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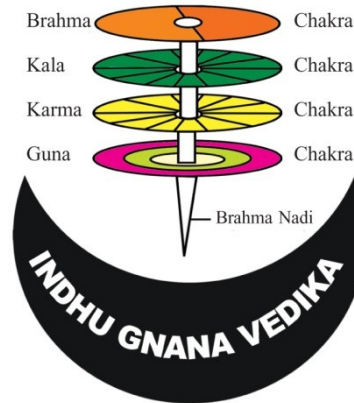
Sri Acharya Prabhodhananda Yogeeswarlu

Prabodha

(The enlightened teaching)

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

The importance of man's life.

In the Jagati (world) the species of living things are 84 lakhs in accordance with a saying. Nowadays anyone does not have appropriated details for saying that living things are 84 lakhs of species. Only humans have capacity to control remaining living things. Humans are counted as highest species because of the manner of intellect in the head is great. It is no doubt that remaining living things such as animal, birds, creatures, trees and plants have less intelligence than man.

The living things such as animals and birds do not have knowledge of world except in the matters of gaining of food, eating of food, sleeping and experiencing of happiness in the mating. Besides eating, sleeping and getting progeny, in many matters man has known more knowledge relating to mundane matters. In the hands of man lions are defeated and subdued due to lack of intelligence despite they have more strength. The reason for this is the distinguished intelligence of man relating to worldly matters. Mankind who is foremost in the mundane knowledge, found computers, robots, genes, missiles and atom bombs but in the matters of wisdom of God mankind is far behind.

Knowledge is two kinds. One kind is worldly knowledge. Second kind is wisdom of Paramatma. Man who is foremost in the mundane knowledge is behind in the wisdom of Paramatma. Man who is intelligent without enquiring what sin is and what Punya is, thinking about the mundane physical matters as great, without having understanding in the matters of spirituality, without knowing either his own state or who God is or who he is or without trying to know God, spending time leisurely by getting karmas.

It can be said that though man is greater than other living things in the matter of mundane matters, in the matter of divine he is behind. Other living things are ahead in the matter of divine than man. The living things earn less karma than man because of it did not become entangled in the dispositions. Those living things differently exist than man by having fewer dispositions. The disposition desire is more in the man than other living things. Man, who is entangled more in the dispositions, is going away from God, but living things which are entangled in the fewer dispositions are nearing to God. The animals which are experiencing Karma are much

forward in the matter of Divine, in spite of those are unintelligent, they do not earn karma. Man, who earns more Karma than karma which he is experiencing, is behind in the matter of divine.

Man, who is great in the mundane knowledge and attained knowledge as Doctors and Engineers, should be awakened by using his intellect on the Paramatma instead of worldly matters for knowing wisdom of divine. Owing to this he can attain liberation.

If man awakens he can reach God speedily than other living things. Else he will be stuck behind than other living things. Despite man's life is associated with ignorance, if he is interested, he can enter speedily in the way of Divine. It can be said that man's birth is an opportunity for getting entrance in the way of Divine. Paramatma had descended as man for teaching wisdom because of man is far behind than other living things. Wisdom of God is necessary for man only. So God took birth as man and told wisdom. Man only understands the matters of Divine. God had provided like that opportunity for humans only by taking birth as man. God did not take birth in the animals. It is understood that by taking birth among men, man needs wisdom.

Man must get refuge in the feet of Guru for knowing wisdom of God. After Guru is found, belief is important. If belief doesn't exist, anything is not grasped from the Guru. One who has belief can grasp all things. Belief is the devotion. One who doesn't have devotion is a useless person. By taking birth we are using our intelligence for the matters of world and die. What useful is! By knowing that our intelligence is to be used on which thing, on that thing if we used intelligence, the life of man becomes fruitful. Else what is the difference between animals and us?

Animals are working and eating. We are also working and eating. In those circumstances we are equal to animals. For differentiating the birth of humans from the birth of living things, we have to do which is not done by any living thing. That is the practice for attaining Paramatma. Everyone must become practitioner of Yoga and prove that birth of human is distinguished than birth of all living things. Turn your life to the way of Paramatma from different ways.

Chara and Achara Prakruti.

Prakruti means which comes into the sight. The whole immovable and movable things are Prakruti. It can be said about Prakruti exists as two kinds. One is Chara Prakruti. Second is Achara Prakruti. These are said as Chetana Prakruti and Achetana Prakruti also. How was Chetana Prakruti, Achetana Prakruti made? First the five parts such as Akasa (space), Air, Agni (fire), Water, and Earth was formed from the Paramatma who is not explained by either writing or saying. Akasa which was manifested was divided into two parts. Air was divided into two parts. Agni was divided into parts. Water was divided into two parts. Earth was divided into two parts.

The first part of Akasa is visible as hemisphere. The first part of Air is surrounding the earth. The first part of Agni spreads from Sun to earth. The first part of water is in the form of ocean on the earth. We are living on the first part of earth. In this way world was formed from the Akasa, Air, Fire, water and Earth. This is called Achara Prakruti. How Chara Prakruti formed was! The second parts of Akasa, Air, Agni, Water and Earth were divided into five parts led to form 25 parts.

The second part of Akasa = 5 parts.

The second part of Air = 5 parts.

The second part of Agni = 5 parts.

The second part of Water = 5 parts.

The second part of Earth = 5 parts.

Total parts are 25. These twenty five parts were merged with each other and formed bodies of Jeevas. You know that half of Akasa was divided into five parts. Among these five parts of Akasa, the first part was merged with the portion of Parmatma led to formation of Jeeva. It was merged with the one part of Air led to formation of Mind. It was merged with the one part of Agni led to formation of intelligent. It was merged with the one part of water led to formation of Chittam. It was merged with the one part of earth led to formation of Aham. In this way at the very beginning the first part of Akasa was merged with other parts led to formation of Jeeva, mind,

Intelligent, Chittam and Aham respectively. These are called Akasatattwas or internal implements (Antah Karanas).

The first part of Akasa + The portion of Paramatma = Jeeva.

The first part of Akasa + The first part of Air = Mind.

The first part of Akasa + The first part of Agni = Intellect.

The first part of Akasa + The first part of Water = Chittam.

The first part of Akasa+ The first part of Earth = Aham.

The five parts such as Jeeva, Mind, Intellect, Chittam and Aham had taken birth through the first part of Akasa.

You know that Air was divided into five parts. Among the five parts of Air, one part of Air was merged with Akasa led to formation of Mind. The second part of Air was merged with the portion of Paramatma led to formation of Vyana air in the body. The second part of Air is merged with second part of Akasa led to formation of Samana air in the body. The second part of Air is merged with second part of Agni led to formation of Udana air. The second part of Air is merged with second part of Water led to formation of Prana air. The second part of Air is merged with second part of Earth led to formation of Apana air. These are called Vayu tattwas or Pancha Pranas.

The second part of Air+ Portion of Paramatma = Vyana air.

The second Part of Air+ The second part of Akasa = Samana air.

The second part of Air + The second part of Agni = Udana air.

The second Part of Air + The second part of Water = Prana air.

The second part of Air + The second part of Earth = Apana air.

The five vital airs such as Vyana, Samana, Udana, Prana and Apana had taken birth from the second part of Air.

You know that Agni was divided into five parts. The first part of Agni was merged with Akasatattwa led to formation of Intellect. Second part was merged with Air led to formation of Udana air. In the Agni three parts are remained. The third part of Agni was merged with the

portion of Paramatma led to formation of Eye. It was merged with the third part of Akasa led to formation of Ear. It was merged with the third part of Air led to formation of skin. It was merged with the third part of Water led to formation of Tongue. It was merged with the third part of Earth led to formation of Nose. In this way those parts which were made by the Agni is called senses of perception or the Agni tatwas.

The third part of Agni + The portion of Paramatma = Eyes.

The third part of Agni + The third part of Akasa = Ears.

The third part of Agni + The third part of Air = Skin.

The third part of Agni + The third part of Water = Tongue.

The third part of Agni + The third part of Earth = Nose.

The five parts which collect the matters such as Eye, Ear, Skin, Tongue and Nose had taken birth from the third part of Agni.

You know that water was divided into five parts. Among the five parts of water one part was merged with Akasa led to formation of Chittam. Second part was merged with Air led to formation of Pranaair and third part merged with Agni led to formation of Tongue. The fourth part of water was merged with the portion of Paramatma led to formation of Taste(Rasa). It was merged with the fourth part of Akasa led to formation of Sound. It was merged with the fourth part of Air led to formation of Touch. It was merged with the fourth part of Agni led to formation of Roopa (form). It was merged with the fourth part of Earth led to formation of Gandha (smell). These are called water tatwas.

The fourth part of Water + The portion of Paramatma = Rasa(Taste).

The fourth part of Water + The fourth part of Akasa = Sound.

The fourth part of Water+ The fourth part of Air = Touch.

The fourth part of Water + The fourth part of Agni = Roopa(Form).

The fourth part of Water + The fourth Part of Earth = Gandha (Smell).

The five matters such as Taste, Sound, Touch, Form, Smell were took birth from the fourth part of water.

You know that Earth was divided into five parts. Among the five parts of Earth one part was merged with Akasa led to formation of Aham. The second part of Earth was merged with Air led to formation of Apana air. The third part of Earth was merged with Agni led to formation of Nose. The fourth part of Earth was merged with Water led to formation of Smell. The remaining fifth part of Earth was merged with the portion of Paramatma led to formation of Anus. The fifth part of Earth was merged with the fifth part of Akasa, fifth part of Air, fifth part of Agni and fifth part of water led to formation of Mouth, Hands, Legs and Sex organ respectively. These are called senses of actions.

The fifth part of Earth + The portion of Paramatma = Anus.

The fifth part of Earth + The fifth part of Akasa = Mouth.

The fifth part of Earth + The fifth part of Air = Hands.

The fifth part of Earth + The fifth part of Agni = Legs.

The fifth part of Earth + The fifth part of Water = Sex organ.

Anus, Mouth, Hands, Legs and sex organs were took birth from the fifth part of Earth.

In this way remaining half of five elements were divided into 25 parts and merge with one another led to formation of Jeevas and its bodies. This is called CharaPrakruti or Chetana Prakruti. In this way Jeevas and its bodies which are conscious (Chetana) and the world which is unconscious (Achetana) is called Prakruti. So, Prakruti can be divided into Chetana and Achetana Prakruti. Chetana means bodies of all living things. It is also called Chara and Jagati. Achetana means the five elements such as Akasa, Air, Agni, Water and Earth. This is also called Achara. The living things which have bodies of Chetana were filled in the world called Achetana. It means body of man is also a part in the Prakruti.

Bhagavan said in the chapter VijnanaYoga of Bhagavad-gita **“this Chetana and Achetana Prakruti made living things get birth and death. I stand for the cause of creation.** Jnani knows that every disposition takes birth from these Prakrutis. Prakruti is under my control. In accordance with the Punya and Sin of living things, my Prakruti made living things get gain and loses. But I remained as spectator and see it. It can be possible for Yogis only to know me. I spread from sky to land in all directions and filled in the Achetana Prakruti without having any empty for placing

even the point of sharp needle. In the same way I have spread in all bodies from head to toe called Achetana Prakruti. So without my knowledge any incident doesn't happen in this Chara and Achara world.

I knew what was happened, what is getting on and what will be happened in day and night in any place in this Chara and Achara Prakruti. So in the Vijnana Yoga Chapter Bhagavan said “ **I knew all stories of living things which are happened or which are to be happened. No one knows me.** All living things get birth by these Chetana and Achetana Prakruti. I am the cause for the birth and death of all worlds “. Now a question may arise how this Chara Prakruti and Achara Prakruti are made to take place of dissolution of world. Let us discuss about it.

In this matter God said “My Achetana Prakruti is five kinds. Among the five elements, if Air exults anything doesn't bear it. It can throw away even the big hill at the distance of some miles. It can uproot even the big trees. The Air which is under my control can make any things disorder such as trees and houses on the earth. If it exults any living thing in this world doesn't remain. If we take Agni (fire) all things must be submitted to it. It burns all things including Iron, stones, trees, men and all living things. If water swells up, it can sink whole world. All must be engrossed in it. In the same way if earth gets anger it can bury all things. If my Prakruti which consists of five powers enrage at a time, it cannot be described. This living world which stands consciously in the Prakruti is under the control of my Prakruti”.

Some persons heard these words of God and questioning me, why Jeevas who are dying due to diseases are not bothered by Prakruti? Paramatma is giving reply to them in this way. **“Listen to me; you are saying like that without knowing my glories because of you are under the illusion. I am saying about that secret”.**

The bodies of all living things are made by the five Bhutas. These living things which are in the form of bodies are called Chetana Prakruti. In this Chetana Prakruti if air enrages people are made to get either sneeze or cough. This is called catch a cold. Are Jeevas suffering from the cold? Besides, Asthma also occurs. Are Jeevas suffering from this disease? If Apana air (discharge of air from anus) increases abdominal distension, stomach ache and dysentery occurs results in Jeevas are suffering. If Dhanunjaya air which is supplementary air acts adversely child doesn't

come out from the womb results in Jeevas are suffering. If Samana and Vyana air acts adversely organs of body lose its strength. If only air acts adversely Jeeva is getting the state of death.

Similarly water in the body acts adversely, excess of watery fluid occurs in the body resulting in legs and hands swell up. Through these swellings Jeeva has to suffer and also gets urinary infection. Dryness of mouth occurs. Owing to dryness of brain, lack of sleep occurs. Legs and hands are deprived of power of sensation by attacking numbness. Sight is lost. Sound is not heard. Nose doesn't grasp smell. Tongue doesn't know taste. In this way due to lack of anything Jeeva has to suffer and die. If earth enrages in the Chetana Prakruti, legs and hands will be paralyzed. The disease called piles and venereal disease comes. Teeth ache and Epilepsy occurs. In this way earth teases manto die.

If Akasa which is Chetana Prakruti acts adversely, nostrils are closed results in breathing is shallow. If nostrils are closed completely breathing is restrained. If muscles in the throat swell up it is very difficult to take food and water. If urinary track swells discharging of urine will be difficult. The disease of mind such as mental disorder may occur by losing peace of mind. So many diseases of body begin to tease the Jeevas for killing them. In this way Chetana and Achetana Prakruti throw the Jeeva into the death. One part of Prakruti mingles with another part of Prakruti led to take birth of Jeevas. So I am asserting that my Prakruti is the cause for taking birth and dissolution of Jeevas".

The Chetana and Achetana Prakruti are giving birth and death to all living things in accordance with the Punya and sin of Jeeva. I am presiding over Prakruti. So world is revolving as a wheel. I do not eliminate Sin and Punya of anyone. All are equal to me in this world. But my devotees are very dearest to me. Their Punya and sin will be burnt in the fire called Jnana (wisdom) which is given by me. My devotees have daily contact with me. I am thinking that they are mine and mine is they. I made them get wisdom which is belonged to me. By that their Karma which is Punya and sin will be ruined completely and merging with me. I said in Gita that Arjuna! Believe in me. I can liberate you from all sins of karmas. Not only Arjuna, if anyone believes in me, I can make him get out from the ocean called Maya.

I am filled in entire Universe. Anything can't be happened without my knowledge. I make all things drive. I am very dear to the devotee who knows that I am the Atma of all living things and

doesn't forget every minute in the mind. My devotees will exceed my Prakruti. My Prakruti doesn't harm to my devotees. Agni which is in my Prakruti doesn't burn the devotee. Water doesn't drench the devotee. Air doesn't throw the devotee. Earth doesn't crush the devotee to death. Devotee can transform like me by overcoming all. He will be transformed into me or I will be transformed into him. This is liberation. This is the process of unification of Jeeva and Brahma(God)".

God said further " O Jeeva! You must believe in me by thinking always about my formless figure, means you have to fix with Yoga rightly. After some time you will change like me. If you are united to me, Prakruti cannot harm to me because I am donor of liberation even to Prakruti. Prakruti cannot harm to you because of you are merged with me. So, all people must try to get fire of wisdom for not entangling in the Prakruti and for not suffering.

Liberation

Everyone must know about the meaning of liberation. If a man who doesn't know about liberation doesn't try to know about Atma. If anyone tells him about liberation he questions what the use is. If a man is not known about the value of liberation, his life will be equal to the flower which doesn't have fragrance. If a man is not known the meaning of liberation, it is like the termites in the anthill which take birth and die. Similarly it is no matter if he dies or lives. The devotion without knowing about liberation is like aimless travel. If we say to some persons about liberation that there is no necessity of taking birth by getting liberation, those persons who do not know about the value of liberation may say how to spend the time by not doing any work. They also say that by taking birth and dying only time will be spent, so it is better to take birth on the earth for getting comforts. They deprecate the Jnanis that you are repeatedly saying about liberation by getting derangement of your mind. That is not related to me. In this way they are obstructing the Jnanis.

If we say about Paramatma to those who do not know about liberation, it is like a person who is locked in the room where air doesn't exist. So they try to come out from it without hearing the advice. Those who don't know about liberation won't like to know Paramatma. They dislike the persons who are in the matters of Paramatma. So every person first knows about liberation.

If we discuss descriptively about liberation it is not a loka (place). Some persons think that liberation exists somewhere. That is everywhere. One who attains liberation transforms into Kala (time). After Kala transforms like him, there is no problem for not spending the time. Jeeva who attains liberation is filled in every atom without getting any distresses and exists as a spectator. So there is no problem what is to be done by going there. Jeeva who attains liberation exists either inside or outside of Prakriti and in the whole world. So Prakriti doesn't harm to him. Prakriti ruins common man because of they are inside of Prakriti.

Jeeva who attains liberation becomes Agni, so there is no problem of burning from Agni. Jeeva who doesn't attain liberation doesn't become Agni, so he will be burnt in the fire. Jeeva who attains liberation is beyond the Gunas (dispositions). Those Gunas do not harm to Jeeva. Common man is associated with Gunas. Gunas made man get tortures. Common man can be recognized by anyone. But Jeeva who attains liberation doesn't appear and it is not possible to recognize him that he is in such a place. At the time of dissolution he will not be destroyed when the world is destroyed. He will be inside of bodies and outside of bodies. He sees every corner of the world. One who is not attained liberation doesn't see like that.

One who attains liberation doesn't need to go anywhere from one place. But one who doesn't attain liberation must go to another place from one place with difficulties and expenses. Jeeva who attains liberation is not burnt by Agni, he is not drenched by water and he is not thrown away by Air. But one who doesn't attain liberation has to live amid fear from Agni, water and air. One who attains liberation doesn't need any food. One who doesn't attain liberation daily needs food. One who attains liberation always experiences inexplicable bliss and is satisfied. One who doesn't attain liberation experiences only short time comforts and is unsatisfied.

One who attains liberation doesn't need to bother. One who doesn't attain liberation must experience many kinds of sufferings. No one exists as higher than the person who attains liberation. But God exists as higher than the person who doesn't attain liberation. One who attains liberation

always exists uniformly. But one who doesn't attain liberation gets the states such as child-hood, youth, middle age and old age in so many births. The value of liberation can be said in many kinds. It cannot be described completely by anyone. As we are known these details, we must introspect whether the existing state is good or the state of liberation is good.

Those persons who do not know the value of liberation say that what necessity with that is. They do not know about the state which we are experiencing is like the small stone before the mountain. Those who do not know the value of liberation do not try to know Paramatma. So everyone must try to know about liberation. After knowing about liberation, one must search for the way to get liberation. For getting liberation wisdom is needed. For getting wisdom Guru is needed. After Guru is found, there is possibility of attaining liberation through him.

The entrance for getting kingdom of liberation is Guru only. So you must get refuge in the feet of Guru and get wisdom and Yoga through him for attaining liberation. In this birth which is suitable for living upto 60 or 70 years, though we spent 20 to 30 years forgetting mundane related educations and attained recognition as great men, that value only exists up to death only. Though, we got degrees as doctors and engineers, its usefulness exist for some time only. Though we earned much money, we used it for some time only. This birth exists for some time only. We are mistaken in ignorance by thinking about anything which is not permanent is permanent is like thinking under illusion that rope is snake.

One must know his mistake; try to get liberation which is permanent by neglecting the mundane life which is not permanent. As we are humans have lot of intelligence. If we think about the persons who tried to get liberation, it is known that those who were more intelligent persons were tried to get liberation. In the world pseudodevotees may exist who cheat in the name of liberation. By seeing those persons, don't think about liberation is bad and those who try to attain liberation are bad persons. Look at one time about the essence of liberation. Know that life which is not known about liberation is meaningless. Know that birth which is known about liberation is fruitful.

Hell and Heaven

Jeevas, who have taken birth on the earth always, are doing karmas. Men are experiencing comforts and distresses from birth to death. In the period of life, man earns Punya and sin by doing actions which should not be done. They are not afraid of merit and sin which come in doing works without appearing. Though they know about sin which come in doing works, they think that why should we refrain from doing favorable works amid fear of getting hell which is to be experienced in future. Despite they have known about Punya and sin that it must be experienced, they are doing without fearing means they do not know its real state.

Jeeva takes birth on earth due to Karma. Karma means mixing of punya and sin. Hell and heaven occurs due to sin and punya. Some persons say that hell is in the world of Yama (demi-god of hell) and heaven is in the world of Devendra who is head of demi-gods. The lord Yama and his servants tease the persons who did sin and after completion of their experience of sin, if Punya (result of good deeds) remains they go to heaven for experiencing it. **Bhagavan said in the chapter Sankya Yoga in Gita that immediately Jeeva after leaving the body enters the fully grown body of child which is delivered. It is like leaving the old robe by wearing new robe.**

But we think that Jeeva goes to the world of hell which is another place. Though they learned say the truth, they argue that if Jeevas are not experiencing hell in the world of Yama, where Yama and his followers have gone and why the world of hell is created. If we take the word of these the word which was said in Gita must be wrong. If we take in accordance with the meaning of Gita their argument is untrue. Both arguments are strong but the argument of Paramatma never is untrue. The argument of man is also not fully untrue. But we have to know somewhat.

Men have been experiencing distresses and comforts since they have taken birth. Some people have been experiencing excessive comfort, but some persons have been experiencing excessive distress. One person is experiencing eight kinds of wealth without working. Though one person is working whole day, he is not getting sufficient food. Though the portion of Paramatma is same in the people, no one thinks about why some persons getting distress are. Some persons think that one who has money is getting happiness and one who doesn't have money is not getting happiness. But they are not grasping the root cause for the distress and comfort is sin and punya.

They are not introspecting themselves from where they have come though they are seeing the distresses of others. They do not know that these are outcome of actions of punya and sin which were done in the previous life. In any case if learned says about that but they are not believing. Man experiences his sin and punya of previous birth in this birth only without his knowledge. It is like an employee who has worked for month is getting salary as outcome of working. He experiences that salary means the result of working of previous month is used for the expenses of daily usages in the next month. Similarly if a coolie works whole day, he will experience its result next day. If a farmer cultivates the land and ripen the grains for a year he will experience that income from grain in the second year.

Similarly man experiences the result of punya and sin which was gained in the previous life, in the present life only and what karma is gained in the present life will be experienced in the next birth and what karma he would gain in the next birth would be experienced in the third birth. So, Jeeva wears new body immediately after leaving the body. But he doesn't go to the abode of Yama. Because of that Jeeva experiences Punya and sin on earth in accordance with his previous deeds such as Punya and sin. Jeeva doesn't do all sinful and meritorious actions. Punya comes through the good actions and sin comes through the bad actions. If Jeeva has done more of meritorious works in his life, Punya may come excessively. Else he has done more of sinful actions, sin may come excessively. Because of that Jeeva experiences more of comforts and more of distresses on the earth.

The replies of questions like where Dharmaraja is, where messengers of Yama is, where the abode of Yama is, Paramatma said in Gita that **I was Yama, among the lords of punishment.** So it can be understood that Yama dharmaraja is Atma which is residing in all bodies and the messengers of Yama are the forms which are teasing Jeeva by getting inspiration from Atma. So elders said Kala kinkaras (messengers of time) are so many forms. Yama loka means the place where Jeeva gets distresses. So it can be understood that Yama loka is on earth. Some persons may get suspicion whether Yama or his messengers tease the Jeeva in the form of distresses.

For this reply is! The distresses which occur in the body are assigned by the Yama Dharmaraja and the distresses which comes in the form of others are assigned by the messengers of Yama. In our body Atma always exist. We do not do anything without knowledge of

Atma. So Atma is the spectator of all works. Atma makes nine planets grasp the Punya and sin and make it keep in the Karma chakra for experiencing it in the next birth.

Though we experience the Punya and sin, we are unable to grasp it due to effect of Maya. Maya made Jeeva doesn't know about the true state of punya and sin. How a blind man doesn't recognize the elephant because of he felt that it is a pillar despite he catches the foot of elephant, similarly those persons who do not see due to blindness called Maya though they are experiencing punya and sin, they are under illusion.

Let us think that we are carrying our bundle. Maya means thinking that I am carrying my bundle. Though we carry our bundle, another made us bear. That is Karma. When karma makes us get will to carry the bundle to another place, we are carrying. The cause for inspiration is Karma. So root cause of that work is Karma. Jeeva experiences the punishment of weight of bundle. One who gives punishment is Kala (Atma). Owing to inspiration of Karma, we are doing so many actions and experiences distresses. While man carries a round stone, he thinks that in accordance with his need he carries. He doesn't know that he is experiencing the sin.

While dragging away the corpse of dog, one doesn't understand that at that time Yama has assigned to him punishment of dragging the corpse of dog. He who carry basket of brinjals for selling doesn't think that in this time Yama makes me roam in the village by carrying the basket. He who has cold effect thinks under the illusion that due to taking the water of another well he has effect of cold. The reason for cold is sin. He is not realizing that due to time has come for experiencing of Karma, Yama made him get cold for suffering from headache. One who suffers from stomachache doesn't know why it comes and who imposes that pain inside.

Jnani thinks that punishment is not given to anyone without doing any mistakes and Yama assigns legally how much distress is to be assigned to him. Yama is residing in us and inspire us. He makes one person fall under the Train by getting Injuries. In this way though we are experiencing so many karmas daily, we are not knowing due to effect of Maya and thinks that Yama and his abode exist in another place. Snake is teased by the ants, but we do not know that at that time ants are messengers of Yama to the snake. Chameleon eats ants. But we are not grasping that at that time Chameleon is the messenger of Yama to the ant. Men are killing the sheep, but we do not

know that at that time man is in the form of messenger of Yama to the sheep. In the forest a Tiger has killed an animal. At that time Tiger was a messenger of Yama.

One person has got in a Rickshaw. The Rickshaw puller is dragging. The person who got in is getting comfort, but rickshaw puller is getting distress. By seeing this we do not know that the person who has got in is experiencing Punya and the puller of rickshaw is experiencing sin. In this way we do not know what is going on in this world by the effect of Maya. What is happening is one kind but what we think is another kind. If we know really what is happening and who is doing, we can know about Yama, his abode and who are the messengers of Yama.

Some good persons say that we have not done any kind of bad deeds, but God made me suffer from the distresses. Wicked persons are made to get comforts though they have done bad deeds. They are asking whether God has justice or not. Some obstinate persons mock the devotees by asking them whether devotees have distresses or whether God makes you get distresses. For this reply is! Bhagavan said in the Gita that Atma didn't eliminate the Punya and sin of anyone. He said further that he didn't have any relation with the punya and sin of anyone. So, though he is good person in the present birth, due to effect of sin of previous birth he is getting distresses.

Good persons should not question whether God has Justice. The wicked persons are experiencing comforts in the present birth due to effect of Punya of previous birth. The wicked person will be experienced the result of bad deeds of present birth in the next birth. The good person will be experienced the result of good deeds of present birth in the next birth. Even the devotees experience distress due to reason of sin which was done in the previous life. Now some may ask me in this way. Should one experience the result of sin? Is there any way for escaping from it? Paramatma said reply for that question in Jnana Yoga chapter that though you were sinner among the sinners, you will cross the sin by the ship called wisdom like the ship crosses the sea. So any sinner can escape by the wisdom.

Wisdom has a disposition to ruin the sin like fire has disposition to burn the sticks. When he attains wisdom his sins are burnt by the wisdom and there is a possibility of escaping from the karma which is to be experienced. One must refuge in the feet of Guru for getting wisdom. Despite some devotees have followed the way of wisdom for some time, some time later without bearing

the distresses in the life, they leave the way of wisdom by thinking that though they have known wisdom, distresses are coming. By this they make the way of God as untruth. They have not known that the word of God never is untrue. How the sticks are burnt in the fire, all karmas must burn in the Jnanagni.

The punya and sin began to burn for sometime in the Jnanagni and ultimately both punya and sin will be eliminated lead to Jeeva engrosses in the Paramatma. As far as a person believe in Paramatma for some time only how it possible to eliminate entire Karma is. It takes one hour for burning one bundle of sticks. It takes one day for burning one cart of sticks. Similarly it takes some months for burning of 100 carts of sticks. If sticks are increased the burning time is also increased. Similarly Jnanagni burns Karmas called sticks. Jeeva has to experience his Prarabda Karma upto his entire Karma is burnt. It is known that when devotees are being experienced his karma at a side, at the same time Jnanagni burns his karma at another side.

Yama and his abode, Yama dharmaraja exist on earth. What distresses we are experiencing is the hell and what comfort we are experiencing is the heaven. Devatas, lord of Devatas and heaven exist on the earth. I request you to attain Paramatma who is beyond the heaven and hell by knowing truth.

Devatas - Demons

So many Devatas and Demons are in the world. In the world two races exist in men from the beginning. Those are Deva and Demonic races. One who has wisdom can recognize both races. In accordance with the Gunas (dispositions) these two races are formed. Those who have such kind of Gunas can be said as Devatas and those who have such kind of Gunas can be said as Demons. Bhagavan revealed about the dispositions of Devatas and Demons in Daivasura Sampat Dvibhaga chapter in Bhagavad- Gita. He revealed his behavior also. Bhagavan Sri Krishna further said “**Dvow Bhuta sargo lokosmin daivasura yevacha** “. It means in the world two kinds of living things are taking birth. So it can be known that Devatas and Demons exist on the earth.

There is a saying that Devatas are thirty three crores. Even Brahma, Vishnu, Esawra, Indra and rulers of eight directions are Devatas. Some persons may get doubt where they are, and why they are not recognized on the earth. In accordance with the word of Paramatma, all Devatas are on the earth. But we are not recognizing them. We have been denying the existence of Devatas due to we do not have sight of wisdom for recognizing them. If we see with physical eye, the forms of men only appear. But divinity in the form of men doesn't appear. For recognizing the divinity in men and knowing that he is such Deva the sight of wisdom is needed. To the physical sight external forms only appear. So we think that those are all men. We can't recognize Devatas with the physical sight.

Those persons who have wisdom of power are the Devatas. But all devatas are not equal. Wisdom of power is not equal in Devatas. Vishnu has highest wisdom of power. In accordance with the decrease of power of Yoga, Esvara, Brahma and lords of eight directions exist. Demons have ignorance. They do not exist uniformly. There is possibility of difference from small to big in accordance with their ignorance. According to this it is known that those who have wisdom of power are Devatas and those who don't have wisdom of power are Demons.

Some may get doubt whether Vishnu, Esvara and Brahma etc exist in this Kali Yuga. Do Vishnu, Esvara and Brahma exist in this Kali Yuga without engrossing in Paramatma as they were great Jnanis? Didn't they get liberation? Have they also taken births like others? For these questions reply is! In the country so many posts exist such as King, Prince, Chief Minister, Minister and Chief Commander. From the beginning one person did not exist as either king or minister. But the post of King and Minister exist as it was. In those posts one after another are appointed in accordance with their worthiness. In this way the post of Vishnu, Esvara and Brahma etc exist in the world. According to the power of Yoga those posts are assigned to Jeevas.

Let us think that one person is the first in the power of Yoga among the persons in the world. That Jeeva is the worthiest person for the post of Vishnu post. That Jeeva is the Vishnu. That person will accomplish Yoga in this birth and merges into God. In the previous days Vishnu also practiced Yoga for attaining liberation. Those who are equal to the portion of Vishnu have practiced Yoga. If a Jeeva had presided over the post of Vishnu for some time and engrossed in Paramatma, another qualified person was ready to preside over the post. How a person is ready to preside over the post of King when the post is vacant, those persons who have sufficient power of

Yoga are ready to preside over the post of Vishnu, Eswara, and Brahma etc. So the persons such as Vishnu, Eswara and Brahma etc also wear body. They are trying to their best for attaining liberation. If they accomplish power of Yoga completely they engross in Paramatma. Again other Jeevas who are suitable to the portion of Devatas are getting the name of their post.

Here some persons may get suspicion that at a time whether two Jeevas exist having same portion of a Devata because of Rama and Parasurama were the persons who had portion of Vishnu in accordance with epic stories. For that my reply is! It never happened like that at a time two Jeevas who have same portion of a Devata exist. If both Rama and Parasurama were presided over the post of Vishnu, at a time both were not suitable for the portion of Vishnu. Perhaps the portion of Vishnu had existed in the Parasurama for some time and it existed for some time in the Rama. It means a Jeeva existed as Vishnu for some time and another Jeeva existed as Vishnu for some time.

Up to Rama got married, Parasurama was worthiest person for the post of Vishnu. He had highest power of Yoga in the world. When Parasurama confronted with Rama at the time of marriage, Rama exceeded Parasurama in the power of Yoga. Afterwards Rama became Vishnu up to his end of life. It is known from this that Rama and Parasurama were taken birth from the portion of Vishnu. In this way 33 crore portions of Devatas exist. Those Jeevas who have power of wisdom in accordance with the portions of Devatas are called such Devatas.

If we look into the past time, Mascheendra got the post of Vishnu and his disciple Goraknath (Gora Kumar) got the post of Eswara. Not only in the past but also in present worthiest persons exist for the post of Vishnu, Eswara and Brahma etc. Some persons do not know their worthiness due to effect of Maya. Some persons know their worthiness. All Devatas exist on the earth in accordance with the word of Paramatma in the Bhagavad-gita. They are devotees of God by practicing Yoga.

Those persons who are against either Jnanis or the persons who have power of wisdom (Devatas) are Demons. In these persons wisdom of power doesn't exist. They thought that all works are done by their power. The matter of Paramatma is against them. Demons will learn great sins. They desire more than their limit. They are proud and haughty. They tell that any comfort is not greater than the comforts related to matters. They are bound to desire and seek

comforts. For fulfilling their desires they earn much money in the unrighteous way. They worship the Devatas in accordance with their liking.

Bhagavan revealed in the Gita that **men who were cruel, hatred were made to take birth in the womb of demons and get distressed by effect of Maya. In this way they would take birth in the womb of demons and become ignorant in every birth without having wisdom for knowing me and doesn't get shore of wisdom.** So you must earn power of wisdom in accordance with the way of wisdom without getting demonic birth by effect of ignorance and take birth in the womb of Devatas. I hope you must increase your Yoga power in every birth results in ultimately leads you to engross in Paramatma.

Some persons may quote the verse in Akshara Para Brahma Yoga "**Abrahma Bhuvanallokah Punaravartinorjuna! Ma Mupetyatatu Kaunteya! Punarjanma na vidyate**" means **All lokas (division of universe) including Brahma loka make us take birth. But those who attain me do not get birth**". They may ask in accordance with above mentioned verse, it can be understood that lokas are different and Devatas are existing in that lokas. For that my answer is! All Devatas are here. For taking birth in the proximity of Devatas one should do much punya. By taking birth in the proximity of Devatas is taking birth in their lokas. Though they have done punya and have taken births in the proximity of devatas, again they have to take births. Paramatma said "*those who attain me do not have birth*".

Similarly according to Raja Vidya Raja Guhya Yoga, "*Trai Vidya mam somapah puta papa Yajnai ristva svargatim prarda yante tepunya masadya surendra loka masnanti divyan divi deva bhagan*" "*Tetam bhktya svarga lokam visalam ksheene punye martya lokam visanti yevam trayee dharma manu prasanna gata gatam kama kama labhante*" means those who perform sacrifices, drinkers of soma will reach heaven and experience divine comforts by taking divine births. After experience of comforts they will come to lowest division (loka). The destination of those persons who are desirous for getting punya will be like that. They will get only temporary comforts.

Here also some persons may be mistaken that heaven exists differently. They are experiencing comforts on earth only. After completion of results of punya again they will take distressful births. So we say experimentally that one who have comforts is in high position and

one who have distresses is in low position. When we compare rich with poor, we say generally how that person is and how this person is. By saying this word it can be understood that so much difference exists between them. We have to know that difference is appearing on the earth. Their higher and lower stages exist on the earth. Let us think a person who has experienced highest comforts become distressful. Then we comment that he has fallen into low state. It can be known that lower state is also on the earth.

One who has done meritorious actions will experience heavenly comforts on the earth. One who has done sinful actions will experience distresses on the earth. The lokas (division of universe) called upper loka and lower loka are on the earth. When we compare Jnani with ignorant usually say this person doesn't go to the loka of that person and that person doesn't go to the loka of this person. Once Swami Veera Brahmendra questioned his disciple Siddaiah how loka was existed. Siddaiah replied that each one was in his loka. Paramatma said that he haunted three lokas. There is no place which is not occupied by me. It is possible for knowing about lokas by the sight of wisdom. All lokas are on the earth. For knowing about it completely it may appear that it is almost impossible to know about lokas. But it can be understood easily if we go into in accordance with the wisdom.

Chiefly only three divisions (lokas) exist. Among it 108 sub- lokas exist. In our head total 324 lokas exist in the form of Gunas. Jeeva who bears the body becomes entangled in the lokas on the earth in accordance with his karma. The loka of anyone appears him as good. This is not the context to review it. I am revealing that Jeeva experiences heavenly comforts and distress on the earth by leaving the subject of remaining lokas. If Jeeva experiences punya and sin in any world (loka), there is no need for taking birth here. We know that due to reason of Punya and sin we are taking births, it is absurd to say that we are experiencing punya and sin in another world.

So it must be known that all lokas and all Devatas are on the earth. Paramatma said same opinion in the Gita. We are bewildered without understanding the opinion of Paramatma. One must attain much wisdom for understanding Gita Shastra which was told by Bhagavan in accordance with the opinion of Paramatma. Else it can be understood another wise. It can be understood according to the result of wisdom of anyone. Because of that nowadays each person says in his own manner. In my opinion though Paramatma comes in the form of man for telling truth to

those persons who understand Gita shastra in the wrong way, he doesn't understand and thinks that whether teacher is known more than us, so it is useless.

Vidya (education) – Avidya (Non-education)

The word Vidya has taken birth from the word Vith. Vith means knowing. So, meaning of Vidya is learning. Avidya means not learning. We know the language which is not known to us or matters of surroundings or mathematics or anything by going to school from childhood. In this way the matter which is known like that is called Vidya. One who asks for knowing which is not known to him by giving money is called Vidyardi. Vidya + Ardi = Vidyardi or student.

He who reveals which is not known is a teacher and one who knows is student. It is the principle. According to this principle one who teaches anything is a teacher. Similarly one who is taught is the student. What is revealed is the education. Man is learning many kinds of education since his childhood. Man thinks that he has completed his education by learning so many educations up to his period of youth and got degrees such as M.A, M.Sc, and PhD. If we consider about him whether he is educated, he is educated up to he learns. Still he has to be learned and has to be known. So it can be said that he is not completely educated. What is to be known is remained. So it can be said that he is not educated.

Significant things are not equal to non-significant things. So it can be said that by learning so many insignificant things without learning a significant thing he is said as not educated. All persons are not known what are the significant things and what are not insignificant things. Let us know about that. In the world only six educations exist. Those are 1) Mathematics 2) Chemistry 3) Physical science 4) Astronomical science 5) Astrological science 6) Yoga Shastra. Among the six sciences Yoga Shastra is very important. Yoga Shastra reveals about Jeevatma and Atma. If Jeevatma and Atma do not exist, whole world will be lifeless without having consciousness. The Yoga Shastra reveals about three Atmas so it can be said that it is very important science.

The remaining five shastras are worldly related. Present educations such as from primary educations to University educations are the educations of five shastras. No one exists for telling about the sixth shastra that is Yoga shastra. This Yoga shastra is not the curriculum of teaching in the education. Any student doesn't know about Yoga Shastra. Though he studies so many educations, he is not known about Yoga Shastra. So he can be called non-educated. There is another reason exists for declaring that he is non-educated though he has gained so many degrees of University, he has not known Yoga shastra.

Any education starts with the script of a language. That script comprises some letters. Any education is associated with the essence of letters. We usually hear that one who has knowledge of letters is called knower of knowledge of letters. We are thinking that Akshara (letter) means only mundane related educations. If we look into the real meaning of Akshara, Kshara means destruction, and Akshara means imperishable that is eternal. It can be said that one who knows about wisdom of eternal Atma is knower of imperishable Atma (Akshara) and knower of education. One who doesn't know about wisdom of Atma is non-educated and not knower of wisdom of letters. Though he reads so many educations, wisdom of Atma is not known to him, so it can be said that he is non-educated.

Today so many educations exist without having essence of imperishable knowledge. For learning those educations, colleges and universities exist. For knowing the education which doesn't have knowledge of imperishable Atma, man has to spend lakhs of rupees. Man who doesn't know details endeavors for learning the education which is lack of wisdom of imperishable Atma and prides himself that he is educated. But he is not known truth that he is not educated. All educations of today which are related to mundane matters can provide possibility of living in the world, but not provide possibility of living near to Paramatma. Today, even one who learns mundane related educations is not getting suitable job and living with grief by working hard like an illiterate. One who learns education of Atma is living bravely. After his death he is everlasting.

One who knows sixth shastra that is Yoga shastra though he gets distressed, he doesn't feel distressed and doesn't count its bondages. So Yoga Vidya was said in Bhagavad-gita as "*pavitra miha vidyate*". Besides it is said "*Nahi jnanena sadrusyam*". It means there is no education which exceeds this and nothing is equal to this. Some persons may get doubt whether anyone exists to teach Yoga shastra or whether one who is learned exists. For this reply is! Some

persons rarely exist who wish to know Yoga shastra. Those persons who reveal Yoga shastra are very rare.

Some non-uneducated persons who have studied mundane related educations do not know value of wisdom of Atma and disrespect the Gurus. They count the persons who know wisdom of Atma as foolish persons. Some Govt employees are prided themselves on his power which was given by Govt and insulting the Gurus without counting the traditions of Gurus. I am asking them whether Gurus who teach Yoga shastra selflessly are inferior than the Gurus who teach education without having wisdom of imperishable Atma by collecting fees. Is it better to live by taking the salutations up to completion of Govt service and after retirement no one gives respect than the Gurus who are respected by people lifelong? Are the disciples who learn superior education freely foolish persons than the students who learn education which is not having consciousness by spending money?

So many persons exulted with the money, power and status without considering what my life is and considering only about salary at the end of month. Man is living blindly without considering his body which disappears in the time of womb and the stages which are to be occurred in his life and any person cannot protect him from the incidents which are to be happened. Some persons pride themselves on getting the post of sub-inspector of Police and feel that they have authority to strike the person who is living in the jurisdiction of his station. But he does not know that in his body another person exists who have authority over the body and even himself doesn't escape from the punishment within the circumference of body.

Despite he read so many educations of mundane matters, wisdom of Atma is not known, so it can be said that it is not education. So know what education is and know what imperishable wisdom is. You know that education which is associated with the letters of language is not the real education, but real education is associated with imperishable wisdom. Despite you get so many degrees, you have to know that those are not essence less. Know Brahma Vidya (Yoga Shastra) which gives satisfaction, peace and give essence to the life of man. Learn the real education by leaving pseudo education. Know imperishable Atma by leaving perishable things.

Yoga Vidya (education of Yoga)

Jeeva has to learn Yoga education for knowing Atma, merging with Paramatma and going away from the cycle of birth and death for existing in the empty by pervading everywhere. Yoga education is the greatest and sacred among the educations in the world. The intelligence of man must be great for understanding this education. So many persons do not know about the existence of Yoga education. Though some persons have known, they do not know from where it should be begun for learning. What is Yoga education among the educations is not known. If those persons think to learn Yoga education, it is not wrong. But mistake is learning and practicing of other educations by thinking that those educations are real Yoga education. Owing to this the valuable time of life is being wasted.

Those who want to learn Yoga education must know who had commenced this education from whence and was anyone gets experience by practicing it? Is there any shastra as basis of this education? Without knowing truth by thinking what he heard is, what he seen is true is a mistaken impression. The Yoga shastra which is last among six shastras is the basis for Yoga education. In the Yoga shastra all edicts exist which are needed for Yoga education. Except Yoga shastra, remaining shastras were made by man. But Yoga shastra was revealed by Paramatma who was in the form of Bhagavan. Though so many results may come from the five shastras, only one result comes from the Yoga shastra. Owing to practise of Yoga, Karma will be ruined leads to get liberation.

It is very difficult to learn Yoga education which gives only one result. So, it is not easily understood. The teachers of Yoga which is not gained without having persistence are greater than teachers of mundane related matters. Teachers of Yoga exist from previous days to today. Though Yoga shastra is one without changing from previous days, today teachers of Yoga have changed. In the previous days teacher taught Yoga education in accordance with Yoga shastra. But today some so called Gurus taught Yoga shastra unscientifically. In the previous days first Gurus made devotee know wisdom completely, then they taught the method of Yoga by giving initiation. It took much time for completion of that process.

Today Gurus exist who give initiation immediately when aspirant asks for initiation. In the previous days Yoga education was taught sacredly but today Yoga is taught in the form of

courses and classes. On those days Guru was one and disciples got initiation from him and worshipped him as God. Today a big Guru and some assistant Gurus under the big Guru are formed in so many groups. Even assistant Gurus are giving initiation because of big Guru doesn't have time to spare. Because of initiators are not known the details, they think if initiation is given it is enough.

Those who take initiation don't think what initiation is and what the result is except having desire to receive initiation. Those who are educated also do not consider about it and following the manner according to their liking. In the previous days elders said what you heard was to be known descriptively and put it in practice for getting experience. They further said what wisdom you had known must be revealed to others. Today some Gurus gave instructions not to reveal others as it is secret. Some Gurus say not to hear other teachings and not to read other books but only hear their teachings. It is not understood if their teachings are great why these kinds of restrictions are.

Wisdom is undoubted. If doubts are remained it is not wisdom. Today so many people are practicing wisdom which is not in accordance with science and not clearing the doubts. Despite they are advised that it is not the proper way, they won't heed. Some persons exist who practice non-wisdom, but they think that it is pure wisdom. Some persons think what they like is the wisdom without knowing that wisdom of God and associated with some regulations. Those persons who think miracles are great are not recognizing the Brahma Vidya. They get refuge in the feet of Gurus who prescribe some actions for fulfilling mundane desires by forgetting that practice of wisdom must be followed for nearing to God only but not for their worldly comforts.

Despite shastra is revealing that practice should not be done without knowing wisdom, some persons are practicing by getting initiation without knowing wisdom. Those are saying that in their practice they are getting happiness, satisfaction and drowsiness. Though they said in many kinds about their experiences, they do not introspect that due to practice what result comes and for which result we are practicing. Every work has a result. If we ask for some people what result is attained by practicing, they said that they have attained peace of Atma. They have forgotten about real result and think that practice is important. Those who do not know that except edicts of Yoga, remaining methods are not Yoga and practicing unscientifically. Owing to practice of like that, the power which ruins karma should not be gained. Despite practice which doesn't ruin Karma, is done seriously it is not useful.

Some persons say that they are doing practice of Yoga about Atma. But they say that after some births they will take birth as Devatas (demi-Gods). By using the word Yoga, it is an astonishment to say that they will convert to Devatas. Yoga means unification of Jeevatma and Atma. Yoga Shastra reveals that due to practice of Yoga, liberation is attained, and higher births can be attained by practising meritorious actions. Owing to worship of Devatas, taking births as devatas occur. In those circumstances it is unscientific to say that births of Devatas are attained by practicing Yoga.

Some persons say that shastra is not needed for their practice, only partake of food which is given by my Guru is important. By partaking of food is not mistaken but one must consider due to partaking of food whether disease comes into our body or goes out of the body. Because of that you have to get discriminative power for knowing which is what. You have to get ability to know what true is and what untrue is through criticism. You should convert to Jnani by removing the doubts immediately. If you practice Yoga, you can accomplish Yoga within some minutes. Else by thinking that those who have much property are great Gurus and believe their words leads to period of life will be wasted. One must consider the way which was said by them and practice it if it is in accordance with the method of science, then life will be fruitful.

A Guru may exist or may not exist among one thousand teachers. Guru may come to earth once for one thousand years or may not come. So if you are not careful in the matter of Guru, your birth may be wasteful. Every education is related to six shastras. If every education is bound to science, Brahma Vidya also is bound to science. If man practices Yoga in the method of science, he can get Yoga power leads to attain liberation. Look into Bhagavad-gita which was said by Sri Krishna who was an adept in Yoga Shastra, and you must divulge the edicts in the Gita for practicing. Then you can develop from Yogi to Brahmarshi status. One who knows Shastra is Shastri. One who practices Yoga is Yogi. So I am revealing that you must know Yoga Shastra for becoming Shastri, practice Yoga for becoming Yogi and become Siddha by eliminating Karma. The Yogi who is not Shastri and Shastri who is not Yogi cannot attain Paramatma.

Vakra Marga (Wrong way)

On the earth small and big countries exist. Every country has a president to rule the people lawfully. People of that country must walk in accordance with the orders of president and must respect the President. Those people who respect the president of that country did not respect the God who exist as permanent president of not only all countries on the earth but also all planets in the Universe. Even one person among crores of men does not know that Paramatma who is primeval creator exist as head of Universe. Some persons may be astonished by hearing this word. So many temples exist. So many devotees exist. So many kinds of worships are getting on. So many persons may get doubt that they are spending much money for God, but how it is proper by saying that one person rarely exist who knows Paramatma, among crores of men.

Men of today have devotion. But that devotion is not for the real God. Man has created thousands of Devatas (demy- Gods) and worshipping some Devatas among them. The devotion of men had gone to other Devatas without going on God and it led to wrong side in the past. Our devotion has come down to the stage by wrong way that we can offer God if he fulfilled our desire by attributing the disposition desire to God who has no disposition. Elders declared in Shastra and say that God doesn't do anything, but he sees as spectator. Those persons who do not know about God who created so many devatas are not thinking about real God. Those persons who have an illusion of Devatas do not know even about God who is invisible.

Even today festivals of Devatas exist for showing sweetness in the singing and in the adornment of Devatas. In previous days festivals were done in the name of God but today it turned into people were pushing and shoving one another in the mob. Is it not wrong way? The temples which were established as a sign of God are competing in the earning of money by charging fees for seeing and worshipping the God. Is it not wrong way? The Gurus who claim that they teach Brahma Vidya Shastra and it is their duty are teaching worldly related educations by leaving spiritual education and establishing schools from lower class to higher class. Is it not wrong way? By encouraging hatred of religion without knowing that God is one, is it not wrong way of People? Some persons come down to the stage of devotion by seeking mean desires

such as If God made my family member die I can offer money one fourth of his property which will come to me , is it not wrong way ?

If we consider why men have changed to this way, reason is today real Gurus or real Swamijis who reveal about real God did not exist. Though any one exists forsaying about God, hearer doesn't exist. Owing to these two reasons the way of Divine led to wrong way. A question may arise that today some Gurus exist who encourage devotion, but you are saying that no one exists. For that my reply is! If Jnanis exist who know divinity, they do not come forward to say truth because of men is not in a position to hear their word and people will turn against them. So they fear to say and become silent. Though some elders do not know the essence of Divinity and following the wrong way, they think that divinity is the greatest and it will be liked by the people. So they try to enter some persons into that way. For example let us say about an incident.

So many persons are walking in the wrong way by worshipping Devatas in accordance with their will. They leave the methods of way of Divine which was established by the elders. Those are saying that a devata exist who give profits if we worship her. So they are distributing pamphlets to the people describing the method of worship of Devata and warning the people that if anyone mocks this method of worship he will be punished. They advised the people to distribute so many pamphlets as they could for getting more profit and warned that if people who saw this pamphlet did not distribute the copies, they would be punished. Some people are doing like that by seeing the pamphlet with fear that distress may come, but some are doing like that by desiring profit.

If those persons who have known somewhat made ignorant people get wrong matters and that matter should be attached to men of today like disease and spread like cholera by entering into the body. If anyone says about that it is wrong way but man is not in a position to hear. God spread over every atom in the Universe and spread over the body. God made the Universe get on by the principle called Karma. Karma is comprised of Punya and Sin which we have done. That karma made every Jeeva walk regularly. The comforts and distresses are occurring in the life due to karma.

As Shastra reveal that gain and loss , comfort and distresses occur in accordance with karma , but ignorant person has been either desiring or fearing that by doing this work gain may come and by doing that work loss may come. So many persons do not know that in the record of

Karma chakra if gain is recorded to be come, gain comes and if distress is recorded to be come distress comes and any devata should not able to give profit and loss. Though we are saying extensively, besides Yoga Shastra and previous Maharshis had said about the way, some people are not recognizing the real way. They are following wrong way, and even some persons are mocking me.

Any Devata or any God don't able to give either gain or loss except Karma. If a person is having Karma that such a time he has to die he can't escape from death though he prays for so many Devatas. If a person is having life though he prays or may not pray for the Devata, he must live. Nowadays near the proximity of sacred temples, so many people who have come to see the God are killed in an accident. Why that God in the temple did not save them? It is taking place that one, who visited the temple to pay the promised money for God, again has taken oath that he would visit the temple next year. But he is killed in an accident when he is returning home. Why that God did not rescue him from that accident? That is to be happened in accordance with Karma, so it must be happened. It is not useful to worship God through the way which doesn't eliminate the Karma.

If we worship God in accordance with the sayings of Prophet who know wisdom of God and in accordance with Bhagavad-Gita, it will be right way. If we did not done like that it will be wrong way. First you must consider what right way is and what wrong ways. Know that God doesn't yield to the baiting of men. One who worships God by aspiring something can worship God when he gets gain and he can rebuke God when he gets loss. I exhort you that try to reach God by knowing about Karma which is root cause of all and eliminate karma for reaching real God.

The Power of Yoga

We have learnt that when man stands in the Yoga by using skin seat and Yoga staff, power of Yoga enters the body of man. Some persons may get doubt what the power of Yoga is, how it is and what are the uses of it? For that my replies are!

Yoga power has several names. The names are power of wisdom, power of Paramatma, power of Atma and Jnanagni. Though it has several names, power is same. It has neither form nor color not taste nor smell, so it doesn't appear to the sight of physical. It only appears to the sight of subtle and Jnana. It can be possible to explain about it. Its usefulness exist more to Jeevas than to explain. The life without having power of wisdom is wasteful. If man doesn't know the matters of Atma especially about power of wisdom his life will be meaningless though he get sacred birth in the humans. Now let us learn about power of Yoga.

The power of Yoga doesn't have any form. But I am saying by imagining that it has a form for your understanding. Let us think that it is in the form of smoke. It has spread over from earth to space, means it spread over five major elements called Prakruti. That power exists inside and outside of man. As living things which are in the sea exists anywhere it is living only in water, similarly all living things are in the power of Yoga (Atma). What exists between you and me without appearing is the power of Yoga. In the world no living thing exists without living in the power. It spreads over every atom, so it is called Paramatma or power of Paramatma. It appears that physical bodies of nine planets such as Sun, Moon and Stars are floating in the emptiness by binding in that power. Jeeva who knows about this power of wisdom (Yoga power) doesn't get rebirth.

We already say that power of Yoga enter the Yogi. Some persons may get doubt that whether power does not exist in the body of man. For this reply is! Not only in man but also in all living things power exists equally. But if Yogi practises more, the power which exists at outside reaches him. Because of that Paramatma said “ **Men who worship me are four kinds. Among them Jnani is distinguished. I exist in him and he exists in me**”.

In the body of Yogi, power enters and stands in the seventh centre. If the power which enters the body of Yogi has reached such a perfect state, that Yogi attains liberation. All Yogis who practise Yoga are not equal, because of Yoga power may exist unequally in the Yogis. In accordance with that power, it can be said that among the Yogis differences such as great Yogis and small Yogis exist. We have imagined the Yoga power in the form of smoke. When Yogi is practising Yoga, it enters into the body of him through the small holes of the body. Some persons may get doubt If Yoga power enters the body; its density might be increased in the body but at the same time at outside it becomes empty. For that reply is!

Though some smoke which is filled in the house goes outside of house through the window, emptiness is not formed in the house. But density of smoke decreases. Similarly though the power of Paramatma is unlimited and enters the body of Yogi, emptiness doesn't form. It is not possible of saying that density of power has decreased. When Yogi reaches perfect state, that power again merges with the power which is filled in the world by attaining liberation. So anywhere emptiness doesn't form and power always exists as it is.

According to this, it is known that power is the basis for changing the form of Jeeva into Divine form. Power is God. God is power. How camphor which has color, taste and smell needs fire for merging with emptiness, similarly Jeeva who has form, color and dispositions need power for merging with emptiness (Paramatma). Yogis do not merge with Paramatma without earning power. So every Yogi must practise Yoga by enduring distresses. Else it is not possible of merging with God.

The living things which had taken birth from the unlimited power that is said as Paramatma again engross in that power. For getting engrossment one must know about that power. After knowing that power one must know his own place, name and who he is. Until knowing that power he doesn't know his real state. If anyone asks him about his name he tells the name which was kept by her parents after his birth. He had been saying the name which was called by others since he had come to the awareness of worldly matters in childhood. But really if we ask him about his name he doesn't able to give answer.

If we question him about whom you are he replies that he is son of such man. He says about the name of his mother and father only after hearing by others. After knowing about the power of Paramatma, if anyone question him about his mother and father, he can reply that Paramatma is my father without saying about mother and father who are connected with the body in the world.

One who has gained power of Atma is called Yogi by the elders. Is the power of Atma which enters the body of Yogi exists permanently? It cannot exist permanently. You know that commonly fire burns all things. Similarly Jnanagni which exists in the Yogi burns all karmas. So, Power has been expending for burning the karmas in the body of Yogi. Though Yogi earns the power by practicing Yoga, some power has been expending for burning of karmas, and some power remains in him. When all karmas are burnt, the power which is associated with Jeeva makes

Jeeva engrosses in Itself (Paramatma) without having births. For getting births Karma must exist. For getting liberation power of wisdom is needed. So without existence of karma birth doesn't exist. Without having wisdom, liberation is not attainable.

The power of wisdom burns the karmas. Paramatma said in the chapter Jnana Yoga in Gita **“Yadhai dhamsi samidhogni bhasmasatkuru tearjuna Jnanagni sarva karmani bhasmasatkurute tadha”** means how the sticks are burnt in the fire similarly all karmas are burnt in the fire called wisdom. According to this it is known that all karmas are burnt in the Jnanagni. Yogi not only burns his own Karmas, but also burns other karmas by the power of wisdom. Listen to me how it happens.

Yogi can transmit his Yoga power to others by his will. For transmitting his Yoga power to others there are four ways. **They are hand, foot, sight and voice.** These four are the exits in the body of Yogi for transmitting Yoga power to others. Owing to great Yogi Veera Brahmendra Swami put his hand on the eyes of son of Acchamma, who was blind, power transmitted through the hand to the body of that person and burnt the karmas (sin) which was caused for his blindness. By transmitting power like that the son of Acchamma got sight. Similarly Jesus made a blind man get sight by smearing earth on the eyes. Jesus even cured the leper by touching his body. Ghosts had run away by hearing the word of Jesus. When Sri Krishna saw some persons, their ailments were cured.

In this way so many Yogis transmitted their Yoga power to others through their hand, foot, sight and voice and burnt the karmas. So it can be understood that power of Yoga can burn the karmas of anyone. Karma is the cause for the birth of Jeeva. The power of Paramatma only has strength to burn the karmas. One who believes in Paramatma only gets that power. If that power is attained births are ended. Jeeva engrosses in Paramatma who is unlimited power. Jeeva who engrosses in Atma is filled with the bliss without having any connection with the birth and dissolution of world. I am revealing that for getting the state of bliss, one must gain power of Yoga by practicing Yoga.

The Necessity of Yogadanda (YOGA STAFF)

God who is called Parabrahma or Paramatma is living in the bodies of all living things. So, knowing the specialty in the structure of bodies of all living things is the chief matter in the science of Brahma-Vidya. Though the bodies of living things are different, the portion of Paramatma is the same. If we divide the bodies of living things, each body appears as two parts. Those are right and left bodies. Those parts which are in right part are also in left part. We can notice this system in the body of every living thing. This structure is same in the bodies of living things like ant and elephant.

If we examine the bodies of humans, those parts which are in the right part are also in left part. In the right side ear, eye and nostril is there. In the left side also ear, eye and nostril is there. In the mouth of man though 32 teeth exist, 16 teeth are in one side and 16 teeth are in another side. In the right side a hand exists but in left side also hand exists. In the same way body appears as two parts. The internal parts also divided into parts. A line has formed from up to bottom by joining the two parts. That line has been appearing on the body by dividing the body into two parts like right and left part. It appears like arrow mark on the body at below of nose and above of upper lip. In some people that line appears on the chin by forming a decrease. Particularly in the male a line appears from the testicles to anus by dividing the body into two parts. In this way body appears as two parts like right and left parts.

From the previous days, the word Arda Nareeswara is used. Its meaning is half body is man and half body is woman. Naree means Prakruti (nature) and Eswara means Purusha or Paramatma. Nobody exists in the world without existence of Prakruti and Paramatma. So everyone must know that everybody has half man and half woman.

Arda Nareeswara is in entire world. He is in the body of each living thing. Arda means half. Naree means Abala (weak) or woman. Eswara means one who has Bala (strength) or Purusha. If we examine each body, both woman nature and male nature appear. Where male nature appears there woman nature exists. So body has divided into two parts. In one part male nature exists and in another part woman nature exists. So in the body right side has more strength but in the left has less strength. The size of organs of body of one side is differed to one side of organs.

That difference exists in seeing, hearing and in all aspects. We can't hurl the stone with the left hand like the right hand and we can't lift much weight with left hand like right hand.

Arda nareeswara is filled in the entire Universe. He is in every living body. Arda means half. Naree means Abala or woman. Eswara means Bala or Purusha. If we examine every body manliness and feminism appears. Where manliness exists there feminism which is opposite exists. Because of this body is divided into two parts and the right part have more strength than the left part. The organs of right part of body are in a size, but organs of left part of body are in another size. In all aspects such as in the vision and hearing difference exists. We can't hurl the stone with the left hand as much as we could hurl with right hand. The stone which is lifted with a hand is not lifted by another hand.

In this way in the body of every living thing the system of Arda nareeswara appears but some persons fabricated stories in epics by uniting Parvati the Goddess and Siva as Arda nareeswara and residing in the Kailas. But actually Siva and Parvati exist differently. That Arda Nareeswara doesn't appear. But what I am saying about Arda nareeswara is appearing in all. If you consider about it, you are in the form of Arda nareeswara. Not only you, but also every living thing which is surrounding you is also Arda nareeswara. All living things do not know that body is two parts. Even in trees every leaf is divided into two parts. In the leaf the difference of right and left exists.

Some persons may get suspicion why body is divided into two parts and why half of body is decided as potent and half body is decided as weak? For this question answer is! Jeeva is getting birth on the earth and die by the effect of Karma. Karma consists of Punya (Result of good deeds) and Sin. Jeeva wears body for experiencing Karma. The reason for wearing the body is Punya and Sin. So body is divided into two parts. Karma doesn't exist without existence of body. Body doesn't exist without existence of Karma. Anything in the world does not have close relation than these two's relations. Because of Karma is divided into two parts, body is also divided into two parts. There is another reason for dividing the body into two parts. That is!

The portion of Paramatma has formed as some groups for ruling the world which is in the form of Karma. That forms have special powers. The portion of Atma has formed as Yama dharmaraja for assigning Karma such as Punya and sin righteously on the Jeevas because of

world is in the form of karma. Because of that Bhagavan said in Bhagavad-Gita that I am Yama among the lords of punishment. Yama Dharmaraja is the lord of Kala Chakra. Yama is the Kala (time). Kala is Yama.

In the Kala, seven special powers were made for transmitting Sin and Punya on Jeevas subtly. Those are Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn. At the beginning of creation these were created. These are lords of Karma chakra. Here noticeable matter is, Kala chakra revolves in accordance with Kala (Yama) and Karma chakra revolves in accordance with seven Grahas. Karma is under the control of Kala chakra. If Kala is going on, Karma takes place. Kala and Karma is under the control of God. I can explain about these later. Now what I am explaining is!

From Sun to Saturn seven Grahas exist. Among these seven Grahas, each has power to preside over the throne in a day for ruling the world. In the first day Sun had presided over the throne of world for ruling. So that day was named in English language as Sunday, but in Telugu language it was named as Adi Vara. In the second day Moon had presided over the throne of world. So that day was named as Soma Vara in Telugu language but in English language it was named as Moonday. Now it was changed to Monday. In the third day Mars had presided over the throne of world. So that day was named as Mangal day. In English language it was named as Tuesday. Similarly Mercury, Jupiter, Venus and Saturn had presided over fourth, fifth, sixth and seventh day respectively and those days were named as Wednesday, Thursday, Friday and Saturday.

At the beginning, creation had started on Sunday. From that day onwards seven Grahas had been ruling the world regularly. Even now we are counting the seven days as week. Seven Grahas had divided into two groups such as group of Jupiter (Guru) which rules Punya and group of Saturn (Sani) which rules sin because of seven Grahas exist as two parts in accordance with karma. In the both two groups leaders are Jupiter and Saturn. So both groups are called Jupiter party and Saturn party. The Grahas such as Rahu (ascending node) and Ketu (descending node) are supervising the discipline in the two groups.

For doing any work properly a supervisor is need either for that work or the person who does work. Rahu and Ketu are supervising officers for both groups who are rulers of Punya and Sin.

Rahu and Ketu are joining the groups of Grahas by revolving opposite direction of Grahas. They are coming inward direction of Grahas for supervising as officers and are doing their work. Rahu and Ketu exist equal distance from one another and having equal speed, often and then mingle with other Grahas, but they never meet one another. In all matters these have specialty. These Grahas daily exercise authority over living things. Every day in the name of Rahu kala the period of 1-½ hour time is allotted. The period of Rahu kala for seven days is 10- 1/2 hours. Everyday among the seven Grahas, each Graha is allotted 10- ½ hour for a week. Rahu and Ketu are jointly allotted 10- ½ hour for a week. In the space seven Grahas are revolving clockwise, but Rahu and Ketu are revolving anti clockwise direction.

At the beginning of creation the seven Grahas had divided into two parts by ruling punya and sin. Sun, Moon, Mars and Jupiter had formed as one group. Mercury, Venus and Saturn had formed as one group. In this way seven Grahas had divided into two parts. They were against one another. How punya is far away from sin, the friendship of these planets is also far away. They have to exercise their authority over the living things. So the bodies of Jeevas have become two parts. Those parts are right and left. Breath also is drawn some time in left nostril and some time in right nostril. The reason for that is seven planets become two parts.

In the two groups Jupiter and Saturn are chief planets who exist in the last of their group. So those are called Jupiter party and Saturn party. Owing to existence of three planets such as Sun, Moon and Mars in the Jupiter party, and two planets such as Mercury and Venus are in Saturn party, one planet is existing additionally in the Jupiter party than Saturn party. For equalizing the two groups without having any difference, Kala (Yama) who has inspired by Paramatma had appointed Moon that some fixed time he must be existed in the Jupiter party and some time he must be existed in Saturn party. So Moon is associated with the Jupiter party and the Saturn party in accordance with time. According to this everyday in us breath is drawn sometime in the right nostril, sometime in the left nostril.

During the period of Moon is associated with the Jupiter party Moon increases results in formation of full moon day. During the period of Moon is associated with the Saturn party Moon decreases everyday results in formation of New moon day. It appears all people. If we examine this it can be known from the structure of body. Body is need for the Punya and sin, so body is divided into two parts. Seven planets were divided into two groups in accordance with punya and sin,

because of that this body is called ArdaNareeswara. If we have known the division of body externally as right and left and internally as Surya and Chandra nadi (Sympathetic chains), there is possibility of knowing about Paramatma somewhat. Paramatma said in Bhagavad-Gita “ **I am Skhetrajna. Body is Skhetra**”. Unless body called Skhetra is known it is not possible to know lord of the body (Skhetrajna). In the BrahmaVidya Shastra it is important to know about body.

Man has to practise devotion, meditation and Yoga in the body which consists of right and left parts for knowing Atma. So every person who practises Yoga must know about groups of Jupiter and Saturn for practising. Their practice is fruitless without knowing the groups of Jupiter and Saturn. In the days of Jupiter party, right part of body can grasp the power of Brahma. In the days of Saturn party left part of body can grasp the power of Brahma. In the previous days our elders grasped this matter, and used Yoga Staff for practicing Yoga in accordance with the days of Jupiter and Saturn group.

Gradually some unusual devotees have taken birth, though they have not understood even a matter, they are teaching others that it is wasteful to practise the practices which elders had revealed. They do not know themselves that their words and their practices are really wasteful. They are denying the path which was followed by sacred Maharshis. Those devotees who do not know about principles say that what the need of Yoga danda is.

Yoga means unification with Atma. Yoga Danda means it can be understood easily that it is used for connecting to Atma. Nowadays so many persons are ruled out about the importance of Yoga danda. In those days Vasista and Viswamitra, the great sages were not unintelligent than us. Were they not known the manners of Yoga? As we are inferior to the persons who were adepts in Yoga and accomplished Yoga by using Yoga Danda, can we accomplish Yoga without having Yoga Danda? It is only dream by saying that one can accomplish Yoga without using Yoga danda.

Even today the so called great Swamijis are dying either in the night time or winter solstice or dark fort night according to the word of Bhagavan in Akshara Para Brahma Yoga. It can be known directly from this that those have rebirth. Those persons who got recognition as great devotees are dying in the time of dark fort night and winter solstice. It can be known from this that they have to know more of wisdom and have to practise more. Bhagavan said in 28th verse

in Akshara Para Brahma Yoga in Gita “ ***one who knows about bright and dark fort night can exceed the result of good deeds (Punya) which are attained by doing the works such as study of Vedas , performing Sacrifices, doing penances and Charities*** “.

If the teachers of Gita have not known about the meaning of word Paksha (period of half month), what do they know about bright and dark fort night? Bhagavan had said about that details, but today teachers are saying it in another meaning as stories by leaving the opinion of Bhagavan. One who knows from Guru about day and night, bright and dark fort night in the month, summer solstice and winter solstice in the year is distinguished and omniscient. Some persons say that Paramatma spread over the world. They are only saying by hearing from others. But they won't explain how Paramatma is filled in the world.

They think that bright and dark fort nights are appearing on earth. But they won't explain how does it happen and for why does it happen? They may be seen the talking of deity from the subtle and the talking of devil by possessing some other. But they are disinterested to know why does it happen and what is the true state? Only selfishness exists. From the beginning of creation earth exists. All are known that no person exists who takes the land along with him when he leaves the body. But he is using his entire time for the things which are to be left without knowing his real state.

The manner which was existed before seven planets become nine planets was! Seven days were allotted to seven planets. Planets were divided into two groups. According to the planets, days are divided into Paksha (the period of half month that is approximately fifteen days). Sunday, Monday, Tuesday and Thursday were put in a group and Wednesday, Friday and Saturday were put in a group. For equalizing two groups Moon changes for every fifteen days at the side of one group. By changing like that is called Paksha. In this way Moon changes like that lead to the planets of two groups is getting equal strength. If moon joins at the side of Jupiter group it is called Sukla Paksha or bright fort night. If moon joins at the side of Saturn group it is called Krishna Paksha or dark fort night.

In the bright fort night Sunday , Moon day, Tuesday and Thursday exist as a group and in the dark fort night Wednesday, Friday, Saturday and Moon day exist as a group. The right side of body only has ability to grasp the power of Brahma (Paramatma) on Sunday, Monday, Tuesday

and Thursday in the bright fortnight. On those days the left side of body does not have ability to grasp the power of Brahma. The left side of body only has ability to grasp the power of Brahma on Wednesday, Friday, Saturday and Monday in the dark fortnight. On those days the right side of body does not have ability to grasp the power of Brahma.

So, during the time of practice of Yoga, on which day we are practicing Yoga, by knowing that day is belonging to which part in the body, in that part only we must make to draw breath. If breath is drawn more in which part, the lords of Grahas in that part made power of Brahma enter the body. Else breath is drawn in opposite direction; the body of that direction loses its ability to grasp the power of Brahma. For instance we are giving a matter.

Let us think that a Yogi is practicing Yoga on Tuesday. Tuesday is belonging to Jupiter party. The Jupiter party has authority over right side of body. So that Yogi has to maintain to draw the breath in the right side nostril only. As long as breath is drawn in the right side nostril if Yoga is practiced, the power of Yoga enters the body so long through the subtle holes in the right side of body. Else breath is drawn in the left nostril though Yogi practices so long time, power of Yoga doesn't enter the body of Yogi. Power doesn't enter the body because of entrances are closed.

Owing to change of breath to left side, the subtle entrances at left side of body are opened. That day is the day of Jupiter side party. So Yoga power doesn't enter at the left side of body because of it is not the day of left side planets day. According to this we can understand that breath is drawn in which side nostril that side of body can grasp the power of Yoga. The days belong to which side of planets, in that part only power of Yoga exists. Because of that in the previous days, during the time of practice the day belongs to which party that side only Yogi tried to draw the breath.

The days of Jupiter party and day of Saturn party gradually are changing systematically. But breath doesn't change systematically. It changes any side in accordance with its will. Like that unsystematic breath is put in one side systematically for getting usefulness of Yoga by using a staff. That staff is called **Yoga Danda**. Some persons may have seen Yoga danda though they are not used it.

For drawing breath at one side, Yoga danda must be used at the part of body which is opposite direction of breath. The fork of Yoga danda must be put under the shoulder at above of elbow, and another end of Yoga danda must be rest on the earth. By keeping like that the nerve of shoulder is pressed by the Yoga danda leads to change of breath in the opposite direction. For example when we are practicing Yoga on Wednesday, breath is drawn in the left side. So Yoga staff must be put under the right shoulder. By keeping in the right side breathe changes to left side on its own.

If air comes out more from the right nostril it is called Surya nadi. If air comes out more from the left nostril it is called Chandranadi. Yoga staff must be need for controlling the Surya and Chandra nadi. Even the great sages such as Vasista etc always had taken possession of Yoga danda. Though they went anywhere, they always had carried the deer skin for seating. Now a day's some are questioning whether God doesn't agree without having skin seat. In those days if elders went anywhere for practicing Yoga they had carried deer skin and Yoga danda carefully. In this time we have not only leaved Yoga danda and skin seat, but also mocking those persons who used those and the persons who are using those.

Moon changes to two sides, so you must understand it. If Yoga practitioners are followed this manner, the power of Yoga must reach them. Else you will be lost the power. **(One must remember that Yogas are three kinds and Yoga danda is needed in Brahma Yoga only. In remaining two Yogas Yoga danda is not needed).**

- 1) **Sunday:** It is the day of Sun. Sun belongs to the party of Jupiter. The party of Jupiter has an authority over right side of body. On that the power of Brahma enters the right side of party. The subtle holes must be opened for entering power into the body. For opening the holes breath must be in the right nostril. It means Surya nadi is needed. Because of that Yoga danda must be put under the left shoulder.
- 2) **Monday:** It is the day of Moon. Monday in bright fort night belongs to Jupiter party. So breath must be drawn in the right nostril (Surya nadi). Yoga Danda must be put under the left shoulder. Monday in dark fort night belongs to Saturn party. So breath must be drawn in the left nostril (Chandra nadi). Yoga danda must be put under the right shoulder.
- 3) **Tuesday:** It is the day of Mars. It belongs to Jupiter party. So breath must be drawn in the right nostril (Surya nadi). Yoga danda must be put under right shoulder.

- 4) **Wednesday:** It is the day of Mercury. It belongs to Saturn party. So breath must be drawn in the left nostril (Chandra nadi). Yoga danda must be put under the right shoulder.
- 5) **Thursday:** It is the day of Jupiter. So it belongs to Jupiter party. Breath must be drawn in the right nostril (Surya nadi). Yoga danda must be put under the left shoulder.
- 6) **Friday:** It is the day of Venus. It must be in the Saturn party. Breath must be drawn in the left nostril (Chandra nadi). Yoga danda must be put under the right shoulder.
- 7) **Saturday:** It is the day of Saturn. Breath must be drawn in the left nostril (Chandra nadi). Yoga danda must be kept under the right shoulder.

I hereby appealing to the practitioners of yoga that you must observe one important matter. We already revealed you that during the practice of Yoga in the days of Jupiter party, breath must be drawn in the right nostril, and in the days of Saturn party breath must be drawn in the left nostril. For that Yoga danda must be used in the opposite direction of breath. Rarely breath is not changed in some persons in accordance with what I have said. If breath is not changed, do not think another wise that though we have used Yoga danda, breath is not changed. What manner I have said already in accordance with that manner you must practise Yoga by using Yoga Danda.

In this matter I give some more information. In the right side of body Surya nadi exists. Similarly in the left side Chandra nadi exists. In our body mind which is second most important internal sense exists on the nadis of Sun and Moon when man is waking state. Mind resides some time on the Surya nadi and some time on Chandra nadi in a day. When mind exists on Surya nadi in the right side breath comes more of from the right nostril. When mind exists on Chandra nadi in the left side breath comes more of from the left nostril. That day if mind goes to any side breath goes to that side. Yoga danda must be used for standing the mind on one nadi.

Mind stands in the direction which is opposite direction of Yoga danda is used. So breath also follows the mind and it is drawn in the direction which is opposite of direction of Yoga danda is used. But in the two percent of practitioners, though Yoga danda is used, breath is not changed and it is drawn in the direction in which direction Yoga danda is used. But mind is changed to the opposite direction of Yoga danda. For Yoga practice, mind is important than breath. So anyone doesn't regret for the breath which is not changed.

If Yoga danda is used, immediately mind changes but breath is not changed. So Yoga power enters the body in which part mind exists. I am saying that though Yoga danda is used, the persons who do not get change of breath are also get Yoga power. Everyone must know that Yoga danda is used for changing the mind to the right and left. Because of that Yoga must be practiced by using Yoga danda in accordance with my instructions. In the previous days Sankara had used Yoga Danda for changing the breath on the nadis of Sun and Moon. Vishnu had practiced Yoga by keeping his hands under his head in the posture of reclining on serpent. Despite Vishnu and Sankara had practiced, we are not practicing, so it is defect. Because of all must use Yoga Danda in the practice of Brahma Yoga.

The need of skin seat

People knew that in the previous days Maharshis went anywhere by carrying skin, and Yoga danda. We know that without having Yoga danda practice of Yoga is very difficult. Now let us know about the matter why Maharshis had used skin. During the practice of Yoga, Yoga power enters the body. The power which enters the body reaches Brahma nadi and piled on the seventh nerve centre (Sahasrara centre). The power which is piled on Sahasrara chakra is shown as light (aura) in the pictures of Vishnu and Eswara. If aura is painted behind their head, it can be known as a sign that it is their power of wisdom. Devatas are gaining this aura by practicing Yoga systematically. The systematic Yoga practice means, practicing Yoga by using Yoga danda and skin. Listen to me; I can describe the secret of using the skin for seating.

At the time Yogi practices Brahma Yoga, the power of wisdom enters the body of him. That power which enters the body reaches Brahma nadi and goes up to the seventh nerve centre which is in the head. During the time power is going up, some Yoga power comes down through the Adhara centre (first nerve centre) which is at the place of Anus by gravitational force of earth and reaches earth. When Yogi practises Yoga, the gravity of earth doesn't attract the power of Yoga. Only half of Yoga power reaches earth and again merges into the emptiness.

In the previous days our elders knew that earth had gravitational force. So they used skin for seating in the Yoga practice. If Yogi is seated on the skin, earth doesn't grasp the power which enters the body of Yogi. How the rays of sun are not penetrated through the wall, similarly the power doesn't go by crossing the skin. The transmission of power is resisted by skin. Except skin, anything in the world doesn't resist the power. If Yogi is seated either on the mat or on the cot, power must be lost. But Yogi doesn't lose power if he has seated on the skin.

Earth which is among five Bhutas has strange gravitational force. How the earth attracts only the thing which is sprung up, similarly the gravity of earth attracts the power only when it enters the body. The gravity of earth doesn't attract the power if it reaches Sahasrara chakra. According to this we can understand that Yogi loses power of Yoga when he practices Yoga. In the remaining time it is not possible of losing Yoga power.

Some persons may get doubt why Yogi loses fifty percent Yoga power in the practice of Yoga and how can you say that Yogi loses 50 % of Yoga power. Usually Power enters the body and reaches Brahma nadi. The gravity of earth drags the power which enters below of novel centre in the Brahma nadi. The gravity of earth doesn't drag the power which enters above of novel centre in the Brahma nadi. So gravity of earth works up to three chakras among the six chakras. Because of that Yogi loses 50 % of Yoga power. In the seating if Yogi uses skin, power of Yoga doesn't go beyond skin. How rubber is resisting the electricity similarly skin resists the gravity of earth.

In the previous days Yogis were used skin for not losing Yoga power and became powerful. In these days those persons who do not know about specialty of skin are arguing against the need of skin. If skin is not need for seating, why did Bhagavan say in the chapter Atma Samyamana Yoga in Gita that Yogi must sit on the deer skin? Some persons are saying that using the skin and Yoga danda is the uncivilized old method. Even Prakruti was upside down by the words of persons of previous era. But it is not known whether persons of new era have achieved anything by using new methods. Sankara always wears skin around his loins. The sages like Vasista and Viswamitra always kept Yoga danda and skin for themselves by preserving it. But nowadays in the sight of man sacred things such as Yoga danda and skin are invaluable, it means man is decreasing from the wisdom.

Some persons may ask us forresisting the power of Yoga whether deer skin is only useful. For that reply is!The skinof every living thing otherthan man hasstrength toresist the power. It is no matter that skin might be having either live or lifeless. In the previous days Sankara wore the skin of either Elephant or Tiger or Deer. According to this it is known that skin of any living thing is useful. Yohan who was Guru of Jesus wore the skin of Camel. Maha Vishnu hadreclined on living serpent and practiced Yoga by changing the Surya nadi and Chandra nadi. The skin of serpent resists notlosing the power of Yoga. If we examine it, whether it is living or notliving, skin must be needed.

In these days we are egoistic and insulting others who adviseus by saying that we haveknown all about. Are we greater than Vishnu, Eswara and Maharshis? How the blind person has fallen in the pit similarly men who don't have sight of wisdom have fallen in the pit called Maya , and every day do the work which is done by every person, without recognizing the way of Paramatma. I wish you must attain sight of wisdom and become omniscient by making your life as useful in the service of Guru. You must believein Guru who has come as lamp in the darkness and donor of wisdom in the ignorance.

Ashramams (Hermitages)

Now I am revealing about hermitages. The matters which are revealed in this article appear against theinhabitants of hermitages. They will getanger at me. In this matter what my mistake is. I am not responsible in this matter. I do not know anything. I am writing this book by the inspiration of Atma, but I am not writing. If you rebuke me or praise me, insult and fame which comes from those actions reaches only Paramatma who is my father and Atma who is my brother.

In these days some devotees have created some hermitages on the earth. Among the hermitages some do not renown in the external world but have sacredness. Though some hermitages got recognition in the world, sacredness doesn't exist. Some hermitages were filled with consecrationof idols resultsin onemay get doubt whether it is temple or hermitage. Some

hermitages facilitate to get doubt whether it is temple or school or hermitage. If we see this matters after some time how the state of hermitages would be changed is not understood.

In the previous days some devotees had established hermitages on the earth. They were sacred and made their residence get the name of sacred place. If we look into those hermitages, elders kept skin and Yoga danda which were used for Yoga practice carefully. In these days those are not appeared in the hermitages. If those appear, those are kept for displaying only, but those are not used. In the previous days consecration of deities and pictures of deities did not appear in the hermitages. In these days so many deities are consecrated and pictures of many deities are kept. In the previous days some persons learnt Brahma Vidya and had known Brahma by practicing it. But in these days some have learnt Sanskrit language which is mundane education and tell the meaning of the words. They are becoming Swamis in the hermitages without knowing Brahma Vidya.

In the hermitage those who practise Brahma Vidya and those who learnt Brahma Vidya only reside. Yoga danda and skin for seating must be existed. Those who worship Devatas and those who teach about Devatas should not be existed. Those who think about Paramatma and those who teach about Paramatma by knowing about Paramatma must only reside. The picture of Guru who is formless exists as Sakara (having form) must be existed. Paramatma said in Gita ***“Some persons have desires of mundane matters and become ignorant by the sin of Prakriti related matters and worshipping other deities. Owing to this they will fulfill their desires but liberation is not attained. Those who are unintelligent get not much result. The devotees of Devatas will reach Devatas. My devotees reach me “.***

So, those who worship Paramatma can attain liberation. In the hermitage only seekers of liberation only reside, but seekers of mundane matters should not reside. Hermitages must be existed as residence of Parabrahma, but not like temples. The inhabitants of hermitage must teach about Paramatma who is God of God. Even Vishnu and Eswara are always doing Yoga practice about Paramatma in accordance with the Surya and Chandra nadi, but we are worshipping the Devatas in the hermitages. Is it good?

Sankara said that Paramatma was sole patronage for giving liberation so, Sankara was doing always Yoga practice for getting liberation and those who asked me for liberation was

unintelligent. In the previous days the seekers of liberation had practiced right practice and attained liberation. In these days hermitages are established and inhabitants worship idols daily by consecrating the idols in the hermitages for liberation. It is like asking for the beggar about liberation. Devatas are earnestly seeking liberation so how can they give you liberation. The ignorant people can worship Devatas (demi-Gods), even if the inhabitants of hermitages are also worshipping the Devatas, what is the difference between the ignorant persons and inhabitants of hermitages? Inhabitants of hermitages should not worship devatas, but only believe in the Paramatma who is the basis for Atma and Atma which are also in Devatas.

Jeeva is distressing in the ocean called Maya by the crocodiles called matters, wife and children called shark fishes, properties, goods and chattels called waves. At the time when he is sinking in the sea without swimming, and weeping that no one protects me from these ocean called Maya, it appears as ship and protects him from the Maya by giving asylum is Hermitage.

Hermitage gives asylum to the person who is suffering and the person who is caught in the Kala called snake in the darkness called ignorance without enduring from the suffering every minute. The inhabitants of hermitage remove you from the darkness called ignorance and relieve you of the fangs of snake called Kala.

For curing the diseases of body how hospitals and doctors exist similarly for curing the diseases of earthly ties hermitages and inhabitants of hermitages exist. How teachers and schools exist for teaching mundane related education, hermitages must exist for learning Brahma (Paramatma) education. The inhabitants of hermitages must be adept to teach Brahma education. Hermitages and residents of hermitages are the life saving air for the Brahma education. I request you don't think mistakenly about this matter.

Necessity of Guruteaching

The word Guru is boundless and omnipotent. If the word Guru has descended on whom, he is Sakara Guru in the world. Guru teaches his form, exhorts others to follow him and made them merge with him. It is not possible to reveal about Guru. He is not attainable by imagination. When Jeeva is able to get power from Sakara of Guru, from that time power starts to come into him from Nirakara (formless). In this way without taking initiation (teaching) or Baptism from Sakara, power doesn't come to Jeeva from Nirakara. Sakara is Nirakara and Nirakara is Sakara. Jeeva is in Sakara, so he must refuge in Sakara Guru. If anyone takes refuge in the feet of Guru and behaves like obedient person by serving him with four kinds of services, at any time Guru may bless disciple by transmitting his sight of wisdom on him. By doing like that, the seed of wisdom is rooted in the heart of disciple, and grows as big tree for giving the fruit called liberation.

If disciple serves the Guru by keeping complete faith in him, Guru who is omniscient recognizes belief of disciple. After knowing whether disciple accomplishes Yoga, or not immediately Guru initiates him if he is qualified. At the time of initiation what happens without appearing is! Guru is the centre of power. At the time of initiation, power of wisdom starts to enter the disciple. From that onwards, when disciple practices Yoga, power enters the body of disciple. As long as disciple practices Yoga so long power increases in the body of disciple.

Else without taking refuge in Guru and without taking initiation one who practises Yoga by only knowing the matters through the Shastras and think that I know everything and I can reveal anything, in him Yoga power doesn't enter the body. First Guru is need for entering the Yoga power. In the hearth which doesn't have fire, if you blow wind for igniting fire though the fire sticks either big or small, it doesn't ignite. First you must earn fire from others and put in your hearth. Then if you blow the wind it inflames the fire and burns even the big trunk. So you must attain Jnanagni from the Guru.

From that onwards if you practise Yoga Jnanagni enters you and burns even huge karmas. Some persons got initiation from Guru and remained without practicing Yoga by thinking that it is enough. It is like fetching the fire from neighbor for his hearth, without blowing the wind for igniting it, resulting in the existing fire must be extinguished for some time. Similarly despite

teaching of Guru or initiation is attained, practice is not done, after some time the wisdom called fire which is given by Guru will be eliminated. So first teaching of Guru is essential. Next practice of Yoga is essential.

How water must go to the field from the tank through the sluice without having another way, similarly for going the power of wisdom of Guru who is centre of wisdom to the disciple it must enter through the teaching of Guru, and there is no other way. If Tank water comes to the field, crop grows. Similarly if the power of wisdom of Guru comes to you, your practice must be fulfilled. Else though you work hard in the field which doesn't have water, result doesn't come, similarly in the body of person who doesn't have teaching of Guru, the power of Yoga doesn't grow. Because of that in the world everyone is needed the teaching of Guru. I hope you must know truth by leaving the egoism, and refuge in the feet of Guru for attaining power of wisdom and accomplish Yoga by practicing.

At present the state of Gurus

(It is no matter to say about teacher as Guru. But Guru is not said as teacher)

Guru comes to the world rarely one time for thousands of years. So Guru doesn't exist always on the earth. But teachers exist always on the earth. Those who teach are the teachers only but not Gurus. Guru will mingle with teachers when he exists on earth and it is not possible of recognizing him as Guru. Man is in a position without recognizing who Guru is among the teachers. In those circumstances it is not wrong by counting all teachers as Gurus. But Guru should not be counted as teacher. So in the below essay we have written the word Guru in the place where the word teacher should be written.

In the world so many educations exist. Those who make us know that educations are called Gurus. Among the educations Brahma Vidya is the greatest. In the context of doing work, everyone quotes a proverb whether **it is Brahma Vidya**. From this we can understand its greatness. Gurus make us know Brahma Vidya like all kinds of educations. All educations help us upto we live on the earth. But Brahma Vidya helps us even after we die and it makes us come out from the cycle of birth

and death. Because of that, in the previous days so many kings and emperors had worshipped and honored the Gurus.

In the previous days Brahma Vidya was treated as sacred education. Even the kings made the Gurus get in the vehicle and had drawn the vehicle with pure adoration. If Gurus had entered the Kings court, kings stood up and paid his salutations in front of members of councilors and made him sit on the higher seat. They washed the feet of Guru and sprinkled that water on the heads of themselves sacredly. Even common people had respected Brahma Vidya and honored Gurus.

Now the state is formed in the society without knowing about what Brahma Vidya is. From taking birth onwards, man is taking the period of 25 years for learning mundane educations. After education is completed man uses his intellect for earning money by doing either job or business. After some time he engrosses in the actions such as making set right of his children, and at last he attains old age. In that old age, he thinks only about what he has thought in his entire life. So his life ends with the thinking of mundane matters. In this new world, man remains without knowing what Brahma Vidya is, what thinking about Atma is, and what about Guru of Brahma Vidya is.

Let us know how the state of Gurus of Brahma Vidya is peculiar in the midst of men through some details. A Guru went to the office without having any kind of ostentation for a work. In that office even small clerk doesn't talk with him. Those persons in the office who do not know the meaning of Guru that Guru reveals the essence of life do not offer even a seat for seating. They may talk with him by lowering his status below of common man. In the previous days even heads of states honored the Gurus, but now in the small Govt office Gurus are not honored because of traditions of Gurus and its meaning is not known.

Let us think that a Guru went to a village for preaching Brahma Vidya in the midst of men. Though Guru asked for listened to me about wisdom of Atma, old people may say by considering their age what can we do by listening wisdom? They say that we seek our well being up to death only and not seek more of it. If we think to disclose youth they may reply that they do not have leisure to listen, and advise me to tell the persons who do not work. In the previous days Kings had spared some time for hearing wisdom through Gurus. In these days, some persons say that they do not have leisure to spare time for learning wisdom though they have small family.

Let us think that a Guru advised people to buy the books for reading at leisure time if they did not have time for hearing. Some people say give me books freely. Let us think Guru had questioned that he had been working hard for printing the books by expending money for you, so how could I give you books freely, at least printing cost must be recovered. For that some persons reply that what is for you, so many devotees give money to you. In the previous days the kings had borne whole expenses of Gurus of Brahma Vidya. If Gurus had asked for anything, it was immediately supplied by the kings. But today if Gurus asked money for interest, it is not provided. Those who talk without introspecting themselves that if they had given anything to others freely, can read books by purchasing?

Let us think a Guru have devotees. Among devotees some persons try to get gain from Guru. In the previous days some persons had existed who kept small pot for taking jar but nowadays some persons exist who take away by only showing the small pot. If Guru has punished a disciple for his wrong doing in accordance with wisdom, they decide not to come to hermitage of Guru by saying that Guru only lose from this. If anyone asks him why you are not coming to the hermitage, he replies that Guru has such flaw, so he abstains from visiting the hermitage by claiming his greatness.

If some persons who have spiritual thinking wish to read a book which is written by a Guru, they think that matters in that book must be advantageous to them without considering whether it is true or not. Some persons compare with the matters of new book that it must be in accordance with their knowledge which is gained already from the reading of some books. If it is in accordance with their knowledge they consider that it is right. If it is not in accordance with their knowledge they consider that it is not right. In those circumstances though Guru has written the matters of truth, it is not valuable. Let us think a Guru has been giving lecture from the platform. If Guru teaches about pure wisdom of Atma, audience won't accept it. In the midst of teaching some idle stories must be narrated for making the audience smile. If Guru thought to tell wisdom, some persons think that Guru did not know wisdom.

In the previous days, one who revealed wisdom descriptively was considered Guru. In these days people are showing respect in accordance with their worn dress and growing beards but not in accordance with their teaching. In these days real Guru doesn't have value in the society. In the previous days Kings and other people patronized the Gurus, so they spared their whole time

on the wisdom and revealed the matters of truth by finding so many secrets to the people. Today the state of Gurus has changed. It is not possible of concentrating their mind and intellect on the wisdom only. They must concentrate their mind on the matters of mundane matters to earn some money for their livelihood.

In these circumstances though some Gurus have wisdom, they are living by telling astrological predictions inevitably because of wisdom is not useful for getting money. Some Gurus are working as doctors. Some are spending time by giving Talismans. Some persons are doing only what appear as devotion to their sight in accordance with the outlook of surrounded people. Some persons made people incite to consecrate of Navagrahas (nine planets) and idols of serpent for worshipping. Some are telling epic stories for pleasing the people though they have known truth that epic stories are fictional.

In this way so many Gurus have changed to many kinds in this new society. If they do not change there is no alternative. Some Gurus say that they could not change but only say the lessons of wisdom of Atma. Like that Gurus may face so many problems, objections and criticism in every step. In the sight of people that Guru is appeared as lower than ignorant person. I saw a Guru who was like that man. He thought to disseminate wisdom on his own without taking help by others. When he told wisdom he taught permanent dharmas of shastras. He borrowed money for printing the books of wisdom and spend his time for disseminating wisdom. He had repaid the debts by working hard. In some works he has worked more than coolie.

In the new area where he was not known to anybody, he told that he was a devotee only but not Guru, and disseminated wisdom. In those circumstances though some persons praised him, he did not say that he was Guru. We have seen that so many devotees have gathered around him for hearing wisdom and after some time they were away from Guru and disseminated his goodness as bad and his wisdom as ignorance. Those who had deserted Guru had mingled with thieves, cheaters and gamblers. Guru has considered himself about some questions and answers relating to those persons who have been seeing the wicked as well by going away from Guru. Those questions and answers are like this way.

Question : So many persons have been saying wisdom which is in accordance with the liking of people. But you are saying in your style. So it is not liked by all. What do you say about it?

Answer : Those persons who are in the ocean of family and in the darkness called ignorance can swim upto power exist. If power doesn't exist they sink in the ocean. My opinion is instead of giving advices for swimming, it is better to advise for not attaching to wetness without swimming in the ocean. Guru should not change in accordance with the opinion of people. It is better that even one person changes in accordance with the method of Guru. It is no matter though our teachings are not liked by all. It is better even one person likes our teaching. It is not a problem either one likes or not. In our sight important factor is, what taught is whether it is Dharma or Adharma. So many persons on the earth are giving more value to unrighteousness. So those persons do not like our teaching.

Question : You are saying that some persons do not like your teaching. What do you lose if you say in accordance with their liking?

Answer : It is a sin against God by saying the matters of Adharma for pleasing others though he has known what dharma is and what adharma is. How can we say the matters of adharma by knowing that due to saying of adharma inexcusable Karma will be formed?

Question : If you say only Shastra to the persons who do not know about Shastra, are they taste it?

Answer : We revealed so many times what Shastras were and what those shastras were. Though we had said, some are thinking that all books are shastras. That is karma of those persons. What can we do for them? As a Guru my dharma is telling the details. I am doing only that work. Let us think we have served a meal with different kinds of curries to a person. The person, who eats meal by mixing each curry with rice one time, can know the taste of that pudding differently. Else if he mixes all curries with rice and eat it, he cannot know the taste of each pudding. If he eats rice separately by mixing chutney or curry of pulses, he can know the specialty of each pudding.

If we say about taste of curry to any person who mixes the chutney and curry of pulses he can't recognize the specialty of taste. He experiences one kind of taste, but we say to him another kind of taste. Similarly if we say that Shastras are different, epics are different and histories are different, but those persons who think that all are books only, how can they know the specialty of Shastra? Whatever may be, my work is revealing Yoga shastra which is associated with dharmas.

Question : It is better if some persons cooperate with you for revealing that you are saying scientific bound information. Is it not better if you associate with the reputed Jnanis?

Answer : It is not the political party for uniting. Jesus who is said as God by 70% of population in the world, said what he said was the way of truth, but how many were heard his words. In those days the reputed Jnanis opposed and rebuked him and made him get punishment of death. Those persons who were cured from their diseases by the touch of Jesus hand, and who ate the bread which was given by Jesus, hadn't thrown the stones on him? Sri Krishna said Bhagavad-gita only to Arjuna. In those days Krishna was not anxious that all people should hear wisdom. As we are walking in the footsteps of Krishna, we think to reveal truth like Krishna. But it is not distinguished thing that how many persons are cooperating with me.

Question : Though you are also proved as Yogi by removing fearful karmas through the touch of hand or the word like Jesus and great Maharshis many persons did not recognize you as great Jnani. Why do even persons who came out from the Karmas also are not hearing your word?

Answer : Men, who did not know difference between power of Mantra and Yogapower, did not recognize me as Yogi. Those persons who were cured from the sight of me or through my touch had left me by thinking that it is power of mantras and imagined me as conjurer.

Question : Why did you expend Yoga power which is gained by you to those persons?

Answer : We have to prove the capacity of wisdom at anywhere. We did like that experimentally for proving that karma is burnt by the wisdom. This manner was done by the power of wisdom. We revealed that Karma was only burnt by the power of wisdom only but not through any means. Some persons had thrown stones on Jesus after curing their ailments from the blessings of Jesus. Even today that kind of humanity exists. So we have to feel happy that those persons who were benefitted by me though they left me, they did not throw stones on me.

Question : You are writing so many books. At present we cannot publish a book until we spend thousands of rupees. In those circumstances you spent lakhs of rupees for publishing books by taking loans from money lenders. When you wish to complete the work, you are completing your work by taking loans for higher interest. Again you are repaying loans by your own effort. You are doing all works. You earn money by doing so many works on your own for fulfilling your aim

though you are a Guru. Why you don't make a plan of action of teaching in the towns like all Gurus for taking contributions?

Answer : I do not like that plan of action. I hope that those who want to assist me in my works, can assist me by using their own labor. My intention is if they have done in this way they get more of result.

Question : Have you satisfaction about those persons who are working for you?

Answer : I have satisfaction. Some persons are there who have understood my opinion and working for me without caring even their lives. So I am revealing wisdom interestingly by giving reply that I am working for some persons only and not for all.

Question : Let us think you have to face distresses for some time. Then can you reveal wisdom like this way?

Answer : Comforts and distresses are the outcome of the actions (Karmas) and are related to Prakruti. So those are happened in accordance with the decision of karmas. In accordance with wisdom, we can't make a retreat from those. As we are revealing that the distresses which are to be come can't be averted, if we retreat from wisdom, it is meaningless.

We revealed you two kinds of details which are considered in the intellect of a Guru. At present it is very difficult to spend as Guru on the earth. So some elders say that one can exist as disciple at the proximity of one hundred Gurus but it is very difficult to live as a Guru for a disciple. They say that the post of Guru is very difficult. It is very difficult to walk as a real Guru. If Gurus scarcity is occurred on the earth, wisdom doesn't appear. So at least you must value the Gurus.

Arrival of Bhagavan

God is worshipped in all religions. All persons are praying for God in accordance with the teaching of prophet of their religions. Though different persons of religions are worshipping by different worships, their worship is about only God. If we see broadly in the heart of every person of all religions God is recollected. All religions are saying that God exists as lord of Universe. The people of all religions are anxious to reach God who is creator of universe.

If man efforts to know God by basing any religion, it is called worship of God. Gradually man had forgotten that knowing the God was the aim of religion and kept his aim to enhance the religion. Man who is unable to do any sacrifice for God had left the thinking of God which is essence of religion and reached the state that even ready to leave his life for religion. In those circumstances a question may arise whether religion is great or God is great, who is known from the religion. God only say about which is great.

When man becomes bigot and does not walk in accordance with the word of God by forgetting divinity, again God must come to tell about the practice which is to be practiced or which is not to be practiced. How a white color wall loses its whiteness due to smoke, similarly man who has pure heart had changed to ignorant person due to attachment of Satan. How the dirty wall is colored with white, God descends on earth for converting man to Jnani by revealing his dharmas. But no one knows when Bhagavan comes and goes.

When God comes as a man for changing unrighteous persons to righteous persons, there is possibility of recognizing him by one means. In accordance with the teaching of him, there is possibility of recognizing him that who he is, but he should not be recognized easily. That man is called Bhagavan. Before God did not come as a man, when God had spread over every atom without having any form he was not called with any name. Because of that, we have used the words Purushottama means he is superior to Purusha and Paramatma who is other than Atma. Paramatma and Parama Purusha are not the names. When God who spreads everywhere has taken the form of man, usually he is called Bhagavan. By naming God as Bhagavan, it must be distinguished meaning. Let us know about the word Bhagavan.

Bhaga means the uterus (vagina) of woman. Bhagavan means one who takes birth from the uterus of woman. This word has great meaning. Some persons may think that in this word what greatness exists. Some persons may get question that we were also taken birth from the vagina of woman, so why not we are also Bhagavans. Is there any difference between that God and us? For that answer is! God who is Paramatma, lord of Universe, lesser than small atom, not manifested and indestructible can only take birth from the Bhagam (Vagina). He can become Bhagavan. Except Bhagavan, any living thing did not take birth on earth from Bhagam and not became Bhagavan. You may get doubt that we are mentally affected because we said this statement. Declaration of truth is a very difficult task. I am writing this by desiring you to consider for giving value to this statement though it appears as mad word.

Really we Jeevas and living things are not taking birth from the Vagina. But our bodies have been taking birth from the Vagina. We have not taken birth from Vagina in any circumstances. It means we have not taken birth from uterus lively. When our body comes out from the uterus, we enter the new body by leaving the old body like leaving old garbs for wearing new garbs. Jeevatma who is limited is traveling by leaving a body up to another body. But God is unlimited. He doesn't die in a place and doesn't take birth in another place. He is not in the control of Karma. He exists as consciousness in the body of woman. He takes birth from the womb lively. He who takes birth from womb is only applicable to the word Bhagavan. The word Bhagavan is not applicable to the Jeevas who reaches the body which is not having consciousness. **(For understanding about this matter, read the book the doctrine of birth and death which was written by me).**

When adharma is enraged in the man and dharmas are endangered, the arrival of Bhagavan and his existence is not known. Those persons who recognized his incarnation can get liberation without practicing any Yoga. When God takes birth and where he takes birth is not known, anyone can get doubt who is real Bhagavan among so many persons who are named as Bhagavan on earth. If we search answer for this question, a Bhagavan may exist on earth at a time only but in all times so many Bhagavans do not exist. Those who exist as Bhagavans are pseudo Bhagavans. The true Bhagavan may exist anywhere. If he exists, except him all are men only but not Bhagavans.

Let us think God has worn the body and he is on the earth. The word Bhagavan is applicable to him. But he is not called in the name of Bhagavan. It is very difficult to grasp about him. After he

departed this life, we can recognize that such birth is belonged to Bhagavan. If we recognize him when he lives in the body, liberation can be attained like Bhishma without practicing any Yoga. God comes to earth in the form of man, acts as man in the midst of man without revealing his true state and reveals his Dharmas.

That Bhagavan spends his life secretly without disclosing that he is Bhagavan and reveals his dharmas. At present so many Bhagavans are come to light without knowing the meaning of the word Bhagavan. In these circumstances the arrival of real Bhagavans need for revealing the dharmas and condemning the adharmas. Let us see with one thousand eyes and consider with one thousand heads for knowing about Bhagavan who comes secretly. **(Some argue that one who have mercy, fame, wealth, wisdom and dispassion is Bhagavan. But it is not correct. Those who have taken birth from Vagina of woman are Bhagavans. It must be known that God only have opportunity for taking birth as Bhagavan).**

Who Yogi is

When we were boyish, we thought that Yogis and Sanyasis were the beggars. In those days our elders had same opinion and talked about like that. Because of we were brought up by them, so we thought that Yogis were beggars. Even at present, ignorant person has lowest opinion on Yogi. They are questioning the persons who have taken wrong way that have you wished to become ascetic? According to this some persons think that one who is spoiled is ascetic. But some persons who are known wisdom have an opinion that Yogis are greatest.

Even at present some great Yogis exist who know wisdom. Though they appear somewhere rarely, some persons who are not Yogis are disseminating that they are Yogis. In this way on the earth Yogis are two kinds, such as real Yogis and pseudo Yogis. Man who doesn't know wisdom is not able to recognize true Yogis, and counts all of them as Yogis. Owing to lack of wisdom, he counts the person who is not Yogi as Yogi. Because of that some aspirants of wisdom or some aspirants of Yoga will take refuge in the feet of non-Yogi. Those who take refuge in the feet of

pseudo Yogi will practise in accordance with the advice of that pseudo Yogi. They are under the illusion that the teaching of that pseudo Yogi is the real Yoga.

If those persons are seen the real Yogi, they do not recognize him and defame him by expressing suspicion. They are not caring even the great Yogis who clear so many doubts by revealing the meaning of so many matters which are not understood. They may express that we are not need of your teaching and meanings of words, and say that we are practicing special Yoga, so we do not need your wisdom and do not read your books. In the Bhagavad-Gita only two Yogas were mentioned. But some persons are taking refuge in the other ways which are not in accordance with Gita and say that what they have practiced is real Yoga. They are not rectifying their mistakes due to not knowing about existence of real Yogi. Because of that, now knowing about real Yogis is the chief matter.

According to Yoga Shastra one who knows wisdom is Jnani, one who practices Yoga is Yoga sadhak and one who attains power of Yoga is Yogi. God said in the 46th verse of chapter Atma Samyamana Yoga in Gita **“Tapasvibhyodhiko Yogi Jnani bhyopi matodhikah karmibhyachadhiko yogi tasma dyogi bhavarjuna”**. If Yogi is superior to all, we have to consider for the way to recognize Yogi. If we consider like that, any one can't recognize Yogi by the external manners such as wearing of ornaments and dress. Some persons think that they can recognize the Yogi immediately after seeing him. The state of Yogi is not recognized by the vision of eye.

In those circumstances one may get doubt that how we can know such persons are real Yogis for seeking refuge in their feet. For this Gita Shastra can give answer. In the 1st verse in the chapter Atma Samyamana Yoga **“Anasritah Karma phalam karyam karma karotiyah sa sanyaseecha yogeecha naniragni rnacha kriyah”** means one who does actions in accordance with karma without attaching the Punya (result of good actions) and sin (Papa) to him which are outcome of karmasis real Yogi and real sanyasee (ascetic).

One who doesn't have Jnanagni and one who abstains from doing the works is not Yogi. According to the word of Bhagavan one can know who Bhagavan is and who Bhagavan is not. We are not able to see who are doing works without attaching to the sin and punya, and he who have Jnanagni. So it is very difficult to recognize Yogi. When Yogis have behaved on their own for getting recognition, it is possible for recognizing the Yogis in accordance with the principles of God.

Yogis exist who prove about power of Yoga that it can be gained by practicing Yoga and wisdom. The true Yogis may prove about God, Yoga and wisdom by transmitting Jnanagni to others. For example, let us think that a Yogi put his hand on the eyes of blind man and brought his sight by removing blindness. Yogi brought the sight of blind man by touching his eyes without giving any medicine. He transmitted his Jnanagni to the sin of blind man and made blind man burn the sin. So he was cured. In those circumstances he can be recognized as Yogi who has Yoga power. Some persons may ask “ If that kind of power exists, why do not Yogis treat all blind men in the country? For that my reply is! Power of Yoga is gained only during practice of Yoga. When Yogi practices Yoga, he doesn't know how much strength he gained.

Here another question may arise. If Yogi has not known that he has power, how he thinks to burn the karma of others for curing their disease? For that question reply is! Any Yogi doesn't think to remove karma of another person. Because of he doesn't know how much power he has. Despite he thinks to remove others Karma and cure others disease, in some cases diseases are not cured. In some cases if Yogi touches other person, disease of that person is cured. In some cases though Yogi tries intensively for curing pain of others, even small pain is not cured. Then Yogi felt doubt that in him power does not exist. In some cases though Yogi tries to cure pain of others inattentively, even big pain is cured. For occurring like that reason is!

Though power of Yoga which is gained by Yogi is belonged to the Yogi, it is in the control of Atma which is lord of body. As it is under control of Atma so it is called power of Atma. If Atma in the body of Yogi accepts the thinking of Yogi who has thought that the disease of a person should go, then Atma releases power for burning the Karma of that person. If Atma of Yogi doesn't like to cure the disease, it won't release power. Then though Yogi tries so much, it won't work out. Because of that some persons karma is eliminated at the Yogis but some persons Karma is not eliminated. Those Yogis, who know about the matter of Atma, do not show interest in the matters of patient.

At some times though Yogi is not willed, when Atma inspires him to do, the disease of another person or pain is easily removed. In the world diseases are cured without using medicine by the inspiration of Atma for proving that wisdom has power. Similar incidents occur for revealing about the existence of power and for making men convert to Yogis. A Yogi discloses

wisdom to a person for converting him to a Yogi and makes him gain power of Yoga for averting his own Karma. The true Yogis can convert a person to Yogi and make him get power of Yoga.

Disciples must take refuge in the feet of Guru for gaining Jnanagni to burn the karma which is caused for distresses and comforts. The aim of Guru is he must make disciple gain power of Yoga and make disciple get illumination of Jnanagni equal to him. Else by thinking that giving initiation to the disciple is the work of Guru and practicing it is the duty of disciple, life will be wasteful. The practice without getting power of wisdom is like the job without getting salary. According to the principles of God, Guru who doesn't have power is not the Yogi.

At present some disciples do not get refuge in the feet of Guru in accordance with their Yogapower. They think that which Guru have aero planes, which Guru have much property and which Guru have crores of money is the greatest Yogi. For example, though a poor Yogi cured the patient who is not cured that disease by any doctor, people think that it is the effect of mantra and that Yogi is a conjurer. But people think about a person as great Yogi though he did not prove the Jnanagni (wisdom of power), he went to the foreign countries for teaching wisdom and has money without thinking that whether he has Jnanagni or not. Here he who teaches and has money is counted as Yogi or Guru. He, who teaches complete wisdom and has complete power, is counted as conjurer because of he doesn't have money.

One must try to know by using his wisdom that Yogis are who are desirous of liberation for merging with God. According to the word of God "Yadhahi dhamsi samiddagni bhasma satkurute tadha ", those who are proved as Yogis by burning karma are real Yogis. According to the doctrine of Yoga, those are real Yogis and real Gurus. One should not mock other Gurus without considering about whether his Guru has power or not. The differences between Yogis are in accordance with the power of Yoga. Those who do not know the details of that power do not estimate lowly any Guru.

Penance - Yoga

At present in the world so many persons are there who believe in God. Those who have belief are showing their devotion in many kinds. In accordance with interest, showing the manner of devotion is decided. In the world men are interested in many kinds. Their ways of devotion are many kinds. Some persons worship with mantras. Some persons worship their beloved God. Some persons perform sacrifices. Some persons do Penances. Some persons practice Yoga. Men are showing devotion on God in many kinds. All persons are not following one way but following different ways due to their karma and their interest are different.

In accordance with one's interest and result of good actions (Punya) of previous birth, the way of devotion which is to be practiced is decided in the present birth. Though God is one for all men, so many ways exist in the world for knowing him. So many kinds of worships, sacrifices, penances and Yogas exist for knowing him. Even small worship which is done by everyman reaches Paramatma. Though Paramatma is Bhokta (one who either enjoys or eats) of all kinds of worships, men practice many kinds of devotion. One must know which way is good among the ways for practicing. Else if you say that I am going on the way which is walked by all, its aim is whether far away or near. If it is any way our devotion must be reached Paramatma. But result of that devotion will be in many stages.

In accordance with their practice, Paramatma gives result by taking their worship. Though worships are many kinds and it is many forms, primeval Purusha is one. The results of actions which are gained by worshippers are differently existed. Those differences can be divided into two kinds. Those are fulfilling of desires (Kamyarda Siddi) and fulfilling of liberation (Moksha Siddi). In the world 99 % of people are desirous of Kamyarda Siddi. Among the remaining of 1 % of people those persons who are desirous of liberation rarely exist. Though some Jnanis disclosed about Moksha siddi, some persons say that what did we have related to that work?

Some persons say worshipping of God is enough for spending life comfortably in the world and express their intention that what is need more of that. The worships for getting fulfillment of desires are many. Because of that men are getting fulfillment of desires in many kinds. Some persons think that their desires are to be fulfilled in the present birth. It never happens like that.

The desires of every person will be fulfilled in the next birth. Kamyarda Siddi gives immediate result. It means it will be fulfilled in the next birth. But Moksha Siddi will not be attained up to some births.

In the world only some persons exist who worship Paramatma for attaining liberation. Some persons may get doubt why do only few persons who seek liberation exist. For that answer is! In the world so many persons exist who have devotion. But their devotion is from small deities to big deities. Some persons worship female deities such as Sunkulamma, Peddamma and Kalika. Some persons worship Indra, Chandra, Brahma, Vishnu and Maheswara. But they are not grasping the God who spreads over all deities and beyond the demy-Gods.

Those persons who got higher wisdom in the previous life can only know the matter that God exists who is beyond all devatas (demi- God). Those who know that matter only worship Paramatma who is God of Gods. Those who worship Paramatma can only seek liberation. In the devotional way so many persons have little Punya (result of good actions). So they believe in God and worship God who is equal in accordance with their Punya. Because of that many people who worship demy-Gods exist in the country. It means many persons seek Kamyarda Siddi.

For knowing God who is beyond all, indestructible and he is worshipped by Brahma, Eswara and Vishnu, Punya of so many births is needed. After knowing the value of Paramatma for attaining liberation one must worship Paramatma by the result of distinguished Punya. It is in accordance with interest of him. Though he worships Paramatma, some persons attain liberation in one birth and some persons attain liberation in few births and some persons attain liberation in many births. I revealed that for getting interest in worshipping Paramatma, Punya of so many births is needed. In the country very few persons exist who have little Punya. Because of that it can be said that those persons who seek liberation by worshipping Paramatma exist rarely.

Some persons practice which manner that manner is said by them as great. But they are not grasping that lord is one for all manners. Some argue that my religion is great by dividing themselves into religions, but they are not grasping that lord is one for all religions. Some persons who do penance, some persons who perform sacrifice and some persons who worship think that they are great. These are all practices for knowing Paramatma. We must know about manner

which facilitates to attain liberation. In the 53rd verse in Viswaroopa Sandarsana Yoga chapter Paramatmasaid!

Verse : Naham vedairna tapasa nadanena nachejyaya '
Sakya yevam Yevam vidho drustam drustavanasi mam yadha !”

Meaning : Arjuna! It is not possible of seeing my Universal form by doing charities, studying of Vedas, sacrifices and penance.

48th Verse : Naveda Yajnadyaya nairna danairna chakriyabhirna tapobhirugrai!
Yevam roopa sakya aham nruloke drastum tvadanyena kurupraveera!

Meaning : Paramatma told Arjuna! It is not possible of knowing me by chanting Vedamantras, doing many kinds of sacrifices, charities and Penances. You have seen my form by the blessings of me.

By hearing this word so many persons will be discomfoted, because of they are doing from small worship to big sacrifices and penance. If Bhagavan had said that those who were doing penance were disqualified for knowing Paramatma, by hearing this word some persons maybe pained. Bhagavan did not say for torturing us. He said for knowing him by walking in right way. By saying that it is not possible of knowing him through Penances, it means there is another way for knowing him. Let us observe that method.

So many persons have an opinion that Penance is the superior way for knowing God. Bhagavan said in Atma Samyamana Yoga that so many persons had existed with different kinds of opinions,

46th verse : Tapasvibyo dhiko Yogi jnanabhyo matodhikah
Karmabhya chadhiko yogi tasmadyogi bhavarjuna!

Meaning : Arjuna! Yogi is superior to the person who does penance and he is greater than Jnani. He is superior to the person who does karmas. So you must become Yogi.

From this, we can understand that practice of Yoga is the best than any practices for knowing Paramatma and Yogi is an excellent person than any other. Bhagavan had revealed above sentence in the Gita because of men might not hear despite anyone had said. Here some

may get doubt whether Jnani or Yogi are different from one to another. Jnani means one who knows the matter of practice for knowing Paramatma. Ignorance means not knowing. Though knowing the way for reaching a village, it is not equal to reaching the village. Similarly by knowing the matter of attaining Paramatma, how can he attain Paramatma?

By knowing the method of making ghee, can we get Ghee from milk? It can't be happened? If milk is boiled to curdle, and churned first cheese comes. Then if cheese is boiled Ghee comes. Similarly to say that we attain Paramatma by knowing the ways, it is like saying that we catch a thing which is reflecting in the mirror. So Bhagavan said despite one becomes Jnani, he is not Yogi. Yogi means who merged with Atma. Only by knowing the manner, no one becomes Yogi. One who practices the manners of God which are known to him; at last he will convert to Yogi. So it can be said that Yogi is superior to Jnani.

Bhagavan revealed that Yogi was superior to Tapasvi (one who do penance). Why Bhagavan had revealed like that! Yogi and doer of penance have lot of difference. Penance means yearning. If a Yogi is doing Penance, it might be his yearning for seeing any form of God or reciting a mantra by merging it with mind. Some persons are concentrating their mind on one place and yearn for seeing some visions. Totally if Jeeva yearns for the matters which are seen by the senses or the matters which are other than him or yearns for demy-Gods is called Penance.

In the previous days so many persons did penance and got fulfillment of their desires from the demy-Gods. In the previous days they went to the forest for doing their penance because of their penance might be obstructed if they had lived amidst of people. Arjuna did penance with the aim of getting the Pasupadastra (a sort of an arrow) from Siva. According to epics, Viswamitra did penance for getting Brahmastra. By doing penance one can get fulfillment of his desires. But liberation can't be attained. Because of that Bhagavan said it was not possible of knowing me by doing penance. It can be said that Jnani who is known the way of Paramatma, is superior to Tapasvi.

The result of Penance will be expended immediately after experiencing it. But wisdom will not be expended and will indicate the way of Paramatma in the next birth. So it can be said that Jnani is superior to Tapasvi. One who attains is distinguished person than one who knows. So Yogi is superior to Jnani. Yogi only knows Atma which is in his body through Yoga practice. Remaining

persons should not know Atma. Because of that Bhagavan said in Gita in the chapter Purushottama prapti Yogachapter in the 11th verse,

Verse : Yatanto yoginaschainam pasyanyatmana vastitam,
Yatanto pyakrutatma no nainam pasyantya chetasah !

Meaning : The Yogis who try to know Atma can know Atma which is in the body. Remaining persons do not know despite they try to their best.

So, it is known that in the world the distinguishable way for knowing Atma is the practice of Yoga. Men's duty is, to know the truth by exploring it. In my experience many people are thinking that Penance is the greatest practice for knowing God. I have to explain that practice of Yoga is superior to Penance. I hope you know truth without thinking that I have insulted the Jnanis and Tapasvis. Bhagavan said another word in the chapter Atma Samyamana Yoga "*Karmi bhyaschadhiko Yogi* "!

By renouncing karmas while doing works, one should not attach to the Punya and Sin which is accrued to him. That is Karma Yoga. But you say that Yogi is superior to doer of karma. Some may ask me, how is it? I accept that word. Here secret exist, which is to be known. While doing works without getting Punya and sin which are accrued from the works is also Yoga. That person is called Karma Yogi. Atma Yogi is superior to Karma Yogi. We are known already that among Yogis difference exist from small to big. Because of that Bhagavan said in Gita Shastra that among all Yogis such Yogis were excellent Yogis. I think them distinguished Yogis. In the chapter Atma Samyamana Yoga Bhagavan revealed his thinking that among all Yogis who took refuge in him and worshipped him with interest was an excellent Yogi. So, it can be said that among Yogis small and big exist. Let us know why Atma Yogi is superior to Karma Yogi.

If a person practises Karma Yoga, the Punya and sin which accrue from the actions do not attach to the Jeeva. But Punya and sin means Prarabda Karma, which was accrued in the previous life must be experienced. How the beetle is not attached to mud though it is inserted in the mud similarly if Karma Yogi has done the karmas, the Punya and sin which accrue from that action do not attach to him. He may not attain karma in that birth by practicing Karma Yoga. But he doesn't eliminate the karma of previous birth by the practice of karma Yoga.

The power of Karma Yoga is sufficient to conquer the karma of present birth. For eliminating the Punya and sin of previous births, it can be possible of eliminating by only Atma Yoga. By practicing Atma Yoga, the karma of previous births can be burnt by the Jnanagni and not attaching to the Agami karma of present birth. If we observe keenly, we can understand why Bhagavan had said that Yogi was superior to the doer of Karma.

Oh sacred Jeevas who had entered the birth of men! I am revealing that you must leave your ego (aham) and leave your paths which are believed by you and travel speedily in the way of Yoga for attaining liberation. I think it is no matter despite you have not believed in my words, I hope at least you believe in the words of Bhagavan to reach the right way.

Power of Mantra

Today in the world so many conjurers exist and are proving the power of Mantra. They are mocking the Yogis by saying that your work is like the person who has caught the rat by digging the hill. Little results only come though work hard. If practice is done by following my method, you may get quick result. Some persons are insulting the Yoga and deprecate that the practitioners of Yoga are doing useless actions. By hearing this, some practitioners of Yoga have believed in their words and following the way of mantra which gives quick result. If we examine this, it is known that some are fallen from the Yoga because of they do not know difference between Mantra power and Yoga power and what mantra is and what Yoga is. Because of that I am saying about mantra and its power.

If we collected some bricks and arranged it one over another, at last it will become a house. Similarly for making an engine, some pieces of iron must be collected. For making a book, some papers must be collected. For making a thing some pieces relating to that thing must be arranged one over another. Similarly for accomplishing an action, a mantra must be arranged one over another. Here some persons may get doubt that actions can be accomplished by arranging

external things one over another , but how can accomplish actions by using mantras ? For that answer is!

Mantra means it is associated with some fixed power. Mantras exist with either one letter or some letters. Mantra has effect in accordance with the letter or conjunction of letters. For example “Ram” is a mantra and “Hreem” is a mantra. Similarly the conjunction of letters like “Sreem Hreem Cleem Haim Ram” is a mantra. In this way so many mantras exist with so many conjunctions of letters. Each mantra has a kind of power. In the previous days those persons who had known power of mantra, accomplished that power and fulfilled their desires of related works of that mantra.

We may think how they had earned power of Mantra. For example let us think a conjunction of letters is called mantra for killing. If that mantra is recited fixed number of times in accordance with the principles, the power of mantra is formed and it can kill anything. The effect of mantra stands invisibly in the person who has recited the mantra. In this way gaining of power of mantra is called Mantra Siddi. The person who got mantra siddi again recites the mantra for transmitting the power of mantra. If he wills to transmit the power of mantra on whom, that person will be killed due to effect of power of mantra. It is known that in the previous days so many works were accomplished by the effect of power of mantra.

In the previous days the weapons which were used by the effect of mantra power were called **Astras** (missiles). In the previous days Nagastra and Brahmastra etc were existed. Each Astra was associated with the effect of mantra. According to epics, Brahmastra is most effective missile. It is known that Rama used Brahmastra on Ravana and Karna used Nagastra on Arjuna. In those days they shot an arrow by saying that it should be killed one thousand persons. One may get doubt how an arrow killed one thousand persons. For that reply is! By the effect of power of mantra, that arrow killed one thousand persons. Though arrow is one, at that time the power to kill one thousand persons is hidden in the arrow.

From previous days to today, Mantras have different kinds of effects. Even today so many mantras exist such as mantra for snake bite, mantra for scorpion bite, mantra for driving out devil and for killing any other. Each mantra has one kind of principles. That mantra only fulfills desires of aspirant, if he follows those principles. If he leaves those principles it won't give results. Mantra

is the conjunction of letters and has so many principles. As long as principles are followed, so long the effect of mantra stands.

If a knife is used long time for cutting the sticks, its sharpness is lost. Again it should be sharpened. Similarly after getting mantra siddhi, if mantra is used for one work it will be fulfilled. For using second time, its strength has to increase because of its strength has decreased. Mantra should be recited for increasing its strength. If mantras are daily recited in accordance with principles, mantras will have effect to fulfill the works. Else mantras are not recited mantra should not work though mantra siddhi is attained like knife lost its sharpness.

Some persons have taken possession of the Devatas by the effect of mantra and use them for fulfilling their works. Even nowadays some persons exist who have taken possession of the power of Kalika Devi, Bhagala Mukhi, Kateri and Anjaneya. Those persons who take possession of such Devatas will meet danger after some time. Reason for that is! Let us think a man of strength is kept in the prison and is made to do works. He always tries to escape from the prison. At an opportune time, he will escape from the prison.

Similarly if anyone has taken possession of mighty Devatas, they abide by the mantras and do the works of him. But those devatas always think to escape from him. If any opportune time comes, means at the time of conjurer did not follow the principles of mantra; those Devatas will kill the conjurer and escape from him. Some devatas did not kill the conjurer but they might give punishment by removing either leg or hand or tone. They are doing like that because of they have anger at him and have fear that he again might take possession of them in future, so they will give punishment to conjurer without reciting mantra. So, taking possession of Devatas is useless work. It is known that at last loss occurs through mantra.

By accomplishing Mantra Siddhi, temporary result comes. But again through that much loss occurs. Some things such as scorpions, snakes can be created through the power of mantras for appearing physical eyes. But those exist for some hours only but not exist long time. Those things again disappear. Nowadays though conjurers who have accomplished big mantras do not exist, some conjurers exist who have learnt little mantras. Some persons have learnt little mantras by working hard and claim themselves that they are great.

They have taken possession of meandevatas and say aboutexistence of invisiblethings in such place through that Devatas. By saying like that, are they have vision of eye of wisdom? They do notaccomplish vision of eye of wisdom. Some persons describe the far away incidents by knowing through Karna-Pisachi (a ghost who tells about incidents in the ear of conjurer). By saying like that are they become astrologers? They do not become astrologers. Some persons have learnt mantras (witchcraft) for using it to make a person get amputation. They are proud of like big Maharshis who can give great curse. By doing like that, are those conjurers become great Maharishis? Those persons never become like that Maharshis.

If those persons who learnt mantras have shown power of mantra to the practitioners of Yoga, they will be attracted to the conjurers by thinking that though we have practiced long time, we do not get ability to create even a small scorpion , so conjurer might be greater than us without knowing effect of mantras. So they take refuge in the work of conjurer. Those who know difference from the light of wisdom between mantras and Yoga do not done like that. Mantras are associated with so many traditions, animal sacrifices, offering of undesirable food and principles. But Yogais associated with neither any principles nor animal sacrifices nor offering of food. It is not related to external things.

Owing to Mantra siddi devatas willbe possessed, but theyhate the conjurer. Devatas are not controlled through the Yoga, but Devatas behave obediently at the proximity of Yogi by showing devotion. The spell of any mantra does not harm the Yogi.Some conjurers spell the mantra on the Yogis who advised them that power of mantra is not good,but their spell of mantra do not work resulting in theyare displeasured. Yoga power is superior to mantra power. So power of mantra does not harm the Yogi who has power of Yoga. The experiments of conjurers do not work at the Yogis. If Yogi wills the power of mantra of conjurer will be disappeared. Then conjurer willbe unable to do any work.

The Devatas who are under the control of conjurer do not harm the Yogis. If Devatas come to the Yogi for teasing him by the inspiration of conjurer, Devatas will be burnt in the Jnangni like locust has come to the fire pit and burnt in it as ash. Else, bycoming to the proximity of Yogis,devatas fleewithout bearing the warmth of Jnangni of Yogis. In the previous days even the astras which were associated withmantras did not harm the Yogis. Brahmastra which was more powerful was sent onYogi Vasista,but it did not harm him and only engrossed in him.

According to the epic, Sri Rama and Anjaneya waged war against one another for king Yayati. But when Rama sent Brahmastra on Anjaneya, it did not harm Anjaneyas. It became a garland of him because of it was bound to the power of Yoga. When Arjuna sent Divine astras on the Eswara who was disguised as a forester, those did not harm him. The power of wisdom is superior to all powers, so any power doesn't work against the power of wisdom. In the world any power doesn't exist which is sacred and equal to the power of wisdom. So Bhagavan said in the Gita in the chapter Jnana Yoga “ **Nahi Jnanenasadrusam pavitra miha vidyate** “.

It means anything doesn't exist which is superior to wisdom or equal to wisdom. So Mantras, Yantras and Tantras and magics like Gajakarna, Gokarna, Indrajala and Mahendra Jala, living things like Yaksha, Raksha, Kinnera, Kimpurusha, Garuda, Gandharva, Naga, Bhuta, Preta and Pisachas are inferior to the wisdom. The wisdom of Paramatma is the greatest. The person, who accomplished wisdom of Atma doesn't fear for any power in the world. He never makes any person get fear. He is stable without either fearing or wavering of mind. That person is very dear to Paramatma.

So Bhagavan said in Gita in Bhakti Yoga “Yasmanno dvijate loko lokanno dvijate chayah harsha marsha bhayodvegry mukto yassa chame priyah “. It means “ **one who is not afraid of world and the world is afraid by whom, that person doesn't get mental wavering, anger, happiness and fear. That person is dear to me** “. So Jnani doesn't get refuge in the mantras and tantras and only get power of Yoga.

Today some persons are taken refuge in the mantras and worshipping the mean Devatas. They are under illusion that that they are true devotees and no Jnani exists than them. If they know difference between mantra and Yoga, they can know what is good. Some conjurers who are proud of due to effect of power of mantra are insulting the Yogis. Generally Yogis are calm going. If they get anger or if they open their wisdom of power, the power of mantra of conjurer will be burnt. Conjurer has to face distress and loss. In the previous days those persons who attacked the Yogis with mantras, had lost power of mantra and experienced so many distresses in the next birth. So, conjurers do not insult the Yogis.

I am revealing that conjurer must leave the mantras and take refuge in the Paramatma for practicing Yoga is better. Practice of Yoga is sacred than practice of mantras. One can get

worldly honor and accomplish mundane actions due to practice of mantras. But liberation can't be attained. I am requesting that those persons who know about mantras do not take refuge in the Gurus who made man learn mantras, and only take refuge in the Gurus who made us teach about Paramatma and made their life as fruitful.

Grahas - Vighrahas

Every living thing which takes birth must die. The state of dying is called death. It is two kinds according to Karma. They are 1) Timely death. 2) Untimely death. Timely death comes after longevity of man is completed. Untimely death happens before longevity is not completed. In the timely death, Jeeva leaves physical and subtle bodies. In the untimely death Jeeva leaves physical body and retains subtle body. Those persons who die from the untimely death live until they get timely death and enter another body by leaving their subtle bodies. Because of that Bhagavan said in the Sankya Yoga chapter of Bhagavad-Gita that **Dehi (Jeeva who wears body) wears the body and experiences the stages of Childhood, Youth, Kaumara (middle age) and old age, and ultimately he attains death. Immediately he wears new body after attaining death.**

So many persons may get questions like why does untimely death exist. How the form of Jeeva exists after getting untimely death? What Jeeva who gets untimely death, is doing up to getting timely death. For those questions my answers are! Jeeva earns sin and Punya (result of good actions). Those are called Karma. Karma is two kinds. One is mental Karma. Second is physical karma. Mental karma means Karma which is gained by the mind and experienced it by the mind. Physical karma means karma which is gained by the body and experienced it by the body. If we say about it elaborately, it is known that mental karma is to be experienced through the subtle body and physical karma is to be experienced through the physical body.

The person who is having equally those two kinds of karmas must experience those two kinds of karmas. Immediately that Prarabda karma is completed he will get timely death. If physical karma is little and mental karma is more, after completion of physical karma, mental karma

remains. When physical karma is completed, physical body is not needed, so untimely death occurs. Jeeva remains with subtle body. The entire mental karma is to be experienced through the subtle body. The Punya and Sin (Karma) is two kinds such as mental karma and physical karma. Because of that God had kept two kinds of deaths in the world such as timely death and untimely death.

Usually people say that when Jeeva exists with the physical body, he is living. If he leaves the physical, usually people say that he is dead. But it is not possible of recognizing whether death is timely death or untimely death. We are seeing that so many persons are dying. But we are not recognizing that whether Jeeva get timely death or untimely death. When Jeeva dies from untimely death, subtle body remains. The figure of subtle body is like the physical body which is worn previously. The subtle body has another name. It is called **Graha**. Graha is also called Devil or Bhuta. If Jeeva once leaves the body from untimely death, he never enters that body. He doesn't enter any physical body of dead. But he enters any living physical body. Because of that we are seeing that dead persons possess the living persons.

Here some may have doubt that living persons have subtle body, but how another subtle body enters the living body. Where does subtle body which exists from long time has gone at that time after another subtle body enters the body? For that reply is! Any subtle body easily can enter the living body. How the ray of Sun penetrates the glass similarly subtle body can enter the living body easily. But the subtle body which exists in the body enters the state of sleep when another subtle body enters the body. So Jeeva doesn't know what another subtle body had done after entering his body. How horseman drives the horse in accordance with his will, if any subtle body enters the body that physical body moves in accordance with the will of that subtle body.

For example, if any subtle body which is used to take betel leaves enters the body of someone, which did not used to take betel leaves will take betel leave at that time. If a subtle body which is known Tamil language enters the body of someone who did not know Tamil language, it speaks only Tamil Language. Similarly if a Graha of singer has entered the body of someone who does not sing, at that time he sings. In this way what habits and Gunas of subtle body of anyone is having, that will be exhibited in the physical body by that subtle body.

In the world so many persons have changed to Grahās from the untimely death. All those persons who changed to Grahās do not enter the body of anyone. Only some persons enter the body of other persons. Though the physical bodies of some species are different, subtle bodies are one. Because of that Grahās (subtle bodies) can enter not only in the bodies of their own species but also in the bodies of other species. In the body of humans, not only body of men but also bodies of snakes and bodies of other species also enter. If Grahā of man enters the body of man it behaves like man and speaks like man. If Grahā of snake enters the body of man it crawls like snake and it hisses. It doesn't speak. According to this we can understand that in the world not only Grahās of man but also Grahās of so many species exist.

If we see all living things which wear subtle bodies with the sight of wisdom, it will be appeared as second world. Whether men know about this matter or not, but invisible world exists which is not appeared to the physical eye. In that subtle world, all living things experience distress and comfort like men experience the distress and comfort which are outcome of Punya and Sin. Grahās also feel distress like we feel distress. How we have mutual relation with another, similarly those Grahās also have mutual relations. Those Grahās also speak like we speak. In the subtle body mind, intellect and ego exist. So Gunas (dispositions) exist in the Grahās of man. Our eyes can't see the second world which consist of subtle bodies. But subtle bodies can see the subtle and physical bodies. It means though we are unable to see those Grahās, Grahās can see us.

Some persons say that they have seen the Grahās. For that my reply is! Usually at the day time Grahās never appears. There is possibility of appearing at night time. Grahās do not appear to those persons who have awareness at night. Those persons who get sleep while waking, it means the physical body of those persons who walk without leaving drowsiness, is not in the state of waking. So, to the vision of his subtle body Grahās may appear. They can't see the complete figure of Grahās, but they have known that it belongs to such species. Because of that those persons who have more of sleep can see the Grahās while roaming in the night. They can see not only Grahās of humans but also Grahās of other species. So, some persons say in different kinds that they have seen devil in the form of either dog or ram or male buffalo. It may appear only to the vision of subtle body, but not appear to the vision of physical body.

Jeeva has to live long time with subtle body by getting untimely death, according to his karma. Some Jeevas are living in the burial ground. Some Jeevas are living in the dilapidated

houses. Some Jeevas are living on the trees. Some Jeevas exist where they have died. The Jeevas who have subtle bodies wake up at nighttime and can sleep at day time. So Grahās travel at night time. The subtle bodies also have appetite like us and try to alleviate its hunger by working like us. Grahās eat food which we eat. Grahās take our food and grain without our awareness. No one grasps about taking away of food and grain. In the previous days some elders who have sight of wisdom had known the movements of Grahās and made a heap of grain by putting either coconut or knife on the heap of grain for not coming the Grahās due to fear and had drawn a circular line round of the heap of grain. In some areas still today that work is being done, but they do not know why that work is being done.

When grain is piled up there is possibility of taking away grain by the Grahās in the invisible form. So when grain is harvested, if anything is not put on the heap of grain, our estimation about measurement of grain, for example 100 bags will be reduced to 80 bags. In this way it has been happening in so many places. This is the reason for not development in the houses where Grahās are residing. In some fields Grahās made grain disappear in the ear of corn. For not doing like that, in the previous days elders had offered feast in the name of “Poli” by sacrificing either cock or ram. Grahās were pleased by eating that offering and did not come to their fields.

Even nowadays in some places that ceremony of offering feast to Grahās is being done in the name of Poli. But they do not know why this ceremony is being done. In any field if this offering of feast is not done without knowing this matter production of grain will be reduced. Besides, at the heap of rice also it happens like this. Where meat is piled up by cutting rams, Grahās steal the meat from the heap of meat. In some places when meat is weighed again which was weighed, we can see loss of weight. Reason for that Grahās has taken away the meat. In this way Grahās which are in the invisible form are earning their food.

Grahās are travelling in the Buses or Trains like us. No one asks them for ticket. The subtle bodies also have difference like male and female. So they are mating like us. If some Grahās have desired, they could mate with living persons. But anyone doesn't know how it happens. Grahās are quarrelling with each other. Grahās life is also like the life of us. But it is not appearing to the eye. So, some persons do not believe it but they will know truth when they get untimely death.

Grahas are Jeevatmas who exist in us. The ignorant persons may fear of Grahas and Grahas may tease the ignorant persons. But Jnanis do not fear and Grahas do not frighten the Jnanis. Grahas do not enter the bodies of Jnanis. Can we enter the pit of fire? Grahas do not enter the bodies which have wisdom of fire. If Grahas come to the proximity of Jnani, those do not bear the heat of wisdom and run away from the Jnani. They are afraid of by seeing the Yogis. When some Grahas had seen Jesus, immediately they ran away from Jesus. In many places Grahas yielded to the Jnanis. Some ignorant persons mock the Jnanis and think that they have read higher education but in their educational books the matter about devils was not written.

If mundane education is read, it is known only about the matter of visible things. But the education of Paramatma is read the matter of invisible things also is known. Grahas tease the ignorant persons in many kinds. Many persons do not know that some ailments occur due to Grahas. Grahas enter the bodies of some persons and made them get stomach ache. Medicines do not alleviate that stomach ache. That flaw is not found even in the x ray. Grahas made some persons get either head-ache or chest pain or epilepsy and in the woman it facilitates to get bleeding. Grahas made some persons get paralysis. In this way Grahas are teasing men.

Not only humans but also other species must be bothered from the ailments of Grahas. For escaping from the ailment of Grahas any one must follow the devotion of God. Else if we want to escape from the ailment of Grahas by Mantras and Yantras, it is only for some time but not permanent. There is no power which is beyond wisdom of power. So the ailments of Grahas can be overcome by the wisdom of power.

Now we have known completely about Grahas, its state and its movements. Let us know about Vighrahas. The subtle body of man is called **Graha**. Similarly the subtle body which is in the idol is called **Vighraha**. In the man subtle body is immersed in the physical body. But subtle body doesn't appear. Similarly in the temple, the physical body of God is idol. The subtle body is Vighraha. Vighraha immerses in the idol. Externally the form of idol appears, but subtle body (Vighraha) doesn't appear. Every man who has taken birth has a subtle body. Similarly every idol which is consecrated has a Vighraha.

If subtle body (Graha) leaves from man dead body only remains. Similarly if Vighraha leaves from the idol, only idol remains. It means dead body of man and an idol which doesn't have Vighraha is

equal. The subtle body of man has the form of physical body of man. Similarly Vighraha gets the form of idol. But in some matters, Grahas and Vighrahas have lot of differences. Let us know it.

- 1) If Graha once leaves its physical body, again it won't enter the body. But Vighraha can reenter the physical body after leaving its physical body (Idol).
- 2) Graha can steal other's materials. But Vighraha doesn't steal the material of anyone.
- 3) Graha can tease others in the form of disease. But Vighrahas not only tease others in the form of diseases but also remove some others from the diseases.
- 4) Some Grahas have power of wisdom, but some do not have power of wisdom. All Vighrahas have power of wisdom. But the grades of wisdom differ from one another.
- 5) Grahas can behave without having morals. But Vighrahas do not behave like that. Because of some differences exist between Grahas and Vighrahas; Grahas can be called small devils.

Owing to Karma, Jeeva enters the body of infant through the Karma chakra resulting in Prana comes to the body, similarly Jeeva enters the idol by the karma resulting in Prana comes to the idol. The physical body of Jeeva is idol and subtle body of Jeeva is Vighraha. In this way idol gets Prana. The body of idol doesn't move like the body of man. How the subtle body of man moves, similarly the subtle body of idol also moves. Atma exists equally in all living things including the persons who enjoy comforts, sinners, animals and Gods in temples.

A great punya is need for Jeeva to get entrance in the idol of deva. Those who have good karma enter the idol of Deva in accordance with Karma and practise Yoga for getting liberation. They engross in Paramatma after elimination of their Karma. Though some Jeevas get entrance in the idol of Devas, they do not practise Yoga by sinking into the illusion of world. Those persons who believe in the idols of temples that they are great Gods, may not understand my teaching and may be misunderstood me. I request you do not misunderstand me though you have understood Vighrahas or not, you may go ahead.

In the Bhagavad-gita Vijnana Yoga chapter, Bhagavan said “ *Men who are ignorant are doing worship of other demi-gods without worshipping me by sinking in the desires. One, who worships the devatas with what kind of interest, I make him get believe in that devata and make him get interest in worshipping that devata. While he is worshipping that devata by believing in it interestingly I will fulfill their desires as a result of worship*”.

According to this we can understand that Gods in the temples do not do anything. But inner Atmaof deity of temple that is Paramatma is doing all works. Paramatma only can do anything. Paramatma is the lord of entire people in the world and he is also lord of either devatas in the temples or Universes. Even those persons who got wisdom of power by believing in Paramatma have changed to Vighras in the idol and taking worship and taking offerings of food due to effect of result of good deeds (Punya).

The Jeevas who are in the idols of devatas may take possession of otherbodies like the devils and ask for todo such worships. They are demanding by taking possession of another body to pay me promised thingif a person is not paid which was promised to pay. Some Vighras intimidate others to harm them bydeprecating that my worship is not done regularly.Those Vighras who say like that are the Jeevas who are under the influence of illusion. Some Jeevas (Vighras) who are in the idols arequiet withoutminding remarks of anyone anddoing Yoga.

How so many persons exist who were named a same name, similarly so many idols exist which were named a same name. In the name of Ellanna so many persons exist.But there is lot of differences existsamong the persons who are named as Ellanna in the figure and Gunas. Similarly in the name of Sri Rama so many idols exist. But there is lot of difference exists among the idols which are named asSri Rama in the Gunas, wisdom of power and Punya. Because of that the idols which are named same name, are worshipped in different kinds. So many idols exist in the name of Anjaneya Swamy in the country. But Jeevas in the idols do not have same power and do not have same Punya. Because of that many demy-gods in the name of Anjaneya are worshipped in many kinds.

In a temple of Anjaneya, dailyworship is done, but in another temple of Anjaneya, daily worship is not done. Though, they have same name like Anjaneya, some Anjaneyas do not able to drive away the enemies such as Grahas which enter the temple. Some Anjaneyas are defeated in the fight against the Grahas. But some Anjaneyas have mighty strength and drive away the Grahas. If those men who are possessed by the devils havetaken refuge in the idol of Anjaneya who has mighty strength, that Anjaneya may tease the Grahas and eliminate it without possessing them.

We are seeing these incidents illustrativelyin some places. In the temple of Anjaneya which is located in Kasapuram village near Guntakal, Anantapur district, every day evening Anjaneya

swamy fights against Grahas. Those who do not know these details can see this matter by visiting that temple.

Even Vighras hear the words of Yogi. Divine power exists more in the Yogi than the Vighras. So Vighras behave obediently when Yogis came to the proximity of Vighras. The presiding devata who usually take possession of a person daily in a temple, today doesn't possess that person though she is worshipped many kinds because of a Yogi had stayed in that temple. That presiding deity feared that Yogi may become angry due to her work. In this incident we can know that Vighra is feared. So Yogis who are known do not go to any temple. Yogis do not go to the place of public ceremonies such as annual celebrations of deities, in the places of Peers and places of possessing the deities. Else if Yogis have gone to that ceremony those Grahas must bother due to heat of Jnanagni of those Yogis.

O Men! For knowing Paramatma who spreads over Devatas in the temples, you must refuge in the feet of Guru who is Yogi and overcome death by grasping his teaching that is like Ambrosia. If you do not do like that you must face death, birth and distresses. If you remember God when you get great calamities, God doesn't show mercy on you. Wisdom is essential for escaping from karmas. Because of that Bhagavan said in the chapter Jnana Yoga in Gita that **fire called wisdom is need for burning the karma.**

For getting wisdom one must meet the person who has wisdom and must ask him for wisdom. So every person must begin to earn wisdom. First one must worship in the temples without seeking desires. He must know the external meanings of temples. Next he must practise yoga by getting initiation. Then he must engross in Atma by getting Yoga power completely.

In the worship which is done by either Jnanis who know truth that Paramatma exists in the idols of devatas in the temples or ignorant persons, Bhokta (One who enjoys) is Paramatma. All worships must reach Paramatma. Because of that Paramatma said in the chapter Raja Vidya Raja Guhya Yoga in the Gita “ *He who worships other deities with interest that person also worships me without knowing*”.

He who knows truth that Paramatma exists in all living things and in all idols of deities and knows that our all worships reach Paramatma, that person gets attainment of Paramatma. Else

those persons who do not know about Paramatma who pervades everywhere, worship the idols, they get only Punya resulting in they get comforts. After completing that Punya their comforts also will be completed. So those persons who do not recognize Paramatma in the idols get only comforts, and after completing that comforts they may get distresses also.

Paramatma said in Raja Vidya Raja Guhya Yoga chapter in Gita “in the Yajnas which are done for satisfying all devatas, I am lord and I am enjoyer (Bhokta). Those persons who do not know my true state first get comforts only, after that they will be dismissed from the comforts. If anyone knows elaborately about what Graha is and what Vighraha is, he can know about the existence of Paramatma in the Grahas and Vighrahas, it can be said that he is the great Jnani. That Jnani always refuge in Paramatma. That person only reaches Paramatma.

Maharshi – Ananda

So many men exist on the earth. Among them some are respected, but many are common people. When men have taken birth, all men were common people. After growing as elders some persons were made as respected persons but many persons remained as common persons. Here noticeable information is only those persons who are in the way of wisdom are recognized as respectable persons. Some persons have an opinion that one who has money is only respected, but it is an illusion. They are recognized as respected persons because of those persons who have wisdom have power of wisdom.

The power of Jnanagni has taken birth in those persons who practice Dharmas of Atma. Those persons who have Jnanagni are called Yogis. The practice of dharmas of Atma is called Yoga. Those persons who practice dharmas of Atma are called Yogi. Some persons who practice dharmas of Atma may exist on earth. We must know that among the Yogis who are great, who are little and how much Yoga power exists in them. For example, those persons who go to school are students only. Though they are students, those are not studying same class. Similarly though they are Yogis by practicing dharmas of Atma, Yogis are not equal. It is natural that among Yogis disparity like

little and great exist in accordance with the Yoga power. So in the previous days elders named the Yogis in accordance with their capacity by recognizing their Yoga power.

In the previous days elders had divided the Yogis into four classes. Those who try to engross in the God have to cross four classes. After crossing four classes one may get liberation. Those four classes are 1) Maharshi 2) Rajarshi 3) Devarshi 4) Brahmarshi. For attaining liberation a complete power is needed. The Yogi who got one fourth ($\frac{1}{4}$) of power in the complete power is called Maharshi. The Yogi who got half of ($\frac{1}{2}$) power in the complete power is called Rajarshi. The Yogi who got three fourth of power ($\frac{3}{4}$) in the complete power is called Devarshi. The Yogi who got complete power is called Brahmarshi.

Now some persons may get some doubts. Those are! The power which is gained is visible or not. How could we know about that power is one fourth or half? In this way we have to search answers for the doubts. The Yoga power which is gained by Yogi is not visible to the eye. Because of its measurement is not known. So Yogi doesn't know about his own status. In the previous days saint Viswamitra thought to become Brahmarshi but he did not know his status up to Vasista said that you became Brahmarshi. The greatness of a Yogi is known to another Yogi only. A Yogi who is in the status of Brahmarshi can only recognize the status of another Yogi. Because of that Vasista who was Brahmarshi had recognized Viswamitra as Brahmarshi. According to this it is known that a Yogi should not be able to recognize his own power which exists in accordance with his status.

In the previous days men had known about classes among the Maharshis that he was such Maharshi. But today men do not know even the meaning of the word Maharshi. The Swamijis and lords of Peethas who have responsibility to convert the people to Jnanis are spending the time by saying only stories. Because of that today the views of previous days are not known. Now let us know about meaning of the word Maharshi which existed in the previous days. Harsha means happiness. Harshi means one who feels happiness. Maha means great. Maharshi means one who feels great happiness.

Yogi gets experience of Atma, so he is called delighted person. Experience of Atma cannot be explained in the words. For explaining others about it, it can be said as bliss. In all experiences bliss is the greatest. But it is not bliss. Elders described it as Ananda (bliss) or Brahmananda (great bliss) because of they were unable to describe it. Those persons who describe Yoga as Ananada also

describe the persons who practise Yoga as Ananda. Even today all Swamis are in the name of Ananda. But their status such as one-fourth of Ananda or half of Ananda or three-fourth of Ananda is not known to anyone.

Now these are named like that in the order of succession only but not knowing the meaning. If they are known the fact they must be named as Devananda or Rajananda or Brahmananda. Some persons may see what I say is new to listen, but those matters were existed in the previous days. The word Ananda can be said as Maharshi.

The meanings of the two words are same. So Yogi can be called Maharshi. The person who has more power than Maharshi is called Rajarshi. It is natural that elder is called Raja. So after Maharshi, greater status is Rajarshi. Among men Devatas are greater than king (Raja). So Devarshi is greater than Rajarshi. God is greater than Devatas. It is natural that God is called Brahma, so the highest status is called Brahmarshi. The order of words like Ananda, Rajananda, Devananda and Brahmananda exist like the status of Maharshi, Rajarshi, Devarshi and Brahmarshi.

Even today Yogis who have great power such as Maharshis, Rajarshis, Devarshis and Brahmarshi may exist on the earth. But they do not know their status up to another person said to them. Here some persons may question me, how you know about these matters which are not mentioned anywhere. How can we believe your words? For these questions my reply is! It is not wrong by asking like that because of they are reading the matters which are said again and again from the writings. Let us think that a tree has been ripening sweet fruits. Then a fruit seller sell the fruits by saying that fruits are belonged to that tree. Similarly some persons say about the names of previous reputed Swamis and attribute the writings to the previous Swamis. Some persons have written Bhagavad-Gita by attributing to reputed persons though they did not write the commentary of Gita.

Some persons always mention the teachings of great persons such as Sankaracharya, Ramakrishna Paramahansa, Vivekananda and Ramana Maharshi. But we are not using name of anyone, only saying the matters which are not known today and the matters which were existed in the previous days. It is not possible to say that it is not truth. Because of that what we say about the matters which are remained even today as meaningless traditions. So those are direct evidence for my words.

We know that in the previous days Maharshi, Rajarshi, Devarshi and Brahmarshi were existed. We also know that today men do not know the meaning of those names. Because of I believe that some persons may grasp the truth in my words. My Guru named me Prabhodananda. The word Ananda existed in my name. In accordance with the classes I do not know about myself that I belonged to which Ananda. If any Brahmarshi exists, and say about me that you are such Ananda, we can feel happy by listening it. Not only I am Prabhodananda but also we have status as Yogeeswara, tell me with your experience that what class we are belonged in the practice.

Sivam

It is natural that every living thing in the world lives and dies in accordance with its predestined longevity (Vayu or Ayu). This journey of life is being done in the body in accordance with its fixed Air (Vayu). In the body called cart where the **measurement of air** completes, there Jeeva must get down from the body. This process is being done in every living thing.

When we set off for a village, we can bear in mind that where that village is and where should we have to get down. If destination is far away, we shall keep money in accordance with expenditure in the journey. In that travel if we have acquaintance with the co – travelers, we shall maintain that acquaintance upto get down from the vehicle only. So, we should not maintain any attachment in the journey because of this destination is known.

In the journey of life we all know that destination called death exist. But all people do not know how far that destination exists and when it occurs. When we know that for reaching Delhi with 50 K.M speed in the vehicle it takes eight days and for reaching America it takes one month, we shall maintain friendship with co- travelers without strong attachment. Though we do not know the duration of travel of our body is taking such time, we maintain strong relations with our co- travelers. It is meaningless to make relations with others when our travel is not known whether it is day or half day.

When we believe that our journey of body is not more than one week, it is wisdom less by making attachment to others. If we consider about them who are getting on their life as co-travelers, but their destination is different. The journey of any person leads to which destination, up to his travel ends. No one comes along with your destination. Everyone must accept this matter. But it is true somewhat.

Another truth exists which is not known to us. Though the co-travelers do not come along with you up to your destination, invisible two co-travelers who come along with you up to your destination exist. Between them one has a name and another doesn't have name. One is called Atma. As another doesn't have name and exists other than **Atma**, so he is called **Paramatma**. He is called in different names such as **Eswara, Siva and God**.

You know that you are Jeevatma. But you have forgotten that you are travelling in the body like cart. You do not know that along with you two members always exist. If you observe with wisdom of sight three members are travelling in your body. In this way in the bodies of all living things journey is going on.

If we consider about the relations of Jeevatma with Atma and Paramatma, how much friendship we have, Jeevatma doesn't have relations with them. We are all connected to the persons who leave before us or the persons who will leave after us only and spend the whole time with them. We do not have any leisure time for getting relations with Atma and Paramatma. Though we do not see them who are inside, they are seeing us. Though you are not made connections with them, their connection always exist. If their connection doesn't exist we do not live in the body even for a minute.

In the vehicle called body, Jeevatma, Atma and Paramatma travel. When they reached destination, Jeevatma and Atma get down from the vehicle called body. Atma along with you starts journey of life and gets down from the body along with you at the destination. This matter is said in the 8th verse of Purushottama Prapti Yoga chapter in the Gita. In your destination among the two persons who travel along with you, one person that is Atma must get down. Owing to Paramatma exists other than Atma and spreads over every atom, so Paramatma exists in the body.

In the travel of life, Jeeva experiences comforts and distresses. Atma who is second gives consciousness and moves the body. Paramatma who is third sees all as spectator without working. When Jeeva is in the body or Jeeva is not in the body, Paramatma or Siva or Eswara exists inactively. We have known the meaning of about third person who is not anything by calling Paramatma. Similarly let us know that why we call third person Eswara.

Lord (adhipati) means person who exceeds than other or man who is elder or greater. Similarly lord of Lakh means one who exceeds lakh or one who has lakh. Similarly Kooteeswara means lord of one crore. In this world the lord of entire universe is only Paramatma. So the word Eswara is used for entire world. The thing which is not recognized, omnipresent and not known by either anything or Yogis or Jnanis and invisible is named as Sivam. Sivam means it is not known. Jnanis and Yogis have known the existence of Sivam. But they do not know that what it is.

Jeeva knows only Atma in the body by the practice of Jnana Yoga but not know about Sivam. Yogis attain the state of without having birth by engrossing in Sivam after expending their entire karma. That will be known only after attaining liberation but not known in advance. In the journey of body and in the destination of death Atma and Jeevatma leaves the body, but Sivam remains in the body. Jeeva who has connections with mean dispositions has left the body. So any mean thinking doesn't exist in it. It is residence of pure Sivam. In that only Paramatma exists.

The Jnanis and Yogis, who have known that matter, worship the dead body devotionally before its funeral rites. They told everyone to chant the name of Govinda by smearing vibhuti lines on the forehead of dead body and made the people prostrate by paying homage. Though that tradition still exists, it becomes a meaningless tradition. Now those persons who pay homage are prostrating by only fear but not devotion. They think that if homage is not paid, dead persons will come as devils and may tease them, so they pay homage for not taking place any bad incidents.

In the previous days they were not done like this. They did every work meaningfully. They knew that Sivam only remained after Jeeva left the body. So they called dead body Sivam. Gradually that meaning has changed. The word **Sivam converts to Savam**. But traditions like worship of dead body still remains. It is known that today real meaning of Sivam is faded out.

The Yogis who are completed his karmas do not go to next birth, but only engross in the Paramatma who is third Purusha. Those Yogis do not leave their body at the time of death and engross in the Sivam which is in the body. In the previous days elders decided that the body of Yogis should be worshipped in the last day and kept it in the grave for worshipping. They know that by doing that worship it gives equal result of worshipping the Paramatma.

Now we have learnt somewhat in the matter of dead body. We have learnt that it is not Savam (dead body), but it is Sivam. So we must see Sivam as auspicious. We should not think like others that it is devil or suffering. It is no matter though you should not enter into the worship. But see Savam as Sivam. You must help others who do not able to perform funeral rites. In the Islam, those persons who do not know anything see the dead bodies they leave all works and carry the coffin by competing with others. In the Christian religion priests read Bible and do funeral rites devotionally. But in the Hindu religion which took birth before all religions, the family members of dead, bathe the dead body with nominal traditions and send it to the crematorium. But devotion and wisdom is decreasing.

Those persons who have seen the Sivam as Savam, must see it as Sivam and do funeral rites meaningfully by keeping in the mind that worship should not be done to the person who dies but worship must be done to Paramatma who exists in the dead body. If dead person is a Yogi, it is better to build a grave in the special place for worshipping. Like that grave will be residence of Divine power. The karmas of those persons who worship that grave will be burnt.

Pranayamam

In the bodies of living things five vital airs exist. Those are called PanchaPranas. These five vital airs have subsidiary airs. These subsidiary airs immerse in the five airs. The process of unification of five vital airs which are reputed as five Pranas as one is called Pranayama. Pranayama is two kinds. Taking of breath inside is called inhalation and breathe out of air is called exhalation. Holding the breath without breathing out is called Kumbhaka. One kind of Pranayama is uniting

theairs which are inside by holding the breath. Another Pranayama is breath stops on its own without holding the breath and becoming one of inside airs. These two methods are called Pranayama. Between these two methods holding the breath (Kumbhaka) is very hard and dangerous. Let us know about these two methods.

In the body of every man Brahma nadi exist. It is called spinal cord. It begins from brain and spreads up to coccyx (It exists in parallel with the place of anus) through spine. In the Brahma nadi seven nerve centers exist. Yogis called these nerve centers, seven places or seven chakras or seven lotuses. These nerve centers make man move and do all works. Some nerves which emanate from the nerve centers make lungs shrink and expand. When lungs shrink breath goes out. It is called exhalation. When lungs expand breath comes to inside. It is called inhalation. The nerve centers make lungs play and make exhalation and inhalation occur to the Jeeva. If Jeeva has breathed in and breathed out, it is counted as a breath is completed. That breath is called Hamsa. Man usually takes 21,600 breaths per day.

Among the seven nerve centers in the Brahma nadi, the center which is bottom near coccyx is called **Adhara Kamala or Adhara chakra**. It is located in parallel with the place of anus in Brahma nadi. So elders say that it exists near anus. Some nerves arise from the Adhara chakra and connected with Surya and Chandra nadi up to lungs. Surya nadi exists at the right side of Brahma nadi and Chandra nadi exists at the left side of Brahma nadi. These are also called Ida and Pingala. Doctors describe these nerves as Sympathetic chains. The nerve center which is below makes the lungs function from sunrise upto 600 breaths is completed. After completion of 600 breaths, Adhara center abstains from its working.

Next the second nerve center which is called **Swadhistana center** makes lungs function. This center is located in parallel with the vagina in the women and it is located in parallel with the penis in the male. Some nerves arise from Swadhistana center and connected with lungs through Surya and Chandra nadis. Swadhistana center makes lungs function upto completion of 6000 breaths. After completion of 6000 breaths, Swadhistana center abstains from its working. Next third center which is called **Manipooraka center** begins to work. It is located in Brahma nadi in parallel with naval. Some nerves arise from Brahma nadi and connected with lungs through Surya nadi and Chandra nadi. The Manipooraka center makes lungs function up to completion of 6000 breaths. After completion of 6000 breaths Manipooraka center abstains from its working.

Next the fourth nerve center which is called **Anahata nerve center** begins to work. It is located in Brahma nadi in parallel with the heart. Some nerves arise from Anahata nerve center and connected with lungs through Surya nadi and Chandra nadi. Anahata center makes lungs function up to completion of 6000 breaths. After completion of 6000 breaths, Anahata center abstains from its working. Next the fifth nerve center which is called **Visuddha center** begins to function. It is located in Brahma nadi in parallel with throat. Some nerves arise from the Visuddha center and connected with lungs through Surya nadi and Chandra nadi. The Visuddha center makes lungs to function up to completion of 1000 breaths. After completion of 1000 breaths, Visuddha center abstains from its working.

Next sixth nerve center which is called **Agneya center** begins to work. It is located in Brahma nadi in parallel with the center between eye brows. Some nerves arise from Agneya center and connected with lungs through Surya and Chandra nadi. The Agneya center makes lungs function up to completion of 1000 breaths. After completion of 1000 breaths, Agneya center abstains from its working. Next seventh nerve center which is called **Sahasrara center** begins to work. It is located in the middle of head. Some nerves arise from this center and connected with lungs through the Surya nadi and Chandra nadi. The Sahasrara center makes lungs function up to completion of 1000 breaths. After completion of 1000 breaths, first nerve center begins to work for functioning of lungs. In this way breath is going on always. All seven centers make lungs function up to completion of 21,600 breaths. It takes 24 hours for completion of 21,600 breaths from sunrise to sunrise. So it is known that per day 21,600 breaths are getting on.

In some books it is written that breath circumambulates around chakras. By saying like that is totally wrong. Doctors are denying this statement. So circumstances has formed that even Doctors who explore about body think that Brahma Vidya shastra is untrue. In this matter those who do not explore in the Brahma Vidya Shastra have been saying about that word in an order from the person who said first wrongly. So they revealed that breath has been going somewhere and coming. Breath is not going anywhere, but it goes up to lungs only.

Despite they don't explore in the Brahma Vidya and not found any result, they hold the word of another person and say that word to others. They do not know truth through practice without thinking elaborately. Those are saying in different kinds about Kundalini power that it is like serpent, it is sleeping and it exists at the place of coccyx in the form of spring. Despite they do

not know truth, they are arguing as well known persons. If truth is not known though they are recognized as well known person in argument by getting felicitations, it is not useful.

Paramatma doesn't agree our words. It is better that you must know every matter on your own. If we say others that they say like that, it is like lambs jumped into well by seeing a lamb jumped into well. I request you to know the right answers for the questions like what Kundalini power is, whether it has any form or whether it has sleep or waking state like us.

In the Brahma nadi seven nerve centers exist. Each nerve center has its own power. Those powers are equal to the powers of Devatas. So elders revealed that Devatas exist in the centers. Some elders say that the confluence of power of seven nerve centers is called **Kundalini power**. Some persons say ignorantly that Kundalini power is sleeping, and it should be awakened. The consciousness of seven nerve centers is called Kundalini. As it always makes lungs play and makes us do some works always in the body, how can we say that it is sleeping? If Jeeva loses memory of consciousness of seven centers he must die.

The devotees, who do not explore about Kundalini on their own, compare it with another kind mistakenly and confused. Kundalini power is the power of consciousness which is in Brahma nadi. That is power of Atma. Brahma nadi is divided into seven parts in the education of Yoga. The power of consciousness which exists up to seventh nerve centre is called power of Kundalini. If power doesn't exist in the seventh nerve center, in the remaining six centers power doesn't exist. The power which is in the seventh center is not equal to any devata. Those persons who know the power in the seventh center are the Yogis.

Some nerves arise from Brahma nadi and connected with lungs through Surya and Chandra nadi, make lungs play. Man holds breath through two systems. Only Yogis can convert involuntary organs to voluntary organs. Now I can reveal how Yogi holds breath through two systems. First Yogi sits in a place without moving by drawing breath full of lungs to reach the mind for the Brahma nadi. He holds that breathe without leaving out for 3 to 4 minutes. Then he further draws air inside. Here we can get doubt that how he draw air inside because of he already has drawn air full of lungs. For that answer is, four or five minutes later in the lungs, some emptiness might be formed.

The air which is filled in lungs tries to come out from the lungs after three or four minutes later. But little air reaches stomach through throat because of breath is prevented for not coming out. Even the corners of lungs are filled completely, so some emptiness has formed in the lungs. For filling that emptiness Yogi tries second time to draw the air inside. Yogi holds the air full of lungs without leaving out breath and tries third time for drawing air for filling the lungs. In this way he fills the air in the lungs and stomach without leaving it by his own effort. This is called Kumbhakam. In this way the air which is held is like air which is blocked in the ball.

- 1) Lungs which are functioning on the basis of air are stopped to move when air doesn't move.
- 2) When lungs are stopped to function, consciousness in the nerves also is ceased to function.
- 3) When consciousness in the nerves is stopped, the consciousness in the Surya and Chandra nadi also is stopped.
- 4) When consciousness in the Surya and Chandra nadi is stopped, Mind which moves on the basis of Surya and Chandra nadi doesn't move.
- 5) When mind is stopped to move, the consciousness in the six centers which make the bodies of Jeevas function is also stopped. It means the play of Kundalini power is stopped.

The seventh center which is the basis of the consciousness of six centers doesn't lose its power. Though the consciousness of six centers is stopped, the consciousness of seventh center is not stopped. The power in the seventh center is unlimited, unimaginable and it should not be explained. Yogis called it Atma. The consciousness of seventh nerve center exists equally either in the sleep or waking state or in the dream of Jeeva. Because of that the consciousness of seventh nerve center exists as spectator beyond the three states of Jeeva. The mind which is held by the practice of Kumbhaka reaches the seventh nerve center in Brahma nadi and merges with it. Jeeva also engrosses in the seventh nerve center along with mind. The method of Jeeva engrosses in the Atma is called Yoga.

Sri Veera Brahmendra Yogi had described about Kumbhaka in a Tatwa (real nature of a thing) in the form of song. Because some persons exist who think that Kundalini power exists as another power and it is sleeping, so meaning of this song is not known, but it remains as a song of beggars. If the blind is given a jewel it is wasteful, similarly we are not using the word of Veera Brahmendra who had said by using his high wisdom. I hope that those persons, who have high esteem about Kundalini, must grasp about the Tatwa of Veera Brahmendra Yogi.

Surprising! It is great primeval mantra and our Brahmam had said this big mantra.

1) The bird which has neither wing nor nose has done penance day and night and swallowed all fishes in a tank. Surprising!

2) The Tulle insect (a sort of venomous insect barred black and berry) which is at the behind of house has swallowed all members who are in the house. It also swallowed all persons who have come for seeing. Surprising!

3) The person who doesn't have legs and hands has drawn all water in the well by holding large pot and small pot. Surprising!

4) In the days of Swati Karte (In the fifteenth constellation in which Sun happens to be for thirteendays in the month of October or November) while stork is hunting on the river the fish which has hidden has swallowed the stork. Surprising!

5) Veera Das had said about the reality of Atma wonderfully. If great men say the meaning of this Tatwa by decoding, it is enough. Surprising!

Meaning : Veera Brahmendra Yogi had said a great mantra. That mantra is our breath. When breath enters into our nostrils, it makes the "So" sound and when breath comes out it makes "Ham" sound. If these two sounds are joined "Soham" sound is formed. Owing to this sound has power of working miracles, so it was said as Mantra. As it is associated with combination of letters, so it is called Mantra. The Soham mantra changes to Adi Mantra. In the sound SO, at last the sound O sound exist. At the end of Hamsound "M" exists. If breath enters into inside and comes out one time the mantra Soham is occurred. In that Soham mantra, the sound OM is immersed. So, the sound Soham is mother and the sound OM is child. As sound OM had taken birth at the beginning of creation, it was called Adi mantra (Primeval mantra).

1) The bird which has neither wing nor nose has done penance day and night and swallowed all fishes in a tank.

Meaning! The breath which enters into the nostrils doesn't have shape. So it was called bird which has neither wing nor nose. Breath always recites Soham mantra without leaving day and

night. So, it was described as bird which has done penance day and night. If this breath is held by the practice of Kumbhaka when it enters the body, it stops all movements (consciousness) in the body. So it was said that it had swallowed all fishes which were moving in a tank.

2) The Tutte insect which is at the behind of house has swallowed all members who are in the house. It also swallowed all persons who have come for seeing.

Meaning : Breath always is doing Soham sound. So it was compared to the Tutte insect which makes always the sound gee. Breath is based on the consciousness which is in the Brahma nadi without appearing in the body. So it was said as Tutte insect which is behind of house. Here house means body. The five vital airs such as Vyana, Samana, Udana, Prana and Apana airs are blocked by holding the breath through Kumbhaka. So it was quoted that it had swallowed all members in the house. After breath has drawn inside, external air again is drawn inside two or three times for filling the gap in the lungs. Owing to air which is entered in the lungs doesn't come out, it was said that it swallowed all persons who had come for seeing.

3) The person who doesn't have legs and hands has drawn all water in the well by holding large pot and small pot.

Meaning : Breath doesn't have form. So it was compared to the person who doesn't have legs and hands. Breath is inhaled or exhaled in the right and left nostril either more or less respectively. More breath is compared to large pot and little breath is compared to small pot. So it was said that he held the large pot and small pot. Thinking is stopped by holding the breath. So it was said that only one person draw all water in the well. The body is compared to the well.

4) While stork is hunting on the river the fish which has hidden has swallowed the stork.

Meaning : If breath is stopped in the body, lungs, nerves, Surya and Chandra nadis and six chakras lose its consciousness one after another. So it was said that stork was coming by hunting. Despite one after another loses its consciousness due to prevention of breath; seventh center doesn't lose its consciousness. It was said that the hidden fish has swallowed the stork, because of breath has stopped consciousness of all and doesn't able to stop the consciousness in the seventh center. Elders had said so many kinds of Tatwas about describing Pranayama. But today people do not understand about the rightful meaning of those tatwas and wasting their life.

Mind took birth by uniting Tatwa of Air and Tatwa of Akasa. So mind has inseparable connection with breath. If breath is stopped, mind is stopped. If mind is stopped breath is stopped. After breath is stopped, ceasing of mind is called Kumbhaka. The method of Kumbhaka is related to Taraka Yoga. After mind is stopped, ceasing of breath is said as Pranayama. But this method belongs to Amanaska Yoga. How Yogis do Pranayama through Amanaska Yoga is!

Yogi sits in the seat without moving and eliminates thoughts in the mind by his own effort. The consciousness of nerve centers in the Brahma nadi makes mind move. When mind doesn't move, the Surya nadi and Chandra nadi which are abode of mind loses its consciousness. Mind enters Brahma nadi which exists between Surya nadi and Chandra nadi. Immediately after mind enters Brahma nadi, the nerve centers which are in the Brahma nadi loses its consciousness.

In this way by stopping the mind, the Surya and Chandra nadis and the six centers in the Brahma nadi lose its consciousness. The six centers in the Brahma nadi have power to drive the breath through Surya and Chandra nadi. Breath also stops because these centers are ceased to work. In this way some Yogis stop the breath through mind. According to this, it can be said that Pranayama is two kinds. One is **Taraka system** and second is **Amanaska system**.

Breath and Mind has relation through Surya nadi and Chandra nadi. Because of that if mind ceases breath ceases. Here some may get doubt. In the sleep mind ceases, so breath must cease. But breath doesn't cease and increases more in the sleep. According to this, anyone may ask, how can say that if mind ceases, breath ceases? For that question our reply is! Mind reaches Brahma nadi on its own in the sleep. So, Surya nadi and Chandra nadi do not lose its consciousness. Because of mind doesn't exist on Surya and Chandra nadi, those nadis get freedom from the control and drives the breath on its own willing.

If mind exists on Surya and Chandra nadi, breath moves in accordance with the mind. When mind reaches Brahma nadi on its own without knowledge of Jeeva, breath doesn't move in accordance with the mind, but it begins to move in accordance with its willing. So, in some persons breath begins to move speedily immediately after they entered into sleep. But in the Yoga mind merges in the Brahma nadi by the attempt of Jeeva. In the Yoga, six centers lose its consciousness.

The Surya and Chandra nadi also lose its consciousness resulting in breath loses its strength. A lot of difference exists between Yoga and sleep. Sleep is the form of ignorance. Yoga is the form of wisdom. In the sleep Jeeva forgets himself. In the Yoga Jeeva knows himself. In the sleep the power of wisdom doesn't enter the body. In the Yoga the wisdom of power enters the body. In not only breath but also in so many actions of body difference exists between sleep and Yoga.

Generally in every man breath comes out from the nostrils upto length of 12 inches. In those persons who holds the mind somewhat, breath comes out up to length of some inches only. If movement of mind decreases speed of breathe decreases. If breath is stopped completely mind doesn't come out completely. Similarly if mind moves speed of breathe increases. If mind agitates more, breath comes out upto the length of 18 inches. Man's longevity is decided by the breath. The movement of Kala, Karma chakras depends on the breath. How we recognize these seconds and hours through minutes, similarly Paramatma recognizes longevity of Jeeva and karma of Jeeva through breath only.

We can recognize a breath which has a fixed length as a Hamsa. In the sight of Paramatma, 24 times of the width of nostril of Jeeva is the length of breath. Because of that it can be said that in the man 12 inches breath is coming out. Here some may get doubt on **what basis one can say that 24 times of the width of nostril of man is the length of breath.** For that answer is! There is relation between Kala, karma chakras which are in our head and nostrils of man. So it can be said like that. According to the nostrils of man, it can be said that length of breath is 12 inches. According to the nostrils of elephant it can be counted that length of breath is six feet. Similarly according to the nostrils of a fly, it has only one breath. According to this principle, the longevity of any Jeeva can be said by the length of his breath.

The length of breath can be decreased from 12 inches to one inch or it must be stopped by the practice of Yoga. In the man if breath comes out 21,600 times at the length of 12 inches, it is counted as one day in the sight of Paramatma. By the practice of Yoga if the length of breath is reduced from 12 inches to one inch, breath remains 11 inches. Though one inch breath comes out 21,600 times from the nostrils of man, it is not counted as one day in the sight of Paramatma. The rotation of Kala, Karma chakras also is reduced to eleven times. In the man who practices Yoga if one inch breath comes out 21,600 times, it is not counted as one day, but it is counted as two hours. So, one day of Yogi is equal to 12 days in the common man. So either decreasing or increasing

of longevity of man depends on the breath. In the previous days so many persons had increased their longevity by holding the breath.

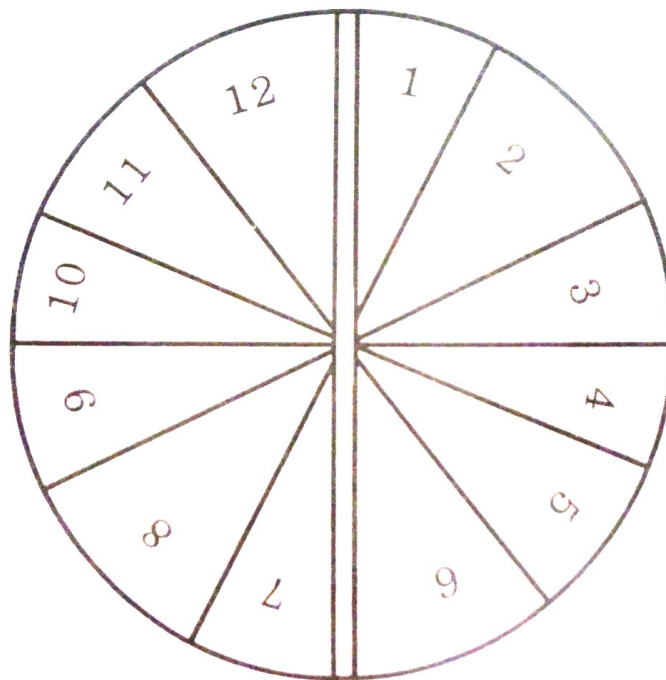
Man was allotted some breaths by Paramatma in accordance with his Prarabda karma. In the breaths which were allotted, 21,600 breaths have been expending every day. In this way if breaths are expended, immediately Jeeva leaves the body. Some Jnanis take little breaths in a day through the practice of Pranayama and increase their longevity. Now I can explain about it. For instance, in accordance with the decision of Karma Jeeva has to live up to completion of 31, 53, 60,000 breaths. It takes 40 years for completing 31, 53, 000 breaths if he takes 21,600 breaths per day. So it can be said that his longevity is 40 years.

He started to practice Pranayama at the age of 20 years. He has been doing Pranayama for two hours per day. He saved 1800 breaths during the Yogapractice of two hours. In a day only 19,800 breaths are expended, and 1800 breaths are saved. According to this counting for expending the allotted breaths of Jeeva, it takes 41 years, 8 months and three days. So his longevity has increased to 1 year, 8 months and 3 days. In this way Yogis increase their longevity through the practice of Pranayama and live more of years. It is known from history that in the previous days some persons had increased their longevity and lived for some hundreds of years.

Brahma, Kala, Karma, Guna Chakras

Karma is cause for birth and death of man. Jeeva experiences karma always and earns karma. He experiences karma of last birth in this birth and he will experience karma of present birth in the next birth. He experiences so many comforts and distresses without coming out from karma chakra. For escaping from Karma chakra, first he must know what karma is, from where it comes, and how can we relieve of it, then possibility of escaping from Karma chakra may be happened. So I explain about karma chakra.

Karma means either Punya or Sin. These Punya and Sin has formed as circular shape and made Jeeva turn round and round in the Karma chakra and made Jeeva experience Punya and Sin. Punya and Sin which is gained by us has reached Karma chakra and deposited there. It transmits again to us in accordance with time to time. The Karma of anyone reaches his Karma chakra and again transmits to him. Karma Chakra is in the brain of every Jeeva. Punya and Sin doesn't appear eye, so Karma chakra which is mixed with Punya and Sin doesn't appear anyone. It can be seen only by the wisdom of eye. In the brain this chakra is divided into twelve parts. Karma chakra can be seen in the 1st picture.



The parts of KarmaChakra in the Brain

Punya and Sin of Jeeva reach Karma chakra which exists as twelve parts. Punya of Jeeva reaches in the first, fifth and ninth parts of Karma Chakra and sin of Jeeva reaches third, seventh and eleventh parts of Karma chakra. In the remaining six parts Punya and Sin reaches jointly. Some members get doubt that why punya reaches in some parts, sin reaches in some parts and punya and sin jointly reaches in some parts. For the details, it can be seen in the below 2nd picture.



Karma chakra in head

In this way so many kinds of Punya and Sin which is earned by Jeeva reaches karma chakra. The nine planets such as Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, and Ketu transmit Karma which is in the Karma Chakra to Jeeva. Grahas (planets) are twelve. Now we are saying about nine planets. We shall reveal about twelve planets in the astrological book, which will be written by me. Those nine planets are got entangled in Kala Chakra and revolving like Kala chakra is revolving. They transmit Punya and Sin which is in Karma chakra to Jeeva time to time. In the Kala Chakra, due to nine planets are revolving, Punya and Sin are not transmitted at a time, but only little is transmitted in the mixed form. It is called Prarabda.

Everyone says my karma and show the head by putting his hand towards head because of Karma chakra is on head. Every one usually say that my written record of Karma is on the head like that, if their work is not fulfilled. We usually say that because he had done more of Punya, he got more gain and he had done more of sin, so he got more distresses. We say usually without our knowledge that due to punya works are completed, and due to sin works are not completed. We say generally without our knowledge that my karma and my written record on the head by showing our hand towards head. Actually we do not know though we show the head for saying my

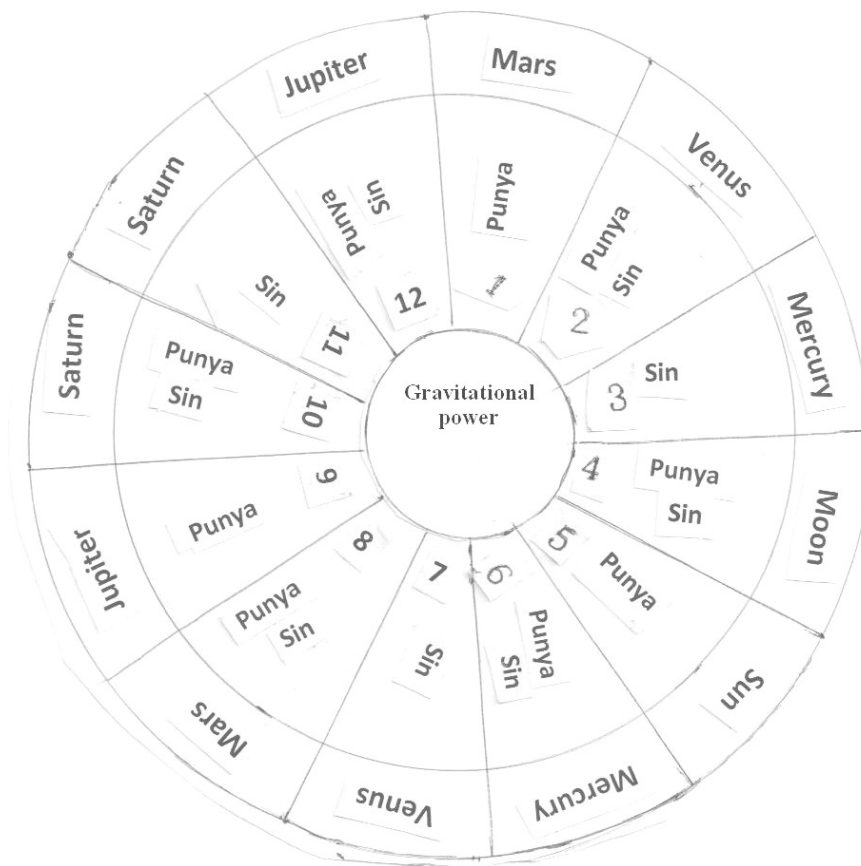
karma. We are experiencing Punya and sin which is in Karma chakra. So we are showing our hand towards karma chakra which is in the head compulsory.

The nine planets are the lords of Karma in the Karma chakra, so nine planets make Jeevas revolve in accordance with karma which is in Karma chakra. Kala chakra is divided into twelve parts like Karma chakra. The seven planets were appointed as lords of twelve parts of Kala chakra. Those twelve parts were named as 1) Aries 2) Taurus 3) Gemini 4) Cancer 5) Leo 6) Virgo 7) Libra 8) Scorpion 9) Sagittarius 10) Capricorn 11) Aquarius 12) Pieces. Seven planets have own rights over these twelve parts.

Sun is the lord of Leo. Moon is the lord of Cancer. Mars is the lord of two parts such as Aries and Scorpio. Mercury is the lord of two parts such as Gemini and Virgo. Jupiter is the lord of two parts such as Sagittarius and Pieces. Venus is the lord of two parts such as Taurus and Libra. Saturn is the lord of two parts such as Capricorn and Aquarius. In this way seven lords had existed as lords of twelve parts from the primeval period. In the middle, Rahu (dragon head) and Ketu (dragon tail) had come and made Aquarius and pieces as their own houses respectively. In this way nine planets became lords of twelve parts. Besides I can reveal own houses of three invisible planets in the book of astrology. This Kala chakra revolves over Karma chakra. It can be seen in the 3rd picture.



The nine planets make Karma revolve in the Karma chakra. Similarly Atma makes nine planets revolve in the Kala chakra. Atma imposes Karma on Jeevas through nine planets which are under control of Atma. In the place of head of Jeevas, Karma chakra and Kala chakra are revolving. The nine planets have authority over Karma chakra. Atma has authority over Karma chakra. The dharma of Atma makes Kala chakra revolve. As Karma is driven by nine planets, nine planets are driven by Yama (Atma) and these are all revolved by Guru (Paramatma) who exists at the center and made those revolve around by its gravitational force. We can see the gravitational force in the fourth picture.

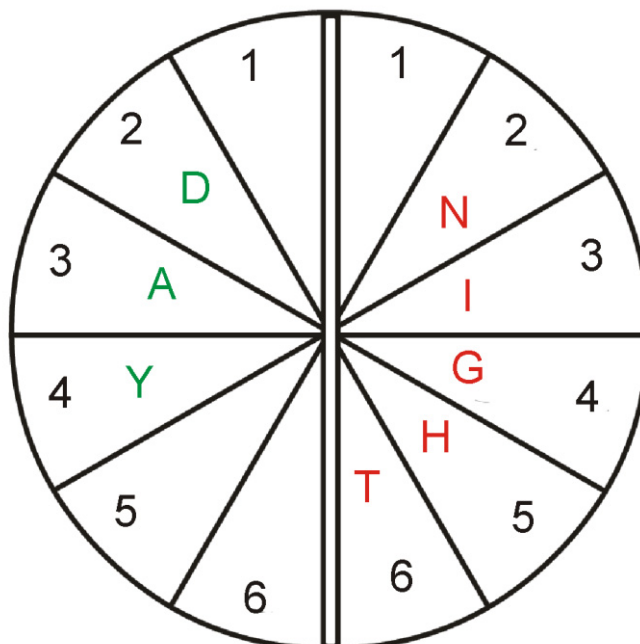


Paramatma exists as axis for Karma, Kala and Karma chakras and named as Kala. He drives karma by his gravity and exists as spectator. So Paramatma said in Raja Vidya Raja Guhya Yoga in

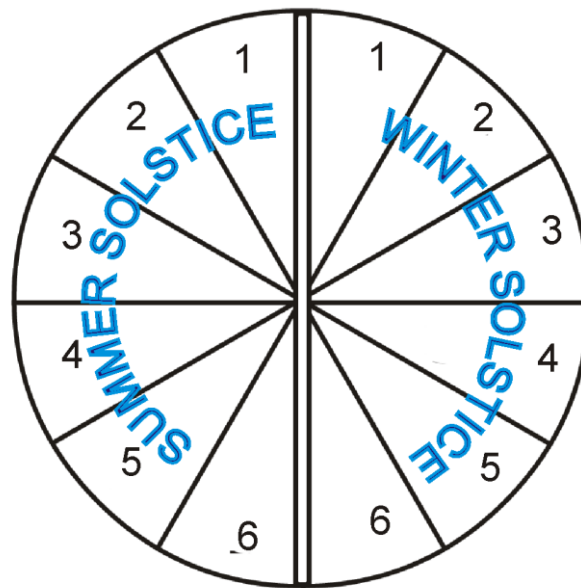
Gita “I am presiding over Prakruti. All living things are taking birth and dying due to my will. Universe is revolving like a wheel due to my will”.

Atma exists in the Brahma nadi of all living things. Power of Atma is centered in the seventh centre of Brahma nadi. The Kala and Karma chakras revolve around the seventh centre. In the Kala chakra day and night, bright and dark fort night, months, summer and winter solstice, and years are getting on. The living things experience karma from the day and night up to some years. Owing to the transit of Sun across the parts in the Karma chakra, day and night takes place in the Kala chakra. It takes two hours to transit across one part. It takes twelve hours to transit across six parts from dawn to dusk. It is day time.

Likewise, to transit across remaining six parts, it takes twelve hours. It is the night time. The Sun transits across Kala chakra by crossing Karma chakra, which is in our head. The Sun takes 24 hours time to transit across twelve parts of Karma chakra by transiting Kala chakra. The duration of 24 hours is a day. In the middle of Karma chakra a central line exists. In the rotation of Sun, it is known that six parts to the left side of central line are the day time and another six parts to the right side of central line are the night time. **Let you see in the 5th diagram about day and night.**

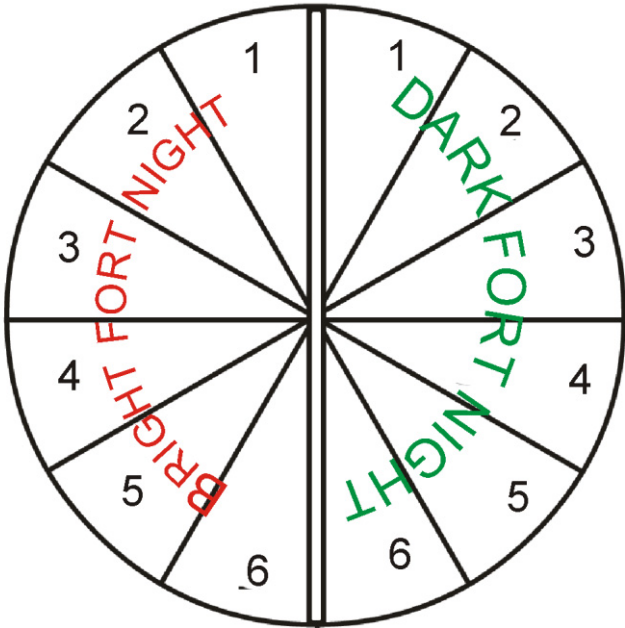


Sun transits across Kala chakra. The Kala chakra is 12 parts. Sun takes one month to transit across each part. Sun takes 12 months to transit across the 12 parts of Kala chakra. It is said as one year period. In the middle of Kala chakra a line exists, called line of Atma. Sun takes six months to transit across six parts of Kala chakra, which is left side of Atma line. This time is called summer solstice. Likewise, Sun takes six months to transit across remaining six parts of Kala chakra, which is right side of Atma line. That time is called winter solstice. **The summer solstice and winter solstice can be seen in the 6th diagram.**



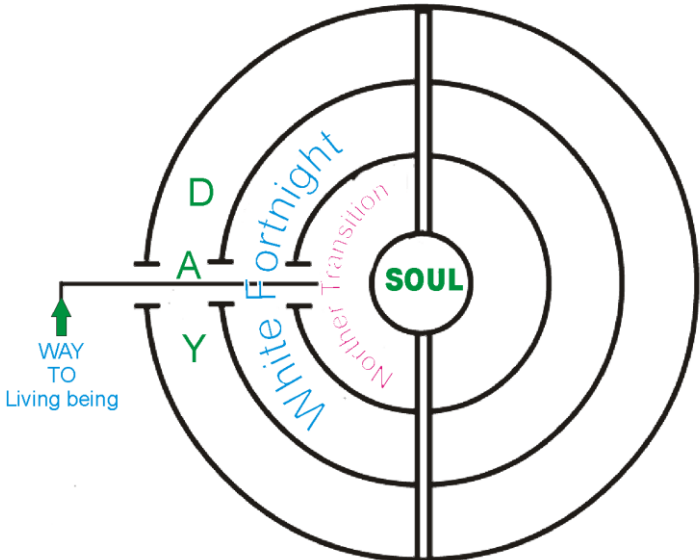
KALA CHARKAMU

Moon takes two and half days to transit across each part in the Kala chakra. Moon takes 15 days to transit across six parts of left side of Atma line, and it takes 15 days to transit across six parts of right side of Atma line. Moon takes 30 days to transit across the 12 parts. In the Kala chakra, the time is taken by Moon to transit across the left side of Atma line is called Bright fort night, and to transit across the right side of Atma line is called Dark fort night. **The dark and bright fort night can be seen in the 7th diagram.**

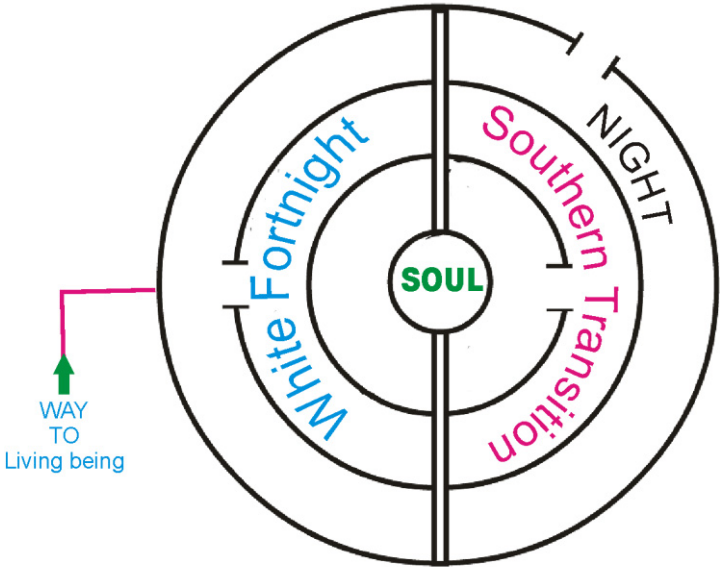


KALA CHARKAMU

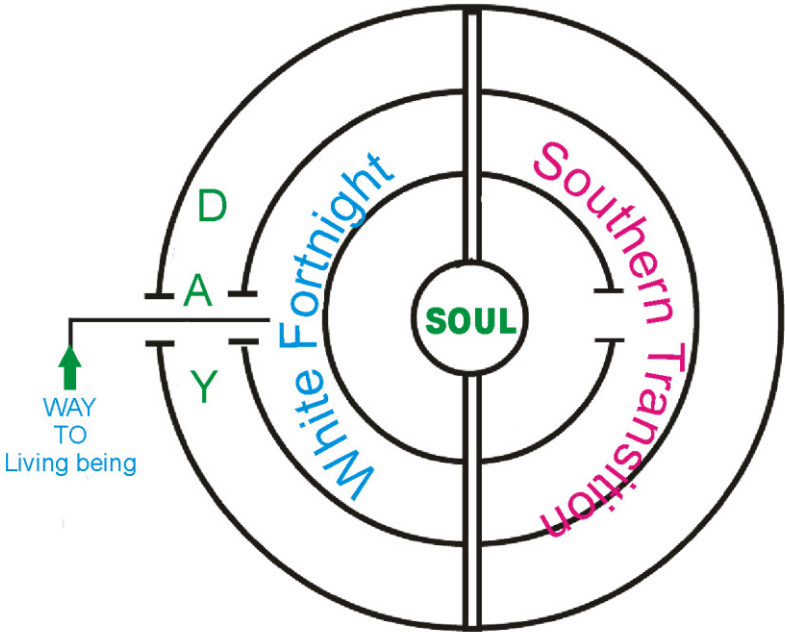
In this way in the Kala chakra day and night, bright fort night and dark fort night, and solstices are getting on. Power of Yoga, which is gained from the practice of Yoga, reaches the centre of Guru (Paramatma) that is in the middle of Karma and Kala chakra. One, who attains complete power of Yoga, will get death at the time Sun and Moon exist left side to the line of Atma in the Kala chakra. In the same manner, if Yogi dies, he goes into the middle of centre. It means he engrosses in Atma. If Yogi dies at another time, he doesn't reach Paramatma, who is in the centre. Yogi gets the way to reach Paramatma at day time, bright fort night and summer solstice that occur at the same time. **The way of Jeeva in the Kala chakra, which is formed in the day, bright fort night and summer solstice can be seen in the 8th diagram.**



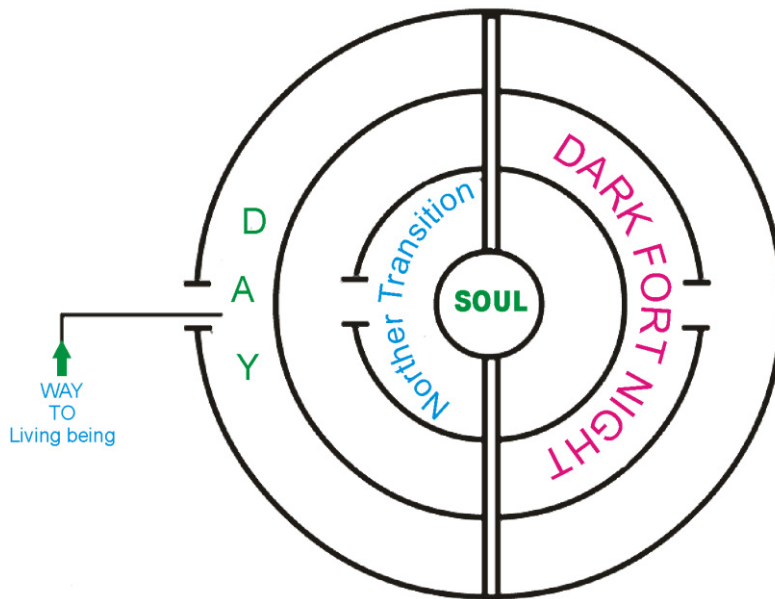
If Yogi dies at night time of bright fort night in the winter solstice, he can't reach Atma. If Yogi dies at that time, he doesn't get the way to reach Atma in Kala chakra. **The way in the Kala chakra can be seen at the time of night, bright fort night and winter solstice in the 9th diagram.**



If Yogi dies at the day time in bright fort night of winter solstice can't reach Atma. If Yogi dies at that time, there is no way to reach Atma in the Kala chakra. **The way in the Kala chakra at the time of day, bright fort night in winter solstice is seen in the 10th diagram.**



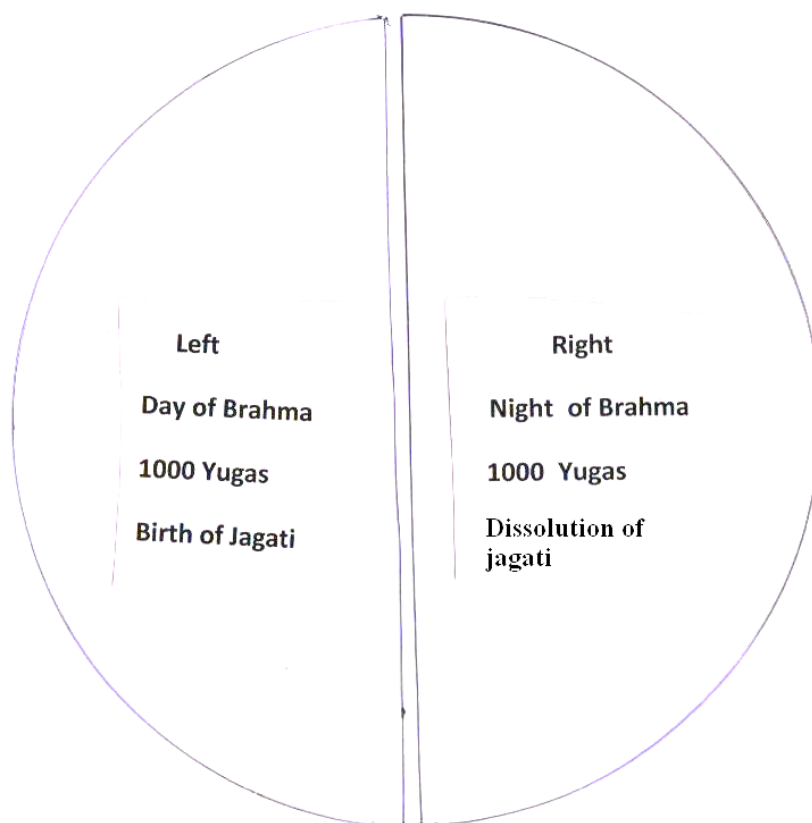
For attaining Atma, all the entrances must be on the left side. Else, if any entrance is turned to the right side, Yogi doesn't get the way in the left; again he takes refuge in another body for getting birth. This system is decided only for Yogis. If Yogi dies at the summer solstice, dark fort night and the day time, he can't reach Atma. **If Yogi dies at that time, he doesn't get the way for reaching Atma in the Kala chakra. On that time, how Kala chakra is, can be seen in the 11th diagram.**



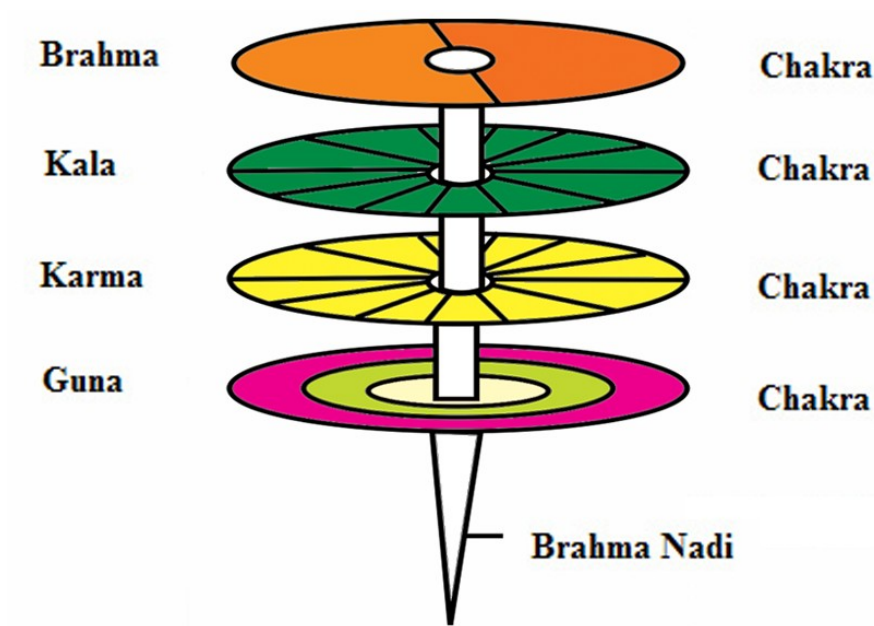
In this way if Jeeva doesn't get the way for reaching Atma, he again takes birth. Bhagavan said in the Akshara Para Brahma Yoga chapter in the Gita about this in this way. **“Arjuna! listen to me, I reveal you about the time in which Yogis die again they won't take birth and in which time they die they will take birth. If Yogis die in the place where sun shines, day time, bright fort night and the day of northern solstice, they merge with Atma. Else if Yogis die at the time clouds have casted, in the night time, dark fort night and the day of southern solstice, they again take birth by getting splendor of Moon”.**

Those persons who are perfect Yogis die that time must be day time, bright fort night and the day of northern solstice. Though some persons are called Swamijis, their karma is not completed. Their time of death must be night time, dark fort night and the day of southern solstice. So, elders said that whole life of man can be known from the death.

We are counting days, solstices and years through the transit of Sun in Kala chakra. According to this counting, Yugas are going on. In a Yuga we have to take crores of births. According to the counting of Paramatma one thousand Yugas are equal to a day of Paramatma and one thousand Yugas are equal to a night of Paramatma. In the day time of Paramatma which is 1000 Yugas, birth and death of living things happens. Immediately after completion of 1000 years (day time of Brahma), night of Brahma will start. Then all living things will be engrossed. In the period of 1000 Yugas which is night of Brahma either living things or Prakruti will not be existed. It means Kala Chakra and Karma chakra will not be existed. Entire Universe will be empty. After completion of night of Brahma, Prakruti will take birth. (For the details see the verses 17, 18, 19, 20 in Akshara Para Brahma Yoga in the Gita). **The day of Brahma and night of Brahma can be seen in the below 12th picture.**



In this way Brahma Chakra revolves one thousand Yugas as day and one thousand Yugas as night. Oh living things! If you cross the Brahma, Kala, Karma and Guna chakras without getting entangled in it, any distresses doesn't come. So I am revealing you again and again that try for not reaching Punya and Sin in Karma chakra. **The picture of Brahma, Kala, Karma and Guna chakra can be seen in the 13th picture.**



The picture of Brahma, Kala, Karma and Guna Chakra.

Saguna - Sakara – Nirakara

All know that Sakara means which is known to the eye and Nirakara means which is not known to the eye. Now chief matter is to know what Sakara is what Nirakara is. Commonly people think that Sakara means the idols in the temples, Nirakara means Atma which is not visible. They think commonly that worshipping of Sakara (idol) is Saguna worship and worshipping of

Nirakara (Atma) is Nirguna worship. This matter is known to those persons who have known wisdom. Besides if any question arises such as, is there any essence exist about the worship of Saguna and Nirguna, Sakara and Nirakara, we have to consider about that meaning.

We revealed in the book **“The secrets of Temples “** that those persons who go to the temples must go with real devotion, and stay for some time without thinking is the essence of worship. So many elders revealed that if any one went to the proximity of idol, he must suppress the movement of Gunas (dispositions) of him at least for a while by concentrating the mind was the chief worship. Elders said that before the idol, if mundane matters were remembered it was not worship. So going to the temple is not useful. Real worship means mind should be concentrated at least for some time. It means Gunas should not be worked. At that time if any Guna has worked, the matter which is related to that Guna is remembered. So being away from Gunas is important.

When mind is concentrated on the Divine in a manner without thinking worldly matters Gunas do not work. A question may arise why like that worship is said as worship of Saguna. When mind which is not moved by the Gunas is engrossed in the Divine it is worship of Nirguna (without having Gunas). But how it is worship of Saguna? In any kind of worship, when worship is to be done as Nirguna by suppressing the Gunas, that is worship of Nirguna. Among the worships, how the word Saguna has come. Is there any meaning of worship of Saguna? Those persons who consider in this way may get questions. It is tough to get answer about these questions.

Some critics asked me some questions. Our conservation is written below.

Question : Elders said that worshipping of idols was the worship of Saguna. They also said that one must worship idol with concentration without working of Gunas. Even idol and bell which exist in the temple also show that meaning. In the worship, our practices such as offering of betel leaves and lighting of lamp also reveal same meaning. So elders exhorted us when we went to temple we must engross our mind in the God without working any Guna. In this way if we engross our mind in the God, how it is worship of Saguna? It is worship of Nirguna. We request you, reveal about this matter descriptively.

Answer : Your doubt is reasonable. So many devotees and worshippers exist. Those who worship Anjaneya are called Anjaneya Upasaks. Those who worship Devi are called Devi Upasaks. Similarly,

those who worship Kalika are called Kalika Upasaks. We are seeing that those who worship which God is called worshipper of those Gods. Similarly by saying that it is worship of Nirguna, its meaning is worship of a thing which doesn't have Gunas. The worship of a thing which has Gunas is said as Saguna. According to this principle, in the worship of thing which is in front of us, it is named as that worship only, but not named in accordance with the work which is doing.

It is the right way by saying about worship of a thing which has Gunas is worship of Saguna worship and worship of a thing which doesn't have Gunas is worship of Nirguna. According to this principle you must consider before what you say about the worship of idol in the temple. Idol in the temple doesn't have Gunas and movement, so the worship of idol must be called worship of Nirguna. For which Devata we are worshipping, that worship is named according to that Devata only, but not named in accordance with the worshipper. Which thing is kept in front of us for worshipping, it is named as worship of that thing only but not named in accordance with worshipper. Let us think in front of a worshipper Anjaneya Swamy exists. So that worship is called worship of Anjaneya swamy.

According to this, worship can be divided into two parts. **1) Worship of Nirguna. 2) Worship of Saguna.** The worship of a thing which has Gunas can be said as worship of Saguna in accordance with principle. So many persons are doing worship of idols, so they can be said as worshippers of Nirguna by delineating as one group. So far you are thinking that worship of idols in temple is worship of Saguna. You are mistaken in that. So you do not get answer for your question. If one considers in accordance with scientific binding, he can get answer. The doubts called questions can't be formed.

Now we have known that worship of idols in the temples is worship of Nirguna. I request that intellectuals can understand this truth.

Question : According to your saying of principle, all worships in the temples are worship of Nirguna. Tell me, which are to be called Saguna worship in accordance with the principle?

Answer : When worship of a thing which doesn't have Gunas is worship of Nirguna, worship of a thing which has Gunas is worship of Saguna. The worship of a Guru or Maharshi or a man who is alive and equal to divine who have Gunas is called worship of Saguna. In the previous days even

kings had worshipped the feet of their Gurus. Those worships are called Saguna worships. If disciples worship the Guru, it is called Saguna worship. Sabari had worshipped Sri Rama. Radha had worshipped Sri Krishna. In this way worship of those who are alive and having Gunas is said as Saguna worship. That name has come by the worship of a thing which is in front of us, but not come in accordance with the worshipper.

For example let us think that a person named Kullayi has worshipped Anjaneya Swamy. That worship is called worship of Anjaneya Swamy, but not called worship of Kullayi. If we consider in this way, all worships which are done for the idols of Devas which do not have Gunas is called worship of Nirguna and if we worship man who has Gunas is said as Saguna worship.

Question : Let us think a person worships a cow as divine without worshipping either idols in temples or men. What is called this kind of worship?

Answer : Even Cow has life and Gunas. So worship of Cow is called Saguna worship.

Question : Usually all are thinking that Maharshis and Gurus have conquered the Gunas. In those circumstances, how the worship of Gurus is Saguna worship?

Answer : While practicing Yoga, Gurus and Maharshis conquer the Gunas at the time of practice only. When they opened their eyes, means when they did not practise Brahma Yoga, again Gunas began to work in them. If Gunas begin to work every one moves to work. If Gunas do not work, movement doesn't exist. Gurus and Yogis have power to suppress Gunas when they are practicing. So they can be named as conquerors of Gunas. Remaining men do not conquer Gunas in any time, so they can't be named as conquerors of Gunas.

Question : Sakara and Nirakara worships exist like worship of Saguna and Nirguna. We think that Sakara worship means worship of a thing which has a form and Nirakara worship means meditating the Paramatma who doesn't have form. Reveal me whether my thinking is right or wrong.

Answer : Paramatma who is divine doesn't have any form. That Paramatma has come to us in the form of man for revealing his dharmas. After revealing his dharmas, he again goes to the state which doesn't have any form. It is the right way by saying that Paramatma who has come in a form is said as Sakara and when he left his incarnation, it is said as Nirakara. When Paramatma who

doesn't have form has come by wearing a form of man, worshipping of that man is said as worship of Sakara. Meditating the Paramatma who doesn't have form is said as worship of Nirakara.

Question : Let us think that we are worshipping a Guru as Divine, but really he is not the incarnation of Paramatma. Despite that worship is Saguna, it is also called Sakara worship because of Guru has a figure. Let us think Paramatma has come in the form of man and we are worshipping him. Despite it is Sakara worship, it is said as Saguna worship.

Answer : If figure exists Gunas exist and if Gunas exist figure exists. So those kinds of worships are called Saguna and Sakara worships. But the idol worship which is worship of Nirguna is not Nirakara worship because of idol has a shape. Paramatma doesn't have any kind of shape.

Nirguna	Saguna	-----	Sakara	Nirakara.
↓	↑		↑	↓
1	→	1	←	1

Saguna and Sakara worship may be one kind of worship. But Nirguna and Nirakara worships are not one. I am revealing once more for knowing the principle that the name of worship is in accordance with the object which is worshipping, but not according to the worshipper.

Jnana Yajna

Yajna is said as elimination of existence or burning it. Dravya Yajna means burning of materials. According to this principle Jnana Yajna means burning of wisdom. By saying that materials are burnt in Dravya Yajna, is it right to say that Karma is burnt in Jnana Yajna? What is the real meaning of Jnana Yajna? For those questions replies are!

In the Gita about Dravya Yajna and Jnana Yajna is said. So those are scientifically bound but not unscientific. Bhagavan said in 33rd verse in the chapter JnanaYoga that between these two, JnanaYajna was distinguished. According to the opinion of Gita, materials are burnt in the Dravya Yajna. Similarly wisdom is burnt in the Jnana Yajna. The Universal teacher who had drawn a line for Universe should not do mistake in his teaching. He revealed real matter by naming one as Dravya Yajna and another as Jnana Yajna. In the Dravya Yajna four kinds of food stuffs are burnt. Its place is stomach. Now let us see the real meaning of Jnana Yajna and its details.

In the body of man two kinds of organs exist. Those are senses of action and senses of perception. So many actions are done by the joint work of senses of actions and senses of perception. Owing to Karma means works are getting on due to Prarabda which is decided in advance. In those actions Agami karma (new karma) exists. The burning of Agami Karma which is coming while doing actions is called Karma Yajna. Bhagavan named the Karma Yajna as JnanaYajna in the Gita. Some persons may ask me that by saying JnanaYajna, whether its meaning is burning of Jnana. For that question answer is!

It is said that burning of wisdom of senses of perception is Jnana Yajna, because of organs such as eye, nose, ear; tongue and skin are said as senses of perception. It is right by naming the action such as burn off wisdom of senses of perception as Jnana Yajna. The fire called wisdom of Atma is useful in the Jnana Yajna as fire. In the Dravya Yajna, the fire which is formed physically by the fluids such as saliva, pancreatic fluid and bile is useful. All materials and fluids which are dropped in the stomach are burnt by the fire which is formed due to chemical action of fluids that secreted from the glands.

Similarly due to knowing of about the subtle matter of Atma and non-Atma in the head, the subtle fire is formed. The burning of subtle wisdom which exists in the senses of perception by the subtle fire is Jnana Yajna. In the Dravya Yajna all is physical. In the Jnana Yajna all is subtle. In the Dravya Yajna, four kinds of food stuffs are burnt and nutrients of body are coming out from it for body. In the Jnana Yajna, five kinds of wisdom which are immersed in the senses of perception are ruined and the manners of ruining of births are coming out from it.

It can be known that burning of worldly wisdom which is in the senses of perception is JnanaYajna. By knowing through the details of Atma and non – Atma means this is Atma and

that is ego , resulting in karma which comes through the senses of perception will be eliminated . In this process Karma will be burnt so it is called Karma Yajna. Karma begins through the senses of perception, so this manner is called Jnana Yajna. In this method external wisdom of senses of perception only is burnt, but not wisdom of inside Atma. Because Karma is burnt in the Jnana Yajna, so it is called Karma Yajna.

How many beads are in the rosary?

Among the Hindu dharmas, using of rosary is a chief dharma. Hindu dharmas reveal about the creator who is God. So our duty is those dharmas must be known. First let us know about Dharma. The subtle nature of thing which is either living or not living is called Dharma. Dharma comes by birth. So it is called Sahajavta. J means which is born. Sahaja means the thing which is born along it. Which has come uniformly along with birth of a species is its dharma. Despite human race has Dharmas of Atma from their birth, it is not known, so it can be said that dharmas of Atma has converted to Adharmas (unrighteous).

Dharmas of Atma, which are in accordance with doctrine and practicable, are related to those persons who have taken birth as Jeevatma. Dharmas belong to whole mankind without having differences of religion as said in Hindu dharma. Atma exists in all bodies. So Dharmas of man is said as Hindu dharma. According to astrological science, Moon is either lord or sign for wisdom of Atma. Moon is also called Indu. As dharmas are related to Atma, so dharmas are said as Hindu dharmas by indicating the name of Moon. Hindu dharmas are not religious Dharmas. It must be known that Hindu dharmas are the dharmas which are related to every man who has Atma.

In the previous days, in Bharat so many persons had wisdom of Atma. Bharat was called the country of Jnanis because more of Jnanis were existed than other countries. Indu (Moon) is the lord of wisdom, so those persons who have wisdom is called Indu. Because of this country was called Indu country. Though so many Jnanis did not exist like the previous days, we have to

delight for still remaining the name of Hindu country. Owing to not knowing of Hindu Dharmas, people in Hindu country are thinking that my religion and my God is different.

The word Hindu is not related to any religion. Hindu dharmas are very near to God. So, any person who has known wisdom and believes in God is Hindu. Our elders created so many practices relating to man for knowing sacred dharmas of Hindu. Even though elders had created some practices, those are not known and converted to adharma. Though some practices are remained, those are meaningless and remained as an example for saying that it is an adharma. Let us look into a dharma among some dharmas.

This world has longevity. That is period of 1000 Yugas scientifically. If the four Yugas such as Krita Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga are completed 250 times, longevity of world is completed. In accordance with the word of God “ *Sahasra Yuga paryantamaharyadbrahmano Viduh* “, the period of 1000 Yugas is the day time of God, and it is said as creation of Universe. The period of Krita Yuga is 17, 28,000 years. The period of Treta Yuga is 12, 96,000 years. The period of Dwapara Yuga is 8, 64,000 years. The period of Kali Yuga is 4, 32,000 years. The total period of four Yugas is 43, 20,000 years. It is ten times of the period of Kali Yuga. If the four Yugas revolves 250 times, $43,20,000 \times 250 = 108,00,00,000$ years arrive. So, longevity of world is 108 crore years.

Even Akasa (ether), earth, empire and the existence of religion only exist 108 crores years. In this world the play, in which you are playing, will be shut down for 108 crore years. The tale of Jeevatma's birth and death will be completed for 108 crore years. This is the time of longevity, which is sent along with Jeevas. Elders revealed that it is the dharma of longevity of us. Those who do not know about the number 108 must think about it without forgetting in the worship. So elders advised us in the recitation of name and in the recitation of mantra that it should be done for 108 times. Even in giving donation of money it should be done in the numeral of 108. Besides, we have a close invaluable relation to the number 108.

In our body, we have bad dispositions like Desire, Anger, Longing desire (passion), Avarice, Pride and Envy. Good dispositions also exist which are against above said bad dispositions. As love is against Envy, similarly the six good dispositions have opposite six bad dispositions. As these dispositions are in the body and Karma has authority over the dispositions and the planets have

authority over the karma. So Gunas vibrate in accordance with Karma and Karma is in accordance with the nine planets. The effect of nine planets is in the Gunas through the karma. The nine planets including Sun, divide each Guna into nine parts.

The disposition Desire is in nine stages. Likewise, remaining Gunas also are in nine stages. So we have the disposition anger as high and low stage. Likewise, we have big desire and low desire. The remaining dispositions exist like that. This matter appears directly. Likewise, in our body each bad disposition among the six, is divided into nine and each good disposition among the six also is divided into nine. If we count the divided parts of one kind of six dispositions, they are $6 \times 9 = 54$. The divided parts of another kind of six dispositions are $6 \times 9 = 54$. Likewise the numbers of total Gunas in one part of Guna chakra are 108.

God made the Gunas, which are made to drive the life of man, exist as 108, according to the 108 crore years that is longevity of world. In the mathematics the big numeral is crore. God kept 108 oddly thoughts in our body for remembering the numeral 108 crores. That oddly thoughts have come from the Gunitam (multiplication), so those are called **Guna** for externalization as it was born from Gunitam that is the nearest word. In this way the considerations in the body are called Gunas. Elders thought in many ways and named it as Guna and specially kept the Gunas as 108. In the rosary beads are 108 for remembering 108 crore years and we have to spend the life with 108 Gunas. But the method, which was said by elders has faded somewhat.

The dharma of longevity, which was sent along with Jeeva, has been changed to Adharma. In the rosary, though the number of beads still exists as 108, its meaning is not understood. Either in giving donations or paying the religious vows or giving money in the marriages, the numeral 116 or 101 had come instead of 108. In the previous days before lakhs of years ago, when religions did not exist, number of beads of rosary was decided. Gradually that number had changed to 116 or 101. It can be said that some dharma is remained by seeing the 108 beads in rosary. I am revealing that if any person keeps 116 beads in rosary, it is mistaken. It is meaningful to change for 108 beads, else it is meaningless.

Those persons who believed in God are Indus. It means they are Jnanis. The word Indu is not related to any religion. The usefulness of rosary exists in all religions. But its importance is not known despite it exists in all religions. Among the Indu dharmas, the chief Dharma of longevity is

nearing to convert to Adharma. I am requesting that those who are Indus must practice dharmas in right way. The practice of dharmameans practice of Dharmaof Atma, whichis own Dharma. If dharma is practiced, it protects you from yourKarma andsendsyou to the God.

If youpractise Dharma, it protects you.

Festivals (Pandugalu)

Kala is sacred and divine. God said in Gita “Iam Kala “. Despite Kala is great, it is natural to us. Its value is not visible. No one thinks about Kala. Some elders grasped its value and say that time is money. But we say about Kala by giving more value. The money which is lost can be gained, but we can’t gain the time which is spent.

Every living thing experiences Kala. Every living thing uses Kala in the good and bad works withthe body. During the period of time if good and bad happens only living things experience itseffect. But Kala doesnot have any relation with good and bad. There is no doubt that Kala is divine form. Kala is useful forentireuniverse irrespective of aman, a species and country. For instance, Kala exists uniformly even toa person who is eitherin India or America. During the period of time though the works of persons and their experiences may bedifferently existed,Kala is same to all. So, Kala can be said as divine.

Kala starts with the birth and ends with death. The period of time between birth and death iscalled life or timeof living period. Some persons are living either goodly orbadly intheir time of living. Despite theylive in so many kinds in the Kala, ultimately they have to merge intothe timeof womb. So those persons who have specialty in their life time are called Chiranjeevis(long lived). Though their time of living is short,their aim of life is great. They might have achieved something in their life. So those are called Chiranjeevis and have taken birth for special reason.

So many persons spend their life wastefully without considering what Kala is like the termites take birth and die in the ant hill. In every minute change is going on in our body. Body will reach old age from boyhood by the changes in every minute. Death is nearing while days are getting on. Everyone must get death. But no one thinks about Kala despite death is nearing. Despite we think about Kala or not, Kala should not be stopped and death doesn't abstain from coming.

Elders made festivals for providing value of time which is not valued in the sight of man and made men know about expended Kala that it would not come again. You must consider about your life time because of it is very little and consider about what have you achieved in your life and elders made festivals for opening your sight in the matter of Kala. Green unripe fruit changes to ripen fruit (Pandu) for some time later. We know about the transformation of unripe fruit to ripen fruit. The word Panduga (festival) has come from the word Pandu (ripen fruit).

It is natural that every tree is flowering for a year or six months or three months and fruit develops from it. It takes one year for developing as fruit from the tree. Let us take the tree as an example. Tree takes one year for ripening its fruits. Similarly if the period of one year life of man is completed, it is named as Panduga (festival) by comparing the period of taking for converting unripe fruit to ripen fruit. The period of ripen fruit is called day of ripen fruit. That word gradually converted to the day of festival.

Tree gives fruit for a year and it will be useful of others. Elders kept a day as festival for remembering that how you are useful of others from one year and considering about what have you achieved in a year. Man who sinks in life has forgotten about Kala. So festival is kept for remembering that in your life some period is elapsed. For example let us take Ugadi festival (New Year's Day according to almanac of movement of Moon). Last year we celebrated Ugadi festival. This year also we are doing. This is called new year day.

In the previous days elders thought what wisdom I had gained in the last year. In that day they did not engross in the routine work without thinking about past days and collected all food stuffs in advance for the New Year. Their prime duty was they introspected about past days without worrying about their clothes and food. At that day, he considered about his life, so that day

was considered the day of wisdom. They spent whole day either in prayer hall or in the house by praying the God for spending life in accordance with wisdom up to the period of next festival.

Elders kept festival as a sign for considering that some life of yours has converted to fruit from the green unripe fruit and it is not possible of saying that when it will fell down. Elders kept the festival for revealing the common man that some longevity of yours had elapsed and in the past what had you achieved by taking birth. The noticeable matter is festivals exist in all religions. In each religion each kind of festival is fixed. It can not be said that in the previous days whether elders of all religions had kept the festivals with uniform thinking or not. Festival reveals that your life which is like green unripe fruit has converted to fruit.

Now days, the festivals of all religions are in same method with same meaning. In the day of festival, the people of all religions wear new garbs and take special food. They usually worship a God and salute him. Some persons eat more food in the festival day by saying that festival day is for taking more food. Some persons enjoy in playing and swinging. Some persons drink alcohol too much and revel in all attentions. Some persons spend whole time in the play of cards. Some persons worship God in that day only by feeling that it is the day of license for worshipping God despite they have liking or not. In the festival day some employees are feeling happy because they got holiday. Some business men are examining their ledgers how much income they have earned in the last year.

In the previous days, the motives of elders which are kept in the festivals are upset down, and the real meaning of festivals is not known. In the previous days only one festival was existed in a year. Now so many festivals have come. In the previous days a motive prevailed that God was one. Now so many Gods have come resulting in so many festivals have come. We had done so many festivals in the state without considering that festival is the measurement of life of man. Many festivals have to be come. I hope you may consider well in doing the festivals from these moment.

Keertana (Praise) or Tatwam (real nature of thing)?

We might have heard the words like fame and celebrity. Similarly we might be heard the word TatwaJnana means real wisdom of Paramatma. According to this we can understand that fame(Keerti) and Tatwam (real wisdom of Paramatma) are different. Fame is related to world. Tatwam is related to Paramatma. If fame is gained much, it stands so much in the world. If much Tatwa is known it makes us near to God very much. Fame is established in the world. Tatwa pervades in the Paraloka(liberation).

For instance, Mahatma Gandhi who earned fame had gone to birth, but not attained liberation. The king Janaka who earned real wisdom (tatwa) went to Paraloka, but did not get birth. So many persons are not recognizing the difference between fame (Keerti) and Tatwa (real wisdom) because they do not know the details. So it is better to know the details of these.

He who fulfills the needs of others is extolled by others. In this way extolling of anyone is called praise(keertana). If a man helps others, he earns fame. Anyone who gives either food or water or clothes or house for residing or money for other needs of others, he attains fame. As man thinks the needs of world as great, sees man who fulfills the needs of others as great. He, who thinks that divine wisdom is greater than the needs of world, sees man who gives divine wisdom as great. The person who is inquisitive about wisdom of Divine doesn't see the fame in the world as great and doesn't think about him who fulfills the needs of world. He only considers the person who gives wisdom of divine as great.

According to this fame is divided into two kinds, such as fame in the matters of world and fame in the matters of wisdom. Those persons who get fame of divine wisdom are said as teachers. Any one may praise the teacher who fulfills the need of divine wisdom because some persons are needed about wisdom of divine. Here he who gets fame of divine wisdom, doesn't know wisdom of Atma, and he won't attain liberation. According to this principle, even Ramanujacharya and Sankaracharya who got much fame did not become Yogis resulted in they did not attain liberation. If such great persons did not attain liberation, it can be said that those persons who follow their way did not attain liberation.

The fame in the works of world and fame in wisdom is not the wisdom of Tatwa. Here some may question me, whether wisdom of Tatwa and wisdom of divine is different or not. For that answer is! Wisdom of Tatwa and wisdom of Divine is same. Here teachers told wisdom of nature in the name of wisdom of Divine. So that is not the wisdom of Divine.

One who thirsty seeks water. If anyone gives him water, he drinks some water. Then he can know whether water is salt water or drinking water. Because he knows about the water, he can recognize whether water is salt water or drinking water. He who wants to know wisdom only wants wisdom of Divine. If any teacher gives him wisdom he thinks that it is wisdom of divine. But he won't recognize whether it is wisdom of divine or wisdom of Prakruti. He doesn't know the details of wisdom like the details of water. So he believes wisdom of Prakruti as wisdom of divine.

So many inquisitors of wisdom do not know that where the form of woman is said as Devata, where the letters of mantras are said, where Yantras are consecrated, where Yajnas are performed and where external worships are taught there what is taught is the wisdom of Prakruti only. So many teachers are moving as Gurus and teaching wisdom of Prakruti in the name of wisdom of divine. Those persons who got fame by teaching like that knowledge are glorious person only, but not knower of wisdom of God.

So many persons who had donated water, food, clothes, houses and money to the poor existed on the earth and got fame. If donor has donated money to others in any kind though it is not gained righteously that is charity. Though money is gained in any form, it is given freely to the needs of others, so it is said as charity. Owing to donate such kind of charity, fame may come, but liberation is not attained. Bhagavan said in Viswaropa Sandarsana Yoga chapter in Gita that liberation was not attained due to doing charity. If a wicked person has done charity, it gives fame to him. If a person give anything freely to the poor, that is charity.

It is not important to say that who has bestowed charity and who has received charity. But receiver of charity can praise the donor. If an inquisitor hears wisdom from the teacher, he praises the teacher. Hearer is not seeing that whether teacher taught wisdom of Prakruti or wisdom of God. Though teacher taught anything in the name of wisdom, inquisitor of wisdom is in the state that what teacher has taught is the wisdom of Divine. In those circumstances the person who teaches wisdom of Prakruti also gets fame.

So far we told about those persons who got fame in the past. Now we extol the emperor Bali who was great in doing charity. Similarly we are extolling Karna who was great in giving charity. Emperor Bali and Karna had done charity which was related to world and got fame. Similarly in the past so many teachers had behaved like Gurus and taught mundanewisdom resulted in they got great fame.

At present rich man is doing charity of things and teacher is doing charity of wisdom. Besides some rich persons made the teacher teach wisdom by giving money to the teacher and getting satisfaction that they have done charity of wisdom. Similarly the teacher who knows wisdom is giving money which is gained in the form of things to the people and getting satisfaction that he has done charity. For instance, let us think that a Baba had distributed new clothes and sweets to the people of neighboring villages in an occasion of festival. **That is the charity of thing which is done by the teacher.**

Let us think that a rich man invited a swami and made him teach wisdom to the people of surrounding villages. **That is the charity of wisdom which is done by rich man.** In this way rich men are doing both charity of things and charity of wisdom. Some teachers are doing charity of things and charity of wisdom. All this charity is related to fame, but not related to wisdom of Tatwa (wisdom of Atma).

Tatwa Jnana (wisdom of Tatwa) means knowing of Atma. So far Atma is not mentioned in the doctrines of Advaita or Visistadvaita or Dvaita. So we say that Adi Sankaracharya, Ramanujacharya and Madvacharya did not know about wisdom of Atma. Though some persons count my words as untruth without knowing the truth, my words are true. **Except in the Trait doctrine which has come out recently, wisdom of Atma doesn't exist in anywhere. In the Trait doctrine which is revealed by Adikarta Sri Sri Sri Prabhodanda Yogeeswarlu, Atma is revealed.**

Adi Sankaracharya who preached Advaita doctrine had said about Paramatma. Ramanujacharya who preached Visistadvaita doctrine had said that Paramatma was distinguished than Prakruti. Madvacharya who preached Dvaita doctrine had said about Jeevatma and Paramatma. But **Acharya Prabhodanda had said about Atma in his Trait doctrine.** So I say that wisdom of Atma is not known to anyone.

So far we learn about fame and wisdom of Atma. It is no matter if rich man earns fame. But it is not better to earn fame by the teacher who has wisdom of money. Rich men can do charities which is a part in the service of world. But teachers must teach wisdom of Atma which is a part in the service of God. Despite the materials which are useful in the world such as money, things, clothes, vehicles and Gold are donated, it will be useful for some time in that life only on the earth. But wisdom of Atma comes along with us, up to next birth. It will be useful permanently.

If a Swamiji has distributed some books which are related to wisdom of divine to the ignorant persons, it will be the work of appreciation. Else he has provided water facility to many villages like rich man, daily food is given as charity to thousands of people and in the occasion of festivals though he distributed clothes and sweets, it is the work of not to be defended. These works must be done by either rich men or Government, but it should not be done by Swamis. It is better that Dhobi and barber must do their work. Else if washer man cuts the hairs and barber washes clothes we condemn that it is not profession. Similarly doing the charities by Swamis and teaching of wisdom by rich man is the work which is in complete disorder.

All things which are needed in the external world such as education, health, food, clothes for man is predestined in accordance with Karma. But wisdom of God is beyond the karma. The duty of teachers (Swamis) is teaching wisdom which is beyond Karma. Education, health, food and clothes are under the control of Karma and it is predestined that how much is to be attained that much he attains. Which is to be gained in what time that is gained through anyone. But wisdom is gained through Jnanis only. So, Jnanis must give wisdom of Paramatma without giving help in the matters of world.

In an occasion, some persons asked me what you doing for the society are. We replied that **except service of wisdom, we can't do any service of man.** Government and rich men exist for serving the people. When Government is saying that we exist for serving you and for ruling the people by forming different agencies, we must ask Government for our needs. You must ask me for the pure wisdom. At present so many Swamis spend their money for the needs of others and getting fame. First they earned money from the rich men by their influence or miracle and found hospitals, schools and choultries for giving food as charity. They are getting fame by propagating that free education, free food, and free medicines are served in their hermitages.

In this way so many Swamijis not only made men know about help in the matters of world but also made us know about wisdom by teaching in the congregations in the name of teaching of wisdom. They mentioned in the preaching about the persons who had got fame in the previous days. They praised the great Swamijis of previous days by composing songs. In this way, so many Swamis did not say about the teaching of Atma and only say about the great personalities of previous era and mention their miracles and teachings in the form of songs. Despite we heard their teachings, in that teaching except praises, wisdom of Atma doesn't exist.

Some swamis sing some songs by accompanying musical instruments like a performance of artist. If hearers exist for hearkening, some persons disclose knowledge by saying that it is wisdom. A Swamiji sings that if I hear your name karmas will be eliminated and if you give me your darshan births will be eliminated. Another Swami sings that O Gayinatha! No God is not supreme than you. With your touch my diseases will be cured and with your sight we get more gain. One Swami says about the stories of legendary epics. Another Swami says about the stories of holy places.

One says about the epics such as Bharat and Ramayana stories. Another says about glories of Devatas. In this way Swamijis are saying different kinds of teachings. If we look into their teachings, in that either wisdom of Atma or wisdom of Jeevatma or wisdom of Paramatma doesn't exist. In those circumstances it can be said that wisdom which is said by Swamijis are not the wisdom of Divine. That is the wisdom of Prakruti.

The matter which describes about fame of others in the form of songs is called Keertana (praises). Where ever if a Swamiji says about Bhagavad-Gita which is related to wisdom of Atma, in that discourse Jeevatma and Paramatma exists, but Atma doesn't exist. When Atma is not mentioned in the discourses though it is wisdom of Paramatma or wisdom of Jeevatma, it can be said clearly that it is not wisdom of Atma.

In this way even in the teachings of Bhagavad-Gita, Atma is not mentioned. In the previous days elders imagined that in future people would forget Atma. So they kept so many words related to Atma in the midst of us. Those words are Atmahatya (suicide) , Atma bodha (teaching of Atma) Atma Bala (Strength of Atma) , Atma chaitanya (consciousness of Atma) , Atma gamana (movement of Atma) , Atma sakshi (witness of Atma) , Atma Bandhuvu (relative of Atma) , Atmabhimanam (Self-esteem) , Atma Sakti (power of Atma) , Atma Viswasa (faith in Atma) ,

Atma Vimarsa (Self-enquiring) , Atma Jnana (wisdom of Atma) and Atma Teja (effulgence of Atma). In Bhagavad-gita the word Atma is used.

At present, though man converted to Swamiji, he is not known about Atma. He praises others and worships other Devatas and doing relief actions related to world for getting fame. So, every man either he is a common man or respected man must introspect that whether I am praising other or I am getting fame and consider whether I am knowing wisdom of Atma or whether I am revealing others about wisdom of Atma. Owing to this , there is possibility of knowing wisdom of Atma (wisdom of Tatwa) which facilitates to get liberation by leaving fame (Keerti) which gives Punya.

Body is the rented house

If we look into man by dividing, it consists of Jeeva and body. The body which is without having Jeeva is called Savam (dead body). Similarly Jeeva who is without having body is called Dayyam (ghost). If Savam and Dayyam exist together is called a man. If we say in detail Jeeva resides in a body for spending his life. Body is like the house for Jeeva. Jeeva lives for some time in the house called body. The whole living period of Jeeva in the body is called period of life (jeevita Kala).

In the previous days Jeevita Kala was called Jeeta kala. Gradually the letter v was inserted between the two letters Jee, ta. Because of that, the word Jeeta kala has converted to Jeevita Kala. By saying the period of life as Jeeta kala, some meaning is immersed. Which is given to the work as return is called Jeeta (salary) or rent. Jeeva resides in others house. So he has to give rent to the owner of house for residing in the house. Everyone must remember that body is not the own house of Jeeva. If body is not belonged to the Jeeva, a question may arise that body is belonged to whom. For that answer is!

In some cities, some persons do not use their house completely and give some portions for rent to others. For instance, let us think an owner of house has given a portion of his house to a person for rent. Owner of house provides all facilities including water for the person who pays rent, in return he takes rent from the lessee. This matter is known to all. But there is an unknown matter exists. Jeeva dwells in the body like a person who dwells in a room by paying rent for the owner of spacious house. Atma which is called owner of house is the lord of body which is called a house. But Jeevatma dwells in a room of house called body. Atma who is like owner of house provides all facilities for the Jeeva to dwell in his house. In return Jeeva has to pay rent called food for Atma called owner of house. Atma uses the food which is paid as rental for its existence.

In the external world, owners of houses take the rent in the form of money for a month. In the inside of body, the owner of body takes rent by providing appetite once in every six hours. Man has to do so many works for paying rent called food for Atma who is called owner of house. Man has to learn so many educations for doing the works. So elders say that **for earning food crores of educations exist**. Man must learn at least some educations for earning food. At present, average life time of man is 60 years. But he takes 30 years for learning it.

At present despite man says that he is studying for learning science, that science is also for living and for earning food. Though he learns so many educations and attains so many degrees, those give only external sight. Any education or any science does not reveal man about himself that he is under control of another who is lord of body by paying rent and he is living in accordance with the liking of lord. Brahma Vidya reveals about Atma who is lord of the body.

The meaning of Brahma is the biggest. Brahma Vidya reveals that you have a lord and that lord is Atma. So many mundane educations exist in the form of many divisions such as medical education, engineering education and education of law. Despite we read any science in external world, it will be useful for the physical body only, it should not reveal about Atma who is lord of the body.

Now let us say about a story. A person named Bhupati is living in the room by paying rent in the spacious building. The owner of house is Pati. The house of Pati is spacious, so he rented a front room in his house to Bhupati. But Pati lives in the back rooms of his house. Pati has two dozens of maid servants. Despite Pati made maid servants work, and he is lord of 24 maid

servants, he didn't pride. He didn't say that he was great. He observed all servants by distributing the work of his house to them. All external matters were seen by the maid servants. Bhupati who was in the front room observed all persons who had come to the house to meet Pati and knew the matters.

Bhupati had known all matters easily because he had acquainted with 24 servants of Pati. Bhupati had an opinion that he was lord of 24 servants because of they were favorably moving towards him. Despite 24 servants were appointed by Pati, some servants were turned against Pati and favorable towards Bhupati. The two servants called Tussu and Tassu had turned against Pati. Tussu said every matter to Bhupati and behaved like he was belonged to Bhupati. Tassu completely turned against Pati and said that Bhupati was the lord and the owner of the house. By hearing the words of Tassu, Bhupati became jubilant by losing discrimination that despite he was residing in another's house.

Maid servants were doing different kinds of works. Some servants were doing small works but some were doing chief works. Four servants were doing very important works. Those four servants were Tassu, Tussu, Saddi and Giddi. Among four servants Tassu, Tussu were existed as a group and Saddi and Giddi were existed as a group. These four servants were favourable to Bhupati. Though Tassu and Tussu did not say that they were not favourable to Pati, they were unfavourable to Pati. Remaining two servants Saddi and Giddi were existed without appearing. Saddi told Bhupati that any work should not be accomplished without taking his advice. But Giddi said that without his consent though Saddi told, it would not materialize. Anyhow they told that they were working for only Bhupati, not for Pati.

Though Bhupati was paying the rent, he said that he did not pay the rent and declared that he was lord of the house and maid servants were belonged to him. Pati had known all this matter. But he did not deprecate Bhupati. There was some reason for his silence though a small person like Bhupati declared himself as owner of house. Though Pati was owner of house, it was mortgaged. The documents of house were in the hands of mortgagee. Though Bhupati told anything, it was invalid. That house was in the name of Pati. Despite that house was belonged to Pati; documents of house were in the hands of Parapati who is third person as witness.

Owing to documents of house were in the hands of Parapati, at present owner of house was Parapati. Because of that Pati did not bother despite Bhupati said that he was owner of house. It can be said that Parapati was the lord of both Bhupati and Pati, up to debt of Pati was credited resulted in mortgage was cancelled. Bhupati should have paid the rent directly to Parapati for relieving of debt of Pati from Parapati. If Bhupati paid directly, once that debt would be completed and Parapati made Pati relieve of the mortgage.

If we question ourselves that what Bhupati paying off rent is and what Pati relieved of mortgage is. For that answer is! **Really Bhupati was the debtor of Parapati.** But Pati undertook responsibility of repaying the rent by Bhupati. Because of that though Bhupati was a useless person, Pati had endured and kept him in the front room of his house.

Bhupati had claimed that house was belonged to him and he did not have any debts. Parapati thought that Bhupati and Pati became entangled in my grip. Pati thought that Bhupati should not be relieved; up to he paid off entire debt. If Bhupati thought that he paid there to the Parapati, it would be credited to the debt of Parapati. Else he paid the rent to the Pati it would be credited to the debt of Pati. Pati made money credit into the debt of Parapati, if money was paid into his account. Though some arrangement was existed for getting credit of money in any kind, Bhupati thought that he did not pay there by claiming that house was belonged to him. He further thought what he paid in the form of food was for nourishment of his body only, not for any other and even declared that Pati, Parapati were not known to him. Owing to this kind of thinking, debt was not paid by Bhupati.

Parapati had understood that Bhupati was an idiot and announced some remission in the matter of debt. If Bhupati paid how much amount in the name of Pati, that much amount of debt would be cleared. If Bhupati paid how much amount in the name of Parapati, one thousand times of that much money would be credited in the debt. Why this procedure adopted was! Parapati had given debt through his wife. Pati had undertaken responsibility of repaying debt to the wife of Parapati. So Sakriti Devi who was wife of Parapati, only credited such amount of money which was paid.

Sakriti Devi always followed some fixed procedures without adjusting in maintaining the family. In those circumstances the debt of Bhupati would not be completed. So Parapati

announced remission in accordance with his liking for helping Bhupati. If money was paid directly to Parapati, principles would be overlooked by giving remission. Parapati said if he liked he would cancel all debt of Bhupati in a day. According to this method, the debt of Bhupati will be cleared easily and he will come out from the debt. Though Parapati announced remission, Bhupati thought in the way that who Pati was, who Parapati was and I was Bhupati, I was not under control of anyone, So I could do in accordance with my will.

Because of that in the debt of Bhupati either payment or remission of amount was not credited. Bhupati who didn't have any account as been living in the rented house without heeding any other. Is it injustice by forgetting debt? Is it injustice by not heeding the person who had undertaken responsibility of repaying his debt? Is it injustice by forgetting the person who announced remission that if one rupee was paid 1000 rupees of debt would be cleared? Tell me that in what manner Bhupati is to be treated who disobeyed the proposals of Pati and Parapati. He can be called mean and wicked.

I think anyone may not agree with the character of Bhupati in this story. Pati who have much endurance and Parapati who made Bhupati get an opportunity for clearing his debt by granting remission must be appreciated. Some persons may think what need is for saying this story. Everyone must know this story. It is not fictional. It is real story. In this story you are in the role of Bhupati. Your body is the rented house. Pati is Atma who is lord of your body. Parapati is Paramatma. The 24 maid servants are 24 parts of body. Among the four chief servants who are more obedient to Bhupati than Pati, Tussu is mind and Tassu is ego. Besides one must grasp that Saddi is our intellect and Giddi is our Chittam.

The rent which is paid by Bhupati is the food. It can be understood that debt is Karma of Jeevatma. Paying off debt of Paramatma means elimination of Karma. If Bhupati does not know the matters of Pati and Parapati, it can be understood that Jeevatma is not grasping the matters of Atma and Paramatma. Pati had undertaken responsibility of paying of money of Bhupati means Atma existed as companion of Jeevatma and It is on its own doing the works of Jeevatma. The meaning of repayment of money to Pati is worshipping of Atma by the practice of Brahma and Karma Yoga. The meaning of repayment of money to Parapati is worshipping of Paramatma by the devotional Yoga. Karma can be eliminated speedily through devotional Yoga. So it is said that if money is paid to Parapati remission is 1000 times.

Sakriti Devi means the power of Prakruti. Principles mean dharmas. Paramatma has capacity to give liberation by overcoming Dharmas. So we said that Paramatma declared remission in accordance with his liking. This kind of big story happens in our body. He who knows truth in this story will eliminate his debt called karmas and attain liberation.

<u>Fictional</u>	:	<u>Truth</u>
1) Bhupati	:	Jeevatma.
2) Pati	:	Atma.
3) Parapati	:	Paramatma.
4) House	:	Body.
5) Rent	:	Food.
6) Maid servants	:	Parts of body.
7) Tussu	:	Mind.
8) Tassu	:	Aham (ego).
9) Saddi	:	Intellect.
10) Giddi	:	Chittam.
11) Debt	:	Karma.
12) Giving security	:	The act of accompanying.
13) Forgetting of Pati	:	Not knowing the wisdom of Atma.
14) Credit the money into the account of Pati	:	Practice of Brahma and Karma Yoga.
15) Cancellation of debts	:	Getting liberation.
16) Sakriti Devi	:	The power of Prakruti.
17) Principles	:	Dharmas.
18) Remission of debts	:	Cancellation of Karmas.

The last death

If man lives, it means his body is working like a machine. In the body called machine some parts are visible and some parts are invisible. The visible parts are 10 and invisible parts are 14. The machine called body of man is not like external machine which is made by iron. In the iron machine though all parts and fuel exists, for driving it a driver is needed. He is called in Telugu language as Jantragadu and in English language he is called Driver. But for driving the body a person is needed. Let us think that person is mister x. **The person who drives the external machine is called operator (Jantragadu). The person who moves body called machine is called Mantragadu.** In the previous days, these names of words had taken birth. If we say descriptively about the person who drives external parts of machine which appears is called Jantrakadu. The person who drives the parts of body called machine which is invisible is called Mantragadu.

Which is working without appearing is called Mantra. He who makes mantra work is called Mantrica (conjurer). In the body called machine 14 invisible parts exist. Among the parts each part has one kind of skill. Mind is a part in the 14 parts. It always remembers (mananat) so it is called Mind (manassu). Mind is the sole cause for remembering. It can be said that in the life of man, at the end mind is ruined. In the inside of body, when all invisible parts do not work and ruined, at the end mind also will be ruined.

After mind is ruined Jeeva leaves the body. That is called death. Here noticeable matter is fourteen (14) invisible parts in the body are ruined. But Jeeva is not ruined. In the death Jeeva is disconnected with the external 10 parts of body and internal 14 parts of body. We say that a driver (conjurer) exists for driving the body when man is living and all parts of body are functioning. We have to remember that **driver is not the Jeeva. But Jeeva is a traveler in the vehicle called body.**

The body called vehicle is made for travelling of Jeeva who is traveler. Jeeva travels up to vehicle moves. When vehicle doesn't move driver leaves the vehicle along with Jeeva and gets in another new vehicle. In this way traveler and driver leave the vehicle which is not workable and get in the new vehicle. Though vehicle is another, traveler is one and driver is one. One driver eternally exists along with a traveler for driving the vehicle which has one seat for travelling a traveler. One

must remember that despite so many vehicles are damaged and so many vehicles are changed, traveler is one, driver is one and way is one.

When a vehicle is damaged and comes to the state of not moving immediately another person provides new vehicle by manufacturing it. He is the lord of vehicles. He has capacity to manufacture so many new vehicles for so many passengers. He made vehicle with one seat for the traveler and another seat for the driver. He made same model vehicles having many parts like the design of first made vehicle.

If journey is broken, both driver and traveler immediately get down from the vehicle and get in the new vehicle. Jeeva travels in the vehicle called body along with his luggage. The driver (conjurer) who drives the vehicle is said as mister x. At last we can say about driver that who he is. One person exists who can provide so many new vehicles. **The lord of the vehicles is said as Paramatma or God. Now your body is a vehicle. It is given by God. Let you know that you are traveling in your body called vehicle.**

You have not seen the person who is your permanent driver since crores of years though he is driving the vehicle by sitting in front of you. So many persons do not know who he is. Let us say about him as mister x. We have said that in the body called vehicle a bundle (luggage) exists along with Jeeva. If Jeeva gets down from the vehicle and gets in the new vehicle, he takes the bundle along with him carefully. Usually he kept the bundle at his side though he gets in any new vehicle. If we examine the bundle in it so many kinds of green unripe fruits and some ripen fruits exist. In that continuous journey Jeeva takes those fruits as food. In that way if Jeeva eats the fruits, that bundle will be emptied. But Jeeva while eating the fruits, cut the fruits which are borne by the trees along the road side and put it in his bundle. In this way while he is eating he always cut the fruits from the trees for filling his bundle.

Despite he travels much distance, he makes his bundle fill with fruits for his continuous journey. In his travel if he eats 4 or 5 fruits in a day, that day he may credit 9 or 10 fruits in his bundle. If he eats 10 fruits in a day, that day he may cut 4 fruits and put it in his bundle. In this way daily he may debit and credit the fruits unequally. In so many persons credit of fruits are more than debit of fruits resulting in fruits are remained in many bundles. We already said in advance that it was the journey of Jeeva. These bundles are bundles of Karma. In those bundles many kinds of

Punya and Sin called fruits exist. We are experiencing daily Punya and Sin from the storage of karma and make the storage become empty. But again daily we credit new Punya and Sin into the bundle of Karma.

If travel exists destination also exists. It is true that we are traveling continuously without having destination by changing the bodies called vehicle. Some persons may ask us, destination must be existed. **That destination is liberation.** There is a principle for reaching the destination. According to that principle, when his bundle becomes empty at that time where he exists that is his destination. Jeeva, who began his travel in accordance with the principle, had forgotten the principle and travelling without emptying his bundle and always trying to fill the fruits of karma. Let you do not see the matter as story, and think that **you are traveler. Vehicle is your body. Bundle is yours karma. You have to know that Punya and Sin which are gained by you are in that bundle.** Though you have experienced more of Karmas, so many fruits of karmas which are to be experienced by you, have remained. Now you may be understood that why you are not reaching the destination of liberation.

If we see by applying the whole travel to the man Jeeva is getting on his life with the body since crores of years. Any one doesn't exist with the death. Death is not the destruction of Jeeva. In the death, body only ruins. Owing to death, Jeeva gets new body by leaving old body. So Jeeva doesn't get either birth or death. Body only gets death. Jeeva wears new body by leaving old body like wearing the new garbs by leaving the old garbs. If the old vehicle called body is stopped without working is called death. If new vehicle called body comes it is said as birth. Any kind of change doesn't take place either in the Jeeva who travels in the body or the driver who drives the body, when death takes place or birth takes place.

Owing to mind is ruined in the death, all remembrances which are in the body also ruined along with body. Because of any mediator didn't exist for revealing the matters of old body, Jeeva is not known the information of previous birth. Jeeva knows only matters of present birth through the new mind of new body. So Jeeva did not know about what he had done in the body of past birth. The driver who drives the body doesn't have parts of body like us. He has remembrance about all because he uniformly exists without having parts and he has known all. But he doesn't say to Jeeva about anything. His work is driving the vehicle. He drives the vehicle without knowing to Jeeva as mister x.

(Noticeable information: Owing to not knowing the matters of past births and due to any one did not tell about his past births in accordance with scientific binding, man may be sunken in the ignorance on the earth and may say that Jeeva doesn't have rebirths. So far new born religions are saying that rebirth doesn't exist. Besides Atheists and Rationalists in the Hindu religion has been saying that rebirth is untrue. The driver who exists in our body reminds rarely about past life matters to any one once for hundreds of years, to avert the propaganda on the earth that rebirth doesn't exist.

After taking birth when boy is having age of three or five years, Jeeva is told about the matters of past birth. At that time either boy or girl reveals about that matters. So many incidents of telling about past life had occurred. That kind of remembrance of past life exists more or less than one year only. Gradually that remembrance will be faded. Really that is not remembrance. Mister x who drives the body only reveals. When he stopped not to reveal about past life matters, that boy didn't say about past life matters. Those Rationalists who do not know about this process usually say that due to children have disease they are saying about the past life matters and it is untrue. About this, we can explain in the book **Rebirth and memory** which is to be written.)

Though Jeeva had changed so many bodies, he doesn't have any memory of a body. So he thinks that he has taken birth in this life only. Owing to not knowing the matters of past life he thinks that he did not take birth on earth. **Man who doesn't know about himself that he wore so many bodies in the previous births and he has to be worn so many bodies, but he knows about present birth only. He thinks that either God made him take birth in this birth only or any God didn't made him take birth but he takes birth on his own.**

This kind of thinking is not only in Hindu religion but also in all religions. In the Hindu religion, due to teaching of Bhagavad-gita it is known that man took so many births and he is to be taken so many births up to get liberation. According to other religions, after getting death God made Jeeva raise with the same body and give judgment by counting his Punya and Sin. If we consider about this matter whether God makes it take place once or not, but there is no indications for saying that it takes place once. This matter is also said in the epics of Hindu religion. We are saying that it is not scientifically bound, but what Gita said is the scientifically bound.

Some persons have faith in rebirth and believe that they had taken so many births, and think to come out from the births which are to be taken and trying to get liberation. But they are not getting right way of wisdom because they do not know about bundle of Karma which is along with them. But still they are trying to get liberation. Up to we have bundle of Karma, and up to it becomes empty driver of body forcibly make us get in another new vehicle when we get down from the vehicle.

When Karma is eliminated, liberation is attained. Up to luggage of karma is existed, driver doesn't leave us. When driver leaves us, there is no need for getting in another new vehicle. If driver exists, he forcibly makes you get in the vehicle. When bundle of karma of Jeeva is exhausted, driver is ordered to leave Jeeva and doesn't make Jeeva get in the vehicle in accordance with the charter of God. Because of that where Jeeva who has karma exists there vehicle exists for Jeeva and driver exists for driving the vehicle. In general every Jeeva has a vehicle and a driver.

Some persons are trying for liberation. They are following different ways for that. Though they have followed so many ways, without knowing either the matter of Karma or the person who drives the body liberation cannot be attained. Those who do not know that driver can't leave us up to bundle of karma exist, are practicing so many external devotional ways by leaving the attention to the body. Some persons exist who perform Yajnas, do the charities, recite the Vedas and do the Penance for getting liberation. Some persons made others perform those actions. In the 48th and 53rd verse of Viswaroopa Sandarsana Yoga chapter in Gita, it is described that those persons who practice these four kinds of practices never attain liberation.

So many persons are mistaken and not travelling in the real way of divine without knowing the wisdom which was said by Bhagavan. In accordance with the word of Bhagavan, no one attains liberation up to knowing about the conjurer (driver) who drives the body. Those persons who do not know the doctrine of Karma and those persons who do not know about the driver of body in accordance with karma, despite they are great Swamijis, they must get in the vehicle for travelling. According to God, all are equal despite they are either Swamijis or common men. **The common man who walks in accordance with the way of wisdom can attain liberation. Swamiji who doesn't walk in accordance with the way of wisdom cannot attain liberation.**

You must grasp that conjurer (driver) who drives the body exists like the operator (Jantra gadu) of machine and conjurer can't leave you until Karma is completely exhausted. When you hand over the empty bundle of karma to the mister x (driver or conjurer), at that time you can attain liberation. That death is his last death. Despite you get death manytimes, it is not the last death until you hand over the empty bundle of karma to the conjurer.

Now we have known about the last death. The disciples of Swamijis think that my Guru had attained liberation. We may think that Swamiji had attained his last death. By thinking like that either truth or untruth may exist. Despite he did not attain liberation; mistakenly we may think that he had attained liberation. Despite he attains liberation by getting his last death mistakenly, we may think that he did not attain liberation. Bhagavan who imagined about man that he would not know about the person who had attained liberation and who did not attain liberation among the Yogis, so he explained from the 23rd verse to 28th verse in the Akshara Parabrahma Yoga chapter in Gita about the last death.

Chapter 8, Verse 23: Yatra kale tvanavritti mavrittim chaiva yoginah !
Prayata yanti tam kalam Vakshyami Bharatarshabha !

Meaning : Listen to me I can say about the time in which Yogis again take birth when they die and doesn't take birth when they die.

All must grasp this matter that it is scientifically bound. There will not be any misapprehensions after knowing the time which is to be disclosed by Bhagavan. The death of anyone can be compared with the time which is said by Bhagavan and can declare any death whether it is last death or not. In the above verse Bhagavan used the word "Yoginah" means this time is applicable to only Yogis. So, we can grasp who has exhausted his entire karma and who has not exhausted his entire karma among the Yogis. It can be said according to the verse 48th and 53rd in the Viswa roopa Sandarsana Yoga chapter in Gita that those persons who perform Yajnas, recites Vedas, do either charities or Penance are not Yogis. They should go to birth only, so they should not be compared with the time which was disclosed by Bhagavan.

We have to know that among the yogis, who does again take birth without exhausting his karma and without leaving his driver; the death of that person is not the last death. When the driver of Yogi leaves him and his karma is exhausted, at that time Yogi gets his last death. Bhagavan

said from 24th verse in Akshara Para Brahma Yoga chapter about the time in which Yogis attain liberation. So there is no need for telling again. If Bhagavad- Gita is read our driver mister x is known. Some persons may ask us that we have read Bhagavad- Gita many times but in Gita about last death and driver of body is not described. For that my answer is! **Read the Bhagavad-Gita of Traita doctrine which is associated with revolutionary writing in spiritual field, then you can understand all.**

Yours

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

Sri Acharya Prabhodhananda Yogeeswarlu

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

End...