In this birth which is wished will be fulfilled in the next birth.
- 222) Conquering of Maya by mind in the struggle between Maya and mind is the practice of Yoga.

- 223) There are two ways in the travel of man. One way is way of Prakruti or way of Maya. Second way is way of divine.
- 224) In a tale grasp the good and leave the bad.
- 225) Among wisdom and ignorance in a man, grasp wisdom and leave ignorance.
- 226) Do not believe that all words of man are true. Know that all words of God are true.
- 227) How friends and enemies exist on earth, similarly Jeeva has two kinds of Gunas like Mitra Gunas and Satru Gunas in the body.
- 228) How sour and pungent are opposite to saltiness and sweetness respectively similarly in the body desire, avarice, lust, pride and envy is opposite to charity, mercy, benevolence, dispassion obedience and love respectively.
- 229) How salt is not known by dissolving in water, similarly Maya is also immersed in the body.
- 230) How Adesa is associated with authority, similarly Upadesa is not associated with authority.
- 231) How Desa and Pradesa (place) is visible to the sight similarly Upadesa and Apradesa is visible to the sight of wisdom.
- 232) Eye has sight. Similarly intellect has sight of wisdom.
- 233) Roga needs Medicine. Similarly Maya Roga needs divine medicine.
- 234) As Medicine is associated with things, divine medicine is associated with wisdom.
- 235) As Roga occurs to body, Jeeva is teased, Atma groans but Paramatma is spectator.
- 236) The person who knows that how Jeevatma, Atma and Paramatma exist in Elephant is also existing in small ant is real Jnani.
- 237) Snake doesn't crawl up the branch of lemon tree like water is absorbed. Similarly man doesn't grasp wisdom like ignorance.
- 238) Earthworm can come out in the rain. Frogs can come out when water floods. The inquisitors of wisdom can come out for knowing wisdom.
- 239) How vision is object of eye similarly wisdom is the object of wisdom of eye.
- 240) Beware of o man! Maya exists in the Gurus on earth.
- 241) What Bhagavan had told was wisdom of God. But what men had told was not wisdom of God.
- 242) Maya can proclaim as Bhagavan in the world.
- 243) God can proclaim as Maya in the world.
- 244) It is natural that Maya can appear as God and God can appear as Maya on the earth.
- 245) Great wisdom is needed for knowing about which Maya is and who God is.

- 246) Despite Bhagavan appears as Maya , he teaches wisdom of God. Despite Maya appears as God at last she teaches to leave the way of god by following her way.
- 247) God didn't create religions and castes.
- 248) God is one who created Maya and men.
- 249) The person who is called in many manners and in several names in accordance with religions is only one God.
- 250) God is one who exists as lord of whole universe, root of universe and creator of universe.
- 251) God doesn't have form and name.
- 252) God must say his matter. Others do not know his matter.
- 253) When God has come to earth for revealing about his matter he is called Bhagavan. Bhagavan has form and name.
- 254) Both superstition and stupid wisdom are belonged to one race.
- 255) Belief is like health for man. But superstition is like Roga (disease) for man.
- 256) Your Mother and father are believable. Your caste and religion are superstitious.
- 257) Shastra is believable. Purana is unbelievable.
- 258) The belief which is bound to shastra never fails. But superstition, which is not bound to Rationalism, never becomes truth.
- 259) Worshipping of God is belief, but worshipping of demy-Gods is superstition.
- 260) It is no matter if belief exists or not. But superstitions must not be existed.
- 261) Jyotishya shastra is believable but Vastu Shastra is unbelievable.
- 262) Do not serve ignorant persons. Wisdom can be attained by serving Jnanis.
- 263) Mind has a form. But its work doesn't have any boundary.
- 264) Lochana means eye. Inner eye is called Alochana.
- 265) Both two external eyes jointly can show a vision. But inner eyes do not unite.
- 266) Both two eyes had come from the birth. Both two inner eyes have been growing for fully development.
- 267) Inner two eyes exist differently. One eye is Manonetra. It shows worldly matters. Second is Jnananetra. It shows matters of God.
- 268) Every Jeeva obtains three eyes due to Karma. But Jnananetra is obtained by having Sradda(interest).
- 269) If Mononetra is opened, Jnananetra is closed. If Jnananetra is opened, Manonetra is closed.
- 270) Man cannot easily recognize which Mononetra is and which Jnananetra is.

- 271) Both Mononetra and Jnananetra work same time in Bhagavan.
- 272) Both higher wisdom and higher ignorance is available in the country. In which subject man has interest in knowing that can be known.
- 273) So many teachers are in the country. They may appear as Gurus. But Guru is one who exists at one time only.
- 274) How one rupee is equal to one hundred paisa, teachers are in the status of from one paisa to 99 paisa only. But Guru is in the status of 100 paisa or a rupee.
- 275) It is very difficult to recognize Guru due to he appears in the status of one paisa to 99 paisa status.
- 276) It is natural that Guru appears as teacher and teacher appears as Guru. But Guru and teacher are different.
- 277) As Bhagavan is real Guru, so sometime Guru exists in physical form and sometime Guru exists in invisible form.
- 278) Only Bhagavan who is real Guru is Jagatguru or Universal Guru in the world. The person who has many disciples is not Jagatguru.
- 279) The person who reveals wisdom which is applicable to all living things in this world is Jagadguru.
- 280) Bhagavan who is Jagatguru takes birth with his own will without taking birth from the semen of his father.
- 281) Bhagavan may have mother on earth. But father doesn't exist.
- 282) Bhagavan is representative of God. Bhagavan is sakara, but Paramatma is Nirakara.
- 283) There is possibility of knowing about Paramatma or God through Bhagavan.
- 284) Except Bhagavan, no man reveals about God or Paramatma.
- 285) As Bhagavan is a portion of Paramatma, he can only know about Paramatma.
- 286) When, where and in which form Bhagavan takes birth on earth is not known to anybody. So people are seeing his incarnation differently.
- 287) God who is to come as man may be begger in a birth and rich man in a birth. Similarly he is celibate in a birth and may be sportive having many wives in a birth. But so many persons have been not recognizing Bhagavan.
- 288) When God came as man, Jnanis who didn't recognize him said about the same words of God which were said to him in his previous birth by counting him as lower than them.

- 289) Those persons who believed in the words of Bhagavan which were revealed in past didn't understand the rightful meaning of those sentences and don't recognize him when he come second time.
- 290) If Jeeva reaches God he spreads out all over and it is unification with God. But thinking that it is Moksha called another world and it is vast palace without knowing reality is ignorance.
- 291) The person who reaches God doesn't exist separately than God. So he doesn't have a place and house.
- 292) The person who reaches God becomes God and spread over every atom.
- 293) Maya or Sytan made man get illusions in the name of religions.
- 294) Religion doesn't reveal about God. Wisdom reveals about God.
- 295) God doesn't belong to a religion.
- 296) It is ignorance to talk by confining God to religion. Knowing that only one God is lord of all religions is wisdom.
- 297) Whenever God comes to earth he comes as Bhagavan. It means he comes in the male form and doesn't come in the woman form.
- 298) Among male and female, male is the sign of Paramatma and female is the sign of Prakruti.
- 299) If God comes to earth as Bhagavan, Prakruti also takes birth as Purusha and made men believe that she is Bhagavan.
- 300) Either God or Prakruti who come to Earth can take care for not knowing their identity.
- 301) God who comes to earth cannot say that he is Bhagavan. Similarly even Prakruti cannot say that she is such.
- 302) Those persons who do not know wisdom of God can compare Bhagavan as common man and compare Maya as Bhagavan.
- 303) Though every Jeeva who takes birth is the portion of Atma, he has characters of Prakruti.
- 304) Though Jeevatma is the portion of Purusha, it has impotency which is portion of Prakruti.
- 305) In the body three kinds of Atmas and five kinds of Prakruti exist.
- 306) Living body is made with three kinds of Atmas like Paramatma, Atma and Jeevatma and five kinds of Prakruti like Akasa, Air, Agni, Water and Earth.
- 307) As body is instrument of five kinds, Atma works by using this instrument. While Paramatma is seeing, Jeeva experiences.

- 308) In the body so many parts such as visible organs, invisible gunas, Mind, Intellect, Chittam and Aham were took birth from Prakruti. But only two parts such as Atma and Jeevatma were taken birth from Paramatma.
- 309) As Atma who works is behind the screen by spreading over body without knowing to anyone, despite Jeevatma who resides in a place in the body doesn't work and doesn't know it comes out over the screen by getting illusion that he is doing all and knowing all.
- 310) In the body chief conductor of functioning of body is Paramatma, body is Prakruti, but Atma always plays chief role. Jeevatma who is either conductor or player himself illusions that he is body and didn't know Atma and Paramatma.
- 311) Atma always works in body without taking rest, but Jeevatma experiences sometime what is getting on and sometime it becomes idle without seeing. The period of experiencing by seeing is said as waking period and the period of not experiencing without seeing is said as sleeping period.
- 312) As Jeevatma is blind person in all kinds but the five senses of perception have been revealing all matters.
- 313) Jeevatma who didn't know his real state in body is under illusion that he is doing all and knowing all.
- 314) In the order of Paramatma, Atma and Jeevatma, Jeevatma is last, but it is under illusion that it is first.
- 315) In the womb it is printed in the hand of every person that two lines like Jeevatma and Atma is united and the line called Paramatma is above of those two lines.
- 316) Paramatma spreads over whole Universe, Atma spreads over body, but Jeevatma is in the head at the size of end of a needle.
- 317) Atma and Jeevatma are pairs. Atma doesn't exist by leaving Jeevatma and Jeevatma doesn't exist by leaving Atma.
- 318) As Jeevatma occupies the space in the size of end of needle, but Partamatma spreads over whole Universe without leaving even the space like end of needle.
- 319) Jeevatma has a form, but Atma has different forms. Paramatma doesn't have form.
- 320) Jeevatma and Atma have form, place, work and name but Paramatma doesn't have those characters.
- 321) Six Gunas only were propogated on the earth. They are called enemy group or Ari shat vargas. Another group of six Gunas exist which were not propogated. Those are friends

- group or Mitra shat vargas. No one knows about gunas of Mitri Shat Vargas . First we are saying about those gunas.
- 322) There are total 12 Gunas in which six gunas are in enemy group and six gunas are in friends group. Maya is replica of those Gunas.
- 323) So many persons do not know that Maya which is in the form of Gunas is in the head of man.
- 324) Though Paramatma spreads over whole Universe and Atma spreads over body, Maya which is in the form of Gunas is in one place and attracting Jeeva towards her.
- 325) Owing to strength of Maya (Gunas) is 108 times than strength of Atma in the body , Maya is forward in attracting Jeeva than Atma in the race of attraction.
- 326) Atma must be defeated before Gunas due to Gunas have 108 times strength than Atma.
- 327) Those persons who said about the way of Atma was way of God and way of Gunas was way of Maya had also said that way of divine was narrow and way of Divine was extensive.
- 328) The way of Divine is in the size of you (Jeeva). So it is narrow way. The way of Maya is 108 times bigger than your size. So it is extensive.
- 329) All knew that Gunas are in man. But no one knows that when each Guna works at what time and how it works. So they are comparing Kama and Moha in one manner due to not knowing the difference between the two.
- 330) As man becomes old due to increasing of age, so strength of body decreases. But strength of Gunas is increased. So the effect of Gunas is more in old persons.
- 331) Despite old persons do not work like young persons, they can think over more than young persons.
- 332) Those Gunas which are enemies and friends of man are said as bad and good gunas respectively.
- 333) It can be said that Good gunas do not work like bad Gunas in the body.
- 334) Both good and bad are Maya. God is neither good nor bad.
- 335) Sin can be attained by bad Gunas and Punya can be attained by good gunas. Karma doesn't attach when there is no need of Gunas.
- 336) Thoughts are coming due to effect of Gunas in the body. Owing to effect of thoughts works are getting on. Owing to getting on of works karma is coming.

- 337) As mind is getting memory of matters due to effect of gunas, intellect considers over that matter in two ways. As Chittam decides in accordance with Prarabda Karma, senses work in accordance with decision of Chittam.
- 338) Aham which is not having any relation with works and Gunas made Jeeva get illusion that he is doer of all works.
- 339) Aham is not Guna. It is a layer that is attached to Jeeva.
- 340) Aham doesn't have a special place in the body. That is a part of Jeeva.
- 341) Aham is attached to intellect and Chittam and it is behind of it. Owing to Aham revealed Jeeva about information of what is considered by intellect and what is decided by Chittam is considered over by you and decided only by you, Jeeva thinks that he is doing all.
- 342) Among the 24 Prakruti parts in the body three parts are attached to Jeevatma. Those are intellect, Chittam and Aham.
- 343) Aham which is not understood by anyone is the form of Jeeva. So many people think that Aham is pride.
- 344) Those persons who think that Aham is also Guna are said as wisdom less persons.
- 345) Body exists as physical and subtle. All knew physical, but do not know about subtle.
- 346) Despite physical body exists as ten parts outwardly, in the inside of body so many organs like heart, lungs, liver and kidneys exist.
- 347) Despite subtle body exists as 15 parts, in the inside so many invisible Gunas and karmas exist.
- 348) Despite body of Jeeva is counted as subtle and physical, so many subtle and physical parts are associated with those bodies.
- 349) The doctors, who knew about internal and external parts of body, do not know about subtle parts like Gunas, Karmas, Mind and Chittam.
- 350) Jnani must know about physical and subtle bodies.
- 351) Jnanis must be known about body due to they have to worship and know God in the body only.
- 352) The thing which is in living in the deha or body is called Dehi. Body is filled with Atma but Jeeva lives in a place in the body.
- 353) As Atma is conscious, so body is also conscious up to Atma is in the body.
- 354) If Atma leaves body, it becomes consciousness less.
- 355) Jeevatma doesn't enter the body and doesn't leave the body on its own.

- 356) Atma made Jeeva enter the body and made it leave the body.
- 357) Atma is in the middle of Jeevatma and Paramatma.
- 358) Revealing about relation between Jeevatma and Atma, between Atma and Paramatma, between Paramatma and Prakruti and between Jeevatma and Prakruti is the real wisdom of Divine.
- 359) Knowing about Prakruti and Paramatma as mother and father respectively is real wisdom of Divine.
- 360) You don't understand about you and yours body until you know about Purusha and Prakruti.
- 361) It must be known that Paramatma is filled with manliness, Prakruti is filled with feminineness and Jeevatma is filled with impotency.
- 362) Male births, female births and impotency births have been taking birth on earth for revealing about Purusha, Prakruti and Jeeva who is associated with Karma respectively.
- 363) When Jeeva who is portion of Paramatma is associated with the body which is portion of Prakruti he becomes impotent. According to that account we are impotent persons in accordance with spirituality.
- 364) Know that changing to divinity by Jeeva is administering medicine like wisdom of divine for removing impotency and gaining manliness.
- 365) As Prakruti is things of food, cook is Atma and eater is Jeevatma, but doer is Paramatma.
- 366) Owing to will of Paramatma, the Universe consists of Pancha Bhutas and Jagati which is having birth and death was created.
- 367) Prakruti, Atma and Jeevatma is not the basis of all, root of all and big of all. Paramatma made Maya play all living things. So Paramatma is the basis, root and big of all.
- 368) Yajnas are important either for nourishment of body of Jeeva or worship of God.
- 369) In the body two kinds of Yajnas can be done. In between the two Yajnas, one is being done daily by all. It is called Dravya Yajna.
- 370) Body is the altar of two kinds of Yajnas. Jnana Yajna which is done in the head is distinguished than Dravya Yajna which is done in the stomach.
- 371) Yajna means destruction of thing or burning of it. Burning of food materials which are eaten through mouth with Jataragni in the stomach is said as Dravya Yajna.

- 372) External Yajnas are replica of Yajnas which are being done in the body. The manner of burning of materials through fire in the Yajna is in the both Yajnas which are being done in the Body.
- 373) Jnana Yajna is distinguished than Dravya Yajna due to five kinds of knowledge which are mundane related are burning in Jnana Yajna.
- 374) As four kinds of materials are burning in the Dravya Yajna, Jataragnii burns those materials in that Yajna. Similarly five kinds of knowledge of senses are also burning in the Jnana Yajna. In this Jnana Yajna Jnangni burns these five kinds of knowledge.
- 375) Dravya Yajna is related to Atma, but Jnana Yajna is related to Jeevatna in the body.
- 376) Atma has been doing Dravya Yajna well due to it is useful to Atma.
- 377) Jeevatmma has to perform Jnana Yajna due to it is useful to him. But Jeevatma is not doing Jnana Yajna.
- 378) As dravya Yajna is being done in every living thing, even a person among 100 lakhs of persons doesn't perform Jnana Yajna.
- 379) Even Jnanis, Swamis and lords of Peethas have been burning the sticks at outside in the name of Yajna due to not knowing of inside Jnana Yajna.
- 380) As Karma which is said as punya and sin is attained through Dravya Yajna, Moksha (liberation) or Paramapada can be attained through Jnana Yajna.
- 381) As Karma is coming through five senses of perception in the body, but that Karma is three kinds.
- 382) Among three karmas such as Prarabda, Agami and Sanchita karma, Prarabda can be experienced from birth to death in the present birth.
- 383) Agami Karma means the Karma which comes newly up to death in the present birth.
- 384) In the work of common man both Prarabda Karma and Agami Karma exists. Prarabda is expending in the form of experience and Agami is coming.
- 385) Sanchita karma has been accumulated as heap due to remaining of karma after experiencing it in many births.
- 386) Shastras are six and Puranas are eighteen. Puranas can be useful for entrance into the devotional way to ignorant persons. Shastras can be useful for entrance into the way of liberation to Jnanis.
- 387) As Bhagavat Purana is important for devotion among Puranas, Yoga Shastra is important for wisdom of God among six Shastras.

- 388) Bhagavad- Gita is pure Yoga shastra which is revealed by Bhagavan.
- 389) There is a adage that Purana comes from inside of cheek and Shastra comes from the navel. Because of it can be said that Shastra is associated with truth and Purana is associated with untruth.
- 390) Shastra is associated with Shashanas (Statutes). Purana is associated with fictions.
- 391) Which remembers (mananat) the matter is said as Mind.
- 392) Some elders compared mind to dog, pig and elephant. So mind always moves, remembers mean matters and doesn't yield to the person who wants to control it.
- 393) Mind has a form in the waking state and has another form in the sleep.
- 394) As Mind gets body shape in the waking state, in the sleep it gets the shape of small particle of dust.
- 395) Mind moves more in the practitioners than ignorant person.
- 396) Mind works in the body in two kinds. One is remembering the matters. Second is carrying the matters of external senses to intellect and carrying the matter of intellect to external senses.
- 397) Man has waking state and state of sleep in accordance with mind. When mind spreads out over the body (When it is in Surya and Chandra Nadi) it is said as waking state and when it immerses in Brahma Nadi it is said as sleep.
- 398) If man conquers mind it is said as Brahma Yoga or Jnana Yoga.
- 399) Mind has eye and vision. That is called Manonetra and Monodruti.
- 400) The last forget of mind is said as death.
- 401) Mind and Intellect have connections daily.
- 402) Intellect is like mirror for Gunas.
- 403) Intellect considers over about each Guna in two kinds.
- 404) The thing which is having connections with Jeeva in body and gives comforts and distresses is Intellect.
- 405) Intellect is the greatest among all parts in the body.
- 406) Only intellect can reveal Jeeva about Atma in the body.
- 407) Jeeva is only very near to Jeeva in the body.
- 408) Intellect has a shape. Intellect exists as a round layer in each body with different thickness.
- 409) The working of intellect is in accordance with interest. So it can work differently in various works.

- 410) Mantra has Mahima (power of working of miracles). Those persons who do not know its manner deny the existence of mantras.
- 411) There is an adage that every word is a mantra. Owing to utterance of Mantra, it becomes powerful to work miracles.
- 412) In accordance with the letters of word, power of working of miracle exists in Mantra. If word is regulated, it becomes mantra.
- 413) Power of mantra is subtle. Yet it works on both subtle and physical.
- 414) When we see a conjurer who made elephant disappear within moment and made invisible animal appear, it can be said that those works are miracles of mantra.
- 415) Dharma is divine related. Charity is mundane related.
- 416) Every person who begs charity says do dharma. It means, he says others to practice Dharma.
- 417) If charity is done Punya can be attained. If Punya is attained rebirths must be attained for experiencing punya. Because of Bhagavan said in Gita that if charity is done he wouldn't be known.
- 418) If Dharma is practiced rebirth doesn't occur and Punya doesn't come. Owing to this Bhagavan said in Gita that dharmas must be practiced.
- 419) The person who does not know the difference between Dana and Dharma cannot know the way of divine.
- 420) The manners of Atma are Dharmas. Dharmas are to be practiced for knowing God. So Dharmas are associated with wisdom.
- 421) It can be known that in which place ignorant practices exist there Adharmas exist.
- 422) Without knowing Paramatma who spreads over every atom, in any manner is practiced or any devata is worshipped that is Adharma.
- 423) Bhagavan revealed an important Dharma in Bhagavad- Gita as Paramatma (In Viswaroopa) "owing to doing external yajnas, doing charities, studying of Veda and doing penance I couldn't be revealed".
- 424) It can be known from the words of Bhagavan that recitation of Veda, doing Yajnas, doing Charities and doing Penance are not associated with dharmas.
- 425) Every person thinks that he is practicing dharma. But he doesn't think about what Dharma is.

- 426) One who says about Veda says that Dharmas are in Veda. One who performs Yajna says that dharmas are in Yajna. But God didn't say those words.
- 427) Dharmas have capacity to reveal about the way of divine. Dharmas are sacred, but due to effect of Maya Adharmas are visible as Dharmas and dharmas are visible as Adharmas.
- 428) If dharmas are endangered, God can protect those dharmas. Man is worthy for practicing Dharmas but not worthy to protect dharmas.
- 429) Misinterpreting the meaning of dharma without knowing about dharma is against God.
- 430) Where Dharma exists there Adharma exists. Where Vedanta exists there Vedas exist. Vedanta is beyond Gunas but Veda is associated with Gunas.
- 431) The word Adharma is not against Dharma. The word Ajnana or ignorance is not against Jnana.
- 432) Gunas are against Dharma. Maya is against Jnana. Prakruti is against Paramatma.
- 433) Dharma and Jnana are belonged to God. Gunas and Maya are belonged to Prakruti.
- 434) As Jnana is associated with Dharma, Dharma is associated with Paramatma. Those persons who teach about other devatas and about Vedas are associated with Prakruti.
- 435) There is a saying that Purushardas are four. That is untrue. Purushardas are two only.
- 436) As one Purusharda gives physical meaning, second gives subtle meaning.
- 437) Mother made us see father. Father is known through mother, so one Purusharda is the word Mother – Father.
- 438) Guru reveals about invisible God who is father. God is known through Guru. So second Purusharda is Guru – God.
- 439) The words Mother-Father and Guru- God are in the order in the respect of meaning only but not mere order. Some persons misinterpret these words and say that first mother should be worshipped then father, Guru and God should be worshipped in the order.
- 440) Act of worshipping men by leaving God who is lord of whole Universe and Adikarta of whole Universe is Ignorance.
- 441) The person who reveals about Paramatma who doesn't have limitations is Avadhuta. Those mad persons who roam in streets are not Avadhutas.
- 442) People who do not have common sense usually think about mad and perverted persons who roam and live in dirty as great Mahatmas. Those persons can be counted as mad persons who have intellect.

- 443) The person who comes as messenger for revealing about information of Paramatma which is boundary less is real Avadhuta.
- 444) The person who carries a matter is called Duta or messenger. The person who carries the matter of Paramatma which is boundary less is real Guru. That kind of person can be called Avadhuta.
- 445) The person who knows complete wisdom of Paramatma is Guru or Avadhuta. But the person who doesn't know wisdom cannot be Avadhuta.
- 446) God made men but not caste.
- 447) As God said in Gita " Chatur Varnam Maya Srutam", why should we understand four castes instead of four varnas?
- 448) There is no answer that why castes which do not exist in other countries are in India only.
- 449) God said about four Varnas comprising of existing three Gunas and a state which doesn't have Guna. But man kept castes which do not related to Gunas.
- 450) There is no caste in the birth and death. But caste exists in the birth and death.
- 451) Bhagavan said in Gita that if you died in which Guna you would take birth in that Guna. But he didn't say that you would take birth in the caste in which you died.
- 452) The caste and religion which is known after birth are fictitious only but those didn't come from birth.
- 453) Castes are associated with discredit and religions are associated with selfishness. God is known when you change like that by knowing that God exists beyond caste and religion.
- 454) God didn't say about Upanishats. Upanishats were written by men. Some shortcomings are in those Upanishats.
- 455) God revealed the matters (Dharmas) which were not available in the Upanishats and that preaching was acclaimed as great wisdom.
- 456) Total Upanishads are 1108. Some persons say that 108 upanishats are important among Upanishats. Despite God said about Bhagavad- Gita, it is not in those 108 Upanishats.
- 457) By leaving wisdom of god and getting fascination for Upanishads can be interpreted as lack of belief in wisdom of God.
- 458) The Karmas which are to be experienced without having any connection to others in the external world are experienced in dream.
- 459) The state in which strange events which should not be possible to occur should be occurred is dream state.

- 460) In the life of man commonly time is getting on in three states. Those are waking state, sleeping state and dreaming state.
- 461) There is another state for the persons who try to get it among lakhs of people. That is state of Yoga.
- 462) The waking state, sleeping and dreaming state occur in the life of us despite we do not have interest and effort. If you have interest and effort the state of Yoga can be accomplished.
- 463) Owing to Prarabda Karma of man, the waking state, sleeping and dreaming state occur. There is only one state which is not related to your Prarabda karma, but related to your interest. That is state of Yoga.
- 464) God revealed three Yogas for knowing him.
- 465) Two yogas among three yogas are associated with Dharma. One Yoga is beyond Dharmas.
- 466) One Yoga is Brahma Yoga (Jnana Yoga) and second is Karma Yoga (Raja Yoga). These are associated with Dharmas. The third Bhakti Yoga is beyond Dharmas.
- 467) The sound " Omkara " can only come when we utter with mouth. But the sound "Om" resounds subtly in the body without uttering with mouth.
- 468) In the breath of any man belongs to any religion, the sound " Om " is immersed.
- 469) " Om " is not related to any religion. It is related to whole mankind and living things.
- 470) Breath is the cause for the sound Om. The expansion and contraction of lungs are cause for breath. The vibrations in the Brahmanadi are the cause for lungs movement. Atma which is in Brahmanadi is the cause for the vibrations in the Brahmanadi.
- 471) The mantra " Om Namah Sivaya " which is associated with the sound of senses is said as Panchakshari.
- 472) One must recognize that in the Panchakshari mantra, five letters are there. Om should not be counted as letter. If we say that only five letters are in Panchakshari mantra by omitting letter Om, the mantra " Om Namoh Narayanaya" should not be called Astakshari mantra. In the Astakshari mantra, if Om is omitted it becomes only seven letter mantra.
- 473) It is known that some mistake is either in Astakshari mantra or Panchakshari mantra.
- 474) Trait Siddanta is bound to Shastra and exceeds either Advaita doctrine or Dvaita doctrine or Visistadvaita Doctrine.
- 475) The Trimurtis like Brahma, Vishnu and Maheswara have forms and name. But God doesn't have name and form.

- 476) God who doesn't have form, name and action created Trimurtis who have form, name and action. So God is father of both Devatas and us.
- 477) In the sight of God Devatas and men are equal. If Devatas do not have wisdom of divine, even those should be kept away from God.
- 478) God is known when both men and devatas reach the state of Brahmarshi from Maharshi.
- 479) As man has statuses like Maharshi, Rajarshi, Devarshi and Brahmarshi in the way of divine in accordance with wisdom, but there is only one status in accordance with ignorance. That is Bevarshi.
- 480) Deaths are two kinds. One is timely death. Second is untimely death. If untimely death is attained, Jeeva lives in the subtle body in that birth. If timely death is attained, Jeeva attains new body in the rebirth.
- 481) As men exist as Grahas (ghosts) on earth, Devatas exists as Vighras in temples.
- 482) In the idols of temples devatas called Jeevas exist, but in the bodies of men common Jeevas exist.
- 483) People have been worshipping devatas which are in the temples without knowing that idols in the temples are signs for revealing about Paramatma only and are unable to recognize Paramatma.
- 484) Temples must be meaningful structures for revealing wisdom of Paramatma and must be equal to the teaching of Guru.
- 485) In the previous days elders had constructed only two temples. One was a temple having formless idol called linga and another was temple of Ranga which had form.
- 486) Elders had drawn three horizontal vibhuti lines on linga for indicating three Atmas and drawn three upright lines as symbol of three nadis on the idol of Ranga for indicating that God is in the Brahmanadi in the body.
- 487) Gradually it was thought that Linga was God of Saivites and Ranga was God of Vaishnavites. Still Linga is under control of Saivites and Ranga is under control of Vaishnavites.
- 488) Elders in the previous days had showed formless round stone as linga for indicating about God and the idol of Ranga which had form was shown for indicating about Bhagavan for revealing that formless God would come as Bhagavan who has form.
- 489) In the marriage we are calling Pelli koduuku (bridegroom) and Pellikuturu (bride) for revealing the meaning of marriage that all are children of God.

- 490) Marriage is an action which gives great message of wisdom in the life. In the every action of marriage, distinguished meaning of wisdom is immersed.
- 491) After marriage, if bride and bridegroom behaved ignorantly without knowing the meaning of actions in marriage, they are not wife and husband. That is illegal connection between woman and man. Those persons who behave in accordance with the actions of marriage are wife and husband.
- 492) In the marriage before binding Tali (neck chord), woman and man who are called Pelli Koduku and Pelli Kuturu respectively must be wife and husband after marriage having equal responsibilities by practicing wisdom.
- 493) Both hell and heaven are in the life of man. Those are not in the above and down of us. Both are on the earth.
- 494) Both heaven and hell are here only in the form of comforts and distresses respectively.
- 495) It must be known that diseases and mental worries which are inside of body are imposed by Yama (Atma) and the distresses which come from outside of body are imposed by messengers of Yama (relatives and foes).
- 496) The root cause of distresses and comforts in the body is Karma.
- 497) The Karma which is cause for experiencing comfort and diseases is coming in the form of Prarabda from Karma chakra in the head. Similarly new karma that is Agami Karma is to be taken place in the getting on works and reach karma chakra.
- 498) A form exists which is cause for the life is leaving the body subtly in the death and coming to the body invisibly in the birth. That is the frame of Brahma, Kala, Karma and Guna chakra. In those four chakras Atma, Jeevatma, Prarabda karma, Sanchita Karma, the period of time in which karmas are to be experienced and nine planets exist. Wearing this frame of four chakras on the forehead is great wisdom by knowing about those chakras.
- 499) The common man is in Traita state. Man who is in Jnana Yoga is in Dvaita state. The person who attains liberation is in Advaita state.
- 500) Charity of food reaches Atma. Charity of wisdom reaches Jeevatma.
- 501) The giving of food is in accordance with karma. Teaching of wisdom is in accordance with interest.
- 502) How food is need for the suffering of appetite, similarly wisdom is need for the suffering of matters.

- 503) How suffering of appetite is in everyman, similarly suffering of matters is in the head of everyman.
- 504) How living things do not exist without having stomach, similarly living things do not exist without having head.
- 505) God made food and wisdom for those persons who have stomach and head respectively.
- 506) Man has been in search of food for stomach, but he has not been in search of wisdom for head.
- 507) Men who have hairs, birds which have feathers are the sign of Atma. Snakes and fishes which do not have feathers are sign of Maya.
- 508) Pelli means God. Vivaha or marriage means which is applicable to both. These meanings are not available in the Nighantu (dictionary) of world. These meanings are in the dictionary of Paramatma.
- 509) Ghantu means bundle. Know that Nighantu means empty bundle.
- 510) Usually a man is said as god. But so many do not know that God is in man and man is in God.
- 511) Prakruti which is limitless is in the boundary of Paramatma. Similarly It is dharma that woman who is form of Prakruti must be in the boundary of Purusha who is form of Purusha.
- 512) Uha or Idea of man can receive any doctrine. Founder of doctrine or Siddantakarta passes on information to Uha of man. In those circumstances saying about name of man without saying about founder of Siddantakarta who is inside is unrighteous.
- 513) There is saying that Pelli or marriage is hundred years crop. Life is fond of three days. According to this it is known that Pelli is greater than life.
- 514) Naluka or Tongue means which is having fearless. Similarly you must be like Tongue in the head.
- 515) It is natural that person who has money say that he doesn't have money and the person who doesn't know wisdom say that he knew wisdom.
- 516) Uha or Idea comes one time only but thinking can come many times.
- 517) Uha or Idea belongs to Atma. Thinking is belonged to mind. It cannot be said that mind is getting Ideas and Atma had considered.
- 518) Deciding in advance is said as Pathakam. When birth occurs which is decided is said as Japathakam. Now Japathakam is called Jatakam.

- 519) Advaitis, Visistadaitis and Dvaitis had forgotten about Atma. They only talked about Paramatma and Atma.
- 520) Besides Paramatma and Jeevatma, Atma exists is said by only Traita doctrine.
- 521) Advaitis only said about Paramatma, but Visistadvaitis said about Paramatma distinctively. Dvaitis said about Jeevatma and Paramatma.
- 522) The doctrine which described about Atma is only Traita Siddanta.
- 523) As Advaitis and Visistadvaitis had said about Paramatma, Dvaitis said about both Jeevatma and Paramata. But Traitus had said about three such as Jeevatma, Atma and Paramatma.
- 524) The person who is one and carries unlimited information is Avadhuta. At any time he will come to earth. He is said as Bhagavan.
- 525) As Bhagavan said in Gita that men were four kinds such as Tamasic, Rajasic, Satwic and Yogi, but Adikarta of Traita Siddanta revealed that men are four kinds such as Jnasis, Ajnasis, Yogis and Bhagavan.
- 526) In the gunas called Arishatvargas (Six kinds of Gunas) first Guna desire and last Guna envy work specially in man.
- 527) Mind and Aham which are parts in Antahkaranas work specially in man.
- 528) Mind can be compared to Gurram (horse) and Aham can be compared to Kaki (Crow).
- 529) The matters of mind can be compared to Gurrapunada and matters of Aham can be compared to Kakinada.
- 530) If gurrapunada is eliminated Brahma Yoga can be attained. If Kakinada is eliminated Karma Yoga can be attained.
- 531) Adyatmikata is not outside of body, but it is inside of body.
- 532) How bird reaches its nest at evening after roaming outside at daytime, similarly mind reaches its nest that is Brahmanadi after roaming in many matters.
- 533) For becoming uncle for everyone you must be uncle Moon. For becoming Uncle Moon, you must know wisdom.
- 534) Na means not. Mam means I am. Namam means I am not
- 535) Sam means wisdom. Antakam means which doesn't exist. Samtakam means which doesn't have wisdom.
- 536) Das means ten. Kat means the letters which are associated with ten matters. Daskat means thing which is associated with ten matters or associated with matters of ten senses.
- 537) Sig means sign. Nature means Prakruti. Signature means sign of Prakruti.

- 538) If we say about Atma, it is Adyatmikata. If we say about Jeevatma and Paramatma, it is not Adyatmikata.
- 539) Advaitis and Visistadvaitis who say about only Paramatma, dvaitis who say about both Paramatma and Jeevatma never become Adyatmikatas unless they say about Atma.
- 540) The Traitus who say about Atma descriptively are real Adyatmikulu.
- 541) Atma only can reveal about which is not known. Owing to this investigation is belonged to Atma. Siddanta also is belonged to Atma.
- 542) Eswara means lord. Jeeveswara means Atma. Parameswara means Paramatma. Jeevatma is not any Eswara.
- 543) The word " Ayamatma Brahma " is wrong. Your Atma is Atma only, but not Brahma.
- 544) If we say the word " ayamatma Brahma" the meaning of word Paramatma " I am differently existing from Atma " is wrong,
- 545) Yours neighbor is Atma. You are surrounded by Paramatma, but you are in one place.
- 546) Both nails and hairs are signs of Atma. Face is sign of Jeevatma.
- 547) Both fear and brave are in body. Both are like Gunas.
- 548) You must eliminate fear yourself in your body. External devatas do not eliminate fear in your body.
- 549) Devatas in temple show their hand for revealing the message that you must see your hand. But it is not hand of protection.
- 550) Ayuvu or longevity is associated with Vayuvu. So existing time of breath or Vayuvu is said as Ayuvu.
- 551) Your mother is Prakruti. Your father is Paramatma. Those Jeevas who were taken birth along with you are your brothers and sisters. For revealing this information to all, in the marriage day you are called Pelli koduku and Pelli kuturu.
- 552) Pustakam (book) and Mastakam (head) are storehouse of information.
- 553) Any information can be in the Pustakam. Similarly any information can be in the Mastakam.
- 554) In accordance with information in the Pustakam, it can be divided into information of Prakruti related and information of Paramatma related.
- 555) Information in the Pustakam is written as poems, puranas, history and Shastra.
- 556) Information in the Mastakam is piled up as Tamasic, Rajasic, Satwic and Yogic.
- 557) It is said that every word which comes from tongue must be associated with Neeti (justice) or it must be associated with Jyoti (wisdom). Some persons used the words Mooti, neeti,

Jyoti and Khyati in the intention that all must remember that one must get fame in the morals of mundane matters or in the wisdom of divine.

558) In the death the body consists of 24 parts is leaving you. That is Vardanti or death day.

559) In the birth 24 parts of body is attaching to you. That is Jayanti or birthday.

560) After death, before taking birth you do not have body. But you, your karma, your Gunas and your Atma are immersed in the frame of four wheel chakra.

561) That frame of four wheels is in the forehead of living body.

562) You, your Atma, your karma and your Gunas are in secret place. Those are not known to anybody.

563) Traitus (the followers of Traita doctrine) are wearing the sign of four chakras called Brahma, Kala, karma and Guna chakras on the forehead for revealing the secret of yours.

564) The person who knew about Brahma, Kala, Karma and Guna chakra is said as knower of secret of him.

565) The person who doesn't know about details of Brahma, Kala, Karma and Guna chakras is said as not knower of either Atma Jnana or wisdom of Jeevatma.

566) Those persons who do not know about frame of four wheels which is in them are not knower of Atma despite they are Advaitis, Dvaitis or Visistadvaitis.

567) All know about thinking of mind. But Aham works without knowing to anybody.

568) Aham which works without knowing can be compared to black crow and mind which works knowingly can be compared to white horse.

569) Subduing Crow (Aham) is said as Karma Yoga and taking possession of horse (Mind) is said as Brahma Yoga.

570) The person who doesn't know about inside wisdom of body ever know wisdom of divine and doesn't attain liberation.

571) As Budda who was founder of Buddhism didn't know about inside wisdom of body, left his wife and child.

572) Do not forget that your elder brother is Atma, your father is Paramatma who is inside of your body.

573) Those persons who knew physical science can know about bones, muscles, brain and blood. But Mind, Intellect, Chittam and Aham do not appear.

574) When parts of body like Mind, Intellect, Chittam and Aham didn't appear, how do Jeevatma, Atma and Paramatma which are not parts of body appear?

- 575) Vyasa wrote 18 Puranas and six shastras. Atma which is in the body of Vyasa made Vyasa write by revealing some among those books.
- 576) Atma of Vyasa made Vyasa write 18 puranas and five shastras only. Sixth Shastra was not written by Atma.
- 577) As Paramatma revealed wisdom, Atma grasped that wisdom and made Vyasa write sixth Shastra. That is Brahma Vidya shastra.
- 578) Is it not ignorance to think that I know Brahma Vidya Shastra which is not known even to Atma?
- 579) Is it not Aham to claim " I found the doctrine" which is revealed by Atma?
- 580) Any doctrine is not belonged to man. It is belonged to Atma of man. Newton didn't find any doctrine. But Atma which is in the body of Newton revealed that doctrine.
- 581) Uru (residence place) means oozing out or which is having gushing spring. Do you know which your Uru is?
- 582) Your Uru have seven springs. Know that your body which consists of seven springs is your Uru.
- 583) Do not forget that you are living in the Uru called body along with 24 companions.
- 584) Despite you are in the Uru, you are not in the whole Uru. In the Uru you are in a house. That house only belongs to you.
- 585) The whole body in which you reside is not belonged to you. In the body you are in a place. That place only is belonged to you.
- 586) In every Uru, a head must exist. Now he is called Sarpanch. In the previous days he was called Palegadu. Similarly a head exists for body. That is Atma. In the previous days Uru was also called Palem and head of Palem was called Palegadu.
- 587) Criminal is the person who got sin which is the result of work. The patient is the person who got punishment due to result of his sin.
- 588) Any mistake is crime. Any person who behaved illegally is criminal in the world.
- 589) The result of any crime is sin. Jeeva gets suffering due to result of sin.
- 590) Now the patient was criminal in the past days. Now the criminal would be patient in the future.
- 591) Crime which is done now was in the plan that was decided in advance by Prakruti. No one did on his own. Owing to thinking that he did on his own, he had to attain disease.

- 592) Jaag means waking. Gat means passed over. Jaag + Gat = Jaggat. It gradually changed to Jagrat. It is also uttered as Jagratta.
- 593) One must be vigilant about coming death by considering about passed over birth.
- 594) The person who remembers about his death is the person who is cautious. The person who forgets about death is the person who is incautious.
- 595) I had so many births and deaths. I didn't know about those. Now I know that I have taken birth. Next death will come. Jnani thinks that he is aware about death.
- 596) When woman was not married she had two husbands. After marriage she has three husbands. So it can be said that woman has a visible husband and two invisible husbands.
- 597) In the body Gunas and Atma separately exist. When Jeeva leaves Gunas, Atma is known.
- 598) Atma is not known by any Guna. Because of Gunas like love, mercy and charity do not useful for Atma Jnana.
- 599) So many persons have been thinking that Aham is a guna. But Aham is not guna. It is part of body.
- 600) Gunas are not parts of body. Gunas are in the Guna chakra which is in the frame of Brahma, Kala, Karma and Guna chakra in the body and beyond body.
- 601) Gunas are 36. Antah karanas are four in the body. Aham is one among four Antah karanas.
- 602) Owing to restricting of Aham Karma Yoga, due to controlling of mind Brahma Yoga and due to Intellect Bhakti Yoga occur.
- 603) God doesn't have mercy. God doesn't have any Guna.
- 604) God doesn't have love and envy. But he has liking and disliking.
- 605) So many people think that liking is love. But liking and love are different.
- 606) Some persons think that both Kama and Moha are one. But Kama and Moha are different.
- 607) Usually praising about a God is said as devotion and wisdom. It might be devotion, but it is not wisdom.
- 608) Singing songs about a devata or God is said as Keertana or psalm. Psalm and meditation are different.
- 609) Praising about another is known to external people. Meditating is known to Atma only.
- 610) Inferior and superior depend on the intellect of person. Dirty pig is superior to pig. But it is mean to man.
- 611) If wisdom of God is visible as high to a person, but to another it appears as mean and wisdom of world appears as high.

- 612) If intellect is changed internally, external meanness can be changed to highness. Then man can perceive wisdom which was appeared as mean up to that time as lofty.
- 613) If another sees your wisdom as mean, it can be said that it is his defect of Intellect.
- 614) Appetite can be quenched with rice. Karma can be quenched with wisdom.
- 615) Appetite gives suffering in the stomach. Karma gives suffering in the head.
- 616) Giving materials by rich man and giving wisdom by Jnani is good.
- 617) Giving wisdom by rich man and giving materials by Jnani is against Dharma.
- 618) Saying about Shastra as Purana and saying about Purana as Shastra is like saying about elephant as rat and saying about rat as elephant respectively.
- 619) Despite you are discontented, good cannot be bad. Similarly despite you like, bad cannot be good.
- 620) Ignorant persons cannot understand about Karma. Any man cannot spend a moment without having karma.
- 621) If a moment has passed over, know that some portion of karma is over.
- 622) What you have is in accordance with your karma. What you have lost is in accordance with your karma.
- 623) Have you know really about your caste? Might it have changed in the middle?
- 624) Have you know about your religion which is considered that you are belonged that religion? Might it have changed in the middle?
- 625) You are in the religion and caste which don't change ever without knowing of you.
- 626) You are in the caste of Jeevas which doesn't change ever. Similarly you are in the religion of God which doesn't change ever?
- 627) Always your gotra is Prakruti. Always yours surname is Karma.
- 628) The person who doesn't have surname is Paramatma who is your real father.
- 629) Know that the father who has name of your house is related to your body.
- 630) The mind which is boundary less runs due to karma which is not countable by us..
- 631) How fearless tongue behaves amidst of pounding teeth, similarly Jeeva must exist amidst of distressful of karmas.
- 632) Any Jeeva didn't know his address in the body despite he is Jeeva.
- 633) The person who is living in the body called village without knowing his house and his neighbor is Jeeva.

- 634) How much difference exist between king and poor in the mundane knowledge, similarly so much difference exist between Brahmarshi and Bavershi in the wisdom of Paramatma.
- 635) How tree doesn't escape from the wind force, similarly any person doesn't escape from the effect of karma.
- 636) How even a great Jnani doesn't escape from the suffering of mental wavering, similarly even a great devata doesn't escape from the suffering of distresses.
- 637) How rich and poor exist among men, similarly rich and poor exist among devatas.
- 638) Who is God of all men is also God of Devatas.
- 639) If anyone came from distresses to comforts and came from comforts to distresses, it is in accordance with his karma only but not in accordance with his intellect.
- 640) Water is either on earth or in the earth. Similarly Paramatma is either in the body or out of body.
- 641) How juice exists only inside of fruit without existing outside of fruit, similarly Atma is inside of body only but doesn't exist outside of body.
- 642) The beggar who is lame, blind, dumb and deaf is only in one place in the premises of temple. But he doesn't roam in the whole temple. Similarly Jeeva who doesn't have any kind of vision is in one place in the premises of body.
- 643) Atma intends to give Jeeva higher state through Yoga like flying of bird in the sky.
- 644) Maya intends to take man to the mean state through the actions like snake get through the pores of earth.
- 645) As Uha or idea takes birth from Atma, Alochana or thought takes birth from mind.
- 646) Siddanta or doctrine is associated with idea. It means first Atma gives Siddanta.
- 647) If siddanta takes birth from Atma, Raddanta or dispute takes birth from mind.
- 648) Both Uha and alochana comes from inside. Because of we cannot recognize what uha is and what alochana is.
- 649) So many persons count uha as alochana and count alochana as uha.
- 650) No one knows from where aham began to work. Owing to this, aham can be counted as black crow
- 651) No one enters sleep in the waking state. If he enters he can be Brahma yogi.
- 652) It is not important how much infliction of wound on leg. How much suffering Jeeva experiences is important. That is experience of Karma.

- 653) Despite Yoga postures are many; those are belonged to exercises of body. But those are not belonged to Yoga.
- 654) There is no relation between Yoga postures and Yoga.
- 655) The person who learnt Yoga postures doesn't become Yogi.
- 656) The person who learnt Pranayama will become Brahma Yogi .But he will not become Karma Yogi.
- 657) No one recognizes Karma Yogi. But all people can recognize Brahma Yogi easily.
- 658) Brahma vidya cannot be purchased with money. It can be earned with interest.
- 659) Texts of wisdom can be purchased with money. But wisdom in that text can be grasped with interest only but not with money.
- 660) How garbs give beauty to the body, Atma Jnana gives happiness to the Jeeva.
- 661) Living for eating and eating for living is not life.
- 662) The life of having divine wisdom is a great action. The life of without having divine wisdom is a useless action.
- 663) Don't think that except bliss of Atma other happiness is not great.
- 664) How morning, midday and evening exists in a day, similarly birth, growing and death are in the life of man.
- 665) Anyone can exercise authority as Gurus, Swamijis and Babas on earth. When Bhagavan came to earth, their capacity can be publicized due to wisdom which is revealed by Bhagavan .
- 666) Only Bhagavan can have capacity to say that among Gurus, Swamis, Babas and lords of Peethas whether real spirituality exists in them or not.
- 667) No one recognizes Bhagavan who is different from Gurus, Swamis, Babas and lords of peethas.
- 668) God comes to earth once for thousands of years as Bhagavan without knowing to all. Bhagavan behaves as God once for thousands of days without knowing to all.
- 669) Bhagavan who is Adarakarta can be gracious to men by giving his wisdom. He cannot be gracious by giving money, gold, things and vehicles.
- 670) Man can't attain real honor by means of anything except wisdom of Divine.
- 671) When God comes to earth, no one says about him that he takes birth in such a religion and in such a caste.
- 672) If Sruti exists Laya exists. Sruti means wisdom. Laya means liberation.

- 673) Sangita consists of Sruti and laya. Sam means good. Gita means boundary. Sangita means having good wisdom.
- 674) Sam means good. Saramu means taste. According to this Samsara means having good taste.
- 675) Samsara is inside of body. The person who has Samgita in the samsara in his body is accomplished person.
- 676) Samsara must be associated with Sangita, but it shouldn't be associated with Sagaramayam (ocean)
- 677) There are two sentences like " Samsaram Sangitam" and Samsaram Sagaram". All knew about the sentence samsaram is sagaram . They don't know about Samsara is sangita.
- 678) Anyone doesn't have samsara at outside of body. All have samsara inside of body.
- 679) You are backside of your eyes and seeing visions. Can you say how far you are behind of your eyes?
- 680) The first weapon of Maya to drag man towards her is Akali (appetite).
- 681) Either rich or poor, Jnani or Ajnani are doing anything for quenching their appetite in the external world.
- 682) The second weapon of Maya to drag man towards her is Alochana (thinking).
- 683) Both Akali and Alochana are beloved daughters of Maya and yours sisters.
- 684) As Paramatma is your father, Prakruti(Maya) is your mother, Atma is your elder brother, appetite is your elder sister and thinking is your younger sister, wisdom exists as your maternal uncle.
- 685) If elder sister Akali is given food, she is quite for some time. But your younger sister Alochana doesn't quite even a moment and teases you despite you gave her anything.
- 686) For averting the sufferings of your sisters, tell your maternal uncle about them. Only your uncle has responsibility and capacity to console your sisters. So your maternal uncle is called Chanda mama (uncle Moon).
- 687) You are living with your family members in your elder brother's house amidst of maid-servants of your elder brother.
- 688) The bodies of Jeevas are three kinds such as Andaja, Pindaja and Udbhija. Among it, Andajas, Pindajas have appetite. Udbhijas do not have appetite.

- 689) Diseases have been spreading from Andaja and Pindaja. Medicines are made by the trees called Udbhijas which do not have appetite. Because of trees are sign of wisdom and bodies of men and animals are sign of Maya.
- 690) Bodies have bad smell due to revealing that Maya can harm you. Trees have good smell due to revealing that wisdom can uplift you.
- 691) As the bodies which are sign of Maya indicate lower state by growing downwards, trees which are sign of wisdom indicate higher state by growing up.
- 692) Those persons who deny God who doesn't exist really are Atheists. Those persons who question about god who is not bound that how he was are Rationalists.
- 693) By denying the existence of God who doesn't exist, the argument of Atheists is right. But without questioning that how God is, denying the existence of God in the name of Rationalism is not right.
- 694) Atheism and Rationalism must be separately existed. But, if the arguments of those persons who claim that they are Rationalist talk like Atheists without knowing about Rationalism are not counted as Rationalism.
- 695) Both physical and subtle are true. Those are in your body only but not in any country.
- 696) The persons who know replies by exploring about unknown matter after thoroughly questioning it are real Rationalists. Those persons who deny the unphysical which is not known are ignorant persons only but not Rationalists.
- 697) Both two kinds such as pseudo Rationalists who talk unreasonably by keeping science as screen and those real Rationalists who knew unknown things through science are on earth.
- 698) If anything exists, that is known. If one thing is to be known means answers must be found for so many questions of us. Else the person who deny the existence of thing which is not known without searching answers, how he is rationalist ?
- 699) The person who found God by questioning himself that how god exists without binding after leaving believers in God and superstitiously believers in God is real Rationalist.
- 700) All maternal uncles are not Chanda Mama or Moon uncle. Similarly all devatas (demy-gods) shouldn't become God. Despite so many uncles exist, they are on earth. But Moon uncle is in the sky. Similarly despite so many devatas exist, they are on the earth only. But God is in the body only.
- 701) Man is getting fear due to thinking of his livelihood which is to be occurred.

- 702) Man created devatas for eliminating his fear. But he doesn't think that God created him before creation of devatas.
- 703) The chief work of man is worshipping of devatas which were created by him by forgetting God who created him.
- 704) Atheists have arguing about God who was created by man that it was superstition. But they have been not thinking about God who created humans.
- 705) How one say the calf must be tied when he heard that ox had given birth to calf without having discriminative thinking, Atheists say about God that it was superstition when they heard about God. The person who knows that ox never gives birth, but only cow gives birth can condemn the word that ox gave birth to calf and support the word that cow only give birth.
- 706) The person who doesn't know about difference between ox and hen say to tie the calf when he heard that ox gave birth to calf. Similarly Atheists who do not know the difference between devatas and God say about word devotion as superstition when he heard that word.
- 707) Those persons who say to tie the calf without thinking that whether calf had taken birth from ox or cow and those persons who deny the word devotion without thinking that whether devotion is towards god or towards devatas are superstitious persons.
- 708) Both Atheists who talk by condemning devatas and theists who do not know that which God is to be worshipped are superstitious persons.
- 709) Man usually thinks that he got degrees such as B.Sc or M.A after completing education. When he is doing job, he thinks that he is superintendent or commissioner according to nature of job. In fact he is forgetting that he is Jeeva.
- 710) Disease doesn't see either your status or job. Don't forget that disease count you as common man and tease you.
- 711) Either your wife or your relative can serve you by residing at your side when you are suffering. But they shouldn't take even small portion of pain from you.
- 712) Despite they are specialists in the external educations they don't know about mind and Aham in the body.
- 713) Mirror can show your external body. But Aham called mirror can show your internal feelings. Owing to this you are thinking that you exist only.

- 714) As you are thinking that you are singer by singing well and you are artist by drawing pictures, but you do not know that another person made you sing song and made you draw pictures.
- 715) If a man became expert in an education, his expertise is not belonged to him. It is belonged to his neighbor in his body.
- 716) Yours real neighbor is the person who lives at the side of you in the body. But you are not maintaining friendship with him.
- 717) Higher official doesn't talk with you and maintain his status. But even prime minister can talk with you in dream. Can you know how that incident is possible in the dream?
- 718) If we observe V.C.D plate, nothing appears in that plate. But when it revolves visions and words come out. Similarly karma which is not appearing in the head will come out when life is getting on.
- 719) In a D.V.D plate three cinemas can be stored for duration of nine hours period. In those circumstances in your head which is like special D. V. D how much information is stored?
- 720) When information of more than one thousand books consisting of each book has 1000 pages are immersed in the hard disc in the computer which was made by men, crores of years of information can be stored in the computer like head of man which was made by God.
- 721) Five Pranas are in you. You are not a Prana among those pranas. You and your Prana are different. You are Jeevatma.
- 722) If anything is counted as money of God any part of money cannot be taken from that money. If it is done like that it is like you are treating God as partner of business.
- 723) In any business men can be kept as partner. But God cannot be kept as partner. If it is done like that we are lessening the greatness of God.
- 724) Anyone must serve God as servant. It is done like that it is treated as you are honoring God. Owing to this you never give partnership to God in your business.
- 725) If money of a person is taken by another person without his permission, it becomes sin. If money of God is taken by man, it will be great sin.
- 726) If you take money from Hundi in the temple after dropping money in the Hundi, God in the temple can get anger on you. So many like that incidents are taken place. So you are very careful in the matter of real God.

- 727) Sixty years back a man was punished by Venkateswara Swamy due to hiding some part of money and dropped only some part of money in the money which was to be paid in the Hundi and dropped only some money in the hundi.
- 728) Fees are paid for external educations. If God reveals wisdom which is inside education, we have to pay what we have. Else we are indebted to him for so many births.
- 729) Poison made Atma get trouble and matter made Jeevatma get trouble. Medicine can prevent poison and wisdom can prevent matters. Both effect of poison and preventive power in medicine are generating due to Paramatma only.
- 730) God exists equally either in poison or matter and in the fire or sticks and in the devata or demon and in wisdom or stupidity and in the Atma or Maya. Yet his greatness is not recognized by anyone.
- 731) Bhagavan said in gita that nutritious foods are four kinds. Besides if any is taken other than these four kinds, those are two kinds of materials. One is poison and second is medicine.
- 732) The root materials which are taken into the stomach are six. Those can be divided into three kinds such as nutrients, poisonous and medicinal. These three kinds of materials can work on Atma only.
- 733) Man eats food stuffs. But he eats some food stuffs by knowing about it and eats some food stuffs without knowing about it. Those are available in accordance with his karma only.
- 734) A same material is taken it works as medicine when disease exists, but it works as poison when disease doesn't exist. Some materials are taken it works as poison when disease exists and it works as nutrient when disease doesn't exist. Another strange factor is same material works as medicine to one person and works as poison to another person. According to this it is known that karma is the cause for all actions.
- 735) The interest in the mundane matters is in accordance with karma. But the interest in the matters of Paramatma is in accordance with your liking. It means you are independent in the matters of wisdom. Know that you are not independent in the matters of ignorance.
- 736) Life is confluence of comfort and distress. But man seeks comforts only and doesn't seek distresses. Those do not come and go in accordance with your liking.
- 737) Man talks at the side of ignorance despite heard much wisdom. But Guru tries to send man towards wisdom despite man talks at the side of ignorance.

- 738) Aham is like mirror. Mind is like cinema. Mind always made you see external matters. Aham always made you see yourself. In the Aham no one appears except you. In the mind all kinds of matters appear.
- 739) We use usually the words like stree linga (female gender) and Pum linga (male gender). In the both words the word linga is common. According to this it is known that either in the female or in the male Paramatma (linga) exists commonly.
- 740) Though elephant is bigger, it hears the word of trainer. But man though he is smaller doesn't hear the word of Guru.
- 741) Aham is like mirror. It shows the vision of himself to him. The thing which shows exactly about what exists opposite is common mirror. But Aham called mirror is uncommon mirror.
- 742) The Aham called uncommon mirror doesn't show the vision of thing which is opposite to him. It shows the vision of anyone in any kind in accordance with his inner feelings. It can show about man as king, minister, magician, officer, clerk, business man, rich, poor, driver or cleaner.
- 743) A strange mirror which doesn't exist in the external world is inside of us. How X-ray shows internal bones, Aham shows internal feelings of man to him.
- 744) Anyone must astonish and says " aaha (Alas) " if he sees the working of inside mirror. But it made others attach long vowel but it removes its long vowel and says that it is mere " Aham".
- 745) Owing to Chittam, Intellect and Jeeva exist in an order before Aham at the inside of body, it shows jointly about considerations of Intellect and decisions of Chittam in the Jeeva. Because of Jeeva says " it is my consideration and my decision".
- 746) Jeeva doesn't know that he exists after Aham, Chittam and Intellect in an order and aham shows by combining Chittam, Intellect and Jeeva as one. Despite it appears that in the mirror called Aham the feelings of intellect and Chittam is in Jeeva, Jeeva doesn't know that he is different and intellect, Chittam, Aham and Jeeva are different.
- 747) Man doesn't think about thoughts of mind that those are not belonged to him due to mind is not opposite to aham called mirror. But he thinks about the works of Intellect and Chittam are belonged to him. The reason for that is Chittam, Intellect and Jeeva are before Aham in an order.
- 748) Jeeva feels experience of mental visions that he is seeing those visions by existing at the side of it. But he doesn't think about mental visions that those are belonged to him. In the

works of Intellect and Chittam, he thinks that those are belonged to him due to Jeeva immerses into those works.

749) Owing to Jeeva thinks that visions of mental thinking are belonged to him, he feels that he is seeing those visions by existing at the side of it in the dream. So those mental visions which are shown by mind are called alochana. But he doesn't say " it is my lochana".

750) Lochana means seeing. Alochana means seeing from distance. You are seeing your mental perception from distance. So you are saying about those perceptions which are passed on by mind are alochanas.

751) If you think to talk about other religion first consider about your religion. Decide yourself mentally and morally that what defects are in other religion and what greatness is in your religion.

752) Don't think either selfishly or politically or socially about your religion or other religion.

753) If your religion appears as high and other religion as mean, teach only about God without mentioning religion. As God is head of all religions, any religious person can hear your word.

754) If your religion appears as mean and other religion appears as high, do not change your religion. Think over why God made you take birth in that religion. Then you get thinking about God by losing thinking about religion.

755) Religion is in every sect. You are belonged to a religion, but other person is belonged to another religion. God made you take birth in religion. But you are not taken birth in any religion willfully.

756) God made you take birth in a religion and made other person take birth in another religion. In this way God only made people take birth. You had named God after you had taken birth. In fact God do not have name and form.

757) The person who is beyond religions, names, forms and actions is real God. He created you and this world.

758) God wished to see whether you would come to him or not or whether you would recognize him or not by making you take birth in Maya. In this process, first God made you take birth in religion. If you look into this process, you are in Maya. So, go towards God.

759) If we question from where to which place we have to travel, reply is we have to travel towards God from Maya. It means you are at the side of Maya. Thinking that you are belonged to such religion is Maya. Thinking that my God is such is great Maya. God is one and lord for all creation.

- 760) First others made you attach a name, caste and religion. Whether God has name, caste and religion. God doesn't have such classifications. For knowing about God who doesn't have name, caste and religion, you must leave your name, caste and religion.
- 761) God doesn't have any kind of body and form. If you imagine like that your imagination must be incorrect. Anything which has form is not God.
- 762) God doesn't have form, sleep, waking state, appetite and fatigue. God pervades everywhere and exists in all time. He observes all living things. You must know about that God.
- 763) God is disinterested in performing Yajnas, reciting Veda, doing penance and charities. God has interest in Brahma Yoga, Karma Yoga and Bhakti Yoga.
- 764) We shall try to practice Brahma Yoga, Karma Yoga and Bhakti Yoga by leaving Yajnas, Charities, recitation of Veda and Penance.
- 765) At present Swamis, heads of Peethas and Babas etc have been doing Yajnas and reciting Vedas. Rich people are doing charities. Aspirants are doing penance in the name of meditation. By doing like this, is it devotion?
- 766) God said in the 48th and 53rd verse in Viswa Roopa Sandarsana Yoga in Bhagavad-gita " I may not be known by performing Yajnas, recitation of Vedas, charities and Penance". Whether those persons who do against the words of God is called Babas, Swamis, lords of peethas and Jnanis or not. You must tell about them what is to be called.
- 767) Your authority, your status, your influence and your Job come and go in the midst of your life. Don't get pride by seeing those. Beware! One day your body wouldn't be heard your word.
- 768) One person is an officer for all. He made us walk without saying and made us do work without showing and follow us without appearing. He is God who is not known to anyone.
- 769) God is the person who is searched for. He never appears. Man searches, but he never finds God.
- 770) The living thing which doesn't sink into the mundane matters, doesn't have envy after seeing wisdom of God and has little intelligence than man, but has more wisdom than man and earns little sin than man is an animal which doesn't have garbs.
- 771) Man who doesn't know about wisdom of God and who doesn't know about who God is and who devatas are and who does feel envy after seeing wisdom of God and who does forget his death after immersing in the mundane matters is an animal who has garbs.

- 772) Maya in Indu religion, Sytan in Islam and Satan in Christian religion are same. Maya obstructs the way of divine.
- 773) In the palm a great secret exists. So idol in the temple shows its hand. That is not hand of security. That is traita of three Atmas which is most secret.
- 774) Siri means wealth. Magasiri means wealth of wisdom. Purusha means Paramatma. The person who has wisdom of Paramatma who is maga(male) is said as having magasiri.
- 775) Fascinating of women is not Magasiri. Know that having wisdom of Paramatma by crossing wisdom of Prakruti is said as having real Magasiri.
- 776) Wisdom is two kinds. One drives us towards Prakruti. Another drives us towards Paramatma. Look into yourself that in which wisdom you are.
- 777) Day time in a day is 12 hours or 720 minutes or 43,200 seconds. If 43,000 seconds are multiplied by 10, then 432 000 seconds come. This is the subtle time. In a day due to 432,000 changes are occurring in the body, after some time your body becomes old.
- 778) The Intellect of man can pass on to Jeeva about details of both regarding mundane matters and relating to Paramatma matters. Intellect can pass on to Jeeva about mundane related matters in accordance with karma, but it pass on to Jeeva about the matters of God in accordance with interest.
- 779) Thousands of teachers may exist on earth. But Guru may exist or may not exist among those teachers.
- 780) Guru comes to earth rarely. So it is difficult to say in which time he comes.
- 781) The person who knew somewhat wishes to become teacher by teaching to others. The teacher wishes to become Guru by initiating others.
- 782) Man can become teacher. But he never becomes Guru. Guru can't come from Guru. But man can come from Guru.
- 783) God alone can exist as Guru on earth. But man never exists as Guru. Man can exist as teacher.
- 784) If anyone questions that at present any Guru exist among Swamis on earth, it is very difficult to say truth for that question.
- 785) All books are not Shastras. Histories, Puranas and poems are among books. Similarly all men are not Jnanis. Rowdies, thieves and gamblers are among men.
- 786) Real wisdom says " don't worship other demy Gods and Maya except God".

- 787) Owing to men didn't understand wisdom of God, violence, theft and illegal activities are raging in men.
- 788) We can't change anyone by frightening or with violence. By teaching wisdom even stupid can be changed.
- 789) We can change anyone externally, but we can't change him internally. Anyone can act as changed person with fear externally, but he can't leave his disposition internally.
- 790) Anyone can think that his disposition is right. He thinks that disposition of others is bad.
- 791) Even ignorant person says others that he is Jnani. Similarly even rich person says others that he is poor.
- 792) Some persons say about service of society. First they must consider what society is and what he is known is society or not.
- 793) Man has two kinds of societies such as internal society and external society. You need one but you do not need another one.
- 794) If eye is opened vision (light) exists and eye is closed darkness exists. Who is seeing the light and darkness by existing behind of eye? Who do make you see?
- 795) If you go anyplace there air and earth exists like in your village. Similarly if we examine the body of anyone in that which parts were existed in the previous body is also in that body.
- 796) Rat fears after seeing Cat. Cat fears after seeing Dog. Dog fears after seeing Tiger. Tiger fears after seeing man. In this way fear rooted in all.
- 797) Fear is Dharma of Prakruti which is other Dharma. Braveness is Dharma of Paramatma which is yours own dharma.
- 798) Usually we say Akasa is unlimited. If Akasa is unlimited the person who made Akasa take birth is also unlimited and inconceivable.
- 799) Usually men say " I can give my Prana to you for your Prana". Is it possible to anyone? Whether your Prana is yours or not? How can you give Prana which is not yours to others? Despite they used that saying; they are unable to give Prana to others.
- 800) People usually say Seela (good conduct) has gone. Can you know about meaning of Seela? Seela is not kept by you. It won't be taken by others. It is in your head.
- 801) Police can threaten thief with lathi(long thick stick). But they can't change intellect of man. Elders say that the matter which is not done by hand can be done with tongue. So police can counsel thieves without using Lathi.

- 802) Some persons say that thieves do not hear our counsel; they must be stricken with lathi. But it is not rightful method.
- 803) Words are like Mantras. If which mantra is useful for which disease is not known, Mantra is wasteful. If we couldn't say needful words to thief, already said words to him are useless.
- 804) Yogi Vemana said every word is mantra. For curing disease called theft, we have to use appropriate words.
- 805) Conjurer only knows that which mantra is useful for what. Similarly Guru only knows that which wisdom can be taught to whom.
- 806) If any police has a Guru, it is good. Owing to getting wisdom through Guru, police can change even criminal.
- 807) If you change even a person in your life by teaching wisdom, your life is fruitful.
- 808) Owing to effect of light even thick darkness disappears. Owing to wisdom even utter stupid can be changed.
- 809) Lamp reveals beauty of anything which is in front of it through its light. Similarly wisdom reveals truth in the problem which is raised at that time through its details.
- 810) Thread is hidden in garland. Similarly Atma is hidden in garland. Thread can be found in the garland if it is searched. Similarly Atma can be found in the body if it is searched.
- 811) If God comes to earth as Bhagavan, no one recognizes him. Yet the persons who are in subtle body can have more opportunity to recognize Bhagavan. Next Jnanis have opportunity to recognize him.
- 812) Serpent can easily swallow even bigger animal which is having ten times of width than its width. Similarly Maya can easily make the persons who have ten years of experience of wisdom merge into her.
- 813) As you wished to be merged into God, look at that in which you are merging. Beware of that you have opportunity to merge into Maya before merging into God.
- 814) Jeeva is in the size of little atom. Atma is in the size of body. Paramatma is in the size of Universe. Maya is in the size of Guna.
- 815) Guna means multiplication. Maya can be multiplied itself in accordance with either need or context and grow how much so ever.
- 816) As Maya multiplied itself ever so much, it is said as Guna. Guna is twelve kinds. So usually we say that man has 12 gunas.

- 817) Anyone becomes Swami or Guru until the existence of those persons who prostrate. But swamis do not know that who do prostrate? Who is to be prostrated?
- 818) On earth two kinds of trees exist. Those are immovable trees and movable trees. How immovable tree bears fruits, similarly movable tree bears fruits. As immovable tree bears one kind of fruits belong to one species, movable tree bears so many kinds of fruits belong to different species.
- 819) The immovable tree like Neem tree bears same fruits or Kaya. Those fruits are bitter and have same taste. But movable tree like Man bears different Kayas like Talakaya (head) and Gunde kaya(heart).
- 820) Law reveals the constitution which is under boundary of country. Dharma reveals working of body which is under boundary of body.
- 821) Atheists can be compared to the nude and mad person. Rationalists can be compared to harlots. Theist can be compared to adulteress who left her husband. Atmavadi who always pay attention to Atma can be compared to virtuous woman who reside only with her husband.
- 822) Money can be attained from father as his right. But it won't come along with you in your death. Money of wisdom can be attained from Guru as right. That wisdom comes along with you in your death.

Yours

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