



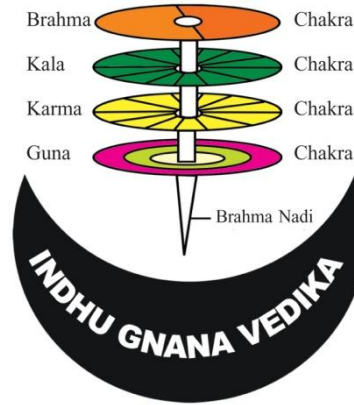
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***Sri Acharya Prabhodhananda Yogeeswarlu***

# Subodha

***(The Good 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 Secret of Creation

Paramatma was neither woman nor male before universe was created. Paramatma wished to create Universe, and made Prakruti which is feminine. He arranged some characters and methods for the Prakruti. He stood differently to Prakruti, because it is in the form of female. That distinguishing character is Purusha (manliness). Paramatma thought that he must oppose Prakruti and Prakruti must oppose him. So he gave power to Prakruti equally for keeping both as equals in the play and that play must be tasteful. Prakruti opposes Paramatma, but not an enemy of Paramatma. It is natural that Paramatma faces opposition from Prakruti, but both are not foes. Paramatma who created Prakruti again makes Prakruti engross in him.

Paramatma who had created Prakruti, nourishes Prakruti and again dissolute it. Paramatma exists as father who makes us take birth or husband who bears or Kala who ruins or he is all for Prakruti and the power of Prakruti. He is playing a game called Jagati by creating vast Prakruti. In this game Paramatma disguised himself as the form of Purusha (male). In accordance with the play of universe, Paramatma is Purusha. But if we see beyond the play, he is not either male or woman. Prakruti was divided into five parts such as Pancha Bhutas (five elements). These are called also Prapancha. After creation of Prakruti, Paramatma wished to create Jagati (world) which consists of living things which have birth and death.

He created living things and formed Jagati. JA means which takes birth. Gati means which dies. Jagati means the whole living things which have birth and death. First Paramatma made Prakruti and in the Prakruti living things called Jagati was made by Paramatma. Paramatma and Prakruti are equals but Jagati took birth specially. So far Paramatma created two parts such as Prakruti and Jagati. If we count these two including Paramatma it is three. At the beginning Paramatma who was not anything made Prakruti. He became Purusha and lived as husband by taking Prakruti as wife and made special children called Jagati. If we see without considering any lineage, Paramatma made three parts from him. Those are Prakruti, Purusha and Jagati. Prakruti is female, Paramatma is Purusha and Jagati is eunuch.

Important matter in the play is Paramatma drags the eunuch to his side and Prakruti drags eunuch to her side. In every play a method exists. Paramatma who kept the play by fixing some rules and regulations, though he is creator and bigger than anyone, he is playing the game in accordance with the rules. This play also exists for some time like other games. The play called Jagati will exist up to 1000 Yugas or 108 crore years like foot ball match has one hour thirty minutes and cricket has 50 overs. After interval play again continues. The duration of play is 108 crore years and interval is 108 crore years.

He who is not anything and he, who is not said by anyone that he is such person, first had created Prakruti, next Jagati. He made Prakruti divide into five parts. He also made Jagati divide into three parts. It can be said about three parts of living things (Jagati) as Jeevatma, Atma and Paramatma. He created Jeevatma and Atma by getting recognition as Paramatma. He is called Purusha in the respect of Prakruti and he is called Paramatma in the respect of Atmas. When Prakruti and Atmas exist he is called Purusha and Paramatma. If these do not exist, it is not possible to say about him. I think you can understand that he who is not anything is said as Purusha and Paramatma in the world. Jagati consists of living things had taken birth from the Prakruti and Purusha. Paramatma arranged also about the characters of Prakruti and Purusha who are mother and father respectively in the Jagati.

The opposite characters of Purusha were provided in the Prakruti. But in the Jagati, both characters of Purusha and Prakruti are mixed. In the Jagati which is in the form of living things Jeevatmas and Atmas which are related to Paramatma, the bodies of living things and dispositions which are related to Prakruti exist. Besides, both beliefs exist such as belief in God in accordance with Atma and disbelief in God in accordance with Prakruti. In humans the characters of Prakruti and Purusha had come. For revealing about existence of Prakruti and Purusha the bodies of women were made as a replica of Prakruti. The bodies of men were made as a replica of Purusha. For revealing about Jagati eunuchs were made as a replica of Jagati. Women, men and eunuchs were made as replica of Prakruti, Paramatma and Jagati respectively.

Prakruti = Women: Paramatma = Men: Jagati = Eunuchs. In this way God created and showed his creation. For revealing that Jagati had taken birth by effect of both Prakruti and Paramatma, he made female and male get children. All must be known about the meaning of

mother, father and children is the manner of creation at the primeval period. Man who uses his intellect in every field doesn't consider about Purusha and his children and why does it exist. In the spiritual education if the secret of creation is not known spirituality is not known.

This is a game and it is being done between God and Prakruti without having any kind of enmity. In this game, both Prakruti and Paramatma try to drag Jeeva to their side. The duty of Paramatma is teaching wisdom for keeping Jeeva at his side. But Prakruti made man engage in the mundane related matters by her weapons called Gunas without considering about God. Prakruti made people get entangled in their works by diverting their attention to those works. In the creation this big game which occurs between Prakruti and Paramatma doesn't have name. Prakruti is playing in the form of illusion (Maya) without recognizing by any one and dragging all people to her side. In the world if any man try to know about God and pay the attention to the God, especially Maya pays her attention to him and got him into her possession.

In the struggle between Maya and God, present Maya has more strength and ninety nine percent people are at the side of Maya. In those circumstances despite defeat of God may not be averted, Paramatma must try to win the game by playing well. Because of that he will come as a man in the midst of men by disclosing about him and try to turn men to his side. Play means struggle between win and defeat. This is the fighting without having enmity. In this fighting both are following their strategies. Though both Maya and God exist in man, man doesn't know about their matter. Because of that man does not able to recognize Maya and God. He doesn't know about himself that at the side of whom he exists.

God tries to release men who are caught in the hands of Maya. In that attempt Paramatma must take birth as Bhagavan on the earth. According to the principles of game, Paramatma should not reveal about himself that he is Paramatma. But he has to tell about Paramatma by acting as common man. Though he is saying his matter and reestablishing his own dharmas, Maya is coming for showing Bhagavan as ignorant and mean among men. Maya made Gurus teach about the words of Bhagavan as adharmas and his words as dharmas. Maya incarnates in the form of Gurus and Swamijis against Bhagavan. Maya made men believe her sweet words as wisdom of Divine without believing real wisdom. It makes men attach to her wisdom by using even the words such as Paramatma, liberation, wisdom and practice without knowing what dharmas of God are.

It made dharmas of God lose recognition in front of her dharmas. It makes men who want to go towards God disbelieve the advices of others without knowing what dharmas are and what adharmas are. The chief principle of play is, if Paramatma and Maya descend on earth, they should not reveal their existence. In accordance with the principle, if Paramatma descends as Bhagavan, he doesn't reveal about himself that he was Paramatma. If Prakruti descends on earth she doesn't reveal about herself that she is Maya. But Maya can say about herself as Bhagavan. According to that principle Maya descends on earth in the form of Swamijis by showing many miracles and reveals that she is Bhagavan. Paramatma incarnates as Bhagavan in only one place, but Maya made men take so many incarnations in the name of Bhagavan.

Paramatma takes birth as Bhagavan in a place without having any recognition, but Maya made many persons get recognition as Bhagavan by taking birth in advance of birth of Bhagavan and made people not hear the words of Bhagavan. Both Maya and Paramatma are doing their works. In Man, Maya always exist in the form of Gunas, but God exists in the form of Atma. We are said that Maya and Paramatma come in the form of man on the earth. But we have to know about those Maya and Paramatma who come by wearing a form. Maya comes to the earth as Bhagavan by wearing male body and comes to the earth as Bhagavati by wearing female body. But Paramatma always comes in the form of Purusha (male). Paramatma is Purusha, so he wears male body. Prakruti is female so she wears female body and wears male body for making men believe wrongly that she is Purusha. It is not understood to know real Bhagavan between Bhagavati and Bhagavan. One must know that Bhagavan takes birth as male.

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## Sri Krishnastami

Paramatma who filled in the Universe is beyond the imaginations of any one. If he comes by wearing a body, he is called Bhagavan. That kind of birth is the birth of Sri Krishna. Sri Krishna was not a common man. He wore body like us and acted as common man. He showed his life as great teaching to the mankind and leaved this world as common man. Only Bhishma had known about

Sri Krishna that who he was. Owing to Krishna told Arjuna about him, Arjuna had known about Krishna.

It must be known that Krishna who said that he would come for revealing dharmas of God whenever Dharmas were endangered. Whenever he comes he reveals his dharmas by regulating his entire life for giving guidance to the mankind. In the birth of Sri Krishna there is meaningful essence in wearing Disc, conch, peacock tail feather on the head, blowing the flute, color of his body and his feet. Now let us know about his birth day Sri Krishnastami. We know that from New moon day to Full moon day is fifteen days and from Full moon day to New moon day is fifteen days. Sri Krishna took birth in the eighth day (astami day) which is middle day between Full moon day and New moon day. In the period of fifteen days from Padyami to Saptami is seven days. Astami (eighth) is in the middle and from Navami to new moon day is seven days.  $7 + 1 + 7 = 15$ . There is distinguished meaning for taking birth on Astami day.

Sri Krishna was like junction between wisdom and ignorance. He was like center for going from ignorance to wisdom and from wisdom to ignorance. Despite so many Jnanis had appreciated his teaching (Gita), they did not agree with his behavior and deprecated his conduct by saying that behavior is most important. They also expressed their opinion that anyone could behave in accordance with his inside dispositions and despite Krishna taught great teaching, he was not great by seeing in accordance with his works. By observing these comments we can understand that wisdom of them is useless. They did not understand the words of Krishna. In those circumstances if they differently understood about wisdom of Krishna that it is against his behavior, they may oppose Krishna. If Sri Krishna is the center of wisdom, those persons who go away from Krishna are going to the side of ignorance.

Those persons who have known about teaching of Krishna, what he did and what Krishna made others do, can go towards wisdom. By seeing him, some persons are going towards wisdom and some persons are going towards ignorance. So Sri Krishna took birth on Astami day to reveal that he is in the middle between wisdom and ignorance. Some persons may get doubt why Krishna took birth on Bahula Paksha Astami day (dark fort night) instead of Sukla Paksha Astami day (bright fort night). For that doubt our reply is!

In the teachings of wisdom, Moon is said as sign of wisdom. In the Gita, it was said that If Yogis had next birth, they would take birth having luster of Moon by comparing wisdom with Moon light. Because of that, full moon day is compared with wisdom and New moon day is compared with ignorance. Paramatma who is associated with wisdom took birth in the world of ignorance. So he took birth in the dark fort night because of Full moon day which represents wisdom converts to new moon day in the dark fort night only. He took birth in Astami day ( eighth day) for revealing “ **I am the way and door to the wisdom and ignorance** and both wisdom and ignorance exist in me” without understanding to anyone that whether he is Jnani or ignorant. So he took birth on Astami day after Full moon day. It must be known that he had come from Param which is illumined with wisdom to the dark world. In this way a distinguished meaning exists in his birth day. Because of that, we are worshipping Krishna in his birth day in the name of Sri Krishnastami as sacred day.

Some persons celebrate Sri Krishnastami. But those did not discuss its importance like what we say. So you must reveal others about this manner and birth of Krishna is great and he is Paramatma who is God of God. You must reveal that Krishnastami is greater than Vinayaka Chaviti which comes ten days later after Krishnastami. Vinayaka chaviti is associated with social meaning. Sri Krishnastami is associated with spiritual meaning.

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## [Purushardamulu \(An object of desire\)](#)

At some works people say usually without knowing fact that this work is done whether for Punya or Purusharda. If any result doesn't appear in the work some people usually quote this word. In the previous days this word was used frequently. They used these words by knowing its meaning that what Punya was and what Purusharda was. These words remained due to sayings of elders. There is need to know about these words.

All people may be heard about Punya and Sin. In every work which is done by us result comes in two kinds. Those are visible results and invisible results. The visible results may be in the

form of money or a thing. But invisible results may be in the form of Punya or sin. If good works are done Punya comes. If bad works are done sin comes. When a work is done if gain or Punya is not obtained usually people say that either Punya or Purusharda is not obtained. If work which is done is good, though gain or loss occurs, Punya which is invisible comes. Owing to getting Punya, it is recorded in our karma chakra and it will come to experience in the form of comforts in the next births. Similarly sin will come to experience in the form of distresses. Now let us know about what Purushardas are and its description.

According to books, Dharma, Arda, Kama and moksha are said as Purushardas. So many swamis also say about in that order. There is another similar sentence. That is mother father, and Guru, God. In the previous days elders quoted this sentence in which opinion and in which order that order still exists. This sentence is not changed and exists as it was said by elders in the previous days. Though the sentences like mother and father, Guru and God are not changed and heard often and then, its meaning is not known to anyone. Some persons say its meaning easily. According to them first mother should be saluted. Next father, Guru and God should be saluted in an order.

We are saying that though previous sentence is not changed, its meaning is completely changed. Despite this sentence is one, elders kept the sentence that it should be pronounced as two words. It exists as **mother, father and Guru, God**. According to this, mother of everyone only knows about his father that who he is. Father is only revealed through mother only. So it was said as mother and father. Similarly Guru only knows about God that who he is. So it was said as Guru and God. Elders said that father was revealed through mother and God was revealed through Guru, so they said that mother, father and Guru and God. Even now though this order exists, its meaning is completely spoiled and a tradition is formed that first mother, next father, Guru and God should be worshipped in an order. Those persons who were not considered about this sentence had believed that interpretation.

The order of sentence in the Purusharda is not only changed but also its meaning is spoiled. What we usually say about the sentence, Dharma Arda Kama moksha is not the real Purusharda. This sentence was made like mother, father and Guru, God. Its meaning is Arda (money) comes through Dharma and Moksha (liberation) comes through Kama (desire). **Moksha (liberation) can**



**be attained through Dharma but money cannot be attained. Similarly money can be attained through Kama (desire) but liberation can't be attained.** Despite some persons had misinterpreted this sentence, men did not consider what it was, resulted in that misinterpreted sentence had spread in the society. The order of sentence of Purusharda is Kama, Arda, Dharma, and Moksha. So, at the beginning elders said in an order that Kama, Arda, dharma, Moksha by knowing its complete meaning.

Money is not attained by Dharma and liberation is not attained by Kama. So, Dharma, Arda, Kama, Moksha cannot be said as Purushardas. In accordance with Brahma Vidya shastra, Jeeva who is in the living things despite it is male or female, it is related to Paramatma. So it is called Purusha. Every living thing needs money when he is living. After getting death, Jeeva needs liberation. When Jeeva is living Arda is currency, but after death Arda is liberation. All people engross in the money of physical world. But they are not interested in the liberation which is money of Param (liberation).

In the previous days elders said that every man had needed liberation and that was real money of every person. For attaining liberation Dharma is needed like how desire is need for attaining money of world. So in the previous days they quoted Kama, Arda and Dharma, Moksha. In this way when living how it is important to know about father that who he is, similarly knowing about God that who he is also very important. So elders said about sentence mother, father and Guru, God for revealing the fact that father was known through mother and God was known through Guru. Similarly for attaining liberation they used the sentence Kama, Arda, Dharma, liberation. These both two sentences are said as Purushardas.

Mother - Father,                      Guru - God.                      }

Kama - Arda,                      Dharma - Moksha (liberation). }                      Purushardas.

What elders had said about the order is!

Mother -- Father ----- Guru ---- God

Kama (desire) ---- Money ----- Dharma--- Liberation.

Mother makes children learn desire by giving many things and exhorts her children that keep it cautiously for hiding. In this way she makes children learn desire. Father makes children earn money and distribute his money to them. So money is known through the father. Similarly Guru reveals dharma by saying that it is wisdom and it is ignorance. So wisdom is known through Guru. It can be known that desire is in accordance with Mother, property is in accordance with father, dharma is in accordance with Guru and liberation is in accordance with God. The God which is worshipped either is not Sakara Bhagavan or Nirakara Atma, liberation cannot be attained.

If Guru doesn't reveal wisdom, and made us worship trees and ant hill, it can be said that he doesn't know what Dharma is. Desire is known easily despite mother doesn't exist. So there is no need for thinking about it. The chief matter is Dharma and liberation. So we must know about Guru and God who are cause for getting those Dharma and liberation. Among these first we have to know about Guru. Let us choose Guru who knows dharma and reveal Dharma.

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## Jeevatma – Atma- Paramatma

The root of creation is Prakruti and Purusha. No one knows its beginning. According to Gita, Prakruti and Purusha exist and Prakruti is feminine. The bodies of living things are made by Prakruti. Paramatma who gives power to move the bodies is father of all living things and Prakruti who made the bodies of all living things is mother. According to this it can be said that creation is two kinds. One is Paramatma. Second is Prakruti. Paramatma is divided into three parts. Those are Jeevatma, Atma and Paramatma. Prakruti is divided into five parts. Those are Akasa, Air, Agni, water and Earth.

These five parts are visible to the physical eye, so all persons know about these five parts. But Jeevatma, Atma and Paramatma are not visible to the physical eye. These are known to eye of wisdom. Because of that so far many persons do not know about details of these parts. If we ask

anybody, they reply that they only know about Jeeva and Paramatma, but they do not know about third part. The details of three Purushas are said in the 16<sup>th</sup> and 17<sup>th</sup> verses in Purushottama Prapti Yoga chapter in the Bhagavad-Gita. All teachers had passed over without explaining about details of three Purushas. Some teachers tried to explain about three Purushas by quoting Body, Jeeva and Paramatma. Some persons explained about Kshara Purusha as Body which is to be ruined, Akshara Purusha as Jeevatma which is not to be ruined and Purushottama as Paramatma.

In the explanation of Purushas by taking the body which is Prakruti as part of Purusha is totally mistaken. Only explanation of parts of Purusha is the right way without considering Prakruti. So many Bhagavad- Gitas explained about Purushas by including the body which is Prakruti and feminine part. For coming out from the wrong way, the details of Purushas must be known. Purusha is not visible to the eye. But Prakruti is visible to the eye. Purusha which is invisible should be divided into three parts. In that division, by mixing the visible part of Prakruti is Adharma. In so many big Bhagavad-Gita commentaries, this Adharma is written. The people who read it devotionally thought that it was right. Owing to this there is no possibility that so many had understood that Adharma. For averting that, now the details of about three Purushas must be known.

The power which is beyond Prakruti is called Purusha. According to Bhagavad-Gita, that Purusha is divided into three parts such as Kshara, Akshara and Purushottama. Kshara means to be ruined. Here so many commentators had taken body which is Prakruti part as Kshara because body was to be destructed but Jeevatma should not be destructed. They did not know that Jeevatma also would be destructed. When Jeevatma leaves the body for going another body, bodies are destructed. It is true that Jeevatma enters another body without destructing. One day Jeevatma will know wisdom and merge with Paramatma. Then Jeeva will not again take birth and will be destructed. After taking so many births Jeevatma should be destructed by getting liberation. So he can be understood as Kshara. Atma is Akshara who is not to be destructed. Despite a Jeevatma is destructed, Atma exists by basing other Jeevas and exists uniformly in all living bodies. Atma is everlasting so it can be called Akshara. The Purusha who is distinguished and existing other than Kshara and Akshara is called Purushottama. Purushottama is not the name. Its meaning is he is distinguished than Jeevatma and Atma. Purushottama is also called Paramatma. Paramatma is not

the name of anything. Para means who exists as other. The Purusha who exists other than Atma is Paramatma.

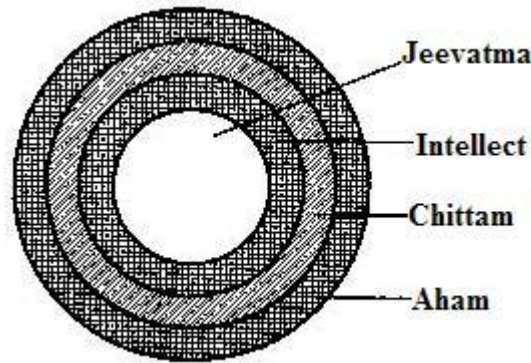
We have said about the details of Kshara, Akshara and Purushottama. If we wish to know more details about those Purushas, some questions may arise that where is Jeevatma (Kshara), where is Atma (akshara), and Purushottama? What are the works of those? On which purpose they exist and what are those form? We are saying that Jeevatma has shape. You are hearing first time that Jeevatma has shape. Probably you may be astonished by hearing this word. If we say that not only Jeevatma but also Atma has boundary, this is most astonishing word. Really Jeevatma and Atma have boundary and shape. But Paramatma doesn't have any boundary and shape.

The first and second Purushas have names such as Jeevatma and Atma respectively, so those Purushas have shapes. Third Purusha that is Paramatma doesn't have name. In accordance with principle that **if figure exists name exists and name exists figure exists**, the first and second Atmas have names so it can be said that they have figures. Paramatma doesn't have name, so it doesn't have any boundary and figure. After hearing this word some persons may get some doubts. They may ask me, already you have said that Purushas are not visible to the eye but only Prakruti is visible. How can you say about invisible Purushas have figure? Really Prakruti is visible to the eye. Purushas are visible only to the wisdom of eye.

Jeevatma who is first Purusha and Atma who is second Purusha have residence. In accordance with their boundary of residence we can imagine their figure. The third Purusha who is Paramatma doesn't have boundary of residence. He spread over everywhere. So that Purusha doesn't have figure. Besides there are principles which are bound to Yoga Shastra relating to three Purushas. According to principle, **Jeevatma means it resides in one body**. If we consider in accordance with this principle, as much bodies exist in the world so much Jeevatmas exist in those bodies. It means in everybody one Jeevatma exists. Because of so many Jeevatmas exist in different bodies, those Jeevas are said as all living things in Bhagavad- Gita. In this way which is living in the body is called Jeevatma. Jeevatma exists in the middle of Gunas in the premises of Intellect, Chittam and Aham in the head by experiencing comfort and distresses. So its figure can be recognized by the persons who have wisdom of eye. This matter is said in this way in the 10<sup>th</sup> verse in Purushottama Yoga chapter in the Bhagavad-Gita.

Verse : Utkramantam stitam vapi Bhumjanam va gunanvitam!  
Vimudha nanupasyanti pasyanti jnana chakshushah!

Meaning :Jeeva lives in the body by associating with Gunas, experiences comforts and distresses. This matter is not known to ignorant persons. But the persons who have wisdom of eye can see this matter. Those persons who have wisdom of eye can see the form of Jeevatma and Atma. The figure of Jeevatma exists in this way.



In the above picture, the form of Jeevatma is an empty space. It is surrounded by three layers such as intellect, Chittam and Aham. Through this picture not only Jeeva, but also figures of Intellect, Chittam and Aham also are known. Despite the figure of all Jeevas are one, the thickness of layers which are surrounded Jeeva is differently existing in so many living things. The layer of intellect may be more thick in some persons in some persons it may be thin. If layer of Intellect is thin, it considers well and if layer of Intellect is thick it doesn't consider. Owing to thickness of layer of Intellect, one may be called either intellectual or stupid. In the previous days elders who know about the state of Intellect and state of Jeeva had called in this way. Nowadays despite those words exist; those persons who do not know about the state of Jeeva and state of Intellect are saying these words. Let us know about matter of Atma.

In each body one Jeevatma exists, but in all bodies same kind of Atma exists. Despite Atma in all bodies is one, it exists in all bodies differently. Atma exists differently in all living bodies and doing different kinds of works in accordance with the Karma. It can be said that Atma is a power of consciousness. It exists in the body and moves the body inside and outside. Atma exists as power of moving, so it is called consciousness. Owing to Atma works differently in different bodies, it can

be said as different parts. Here noticeable matter is despite Atma is one in the world, it is counted as different Atmas because of it is living in different bodies and doing different works. So it can be said that one Atma exists as companion for a Jeeva in the body.

For instance in a village 1000 man, 50 dogs and 500 chickens are living. Other creatures such as insects are up to one lakh. It can be said that in that village total living bodies are 1, 01550. In accordance with the counting of each Jeeva has each Atma, along with all Jeevas, 1 01550 Atmas exist. Really despite Atma is one, Atma is counted differently in accordance with the bodies, and in accordance with the karma of Jeevas. In this way though Atma is one, it is known as different Atmas in different bodies like a thing which appears differently in different mirrors.

Bhagavan said in the 16<sup>th</sup> verse in Purushottama Prapti Yoga in Bhagavad- Gita that Atma exists along with Jeeva. It is said in the same verse that Jeeva is Kshara and Atma is Akshara. In accordance with the verse, due to Jeeva in a body is having completeness it may ruin. Owing to Atma in a body is having incompleteness; it can be known that Atma is not to be ruined. Atma makes Jeeva experience Karma and makes body move in accordance with the Karma of Jeeva. When total Karma is expended Atma makes Jeeva merge into him and merges with Paramatma. The duty of Atma is uniting Jeeva with Paramatma. After Atma makes Jeeva unite with Paramatma, it become invisible and remains as Akshara.

Atma which exist as companion for a Jeeva exists along with Jeeva though Jeeva takes many births and makes Jeeva experience Karma. Atma makes Jeeva merge with Paramatma when his Karma is expended after Jeeva knows about Atma. In this way Atma exists in our body also. In your body your Atma exists. In my body my Atma exists. Both your Atma and my Atma is same. But your Atma work in accordance with your karma and my Atma work in accordance with my Karma. The experience of karma is the work of Jeevatma and work of Atma is putting the Karma in practice.

According to this we can understand that performer and he who experience are different. Performer is yours Atma and you are he who experiences karma. Atma is connected with your karma only without having any relation with your dispositions and yours thoughts. Atma makes man do all works such as from small works to big works. But Jeevatma in the man is associated with

twelve Gunas (dispositions) and thinks that he is doing all works. Despite Jeeva thinks anything, Atma is doing its work. If we know about the manner of Atma in the body, that is spirituality.

Paramatma doesn't have any form. Both Jeevatma and Atma have names. Paramatma doesn't have any figure and name. The word Paramatma is not the name. Owing to exist other than Atma, so it is called Para+ Atma = Paramatma. Paramatma (God) doesn't have name. Because of it can be said that he doesn't have any figure, name, and action. Now if we talk about the figure of Paramatma, he spread over every atom in the Prakruti. Jeevatma exists in a place of body, Atma spreads over body and Paramatma spreads inside and outside of body. Paramatma who spreads over Universe doesn't have any special figure, so Paramatma is called Viswaroopa. The meaning of Viswaroopa is it doesn't have any form. It must be known that Paramatma, who spreads over planets such as Sun and stars, also spread in our body. Paramatma doesn't have any boundary, so it cannot be described.

- 1) Jeevatma exists in a body. He is **Kshara**.( He is in the body)
- 2) Atma spreads over all bodies. He is **Akshara** ( He spreads over all bodies)
- 3) Paramatma spreads inside and outside of all bodies. He is **Purushottama**. (He is omnipresent).

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## Danam (Charity) - Dharma

All may be heard about dual words such Danam and Dharma. Here we must know chiefly that what Dana (charity) is and why the dual word such Dana and Dharma exist. Dana means which is given benevolently to others without taking in return. The act of giving to others is either thing or money. But here problem is! **The person who asks charity request does dharma. He who does charity says that he has done Dharma.**

According to this it can be known that men do not know about difference between Dana and Dharma. Dharma means it reveals the doctrines of divine. What is revealed in the Bhagavad-Gita is Dharmas. Dana means the process of giving to another person. It can be easily understood that Dana and Dharma have different meanings.

Now everywhere Dana is said as Dharma. For instance a person donated a fan to a temple and made another person write his name on the fan that such person made this Dharma. Let us think a man called Venkaiah donated a fan. It was written that it was dharma of Venkaiah but not charity of Venkaiah. In this way at present so many charities are visible but those are visible as Dharma in the name of donor. If meaning of Dana and Dharma are different, after doing Charities (Dana) it is mistaken by thinking that he has done dharma. It must be known in accordance with wisdom. Here I request the readers do not think otherwise that my writings are not written in the aim of criticizing others. I wish you grasp the truth which is not known, but not have any other intention. Read it with the sight of research and go ahead.

In this way there are differences between Dana and dharma in so many kinds. In all kinds Dharma is greater than Dana. So elders said **“Dharmam Saranam Gachhami”** but not said Danam Saranam Gachhami. Dana cannot be compared to Dharma because of so many differences exist. The word Dharma cannot be written on the thing which is granted as charity that it is Dharma of such person.

Elders said that when you giving charity, it must be observed that whether receiver is worthy or not for receiving charity. In Gita it is said that Charity is three kinds. They are Satwic, Rajasic and Tamasic. If Charity is done in any kinds, it gives either punya or sin results in getting births. Because Charity is a disposition, naturally Karma comes from the action like smoke is associated with fire. For knowing whether receiver of charity is worthiest or not, one must roam after receiver. If the character of receiver of charity is not known, that charity must be done in accordance with Dharma for not getting Karma. By doing like that Karma doesn't attach to us. We may get doubt what bound of dharma is. By knowing truth that action which is done by effect of disposition Charity is done due to effect of Karma only and he, Jeevatma is not responsible for doing that action and giving the charity by suppressing the ego is the work which is bound to



Dharma. According to doctrine of Karma Yoga, if any charity is done in accordance with Dharma, Karma doesn't attach to us.

If all persons who do charity wish to change as Jnani, it is very difficult. All donors do not practice doctrines of Karma Yoga. In those circumstances doubt arises whether doing charity must be abstained. There is no need to abstain from doing charity. Our elders said a contrivance by quoting a dual word such Dana Dharma. Its meaning is if you have done charity it must be bound to Dharma or do it for Dharma. Bound to dharma means he must be Jnani by knowing Karma Yoga doctrine. Else he must do charity for dharma. It means one must do charity for the use of manners which are revealed by God without using for mundane matters. The charity which is given for dissemination of wisdom of God, for revealing others about wisdom of God and for preventing to ruin the wisdom is said as charity is done for Dharma.

<b>Charity</b>	<b>Dharma</b>
<b>It is given to others. It will be reduced for some time later at the receiver.</b>	<b>It is disclosed to other. It will stand eternally.</b>
<b>It will be in the form of money, gold, things and vehicles.</b>	<b>It exists as related matter of Atma only</b>
<b>Donors are the rich people</b>	<b>Tellers are rich persons of wisdom.</b>
<b>By doing charity new karma may come.</b>	<b>By practicing Dharma, existing Karma may be ruined.</b>
<b>Owing to performing charity receiver may get fame in the society</b>	<b>By practicing Dharma, liberation can be attained.</b>
<b>Owing to performing Charity receiver may get either distress or comforts.</b>	<b>Knower of wisdom gets the way for coming out from the distresses and comforts.</b>

It is against disposition desire.	It is not the disposition (Guna). It is statute which reveals about God.
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In the 10th verse in Bhagavad-Gita, Bhakti Yoga chapter Bhagavan said “*Abhyasepya asamardosi matkarma paramobhava! Madardamapi karmani kurvan siddi mavapyasi*”. It means despite you are unable to practice or revealing about wisdom for reaching Paramatma, and you are not Yogi, at least you must work for me. If you practice Karma for me, you must attain liberation. Here one may get doubt what the work of Paramatma is. For that question my answer is! Disclosing dharmas of God to all people without ruining Dharmas is the work of God. Bhagavan said he who didn’t have any opportunity could come to me in this way by doing charity for propagation of Dharma despite he was not yogi. Ultimately it leads to the proximity of God. Because elders said that you must have done charity for Dharma and exhorted people to do Dana Dharma for not forgetting that word.

At present those persons who do not know what Dana is and what dharma is, mix Dana as Dharma and Dharma as Dana. The meaning of dual words such as Dana dharma must be known for disentanglement. It is generally said that Dharma means justice. But when we know that Dharma, Dana and justice are different, we shall become Jnanis by knowing the details. From this onwards, you must try every Paisa which you have given as charity must be used for Dharma. Yours charity must not be used for the world. It must be used for the service of Paramatma. You have to abstain from doing the charity blindly, and use everything for Dharma by associating the word Dharma with the charity. Then any karma doesn’t come. The life which is having Dana and Dharma is fortunate life.

- 1) The thing which is bestowed on another person is Dana. (If both is mixed it will be
- 2) The matter which is disclosed to another person is Dharma. Dana and Dharma.)

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## Protect Dharma – Dharma will protect you

Elders have been saying that if you protect Dharma, it will protect you. Some persons may ask us if we have known what dharma is, we can try to protect dharma. So many books are indicating about Dharma. A question has risen in man that what he has known from that books is not dharma. In this way in man the state of not knowing has formed what dharma is. This was said as **Dharma glani (break down of Dharma) in Bhagavad- Gita by Bhagavan.**

When man doesn't know about Dharma, Dharma glani happens and adharms will establish in the place of dharmas. So our elders inserted Dharmas in our practices such as wearing of dress and wearing of sectarian mark on fore head. The marvelous consideration of our elders is appraisable. Even today the tradition of Indu Dharma remains in Hindus. Gradually, ignorance has increased in man and value of dharma is not known. In those circumstances the people of Hindus do not able to practice their traditions and do not know what Dharma is.

In some villages people exist who do not know about dharma, adharma, ignorance and wisdom. Even some people exist who do not say that they are belonged to Hindu Dharma. If we ask about their religion, they may say about their caste. It is no doubt that today adharms has enraged due to not knowing of dharmas of religion. In these circumstances Gurus, heads of Peethas and those persons who know Dharmas must teach about Dharmas. Among those teachings a slogan exists like **"If you protect Dharma, Dharma will protect you."** Those persons who heard that word may ask Hindus that dharma which doesn't protect itself, how it protects you. Even people of other religions criticize that dharma which is protected by man can protect man? In this way some persons do not know about Dharma and some persons do not know which dharma is.

Some persons who claim that they exist for dissemination of Hindu Dharma are announcing that doing Bhajans, telling about stories of Hari, teaching the puranas, doing the charities, practicing the vows are Dharmas. Some persons believe their words but some persons do not believe their words. By seeing these, some persons may get doubt what dharmas are. Those teachings which were said in the Bhagavad- Gita are Dharmas. Bhagavan proclaimed that he had

come for establishment of Dharma. If we see in accordance with Dharmas in Gita, Bhajans, stories of Hari, Puranas, and Vows are not Dharmas. Now man is in the state of uncertainty such as whether the words of Brahma Vidya Shastra are believable or the words of some persons are believable. If we believe dharmas of Gita we must leave the words of elders. If we believe the words of elders we must leave the words of Gita. Man is in the state of wavering that what truth is and what untruth is.

In Bhagavad- Gita God said that when Dharmas were endangered and not knowing, he would come for making Dharmas know and protect Dharmas. According to this, God only knows Dharmas. God only protects Dharmas. In those circumstances by saying that man will protect dharmas is laughing. God said "Man must practice dharma. When man does not know Dharmas I will descend on earth and teach Dharmas. If man practices Dharmas he will be saved from Karma and get liberation ".

Man cannot protect Dharmas. His duty is practicing Dharma. If you practise Dharmas, Dharmas will protect you from Karmas is the true word. How can you save dharma? If anyone asks us whether Dharmas protect you from which thing, we cannot able to give answer but say that if Dharma is protected; Dharma will protect you (Dharmo Rakshati Rakshitah). This word is against Dharma and insulting the word of God which is said in Gita. It encourages Adharmas. If any word is talked, it must be bound to rationalism. Then we can shut the mouth of Rationalists and eliminate Atheists. By saying unscientific words without having reason, Rationalists and Atheists will flourish. Dharmas will be endangered. Some persons who do not know about Dharma may criticize me. We can give reply to any words which are talked reasonably. We cannot give reply to those persons who talk irregularly.

Now I am saying about Dharma. The statutes which make Jeeva reach the God are Dharmas. God said about those Dharmas in Bhagavad- Gita. If Dharma is protected by man, God doesn't need to take birth as Bhagavan. God descends as Bhagavan for protecting Dharma. So you do not protect Dharma. If you practice Dharma, it may protect you.

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## Rudraksha

Rudra means destruction. Rudra Bhumi means the place where body is destructed. It means burial ground. Rudrudu means one who roams in Rudra Bhumi or burial ground (Siva). In the burial ground so many grahas such as Bhuta, Preta, Pisacha, Yaksha, Kinnera, Kimpurusha, and Gandharva reside. Rudra is the lord of those Grahas. The beads which are worn by Rudra are called Rudraksha. In the previous days people thought that if Rudrakshas were worn Grahas would not tease them. They thought that Grahas would treat Rudrakshas equally to Rudra. Rudraksha is a fruit which is worn for protection in the name of Rudra. If Talisman is worn it is for protection. Wearing Talisman is for removing from the ailment of wicked Grahas.

In the previous days people wore Rudrakshas for getting protection. Because of that it was said as **Protection of Rudra**. By wearing Rudraksha, people may face anything boldly due to feeling that Rudra would come to him for giving protection. In the previous days those persons who had ailment of Grahas and those persons who had fear of Grahas wore Rudrakshas. Gradually that thinking was changed. The devotees of Siva began to wear Rudraksha by claiming that Siva had worn Rudraksha. At last Swamijis and Philosophers began to wear Rudraksha. By seeing those persons who wear Rudraksha, Man began to prostrate them without knowing that Rudraksha is for protection from Grahas. In this way meaning of Rudraksha is changed.

By wearing Rudraksha, health of body might be improved. It can be used as protection from fear of devils (Grahas). It is no matter if those persons who have fear of devils use it. It is astonishing that those persons who have wisdom also are using Rudraksha. If a person wears Rudraksha, another follows him without knowing truth.

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## Guru – Teacher

There is an adage that how much you do so much you get. Elders said that result would come in accordance with what we had done. Despite it is true; it is an astonishment that so many persons had forgotten about it. It is no matter though common man has forgotten the result which is outcome of their work. It is regrettable that even Jnanis comes to that state. For example a Guru had disclosed marvelous wisdom to his disciples and exhorted them to walk in accordance with wisdom. One day Guru wanted his disciples to bring the sticks for cooking. They went to the forest for bringing the sticks and talked each other in this way. Their conversation is mentioned below.

Question! We can hear the words of Guru. What is it by saying like these works?

Answer! We must hear the words of Guru.

Question! It is good up to hearing the words of Guru. Is it good to say that to do work?

Answer! Hearing means not only hearing with ear. Doing the work which is heard is also hearing.

Question! I have patience for hearing only. But I do not have patience for doing the work.

Answer! If work is done which is told is the service.

Question! Service means pressing the feet of Guru and waving the hand fan for Guru. What is it by bringing the sticks?

Answer! We are overdue for the wisdom of Guru. Owing to doing anything which is said by Guru, dues of Guru are paid.

Question! Are we overdue for the words of Guru? Has he given money to us for repaying?

Answer! Wisdom has more value than money. Wisdom cannot be compared to money?

Question! We are hearing his words often and then after leaving our works at home. Owing to this we are losing money. What is he losing?

Answer! We need wisdom. We are coming for that. We come to Guru rarely for hearing wisdom and by claiming that we lose work and gain, the mundane works of Guru also are stopped due to spending of his whole time for teaching wisdom. If he thinks that he lose his works like us, how can we know wisdom?

Question! If he said wisdom he can get Punya.

Answer! Do not think that due to hearing something is gained. What is justice by saying that we are losing money but Guru gets Punya?

Question! You are saying that due to teaching of wisdom, Guru loses time. Instead of doing his works in this way, it is better to give money for his needs. Owing to this, his needs are fulfilled.

Answer! It is mistaken word. He is not beggar for giving money. He is Guru who is in higher position than us. We should not say like that because of we usually say that **Guru is embodiment of Parabrahma**. Though we pay anything for Guru who is in higher position, the debt of Guru is not cleared. So our duty is doing the work in accordance with our capacity. The debt of Guru should not be cleared easily. So in the previous days our elders said that whole things which were possessed by us belonged to Guru.

Question! In the world so many Gurus exist. If we know about real Guru among Gurus, we can walk in accordance with his word. Among Gurus who is real Guru? Whether Guru says wisdom by reading from others books or does he say on his own?

Answer! The person who says about wisdom of another person is teacher. There is lot of difference between teacher and Guru. He who said about matter which was not said by anyone is Guru. Teachers only teach what Guru had told. So many teachers may be made. But Guru is one on the earth. The person who made road for uniting two villages is one. But so many persons may exist for showing the way and telling about details about road. So many persons may travel along that road. The person who shows the way is greater than the person who travels along the road. The person who had constructed road is the greatest of all.

The place in which he who begins travel is the world or Prakruti. Destination is liberation or God. The person who first found the way for reaching God from the world and made the way in accordance with science is Guru. So many persons may say about road. Those persons who say like that are teachers. The person who found principle in accordance with Shastra is one. So many persons may tell about that principle and so many persons may practice it. The person who found a matter in the world is one. That founder is called scientist or researcher. The person who teaches others about that matter is called teacher.

Similarly in the spiritual education, the person who first revealed the matter by exploring it is called Guru. After that, so many persons may reveal others about that matter. Those persons are called teachers. Despite so many differences exist between Guru and teacher, due to people are not in a position to recognize the differences, spirituality and real Guru had lost value in the society.

Question! According to your word, Gurus rarely exist. Teachers are so many. Now all are teachers only. Is it hard to find a Guru for entire state?

Answer! It is very hard to find a Guru for not only state but also to entire world.

Question! Is our Guru whether Teacher or Guru?

Answer! Everyone must be known this matter on his own. I already said that there is lot of difference between teacher and Guru.

Question! In my village, a man had constructed a hermitage at the north of my village by collecting funds in the name of Vikarana Maharshi. He claims that he is disciple of Vikarana Maharshi and always teaches the teachings of Vikarana Maharshi by wearing saffron color garbs. I thought that he was Guru. Is he teacher only?

Answer! You are saying that he is disciple of Vikarana Maharshi. Guru should not be disciple of any swamiji. He has devotion on Paramatma only. He is not disciple of any man or Devatas. Guru worships Paramatma who is creator of world. Others are teachers.

Question! Our Guru says always about Sri Krishna and teaches Gita of Sri Krishna. Krishna was also man. Why not he is called teacher because he told about man?

Answer! It is misinterpretation.

Question! You are said like that. Am I mistaken in this matter?

Answer! Sri Krishna was not a common man. You must know that the portion of Paramatma which spreads over entire world is Sri Krishna. He is embodiment of Paramatma which came as man. If Krishna is respected by Guru, the value of Guru doesn't decrease.



Question! You say that he teaches the teaching of Krishna. In those circumstances he must be teacher not Guru.

Answer : You always think oppositely. What is it by saying that our Guru is not Guru? In his teaching all the matters are new. He said hundreds of matters which were not said by anyone. In his every writings and his every teachings newness exist. What I have said to you about differences of Guru and teacher is also disclosed by Guru. Is it not a new matter? Our Guru said about Brahma, Kala, Karma and Guna chakras and its figures. Was there any person who said about figures of Jeeva, Atma and mind? It can be said that yours intellect is thickest because you are not able to grasp Guru who disclosed to us many matters. After reaching like that great Guru, by doubting whether I have to do work is an illustration of your blindness. If Guru said any work, by not doing that work is unfortunate.

Question! It is my mistake. Am I mistaken?

Answer! It is enough to accept your mistake in the inner of you despite you do not say outwardly.

Question! In the previous days some Gurus were existed. Some persons are exercising authority over society as Gurus by worshipping the picture of a Guru among Gurus. Which division did they belong?

Answer! It is easy to become Guru by keeping the picture as adorable. These persons will not be Gurus by keeping the picture of previous Gurus. According to the principle which is said by us, one can say about Guru whether he is Guru or not. So many persons may claim that they are Gurus. But we must become disciple cautiously. It is very difficult to find real Guru. Despite Guru is found, it very difficult to move as disciple. Because of that only very few disciples exist at real Guru.

Question! Today, Gurus are going to village to village by giving initiation for increasing number of disciples. What is it by making disciples decrease?

Answer : Real Guru doesn't leave disciples after giving initiation. He always tries to make them convert to Jnani. In that attempt he made them comes out their mistakes for proving that

ignorance is remained in them. Because of that, some persons will leave him without bearing that training. So it can be said that number of disciples are very few. What is your state?

If we look into this matter, I have done so many mistakes at Guru. I am thinking that in future I should not do any mistake and serve well.

In this way conversation is taken place between the two disciples. According to this conversation, the difference between teacher and Guru is known. When real Guru is found, we have to follow him without going along with our Gunas and not submitting to Maya.

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## Roga (disease) – Yoga

Every living thing has two kinds of experiences. One kind is experience of mundane related matters and second kind is experience of Atma which is related to divine. Every day Jeeva experiences mundane related matters. Jeeva has one kind of experience of Atma which is related to Paramatma, but he has so many mundane related experiences. Jeeva gets experience of Atma in Brahma Yoga only. So the experience which is related to Divine is called Yoga. Between the two experiences of Jeeva, one experience is Yoga. It is known that Yoga is an experience which has neither happiness nor distress.

If we look into Jeeva's second kind of experiences of world, those are associated with so many distresses and comforts. Now let us discuss about comforts and distresses. In the body there is distress such as thinking through mind. Similarly if organs of body are sick, it is bothersome. Here all are known that distress which comes through mind is called mental disease. Similarly so many kinds of sickness in the inner of body are called diseases. According to this the sickness which is experienced by Jeeva is called **Roga (disease)**. The Paramatma related experience of Atma which doesn't have comfort and distress is called **Yoga** and the experiences which are related to Prakriti is called **Roga**. In this way Jeeva has two experiences such as Yoga and Roga.

Some members may ask a question. Though it is true by calling distressful experiences of body as Roga anyone may not be heard that comfortable experience of body also is said as Roga. It is true that now only distressful experience of body is called Roga, but comfortable experience of body is not called Roga. If we look into that, really we are also saying comforts as Roga without our knowledge. When we say about distress of every organ as Roga, the comforts of organs of body is also to be called something. That is also said as Roga.

Some illustrations exist for saying that in the previous days elders said about both experiences such as comfort and distress as Roga. Even at present, in some instances comforts are also called Roga. If man is singing, it is said that he has a disease called singing. If a person plays, elders say “ **except disease called playing do you not have anything?**”. Similarly when we describe others habits, usually we say that each one have each kind of disease. If we look into this not only distresses but also comforts are also said as Roga.

If we look into the details of Roga, occurrence of dissatisfaction, impatience and turbulence through the experience is said as Roga. When Jeeva lost peace, impatience occurs to him. When Jeeva has state of impatience, it can be understood that he has Roga. So many people thought that only some special experiences are said as Roga. They have forgotten that mental disease and dissatisfaction are also Roga. It can be said that dissatisfaction is the confluence of so many diseases. Dissatisfaction is in not only distresses but also in comforts. So many illustrations are there for saying that this word is true. Even affluent persons are suffering from dissatisfaction though they have all comforts.

Except Brahma Yogi who is beyond three Gunas by leaving Gunas, every person who is related to Gunas, despite he is rich but he is suffering from dissatisfaction. Any person who is associated with Gunas can't say that he is peaceful. Every person must be associated with either Roga or Yoga. One who is not in the state of Yoga must be in the state of Roga, and one who is not in the state of Roga is in the state of Yoga. The person who doesn't know Yoga must exist in the state of Roga. According to this principle every Jeeva is in the Roga from his birth. Roga has pressure and it gives pressure in comforts and distresses. Liberation means relieving of pressure. Those persons who have known about liberation try to convert from Roga to Yoga.

For converting from Roga to Yoga, medicine for Roga and a doctor for giving medicine are needed. If doctor and medicine is obtained, Roga can be cured and Yoga can be attained. In the previous days elders said about experiences of Jeeva as **Bhava Roga**. Bhava means yours. Bhavaroga means your disease. Brahma Jnana is the divine medicine for Bhava Roga. The doctor who gives medicine called wisdom is Yogi or Guru. The duty of Rogi is he must reach the proximity of Yogi for curing his disease. We have to spend much money at the doctor for curing small diseases. If we see according to this, art of medicine is more valuable to total Bhava Rogas. Because of that wisdom is most precious. A philosopher said wisdom in the form of song and revealed that man had all Rogas by quoting **“buy the medicine of Ramajogi “**.

We say that Yoga is one, but Roga is many kinds. We are daily experiencing Rogas. We are spending whole time with Rogas except the period in which we are in Yoga. Despite we have all Rogas, we are not thinking to come out from the bothering of Rogas. When doctor said that our body has Roga, we shall be in distress. We shall try to cure it. Though so many Rogas exist in us and we are experiencing it, we are not thinking about it and not trying to get protection from it. We are not searching for protector who gives protection from the Bhava Rogas. I am revealing you that you must be cautious and think whether you are in Roga or in Yoga, if you are in Roga try to exist in Yoga and get refuge in Guru who shows good way from Roga to Yoga and pay money for medicine to cure the Roga.

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## Who is Bhagavan?

Paramatma who is Adikarta created the Universe and made a system for getting on Universe. He made Universe bind to the system which is made by him. Though he is lord and creator of Universe, he is not interfered in the world and he did not maintain any connections. Entire Universe is under the control of that system which is made by Paramatma and moves in accordance with that system. In accordance with that account, entire Universe is under the control of that special system and it made Universe play. That system or manner is said as **Maya**. Maya has another name. Jesus named it as **Satan (Pytan)**, But Prophet Muhammad named it as **Sytan**.

Maya has been doing its work in accordance with the first command of Paramatma. In the world all things which are taken birth are submitted to Maya. Only Paramatma who created Maya is not submitted to Maya. Generally Maya moves living things that are under control of her. Maya tries to oppose the persons who think to walk against her. Those persons who try to escape from birth and death are the persons who want to escape from Maya. So those persons who want liberation are against Maya. The seekers of liberation are not able to do anything against Maya who is ruler of world. But Maya can do anything. If so, a question such as whether any one attained liberation may come to us.

Paramatma made a special manner for overcoming Maya. Those are Dharmas (wisdom). Despite Maya obstructs the persons who practice dharmas of Paramatma, they can come out from it and reach Paramatma. Some persons may ask us for practicing it one must know about dharmas that such are dharmas. For that answer is! At the beginning of creation, Paramatma made not only Maya but also wisdom and Dharmas which was against Maya. He made Maya and Dharmas by allotting its works. Those are doing their duties. All living things are attracted towards Maya, but not reaching at the side of Dharmas. Maya had been attracting men towards her side due to power which was given by God. Maya made people get impression on the supposition that Maya is good. The reason for that is result of Maya exists directly. But the result of Dharmas does not directly exist.

Maya and wisdom are trying their best for not losing their existence. In that attempt, Maya increases its influence by acting as it is associated with Dharma and wisdom. Similarly wisdom also tries to increase its wisdom by acting as Maya. There is a chief reason for having more influence of Maya than wisdom in the world. It was decided at the time of creation that wisdom had one part of strength but Maya had one thousand times of strength of wisdom. Wisdom doesn't have even one part of strength. So in Gita, Bhagavan said one person among one thousand would try to get Siddi.

Some persons began to teach wisdom and give initiation as Gurus is getting on. Maya made them appear as Good Jnanis and made them give asylum to many persons by focusing her sight on them. It teaches attractive teaching by quoting God and wisdom without giving real wisdom of Paramatma or Dharmas. In that teaching 1% of wisdom only exists, but 99 % of wisdom is Maya. No one recognizes that it is wisdom of Maya and it won't facilitate to merge with Paramatma. It is

the greatness of Maya. Despite a great spiritual Guru exists and teaches pure spirituality, in his teaching 95 % of wisdom is teaching of Maya. In this way due to Maya made Gurus teach Adharmas, those persons who want to know God are become entangled in Maya and do not travel towards Paramatma.

Only some persons among thousands get interest in knowing Paramatma. Maya made these persons attract to her by teaching in the form of Gurus. So, Bhagavan said in Vijnana Yoga chapter in Gita that among the seekers of liberation very few only knew me. Owing to Maya haunts Gurus in so many stages, the seekers of wisdom get refuge in Gurus and reach the proximity of Maya. So Bhagavan said in Gita that for getting real wisdom of Paramatma innate tendencies of so many births (Samskaras) are needed. So many births mean whether hundreds or thousands.

Here some persons may get doubt. By saying that Maya made Gurus teach her teaching by keeping under the illusion that and no one exists for teaching real wisdom of Paramatma, some persons may ask me, how can they know wisdom of Paramatma after so many births? For that answer is! If Gurus who teach 100 % of wisdom of Paramatma exist on earth, Paramatma doesn't need to take birth. Owing to not existing of teachers for teaching Dharmas, Paramatma have to take birth on his own as Bhagavan for teaching Dharmas on the earth. Because of that, Bhagavan said in Gita "when Dharmas are endangered I will take birth as Bhagavan for revealing Dharmas".

Owing to Paramatma took birth as Bhagavan on behalf of Dharmas and revealed his dharmas, a situation may arise that Maya loses control on Gurus. Maya also may take birth and appear as greater than Bhagavan by claiming that she is Bhagavan. The real incarnation of Paramatma is lesser than incarnation of Maya. So, even Jnanis are not able to recognize the real Bhagavan. But even ignorant persons can recognize the incarnation of Maya. When Dharmas are not known, and Dharmas are need for those persons who have samskaras of many births, Paramatma have to take birth for thousands of years or lakhs of years. Maya may take her incarnation either before or after birth of Paramatma. When Paramatma takes birth as Bhagavan Maya also takes birth at three or four places and tries to attract all people to her side.

If Paramatma takes birth in that country; Maya also takes birth in that country. If Paramatma takes birth in that place, Maya takes three or four births at surrounding of that place.

Paramatma only teaches wisdom and Dharmas, but Maya also teaches spiritual science attractively without having Dharmas. Despite food is very tasty, in that vitamins do not exist, similarly the teaching of Maya exists as real wisdom. But in that wisdom which is bound to Dharma doesn't exist. Maya is the lord of world. So she can make anything in accordance with her wish.

The birth of Paramatma can say only about Dharmas, but Maya teaches Adharmas as real Dharmas and made people get under the illusion that it is miracle of Divine by doing miracles in the world. It can show gold as stone and vice versa. It can make existing thing disappear and vice versa. It can create diseases and make it disappear. It can appear in India despite it exists in America and vice versa. Though it says Adharmas, it appears as doing dissemination of dharma. Owing to lord of all things, she can create many crores of money. She can make any person prostrate before her and make people say that she is real God.

If Paramatma takes birth as Bhagavan (Guru), he can walk in accordance with his Dharma and teaches his Dharma. But there is no belief that even one person among lakhs of men recognizes him. If anyone recognizes and believes in him, Maya which is in his head makes him lose belief in any way. Some persons may ask us what it is by appearing Paramatma as lesser than Maya though he created Maya. For that answer is! Paramatma is always greater than Maya. But when Paramatma takes birth as Bhagavan on the earth he is weaker than Maya. When Paramatma took birth as Bhagavan Sri Krishna on earth, Maya made foes like Kamsa against Bhagavan and made them scold Krishna. It made people see Krishna as adulterer and thief. Owing to Bhagavan is weaker than Maya on the earth, Bhagavan said "this is not my country, my country is existed separately (Para loka). I am the king of my country. This place has birth and death. Maya is the lord of this place. Another place exists where birth and death doesn't exist. All must try to reach there, where I exist ". In this way Bhagavan told.

People are saying that Maya also takes birth like Bhagavan. Owing to Paramatma is coming out from Bhagam (Vagina) lively, so he can be called Bhagavan. Some persons may ask us whether Maya takes birth like common man or Bhagavan. For that question my answer is! Maya moves in society as Bhagavan. It didn't take birth lively from Bhagam. So Maya is not Bhagavan. It didn't take birth like common man. Maya didn't take birth either inside of womb or outside of womb. In advance Maya can grasp the place in which Paramatma takes birth on the earth. Maya chooses a

man among common people who reside surrounding the place, and enters him gradually up to completely fill in him. It takes six months to one year for completely filling in him. In this way Maya starts its full scale actions from him.

The person who is entered by Maya is either poor man or youth or rich. If Maya enters into anyone, it can be said as birth of Maya. The person who is entered by Maya does not know that Maya is in him. So, first he didn't know how miracles were happening through him. Sometime later he thought that he had power of miracles, and he was not a common man like others and he had speciality. In this way Maya enters some persons. It doesn't enter into new body and doesn't take birth like Bhagavan. So Maya never become Bhagavan. You must know that despite it appears as Bhagavan, it is not real Bhagavan.

If Maya takes birth, it can show her miracles completely by existing in a place or two or three places. If Paramatma takes birth on earth, he exists as either Jeeva or Atma or Paramatma for some time. As a Jeeva he experiences distresses and comforts like common man. For some time he is beyond experiences due to existing as Atma. In some occasions he exists as Adikarta that is Paramatma. It can be understood **that Sri Krishna taught in three stages such as Jeeva, Atma and Paramatma in Bhagavad- Gita.**

When Paramatma takes birth, at the time if Paramatma exists as Jeeva, Maya teases him. At the time if Paramatma exists as Atma, Maya hates him. At the time if Paramatma exists as Paramatma, Maya behaves obediently at the proximity of him and walks in accordance with the word of him. In the birth of Sri Krishna, as Jeeva he doesn't attach to Karma like lotus which is in water without attaching to it, as Atma which is in the form of fire, digesting the food and as Paramatma he claimed that he was Kala (time) by showing his universal form. Maya which is under control of Paramatma behaves obediently at Paramatma, but she is showing her duties at the remaining persons. Maya doesn't harm the person who has strong belief in Paramatma or Bhagavan. That person directly believes in Paramatma who is lord of creation, so Maya doesn't harm him. That person may attain liberation in that birth.

Because of that, Paramatma said in Gita "Mameva ye pravadyante mayametam taramtite ". It means those persons who worship me will cross Maya easily. So Paramatma who created Maya



must be worshipped. Maya who has complete rights on world appear as real God. The attributes of Maya appear as greater than attributes of Paramatma on the earth. Despite I say so much, the persons who have great samskaras may understand the wisdom of Paramatma. The persons who are reformed among those persons can only understand Bhagavan. The persons who don't hear the words of Maya exist rarely. Bhagavan said in the end of Bhagavad- Gita "Manmana bhava madbhakto madyajeemam namaskuru ", it means always keep me in your mind. Always devote yourself to me. Always prostrate me. You will merge in to me. Maya also say that keep me in your mind as great. Always prostrate me. I shall see you without getting any distress. What do you hear and at which side you go, do in accordance with your liking.

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## Whether mind has form?

In our body Mind has so much importance. Philosophers had described about mind in many kinds. Some persons compared the mind to mercury because of it should not be caught. Some persons compared the mind to winged horse because of it has equal speed of air. Some persons compared the mind to air that how air is not bound to tie similarly mind is not bound. Some persons compared the mind to Pig because of it considers mean thinking , compared to dog because of it is unstable , compared to Monkey and compared to Elephant because it is strong without yielding. Despite it is said in many kinds, those are comparisons only and not the real form of mind. When Atma and Jeevatma which are associating with Prakruti have form, the mind which is made by Prakruti also has form. It is so important that all people must know about the form of mind. Let us know about mind which is important in spiritual education.

The work of mind is delivering the matters of inner senses to the external senses and the matters of external senses to the internal senses. In those circumstances mind spreads out inner senses to external senses and external senses to inner senses. According to this if we see the picture of mind up to external senses; mind also gets the shape of body. How Atma which spreads over body, having the shape of body similarly mind also having shape of body. According to this we can understand that mind and Atma have same figure.

The states of body such as waking and sleeping occur to body in accordance with mind. But Jeeva and Atma do not have either sleeping state or waking state. Those two always have one state. Mind has sleeping and waking. In the waking state, mind spreads over body and gets the shape of body. In the sleeping state, mind loses its figure and forms as a point. When waking state occurs, mind again spreads over body and gets the shape of body. When wheat flour is wetted and collected in a mass it becomes a pellet and if it is made as naan (a flat round south Indian bread) by suppressing, it extends. If it is collected again, it becomes pellet. Similarly mind exists as a point in the sleeping state and in the waking state again it spreads over body by getting the shape of body.

Mind which spreads over body in the waking state begins to contract from the organs of body when it enters into sleep. In this way when it contracts, usually the things which are in the hand may be slipped or losing the grip of sitting posture. So when those persons who are in the sleeping state sit they are usually drowsy. Similarly if mind contracts from the hand, it doesn't grasp touch of anything. So if anything is taken by hand may be slipped. When driver enters into sleep, his eye doesn't able to see the objects resulting in he may meet accident due to mind contracted from the eye, and intelligent doesn't know what exists before.

In this way if a person begins to enter sleep, mind contracts from external senses and convert to a point near pituitary gland in the Brahma nadi in the mind. Because of that those persons who enter into sleep abstain from doing work and lie down. By not lying down, the matter of senses do not reach inside results in accidents may happen and doing the works may be spoiled. The organs of those persons who are sleeping do not work; due to internal orders do not reach external senses. Intellect doesn't consider due to external matters of senses do not reach inside.

When mind which is connection between external and internal senses doesn't exist, external senses and internal senses do not have work and take rest. It is called sleep. In the waking state mind extends from its point and spreads over body up to external senses. It reveals the matters of external senses to internal senses and the matters of internal senses to external senses. The state in which all organs of body has work through mind is called waking state. Now you might understand that mind has a shape. Still some persons may argue that mind doesn't have shape. We can imagine about the form of intellect of those persons who argue like that is thickest.

**Noticeable information!** The mind of some persons speedily enters into sleep. But their mind comes out slowly from sleep. The mind of some persons lately enters into sleep. But their mind comes out speedily from sleep.

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## Whether Atma has form?

In the body of every living thing Atma and Paramatma exists along with Jeeva. Paramatma exists either in body or out of body. But Atma exists in body only. **Jeevatma and Atma which are in body are Maha bhutas. Akasa, Air, Agni, Water and Earth which are in Prakruti are five Bhutas.** In the body which is made by five Bhutas both two Mahabhutas are residing. The bodies of all living things consist of both Jeevatma and Atma (Maha Bhutas) which are related to Paramatma and five Bhutas such as Akasa, Air, Agni, water and earth which are related to Prakruti.

In the world, five Bhutas have shapes. Similarly the parts of five Bhutas in the body have shapes. The Akasa, Air, Agni, Water and Earth are visible to us. Similarly external senses of body like senses of perception that are eye, ear, nose, tongue and skin and senses of action that are legs, hands, mouth, anus and genitals, total ten parts are visible to eye. The internal implements such as Mind, Intellect, Chittam and Aham which conduct chief role on behalf of powers of body and five vital Airs also have shapes. These are visible to wisdom of eye. In this way among the 24 parts of body, physical parts are visible to eye but subtle parts are visible to eye of wisdom. In this way it can be understood that five bhutas have shapes.

It is known from the sight of wisdom that even Jeevatma and Atma have subtle shapes. It is hundred percent true though some persons think that it is untrue. Now let us know about figure of Atma in the body. Atma gives consciousness to the body. Body moves by the power of Atma. The legs and hands which are movable by the voluntary muscles and the heart, lungs and eye lids which are movable by involuntary muscles are moving by the consciousness of Atma. Atma exists as Sattu in the body which is Asattu by giving strength. Atma spreads over body as consciousness.

It spreads up to from nail to toe of body. Owing to Atma spreads over body, the figure of Atma can be known by depicting the shape of body.

It is known that Atma has taken the shape of body of either man or animal or anything in which it exists. If we see according to this, how water gets the shape of vessel according to in which vessel it exists similarly Atma gets shape of body according to in which body it exists. According to this principle, it can be said that a lengthy man has long Atma and short man has short Atma. Owing to Atma spreads over body, it can be said that beautiful body has beautiful Atma and ugly body has ugly Atma.

So many persons exist who do not agree with the statement that Atma has shape. Some persons may question us if Atma has shape, why did the philosophers of previous days had not described about figure of Atma, how have you known which was not known to the elders? For that answer is! At present Trains, Buses, T.V, Radios and computers are invented which were not invented by the elders of previous age. There is no doctrine that which wisdom was not known to elders is not known to people of today. Those persons who have doubts have to search for answers to the questions. Our questions are the answers for your questions.

- 1) Whether Atma spreads over body or not?
- 2) If water is in vessel, whether water takes the form of vessel. Similarly whether Atma which is in the body has the shape of body or not?
- 3) How water has shape in accordance with vessel, similarly whether Atma has form or not in accordance with body.

Atma which exists as consciousness spreads whole body and moves the body. In some persons it didn't spread whole body and spreads up to shoulder resulting in his hand doesn't move. If we asked him, he may reply that his hand is paralyzed. In the previous days they might be said that his hand lost Sattu. Gradually the word Sattu **was changed to Sachchu**. It must be known that Sattu is Atma. The shape of Atma of a person who has paralyzed hand is handless. Despite he has hand physically; the shape of Atma doesn't have hand.

All parts in body have movements. But hand doesn't have sense of touch. If we see the shape of Atma in that body, it has complete shape like body due to Atma moves the hand by spreading up to hand. In the hand the Tanmatra Touch is lost, but not Atma. Despite body which has paralyzed hand and parts of body are not working, Atma can not be said as lame due to Atma spreads over that part. If intellect of a person is not worked well, he can be called stupid. If eye of a person is not worked well, he can be called blind man. If ear of a person is not worked well he can be called deaf man. But Atma spreads over bodies of even stupid, blind, and deaf.

So Atma is not stupid, blind and deaf. It doesn't have any kind of disability. If Atma doesn't spread over any part of body, in that part of body the shape of Atma doesn't exist. In that part Atma has disability. In the world only Paramatma doesn't have shape. By knowing that Atma which exists as consciousness and moves Jeeva as divine also have shape and in the disable bodies Atma also has disable shape, we are known details of Atma.

When infant takes birth, Atma of infant has the shape of body of that infant. If body of infant grows, Atma also grows. Similarly all parts of body will grow. The size of mind grows in accordance with the context in a birth. But the size of Atma doesn't change in accordance with context. When Atma is in a body, it gets the shape of body. When Jeeva changes body, Atma also changes along with Jeeva and reaches another body. There Atma gets the shape of new body. According to this, we can understand that when Jeeva changes bodies, Atma also changes along with Jeeva and gets the shape of body. The size of Jeeva grows in accordance with growth of body. But the shape of Jeeva never changes. First what shape Jeeva had, that shape exist in all births. But Atma gets different shapes in different births in accordance with the shape of body.

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## Chandamaama (Moon uncle)

Moon is called Chandamaama. In general in India when mother is giving rice to children or at the time of consoling the children at dusk, she made children play by showing the Moon. That is Chandamaama. Because of that all are calling the Moon Chandamaama since childhood. There is

a consoling song of children such as “Chandamaama Rave Jabilli Rave” is existing (Like the Twinkle, Twinkle little star). Not only children but also elders also called Chandamaama. There is an adage that Chandamaama is uncle of all. In this way our elders made us accustom for keeping the Moon as Chandamaama in our mind.

When Moon is uncle of me, Moon must be paternal uncle of my wife. If Moon is uncle of my son, Moon must be brother of his mother. A question may arise what secret is by saying Moon as uncle. Elders did not make Moon say as uncle of all without having secret. Let us know that secret.

Prakruti is the mother of all living things which are either movable or not movable. Paramatma is the father who moves the bodies of living things. This matter is said in Gunatraya Vibhaga Yoga chapter in Bhagavad- Gita. Despite visible father and mother exist for body, invisible father and mother exists for whole bodies of living things. Those are Prakruti and Paramatma. Man may have visible father and mother in different births. But Prakruti and Paramatma are the permanent father and mother of man in all births.

Paramatma who is father of all do not visible. But mother is visible in the form of five Bhutas. For knowing about details of Prakruti and Purusha, wisdom of Divine is needed. Wisdom can be attained through Guru. Owing to teaching of Guru, in the form of sound wisdom reaches inside through the ear of disciple. Despite wisdom which is in the form of sound is the basis for knowing God, it is reaching you. It is known that even wisdom which reveals God had taken birth after Prakruti because of sound is belonged to Prakruti.

Wisdom is next to Paramatma and Prakruti. Wisdom had taken birth after Prakruti. Anuja means the person who takes birth next or brother. It can be said that wisdom is the brother of Prakruti because of it had taken birth after Prakruti. In Brahma Vidya Shastra and In Astrological science Moon was said as a sign of wisdom. So Moon and wisdom is same. When Moon is auspicious and favorable in the horoscope of man, wisdom is attained.

Moon must be compared to the value of wisdom because of Moon is recognized as sign of wisdom. We are said wisdom had taken birth after Prakruti through sound. If wisdom is the brother of Prakruti, even Moon the sign of wisdom must be equal to brother. It means Moon is

equal to brother of Prakruti. In Bhagavad-Gita Bhagavan said “**I am father of all living things. Prakruti is mother**”. According to this Paramatma is the permanent father and Prakruti is the permanent mother of all living things. According to that, Paramatma is father and Prakruti is mother of your wife. Here all people are getting same relationship. Prakruti is mother of all. If Prakruti is mother of your wife but she is not aunt of you. Similarly if Prakruti is the mother of you, she is not aunt of your wife. Both you and your wife have same relationship as mother.

Let us come to the real matter. If Moon is brother of Prakruti, he is maternal uncle of us in accordance with relationship like brother of mother is **maternal uncle (mena maama)**. If Prakruti is mother of all, Moon is the maternal uncle of all living things. If Moon is maternal uncle of you, he is also maternal uncle of your wife. In this way all people are saying Moon as Chandamaama. In the word Chandamaama, vast meaning of wisdom is hidden.

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## Maama (uncle)

All people are familiar about the word Maama which consists of two letters. We learnt about the manner that why all people unite the word Maama to Chandra (Moon) for calling Chanda maama. In this way not only Moon is called Maama, but also brother of mother is called Maama. In some circumstances some persons say a proverb “ *If mother is lost maternal uncle must exist*”. Its mundane meaning is first mother has highest love on his children, next is maternal uncle and third is father. In spiritual manner, meaning is different. According to Brahma Vidya, Mother is Prakruti, maternal uncle is Atma and father is Paramatma.

According to this manner if anyone wants to reach God, first he must leave mother Prakruti (Maya), and he must travel through Atma for reaching Paramatma. If we say about it in detail, leaving the body which is made by Prakruti and again not taking refuge in the body is said as leaving the mother called Prakruti. Similarly knowing about Atma in detail it will be travel along the way called wisdom of Atma. At last Jeeva doesn't attain the state of birth and death, only attains

liberation. Here one must know that wisdom of Atma, knowing about Atma and through Atma is same meaning.

We are counting Prakruti, Atma and Paramatma as mother, maternal uncle and father respectively. In the external world man has mother, maternal uncle and father. Internally Jeeva has mother in the form of body made by Prakruti consists of 10 visible parts and 14 invisible parts and Atma exists as Maama (maternal uncle) in the form of consciousness in the body. Paramatma who is father exists inside and outside of body as spectator without appearing and spread over every atom. One must leave mother Prakruti because of mother is not belonged to him. Mother Prakruti made Jeeva grows his body. Sometime later she leaves Jeeva without caring. In this way birds leave their young ones after some time.

According to this Jeeva must know that mother (Prakruti) is not belonged to him. We are calling mother Amma with this meaning. For instance, Gaura means respect. If we add a letter "A" to the word Gaura, Agaura comes. It means disrespect. Similarly Ma means belongs to me. If we add letter "A" to the letter "Ma", Amma comes. It means not belong to me. According to this Amma is not belonged to you. Though we call the word Amma daily, we do not know the meaning. According to the meaning of word Amma, mother Prakruti is not belonged to you. When Jeeva who is residing in the body knows that Prakruti is not belonged to him, there is need to know what belonged to him is.

In the body Prakruti and Atma exists. Paramatma pervades inside and outside of body. Despite Paramatma exists in body, he exists outside of body extensively. So he must not be counted as he is inside of body. In the body Atma and Prakruti exist along with Jeeva. In accordance with spirituality, Prakruti is not belonged to you. Atma exists always along with you. So Jeeva says that Atma is mine. For knowing that Atma is belonged to me, we are calling it with the word Maama. At the beginning the word Maama was existed as Mama. Gradually that word Mama was changed to Maama. The meaning of the word Mama is belonged to me. The meaning of either word Maama or Mama is same.

If we see who exists for Jeeva, except Atma no one exists in the body. When Jeeva either takes birth or dies, Atma only comes along with Jeeva. So, Atma was named as Maama. The word



Mama is not only in Sanskrit language, but also in other languages. It can be understood that only Atma deserves to be called Maama by Jeeva. Even ignorant persons use the word Maama. But they did not know about inner meaning of that word. Even today if you know about the meaning of word Amma that it is not belonged to me and the meaning of word Maama is belonged to me, you can reach easily Paramatma through your maternal uncle Atma. We already have known that Jeeva is Purusha and Prakruti is female.

We are calling Purushas( male) such as Atma and Paramatma who always exist as companions by putting the letter Ma at the side of Ma and call Maama , putting the letter Na at the side of Na and call Naana and putting the letter Ta at the side of Ta and call Taata . We know that for denying anything generally we use the letter " A ". When we call female, we use letter 'A ' for using the words such as Amma, Attha and Avva for denoting that Prakruti (Maya) is not belonged to you. It must be known that Naana has Amma, Maama has Attha and Taata has Avva. In the matter of Atma and Paramatma which are Purushas first letter is also followed as second letter. It means Atma exists behind Jeevatma with slight variation. In the words which reveal feminine qualities of Prakruti, first letter "A "is used in the words such as Amma, Attha and Avva. In these words second letter is pronounced by stressing it, so it can be understood that all visible nature is Prakruti, and it is not belonged to you. We have to know first about Atma. So, when Jeevatma know about Atma in the body, spirituality it can be known.

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## Day and Night

Kala is divided into two names. One is day and second is night. These two kinds of day and night are further divided into two kinds such as day and night of Paramatma related and day and night of Prakruti related. In Bhagavad-gita, it was said that Paramatma related day was one thousand Yugas and night was one thousand Yugas. This world exists for the period of one thousand Yugas of day of Paramatma. Taking birth of Jeevas, living and dying of Jeevas naturally happen in this time. In the period of one thousand Yugas of night of Paramatma, world, living things, Fire, Water, Earth, Akasa and Air doesn't exist. That is not even empty. That is not explained

by imagining. It is not obtained by any research of scientist. It is said in Bhagavad- Gita that it is not manifested.

If we come to the matter of day and night of Prakruti, day is 12 hours period and night is 12 hours period. In day time every person immerses in the works and it is filled with many kinds of actions. In the night time actions of every person are stopped, enter into sleep without knowing anything. The day and night of Paramatma and the day and night of living things have close similarities. In the day of Paramatma world is visible. The conversion and evolution of living things happen in the period of day time of Paramatma. Similarly in the day time of living things, Jeeva can see the world and know the state of other Jeevas and his own state. In the night of Paramatma, world and living things do not exist. In the night (sleep) of living things world is not visible though it exists. Here a question may arise. That is! You say that in the night time anything is not known. But when we are in waking state in night, we can know about all things. In those circumstances how it is right to say that in the night time nothing exists. For that answer is!

The word day and night is revealed for all living things. The waking state and sleeping state naturally happens at day and night respectively. In the night time also world exist. But it is not known during sleeping. When one is awoken world is known. In the state of sleep, nothing is known. Similarly world which exists in the day time of Brahma, doesn't exist in the night time of Brahma. But one thing exists. The person who attains liberation can only know about which cause is for all Universes and which manifests in the invisible. In the night time anything is not known. How the person who awakens in the night time can see the world though remaining persons do not see the world, similarly in the apocalypse despite all living things are gone to the state of not knowing, the person who sees existing things is said as the person who got liberation.

Our elders named day and night of Kala for knowing its importance as **Pagalu and Ratri** respectively. In that elders immersed distinguished meaning. Let us see that distinguished meaning. It is naturally said that Kala is three parts such as Bhuta Kala (Past), Varta mana Kala (Present) and Bhavishyat Kala (Future). These three Kalas are called Tri Kala. When we are waking, we know what has happened, what is getting on and what will be happened. When we are sleeping we do not know about past, present and future. The state of sleep is incomprehensible. In the

night of Brahma which is apocalypse how we do not know anything, similarly in the state of sleep nothing is not known.

Sleep made all things doesn't move. Naturally that kind of sleep comes in the night time. For understanding about that state, that time was named as Ratri. The period when living things do not have the **Tri** (three) Kalas such as past, present and future is said as Ratri. **Tri means** three. **Ra** means devoid of something. **Ratri** means the state in which three Kalas do not exist. In the Ratri three Gunas and three states do not exist. The distinguished word Ratri is in Sanskrit language, in Hindi and Telugu. We are all know about Ratri which doesn't have three Gunas, three states and three Kalas and Pagalu (day time) has all states.

After completion of night time, day time starts. In that waking state the first disposition desire and last disposition envy works more. It can be said that in the manner of living of all Kama (desire) which is among six dispositions such as Kama, Krodha (anger), Lobha (avarice), Moha (longing desire), Mada (Pride) and Matsarya (envy) exists. According to Bhagavad-Gita "**Kamat Krodhabhi Jayate**", naturally anger comes through desire. The dispositions such as Kama (desire), anger and last disposition envy must exist in the life of every man. Among the six dispositions, Kama, Krodha and Envy exist as one group and Lobha, Moha and Mada exist as another group. The dispositions Lobha, Moha and Mada are not effective. So these dispositions work in some persons only. In some persons these effect is very less. In those persons who do not have Lobha, Moha and Mada, we can see dispositions like Kama, Krodha and Asuya (Envy). So we can understand that among the six dispositions three are more effective and three are not effective.

Owing to Kama, Krodha occurs and due to Krodha envy occurs. Owing to desire ultimately hostility occurs. Those persons who have affect of these dispositions get enemies. Though you do not have enemies, you may be enemy of some person. Though King Dharma Raju didn't have enemies, he was enemy of Duryodhana. Owing to effect of Gunas, you may be enemy of them or those are enemies of you. In the life of everyone hostility (Pagalu) exists due to effect of Gunas such as Kama, Krodha and envy. So, our elders named the waking time which is commenced by the effect of Gunas as **Pagalu** (day time). Paga means hostility. The life of everyone is associated with hostility. The period of waking state that is day time is called Pagalu. Our elders named the day time as **Pagalu** for remembering that the effect of Gunas must be reduced in our life period which is

associated with hostility and or getting thinking about God. Elders named Pagalu for revealing that it is formed due to Gunas, the waking period of 12 hours are expended for Gunas.

The Gunas which are in the day time are not in the night. So our elders said that day time is related to ignorance and it is embodiment of Maya, but night time is related to wisdom and it is embodiment of Parmatma. Which does not exist in the night is existed in the day. Maya appears. God doesn't appear. According to this account the night which is not known is God and day which is known is Maya. We, Jeevas do not have waking state in Partamatma which is not known and have waking state in Maya which is known. But we must know divinity and its experience by waking in the God which is not known. Elders had considered and named Kala as **Ratri** and **Pagalu** for revealing that we must know about wisdom and walk in the Divine way. If anyone consider about those he shall leave Pagalu and try to reach Ratri and know the difference between Pagalu and Ratri.

Entire Universe including Maya and Gunas had taken birth from Paramatma. Paramatma did not take birth from the world. The Pagalu which is another name of Maya had taken birth from the Ratri which is another name of Paramatma. So, Maya had taken birth from God. Our elders said in order of "**Ratri, Pagalu**", but did not say in order of "**Pagalu, Ratri**". As we had taken birth from God, despite spend much time in Pagalu, again we have to reach Ratri. In accordance with the indication of divine, despite you are rich and having much status again you have to come to me, at last everyone must enter into sleep. Though he is more active, he has to enter into sleep. It indicates everyone has to come to me. After awakening, the state of sleep is not known. The person who doesn't know about state of sleep though he has known very much in accordance with mundanely, it can be said that he is not known anything.

The person who has known about effect of Gunas, knowing about such as desire, anger, envy and knowing about Pagalu, Ratri and sleep and existing in waking state in sleep will convert to God by attaining liberation.

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## Jagadguru (Universal Guru)

I think many persons may hear the word Jagadguru. So many persons who are called Jagadguru exist in our country. All are familiar with the word Jagat that consists of entire living things on earth. The word Jagat is not confined to one country. But when we come to the matter of Gurus, a Guru of a country is called Jagadguru. If the meaning of Jagat is all living things in the world, Jagadguru must be Guru of entire living things in the world. It is surprising to say about a Guru of a country as Jagatguru without having connections with other countries. But today those Gurus having more disciples are called Jagadgurus in a country. Those Gurus who do not have more disciples are not said as Jagadgurus.

It means if number of disciples is more one becomes Jagadguru with much speed. So some Gurus compete for giving initiation to more disciples by travelling more places. They are confined to give initiation to disciples without teaching wisdom. Those persons who consider may get doubt that whether Guru means those who teach wisdom or those persons who give initiation or persons who give initiation after teaching wisdom. If these doubts are cleared, we can know about who Guru is and who Jagadguru is and we can know who is to be taken refuge in. The role of Guru is very important at man for getting liberation. His way is in accordance with Guru. If we know completely about Gurus, right way might be obtained. Now let us examine about Gurus.

In our country so many Gurus exist. Among them some Gurus engross in the collection of funds for construction of buildings in their hermitages by travelling from town to town. After completion of that construction, they again start to collect funds for doing either Yajna or worship. In this way from dawn to dusk their chief work is collecting funds. Some persons give lectures after taking money like actors. They fixed some rate for their lecture. How cine actors say dialogues by learning, similarly some Gurus may by heart some books and give lectures to people for money. The so called Gurus do not follow what they taught like actor who doesn't follow morals in his real life though he delivered dialogues in picture.

I met a person who had been giving lectures on Gita at Nandyala and asked him “ There is lot of difference between yours real way of thinking and yours teaching. You are saying that there is

no God or devil. If God doesn't exist why you are giving lecture about Gita on the name of Gita Yajna". He replied me "I do not have belief in God. But People want wisdom. I said wisdom to people in accordance with their liking by taking money. They want wisdom. I want money. I am saying in that way because of hearers exists". This person is also a Guru in the sight of some persons.

Some persons exist who became recluses due to lack of means of subsistence. They thought that the life of recluse was the method of Guru. The people who believe that all whitish things are milk and all blackish things are coal, are mistaken that those persons who wore saffron color dresses are Gurus. But they do not know that in the disguise of saffron color dress so many thieves, cheats and murderers exist. Some real recluses who have wisdom exist, but so many exist who wore saffron color dress in accordance with opportunity.

In this way so many persons exercise status as Gurus, but some men want to be recognized as disciple and take refuge in Guru for initiation. Those so called Gurus who wanted disciples immediately gave initiation and advised them not to read any book except their books and not hear any teaching except their teaching. These so called Gurus want disciples. Those disciples want only initiation, but do not know about wisdom, dharma and God.

If we come to the matter of Jagadguru, the person who takes birth in a family gets the name of family in the order of lineage of birth, similarly the person who is head of Peetha also getting the name of Jagadguru as succession. By saying about head of Peetha as Jagadguru, and if head of Peetha decides his successor, that successor is also called Jagadguru. This method is getting on. So, it can be said that name of Jagadguru exists like name of house. Despite he doesn't take rifle, he has house name as rifle, similarly despite he is not Guru of world, he has title as Jagadguru. If we consider about meaning of Jagadguru and whether real Jagadguru exist or not, those details about Jagadguru are mentioned below.

Anything which is not known is called secret. In the previous days the word secret was said as **Guhya**. Which is not known to man is secret. When man takes birth, he doesn't know anything. Gradually he will know unknown things through others up to age increases. In the childhood, we went to school. There we knew letters and numbers which were unknown to us. The person who

revealed unknown secrets in school is called Guru. **The person who reveals Guhya (secret) is called Guru.** In every place where Guhya exists there Guru must exist. Else we do not know that matter. Guru is need for every matter which is not known. In the life of man so many kinds of Gurus exist in the matters of world such as a Guru exists for education, a Guru exists for mechanic work and a Guru exists for medicine.

According to Bhagavad-Gita, **Brahma Vidya is the most secret among secrets.** How Gurus exist for revealing unknown secrets in the mundane educations, similarly in the Brahma Vidya also Guru must exist. Else Brahma Vidya will be remained secret without knowing to others. In the previous days the person who reveals secrets in either mundane educations or Brahma Vidya is said another wise as Gurtu. You may be heard or read about Guru that he who opens secret of Brahma Vidya and reveals the sign of Brahma Vidya is Guru.

After some time the word Gurtu had converted to Guru. The word Guru is pronounced easily without stressing like the word Gurtu. One must grasp that at the beginning the word Gurtu which was recognized is now recognized as Guru. At present Gurus do not know about the word Guru which has come in this way. Though this matter is new to you, do not think that it is untrue. You must know that how the word Drusti had converted to Jisti (evil eye) similarly the word Gurtu had converted to Guru. If we see according to this, at the beginning the word **Jagadguru** was existed as word **Jagadgurtu**. Do not question me, how do you know this matter which is not known to us. Vision exists in accordance with eye.

At the beginning the word Jagadguru was not used for persons who have more disciples or in the order of lineage. **The person who had revealed divine wisdom which is applicable to all living things in the world was called Jagadguru.** Those Jagadgurus may have disciples or not. Those got that name in accordance with their teaching. Sri Krishna was Jagadguru. So many Maharshis called him Jagadguru. In those days Sri Krishna didn't have disciples. But the wisdom which was taught by Krishna is applicable to all living things. So Krishna is Jagadguru. Today, so called Jagadgurus are not seeing men equally and made men prostrate by dividing men into caste and division. They exhort some people prostrate without touching their feet. If lower caste people bring milk to the proximity of so called Jagadguru with devotion, they take it only after sprinkling water on the vessel of milk. Their teaching is not applicable to all living things. Owing to

not knowing the meaning of Jagadguru, such persons are named as Jagadgurus. The person who reveal the teaching which relates to every living thing and reveals about comforts and distresses , sin and Punya, about the state of Gunas of Jeevas and the principles which are applicable to all living things is called Jagadguru. For instance, by saying that body is residence of Jeeva, it is applicable to not only man but also every living thing. That kind of teaching is completely in Bhagavad-gita. So Sri Krishna was Jagadguru. The person who made us recognize the secret of world is Jagadgurtu or Jagadguru.

Gurtu ---- Guru.

Gurutu ---- Guruvu.

Jagadgurtu ---- Jagadguru.

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## Samata - Saamata - Sameta (Proverb)

We celebrate the festival of Vigneswara which comes every year in August and September month jubilantly. At present this festival rooted strongly in the Indu people, but the people of other religions are criticizing. Some critics came to me and asked questions that you were revealing the matters of truth very accurately. Can you give answer to our questions? We replied that we wished to spend life by revealing the matters of truth. If I have known answers to your questions, I can reveal it, so you can ask me questions. Their questions are!

- 1) In the Indu religion the festival of Vigneswara is being done. Vigneswara means lord of Vignas (obstructions). That kind of lord of obstructions must be rebuked by treating him as enemy. Why does he is worshipped? You are worshipping him for not getting obstruction like the person who does always harm is being extolled without opposing him. You are worshipping him with fear but not devotionally. What do you say about this?



- 2) Is it good by throwing the idol of Vigneswara into the water after worshipping it devotionally? Is it devotion by throwing the idol of Vigneswara into water and cleaning the hands?
- 3) You have seen so many persons who dislike buying a book of divine wisdom by paying 10 rupees. Those people made idol of Vinayaka by expending thousands of rupees and misuse their money. Some persons are collecting money for idols forcibly. Is it devotion by collecting money forcibly?
- 4) Though we have taken birth, having same kinds of organs in the body, we forget that we are children of God and use the festival of Vinayaka for enhancing the religious hatred. In this matter what do you say as Yogi?

We have to say about the secret of Vinayaka festival to the persons who asked me in this way. If we do not give answers to the questions of those, we cannot change their way of thinking on the festival of Vinayaka in their heart. So we have to say real meaning. At the beginning of creation Gods and religions didn't exist. All people had understood that God was one. After some time that understanding began to decrease in men. At that time some great Mahatmas had considered and began to disseminate about divinity by removing ignorance.

Because of God doesn't have form, they kept a stone (linga) as a sign without having face and nose and taught that God didn't have form like the Linga. Owing to God didn't have name they called Eswara. Eswara means lord, but not the name. In this way elders of previous days revealed about divinity that a lord of Universe was existing by showing the round stone which didn't have any form.

In the previous days elders made man walk not only in accordance with wisdom but also in accordance with society. The word Sameta (proverb) which we used nowadays was said as Samata in the previous days. By describing about the word of elders that it cannot be changed and it is true, even today a saying exist such “ **the word of elders is the bundle of curd rice** “. They used the bundle of curd rice as equal (samata) to the word of elders. **Samata** means equality. Similarly there is saying “**Chinta lenammaku Santalo nidra vachche**“, means the woman who doesn't have

worries is compared to the sleep in the market. The word Samata gradually was changed to **Saamata**. After some time the word Saamata was changed to **Sameta**.

In the previous days elders gave so many kinds of Sametas (Proverbs) for making man walk in accordance with society. For removing badness in the society, elders compared the weak man to rat and strong man to elephant. The teasing and exercising of authority over weak man by strong man is said as proverb like “ **it is like an elephant rides on rat**”. Because of it is act of treachery, elders not only said about it verbally but also showed it as visible programme for knowing to all that it was bad. They kept a big idol of elephant which was made by mud on the idol of rat and made it carry through the streets of town for knowing to all. At last they ruined the idol of elephant by relieving that system was not good. They made the idol of elephant sink in the water for ruining it.

In those days they made the idols of elephant with mud without burning it because it would dissolve in water completely. For dissolving idol speedily, they broke up the idol into pieces and sank in water. On those days the practice was done for reformation of society. Every year doing this action as practice is still remained. But meaning is not understood. If anyone is doing another follows is the manner which is known today, but anyone doesn't think about the meaning. If people of a religion do not know about the practice, which is done by them was kept with high thinking in the previous days, it is not wrong that people of other religions are misunderstood. If real meaning and practice is understood, criticism doesn't exist. No one criticizes it. If real meaning is known, the support of people of all religions will be obtained.

I have already said that in the previous days religion and name did not exist and people knew that God was one. According to sentence of Gita, gradually Dharmas had converted to Adharmas. After some time due to ignorance groups such as our group and your group began by losing oneness in men. Today how political parties have names, on those days those who were divided into groups also had names. Those groups were such as Saivas and Vaishnavas. In the previous days Saivites and Vaishnavites had made some traditions and wrote some Puranas for protecting their traditions and made people know the Puranas. In this way they protected their traditions. Among those Puranas, Siva purana which is related to Saivas took birth.

Two thousand years back, before Saivism was found the practice of carrying the elephant on rat through the streets of town and made it sink in the water was existed. Despite people had practiced it as tradition, gradually people lost its meaning that why it was being done by us. So many persons began to prostrate in worship of idol of elephant devotionally without knowing about meaning. In this way some persons began to prostrate in worship of elephant before Saivism was found. The followers of Saivism had created distinguish importance for Rat and Elephant in Siva Purana and disseminated that the person who had elephant head was Vinayaka and he was son of Parvati who was wife of Sankara for increasing devotion.

Owing to this worshippers of Vinayaka were increased and makers of idols of Vinayaka were increased. Because of elders did not able to stop the tradition like sinking the idol in water and treading on idol after breaking up idol, they have been doing Nimajjana (submerging) of idol in water. Nimajjana means bathing in water but not break up. One must know that God which is worshipped is not kicked. In your first question you said that Vigneswara who obstructs must be rebuked but not be worshipped. In reality Vigneswara did not either harm or obstruct us. So, there is no need to rebuke him. If you have devotion it is not wrong. But throwing it in water is not good. All must know that carrying through the streets of town is done for revealing about social injustice. The purpose of sinking the idol of Vinayaka in water is elimination of injustice.

According to your question, collecting money forcibly for doing celebration is not good. It must be forcible devotion but not mindful devotion. Those persons who give money without liking may rebuke the persons who collect money or Vigneswara. So collecting of money forcibly is not good. **In the previous days how the word Samata converted to Saamata and at last converted Sameta, the method of social reform which was kept by elders of previous days such as carrying the rat and elephant through streets, at present had converted to devotion.**

Though meaning is changed completely, practice is not changed and people are doing the practice in accordance with practice of previous days. Owing to this it is criticized by some persons. It is no matter despite it is changed to devotional way or following it in accordance with previous method. Owing to not knowing the meaning of action, this action is being criticized by other religious people or onlookers. If we see about throwing the images of Vinayaka in the water in the name of Vinayaka Nimajjana (bathing), it doesn't appear as real devotion. It appears as action of

enjoyment and not devotional. If we see about carrying the idols through street, in that procession involving a lot of eating and drinking and displaying the feats of strength like in the festivals of Peers take place. It appears as tradition of reveler but not meaningful tradition. So I request you understand my words that we are belonged to Indu religion and its works must be sacred, so do the festival of Vinayaka sacredly without giving opportunity for criticizing.

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## The Inner Working of Body

1) Intellect is in accordance with Karma (Wrong).

1) Chittam is in accordance with Karma (Right).

Question : You revealed how prarabda karma and sanchita karma is burnt. But we do not know about the matter of Agami karma. I request you reveal about prevention of Agami Karma.

Answer : You know that due to Jnanagni, Prarabda and Agami Karma are burnt. The prevention of Agami Karma is important. The Karma which comes in the present work is Agami karma. So it is better to avoid it. Those persons who escaped from Agami karma easily escape from Sanchita and Prarabda Karma. Because of that, among doctrines of elimination of Karma, the doctrine of prevention of Agami karma is important. Paramatma taught much teaching for preventing Agami Karma through Bhagavan in Bhagavad-Gita. In the teaching of Paramatma, he did not divide the Karma into Sanchita, Prarabda and Agami, and told about karma. We divide Karma into Sanchita, Prarabda and Agami for understanding in detail. According to teaching of Bhagavan, “ **Yadhai dhamsi Samidhognih bhasmasatkurute Arjuna, Jnanagni sarvakarmani Bhasma satkurute tadha** “**how the sticks are burnt to ashes in fire similarly all karmas are burnt in fire.**

Bhagavan said only one principle for preventing Karma , but in detail he revealed in a place about prevention of Sanchita karma , in another place he revealed about prevention of Prarabda Karma and in another place he revealed about prevention of Agami karma. We revealed in the

book **Prabodha that** prevention of Karma exist. But we did not explain about karma by dividing it. Now I am explaining it.

In daily life every action which is either small or big occurs in accordance with Karma which was done previously. Let us think that one person had murdered another person. The cause of occurrence of that murder is Karma. Owing to existence of Prarabda karma he was to be murdered and killer had to commit murder, so that action has occurred. The person who does Karma and the person who experience karma are experiencing their karma. In this way karma of both persons is exhausted so new Karma doesn't come. Every Jeeva takes birth for experiencing his Karma. Jeevas are doing actions for experiencing their Karma. The actions which are getting on may be good or bad in accordance with Karma. In this way Karma is being expended up to end of life. But Jeevas are not doing any new karma. There is no possibility of coming new Karma called Agami Karma. Karma inspires every action and made us do. Jeeva doesn't have any relation with actions. Jeeva did not do any action independently. So there is no possibility of coming new karma.

For instance let us take an action of murder. Mallaiah was murdered by Ramaiah. Here how Karma is transformed into action is! Ramaiah had seen that Mallaiah was going alone. The eye of Ramaiah first disclosed that matter to mind which was in Surya and Chandra nadi. Mind disclosed that matter to Jeeva through Brahma nadi. Jeeva only sees that matter as spectator. The intellect which exists as layer at the side of Jeeva first grasps that matter and discloses it by dividing into two kinds. It may say that it is better to kill him and due to consequence of murder difficulties may come through his relatives. It gives suggestion not to leave the opportunity which is obtained rarely and warns that so much money must be expended for the expenses of court. In this way intellect reveals both good and bad, gain and loss, comforts and distresses. Chittam which exists at the side of Intellect decides only one matter such as do the action or not do the action among the revealed matter of intellect. The matter which is decided by Chittam is disclosed to mind. Mind discloses the matter which is revealed by Chittam to the sense of actions. The senses of actions are doing the actions.

In the action of murder that was done in this way, Jeeva called Ramanna was not responsible for doing the action. Jeeva only sees the action which is getting on as spectator. In this work his senses of actions, senses of perception, Mind, Intellect and Chittam are participated.

As his senses of perception disclosed the matter to the mind after seeing it, Mind reveals intellect about this matter. Intellect divides the matter into good and bad and reveals Chittam about it. Then Chittam decides one suggestion among suggestions of intellect, resulting in senses of actions are doing the action. But Jeeva is not responsible for doing the action. Because of that Jeeva is not related to sin which accrue in the murder. But Jeeva is getting Sin and Punya in the daily activities by experiencing old karma and getting new karma. Because of that Jeeva is getting continuous births. How new karma is attaching to Jeeva in the getting on works are!

Action is being done in accordance with decision of Chittam among the matters which are analyzed by intellect. Chittam is the cause for doing the works. Why did Chittam decide to do murder instead of not to do murder? Chittam decides in accordance with Karma. When Karma of dying exists in him and karma of doing murder exists in him, that karma made Chittam decide like that. The Aham (Ego) which exists at the side of Chittam always says that work is done by you and if you do not exist, work may not be done, so you are the lord of that work. In the completed work though Jeeva didn't have any relation, he thought that he did the work by listening the words of Ego.

New Karma comes due to Jeeva thinks "I am doing the work" by the effect of ego. Jeeva thinks "I "due to ignorance. Because of all living things are in the state of ignorance, they are getting Karma in every action. The person who leaves ignorance, and knows that in every action he is not responsible for doing the work , only senses of actions and senses of perception and Antah karanas such as mind, intellect , Chittam and Ego are responsible for doing the work , and the person who doesn't hear the words of Ego does not get new karma. Because of that Bhagavan said in Gita " Yasya naham krito bhavo buddiryasya nalipyate hatvapi sa iman lokanna hanti nanibadyate " .

It means who doesn't get egoism and doesn't have interest in the result, despite he kills all people in the world he is not killer. He doesn't get sin. First murder was done in accordance with Karma. We know from the above word that Jeeva did not done the murder, so sin doesn't attach to him. When Jeeva is associated with egoism, new karma in that action accrues. If Jeeva recognizes the ego which is in the body and do not hear the word of ego that it is not related to me , then karma doesn't attach to him. The person who doesn't hear the word of ego first spends

for some time by experiencing karma. After completing his Karma, immediately he attains liberation. This method is said as Karma Yoga in the Gita.

Question : I have known from your words that first work is started by the senses of perception. Chittam made the senses of actions do the work. In this action, mind plays general role only but not chief role. It appears that effect of dispositions is meager in the actions. You revealed that Karma made Chittam decide the actions. In the Prabodha book, you said that Gunas (dispositions) were responsible for doing every action. Here you are saying that Karma is the cause for doing actions without mentioning Gunas. I request you clear my doubts in detail.

Answer : It is known that your intellect is analyzing about the matters of mine sharply in accordance with your questions. Let you hear my answers. Knowing about Karma is the greatest wisdom. Jeeva has body due to existence of Karma. If Karma doesn't exist body doesn't exist. Only two destinations exist for Jeeva. **One is Karma and second is liberation.**

Jeeva who is in Karma may go to liberation. But Jeeva who attains liberation doesn't come to Karma. Now we have to know about the person who is in Karma. One who knows about Karma must attain liberation. Knowing about Karma is the highest wisdom.

In every second, Karma is used. Karma is the cause for every second. If Karma doesn't exist there is no existence of Kala (time). If Kala doesn't exist karma doesn't exist. The both Kala and Karma are interrelated. In every second Jeeva experiences Karma. Jeeva experiences Karma in every second means when he is lying, sleeping, doing works, talking, drawing breath and exhaling breath, opening and shutting the eyelids, from small works to big works and at the time he is being quiet without doing any work Jeeva experiences Karma. Some may get doubt that being quiet without doing any work whether it is karma. It is also Karma. According to principle if time is getting on Karma is getting on, in the period of not doing any work time is getting on. Let you know that to be quiet without doing any work is also Karma. It is important to know that in this way time is associated with Karma.

Now we understand that Karma is the cause for doing every action. So many parts in the body must work for doing the actions. Everyone must know that if any part of body works that is effect of Karma. In the cinema, film in projector is cause for the pictures. Every part in the projector

is working for exhibiting picture. The Karma which exists in subtle form in the head, externally exhibits as big action. How projector is working for exhibiting the film, the parts of our body is working for exhibiting Karma in the form of action. Listen to me; I am revealing that Karma makes parts of body move for occurring in the form of actions.

In our body, mind plays chief role in the practice of Karma. Mind grasps the matters which are revealed by external senses such as eye and ear and send to the internal senses such as Intellect and Chittam. Mind is the medium between external senses and internal senses. If mind doesn't exist, the matters of external senses do not reach internal senses and the matters of internal senses do not reach external senses. In sleep, mind reaches Brahmanadi without existing in Surya and Chandra nadi. Because of that the matters of external senses do not reach internal senses and vice versa. Owing to this in the sleep any work doesn't occur. Even at the time of sleep external senses such as eye, nose, ear, skin and tongue also work. Ear hears all sounds. Owing to mind doesn't exist to grasp the sound for disclosing to Antah Karanas intellect, Chittam and Jeeva do not grasp the sound. Similarly in sleep despite nose gets smell, due to non-existence of mind which grasps the smell, but Jeeva doesn't know about the matter of smell.

In this way though the senses of perception has been doing their work day and night due to mind which grasps the matters of them doesn't exist in sleep, either Jeeva or Intellect doesn't know the matter. In the sleep despite the matters of senses are not known, it cannot be said that senses are not worked in sleep. Up to consciousness exist in the body; senses of perception are doing their works. Mind exists in Brahma nadi for some time and exists in Surya nadi and Chandra nadi for some time. When Mind is Surya and Chandra nadi, it acts as medium by taking the matters of external senses to internal senses and the matters of internal senses to external senses.

For taking place an action external matters must come to inside. Internal matters must go to outside. Then Karma takes the form of action. If mind doesn't exist external matters remained outside and internal matters remained inside. Then any action doesn't occur. Body will be inanimate. So I am saying that mind is playing chief role in the transformation of Karma into action. Mind is not only doing the above mentioned work but also doing the work which is not done by external and internal senses. Listen to me, I can say in detail.



The senses of perception have connections with the actions which are getting on present only. The matters which are related to five Tanmatras of five senses of perception such as Sound, Touch, Form, Taste and Smell reached the mind. Mind takes the matter to Jeeva about the matter of Tanmatras which come from the senses of perception. Jeeva sees the matter as spectator. Intellect interprets the matter in two kinds. Chittam decides one matter among the suggestions of intellect. Mind grasps the matter of Chittam and makes external senses of actions reach the matter. The external senses of actions do that work. The senses immediately engross in another work after completing that work.

In this way after doing work, senses forget the actions and its experiences. But mind always remembers every action. Among the external senses and internal senses, mind only remembers. The remembering power is also called mental power. It is also called awareness. In what matters we have connections daily, mind remembers that matters. Because of that Bhagavan said in Gita "Sarveshu Kaleshu ma manusmara yudyacha mayyarpita mono buddirrame vasyasya samsayah ". It means if you remember me in your mind and your Intellect considers me, only that matters are remembered by you. By remembering me always at last you merge with me.

Because of mind has power of remembrance, Paramatma said that mind and Intellect should be submitted to me and used it in my work. If Intellect is used in the matters of Paramatma, mind records the matter of intellect. If Intellect and mind is always kept in the thinking of Paramatma, it is remembered by mind and at last it comes to remember. Let you learn that not only matter of Paramatma but also matter of anything will be in this way. In the life time in which actions we have connections that matter is remembered more by mind. According to this we can recognize that mind exists as chief part in the bodies of living things.

Now we learnt that mind can remember about past matters. Sometimes, even external senses are working mind stops to grasp the matter and remember by engrossing in the matters of past incidents. In those circumstances connection between internal organs and external organs is broke down. The Intellect which is inside doesn't know about the external matter. For instance, while reading a book eye sees, but tanmatra called Roopa (form) takes the matter to the mind. Mind takes it to Intellect and Jeeva. Let you think in that time if mind thinks another matter. Then external sense called eye is reading the book. That matter also is reaching mind.

Owing to mind remembers another matter, mind doesn't grasp the matter and doesn't disclose the matter to the intellect, so Jeeva and Intellect do not know about the matter of reading. It can be known that though eye sees and mouth reads that matter is not reached intellect means mind exists in another attention. In that time mind doesn't know about the reading matter, so it doesn't remember again. Today though some students read much time, they are unable to get remembrance in the examinations because of mind is not kept in that study but it is kept in another matter. When we are doing a work, if we do not have attention to that work, we do not know about comfort and distress in that work and do not know how much time is exhausted. This matter is described in the book called **Prabodha**.

Some persons may think that while Jeeva is in the waking state, if external senses and internal senses do not work and mind doesn't work mind has rest. In that way mind doesn't has rest. Mind has rest when it is in Brahma nadi only. When mind is in Surya nadi and Chandra nadi in waking state mind doesn't have rest. As a medium, when mind doesn't have work, it doesn't take rest and remembers about so many past matters and disclose it to Intellect and Jeeva. Chittam doesn't interfere in the all matters which are revealed by mind. So, all matters which are reached mind do not materialize into actions. Mind always remembers. Intellect considers only some matters among the matters which are brought by the mind.

If consideration of Intellect about a matter is completed, mind brings another new matter. In some instances, mind doesn't bring new matters up to consideration is completed. Chittam doesn't agree all matters which are considered by Intellect. So, all matters which are brought by mind do not materialize. The matter which exists in accordance with Karma can transform into action. Any action which comes to the form of action is remembered first by the mind.

Let us know about the effect of Gunas in an action. Jeeva and Intellect who exist in the midst of Gunas knew the matters through the mind. That received matter is criticized and considered by the Intellect. That consideration is in accordance with Gunas. If Jeeva exists in Satwic part, Intellect criticizes in accordance with Gunas of Satwic part. If Jeeva exists in Rajasic part, Intellect criticizes in accordance with Gunas of Rajasic part. If Jeeva exists in Tamasic part, intellect criticizes in accordance with Gunas of Tamasic part. Chittam decides the matter which is criticized by Intellect in accordance with Karma. But Chittam and Gunas are not related. Chittam

has connections with only intellect. The effect of Gunas is on the Intellect only. Though Jeeva exists in the midst of Gunas, Jeeva doesn't have any relation with Gunas. Similarly Aham also doesn't have any relation with Gunas. Among Jeeva, Intellect, Chittam and Aham who exist in the midst of Gunas, only Intellect is having connection with Gunas and criticizing in accordance with Gunas. According to the criticism of Intellect, remaining Chittam and Aham work. But Jeeva doesn't interfere in the actions of body.

He who knows that Jeeva doesn't have any relation with the actions of body, Karma doesn't attach to him. Without knowing this fact, he who thinks that Jeeva is doing all works is attaching to Karma in all works. Here some persons may get a doubt. If Jeeva doesn't have any relation with the actions of body, and every action is done without knowing of Jeeva, it is enough that Jeeva doesn't exist in the body. In those circumstances some persons may question us why does Jeeva exist in the body? For that question my answer is!

In the body 24 parts are working in accordance with Karma. But Jeeva doesn't work. In any action the role of Jeeva doesn't exist. All organs of body are working for Jeeva and all actions are being done for Jeeva. If Jeeva doesn't exist any action is not needed. Jeeva experiences every action. For doing from small action to big action in the body, as 24 parts of body are working, but Jeeva is not working and experiences comfort and distresses which occurs due to working of 24 parts of body in a work. We have to know that working of all parts of body exist to provide experience for Jeeva and working of body exist for the experience of Jeeva. If Jeeva doesn't exist, workings of 24 tatwas do not exist.

It is known that mind plays chief role in the working of body. Elders said that controlling the mind in the body is important for attaining liberation. For not taking place any action in the body, mind which is medium should be eliminated. It is called Yoga. Thoughts rise from the mind, so if mind is controlled, matters are not remembered. Owing to this all actions in the body are stopped. Because of that the conquest of mind is called Yoga. Vemana Yogi said this matter which is mentioned below.

*Verse! The eater of Dog is Guru Linga Janga.  
 The eater of Pig is distinguished Yogi.  
 The eater of Elephant is good Jnani  
 Viswadabhirama vinura Vema!*

**Meaning :** Dog always moves. It doesn't stay in a place and roams always. Our mind also moves like dog. Mind doesn't think about one matter and thinks about so many matters. So mind is compared to dog. By saying about the matter of person who eliminates mind means he who eliminates thoughts is Guru, Vemana said that the person who ate dog was Guru. If inner meaning of words of Vemana is not understood, even Jnanis, Yogis and Gurus can be compared to eater of meat. Because of that we can discuss about words of Vemana by using our intellect.

Mind which is always moving and remembers mean matters should be conquered. Though aspirant tries to stop the thinking of mind, it gives thoughts. So Jnanis say that mind has more strength and it should not be restrained. Vemana Yogi compared the mind to Elephant and said that he who conquered or ate elephant is a good Jnani. Vemana Yogi has known completely about mind and revealed about mind completely. Let us see another verse written by Vemana Yogi about mind.

Verse :           The wax stick that is made by iron  
                       In the house troublesome milch cow exists in the yard  
                       By grazing the grass of Kundanmu in sitting posture  
                       Tell me O Vema Reddy by unfolding it.

Mind goes everywhere in accordance its liking. It is very difficult to control the mind which is mean, strong and wavering. Arjuna said in Gita that controlling the mind was like binding the air in the bundle. After controlling the mind by the practice mind must be standstill on a matter without going to other matters. In this way Yogis put the mind in a system without going to other matters. Vemana had known about the mind and said about it by comparing with wax stick made by Iron because of same mind exist at one time in this way and exist in another way at another time. By saying that it is made by Iron means it doesn't bend to the sides softly. Wax stick means it bends to the sides softly. Vemana said mind of Yogi was being standstill, so it was compared to iron stick and the mind of common man was wavering so it was compared to wax stick. In our body both

matters of internal senses and external senses are reaching the mind. Mind spread over all nerves which carries the matters of senses. So matters are compared to the milch cow, mind is compared to nerves yard and body is compared to house.

If we leave the mind it goes astray. First mind remembers a matter. It brings another matter which is related to that matter. For instance, mind has remembered the matter of theft in this way. After that first mind remembered a theft which was done in train. Immediately mind remembered about another theft which had done in the Bus. While thieves were robbing in the Bus, a person hid his watch by removing from his wrist without appearing. Thieves asked him about his watch by observing the sign of strap of watch on hand. Then he gave the watch to the thieves. Mind also remembered that foreign made watch straps were good, and it would available in Burma bazaar. There Japan transistors and tape recorders were also available. If he went to Madras, his friend made him buy good things, and he would see bride for his friend's brother. In this way mind thinks one after another continuously. There is no relation between first thought and second thought. First Mind began to think about the matter of thief, but it thought about marriage of his friend's brother within five minutes. In this way mind thinks one after another.

Generally all persons might be seen the grass of Kundana. That grass plant exists side by side but root is one. That root spreads internally as net but externally it appears as different plants. Our mind also brings forth the matters like grass of kundana shoots up side by side with connection of root. So mind is compared to grass of Kundana which is grazed by sitting. Vemana Yogi who had known about mind very well had described mind in many kinds and also compared mind to Kundana grass.

So far we revealed the most secret matters of Antah-Karanas which are getting on in the body. Let you know that this matter is getting on not only in humans but also in all living things. According to the word of Bhagavad-Gita, the person who is not Jnani will not become Yogi, and the person who has known about Antah- Karanas and its working certainly becomes Yogi. The person who does not know about working of his body, how can he know Atma of his body?

*Verse :*            *By knowing Sankhya Yoga*  
                       *Seeing the sign which moves in all senses*  
                       *Multiplying it five times and see the Paramatma*  
                       *Akhila Jeeva Sanga Atma linga.*

Meaning : Listen to me, O Atma! Knowing about parts of body is called Sankhya. In the body excluding Jeeva, 24 parts exist. Everyone must know that Atma moves the 24 parts of body, Atma is the cause of all actions of body and body is alive due to existence of Atma. Paramatma exists beyond Atma.

At present some persons do not know that Antah- Karnas such as Mind, intellect and Chittam exist differently and say many kinds that Intellect is mind, mind is Chittam. At one time they say that Jeeva exists as Mind. I request you take refuge in the teaching which is bound to Shastra without giving any kind of doubt by leaving the teaching which is out of order.

Question! All persons are saying that Intellect is in accordance with Karma. Is this word true? Tell me in detail how intellect is in accordance with Karma?

Answer! Do not think that this word is true despite all persons are saying. It must be known from discussion. Though all persons say untruth as truth, it won't become truth. If truth is said by one, that is true. Now the word of all persons "Intellect is in accordance with Karma "is untrue. According to the word of Paramatma, Dharmas would be converted to Adharmas; today Adharmas stand in the place of Dharmas. One day Paramatma certainly would come for revealing Dharmas. He will certainly knock down all Adharmas, which are exercised in the name of Dharmas.

In men ignorance had increased and they are taking refuge in the livelihood without knowing real Dharmas, without thinking about known Dharmas and cheating themselves. By saying that wisdom should not be criticized, and if it is criticized it is like criticizing elders and due to saying that what is said should be followed , all persons were misled one after another behind a person who is first misled. When people were first misled, if they had introspected themselves whether it was right or wrong, they might have come to the right way and the followers of them also might have come to the right way.

According to Bhagavad- Gita which is standard book for Brahma Vidya, the saying “ **Pari Prasnena** “ means aspirant must question Guru for clearing his doubts. But today unfortunately we are learning Brahma Vidya from the teachers who say not to question me. If teachers of Brahma Vidya are teaching in accordance with his liking and hearers also are nodding their head without considering each matter, it is like **teacher say while he is sleeping that students are gluttons**”, a question may arise where does Brahma Vidya get into shore. Today Brahma Vidya is filled with adharmas due to disciples and Gurus. Disciples are nodding their head without considering whether the words of Guru are true or not like the audience clap the hands after seeing creation of snake and rat by Jugglers, the essence of Brahma Vidya is not known. They are telling the stories such as tales of Crow which are taught to children.

Today, if a question is raised in Brahma Vidya, the so called Gurus do not able to give answers like elders do not able to give answer to the question of children that how does crow has house. The teachers, who can teach right wisdom, are not available for teaching to the inquisitors of wisdom. They made Brahma Vidya which is equal to all living things confine to some persons in the name of traditions and disparities like caste and religion. Paramatma said Gita Shastra for welfare of all living things and taught the matters which are need for all living things, but some Hindus kept Bhagavad-Gita at the side without giving value and said that Vedas were the standard books for Hindus. **At any time Paramatma may descend on earth and rectify these lapses. Brahma Vidya never will be ruined.**

Listen to me, I can reveal answer to your question “Intellect is in accordance with Karma “. We learn that external matters reach the intellect which is in the midst of Gunas through mind in the working of body. Jeeva sees that received matter as spectator through Intellect. Intellect considers that matter in accordance with Gunas in two kinds, but Chittam decides one between the two kinds in accordance with Prarabda Karma. Though Karma is the cause for all works, in the working **of body, Intellect considers in accordance with Gunas and Chittam decides in accordance with Karma.** By saying intellect is in accordance with Karma; let you think whether it is wisdom or ignorance. Chittam depends on which for deciding actions, if intellect is accordance with Karma. The matter of Antah- Karanas is only known to the person who has sight of wisdom. Without seeing in accordance with sight of wisdom, and say with approximate estimation, it will be way of

ignorance. According to way of wisdom, **Intellect is in accordance with Gunas, and Chittam is in accordance with Karma.**

The whole working of body is said as Sankhya. Bhagavan said in Gita that Sankhya was chief wisdom and said “Skhetra Skhetrajnayor jnanam yattad jnanam matam mama “. Kshetra means body. Kshetrajna means Atma. Knowing about body and Atma is the chief wisdom. Because of that first if those inquisitors of wisdom have known about body and Atma who is in the body, next they can know about Paramatma. The teaching which was taught in Bhagavad- Gita is about body and its working.

Question! We have known that five senses of actions have more connections with the world. If the five senses of actions do not exist, the connection of world breaks down. Among five senses of actions, which senses have more connections with the world?

Answer! In the whole life time of man, eye and ear have more connections with the world. In the waking state, man has more connections with the world through eye. Next he has connections with world through eye. If these two senses do not exist you don't hear any word and don't see anything and connections should be broke down with anything. The sense of touch can be known when anything strikes the skin. Only when food is dropped on the tongue, Jeeva knows about taste of food. Only when smell strikes the nose, Jeeva knows about smell. Only when the sense of touch, taste and smell come to the body, those can be known. But eye and ear can grasp all external matters and disclose to Jeeva. It can be said that eye and ear is the important organs which have more connections with world. Elders also said “ *Sarvendriyanam Nayanam Pradhanam*”. Though Skin, Tongue and nose which grasp touch, taste and smell respectively do not work, any person can live. If eye and ear which grasp vision and sound respectively do not work, the life of that person will be very hard due to connection of world is broke down. The both organs such as eye and ear will be defective for those persons who did more sin.

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## Panchakshari

We have known that Panchakshari means “Om Namah Sivaya “. So many Gurus are giving Panchakshari as initiation. So many persons are reciting this Mantra by getting initiation through ear. Now this mantra is initiated by Gurus, but in the previous days children were taught as lesson at the time of beginning of their education. At the beginning of script of language, elders made people write and pronounce the word **Om Namah Sivaya** in all languages. After some time it was converted to” **Om Namah Sivayah** “the first lesson of children at the time of beginning of their education. The word Sivaya was written wrongly as Sivayah. Now that tradition also changed and education begins from the letters Aa, Aaa, Ee, Eee. Because of present education starts with the letters Aa, Aaa, Ee, Eee, instead of Panchakshari mantra “ Om Namah Sivaya “ , at present people do not know what the meaning of Panchakshari mantra is , why it was pronounced by children at the time of beginning of their education.

According to the word of elders “ **forgetting the known matter is the role of all people but revealing the unknown matter is role of one person** “ , now I am playing the role of that person’s character and revealing that every leaf is the medicine and every word is mantra. So the word Om Namah Sivaya is also mantra. Similarly, the word **Om Namo Narayanaya** is said as Astakshari mantra. We asked some persons why these mantras were named as Panchakshari and Astakshari , they replied “ **the mantra Om Namah Sivaya is associated with five letters, so it is called Panchakshari and mantra Om Namo Narayanaya is associated with eight letters so it is called Astakshari . Saivites initiate Pachakshari mantra and Vaishnavites initiate Astakshari mantra** “.

Despite Panchakshari mantra consists of five letters, if we count the letters of mantra, 1) Om 2) Na 3) Ma 4) Si 5) Va 6) Ya, six letters arrive. If we count Astakshari mantra, 1) Om 2) Na 3) Mo 4) Na 5) Ra 6) Ya 7) Na 8) Ya, eight letters arrive. According to this we can understand that some defect may exist in Panchakshari mantra. If we see according to the letters, Panchakshari mantra is Shastakshari (six letters) mantra. So a question may arise why elders had said about Shastakshari mantra as Panchakshari.

If we consider about details of Panchakshari Mantra the elders of previous days had created this mantra with vast meaning. Panchakshari is the first mantra among existing mantras. After creation of Panchakshari mantra, some persons created remaining mantras. The way of thinking of creators of Panchakshari mantra was! Kshara means not be ruined. Panchakshari means which is not destructed by Pancha (five elements). If we consider about thing which is not destructed, we can understand that Om is Akshara, means it is not destructed that is God, according to the word of Bhagavan “ Om ityekaksharam Brahma”. Because of that, in the Panchakahari mantra Om is God and it is not be destructed by Pancha. If we consider what Pancha is!

In the creation called Prakruti and Paramatma, all visible matter is Prakruti. But Paramatma is not visible and haunted entire Universe. Prakruti is divided into five parts (Pancha Bhutas); those are Akasa, Air, Agni, Water and Earth. All living things are taking birth and dying in the Prakruti which consists of five parts. We are seeing directly that Pancha Bhutas are destructing all living things. If air enrages it can spoil anything and kill many people. If water swells up it can inundate everything. If five parts of Prakruti enrages, it can ruin entire all living things within a second. But these five Bhutas do not able to harm the creator who created even these Bhutas.

In the previous days Jnanis wanted to reveal this matter to people and created a letter of seed ( Bijakshara) in script, and named it as “ OM”. Similarly they made five letters of seeds for five parts of Prakruti. Those are Na, Mah, Si, Va and Ya in an order for five Bhutas such as Akasa, Vayu, Agni, Water, Earth respectively. In those days all people knew that the five bijaksharas were Namah Sivaya. There is a meaning by saying the first two letters jointly as a word Namah and the last three letters as a word Sivaya among the five letters. Among the five Bhutas, Akasa and Air are invisible. So these bijaksharas that are Namah is taken as a word. The bijaksharas of visible Agni, Water and Earth are taken as a word that is Sivaya. In this way elders called Namah Sivaya for knowing the difference of Pancha bhutas.

So far we have known beejaksharas of Pancha bhutas as Namah Sivaya and about the beejakshara OM as God which is not ruined by Pancha Bhutas. Elders showed word Om Namah Sivaya for revealing that Om is not destructible by Pancha Bhutas. Its meaning is God is not destructed by Pancha Bhutas. So, the letter Om was called Panchakshari. In the previous days as it was not destructed by Pancha, so it was called Panchakshari. OM means Akshara. It means not be

destroyed. Elders kept beejakshara OM before five beejaksharas which are Namah Sivaya and called Panchakshari. Though it consists of six letters, it is called Panchakshari, and letter Om is the real Panchakshari. In the Panchakshari distinguished meaning exists.

In the previous days the consecration of Eswara Linga was the first temple. It was kept as a sign of Prakruti and Paramatma. It is not an idol of Sankara who was cursed according to Puranas. We revealed number of times in my writings that in the previous days, elders thought that Linga was sign of Paramatma, but now people are worshipping linga as an idol of Sankara. By worshipping like that we are forgetting the aim of Jnanis who consecrated Linga on which aim. In the previous days people knew about consecration of linga and saluted linga with the meaning that it was sign of Parmatma who did not ruin by Pancha Bhutas and uttered Om Namah Sivaya. Owing to beejaksharas were pronounced through mouth, it was renowned as Panchakshari mantra. Now that Panchakshari mantra also exists. But a lot of difference exists between the way of thinking of men of previous days and the way of thinking of men of today.

In Bhagavad-Gita, it is revealed that OM is Akshara, means it is indestructible and it is divine. If OM is divine and indestructible by anything, and if you question yourself by whom you are ruined, reply can be found in Gita. According to Gita, all living things are taking birth In the Prakruti, consists of five elements. Prakruti made Jeevas take birth and kills Jeevas. Though whole Prakruti is ruined, Paramatma should not be destroyed and seeing as spectator. So, it can be easily understood that which is Akshara (not be ruined) by Pancha Bhutas is Panchakshari. But we are not considering about it, due to this many matters are concealed.

In the previous days Panchakshari mantra only existed but other mantras did not exist. Gradually the effect of Panchakshari mantra was not known to people. After some time some divisions had formed in people and usually it was talked that Panchakshari mantra belonged to Saivites (the followers of Sankara). After this event, Vaishnavites created a Mantra called OM Namo Narayanaya. In this way, so many mantras were created. Panchakshari mantra is the greatest mantra though so many mantras exist. But its meaning must be known. Let you learn meaning of Om Namah Sivaya. Do not rebuke me due to saying of new matter. Do observe that knowing about unknown matter is the essence of life.

OM	Na	Ma	Si	Va	Ya
Paramatma	Akasa	Air	Agni	Water	Earth

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## Pothu ( Male)

Generally in the Telugu language male and female is called Pothu and Penti respectively. If a work is done effectively by anyone, then he is praised as Magodu (Male). If work is not done effectively he is said as equal to female. One who sleeps well is called Nidra pothu. One who is talkative is called Vadaru pothu. One who eats more is called Tindi pothu. In any work, if a person is more effective, then he is said as Pothu or Magavadu (Male). Let us think that in the previous days a Guru had some disciples. They were talkative, lazy and gluttons. Though Guru taught much wisdom to them, they did not change. Guru waited for some time for seeing change in them, but change did not come in them. Then Guru said to them in this way!

Every living thing which is taken birth in the Prakruti has mixed with Prakruti without knowing that he is Purusha. So Jeeva becomes a part in the Prakriti because of characters and Dharmas of Prakriti have joined in him. Despite Jeeva is the portion of Purusha, he is like woman. When Jeevatma who have characters of woman, has known about real Purusha or reached him, he becomes Purusha. As you are renowned as Magadu in the world, but you are lag behind in the matters of wisdom of Paramatma. I hope you must convert to wisdom of male (Jnana Pothu), without becoming either Nidra Pothu or Tindi Pothu. The Aasa Pothu who engrosses in desire (aasa) should be converted to Jnana Pothu by leaving desires. In the word Aasa Pothu, aasa must be left and only the word Pothu must be remained.

The persons who left specialties relating to world and attains specialty in the Divine can only attain the state of real Pothu. It means he will be Purusha, not Prakruti. Else if he is Pothu in any education, he is confined to that field only, but it can be said that he is woman in accordance with the spiritual education. If he is male in respect of Atma it can be declared that he is Magadu in

the Brahma Vidya. Though the person who doesn't know about Atma in Brahma Vidya is Pothu in any education, it is not useful. He can be said as Penti (woman). Because of that Meera Bai said to a disciple of Guru " **I think Sri Krishna is only Purusha. I do not know another Purusha exist other than Krishna**". By hearing these words of Meera Bai, that Guru grasped the meaning and saluted her by saying that we were not Purushas. We were women in Prakruti.

That great Guru also accepted that he was not Magadu (Male). There is no need to tell about you specially that in which field you are Pothu. I hope you must convert to real Pothu. But in you the characters of Purusha are not grown. I reveal you that leaving the characters and Dharmas of Prakruti by attaining manliness in respect of Atma , you have to convert to Purushottama without paying your attention to the physical characters of Prakruti. Thus far, you must see yourself about your state that in which field you are male and try to achieve manliness in the Brahma Vidya. A Guru said that no matter though you were eunuch, I had a medicine for getting manliness. Let us see ourselves about our matter and let us become male persons.

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## Avaduta

The word Duta (messenger) is familiar in Indu, Christian and Islam religions. Duta means one who brings information. In Islam the person who is sent from God or the person who brings information of God is called Devaduta (messenger of God). In the Christianity the same name and meaning exists. In Indu religion Duta is said as Avaduta. In Indu religion Avaduta is understood as mad man. Man who drinks the water of drainage, dwelling in the mud without observing any kind of cleanness and mentally perverted without knowing about food is said as Avaduta. It is ignorance by thinking about that perverted man that he has divinity and have miracles and worshipping and saluting him who doesn't have discrimination of clean and unclean is absurd. Those persons who do not know about what wisdom is and what ignorance is, are comparing Jnanis to ignorant and Ignorant to Jnani. Because of that **Indu religion which is greatest is not understood by Indus and converted to Hindu religion.**

Sri Krishna descended on earth 5000 years back for uplifting Indu religion which was choked up with Ignorance. According to Islam, Sri Krishna was Pygamber (Khalifa), but according to Christianity Krishna was son of God or messenger of God. According to Indu religion, he can be said as Avaduta or Bhagavan. The word Bhagavan has revolutionary meaning, but it is not understood to anyone. Similarly the meaning of the word Avaduta is not known. Perverted men are said as Avadutas and Swamijis are said as Bhagavans. Everyone must know that even great Swamijis are not Bhagavans and all perverted men are not Avadutas. It can be said that the person who came from Paramatma is Bhagavan or Avaduta. The details of Bhagavan are already mentioned.

Now let us know about details of Avaduta. We are saying that Paramatma had spread over whole Universe. But we do not know about Universe that how much extent it spreads. Jeevatma and Atma have shape and boundary, but Paramatma doesn't have shape, boundary and name. This word is said in all religions. The man who brings information from the Paramatma who doesn't have boundaries is called Duta or Avaduta. The information about Paramatma who doesn't have boundaries is only known to Parmatma only but not to known to common man. So the person who has taken birth as Duta must be taken birth from the portion of Paramatma. So he is belonged to Paramatma and equal to Paramatma. Though some differences exist between Duta and Paramatma, in Duta the portion of Paramatma exists. Duta can only give information about Paramatma means he can give information about himself.

Though the person who is not Duta is a great Swami, he doesn't understand about wisdom of Paramatma. Avaduta only have capacity to tell about real wisdom of Paramatma because of he has taken birth as a portion of Paramatma. Man who brings limitless information about limitless person is called Avaduta. He takes birth lively from womb of woman lively. In this way he who has taken birth from Bhagam of woman is said as Bhagavan. The person who doesn't take birth from womb of mother and who doesn't bring limitless information should not be called Avaduta or Bhagavan.

At present so many Swamis attach the word Bhagavan to his name. When real Bhagavan took birth on the earth, he did not say that he is real Bhagavan or real Avaduta. For finding real Bhagavan on earth, innate tendencies of previous births (Samskaras) are needed. So, common people don't find real Avaduta. It is said that the portion of Paramatma will come on earth as thief

without knowing to others and go away as thief. This matter is said in Gita in the chapter Jnana Yoga “ Avajananti ma mudha manushim tanu masritam “. It is mistaken to think about perverted person as Avaduta without recognizing real Avaduta. It must be known that Avaduta should not be understood easily.

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## Woman - the fifth state

Jagatbharta means bharta (husband) of Jagati. Ja means taking birth. Gati means which is to be died. According to taking birth and dying of living things, Jagati was named. All living things have a bharta. He is called Jagat bharta. Paramatma is the Jagat bharta. In the world the person who ties sacred thread of woman is the physical husband and Paramatma who gave birth to all is husband in accordance with wisdom. Though either we think about or not, Paramatma is the husband of all. The fifth state of woman is the husband who ties sacred thread. The fifth state of all persons including women and men is Paramatma. If Paramatma is husband, we are all women. Let us think why the name Aadavaru (women) has come.

In the Hindi, Urdu and in some languages Aada means cross. In the previous days in even Telugu language Addamu was used in the place of Aada. Gradually that word converted to Addamu. If we consider for which the word Addamu or aada exist, Prakriti ( Maya) always exists against Paramatma in accordance with Yoga Shastra like the 7<sup>th</sup> lord always exists against 1<sup>st</sup> lord in the astrological science. We are always at the side of Prakriti among sides of Prakriti and Paramatma. As we are at the side of Prakriti, we are walking against Paramatma. If anyone try to walk to the side of Paramatma, it is true that all will oppose him. It is true that in a house if a husband thinks to walk to the side of Paramatma, the family members may oppose him. Similarly if wife thinks to walk to the side of Paramatma, her husband may oppose her.

Owing to all people including men and women are at the side of Prakriti, they naturally oppose the persons who want to go to the side of Paramatma. So in the previous days those persons who oppose were called Aadavaru. Now people think that Aadavaru means women. It is

mistaken. Aadavaru means those persons who are at the side of Prakruti. Bhagavan said in Gunatraya Vibhaga Yoga in Gita that Paramatma is Purusha and Prakruti is woman. According to this it is mistaken to think that only physically women are Aadavaru, and physically men are Purushas. Those women and men who are at the side of Prakruti are applicable to the word Aadavaru.

Some male persons may bother by hearing this statement. In fact, you are not body. You are Jeevatma. According to the body in which you are living, you think that you are male or female. According to spiritual science, that statement is incorrect. A question may arise why the differences in body exist. For that question answer is! At first God created Prakruti and kept her equal to him. He made Prakruti create all. He declared that he was Purusha and Prakruti was woman and made Prakruti create all. Jeevatmas did not understand about female and male. So Paramatma made Jeevas know the details of creation that woman only conceives, male is the donor of seed and creation is done by male and female. It is mistaken to think that I am Purusha in accordance with our body, without knowing that our physical bodies are the signs of Prakruti and Paramatma and reveal about creation, Prakruti and Paramatma.

When Meerabai was living, some disciples of a Guru said that their Guru was Purusha, so he did not see woman. After hearing this reply, Meerabai astonished and said “ thus far I think only one Purusha exist. Is your Guru Purusha?” The disciples of Guru went to Guru and informed about the reply of Meerabai. That Guru came out after understanding the inner meaning of the words of Meerabai and said “**I am not Purusha. All are women in the Jagati**”.

We must grasp that Paramatma made bodies of male and female for revealing about the manner of him, but really we are Aadavaru (Women) and belong to Prakruti. We have to walk from Prakruti to Paramatma and we shall not obstruct the persons who walk towards Paramatma. Naturally if woman attains puberty her attention to male begins. She tries to reach the Purusha. If that woman wants to reach Purusha, she can't heed any obstructions and doesn't loss her attention. We are all women in the spiritual country. Anyone among us may get interest in meeting Purushottama after attaining age of wisdom like woman wants to reach Purusha after attaining puberty. Like that person doesn't care despite his wife and children had obstructed him. He always tries to reach Purusha (God) in so many ways.



While you are trying to reach Purusha, your relatives and your family members may mock you. Your wife may not offer food or any kind of disobedience may be shown. Despite the person who thinks about Paramatma faces many obstructions, he doesn't retreat like the person who tries to come to the attention to woman and try to walk to her side. All are women in accordance with Prakruti and according to Yoga shastra all are needed Purusha. Up to reaching Purusha, our penance is not stopped. Though we have money, vehicles and power, some deficit exist. When the fifth state that is husband is found, completeness and satisfaction is attained. Those persons who do not know about wisdom may be surprised by hearing these words. They may think that they are already married and have wife and husband.

Really your marriage is not the marriage. That is an action for revealing the divinity. You are not wife and husband despite you think that you are wife and husband. The word wife and husband reveal about manner of Prakruti and Paramatma. Husband means one who bears. Wife means she who is borne. According to this meaning, are you bearing whom? You are not bearing yourself. The person who bears you is in your body. Up to bearing you, you are in the body. All exists like this way. We are all having husband. That is the fifth state. We are hearing the word fifth state. But we are not thinking about meaning of fifth state and why it is said as fifth state. We do not think that why not call our husband as he is belonged to third state or fourth state. Let us think about real meaning of fifth state.

A person asked me a question what have you studied. I replied him in two kinds. I have studied 11th class in accordance with mundane matter. In accordance with Paramatma I have studied 4th class. But I intend to go to fifth class. The second answer can be explained in detail in this way. In our body three parts of Gunas exist. In the fourth part Gunas do not exist. These are like classes for men. In the wisdom the person who crosses Gunas is the conqueror of three Gunas. He doesn't attach to three Gunas. It means he crossed three classes. The three classes are Tamasic, Rajasic and Satwic. The fourth class is called Yoga. After getting perfection in Yoga completely, he can cross Yoga. That person is called Yogeeswara.

He who exists in Yoga is called Yogi. I have completed four classes. So I become Yogeeswara and intend to go to 5<sup>th</sup> class. The 5<sup>th</sup> class is liberation. That is called Achela, bayalu (open) liberation, Parama pada and Paraloka rajya. The last class of man is fifth class that is

liberation. Though mundane educations have many classes, these classes are coming up to three classes only in the Yoga Shastra. Even the great degrees do not come up to fourth class. I have studied four classes in Yoga shastra, and waiting for the 5th class.

Every man has only five classes. The elders of previous days named the last class as fifth state. So exceeding wealth is the fifth state and called Sowbhagya. Sowbhagya means having husband. But physical husband is not the fifth state. It is the third state. Real husband is Paramatma. We have to search for husband of Universe and attain fifth state. In the world every woman and male need fifth state. Majority people are in either 1st class called Tamasic or 2<sup>nd</sup> class called Rajasic or 3<sup>rd</sup> class called Satwic. They did not come to the 4th class called Yoga. The majority of people in population do not cross 2nd class. The 99 % of people do not come to 3rd class. When do they cross 4th class? If they come to the 4<sup>th</sup> class, in that they are not able to pass with many obstacles.

Some persons are saying that they are in fifth class despite they are in the 1<sup>st</sup> class. They said their Guru kept them in the state of liberation. The person who goes to fifth class doesn't appear and merge with Paramatma. By saying that visible Guru kept his disciples in the state of liberation means that Guru and his disciples are in the 1<sup>st</sup> class. There is no matter despite they go anywhere. But you should see your husband well. You should salute only your husband. You should serve your husband. You should see without losing yours fifth state. Live as bride woman. Don't live as widow. We are all woman, so know that fifth state is important to us.

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## Brahmana - Nayibrahmana

All persons have known about Brahmana and Nayibrahmana. At any time we shall be needed to go for them. If children takes birth for getting advice to name them, knowing about horoscope of children, for doing funeral rites and for asking Panchanga we have to go for Brahmins. When hairs are grown on either head or beard, we have to go for Nayi brahmana once for month for cutting the hair. So it can be said that Brahmana and Nayi Brahmana are familiar to

us. Today we are known about their work. If we consider about them, in the previous days what they did and how they got name, new matters are known. They are!

In the Treta Yuga the Brahmin caste was renowned as big caste. The reason for getting recognition as big caste is only through the teaching of Brahma Vidya. Owing to teach Brahma Vidya which is highest Vidya, their caste was considered big caste. Owing to teach Brahma Vidya, they were named as Brahmins. In the previous days, Brahmanas got place in the court of kings as Gurus and Pundits. Even Kings did not oppose the words of Brahmins. In this way time was getting on, and temples on the earth had increased. In every temple two wives of God were consecrated. Brahmins had constructed temples and consecrated idols.

The Brahmins who had equal honor like Devatas among people began to marry two wives like idol in the temple. Owing to Brahmins had two wives like deity in temple; they were renowned as Devatas and Bhusuras. On those days polygamy was existed more in the Brahmins. Even kings had two wives. We know that in Treta Yuga king Dasarada had three wives. In those days, Kings and Brahmins gave importance to the children of first wife. In that manner, King Dasaratha thought that Rama should be enthroned, but Kaikeyi, the third wife of Dasaratha opposed it.

In those days the teaching of Brahma Jnana in the temples were divided into two sections. One was teaching inside the temple. Second was showing it in the form of actions. Brahmins of those days had allotted easy work such as teaching in the temples to their children of first wife. The children of second wife were allotted actions of outside temple. From that time, **Brahmins were doing actions of inside temple and actions of outside temple.** Gradually the insiders of temple became Brahmins. The outsiders of temple became Nayi Brahmins. Today it is not known that both Brahmins and Nayi Brahmins were progeny of Brahmins of Treta Yuga. The bothers like Brahmins and Nayi Brahmins had been doing their actions of Brahma Vidya at inside and outside of temple regularly which were inherited by their father without break up to Dwapara Yuga. Let us discuss from onwards.

The person who reveals Brahma Jnana is Brahmin. According to this word in the previous days Brahmins were lived by teaching Brahma Jnana. They revealed that aim of man was attaining liberation. **They teach Hita (good advices) to the people who live in Pura (town) for attaining**

**divine, so they are called Pourohita.** They taught people “ In our head God lives. Until Gunas in head are working, God is not known to us. Atma which is in the head comes to experience, when countless thoughts of Gunas are suppressed and life without having darsan of Atma is waste”. In this way Brahmins were teaching and doing good works. The Mangalas who were renowned as Nayi Brahmins were competing against Brahmins in teaching that they showed Brahma Jnana practically for understanding.

In this way teachers of Brahma Jnana were divided into two sects. One sect taught Brahma Jnana through mouth, but another sect did not teach Brahma Jnana with mouth and did it with hand for understanding. Some persons argued that teachers were greater than showers but some persons argued that showers were greater than teachers. Anyhow as they were revealing Brahma Jnana, those two sects were called brothers. Those two sects were competing in many matters and thought themselves that they were great. Brahmins taught that so many thoughts were in our head and if thoughts were eliminated Atma was realized. Nayi Brahmins taught “The hairs on our head are the sign of thoughts and if hairs are tonsured, a new figure appears. Similarly **Atma** can be seen in the place where thoughts are eliminated and made head of man tonsure by advising that thoughts should be eliminated. In this way, Nayi Brahmins tonsured the head of man for elimination of thoughts”.

In this way the kinsmen of Brahmins who were called Brahmana and Nayi Brahmana were conducted so many actions competitively. Among it let us discuss about some actions. Brahmins went to temple at early hours and recited the verses of Brahma Vidya in front of idol. They taught that people must worship God by engrossing their mind in sound of mantra. The sound of mantra is equal to God and Nada (sound) is Brahmam. But Nayi Brahmins claimed “another Nada exists which is blown and sounded by us is greater than the sound of Mantra and it is more auspicious. Man can get great experience by engrossing his mind in the sounding of drums and forget the matters which tease us daily and it is very near to God. For getting out from worldly matters, ours nada is greater than nada of mantra and they made the minds of men stand on nada by blowing and sounding it. They say that due to doing like that the thoughts of men are eliminated and man can get darsan of Atma. They tonsured the heads of people with that meaning. They procured instruments for tonsuring the head and musical instruments for making nada from that onwards.

If Brahmins read mantra in the temple, Nayi Brahmins sound the drums. During the time of marriage function, Brahmins had read the mantras, but Nayi Brahmins sounded drums. If Brahmins did the marriage, Nayi Brahmins made bridegroom. Still the tradition of making the bridegroom exists. When a man has died, Brahmins read the mantras by performing the rituals of karma and reveal that from today onwards the soul of dead person will be disconnected with the living relatives. On the day of performing ritual of Karma, Nayi Brahmins should tonsure head by revealing that how hairs are removed without having any connection with you similarly the soul of dead person will be disconnected with you permanently. It can be known that where Brahmins presence is needed there Nayi Brahmins presence is necessary.

As these two sects of Brahmins competed in many places for exercising their authority, one sect called Brahmins claimed themselves that they were **Bhusuras** (lords of land) and visible Devatas on earth. The second sect called Nayi Brahmins claimed that they were more auspicious persons than Brahmins, so there were called **Mangala** (auspicious). At first two sects were called Brahmins. After some time Mangalas were named as Nayi Brahmins. In the previous days when difference of opinion was prevailed, one sect was named as **Bhusura** and second sect was named as **Mangala**. The name Mangala remained at one sect but Bhusura was not prevailed and the name Brahmin only remained at another sect. The two sects were hated each other and Brahmins propagated that if any person was going for his work the person belonged to Mangala sect came inward to him it was said as inauspicious and bad omen. By seeing this bad propaganda against them, Mangalas also propagated that if Brahmin came inward to person who was going for his work; it was also inauspicious and bad omen. Still those bad omens exist in society.

As time passes on, new generation has come and previous opinions have changed. Brahmins left the Brahma Jnana without knowing about previous methods and what their elders had done. They had been doing worships in the temples for their livelihood and doing rituals in the funeral rites of men. Brahmins left Brahma Jnana and fell in Veda mantras. In the Mangals traditions and practices only remained without knowing its meanings. Though they are doing the works of previous Mangals, those actions are meaningless and it remained as professional education. In this way both two sects are doing work by leaving old methods and its meaning.

In the previous day though Mangala and Brahmins were competing each other, after some time Mangalas had become popular and got upper hand over people and kings. By seeing this Brahmins considered a plan for getting upper hand. So they wanted to increase their influence through Kings by using power. From that onwards they maintained friendship with Kings and taught many matters to kings. They got the status of Guru of Kings and attained more greatness and influence than Mangala. After some time Mangalas had realized that Brahmanas attained higher status than us. So for getting equal status, they considered to get influence at the kings like the Brahmins. One day a Mangal who worked in the court of Sri Krishna Devaraya who was emperor of Vijayanagar Empire requested “We were also Brahmins once upon time. We request you; provide us equal status of Brahmins in the society”. Without enquiring their previous history, Sri Krishna Devaraya ordered the Brahmins to convert the Mangal to Brahmin.

Brahmins took the Mangal to Tungabhadra River and recited Sanskrit mantras for changing him to Brahmin by sprinkling water. By seeing this ritual, the Brahmin poet Tenali Ramakrishna angered whether this Mangala was equal to us, and planned to obstruct this ritual. He went to Tungabhadra river by taking a dog along with him and tried to change the dog to cow by reciting mantras and sprinkled water on dog at upper stream of Tungabhadra river near the ritual site of changing Mangala to Brahmin intentionally. At that time dog began to jump in the water without bearing the water which was sprinkled by Ramakrishna. By doing like this way, water was polluted at upper stream and came to downstream. Brahmins angered at Ramakrishna due to pollution of water and obstruction of ritual. Ramakrishna also argued with them without stopping his action.

Brahmins reported to King Krishna Devaraya about this incident and said that their work was obstructed due to Ramkrishna. Krishna Devaraya angered at Ramakrishna and called him to court for enquiring. King asked Ramakrishna why you had obstructed the ritual of changing Mangala to Brahmin. Ramakrishna obediently replied “I did not obstruct their work and only doing my work. I am converting the dog to Cow by reading mantras and purifying the dog by sprinkling water”. King astonished and asked him “How does dog change into cow by sprinkling water on its head and chanting the mantras for purification? Ramakrishna intelligently replied “ how does Mangal convert to Brahmin by sprinkling water which is said as containing power of mantra, similarly even dog can convert to cow by sprinkling water containing power of mantra”. King obstructed Ramakrishna’s reply and said that it would impossible to convert dog into cow.

King Krishna Devaraya admired on seeing conversational skills of Ramakrishna, and regretted about his promise which was given to Mangala for converting him into Brahmin. Ramakrishna intelligently considered a way for not wasting the word of King and advised king “ O King! You have given a promise to Mangala to change him into Brahmin. It is true that my dog obstructed that ritual. Owing to obstruction of dog that ritual is stopped. So I request you from today onwards Mangala can be called **Nayi Brahmin** without breaking your promise. To implement your order, first proclaim it in every village. This name Nayi Brahmin will stand eternally due to dog has come as obstruction in the process of converting Mangala to Brahmin and the name of king also will stand eternally because of this incident occurs in the rein of Krishna Devaraya” .

Krishna Devaraya became happy for the intelligent advice of Ramakrishna and proclaimed that Mangala should be called Nayi Brahmin from today onwards. In this way Mangalas got the name Nayi Brahmins from the reign of Krishna Devaraya. The name Nayi Brahmin was not existed in the previous days. In the previous days despite Nayi Brahmins were Brahmins, they were separated into a sect in the practices and traditions and the name Nayi Brahmin is appearing as attaching to them. The court of Krishna Devaraya was in Hampi. It is In Karnataka. People talked in Kannada and Telugu languages. In the Kannada language Nayi means dog. Today Brahmins are getting more honor than Nayi Brahmins. It is strange because in course of time it is converted to this state. Really Nayi Brahmins are more useful than Brahmins despite them have taken money for their work. But Brahmins only say advises which are not useful.

Vemana Yogi had described this matter in a verse “The water which is sprinkled by Mangala is better than water containing the power of mantra which was given by Brahmin”. Despite Brahmin sprinkles the water on the head of man by taking money, it is not comfortable. Despite Mangal sprinkles water on head for tonsuring head by taking money, it is more comfortable. It was quoted by Vemana. Today, Mangals are more useful in the society. Owing to not knowing about previous history, it is not known that Mangals and Brahmins are same sect. Even today Mangals do not know their history. The word Mangala is superior to the word Brahmana. Brahmana means wisdom. Mangala means liberation. Wisdom is the way, but destination is liberation.

The word Mangala is the highest meaningful sound in the world. The word Mangala is also quoted in the songs sung at the time of offering camphor to a deity in the temple. In the society

Mangalas are existing as lower than the Brahmanas due to majority people are not knowing about importance of the word Mangala. In the previous days the action such as tonsuring of head had started in the temple, but today it has come to the shop for livelihood. The astonishing matter is! By leaving honorable and sacred word Mangala, attaching to word Nayi which is dishonorable and unsacred word and naming as **Nayi brahmana** is strange.

In any barber shop, it is strange to keep a board denoting Nayi Brahmana society. Some uneducated persons may keep the word Nayi in their name without knowing its meaning. But it is strange though many educated persons exist in that caste, they are not considering whether it is giving good name or not. Nayi brahmana means dog. Is it good by keeping the name as Nayi Brahmana association? Open your eyes by leaving that name which gives defamation in society and proclaim that ours name is not Nayi Brahmins and live respectively as Mangala (Auspicious) Brahmins. For proclaiming that first they must know about wisdom and tell the meaning of tonsuring head, sounding drum and blowing clarinet, which is related to God. I hope Mangalas should be real giver of auspiciousness.

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## Guru Pournami

All people have known about meaning of beginning and ending. In the world all things have beginning and ending. The name, village, song, line, work, game, field and all things have beginning and ending. So everyone may say that I will see your end. According to this we can understand that everyone has end. Though all have end, one thing doesn't have end that is Gola (globe) or Gundram (round). The word Guru had taken birth from the word Gundra. Paramatma does not have beginning and ending. When Paramatma who doesn't have beginning, middle and ending takes birth on earth as Bhagavan, he is called Guru. Because of it doesn't have beginning and ending, so it is called Guru. Paramatma who is in Param and Guru who is on the earth doesn't have beginning and ending. According to this it can be known that Paramatma, Bhagavan and Guru are one.



In the previous days elders used a proverb that Guru was like round stone. Even round stone doesn't have beginning and ending. So Guru was compared to round stone. Centre is the meaning of the word Guru. Guru is the centre for the wisdom. If wisdom is taught by anyone means anywhere if teacher taught wisdom, first it must be come from centre of wisdom, that is Guru. The limitless centre of wisdom and real residence of Dharma is Guru. When Paramatma takes birth from Bhagam, he is called Bhagavan. Because he has either beginning and ending so he is called Guru. According to astrological science, Moon is the sign of wisdom. The complete wisdom represents round moon which occurs on full moon day. Elders decided a Full moon day once per year as Guru Pournami day for remembering about Guru who is God.

The inner meaning of Guru Pournami is, remembering Guru who doesn't have beginning and ending, considering Pournami day as Guru Pournami and worshipping Guru as Bhagavan. The people who do not know about meanings of traditions do not know about Guru and Guru Pournami. People who do not know about meaning and inner meaning do not know the difference among God or devil or Guru or teacher. In those circumstances Maya has been propagating that she is Guru by using ignorance of people. Though Maya didn't have wisdom and dharmas, she made all people turn towards her by revealing that her miracles and charities are wisdom and dharmas respectively. As Maya makes people know that she is Guru, people are taking refuge in the pseudo Guru by leaving real Guru. They remember and worship that Guru on the day of Guru Pournami.

Though Guru Pournami is conducted in many places, even at least in one place the worship of real Guru is not done. The Maya which is against Paramatma has been doing many works for helping the people with the aim of averting people not to go to the side of Paramatma and all should come to the side of her by attracting the people. So many people who are trapped in the Maya do not recognize real Guru and also rebuking and insulting him. They are worshipping the Maya as Guru. Every person is showing his devotion on either Devatas or Babas who shows miracles, or teachers who teach Puranas and insulting Guru.

If common man who worships many demy-gods is in power, he doesn't respect Guru and mocks him. It is natural that up to effect of Maya exist in men, the pseudo Gurus are visible to him as greater and real Guru is visible to him as mean. In the game which is getting on, entire is at the

side of Maya but wisdom and Dharma is at the side of Paramatma. So many thousands of weapons such as miracles, charities, making men as rich, fulfilling the desires and so many matters exist at the side of Maya. But at the side of Paramatma only one weapon called Dharma exists. For knowing this matter an example exists in Maha Bharat epic. In the Mahabharat, Sri Krishna said “I will exist at one side without wearing any weapon. But ten thousand warriors which are equal to me exist at one side. The ten thousand warriors will fight, but I should not fight, only gives advices”. If we consider about the inner meaning of words of Krishna it can be understood that Maya which was made by Paramatma doesn't hesitate to fight even with Paramatma for attracting Jeevas to her side and try to win the war. According to Bhagavan, he doesn't take weapons and fight with the mere words called Dharmas.

At present Maya drags men towards her in so many ways and being counted as God. It made men construct many temples and appear as God. Paramatma can only recognize Maya, but men do not recognize it. Though Paramatma says that it is Maya, so many persons exist who think about Maya as Paramatma and think about Paramatma as Maya. Now we exist in these circumstances. It is very difficult to recognize who Maya is and who Guru is. If you leave Maya by following real Guru, though you recognizes real Guru, If Maya wills, it can made you say about real Guru is Maya and vice versa. God gave all weapons to Maya. Nothing else matters to God apart from his bare words. You should decide yourself whether you go to the side of Maya who gives fully filled bundle (It is filled with Gunas) or to the side of Paramatma who gives empty bundle (It is filled with wisdom). Prakruti is the mother of all living things. Paramatma is the father. Mother's bundle is fully filled. Father's bundle is empty. Decide yourself whether you want bundle of mother or bundle of father.

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## Upanishats

All people may be heard about word Upanishat. Upanishats were written by saints and philosophers. We cannot say this much Upanishats only exist, but there is saying that those are up to 1108. Some persons say that 108 Upanishats are important among the 1108 Upanishats. It is

strange by saying that Upanishats are greater than Vedas, ending of Vedas, and reveals about God, but dividing it into two kinds such as important and non-important is very strange. By hearing this if common man considers about Upanishats that among the greatest some unimportant Upanishats exist, a question may rise what is its greatness. By saying that some are important, a doubt may arise that in some Upanishats defect may exist. A question may arise whether these are useful to man. It is strange by stating 10 Upanishats are so important among 108 Upanishats. The names of those ten Upanishats are!

- 1) Esavasopanisat.      2) Kenopanisat.      3) Kathopanisat.      4) Prasnopanisat.
- 5) Mundakopanisat.      6) Mandukyopanisat.      7) Taittareyoponisat.      8) Itareyopanisat.
- 9) Chadogyopanisat.      10) Brihadarnyakopanisat.

It is strange by saying ten names among so many Upanishats, but there is strangeness exists. Bhagavad- gita, which is said as Upanishat does not exist in those Upanishats. It is regrettable that Bhagavad- Gita doesn't have place in not only 10 Upanishats but also in 108 Upanishats. The names of 108 Upanishats are below given.

- 1) Esavasopanisat.      2) Kenopanisat.
- 3) Kathopanisat.      4) Prasnopanisat.
- 5) Mundakopanisat.      6) Mandukyopanisat.
- 7) Taittareyoponisat.      8) Itareyopanisat.
- 9) Chadogyopanisat.      10) Brihadarnyakopanisat.
- 11) Brahmopanisat.      12) Kaivalyopanisat.
- 13) Jabalopanisad.      14) Svetasvataropanisat.
- 15) Hamsopanisat.      16) Arunikopanisat.
- 17) Garbhopanisat.      18) Narayanaopanisat.
- 19) Paramahamsopanisat.      20) Amritabindupanisat.
- 21) Amritanadopanisat.      22) Adharvasiropanisat.

- 23) Adharvasikhopanishat. 24) Miyrayanyupanishat.
- 25) Kaushitakibrahmanopanishat. 26) Brubhajjalopanishat.
- 27) 1) Nrisimha poorvatapinyupanishat 2) Nrisimhottara tapinyupanishat.
- 28) Kalagni rudropanishat. 29) Mytoyepanishat.
- 30) Subalopanishat. 31) Skhurikopanishat.
- 32) Mantrikopanishat. 33) Pakvasaropanishat.
- 34) Niralambopanishat. 35) Sukarahasyopanishat.
- 36) Vasjrasoochikopanishat. 37) Tejobindopanishat.
- 38) Nadabindopanishat. 39) Dyanabindoopanishat.
- 40) Brahmavidyopanishat. 41) Yogatatvopanishat.
- 42) Atmabodopanishat. 43) Naradaparivrajakopanishat.
- 44) Trisikhibrahmanopanishat. 45) Seethopanishat.
- 46) Yogachoodamanyupanishat. 47) Nirvanopanishat
- 48) Mandalabrahmanopanishat. 49) Dakshinamoortyupanishat.
- 50) Sarabhopanishat. 51) Skandopanishat.
- 52) Tripadvibhuti mahinarayanopanishat. 53) Advaya Tarakopanishat.
- 54) Rama rahasyopanishat. 55) Ramatapinyupanishat.
- 56) Sandilyopanishat. 57) Mudgalopanishat.
- 58) Sandilyopanishat. 59) Pyngalopanishat.
- 60) Bikshukopanishat. 61) Mahopanishat.
- 62) Sareeropanishat. 63) Yogasikhopanishat.
- 64) Turiyateetopanishat. 65) Sanyasopanishat.
- 66) Paramahamsa Parivrajakopanishat. 67) Akshamalikopanishat.

- 68) Avyaktopanishat. 69) Annapoornopanishat.
- 70) Suryopanishat. 71) Yekaksharopanishat.
- 72) Akshupanishat. 73) Adyatmikopanishat.
- 74) Kundikopanishat. 75) Savitrupanishat.
- 76) Atmopanishat. 77) Pasupatabrahmopanishat.
- 78) Parabrahmopanishat. 79) Avadhootopanishat.
- 80) Tripura tapinyupanishat. 81) Devinyupanishat.
- 82) Tripuropanishat. 83) Katha rudropanishat.
- 84) Bhavanopanishat. 85) Rudrahridayopanishat.
- 86) Yogakundalyupanishat. 87) Bhasmajabolopanishat.
- 88) Rudrakshajabolapanishat. 89) Ganapatyupanishat.
- 90) Darsakopanishat. 91) Tarasaropanishat.
- 92) Mahavakyopanishat. 93) Panchabrahmopanishat.
- 94) Pranagnihotropanishat. 95) Gopalapinyupanishat.
- 96) Krishnopanishat. 97) Yajnavalkopanishat.
- 98) Varahopanishat. 99) Satyanopanishat.
- 100) Hayagrivopanishat. 101) Dattatreypoanishat.
- 102) Garudopanishat. 103) Kalisantaranopanishat.
- 104) Jabalyupanishat. 105) Sowbhagyalakshmopanishat.
- 106) Saraswati rahasyopanishat. 107) Bahru chopanishat.
- 108) Muktikopanishat.

Some persons may think that why Bhagavad-Gitopanishat which is renowned as Yoga Shastra is not in the Upanishats. Those persons who consider get questions continuously up to getting answers. We have to know what is the meaning of Upanishat and who had wrote the

Upanishats, what is in the Upanishat, whether it is Shastra or not. If we do not know answers of above mentioned questions, we might be believed it blindly. I request you do not believe blindly anything, give value for the truth and leave untruth despite it is great.

Let us know the meaning of word Upanishat. If we see by dividing the word Upanishat into three parts, it can be said as Upa + Ni + Shat. Upa means the state of being near. Ni means rightly. The meaning of word Shat is the thing that facilitates to reach the object properly. The thing which facilitates to reach the object properly which is being near is Upanishat. Atma is always in the proximity of Jeeva. Upanishat makes Jeeva merge with Atma. In Sankhya Yoga chapter in Gita it is said **“Traigunya vishaya Veda “** means the matters of three Gunas are Vedas. Upanishat reveals Atma which exists beyond Gunas and at the end of Gunas. After Veda means knowing the thing which is at the end of Gunas. So it is called Vedanta.

As the meaning of Upanishat is making you attain Atma which is near to you by disclosing rightly about Atma, it can be understood that only Dharmas which reveal about Atma are filled in the Upanishats. The book which doesn't have meaning in accordance with Upanishat should not be called Upanishat. Any book which is having the meaning in accordance with Upanishat can be said as Upanishat. You can decide yourself that which are Upanishats and which are not Upanishats in accordance with meaning.

So many great people had written Upanishats. Upanishasts were named in accordance with the names of writer. You have seen so many names. By saying that Bhagavad -gita does not get place even among the 108 Upanishats and if we look into Gita for knowing whether it matches for the meaning of Upanishats or not, Gita is teaching Dharmas of Atma in all respects. So it can be said that no Upanishat exists by exceeding Bhagavad-Gita. If we examine remaining 108 Upanishats, in those some defects are appearing and give doubt whether these are Upanishats or not. I know that if we disclose truths and find the fault in the Upanishats some persons may dislike me. But we do not hide the truth despite some persons dislike me. Despite Gita doesn't have chief place, those persons who do not able to question about injustice are getting anger by hearing that Upanishats are defective. As a reader, you have to say the judgment for this problem and say which real Upanishats are and which not real Upanishats are.

For instance, let us discuss a matter in an Upanishat. Our body exists as two parts. One part is Physical. Another part is subtle. The physical part is visible to the eye. The subtle part is invisible to the eye. The visible body is called Physical body. In our body 25 parts exist, but only 10 are visible to the eye. Those are five parts of senses of perception such as 1) Eye 2) Ear 3) Nose 4) Tongue 5) Skin and five parts of senses of actions such as 1) Legs 2) Hands 3) Mouth 4) Genitals 5) Anus. These ten parts are visible to the eye, so these are called Physical body. Invisible 15 parts are there. These are called subtle body. Those are five vital airs such as 1) Vyana 2) Samana 3) Udana 4) Prana 5) Apana Vayu. Five Tanmatras mean the powers which exist without appearing behind the senses of perception. Those are 1) Vision 2) Hearing 3) Smelling 4) Taste 5) Touch. The five internal organs are 1) Mind 2) Intellect 3) Chittam 4) Aham 5) Jeeva. These 15 parts are invisible. So it is called subtle.

In this way if we discuss about it, even children can say that it is physical and it is subtle. For example if we say about Mind, as it is not visible to the eye, so it can be said as subtle. Similarly if we take legs, it is visible. So it can be said as physical. Now you can be understood about physical and subtle. An Upanishat called Yoga Chudamanyupanishat exists among 108 Upanishats. According to a verse in that Upanishat “Jnana Karmendriyaiha Pranadi pancha vayu mano buddischa sukshma linga matyuchhatyate “, means subtle body consists of 17 parts. Those are five senses of perception, five senses of actions, five vital airs, mind and Intellect. You all know that five senses of actions such as legs and hands are visible. The five vital airs and both mind and intellect are not visible to eye. You all know that the visible senses of perception and senses of action are physical.

Let you see the untruth by saying about senses of actions and senses of perception as physical by hiding the truth. If these 17 parts are subtle, remaining 8 parts must be counted as physical. Among remaining 8 parts, is Jeevatma appears? Are mind, Chittam and Aham appears? Those eight parts do not appear. This Upanishat is saying untrue directly, but it is strange to exist among the important 108 Upanishats If the important Upanishat called Yoga Chudamanyupanishat which exists among 108 Upanishats is saying like this, truth does not exist in the remaining 1000 Upanishats.

If we examine it, so many disproven matters exist in the Upanishats. If we consider about it which is filled with untruth matters that whether it is worthy to say about those as Upanishats or not, whether that name is suitable or not, it can be said that it is not right. Some persons who don't have vision of truth may mock my word. They may say that whether the horns which came later are greater than the ears which came first. Despite the ears which came first are greater in the age, it is shorter than the horn which came later. Despite the horns which came later are shorter in the age, they are lengthier. Similarly those persons who say untruth are elders, but those are younger in front of the person who says truth. There is no need for believing the untruth by quoting that Maharshis had said. First we have to see by criticizing it rationally and if it is true and proved it must be chosen. Else if you believed blindly it may be true or untrue.

According to a proverb "despite child dies, not leaving the liking of swinging the cradle ", despite it is known that Upanishats are untrue, some persons are arguing vehemently about greatness of Upanishats. We have to consider which teaching is true by leaving their unprincipled argument. If you consider like that you can reach Paramatma by knowing truth. For instance, I said a matter which is in Upanishat for your consideration. If we consider in this way it is known that Bhagavad-Gita is the chief Upanishad among Upanishads. All dharmas were written in Bhagavad-Gita for knowing about Atma who exist at the side of you. In some Upanishats the opposite matters of Bhagavad-gita exist. Owing to dharmas of Bhagavad-gita are true, it can be said that **Bhagavad-gita** is the superior Upanishat. Those persons who know about the meaning of Upanishat are only known the meaning of Upadesa (**initiation**).

If Upanishat is the ship for crossing the sea called Samsara (family life), Upadesa is like the shore of foreign country. If we reach foreign country with the help of Upadesa, we can enter into that country. We cannot roam in the country without having boat and not reaching the shore. I hope you must attain liberation by knowing Upanishat and Upadesa.

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## Ugadi

This world which is visible to the eye began one day and has been getting on from that day onwards. Even the world has birth and death. So this world is called Jagati. Ja means taking birth. Gati means dying. All must know that one day this Jagati which had taken birth must get dissolution. The known fact of man is one day he must die after living some time. The living period of man is called longevity. For measuring the longevity of man, from minutes to years exist. Similarly the world also has longevity. The measurement of longevity of world is in the Yugas. On which day man has taken birth is said as birth day or Jatakam of that man. Similarly the birth day of world was said as **Yuga Adi**. It was converted to **Yugadi** after some time. Gradually that word also had converted to **Ugadi**. We do not know that in future Ugadi is to be converted to what name.

At present some persons are celebrating their birth day party every year. They revealed their date of birth by distributing sweets. Nowadays the celebrations of birth day parties are increased. In history no one celebrated their birth day party. There are no evidences that Sri Krishna and Sri Rama had not done their birth day celebrations such as Sri Krishnastami and Sri Rama Navami. In the previous days everyone did not perform their personal birth day celebrations, but they performed birthday celebration of world collectively. That day was said as **Yuga Adi**, and it was celebrated grandly. As time passes so many festivals came and it became a festival like other festivals. After some time this festival also may be not performed. Thus far the name Uga Adi is changed and practices also are changed. January has taken as Samvatsaradi (first day of year) in accordance with foreign tradition.

Despite Indus had converted to Hindus by forgetting their culture, and the race of Indus had converted to other religions, men leave the Indu culture. Some examples remained for saying that Indu culture did not leave men. Let us discuss an important matter among it.

So many countries are on the earth. Similarly so many religions, cultures, languages and traditions exist. Despite men exist in different kinds, day and night are same to all. Besides seven days per week, thirty days per month and 12 months per year are common to all. The names of

week are same to all people in the world. It is distinguished matter that the people of any religion or nationality have same names of days of week such as Adi Vara ( Sunday ) , Soma VARA( Monday), Mangal Vara(Tuesday), Budha Vara (Wednesday ), Guru Vara (Thursday) , Sukra Vara ( Friday) and Sani Vara (Saturday). It is the matter of proud that first the names which were formed by Indus, still applicable to the world.

In the previous days the day of beginning of creation was the first day of week, so everyone celebrated that day as small festival in every week. As the world was began at first (Adi), so that day was called Adi Vara. Adi means first. On that day, all people abstained from doing work and spent that day happily by offering sacred food to God and ate different kinds of cookings. They celebrated the first day as festival by working six days per week. In the previous days every Sunday had the atmosphere of festival. Still with some changes, Sunday is holiday and it is the festival of eaters of meat. In the previous days people had sacred feeling about Sunday because of it was the first day of creation and spent that day sacredly. Today men who had bad habits are enjoying Sunday according to their liking. Anyhow the specialty of Sunday still remained.

In this way if people of all countries are having seven days per week and having specialty of Sunday like beginning of creation, despite people are changed in the course of time that sacred day of Indus is still existing as the day of festival , it can be understood that though men had leaved the traditions, traditions did not leave him. According to traditions of Indus which are existing at all people in the world, it can be said that at the beginning only Indus were existed only. After some time despite Induism was converted to so many religions, the smell of Induism remained in men in spite of Induism is lost like smell of asafoetida is not lost in the cloth though asafoetida is lost in the cloth.

At the beginning, Indutva was made by wisdom which was established by God. In the whole world especially in our country Indus were splended. So our country became Indu country. We have not known our traditions though we are inheritors of our ancestors and lived in our country. It is highly regrettable that we did not know about beginning of creation, not knowing the specialty of that day, not knowing the importance of Sunday, thinking that it is mere holiday and not thinking why did Sunday become holiday. It is regrettable that even the swamis and heads of Peethas did

not say about this matter. If we observe keenly, our elders might be regretted after seeing us. We have to regret for becoming inheritors of our elders.

There is still plenty of scope for knowing matter. We have to know that due to that day had commenced at first so it was said as Adi Vara or first day (Sunday). Because of Sunday was beginning day of creation it has been celebrated as Ugadi day. You must know that if Ugadi has come on Sunday, it is the pure **Ugadi** and you must disclose about it to others. If you are inheritor of Indu, try to live sacredly in the Ugadi day and try to know about the secrets of beginning of creation. Do not spend that day either in hearing of stories or singing of songs, or composing poems or seeing the plays and do not waste time. For becoming real inheritor of Indu and for living as real Indu, at least some Indutva must be existed in you. At present even the word Yugadi is misspelled by people as Ugadi. I request you must proclaim the specialty of **Yuga Adi** by wearing new cloths and explain to others about the importance of Yugadi that it was the first day of creation.

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## Whether Atma is equal to all living things

If a Jeevatma sees Atma who is inside of body, how it is known, similarly Jeeva knows about Atmas which are in all living things. **In the sight of Jeevas, Atmas are equal. In the sight of Atmas, living things are not equal.** Atmas which are in the bodies of all living things do not have Karmas. But Jeevatmas have karmas. Atmas which are in the bodies along with Jeevatmas have equal portion of power and have same dharma and made Jeevatmas work in accordance with Karma. Despite Atmas are equal to Jeevatmas, Jeevatmas are not equal in respect of Atmas. Though Atmas exist in different shapes in accordance with the body of living things, their portion of power and dharmas are same. Because of that If Jeevatma has known about Atma which is in his body, it has known about all Atmas which are in all living things. Owing to Atma which is in all living things have been associated with same portion of power and Dharma, the person who sees Atma in his body can know what Atma is and how it exists as different Atmas in different bodies.

Owing to Atmas which are in all living things have same kind of portion of power and Dharma, it can be said about Atmas either separately or jointly. I think Atmas can be said separately for understanding. Despite Atmas of all living things have different shapes of bodies, either in the portion of power or Dharma there is no difference. For example if iron rod is put in the furnace it becomes red like fire. At that time fire gets the shape of that thing. That iron rod has heat which is natural Dharma of fire at that time. As fire gets the shape of thing in which it enters, similarly Atma gets the shape of body in which it enters. How fire doesn't lose its Dharma despite it enters into anything, similarly Atma doesn't lose its dharma though it enters into the body of any living thing. Fire that gives hotness at things has one dharma only. But things differently exhibit their qualities at fire.

When fire touches one thing, it may swell, another goes down, and one may be blasted and another may be hard. In this way so many things may be converted to different kinds by the fire. Similarly despite Atma has Dharma such as giving consciousness to all living things due to karma of Jeevas, Atma gives its power differently in accordance with the bodies of living things of different races, it can be said that Atma is not equally existing at all living things.

For instance let us take deer. Deer can stand up and run when it takes birth. But man doesn't stand up and run immediately after taking birth. Deer can swim in the water after taking birth, but man doesn't swim like deer. If consciousness of Atma is the cause of every moment of body, Atma in the body of man can work at man in one kind of way but Atma in the body of deer can work at deer in another kind of way. Atma of man cannot make man walk immediately after taking birth. But Atma in the body of Deer can make deer walk immediately after taking birth. In this way Atma which gives one kind of power to one kind of species, gives power differently to species of another kind of living things. So it can be understood that Atmas are not equal at living things. The works which are done by Atmas in the bodies of a species must be learnt in the bodies of another species.

For instance if animals and birds fell in the water they can swim immediately. That method of swimming is done by Atma on its own. Though animals did not learn the swimming, Atma knows that kind of education. Though Atma in the body of men knows all educations, it doesn't give movement such as swimming to men. If animal fell in the water the hands and legs of animal

moves systematically and comes out from the water. Atma in the animal knows that kind of systematic movement. If the person who doesn't know swimming fell in the water, he moves his hands and legs. But that movement does not exist systematically, so he will be submerged. Despite Atma has known the method of movement for getting out from water, that is not used there. Atma left that method to the control of man. So the person who learnt swimming can come out from water. Atma which is in the body of animal has kept this method in his control. So despite Animal doesn't learn swimming, it can come out from water.

If we examine keenly, Atmas shows its movement in a way at men and shows its movement in different way at animals. If we consider about it deeply it can be known that in the bodies of all living things muscles are two kinds. They are voluntary muscles which are under the control of Jeeva and involuntary muscles which are not under the control of Jeeva. As far as Jeeva is aware, works which are done through intellect and Chittam are said as the works which are done through the voluntary muscles. As far as Jeeva is unaware, works are done through Atma without having any relation of Intellect and Chittam is said as the works that are done by Atma. Paramatma decided that some works should be done through voluntary muscles and some works should be done through involuntary muscles despite any work is done in accordance with Karma. According to the decision of Paramatma, in the world all works are being done without break. Let us see about it descriptively.

In Bhagavad- Gita it is said that every moment is in accordance with Karma, and even the actions such as lifting and stepping the foot, opening and shutting of eyes is recorded in the Karma. In this way some karma comes to experience by the mind, intellect and Chittam. Some Karma comes to experience without interference of mind, Intellect and Chittam. In these actions a lot of difference is created between animals and men. If we see about the method of coming to practice of karma of living things, that is like this way. Some works are being done through mind, intellect and Chittam by voluntary actions. For instance, despite running is done due to karma, man runs when chittam gives order. Externally when running is over, in the inside of body intellect considers the matter which is fetched by mind. Then Chittam decides that it is better to run, results in that matter is brought to the external senses by mind. Immediately legs begin to run in accordance with the order of inside.

Owing to action is being done by the order of Chittam, so it is called voluntary action. The five organs such as legs, hands, mouth, and anus and genitals can do voluntary actions so those are called voluntary muscles. The actions which are done under the control of Chittam are called voluntary actions. We know that either voluntary actions or involuntary actions are done due to Karma. If running is to be taken place in accordance with karma, it comes to practice through internal senses such as mind, intellect, and chittam and external senses. In this action, any interference of Jeeva doesn't exist. But the chief responsibility of Jeeva is when actions are getting on or actions are completed, Jeeva experiences either comforts and distresses which accrue in that action.

Every work is not connected to the likings of Jeeva. But Jeeva daily thinks that he is taking decisions on his own and all actions are being done in accordance with his liking. Aham which is a part in his body makes Jeeva thinks like that. The chief work of Aham is it always gives false ideas to Jeeva that every work is done by you and every work is done in accordance with decisions of you. Jeeva who is under the illusion that his decision is cause for all and all works are done by him, he is taking responsibility of doing works which are not done by him. Owing to Jeeva thinks like that, new karma which has taken birth in that work is reaching Karma chakra of Jeeva and it will be cause for his next birth. In this way in every work where voluntary muscles are participating, Aham gives false ideas to Jeeva. Owing to this Karma attaches to Jeeva.

Let us see about involuntary muscles. In our body heart is beating. Breathing is being done. The food is digesting. In this way so many actions are being done in the body without having any relation of Mind, Intellect and Chittam. The heart, Lungs and stomach etc are called involuntary muscles. These works are done by the consciousness of Atma. We know that when we are in sleeping state or waking state, heart beats automatically. Here Aham doesn't make Jeeva get false idea. So, Jeeva doesn't get false idea that he has done that works. Jeeva doesn't get either any kind of Punya or sin since his childhood from the works which are done by Atmas in the body through involuntary muscles. Only in the actions of voluntary muscles there is possibility of attaching to Karma by Aham. In the actions of involuntary muscles Aham doesn't work and Karma doesn't come.

**God bestowed upon man more voluntary muscles and few involuntary muscles. But God bestowed on animals more involuntary muscles and few voluntary muscles.** Because of that, Atma works more at animals but it works less at men. Mind, intellect and Chittam works highly at men. But at animals mind, intellect and Chittam lowly works. So intellect is more developed in men than animals. The humans who have sharpness of intellect have subdued other species in their control and make those species play. Humans invented from cycle to racket and computers by his intellect. But animals and birds do not invent anything due to lack of sharpness of intellect. Despite humans found many inventions, it is gaining karma by Aham. The birds and animals which are doing more works by the power of Atma expend more karma but gaining less karma.

It seems by saying that human race is greatest race is mistaken statement. There is no gaining though humans are highly intelligent. There is no possibility of saying that birth of humans is an opportunity for getting wisdom of God and knowing God. Animals and humans have equal opportunity for knowing about God. The manner of knowing divine exists very near in animals and other species than humans. It has sufficient intellect for knowing divine. Man is away from the way of knowing the divine. He is away from Paramatma by leaving the fact that God is one and worshipping so many demy-Gods. We do not know the manner of language of animals. So it is mistaken that animals are inferior to us in the way of divine.

If we see the manner of working, it can be said that other species are very near to God than humans. Every day man is gaining Karma by Aham and is away from God. Every day other species are not gaining Karma and expending their karma by experiencing it. But man is gaining more Karma and experiences less karma. So, day by day man is going away from God.

For saying about species such as animals and birds are greater than humans, Atma is working on its own at them. Atma makes kids see the milk and udder. It makes kids get knowledge of taking milk. Owing to Atma doesn't work at man and leaves it to intellect, infant in which intellect doesn't work doesn't recognize the breast of mother. According to this it can be understood that Atmas are working at all living things, but at humans it doesn't work sufficiently, and all are not equal to Atmas. Atma is working more at trees than animals. Atma which moves all living things by its consciousness makes tree depend on Atma despite trees do not have movement. Despite intellect in the trees is lesser than animals, it gains less karma and experiences

less karma. The experience of hurt in tree is lesser than in animal, but in man it is more. If we observe it despite Atmas are equal to Jeevas but Jeevas are not equal to Atmas.

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## Induvu

Moon is the lord of wisdom according to Jyotishya Shastra. Navagrahas (nine planets) will provide man all things in accordance with Karma on the earth. Though Moon doesn't have power to provide new wisdom, it has responsibility that how much wisdom man had in previous life that much wisdom is provided. As Moon has power to give wisdom to man, so Moon stands as lord of wisdom in the Jyotishya Shastra. Despite Moon is lord of many things such as vision of eye, water, Akasha and giving those matters to man in accordance with Karma, Moon did not get any special name. Owing to Moon is lord of wisdom, so it was named as Indu. All must grasp that Moon who is in the space is Indu.

In the Gita, when revealing about Universal form of God, it is compared to shining of Sun. When saying about wisdom of divine, it is compared to shining of Moon. It means God is compared to Sun, and wisdom is compared to Moon. There is a reason for comparing like that. Sun is self- effulgent. Moon is not self- effulgent. When the rays of Sun fell on the Moon only it can shine. If Sun rays fell on Moon how much area that much area of Moon appears as shining. Among the nine planets except Moon, any planet doesn't have this kind of arrangement.

Earth exists between Sun and Moon. When Moon comes to the back of Earth Sun rays do not reflect on Moon resulting in Moon doesn't shine. If Moon moves how much distance by leaving the shadow of Earth that much part of Moon shines. We are seeing this in every month in the form of New moon day and Full moon day. Sun is equal to God. Man who has known wisdom is equal to Moon. World was created in the form of Full moon day and New Moon day for knowing that Earth is equal to Maya which is between God and Man.



Sun shines ever. Similarly God exists ever. If Moon goes how much distance by crossing the shadow of Earth, that much part of Moon shines. Similarly If man gets how much interest in Divine by leaving Maya he gets only that much wisdom. When Moon fully crosses the shadow of earth, it fully shines resulting in Full moon day is taking place. Similarly one who leaves the complete effect of Maya and gets interest in divine is counted as complete Jnani. If how much part of Moon goes into the shadow of Earth that much part is filled with darkness. If Moon completely goes to the shadow of earth, Moon doesn't appear and new Moon day takes place with complete darkness. Similarly if man goes towards Gunas which are under effect of Maya ignorance enter him. The person who goes completely towards Maya fully transform as ignorant person. For understanding about wisdom directly that first Sun is kept representing God, next earth is kept representing Maya and next Moon is kept representing wisdom.

Some persons worship external Sun and extol the Moon. But they do not know about wisdom and not following the Divine. Some persons have known the value of God by recognizing Maya and getting wisdom of God by increasing their interest in God. Those persons are called Jnanis though they live any country. The person who knows about divinity is Jnani. The person who has attained wisdom by believing in divine despite he is Christian of America or Muslim of Gulf countries or Buddhist of China, he is said as Jnani.

We are calling the person who attains wisdom of God Jnani. That person can be called Indu in accordance with Brahma Vidya Shastra. The person who attains wisdom of divine is equal to Moon which gets Sun rays. So, the word Indu which is another name of Moon is used for Jnani. The name of Moon was used at Jnani in the Gita in the 25<sup>th</sup> verse of Akshara Para Brahma Yoga chapter "*Tatra Chandra masam jyotiryogi prapyani vartate*". According to Gita, if a person who was Yogi in the previous birth did not attain liberation, again he gets rebirth by attaining splendor of Moon. The splendor of Moon is in the form of Moon light in the space and it is in the form of wisdom in man. So the person who attains wisdom of Divine is called Indu.

As God created Sun, Earth and Moon which represents divine, Maya and wisdom respectively, had given some indications to man for converting him to Jnani. Though all men did not understand those principles but some persons grasped the principles of God. In the previous days in the Bharat so many persons had known the principles of Divine by knowing wisdom. In the

previous days all countries were known that Bharat was the centre for the Divine wisdom and so many persons were there who knew wisdom. Because of Jnanis had resided in the country of Bharat and it was the centre of wisdom, the people of other countries called Bharat Indu country. According to Brahma Vidya the person who attains wisdom is equal to Moon and said as Indu. So the country which was filled with Jnanis was called Indu country. In the previous days in this way Bharat was called Indu country in accordance with wisdom.

As the name of Indu country which began with vowel E, now converted to Hindu country by beginning with consonant Hi. In those days Indu country that was sign of Moon in relation of wisdom, now said as Sindhu country which represents Sindhu river and it is said as Hindu country. Some observers did not understand why the name of Hindu country had come and imagined that in the name of Sindhu River, our country was called Sindhu country and that name was gradually converted to Hindu country. They did not understand that our country had abundant history of wisdom and so many Brahmarshis had taken birth in this country, due to this reasons our country was called Indu country.

I hope that one who was converted to Hindu again must convert to Indu and it must be proved that it is Indu country not the Hindu country. Sindhu River is in Pakistan. In the Pakistan a state called Sindhu exists in the name of Sindhu River. Everyone must consider what it is by naming our country as Sindhu which is in Pakistan. Even Britishers called our country India and not called Hindia. So we must know that we are Indus.

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## Religious harmony

An Adikarta (Creator) exists for all creation. He is God who is described in all religions. He is not only lord of world but also commands and made living things walk. God made earth revolve resulting in happening of day and night and created work at day time and sleep at night. For

extolling his greatness our intellect is not sufficient. We cannot extol God because of he is beyond the intellect of man. We do not know his miracles. According to Gita, “Yekamsena stito Jagat “, means creation was created by his one portion of power among his so many powers of God. Man can find anything by exploring physical matter with his intellect and get skill in so many fields. But he cannot find any subtle matter or God who doesn't have any name and form. We have to believe in God but not say about him that he is such. Any living thing doesn't have possibility of knowing God. Man doesn't know God directly or indirectly. It is the statute. When God is not known completely, increasing the hatred towards others by saying that he is my God and this is my religion and entering into religious strife, whether it is the work of lacking in intellect?

For knowing some miracles among many miracles of God, God must say about him. So God said his own matters (wisdom) to the special persons at appropriate time in selected country. We do not know in detail that when he said, in which country he had said and whom he said. We do not know before lakhs of years how it was spend, but from thousands of years somewhat it is understood that the most sacred pious words of God were taught to whom and where it was taught. Among it some instances can be known. In the first instance, 5150 years back in the Kurukshetra in Panjab state Sri Krishna taught wisdom of God. In the second instance Jesus taught wisdom of God in Israel country 2000 years back. In third instance 1400 years back through Hazarat Muhammad wisdom of God was revealed in Arab country for 23 years. The wisdom which was said by three persons in different times in three countries is about one God. As teller of wisdom is one God, the matter which is revealed in different times has same purport.

That preaching was said about one God who is omnipresent and not said about other than God. Some persons may believe in other than God as God without knowing wisdom. The people who become blind due to ignorance may walk in the perverted way. Those kinds of people are in all religions. Those kinds of people are called Ignorant persons in the Indu religion, unfaithful persons in the Christianity and Kaffirs in the Islam religion. Owing to matter of God was said in different countries in different times through different persons, Maya (Satan) had instigated suspicions in the brain of man that what matter was disclosed was about different Gods. Owing to effect of Maya, the differences in the matter of divine are grown in man and created many religions. Owing to effect of Maya in the matter of God man had converted from oneness to

multiplicity and come to the stage that my God is different and your God is different. By leaving God who is creator of Universe, man created so many demy-gods with his imaginations.

Nowadays those religions are visible as great to them. Those Gods are visible as great to them. The Hindus, Christians and Muslims are seeing each other degradingly and claiming that they are greater than people of other religions. They have forgotten the word of God that all people were created by God. They do not think that all are children of God and God is father of all. Maya which is in our head had created opposite meaning of the word of God in us. Owing to this lack of understanding in the words of God and religious disharmony occurred. At last they lost understanding about their own religion. At present let us see in detail about the existence of three religions.

**Hindu religion:** In fact, the name of this religion was Indu religion. As time passes, Indu religion was converted to Hindu religion. In the previous days the wisdom of God was said as Indu. Indu means Moon. Moon is the sign of wisdom. According to opinion of previous people one who attains wisdom is Indu. Every person who has wisdom of God irrespective of caste and creed is Indu. In Bharat, thousands of years back 90 % of people knew wisdom of God. So it was called country of Jnanis or Indu country by the people of other countries. As time passes, Indu country converted to Hindu country. In not only name but in the wisdom also it has decreased completely and unknown state has formed that whether even one Jnani exists among one thousand persons.

It is not exaggeration to say that 99 % of people exist who do not know about Bhagavad-Gita which is chief book of Indus. Now youngsters are not wishing to get wisdom of God except mundane educations. If we see about older people they say that now they are not needed wisdom. They may express like the person who lives 100 years that after completing all actions they can learn wisdom. Some swamis are saying about wisdom as tales for their livelihood. Every Swami is teaching in his own way and misleading the people without understanding the real way that which way is to be practiced. Some preach Bhagavat Purana and Ramayana epic stories and say that there is no necessity of learning wisdom than this preaching. Some persons say that Bhagavad-Gita is not useful before Ramayana due to they had forgotten wisdom.

People began to worship other demy-Gods due to they had forgotten about God who is lord of all and omnipresent. They had forgotten completely about monotheism which was told in Bhagavad-gita. According to saying “ Bhaktir Vyabhicharin ” in Gita , people had forgotten Paramatma who is universal husband and worshipping other demy-Gods like the woman who does adultery with others by leaving her husband. By leaving the lord of Universe, they are creating so many demy- gods for their fulfillment of desires. In this way when the purport of Induism is not understood to even Indus, how can they understand other religions? So it can be said that religious hatred and nature of violence is also in **Induism**. As an Indu Guru what I taught is not understood and they are saying that my teachings are belonged to other religions and tried to attack me. From this let you understand that in which state Hinduism exist.

**Christian Religion:** In Israel country wisdom was taught through Bible like Bhagavad- Gita in India. Bhagavad- Gita was taught through Sri Krishna, but Bible was taught through Jesus. These two prophets are belonged to one sect, but Prophet of Islam is belonged to another sect. Gabriel, the messenger of God had taught sacred Quran to the prophet Muhammad. But either Gita or Bible were not revealed by messenger of God. Bhagavad- Gita and Bible were revealed by God through the bodies of Sri Krishna and Jesus respectively. By this only either Krishna or Jesus did not declare that they were Gods. Sri Krishna say about Paramatma as God and Jesus say about Yehova as God. People do not know about the meaning of Paramatma and Yehova is same. Jesus said in Bible that God was the father of all. Sri Krishna said in Gita that Paramatma was the father of all living things.

Despite Sri Krishna and Jesus were different prophets, both said about one God. Owing to Christians did not know that what Jesus said was said in advance by Krishna, Satan got an opportunity and made Christians rebuke Paramatma indirectly. Owing to effect of Satan, Christians are saying that your God is different and our God is different. By differentiating God who created all, it seems that they are seeing God with different meaning. Christians are praising Yehova at one side and rebuking him at another side.

Owing to Christians did not know that what Jesus said was said in advance by Krishna, Satan got an opportunity and made Christians rebuke Paramatma indirectly. Owing to effect of Satan, Christians are saying that your God is different and our God is different. By differentiating God

who created all, it seems that they are seeing God with different meaning. If we see with wisdom we know that one God talked in both Krishna and Jesus. If Christians did not understand Krishna, it is like by prostrating before lord and rebuking him at back.

Really we do not see any difference in Krishna and Jesus. How I am happy when I have seen the word of Krishna, similarly I am happy after seeing the word of Jesus. Christians also did not understand the chief teachings of Jesus. They did not follow the teachings of lord and paid their attention for religious propagation and praying to God for fulfillment of mundane desires. In that way if really Jesus comes to Christians for teaching wisdom of God, they won't understand him and offer him baptism. Among Christians, so many persons are more faithful to God than Indus. It can be said that in the Christians the nature of teasing the people of other religions does not exist.

**Islam religion:** Islam religion was taught in Mecca by Prophet Muhammad for 13 years and in Madina he taught for 10 years. Here Creator Paramatma had done a miracle. Paramatma, who had talked from the bodies of Indu and Christian prophets, did not done like that in the Islam. He disclosed his messages through the special messenger to the Hazarat Muhammad. He selected Hazarat Muhammad who was illiterate and good man for revealing his message. In other religions messenger of God doesn't exist between God and Prophet. In only Islam religion God sent the messenger. Owing to not knowing this matter, Muslims did not recognize other religions. At present those persons who knew the real wisdom of God among Indus are rare to find even one person per one thousand. But in Christians 60 % of them have faith in God. In the Islam 90 % of them have complete faith in God. In the Islam despite wisdom of God is very less due to principles in society are more, that religion has more discipline and teaches **monotheism (Tauhid)**.

The principles which are prescribed in Islam don't appear in any religion. Owing to the principle such as “ **La ilahi illallahi** ” ( God is one) exists in Islam , Muslims stand for unification of people. How Jnani is called Indu, similarly the person who obeys the commands of God is said as Muslim. He who doesn't believe in God despite exists in Islam, he is not Muslim. The person who believes that God is one, despite he is in any religion, he is Muslim. The person who is having wisdom of God believes in God is real Indu. Like that person exists in any religion it can be said that he is Indu. The words like Indu and Muslim had come in accordance with faith in God but not come religiously.

According to Islam those persons who know about real Tauhid are said as real Muslims. Similarly in Islam the faithful persons who know wisdom of God are said as Indus. In some instances some Christians claimed that they were real Christians and knew the real meaning in the sentences of God. Faith is important, so it is no matter if Indus are called Christians and Muslims. Similarly if Christians and Muslims are called Indus, it is no matter. By calling them in accordance with wisdom of God and faith in God is important.

In my experience all religions have same meaning. When those are not understood it is understood that differences are arising among men. In every religion both Maya and God exists. Maya or Satan or Sytan always is waiting for misleading men from the way of God. It always increases differences between men and increases hatred among them. It made people divert the sight from God to the religion and created false ideas such as how to increase the religion and killing the people. For example in Islam God prescribed some duties for practicing in the life of man. Those are **1) Namaj 2) Rosa 3) Jakat 4) Huj 5) Jihad**. The first is prayer or worship or Namaj. Second is vow of fasting or Rosa. Third is using the money for the purpose of God or Jakat. Fourth is pilgrimage to Mecca or Huj. Fifth is protecting the religion or Jihad.

Among these duties, all people can do the first two duties such as Namaj and Rosa, but they cannot do next three duties. As these duties reveal the sacredness of God, but the manner of Jihad is polluted due to the behavior of some persons. As God said Jihad must be practiced for protection of religion, but it is misused even in the context of religion is not endangered and used on the innocent persons, resulting in bloodshed occurs. It is no matter if we use the force on the person who harms the religion but God did not say to use the force for killing the innocent persons who do not harm the religion. God doesn't bear like that person. According to the message of God, if a person rebukes God with ignorance it must be borne without killing him and he must be counseled for getting faith in God. If he doesn't heed the advice, then God may punish him. We should not think that we are doer of action without keeping our sight on God.

Those persons, who grasp that the power which spread in everybody is God, do not involve in religious strife by knowing that God resides in every body. The person who has known that religion is the way for knowing about God but religions are not God and God is beyond the religion

is said as the person who is faithful or real Indu or real Muslim. Do you know about my religion? If you do not know, I request you know about it.

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## What Yajna is

Some persons usually say that Yajna means worship, but some say that the process of offering materials to demy-Gods. Some think that so many materials should be offered for burning by uttering mantra in a pit. But common man thinks that offering the materials for burning off materials in pit is Yajna.

According to Gita, it is important to know about Yajnas whether they are associated with Dharma or not. Some persons say that practicing for knowing Atma is enough, but what necessary is to know about these all. For that answer is! God who depends on Dharmas is not known without knowing Dharmas. Because of that God who is omnipresent had worn the body of man and revealed all Dharmas. That Bhagavan said “**Sreyohi Jnana mabhyasat** “means until one becomes Jnani by knowing Dharmas, no one knows about God. There is possibility of knowing God when knowing every matter in accordance with Dharma and leaving the matters which are not in accordance with Dharma.

The strength of Dharma is God. The strength of Adharma is whole world. So people are giving priority to Adharmas. If dharmas become week for strengthening Dharmas God must descend for telling the Dharmas. But Adharmas are propagated by men only. When God comes in the form of man for revealing Dharmas, so many men propagate against the word of God by teaching Adharmas. The dharmas which are revealed by a man who incarnate with divine portion are endangered by the Adharmas which are propagated by so many men who have much strength of Maya. Because of that Bhagavan said in Gita that God must have taken birth now and then.



Common man doesn't have capacity to disseminate either Dharma or Adharma. Those persons who have capacity to disseminate wisdom may disseminate against the word of God by showing Dharmas as Adharmas. Because of common man doesn't know anything, so he walks in accordance with the teacher. Hearers do not have power to criticize the matter. In those atmosphere Adharmas are easily disseminated and engrossed in people. In this way when Adharmas which are said by so many persons are condemned by God, who descended as man, God appears as a man to the sight of onlooker. So they deprecate whether your word is true than the words of so many elders and question him, are you denying the words of elders? They do not consider that in previous what did they hear; now what does he say and which is true.

When Paramatma had taken birth as Sri Krishna, he said Dharmas only to Arjuna because of he might be questioned like whether your words were Dharmas than the words of elders such as saints and Maharshis who spent their whole life for practicing a sole cause, and whether your sayings were true as you were polygamist and interfering in all matters. Today the words of Sri Krishna which were proved as doctrines are misinterpreted. Some persons have thrown out even Gita by believing blindly the words of some persons who had taken birth in the previous Yugas by growing the beards that their words were Vedas and Upanishads and the sentences in it as Dharmas without considering whether it is true or not.

By believing blindly about the sentences in Garbho panishat of Pippalada Maharshi, they made the verse " Vasamsi Jeernani " which was said by Bhagavan as meaningless. The true meaning of this verse which explains about the manner of taking body of Jeeva was buried. Men are not considering about truth but saying that they have said like that and these were said like this. Some persons are counting Sri Krishna as an ordinary man. We are worrying those men who count ordinary persons as God though God had come as man; they did not recognize Krishna and counted him as mean person than common man. Now let us know about Yajna with scientific reasoning.

Yajna means burning. For conducting Yajna fire, object for burning and doer of burning is needed. Whenever Yajnas are conducted fire exists in the pit of fire. The materials such as sticks, medicinal plants, silk cloth, gold and ghee are dropped in the pit of fire. For conducting Yajna, Rutwicks exist. We do not know whether it is dharma or not. But Bhagavad- Gita revealed Dharmas.

Bhagavad- Gita described about Yajnas as two kinds. 1) Dravya Yajna (material Yajna). 2) Jnana Yajna. Dravya Yajna is related to Prakriti. This Yajna is not useful for attaining Paramatma. Owing to burning off all materials which are visible to eye is named as Dravya Yajna. In this Yajna materials are burnt and karmas are increased. Every living thing is doing Dravya Yajna. Jnana Yajna is the distinguished Yajna than the Dravya Yajna. This Yajna is related to Atma. It facilitates to get liberation without attaining rebirth and all karmas are burnt in it. In the 33rd verse in Jnana Yoga chapter in Gita it is said as follows.

*Verse: Sreyan dravya mayadyajnat jnana Yajnah paramtapa!*

*Sarvam karmakhilam parda Jnane pari samapyate!*

Jnana Yajna is superior to Dravya Yajna. God said all karmas were burnt in the Jnanagni. It must be known that what are those Yajnas which were told by God, where are those, how it is taking place, and who are doing those Yajnas. The person who knows the details of those Yajnas which were told by God will not be cheated anywhere before Yajnas which are taking place. Bhagavan said in 4<sup>th</sup> verse of Akshara Para brahma Yoga in Gita “ *Adhi Yajno hame vatra dehe deha bhrutam vara* “ means I am existing as eater ( Bhokta) in the Yajnas which are taking place in the bodies of all living things. According to this it is known that two kinds of Yajnas are taking place in our body. Dravya Yajna is taking place in the stomock of all living things by Jataragni. Fire is formed by the effect of fluids in the stomach resulting in all food materials which are taken into the stomach are burnt.

All kinds of food materials which are taken into the stomach which is said as pit of Yajna are burnt and converted. We are doing this material Yajna three to four times daily without knowing ourselves. The burning fire in this Dravya Yajna is formed from the fluids which are secreted by the consciousness of Atma. So this fire is called Jataragni (digesting fire). The object of burning is food stuffs. Bhagavan said in Gita, 14<sup>th</sup> verse in Purushottama prapti Yoga “*Aham Vysyanaro bhutva praninam deha masritah pranaprana samayuktah pachamyannam chaturvidham*” means I exist in the form of fire in the bodies of all living things and digesting four kinds of eatables which are eaten.

It is astonishing that we are doing daily this Dravya Yajna without our awareness. The sweet words of Maharshis which are against dharma of God has immersed in us. So we believe that dropping the sticks in the pit of fire is Yajna. This matter is astonishing to hear. Dravya yajna is compulsory needed in our life. For this Yajna materials are needed. Man is doing so many actions for those materials. Yajnas are getting on by the actions which are inspired by Karma. In any action which is done by Karma again new karma is coming. So some persons may get doubt that by doing Dravya Yajna new karma may come. For that answer is! That word may be true. But we can get out without attaching to Karma which is accrued in the Dravya Yajna by following proper contrivance. In the works which are done for doing Dravya Yajna invisible Karma is attaching to us. In our daily actions some are good and some are bad. By doing good actions Punya and due to doing bad actions Sin reaches our Karma chakra without our awareness. This is the purport of Dravya Yajna. For getting out from the rebirths Karma which arises from Dravya Yajna must be eliminated by doing the Jnana Yajna.

Jnana Yajna is taking place in our head. In this Yajna three things are participating such as fire, the object of fire and the person who burns. In this Yajna Punya and Sin are burning. The wisdom of fire burns the Karma. The doer of Yajna is Jeeva. In the Jnana Yajna all Karmas such as Punya and Sin are burnt. Because of that in the Gita Bhagavan said in 37<sup>th</sup> verse in Jnana Yoga chapter “ *Jnanagni Sarva Karmani Bhasma sat* “ means all karmas are burnt in the wisdom called Fire.

Today despite all people gained Karmas by doing Dravya Yajna, those persons who burn Karmas by performing Jnana Yajna are rare. In the bodies of all people Jataragni exist abundantly, but Jnanagni doesn't exist in their heads. So they do not perform Jnana Yajna and do not burn Karmas. We wrote an article under the head line “*Who is Yogi* “ and revealed that those persons who had Yoga power (Jnanagni) and ruined their karmas were Yogis. One person from Proddutur asked me astonishingly whether such kind of persons was existed on earth. If any person practices in accordance with instructions of God, Karmas must be burnt. If Jnana Yajna is done in accordance with the instructions of Bhagavad- Gita, man can burn the Karmas at any time. We are lag behind due to not knowing the right manner but not lack of efficiency. It is the mistake of our elders because of they made us engross in external Yajnas without paying attention to the internal Yajnas.

For doing Jnana Yajna, we have to get fire called jnanagni. That fire is in the head of the persons who are doing Jnana Yajna. How we ignite the fire in the hearth which doesn't have fire by bringing the fire from another hearth which has fire, similarly we have to bring the Jnanagni from Yogis who have Jnanagni and must perform Jnana Yajna for getting liberation. So man has to go for Gurus who have Jnanagni. Some persons are going to the Gurus only for getting initiation of Mantra. They think that initiation means getting Mantra but not getting Jnanagni. You must wake up in response to my call and condemn Adharmas. Do practice Dharmas. Do not believe blindly and consider deeply for tracing out Dharmas. Do not forget that I am saying these words by depending on Bhagavad-Gita which is Yoga Shastra. Leave enviousness and try to find greatness of Atma.

<b>Yajna</b>	:	<b>Burning off existing things without existence. (Occuring in the body).</b>
<b>Gita</b>	-	<b>4<sup>th</sup> verse in Akshara Para Brahma Yoga chapter.</b>
<b>Dravya Yajna</b>	:	<b>Burning off food stuffs . (Occuring in the stomach).</b>
<b>Gita</b>	-	<b>14<sup>th</sup> verse in Purushottama prapti Yoga chapter.</b>
<b>Jnana Yajna</b>	:	<b>Karmas are burnt in the Jnana Yajna ( Occuring in the head).</b>
<b>Gita</b>	-	<b>37<sup>th</sup> chapter in Jnana Yoga Chapter.</b>
<b>Doer</b>	-	<b>Jeevatma.</b>
<b>Lord</b>	-	<b>Atma.</b>

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## Runa (Debt)

Runa means debt. Runas are many kinds. Runas can be divided into two kinds. One is related to world. Second is related to Paramatma. If we examine about mundane related debt, if a person gets a result from another person, again in return which is to be paid is called debt. A person may get anything from another person. In return he may pay anything. The creditor and debtor may make agreement before receiving debt. For example let us think one person gave 1 K.G of Brinjals to another. They made agreement that in return he had to pay five rupees. According to agreement the receiver of brinjals has to pay five rupees to the giver of brinjals. If he pays off

money, debt clears. If he doesn't pay, debt doesn't clear. According to this manner, each person incurs a debt in the form of either money or materials.

Though the debts of mundane related are many, the debt of Paramatma related is in one manner. That manner is! Knowing the wisdom from another is debt of wisdom. First owing to knowing the matter of wisdom from another which cannot be said by anyone is said as debt. Despite so many persons say about the matter which was once revealed, is not debt, it is charity. For example let us think that if a Guru disclosed a matter of wisdom to a person. First those persons, who had known that wisdom, were indebted to that Guru. After that the same matter of wisdom is said to anyone by anyone it is not debt. It is the charity of wisdom.

Paramatma said in Jnana Yoga chapter in Gita that he first revealed about the secrets of wisdom to Sun. Next Sun disclosed to Manu, and Manu disclosed to king Ikshaku. That king disclosed to others and in the order of lineage each has known from another. Despite so many persons were known, Sun was indebted to Paramatma. Next that wisdom was given as charity to others. Every charity must be repaid. If a person has bestowed on you sweet drink at least you have to repay salt water in accordance with your capacity. If a person got wisdom as charity from a Guru, he has to repay anything in accordance with what he has is the tradition. In this way in the previous days teachers got four kinds of services from their disciples.

Those persons who received wisdom as charity chose those persons who granted wisdom as Guru. Owing to this teller becomes Guru and one who is told becomes disciple. The person who has shown the way of wisdom is Guru and those persons who were known that way through Guru are counted as disciples. In this way the relation of Guru and disciple exist from primeval days. Owing to reveal the way of wisdom which was arranged in advance, they are becoming as Gurus. If they become Gurus due to revealing wisdom, in which name we should call the person who had formed the way at first. For that answer is! First one who taught wisdom is said as Guru. The person who has known wisdom through others, reveals others about the wisdom is said as teacher.

The person who reveals the way for reaching God by forming the way of wisdom is said as Guru. If we search for that Guru, he must be Paramatma who reveals wisdom which was not revealed by anyone. This matter is disclosed clearly in the Gita. The wisdom which was not revealed

by anyone must come from Paramatma. If anyone is disclosing new matter of wisdom at any where it is not charity, but it is in debt. If it is charity it can be balanced by repaying things such as offering of services. If it is debt, it can be repaid with equal item. Then only debt also will be cleared.

The worldly related things can be appraised. It can be repaid by paying equal thing. It cannot be possible to value the wisdom of Paramatma. A new matter of wisdom will not be appraised because it has limitless value. In the form of money crores of rupees are not equal. In the form of things diamonds are not equal. How that kind of debt of wisdom is repaid. That kind of debt cannot be repaid is true. But there is a contrivance for repaying it. Let us think a person is in debt of 10 lakhs of rupees to another person. But debtor has only 1000 rupees. In those circumstances debtor doesn't repay that amount. But it must be partially paid. For repaying money legally, contrivance is announcing bankruptcy.

Let us think one becomes bankrupt and his belongings are equal one hundredth portion of his debt. If he pays off his entire belongings it is treated as he pays the debt. Then he doesn't have any kind of debts. Similarly those persons who are in debt in accordance with wisdom do not clear their debt by paying anything. So he must announce bankruptcy. Though his belongings are very meagre, he has to pay his entire belongings for clearing the huge debt. If the debt is worldly related, judgement of court and confiscation of property exist. But you need not consider how the judgement is in the matters of Paramatma. In the previous days so many persons paid this kind of debt. So their manner must be followed. Giving over his entire belongings including himself is the solution. Thinking that what he had is belonged to Guru, who showed the way of wisdom, is the judgment. Then his debt despite it is huge it is counted as cleared. It is the contrivance for clearing the huge debts. For clearing external debts how bankruptcy is the way, similarly for clearing internal debts it is enough to think that what I had that is belonged to you and I am also belonged to you.

Teachers can give initiation. But Guru doesn't give initiation. If he has bestowed initiation on anyone, it is for guiding the teachers. Teachers can have lakhs of disciples but Sri Krishna who taught Gita doesn't have disciples. Sri Krishna was not teacher and he is Guru who taught new wisdom. The person who made the way of wisdom which is useful to every person in the world is Guru or Jagad-guru ( Universal Guru). The word Guru doesn't exist in accordance with the

number of disciples. Knowing the wisdom from Guru is in debt of wisdom. Getting wisdom from the teachers is charity of wisdom.

The action of payment in return for the wisdom of teachers is said as Dakshina (a Present). Here teacher and disciple exist. So disciples can serve their teacher. In return for the teaching of real Jagad- Guru there is no service due to here disciple doesn't exist. The way of thinking such " I am different " should not be existed. By surrendering to Guru, the way of thinking like I exist and property is belonged to me should not be existed in his mind. So, at Jagad-guru, except surrendering to him services should not be existed. If it is like this way then the wisdom of debt will be cleared.

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## Abba (Father) - Acharamu (Practices)

Abba means father. We are known that spiritually the meaning of father is Paramatma. Brahma means big but spiritually its meaning is Paramatma. The person who walk in accordance with wisdom of God is practised the practice of Brahma. As that person is practised the practices of Brahma so he is called Brahmachary. The external meaning of the word Brahmachary is the person who doesn't have any connection with woman. The person who doesn't have any connection with woman and the person who is not married should not be called Brahmachary. Here we have to understand that Purusha means Paramatma and Prakriti means woman in accordance with wisdom of Divine.

The person who always engross in the matters of Paramatma without having any relations with Prakriti is said as Brahmachary. Elders say that the person who didn't have any connection with Prakriti which is said as woman is called Brahmachary. At present by leaving that meaning, those persons who do not have connections with woman in the external world are called Brahmachari. It must be known that the person who does not have any connections with Prakriti is the real Brahmachary in accordance with meaning of spiritual science.

We have known that Brahma chary means one who practices about practices of Brahma. Similarly one who practises about the practices of Paramatma is said as Abbachary. Owing to meaning of the word Abba is Paramatma, so the meaning of the words Brahmachary and Abbachary is the same. Now let us go to the back of thousands of years. In the previous days those persons who had known about wisdom of Paramatma used their entire intellect on the matters of Parmatma. Their skill of intellect was on the matters of Paramatma. In the matters of world they did not have any skill of intellect. They did not earn money like others. They were cheated in many instances by believing others. Those persons, who practised the practices of Abbacharamu, appeared as unintelligent.

Some persons said that due to those persons were practicing Abbacharamu, so they did not know any mundane related matter. At present any drunkard talked mistakenly, people usually say **what is necessity with him due to he is drunkard**, similarly if the practitioners of Paramatma or Abbachari are mistaken people usually say **what is necessity with him due to he fell in the practices of Abbacharam**. As time passes, gradually that word converted to **Bobbacharamu**. Now the meaning of Bobbacharam is completely changed and the unintelligent person who doesn't have wisdom of divine is called Bobbachari.

In the previous days those persons who spent their youth in the mundane matters, had spent their time in the old age in the matters of Paramatma. So they were called that they were involved in the practices of Bobbacharam in their old age. At present despite old people are not practicing in the wisdom of divine and if they have talked mistakenly people usually say that they are in the practices of Bobbacharam. If a person is mistaken in a matter in his young age, people usually say that he is accustomed to Bobbacharam in this young age.



At present people treat Bobbacharm with disrespect such as lack of intelligence. But in the previous days it was highly regarded due to it had complete practice in the matters of Parmatma but in the matter of worldly related there was lack of intelligence. In the matter of meaning a lot of difference has come between the previous days and today. Any how we have to feel happy due to remaining of the word Bobbacharam instead of Abbacharam. Today the word Bobbacharam remained for proving about the existence of Abbacharam in the previous days.

## Vayuvu - Ayuvu (longevity)

Among the five Bhutas Akasa (Sky) doesn't available even for touch and vision. It is empty space. So it is foremost among five Bhutas. The Air which is second among five Bhutas is known to touch despite it doesn't visible to the eye. The Fire which is third has color and figure and known to vision and touch. The fourth which is water is known to touch, vision and taste. The fifth which is earth is known to vision, touch, taste and nose can grasp the smell. It can be held in the hand. Owing to relation between five Bhutas and Jeevas this sequence is formed.

In the body of every man these five bhutas are immersed. Each bhuta has speciality and it can do its duties which are prescribed and responsible of the health and ill health of body. These make man get on life. In this Jeeva exists as empty space without appearing. Vayuvu exists as measurement of tape for measuring the life time of Jeeva. How liquid is measured in liter, cloth is measured in meter similarly for measuring the life time of Jeeva, Vayuvu is measured in the number of breaths.

We know that each living race has different kinds of longevities. There is a saying that man has 100 years, ox has 20 years and mosquito has 7 days longevity. Despite longevity of these living things is decided some extent, there is no belief that man live up to hundred years. Mosquito may not live up to seven days. In accordance with Karma man may live up to six days and mosquito lives up to three days. How much time each living thing has to live is decided in advance. That measurement is in number of breathing. Vayuvu (Air) is the basis for breathe. So the life span of

every one is made by Air. How many numbers of breaths are need for the existence of Vayuvu was decided in advance by Karma.

The life span of man is decided by Vayuvu. For knowing about Vayuvu of any person, people asked the astrologer about Vayuvu. Astrologer observes the eighth house in the horoscope of person and says about his Ayuvu (longevity) by seeing the strength of planets. If we examine these, it can be known that Vayuvu which is decided in advance is now converted to Ayuvu. Now we are asking the astrologer about his Ayuvu instead of Vayuvu. The word Vayuvu is converted to Ayuvu. In the first letter of word Vayuvu the sounds Va + Aa are immersed. In the word Vayuvu due to first letter Va is eliminated and Aa only remained, that word is said as **Ayuvu**.

In our body Vayuvu is in the form of breath. That Vayuvu is expended in accordance with measurement in breath. If breaths are expended Vayuvu is also expended. It means we are nearing to death if every breath is drawn. But we are not paying attention to our Vayuvu. We are not careful about decreasing the number of breaths. As Vayuvu is decreasing in numbers we are immersing in the mundane matters without taking care. As time passes, we are increasing our responsibilities and doing works for living eternal without fearing about death and getting death one day without our awareness.

As we have forgotten the proverb **“house must be set right when lighting exists “**, we are filling the body with the matters of mundane related without filling with money of Atma matters. You must try to lead good life in every time of taking breath by paying attention to your Vayuvu that how much Vayuvu is expended and how much Vayuvu is remained. Do not forget him that who is lord of you and your Vayuvu. Do not forget about the word of elders that if king wills there is no lack of blows similarly if God wills there is no lack of longevity.

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## Whether Punya or Wisdom

So many persons are doing so many works daily. Among the works some are good some are bad. Good works are getting on due to Punya of previous births and bad works are getting on due to sin of previous births. When good and bad works have come to experience again Punya and Sin come in the completed works. This manner is naturally taking place in the world. Another manner exists which occurs rarely. It can be said that it is only related to interest. That interest is only divine related. Owing to having interest which is related to Paramatma, Punya and Sin do not come in the works. But wisdom of Paramatma only comes in that works. Karma comes in the works which are mundane related. Owing to this we shall be driven away from Paramatma. In this way three kinds of actions exist such as Punya related actions, sinful actions and wisdom oriented actions.

If a person has done a good work, it will give benefit to others. If a person has done bad work, it will give loses to others. By doing Paramatma related work, it facilitates to get wisdom of Paramatma and it will be propagated. Let us see a matter for saying that it is true. At a Guru some disciples are taking training in the matter of wisdom of divine. Mallaiah, a disciple who is interested in wisdom has brought a thing from market for giving to Guru. By giving this thing Guru got some comfort. By seeing this incident, another disciple commented that due to Punya of Mallaiah, Guru got comforts. After hearing these comments Guru said that it should not be commented like this, due to wisdom of Mallaiah, Guru only got comforts. In that work of Mallaiah, Punya doesn't come, but wisdom only comes. As Mallaiah has done with the interest in wisdom, so he only attains wisdom. So it will be commented that in accordance with the wisdom of Mallaiah, that work was done.

The good and bad works which are done in accordance with wisdom of mundane related can be said that he has done in accordance with his punya or sin respectively. Owing to doing good work it can be said that Punya comes and due to doing bad work Sin comes. Here Mallaiah had done wisdom oriented work. So Guru commented that due to Mallaiah had done the work in accordance with wisdom I got comfort, so he must get wisdom and would be near to Paramatma.

A few Dharmas are remained on Earth. So often and then we are hearing that when good is done through another, usually say that I have got good through his Punya. Similarly when bad is done, usually say that he will go to hell due to his sin. If we observe it, it can be known that Punya comes through Punya, Sin comes through Sin and wisdom comes through wisdom. The works which are wisdom oriented should not be commented that it is Punya oriented.

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## Swapnamulu (dreams)

In the previous days the word “Own practice” was said as Swapnamulu. Often and then we may hear that I accomplish by betting (phanamu) my life. Every one may say like that way for revealing that he will do the action on his own. Here phanamu means actions. Swa means own or relating to oneself. Own actions were called Swapnamulu. Gradually Swaphanamulu had converted to Swapnamulu. We have to accept about the actions which are done in waking state are done by them only. But everyone has to question himself about the action in the sleep that when he has done the action as he is sleeping.

Thinking about the work which is done in the sleep is said as dream. Some persons usually say about that state whether it is dream or true. By saying like this, we can understand that they are thinking about dream as untruth. The followers of Advaita doctrine say “**Brahma Satyam Jagat midya**” means God is true, but world is untrue. If we say this sentence in detail, invisible God is true and visible world and life of living things are like dream. Altogether so many persons have an opinion about dream that it is untrue.

It is mistaken to say about dream that it is untrue, but dream is true. So many persons have doubt about dream that how dream is true due to not knowing what has happened to the person who is slept. Some persons are not declaring about dream that whether it is true or not. Whatever they think, there are evidences for saying that dream is true. Dreams take place in the body in accordance with Karma. The Karma, which is to be done without interference of outsiders, occurs in dream. When a man have to experience Karma without knowing others and extra ordinary karmas

are to be fulfilled and the karma which is known to himself only without knowing to external world are occurred in the dream.

Owing to his karma is known to himself only, it is said as “Swa” means on his own and Phanas means practices, so it is called Swa phanas. Gradually the word Swa Phanas had converted to Swapna (dream). Jeeva has the state of swapna like sleep and waking state. In the Swapna, Jeeva has to experience himself only. In the state of swapna Jeeva experiences all kinds of comforts and distresses. Jeeva experiences through the subtle body. Owing to this physical body doesn't move. Generally people say that dreams are untrue due to physical body is not moving.

95 % of matters in the dream are taking place through subtle body. Only 5 % of matters are taking place not only through subtle but also connected with physical. In those circumstances despite man is getting evidences for believing that dreams are true, there is possibility of again getting doubts in the dreams which are occurred through subtle. If the senses of actions such as mouth, anus and genitals worked in the dream, there is basis for believing that dream really has taken place. In the senses of actions, genitals evacuate either Urine or Semen. Among the mouth, anus and genitals, if any organ has worked in the dream evacuation might be occurred through body in the bed due to these three senses are excretory senses.

In the dream of a man, if sexual inter course had occurred between woman and man ejaculation of semen takes place and Jeeva gets sexual happiness. Despite this incident occurred in the dream, due to genitals has worked there resulting in ejaculation of semen took place through penis and semen appears on the cloth. In this way if evacuation of urine or ejaculation of semen take places in the dream it fulfills through the physical body. Similarly if spitting the liquid out of your mouth is occurred in the dream it is at your lying place. If feces are evacuated in the dream, it is taken place through physical body at the bed side. No one denies the actions of these three organs. Evacuation of bowels is based on the connection of external world. So those must be appeared externally.

According to this there is no possibility of denying that dreams are untrue and it did not take place in the body. Every dream occurs in the body. Jeeva has been experiencing the dreams. Dreams occur in the subtle body consists of mind, chittam, intellect, Aham, Jeeva, five Tanmatras and five vital airs. According to this it can be known that dreams are true.

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## The Power of Chaitanya (Power of Kundali)

The power of chaitanya or consciousness is used instead of the word power of Atma. The power of consciousness or the power of Atma or Sattu or moving power is same. That power exists in the bodies of every living things and it moves the bodies. The power of Atma is need for either opening or shutting the eyelids or moving the hands and legs or functioning of heart or working the senses. For example, despite T.V, Fan, Radio, Phone and light are different things, the power called electricity is necessary for function. That is Chaitanya Sakti or power of Atma. How electricity, which is useful for external instruments, is transmitted through copper or aluminum wires, similarly the power of Atma transmits through the nerves.

Electricity can be measured in Volts and Ampears in accordance with speed of transmission. But for measuring the power of Atma which is transmitting in the body there is no instruments. It is not possible to measure it. The beginning place of current of electricity is said as generator. Similarly the beginning place of power of Atma is head. As electricity is made in one place and transmitted from that place but the power of consciousness is stored in a place and transmitted from that place. In accordance with production of electricity in the center, its transmission and usefulness exist. If electricity is made very less, it is used very less. The power of Atma is not made in a centre. It is centred in head and enables to give the needed power for the body in accordance with Karma.

Despite some scientists considered to know about that power, thus far they did not know about nerves system in which that power transmits. Owing to this they did not know about that power. Those persons who knew Brahma Vidya Shastra has known about power of Atma completely.

Despite they do not able to explain its experience, there is possibility of saying to some extent. Let us know about the method of transmission of that power and its working.

The power of Atma is stored in the middle of brain and transmitted through spinal chord to the all parts of body. Brahma nadi is the chief nerve which works as canal for transmission of power of Atma. The power of Atma transmits from the centre of brain through Brahma nadi to small nerves which arise from Brahma nadi and spreads over all parts of body. This system is like Dam in which head sluice, small sluices and from big channel to small canals exist for spreading to wet the land. The power of Atma transmits from the brain to Brahmanadi, Suryanadi, Chandranadi, small nerves at last it reaches every atom of body through very small nerves which are thinner than hairs. It moves the parts of body and makes every cell work in the body. After some time water may be exhausted in Dam. But power of Atma never exhausts in the head.

The water which is flowed in the canal can be searched about its origin and known that it is coming from Dam. We can sink in the water, taste it and tell others about it. Those men who know about the power which is coming from the head and the persons who got its experience may rarely exist on the earth. But they won't explain it. Reason for not explaining about that is anything doesn't exist alike, so they do not say about it. Despite the experience of Atma is not explained, it can be said how it is transmitting and its usefulness.

We know that spinal cord begins from brain along the middle of back in the spine that connects all parts of body to the brain. Venu means back. It exists inside of spine. The spine is not a single bone; it is row of small bones that are connected together down the middle of back. So it is called spinal column. In the spine, spinal chord is hanging. So it is said as Venu Pamu (back snake). A question may rise why it is compared to serpent. Its structure is like snake so it is called Venu Pamu. It begins from small brain and ends at bottom. If we see this white spinal cord, brain appears as hood of snake and the end of nerve appears as tail of snake. So it is compared to snake. Another reason is there for saying it as snake.

When we kill the Cobra by striking it on the hood, it fell on the ground as dead. Then we think that it is really dead. Despite its body is ruined some extent, there is possibility of getting consciousness and crawls away after some time. Despite you beat the hood of snake and beat on its back, there is

possibility of getting life again. So in the previous days elders burnt the body of cobra to ashes for not getting life again. Now despite people do not know this matter completely, they are burning off body of cobra after killing it. Elders knew that snake has life from hood to tail. Our spinal cord has consciousness from brain to bottom like the cobra, so it is compared to snake.

From the spinal chord so many nerves began to spread and divided into so many branches for reaching every part in the body. Spinal cord exists as trunk of tree and remaining nerves appear as branches of tree. Because of that the structure of tree is described as **Aswarda tree** in the Purushottama Prapti Yoga chapter in Bhagavad-Gita. Aswarda tree means Banyan tree. A question may arise that why banyan tree is compared to the structure of nerves system. For that answer is! Every leaf of banyan tree is like hood of Cobra. Anyone may grasp that the upper portion of leaf is like hood of cobra and lower portion of leaf exists as tail of cobra. **(Banyan leaf exists as another name of Cobra. So we revealed the manner of medicine in the book “ Satyanveshi “ that according to indication of Ayurveda Science how snake grasp the poison of snake again, with the leaf of banyan tree poison of snake can be eliminated from man ).**

Jeeva is living in the body like it is encircled by snakes called matters. So Bhagavan said that if the matter of this tree is known, all Vedas are known. By living in the body called banyan tree it is like living in the poisonous circle of snakes. This banyan tree is growing by using Gunas as food, bears the fruit and stands for next birth as seed. This is invisible tree in our body. For moving and growing of this tree a primordial power is needed. That is power of Atma. That power of Atma is centred in the brain and spreads over all parts of body through the nerves system called banyan tree and gives power for working of body.

How Sun shines the world by transmitting its rays, Atma which is existing in the head makes the body get consciousness through nerves system. It gives consciousness for moving every part of body. Owing to this eye is seeing, legs are walking and mouth is talking. Not only external organs but also internal organs like heart, lungs and liver etc also are working. Owing to that power spreads over body; heart is functioning in the sleep also. Breathing is done day and night in the body due to that power. If that power withdraws from the heart, functioning of heart is stopped. If man is alive and organs in the body of man are working, it means power of Atma has spread over all parts of body.



If transmission of power of Atma is obstructed in the nerves of leg of a person while he is sitting that leg become senseless. After observing it due to moving the leg slightly, if power transmits in the leg again leg becomes consciousness. In a person if his spinal cord is broken accidentally, he lost consciousness in the lower part of body, but consciousness exists in the upper part of body. It can be known that due to power of Atma is not spreading over lower part of body that part lost consciousness. The power of Atma is also called Kundalini power.

If we examine this it can be known that Kundalini power spreads over body. But some so called Jnanis taught that Kundalini power is sleeping like the serpent which is surrounded itself in the Mooladhara center, so it must be awakened. The practice of Yoga is awakening the Kundalini power. Those persons who did not know about power of Kundalini began to believe their words. That power doesn't sleep. It always awakens. If it is in sleep whole world will be live less. It is not understood how some people blindly say about it without having any basis of scientific prove. One person described Kundalini power in his Atma Linga Satakam in this way.

*Verse! In the hole of middle of black lotus leaf  
Kundali called snake laid an egg  
Two calves are given forth and shriek day and night  
Akhila Jeeva Sanga Atma linga!*

Meaning : The power of Kundalini is sounding exhalation and inhalation day and night. According to this it is known that it is not sleeping. Karma is the reason for doing the actions in body but Kundalini power (Atma Power) moves the parts of body and makes the actions get on. It is always awakened by giving power to move the body in accordance with Karma. While man is sleeping despite external body doesn't move, it gives power to move the body through nerves. Despite we entered into sleep without awareness, it is well aware of it.

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## Ashramam (Hermitage) - Police Station

At present people are doing their work. Their aim is to do work in accordance with their liking. They are not considering what the distress and loss occurred to others in that work is, but they are working only for their profit and comfort. Among the works which are done by us some are good some are bad. Whatever they did the works; they did only works which were needed at that time only without considering whether it is good or not. Despite consideration has come to him, he thinks that he is doing well. If neighbor tells him that you are doing not properly he objects neighbor that what he is doing is right.

If we consider how can we decide it is good or bad among the works which are doing by him. If good man is doing good works, bad person may think it is bad. To the sight of bad person bad may appear as good and bad may appear as good. In those circumstances how can we decide whether it is good or bad? Is there any way for deciding it? If we consider about it, it is known that way already exist. According to the principles of morals and justice good and bad can be decided in any actions. Elders said so many moral principles. The works which are done under the principles of justice are justifiable. The actions which are done under the principles of injustice are unjustifiable. This method is visible to the eye. We all know that the result of external actions is coming in the form of grain or money or things. So many persons do not know that invisible result is coming in every action. That unknown result is Sin and Punya. So many persons are doing sinful actions without fearing of sin.

We have known that due to doing good and bad works Punya and Sin come respectively. A question may arise what result will come from Punya and Sin. Owing to doing Punya and Sin comforts and distresses come respectively. The Punya and Sin which is done in a birth do not come to experience in that birth. It will come to experience in the next births. Despite bad works are done due to man is concentrating on the visible favourable actions and due to Punya and Sin are not visible and its experience is not appearing in the present birth, man is not considering what bad is, and doing works by depending on the desires of external world.

If a person cheats another he may get money. If a person kills another he may get property of that person. Owing to man is having sight on getting profit he is doing actions without fearing. Govt prescribed many restrictions for not doing bad deeds by the people. Govt established Police stations and Police constables for giving punishment to the culprits such as cheaters, murderers and thieves and giving protection to the good people. Govt established courts and Judges for enquiring criminals and for giving punishment, Jails also were established. Despite the aim of Govt is good, the badness in people is increasing without decreasing. Despite a police constable is posted as guard for every person, man tries to do badly. He doesn't consider about punishment. Because of that in the people cheaters, robbers and murderers are increasing but not decreasing. The root cause for this is lack of fearness about Sin in man.

Though Govt is increasing police stations and Police constables, result is very less due to defect in the police dept. As Police constables and officers in that department are also men and due to good and bad Gunas exist in them, some persons among them behave badly. If some culprits are caught, they offer money to the officers in the police dept and escaped from the punishment. The staff of police dept. become corrupted without considering that it is the bad work and due to their behavior sin might come. Some police inspectors are proud and imagine that they are kings in the place where they are working. As Govt posted them for controlling the gamblers and drunkards, but they are facilitating to get on those illegal activities by taking money from them.

The police officers leave the persons who do illegal business in the turnover of crores of rupees and the persons who do bad works in the society but they are showing their greatness at the innocent and respected persons by manhandling them. In this way people, police dept and staff of other govt dept are caught in the corrupted activities due to effect of Prakruti. Owing to every person has Gunas of nature, good and bad Gunas are enraging in him. At that time every person has possibility of doing bad actions due to not knowing fear of sin. Owing to man does not know the details of sin bad are getting on.

For revealing men about details of Punya and Sin and converting them from badness to goodness and to promote them from the goodness to higher position, it can be possible only through Gurus. Gurus can convert the persons who are cruel and murderers by teaching the details of Punya and Sin, the effect of Gunas, the details of mind and manner of not attaching to Karma.

Gurus know that man should not be changed due to external punishment, but he will be changed when his Gunas and mind are changed. The power of punishment doesn't change the natural disposition of man. By saying the details about mind and dispositions naturality of man will be changed and Ignorant person becomes Jnani. Bhagavan said in Bhagavad- Gita that he taught Dharmas for reducing the number of wicked persons and increasing the number of Jnanis. But he did not say that he would punish the wicked. When wicked is feared that due to doing this work sin might come, he abstains from doing such bad works.

Some Gurus fabricated some stories for getting fear about sin such as existence of Yama Loka ( Hell) for giving punishment like striking, cutting, throwing into boiled oil, pricking by crows , biting by scorpions and snakes and the persons who had done bad deeds must face these kind of punishments. Owing to this kind of propagation, only some persons might be changed. But all were not changed. They thought that though existence of Yama loka was true, it was not seen by anyone, so at present why should I leave favourable works for experience it in future, in this way they are doing works in accordance with their liking. This word is prevalent in the past. But now youngsters do not know about either Yama loka or Sin.

At present society is needed the Gurus who knew the details of Karma. Now some persons are counting Gurus as ignorant persons. Govt is increasing the police stations but not encouraging Gurus by constructing the hermitages for teaching moral values. In other religions Gurus are regarded highly. Their words are followed. In the Sikh religion those persons who are in power also follow the words of their Guru. The chief minister of Punjab Barnala was bound to the pillar and he was made to clean the sandals of devotees at the Gurudvara as punishment for his mistakes in accordance with the prescribed punishment of Gurus.

It is an example for their deep devotion to Guru. In the Arab countries people accepted their religious heads as kings and rulers. In their countries they are protecting their religion and following traditions that foremost importance is given for devotion to God, next all matters come. But in the Hindu religion Gurus are dishonored by officers. Even Gurus are striving for their livelihood without having recognition. In those circumstances how can they teach for controlling men? If they taught such kind of teaching, they can't get means of substinence.

Because of that some Gurus were changed and taught the teaching about the matters which give pleasures to man and taught in accordance with the liking of men. They exhort people that due to practicing you will be relieved of distress and get comforts. But real Guru reveals real teaching only without teaching unreal teaching for pleasing men and tries to turn the people to the side of Guru. He always reveals truth despite his teaching is not pleasing and hard to men. Despite his teaching is criticized by some persons, he doesn't leave his way and tries to convert man.

That real Guru reveals about Yama loka ( hell) and Sin that these are not anywhere , those are only on the earth. If we consider about it what distresses existed are in the hell, those exist on the earth. Man is experiencing so many kinds of distresses. Despite he is experiencing the distresses on his own; he is mistaken to think that existence of hell is somewhere. If man thinks hell is somewhere, he doesn't fear. If people are revealed about existence of hell which is on the earth, they will fear by seeing the bad incidents. As a sign we are experiencing Sin and Punya on earth, often and then we say the word due to Sin without intentionally.

For instance let us think the leg of one person was cut due to fell under the train. Those persons who see this incident involuntary say that due to sin this bad incident occurs. But we are not considering about relation between this incident and saying that due to sin this incident occurs. In this way in every distressful incident, the reason for coming out the word Alas! Due to sin, it is like someone revealed from inside that Sin is the cause for these distresses.

When we have known that Sin is the root cause for all distressful incidents, every person hesitates to do sinful works. He hesitates to do sinful work due to formation of an opinion that not to do this kind of work in his inner. Men behave in accordance with their inner, so they won't do that kind of works. If inner commands him to do without knowing the details of Sin, he doesn't fear of punishing by external police. Though police stations are established in every village, the behavior of man doesn't change and his sinful works are increased. Even the rulers do not know this matter. So they depended upon police stations only for controlling the bad deeds of people. It is better to encourage a teacher in every mandal by giving salary to him for teaching the details of Sin and Punya. If Govt encourages the hermitages it facilitates conversion of man from Ignorance to wisdom.

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### Karta (doer) - Karma – Kriya (action or doing) – Sakshi (spectator)

In the spirituality the word Karma is very important. At present it can be said that the word Karma is meaningless. Now in the sight of man bad works are only said as Karma. When bad or distress occurs to anyone usually say that he is caught by Karma. But when good or comfort occur they won't use the word Karma. From this we can understand that men believe about the meaning of Karma that it always represents about bad. Some persons think that Karma is actions without thinking that karma and action are different. So we must know first about Karma. In the every work which is done by us visible result is coming in the form of money, grain and thing in the world. Besides in every work invisible result is coming. If good work is done Punya comes and bad work is done sin comes without our knowledge. In this way the invisible result such as Punya + Sin = Karma is coming.

Some persons may think that if Punya and Sin are mixed in our daily works, why not all people earn Punya by doing good works. For that answer is! Every work is not done in accordance with our own decision. Behind of every work the manner of Karma is immersed. The Punya and Sin of last birth again coming in the form of works in the next birth and implemented. In our brain mind moves and decision is taken in accordance with the karma of last birth results in

actions occur. But we do not know this manner. So we think that we are taking the decisions and thinking on our own. It must be known that we are not cause for every action, but Karma is only cause for every action.

Let us know about kinds of Karmas and what those are. Karma is three kinds. One is Prarabda Karma. Second is Agami Karma. Third is Sanchita Karma.

**1) Prarabda Karma!** The Karma which is cause for the works of Jeeva from his birth to death is called Prarabda Karma. Jeeva experiences his prarabda Karma by doing many actions from his birth and distresses and comforts from those actions. As Karma which was acquired in the last births of Jeeva remained as confluence, from that some Karma is allotted to Jeeva. That allotted Karma makes Jeeva play from his birth to death. In this way the Karma which regulates the movements of man in a birth is said as Prarabda Karma. Prarabda Karma is stored in the Karma chakra which is in the head of every living thing in subtle form, and comes to experience gradually.

If Karma is to come in the form of action, first it inspires the Gunas which are in the Guna Chakra in the head. At that time which action is to be taken place that related Gunas are inspired, despite intellect is warning that it is good so it can be done or it is bad so it cannot be done, but Prarabda Karma made chittam decide the action and made action complete by making Jeeva experience the result of that action in the form of distress and comfort. That work is done in accordance with the Prarabda Karma though it is liked by man or not. It is mistaken to think that it is done in accordance with the liking of man.

The person who doesn't know the method of Prarabda Karma thinks that works are getting on in accordance with his own liking or in accordance with his own decision. In those circumstances, they may ask what Prarabda Karma is! Every person who has an opinion that I am the body thinks like that. Considerations, decision making and doing the work is the practice of Karma. Every person is immersed in the work. So Karma makes man not know about Karma that he is different and his karma is different without exceeding Karma. The man who doesn't know about Karma and Gunas are different, thinks that he is the doer of actions which are done by Karma.

In fact, Man is Kriya (action), Prakruti is Karta (doer) and Prarabda is Karma. If man knows about Karta, Karma and Kriya, he can know about himself by getting wisdom. Prakruti exists as

Karta by keeping all living things under its control and makes all living things play by the Gunas and senses and made Jeeva and Prarabda exist as Kriya and Karma respectively. But God sees all this and exists as Sakshi (spectator). In this way the words such as Karta, Karma, Kriya and Sakshi had taken birth from Brahma Vidya Shastra.

Kriya means action. Some persons may get doubt that what is meant by saying Man as Kriya (action). For that answer is! Man is doing every work by engrossing in it without discriminating that he differently exists with ignorance. So man has to be called Kriya. Owing to man has opinion that he is doing the action, so he becomes Kriya. It is known that in the account of Jnanis any person who thinks that he is doer of work is Kriya. Behind any action invisible result comes. Because of that if work is good Punya comes and work is bad sin comes. Karma exists behind every work like smoke is associated with fire.

**2) Agami Karma!** The new Karma which comes in every work is called Agami Karma. Prarabda Karma makes Jeeva experience comforts and distresses from his birth. The new karma that is Agami Karma is coming in the works which are done in accordance with Prarabda Karma. Here some may get doubt. When karma of our last birth had converted to Prarabda Karma and it is only cause for doing every work why does Jeeva get new karma? Anyone may ask us if Jeeva has not done any work but Karma makes actions do through the Gunas, so Jeeva is not responsible for getting new karma. According to that account Jeeva who did not make decisions about actions doesn't relate to new karma at any cost. New Karma doesn't attach to him. But new karma is attaching to him.

Despite Jeeva has not done any work, he thinks that he is cause for every action and he is doer of every action without thinking that Karma is the cause. Owing to this new karma which is said as Agami karma is attaching to Jeeva. Despite Karma is the cause for all works, new karma is coming. The person who knows that he is different to the body and he is not responsible for doing the works may not get new karma which arises from the actions and that karma will be burnt in the Jnanagni. This is said as "Yajna Karma" in Bhagavad- Gita. If you do not do any work as Yajna Karma, you might be bound to karmas. So Bhagavan said in Gita "Yajnarda *tkarmanonyatra lokoyam karma bandanah*".



Everyone thinks that work is done by me and it is done by my intention only due to inspiration of Aham in accordance with his habit which is accustomed since his childhood. Owing to not recognizing the Prarabda Karma, new karma is coming. He has unnecessarily taken responsibility for the work which is not done by him and carries the new karma for experiencing in the next birth. In a birth which Karma is to be experienced is Prarabda Karma and which is coming newly in that same birth is Agami Karma. Prarabda Karma is expended and Agami Karma is credited.

Prarabda Karma comes to experience from birth and made Jeeva experience comforts and distresses. But Agami Karma didn't come from birth. Mind, Chittam, intellect and Aham (ego) have to grow along the body. Aham doesn't work in man up to he reaches four to five years old due to it is in small size. As body grows, Aham also grows and starts to work from four to five years age. From that onwards Jeevatma thinks that he is cause for doing the works which are done by the working of Aham. At that time there is possibility of coming Agami Karma. So Agami Karma doesn't come from the birth.

**2) Sanchita Karma!** The total Agami karma which is earned in a birth would not become Prarabda in the next birth. If a Jeeva who lived for eighty years in the human body has to be taken the birth of dog, the Agami Karma which is earned for eighty years in the human life will not expend in the body of dog which lives only 10 to 15 years. Some part of Karma in Agami karma of man is allotted to the birth of dog. In this way the allotted Karma of birth of dog is Prarabda karma and remaining Karma of man is said as Sanchita karma. It must be known that in every birth, Karma which is remained is said as Sanchita Karma. The person who takes birth by taking some Karma of his Sanchita Karma is said as Prarabda Karma may be from the back of previous ten births. So it is not true by thinking that what we experience is belonged to our last previous birth only.

The Karma which had remained in the past births will come to experience in an order. So it is not possible to say that at present, Karma which comes to experience is belonged to last birth. If Sanchita Karma of a person is more, it must be belonged to back of more last births. If Sanchita Karma of a person is less it must be belonged to back of very few last births. Some persons may do not have Sanchita Karma and their Agami karma of present birth may be converted to total Prarabda karma in the next birth. Sanchita Karma may be increased or decreased. It is according to their births, duration of life span and working of Aham in the works.

Let us think that a person who has known wisdom has been experiencing Prarabda Karma without earning Agami Karma. Then his Prabda Karma reduces in every birth ultimately it becomes nil. Owing to his total Karma is expended, so he attains liberation without getting birth. Some persons earn karma twice with ignorance. That person has more Sanchita Karma and it is enough for getting some hundreds of births. That person will not get liberation and become entangled in the karma by getting births. If Karta, Karma, Kriya and Sakshi are not known the three kinds of Karmas such as Sanchita, Agami and Prarabda are not known. Every day he is in the effect of Gunas and experiences Prarabda Karma by earning Agami Karma and increases his Sanchita Karma without knowing his state. He always exists with ignorance by paying attention to visible world.

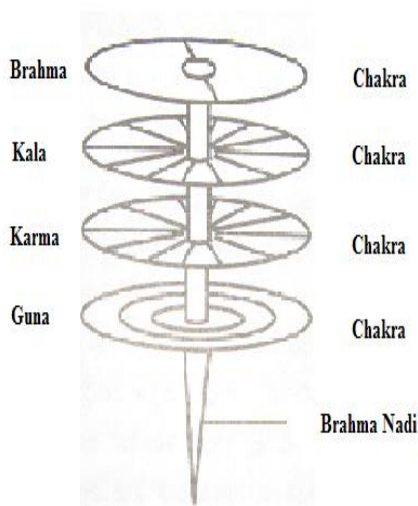
When he has to leave his nearest and time takes him to the last minute by perishing his longevity, he knows the fact that anyone cannot stop him from leaving his body and any kind of money doesn't protect him despite he is greatest, he sees humbly for protection that who saves him. It is better to know wisdom before reaching death and knowing Karta, Karma, kriya and Sakshi and take refuge in the Sakshi who is God by getting rid of from the Prakruti who is Karta. Then Karma doesn't attach to you and Kriyas (actions) are not done by you according to Bhagavad-Gita. You can convert to eternal, immortal, Atma and Paramatma.

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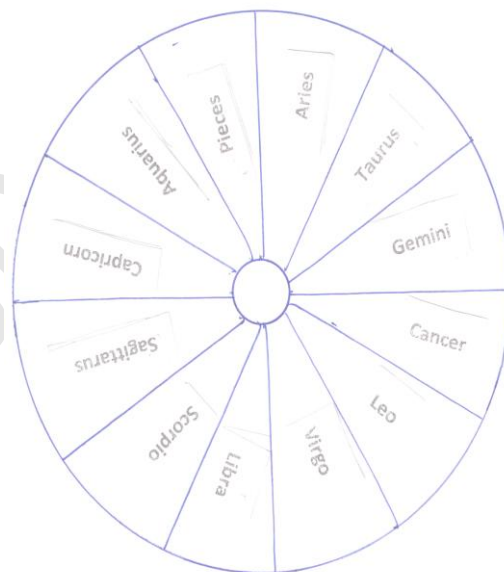
## Bhogi Mantalu (Bonfires)

Usually we hear the word Bhogi mantalu in the circumstances of Samkranti festival. How Yugadi has specialty, similarly Samkranti has specialty. These both festivals have specialty in accordance with movements of planets. Our elders say that if Sun enters the sign of Cancer in the Kala Chakra it is said as transit of Cancer, similarly if Sun enters the sign of Capricorn it is said as transit of Capricorn. If we consider about the signs and why it is exist, some information is known. In the spiritual education of man Kala chakra is very important. Kala Chakra is divided into twelve parts. The astrology of man is based on this Kala chakra. The nine planets which are in this Kala Chakra are ruling the Karma and transit certain time in the Kala Chakra.

The Sun which is a big planet and first planet is reputed in the Kala Chakra. As Sun is first planet, so he is called Aditya. In the astrological science, the transits of planets are decided in accordance with Sun. The names of 12 parts in the Kala Chakra are in this way. 1) Aries. 2) Taurus. 3) Gemini. 4) Cancer. 5) Leo. 6) Virgo. 7) Libra. 8) Scorpion. 9) Sagittarius. 10) Capricorn. 11) Aquarius. 12) Pieces. The picture of Kala Chakra (Zodiac) and its parts can be seen below. The Sun which is a big planet and first planet is reputed in the Kala Chakra. As Sun is first planet, so he is called Aditya. In the astrological science, the transit of planets is decided in accordance with Sun. The names of 12 parts in the Kala Chakra are in this way. 1) Aries. 2) Taurus. 3) Gemini. 4) Cancer. 5) Leo. 6) Virgo. 7) Libra. 8) Scorpion. 9) Sagittarius. 10) Capricorn. 11) Aquarius. 12) Pieces. The picture of Kala Chakra (Zodiac) and its parts can be seen below.



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



Kala chakra.

When Sun transits in the half part of Kala Chakra it is called Ayanam or Solstice. According to this there are two solistices such as northern solstice and southern solstice exists. Sun takes one month for transiting a part of Kala Chakra. According to the transit of Sun, the names of monthes are decided. Those are 1) Chaitra 2) Vaisakha 3) Jyesta 4) Ashada 5) Sravana 6) Bhadrpada 7) Aswija 8) Kartika 9) Marga sirsha 10) Pushya 11) Magha 12) Phalguna.

In the Kala Chakra when Sun transits in the Aries sign about the period of thirty days is said as Chaitra masa. When Sun transits Taurus sign, it is said as Vaisakha masa. When Sun transits Gemini sign, it is said as Jyesta Masa. When Sun transits Cancer Sign, it is said as Ashada masa. When Sun transits the sign of Leo, it is said as Sravana Masa. When Sun transits the sign of Virgo, it is said as Bhadrapada masa. When Sun transits the sign of Libra, it is said as Aswija masa. When Sun transits the sign of Scorpio, it is said as Kartika masa. When Sun transits the sign of Sagittaurus, it is said as Marga Sirsha masa. When Sun transits the sign of Capricorn it is said as Pushya masa. When Sun transits the sign of Aquarius, it is said as Magha masa. When Sun transits the sign of Pieces, it is said as Phalguna Masa.

In the Kala Chakra six parts among 12 parts are said as Northern solstice and remaining six parts are said as Southern solstice. From Pushya masa in which Sun enters the Capricorn sign to completion of Jyesta masa in which Sun transits Gemini sign, the period of six months is said as Northern solstice. Similarly from Ashada Masa in which Sun enters Cancer sign to completion of Marga sirsha masa in which Sun transits Sagittaurus sign is said as Southern solstice. If we take Aries sign as first sign the last sign Pieces is twelfth sign. According to astrological science first sign is said as birth sign of man. Similarly twelfth sign is said as sign of death.

In the first sign details of birth and body exist. In the twelfth sign the details of death exists. The details of birth and death of man is in the part of northern solstice only. The Northern solstice is related to wisdom and Southern solstice is related to ignorance. If we take birth and death in the time of northern solstice there is possibility of attaining liberation. Those persons who take birth in the time of northern solstice will attain divine knowledge. In the previous days elders said that six months period of northern solstice was said as **Uttarayana Uttama Kala** (the precious time in summer solstice). Gradually that word has converted to **Uttarayana Punya Kala**.

We have been counting the period of six months that is the transit of Sun in Capricorn, Aquarius, Pieces, Aries, Taurus and Gemini as Northern solstice. Remaining six months are called Southern Solstice. Northern solstice is counted as excellent and related to divine. But Southern solstice represents enjoyment of mundane related. It exists as a sign of pleasures of Prakruti. The experiences in the world are said as Bhoga. The experience of Atma which is related to Divine is said as Yoga. In the Bhoga Karmas are experienced. In the Yoga Karmas are burnt. Owing to Bhoga

is related to ignorance, so Southern solstice is said as sign of pleasures of worldly related. Northern solstice is said as sign of Yoga which is related to God. Elders not only said like this way but also made us remember it. Every person accustomed to experience Bhogas. Both comforts and distress are Bhogas. Bhoga means which are to be experienced.

Everyman is not attaining Yogas. Yogas are against Bhogas. Yoga doesn't come to experience as Karma. Yoga burns the Karmas. It is the residence of fire called wisdom. Jnanagni only burns Karma. A festival is celebrated for remembering Northern solstice which is a sign for Yoga and Southern solstice which is a sign for Bhoga. That is Samkranti festival. It is also called Makara Samkranti.

If Sun enters Capricorn sign it is said as Makara Samkranti. Generally Makara Samkranti occurs on 14th January. Once for some years Samkranti occurs on 15<sup>th</sup> January. Up to January 13<sup>th</sup> Southern solstice exists. From 14<sup>th</sup> January Northern solstice starts. As Southern solstice is the sign of Bhoga, so on January 13<sup>th</sup>, Bhogi festival is celebrated. After Bhogi, Samkranti comes. Before advent of Bhogi at early hours bonfires are being lighted by calling Bhogi mantalu. Though so many persons are doing it by remembering Bhogi, its meaning is not known.

We already said that Southern solstice is related to Ignorance and it is the sign of worldly relations. In the previous days elders remembered the last day in Southern solstice as Bhogi and desired that from now onwards Bhogas must go and Yogas must come in their life. They lighted bonfires in the night by comparing karmas to sticks and wisdom to fire and wishing that Karmas which are cause for Bhogas must be eliminated. Bhogi mantalu is the sign of process of elimination of Karmas which are to be come to experience. It is delighting matter to say goodbye to the Bhogas and lit the Bhogi mantalu at the end of Southern solstice for inviting the Yogas at the beginning of Northern solstice. In the previous days that day was celebrated as Samkranti feast. Despite the manners of elders has been getting on today, it is not known why it is called Bhogi, why Bhogi mantalu is performed and why we are doing Samkranti festival.

Bhagavan said in Gita "*Jnanagni sarva karmanam Bhasmasat*" means all Karmas are burnt in the fire called Wisdom. Burning off karmas of Bhogi by the fire of wisdom is said as Bhogi mantalu (bonfire). In the previous days elders had lighted bonfires for exhibiting its internal meaning that

the day before Samkranti must end the ignorance and the first day of Samkranti is the beginning day of wisdom. Though that tradition still exists, its meaning is lost. If the tradition of lighting bonfire is done with the meaning of ancient times, it will be most valuable work. So even today if work is done with the aim of elders it will be fulfilled one day.

The work which doesn't have aim is waste, so there is no use to light bonfires in the streets. We should burn the Karmas which are cause for the Bhogas with the wisdom called fire in the head. Let us celebrate Samkranti festival by knowing its value and its meaning. Let us light the bonfire externally by knowing meaning that we can burn the karmas with the wisdom called fire.

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## Devudu (God) – Maya

In the Jagannatakam (play of Universe) two persons are needed like in the politics how ruling and opposition parties exist, in the play how Hero and villain exist and in the game how the team and opposite team exist. Despite Paramatma is the head of Universe, he made Prakruti oppose him as opposite party. God made invisible Maya come out from the Prakruti which exists as five elements. God spreads over entire Universe called Prakruti which consists of five elements such as Akasa, Air, Fire, Water and Earth. Similarly Maya spreads over five elements. In the game if equal players are participated both sides, play must be tasteful. Despite both teams play well, at last a team must win another must get defeat. In the Jagannatakam, God and Maya are playing equally. At last God only win over Maya in the play. But we do not need up to that. We have to know and see about game that how it is going, how they are playing and ball is going to which side.

In the chess play called jagannataka, Prakruti and Paramatma are playing, but Jeeva is moved as pawn. But Jeeva doesn't know who is moving him. Devudu means one who is searched for. According to this meaning anyone who wears body doesn't know him. So we do not know him because of we wear body. Here some may ask question **“In the previous days so many persons had seen the Universal form of God. By seeing this word may be untrue! “**. For this question my reply is! If my word is untrue it can be said that the meaning of the word Devudu will be untrue. In

Bhagavad- Gita Bhagavan said to Arjuna that he showed his Universal form only to Arjuna for revealing his state that he is such kind of person and in any circumstances he did not show his Universal form to any one and anyone did not see him.

God showed his universal form on his own to Arjuna without wasting the meaning of Devudu. Bhagavan said *“From previous days so many persons have been wishing to see my Universal form. I make you see my universal form because of I had liking for you. You may not see me with these eyes. So I am giving you special eyes of wisdom”*. In this way God said and made Arjuna see his Universal form. Arjuna had that kind of sight of wisdom for a while only, but he had not that kind of sight either before or after seeing the Universal form. In this way Bhagavan showed his Universal form for proving it. Any one did not see the Universal form except Arjuna. It doesn't appear.

Some persons may ask us that Krishna had showed his Universal form in the court of Duryodhana by quoting Mahabharat story. It is only fabricated story. It was written in Mahabharat that all persons had seen the Universal form of God and Gandhari the mother of Duryodhana had removed her blindfold for seeing the Universal form and had seen it. If it was seen by the eyes, it was not Universal form. If it was seen, it was not God. Devudu (God) means he is searched for, and it the manner of meaningful and bound to some principles. For saying about him in a word that who is not known to anybody is God. Though he exists, he is not known. So Jeeves doesn't know how God made him move.

Let us know about Maya. Maya was made by God. Because of that God said In Gita *“Mama Maya “*. God created Maya to play equally to him in the universal play. God ordered Maya to play against him despite he created Maya. So Maya is practicing the word of God. Despite this word is astonishing, it can be said that Maya has devotion to God. Maya has more devotion and it has more manner of not breaking its word than others. According to the manner, Maya is playing against God in the universal play in accordance with the order of God. If God is husband, as wife Maya behaves obediently.

In the spiritual science Parramatta and Prakruti are said as husband (Pati) and wife (Sati). Pati is superior to Sati. Sati was made by Pati. Prakruti was made by Paramatma. In Telugu Language the letter PA starts at bottom with zero. But the letter SA starts at bottom with half zero. According

to this we can understand that Prakruti is under the control of Paramatma. Though Maya has obstructed man so much in the Divine way, the person who got acceptance of God is not obstructed by Maya and gets liberation. Because of that Bhagavan said in Gita “Ma meva ye pravadyante maya metam tarantite “. It means one who takes refuge in me will cross Maya. Yogi Vemana said in a verse that **if Pati (husband) accepts Sati (wife) accepts.** Maya which was made by God equally exists almost to God.

Despite Maya exists in the form of Gunas in man, it is also in the form of Prakruti. It made man play by existing in the form of Gunas. Some persons say that they conquered the Maya. God said in Gita that it is impossible to conquer Maya. According to this it is known that Maya is very strong. If we consider whether our strength is enough to conquer Maya, it is known like this way. If we see how much strength is in the Air among the five elements, it is not comparable to anything. For measuring the strength of Air, any meters are not useful. Air has strength which is not estimated by any scientist. Similarly water has immeasurable power. It may kill all living things by submerging whole earth. It may flatten anything on earth by knocking down.

Similarly if fire rages it may burn all things to ashes. In this way the five elements have five kinds of exceeding powers. The power of man is not suitable for power of any element. The power of Prakruti is superior to the power of man's mental and physical power. If we add the powers of five elements in the Prakruti how much strength exists that much strength is in the Maya. Maya had taken birth from Maya. So Maya has equal strength to the Prakruti. The powers of Pancha Bhutas (five elements) appear, but the power of Maya doesn't appear. Similarly Prakruti appears, but Maya doesn't appear. How God doesn't appear despite he exists similarly Maya also doesn't appear despite it is in man.

If anything is not appeared we may say that it is under the effect of Maya (Mayamai povuta is used in Telugu language). Mayamai Povuta means disappearance. According to this Maya means which is not appeared. In the previous days despite people used the word Maya that word gradually converted to Mayam. Mayamai Povuta or Mayam has same meaning. The person who exists, but he is not known is God. The thing which exists, but it is not known is Maya. **God is not caught and Maya is not found.** God and Maya are almost equal, so one is not caught and another is not found.



If invisible Maya is conquered, God who doesn't know to anybody is known. When God is known to him, he attains liberation. Owing to Maya is having almost equal strength of God, the power and intelligence of man is not sufficient to conquer Maya. In those circumstances a question may arise how Maya is conquered. God said in Gita **“When anyone has taken refuge in me, Maya can be conquered easily”**. For seeking refuge in God one must have faith in God and must know the manners of God to some extent. **The manners of God are dharmas and the details of God are wisdom**. If man knows wisdom completely and practiced dharmas, he will get wisdom of power. If wisdom of power is attained to some extent, he can conquer Maya. Maya teases incessantly also the person who is in the way of wisdom and the person who attains somewhat wisdom except the person who has complete power of wisdom. The person who doesn't have complete power of wisdom will be disgusted by the harassments of Maya. The person who is disgusted will leave the way of wisdom.

Maya is following so many manners for diverting man from the way of divine. Among it some chief ways appear as the manners of God. The intention of Maya is despite those are not ways of God, it tries to show about those ways as the manners of God. By showing like that, those persons who have faith in God will become entangled in the way of Maya and think that it is the real way of divine. Today **except the devotees of Paramatma, those persons who have wisdom in many kinds, so many devotees of demy- Gods ( devatas), those persons who have interest either in visible forms or in mantras are the followers of the way of Maya**. Senses are the parts of body which are made by Prakruti. The wisdom which is attained by hearing and vision of ear are illusionary wisdom of Prakruti. **The methods which are visible by the senses are the methods that are Maya related. The methods which are beyond the senses are the methods of divine related**. At present 99 % of wisdom which is polluted with Maya is visible on the Earth. So I am revealing that first knows about invisible Maya and conquer it for catching the God who is not found.

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## The Secret at the beginning

At the beginning of creation in the Kruta Yuga all men were existed as a society. In the previous days in men any religion and caste did not exist. They were living without having any differences such as religion and caste and worshipped God. All people knew Brahma Vidya and practiced Yoga shastra. Elders of those days had arranged Gotra and house name for consanguinity and for marrying each other among people and nothing else matter. The Gotra and house name which was made still exists. In those days except the way of thinking that we were belonged to such house name, there was no thinking that we were belonged to such religion and such caste.

In this way as some hundreds of years had passed, ignorance had entered in the place of wisdom. Some remained as Jnanis and some remained as ignorant persons. In this way at first two groups were formed among men. Jnanis were counted as higher section persons and ignorant persons were counted as lower section persons. Those persons who knew Brahma Jnana were considered Brahmins. In this way at first time a caste came to light. Those Brahma Jnanis means Brahmins of those days claimed themselves as higher section people treated the ignorant persons as lower section people. In this way Brahmins counted another section people as Madiguva varu means lower than them and treated them as another caste. Gradually that word **Madiguva** had converted to **Madiga**. In this way in the previous days only two sects were existed. The knowers of Brahma jnana are said as Brahmins and all persons who do not know Brahma Jnana are said as **Madigas**.

At the beginning of Kruta Yuga two races such as Brahmins and lower section people did not exist. All people were Jnanis. That time was counted as age which was without having caste and religion. Elders had arranged consanguinity for marrying each other. They prescribed 108 house names and 108 Gotras by dividing them into two sections. The people who have 54 house names were kept in one section and related each other as brothers. Another section belonging to another 54 house names were related each other as brothers. Elders revealed that both section of people might be married mutually each other. If a man had forgotten his house name elders

added a name of Gotra to his house name for knowing his house name. If name of Gotra is forgotten it is known from the name of house.

People used their house name for telling others externally about their lineage in the society. They used their name of Gotra in the marriages and in the worship of God. It can be said that despite Yugas are changed that system exists even today. Even today Gotra is mentioned in the worship of divine and house name is mentioned in the dealings with the activities of society. Besides these 108 house names, if people migrated to another village by leaving their previous residence they told that they belonged to such village. After some time they told their identity by saying their village name as their house name.

For example, let us think a family having the house name as Challa migrated to another village from Malapadu village. They told their identity by quoting that they belonged to Malapadu. After some time elders of their house died and children did not know their house name. So, children told others that their house name was malapati. In this way so many house names were changed. According to this we can understand that original 108 house names were changed. In this way as people had forgotten their house names which are used in daily affairs, also might be forgotten their Gotra which is not used daily. According to this it is known that so many persons who were changed to another house name and gotra exist in the world. I know only my house name but I do not know my Gotra. I have to say something about my Gotra for any necessity. So many persons also exist who do not know their Gotra like me.

In the Kruta Yuga after some time 5 % of Jnanis became ignorant persons and only 95 % of Jnanis remained. Then two sections called Jnanis and ignorant persons were formed. Jnanis were offered high seats due to they knew wisdom and ignorant persons were offered lower seats due to they did not know wisdom. From that onwards Jnanis had seated on higher seats in any meeting but ignorant persons had seated on the lower seats. From then differences were occurred such as higher group and mean group among them. Jnanis were called higher persons and ignorant persons were called mean persons. Even nowadays, Swamijis who had known wisdom are offered higher seat and the persons who do not know wisdom are offered lower seats. Now this tradition is called good manner.

Even today those Jnanis who seated on higher seats say about the persons who seated on lower seats as Ma diguva varu (lower than us). In this way higher status people and lower status people were formed in the Kruta Yuga. From that day onwards the effect Maya had increased and percentage of ignorant persons also had increased to 90 % in the Kruta Yuga. Then Brahmins commented that our number was decreased but the number of Ma diguva Varu (lower status people) was increased than us. We know that the word Ma diguva varu which was named by Brahmins even today exist in the name of a caste.

After some time even in the Kruta Yuga the number of ignorant persons further increased to 95 %. At that time ignorant persons thought that by naming as lower section people was mean, so they brought out a slogan by using their intelligence “ **caste is in accordance with work** “ for eliminating the word lower section people. Those persons who did special work had formed as a group of people called special caste in accordance with their work. For example the person who washes clothes is said as washer man, the person who weaves clothes is said as weaver, the person who rules the village is said as Reddy, the person who cultivates the land for rent is said as Kamma, the person who tends cows and sheep is said as Golla, the person who watches the lands is said as Boya, the person who plays in dramas is said as Bhogam, the person who feasts in circus is said as Dommari, the person who does business is said as Vysya or Komati, the person who rules the country is said as Kshatriya and the person who sales meat is said as butcher. In this way so many castes were made.

These all castes were taken birth from Ma diguva section. The birth place of all sections was Ma diguva which was named by Brahmins. In this way so many castes were divided from Ma diguva group, at last some group of people did not go to any caste and remained as Ma diguva. If we consider about Ma diguva whether it is caste, it is wrong to consider Madiguva which is birth place of all castes as a caste. Besides by saying about Ma diguva as mean caste is too wrong. Here a question may arise. Some may ask us if the meaning of word Diguva or mean is same, what is wrong by saying about them as mean caste? For that my answer is! In the previous days Brahma Jnanis were existed, so they had called ignorant persons Diguva Varu (lower section people). At present Brahma Jnanis did not exist. So, all people are Diguva varu.

At the end of Dwapara Yuga, 100 % of people were ignorant persons. Owing to this Paramatma had come as Krishna for planting the seed of wisdom and told Arjuna about Bhagavad-Gita. But still today it is not understood. Men are not admitting Bhagavad- Gita as standard text. They are saying that Vedas are important. God took birth another time in the Kali Yuga and taught the essence of Gita. God said he would take birth another time for revealing Dharmas because of people did not understand it. We do not know when God come to us for teaching the dharmas. But we are in the stage of ignorance. As we do not know wisdom, despite we exist in any caste, we are belonged to Diguva varu in accordance with the word of Brahma Jnanis of Kruta Yuga.

At present if we see about Ma diguva varu, the group of Ma diguva had been divided into so many castes, and only one section remained as Ma diguva. As we had come from Ma diguva, so we should not describe Ma diguva as lower caste. Today despite anyone exists in the name of any caste, when we do not have wisdom we have to remember that we are also belonged to Diguva Varu and try to convert to higher section of people by making them study Bhagavad-Gita which is basis for Brahma Jnana. I am also belonged to lower section until not knowing Brahma Jnana completely. I am also trying to attain higher status. This method had come from the beginning. This method is not known to anybody. So it is said as secret in the beginning of creation.

There is evidence for saying that all castes of today had come from a section which was existed at first. In the name of a house name, today so many castes exist. For example the house name Gutta is in Kamma, Reddy and in other castes also. According to this we can understand that so many castes belong to the name of Gutta had taken birth from one section which was in the name of Gutta. It is known that in the previous days whole mankind which was divided into so many castes was existed as one section and in those days castes were not existed .

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## Yours Samsara (domestic life)

All people have known about Samsara. We heard that living with wife and children is Samsara. Some persons compared Samsara to Sagara (sea) and tell that it is Samsara sagara. They

say that Samsara is bigger than sea, so they say that sea can be swum but Samsara cannot be swum. Some teachers of spirituality say that Samsara is obstructive for attaining liberation. Gauthama Buddha had left his wife and son for forest. In this way so many persons had described Samsara as painful. Some persons boast that when they did not know about Samsara they got married, if it is now they can't be married. If we see about these, we have to consider that what Samsara is and why people had bad opinion on samsara.

Sri Krishna who taught Bhagavad- Gita which is jewel of Crest to Indu religion did not teach in Gita that Samsara was bad. Sri Krishna married eight women and had big samsara. We have to know the opinion of Krishna on Samsara which was appeared as bad for many persons. The person who did not marry is called Brahmachari. We have to know that despite Krishna had married, how he was reputed as Brahmachary. If we consider about it we can understand in the following way.

**Saram** means taste. **Sam** means good. Samsara means very good taste. As the word Samsara indicates taste, why all people had misunderstood the word Samsara as bad. If we consider about it, we can understand that people did not consider well and become meaningless. They believe blindly the word of person who is liked by them despite he says untruth and the person who is not liked by them says untruth, they believe it commonly. Either true or untrue will be propagated in accordance with the teller. If a matter is said in pleasing manners to men despite it is untrue, it can be easily disseminated. If a matter is not said to men in accordance with their liking despite it is true, it cannot be disseminated. Some teachers who have known this principle have been saying in accordance with the liking of men for getting gain from people and for getting their admiration. Owing to they have been teaching sweet words to hearers without getting incurring a reproach, untruth is propagated more. Here a question may arise. How can we recognize truth and untruth? Is there any standard or recognition exist for truth and untruth? Now we have to see the answer.

We heard about Shastra and Ashastra (opposite to Shastra). According to this we can say about the matters by dividing it into two kinds such as the matters which are in accordance with Shastras and which are not in accordance with Shastras. The matters which are in accordance with Shastras are true and the matters which are not in accordance with Shastras are untrue and opposite to Shastras. Truth is bound to Shastra, so shastra is to be explained by basing the statute.

Despite the matter which is to be said is true and scientifically binding, it may be liked or not liked by hearer. It depends on the discrimination of intellect of hearer. If hearer is lack of intellect without considering well, the person who tells truth will be appered as man of untruth and practitioner of Adharma. The person who teaches untruth doesn't bound to Shastra. So he may tell to anyone with pleasing manners. They won't follow Shastras. So they may say in accordance with their liking. They may get admiration of hearer. Bhagavan said this matter in the Bhagavad- Gita, in 41<sup>st</sup> verse in Sankhya Yoga Chapter.

*Verse! 41: Vyavasayatmika buddi rekehu Kurunandana!  
Bahu sakha hyanantascha buddayo avyavasayinam!*

In this verse first the word Vyavasayatmika has come and in the last the word Avyavasayatmika has come. Vyavasaya means which is ripened; it must be occurred, bound to Shastra and truth. Avyavasaya means which are not ripened, not occurred, and not bound to Shastra and Untruth. The person who says truth which is bound to shastra always says in a manner. The person who says untruth which is opposite to Shastra always says in different manners. *Vyavasayatmika buddi rekehu Kurunandana* means the person who has intellect which is bound to Shastra always says in a manner. *Bahu sakha hanantascha Buddiyo vyavasayinam* means the intellect of person who talks in many kinds is not in accordance with Shastra. According to this we can understand that the person who talks by leaving the Shastra though he talks in many manners, those are untrue. Because of that there is need for seeing whether the matter which is to be said is bound to Shastra or not. Now some persons may ask us question. How can we know about the matter which we are hearing whether it is bound to shastra or not? For that answer is!

There is no need for seeing about the general matters which are hearing daily. If any new matter is known then we have to see whether it is true or not. If anyone says that the body of man is not taken birth from womb but it has taken birth from pot, it will be new matter. Then we have to consider whether it is true or not. Similarly the body of infant is not alive in the womb. After coming out from the womb, it will be alive after taking first breath. How much time the body of infant takes for taking first breath after coming out from the womb up to that the body of infant will not be alive. If anyone tells that infant is not alive, we have to make Shastra as a base for seeing whether that matter is true or not. At present so any persons are there who do not know that

how many Shastras are and what Shastra is. For instance, I heard a speech of Swamiji in T. V that Shastras were many. Then I examined Bhagavad- Gita for knowing about that word whether it is true or not. In the Sankhya Yoga Chapter Bhagavan said in the following way.

- 1) Verse! 42: *Yamimam puspitam vacham pravada ntya vipaschitah!  
Veda vadaratah Parda! Nanya dasteeti vadinah!*
- 2) Verse! 43: *Kamatmana Swarga para janma karma Phala pradam!  
Kriya vishesha Bahulam Bhogaiswaarya gatim prati!*
- 3) Verse! 44: *Bhogaiswarya prasaktanam tapahruta chetasam!  
Vyavasayatmika buddi samadhouna vidheeyate!*

If we examine these verses so many unknown matters are known. Shastras are different to Vedas and Vedas are opposite to Shastras. If we see the word Veda Vataratah in 42<sup>nd</sup> verse and the sentence in 44th verse “Vyavasayatmika Buddi Samadhouna navidheeyate”, it is known that Vedas are not Shastras. If we see the next verse,

- 1) Verse! 45: *Traigunya Vishayaveda nistraigunyo Bhavarjuna!  
Nirdvando nitya satwasto niryoga kshema Atmavan!*

If we see the word “Traigunya Vishaya Veda “, it is known that Vedas are filled with the matters of three Gunas. If we examine the word “Nistraigunyo “we can understand about the matters that leave the Gunas.

If we see in detail about these matters, some Shastras and some Ashastras (not Shastras) exist. It is known that Shat Shastras (six Shastras) and four Vedas which are Ashastras exist. Except six Shastras, remaining is belonged to Vedas. According to this 18 Puranas are belonged to Vedas. According to Bhagavan how water is used for our needs despite it is abundantly exist in well, similarly Vedas must be used for our needs only and not be used it more. Bhagavan did not support Vedas in any circumstances in Bhagavad- Gita. Atma Jnana is not known due to Vedas. Liberation can't be attained due to Vedas. Because of that by basing the Bhagavad – gita which is



Brahma Vidya Shastra, let us know what Samsara is, in that what real essence is and where Samsara is.

Some Hindus say that Vedas are standard books for Hindus due to effect of Maya. But I am saying that at the beginning Sun was taught which Bhagavad- Gita that is the standard book for Hindus. Some persons are saying that at the end of Dwapara Yuga Sri Krishna taught Bhagavad- Gita only and Vedas were taken birth before Bhagavad- Gita, so Vedas are standard books for Hindus. All must know that what Krishna taught in the form of Bhagavad- Gita at the end of Dwapara Yuga was also taught to Sun at the beginning of creation, and Vedas had taken birth after Bhagavad- Gita.

At the beginning of creation Paramatma had said Bhagavad- Gita which was Brahma Vidya Shastra. After creation, Men only said Vedas. Brahma Vidya describes about God who created the universe. Vedas describe about Prakruti. In the Universe visible Prakruti exists and invisible Paramatma spreads. God who is invisible made the visible Prakruti. Man did not know when Prakruti was made and how it was made. So Bhagavan said in 20<sup>th</sup> verse in Kshetra Kshetrajna Vibhaga Yoga chapter “ *Prakrutim purusham chaiva vidyanadi Ubhavapi* “ means men do not know the beginning of Prakruti and Paramatma. In the same verse Bhagavan says “ *Vikaramscha gunam chaiva viddi Prakruti Sambhavan*” means Gunas had taken birth from the Prakruti. In the 22<sup>nd</sup> verse Bhagavan says “*Prakruti Jan Gunan*” means Gunas had taken birth from the Prakruti. In the 14<sup>th</sup> verse in Vijnana Yoga Bhagavan said “*Guna mayee Mama Mayi* “means Maya is associated with Gunas. Bhagavan said in 45<sup>th</sup> verse in Sankhya Yoga “*Trai Gunya vishaya Veda* “means the matters of three Gunas are the Vedas.

If we see about these collectively we can know that Gunas took birth from Prakruti, and Gunas are Maya. The matters of Gunas which are reflections of Maya are the Vedas. Man is not able to know God due to he is caught In the Maya from his birth. Man has taken refuge in the Vedas which are associated with Maya by leaving Brahma Vidya due to effect of Maya. He says Vedas as standard and doing any work according to Vedas. Man who wants to know God by leaving Maya despite he is anyone he has to take refuge in the Bhagavad- Gita which is renowned as Brahma Vidya shastra by leaving Vedas which are reflections of Maya. Now let us know about Samsara on the basis of Bhagavad- Gita.

If we consider about Samsara whether it is belonged to Jeeva or man, it is belonged to Jeeva in accordance with Bhagavad- Gita. Spirituality is applicable to not only man but also all Jeevas. So Samsara is the matter which is related to Jeeva. Externally a man may have Samsara or not. But internally every Jeeva has Samsara. It is not wife and children in accordance with the common thinking of many persons. Living with wife and children is said as Kutumbam. Every Kutumbam (family) is essenceless having despair and hopeless state. So Kutumba is not Samsara. In Kutumba peace doesn't exist, so it can be described as without having essenceless, but not Samsara.

Every Kutumba is not getting on well on earth due to obstructions of mental, financial and unhealthy problems. In the previous days elders said about Kutumba that it is getting on with problems by limping and tottering, so it is said as Kumtumbam. Kumtu means lame. One who is not walked is said as lame person. Similarly one who spends his life with wife and children is being associated with problems, so it is called Kutumba. Gradually that word Kutumba was converted to Kumtumba. Even today, some persons who are interested in Vedas may say about Kutumba as Samsara, in fact Kutumba doesn't have Sara but it is not Samsara. Some persons may ask us if Kutumba is not Samsara, what is real Samsara? For that my answer is!

A Jeeva lives in a body. Jeeva not only lives in the body but also lives along with Atma in the body. Atma lives in the body along with Jeeva in the birth and death and in the living period between birth and death. There is no existence of either Atma without Jeevatma or Jeevatma without Atma. So it must be known that when a body is alive in that both Atma and Jeevatma exist. In the body called house not only Atma and Jeevatma but also 24 parts which are made by Prakruti are living. If we see according to this, in the house called body 26 persons are living. In the external Kutumba the house which consists of 26 persons is said as big family. That kind of families rarely exists in the world. But in every house called body 26 persons exist. Among these 26 persons everyone is doing a special work. If anyone doesn't exist among 26 persons his related work might be stopped.

If Jeeva is kept out at outside remaining are 25 parts only. Jeeva exists in the body due to 25 parts are working with coordination. Jeeva is either Jnani or Ajnani from his birth. If Jeeva is Ajnani he thinks that he is only living in the body. He is not able to see others who exist to his side with blindness and thinks that he is only doing works in the body. If he is Jnani or he has known wisdom

in the present birth, he knows who are in the body and what they are doing. In this way for knowing about Samsara in the body, at present that kind of wisdom is available rarely. Even great Swamijis are not saying about Mind, Intellect, Chittam and Aham which exist separately. They describe about mind, in some instances they say that mind is intellect or Chittam. They are counting mind, intellect and Chittam as one.

Those Swamijis who made Mind, Intellect and Chittam combine as one, made Aham mingle in the Gunas which are not the parts of body. They say about Aham as a Guna. Among the four Antah Karanas such as Mind, intellect, Chittam and Aham, they kept the Aham in the Gunas and made three parts such as Mind, Intellect and Chittam as one. Owing to this four Antah Karanas become one. They say that Jeevatma and Atma is one, and according to context they call Jeevatma and Atma. They not only told like that but also wrote in the books. In this way by combining Jeevatma and Atma as one, the number of parts of body is reduced to 22 from 26 parts.

Some philosophers did not count Atma by forgetting about it and described the body that it consists of 25 parts including Jeevatma. Despite they say in that way, the visible 10 parts are called Physical body and the invisible 15 parts are called subtle body. Here strangeness is some teachers of philosophy have been saying unscientifically that some visible parts are belonged to subtle body and some invisible parts are belonged to physical body. Despite this matter is untrue, they try to prove by quoting the name of Upanishad.

In the Upanishad called **Yoga Chudamani**, subtle body is described having 17 parts by quoting “ Jnana karmendriyai Pranadi Pancha vayu mano buddircha sukshama linga mityuchchate”. If we look into this verse, Jnana Karmndriyai means the five senses of perception and five senses of actions. Pranadi Pancha vayu means five vital airs including Prana vayu. Mano buddischa means Mind and Intellect. Sukshama linga mityuchchate means subtle body. If we say the meaning of this completely, the invisible subtle body consists of five senses of perception, five senses of actions, five vital airs and mind and intellect.

If any one considers about it, this word appears as untruth. The senses of perception such as eye, ear, nose, tongue and skin and five senses of actions such as legs, hands, mouth, anus and genitals are visible to all. By saying about these as invisible is wrong. Remaining five vital airs, mind and

intellect are not visible is open fact. If these 17 parts are counted as invisible subtle body, remaining 8 parts among 25 parts should be counted as visible parts. In the Antah- Karanas except Mind and intellect, remaining Chittam, Aham and Jeeva, are the visible parts in the body? Similarly Tanmatras such as Seeing, Hearing, Touching, Smelling and Tasting are the visible parts in the body.

Thus far these eight parts are not visible to anyone. By saying these eight parts which are not seen by anyone as physical is very strange and untrue. It is mistaken to think that whatever may be said it is enough to say in Sanskrit and saying that it is Veda, so any one become calm by hearing that it is Upanishad and doesn't come to forward for opposing it. Those persons who inquire into truth and look into veracity of scientific binding can only see the truth. After knowing truth we have to condemn Vedas and say that Vedas are not Shastras.

According to Brahma Vidya Shastra 26 parts exist in the body including Atma. Atma is the lord of 24 parts which are made by Prakruti and made them work. Jeeva experiences only comfort and distress in the work which are done by 24 parts. This is to be said as another wise that in the house called body 24 persons are working, Atma made the parts work, but Jeevatma is not doing any work. It experiences only result in the work. In the house called body the doer of work and the person who made the parts do the work, is not experiencing any result. But the person who only sees without doing any work and he who doesn't made parts do the work is getting essence.

Atma which is greatest made 24 parts called workers do the work called Karma resulting in Karma which exists at Jeeva is expending. The expending of Karma of Jeeva is the good result. The getting down of karma which is on the head of Jeeva is the good essence. So it is Samsara of Jeeva. His karma is expending due to other persons are doing the Karma of him and another person made them do the work resulting in good result is attained. Owing to this it is Samsara of Jeeva. In that Jeeva attains Sampadana (earning) without his knowledge. According to this which is coming out and immersed in Samsara without visible is called Sampadana. Sampadana has taken birth from Samsara. Every man has Samsara and Sampadana. But he thinks that it is out of body. So many persons do not know truth that Samsara and Sampadana is inside of body.

If any person has wisdom of Atma despite he has Samsara and Sampadana, he has also Sanyasa (renunciation). Any person if he doesn't have either Samsara or Sampadana ever will become

Sanyasi. When he knows wisdom and having Samsara and Sampadana he may get renunciation. This matter is said in the 1<sup>st</sup> verse of Atma Samyamana Yoga Chapter in Bhagavad- Gita as follows.

Anasritah Karma Phalam Karyam Karma Karotiyah  
Sa sanyassecha Yogeecha Na niragni rnachakriyah!

It means without having attention to the result of new Karma and the person who does the work in accordance with the old Karma is true sanyasi and the person who doesn't have Jnanagni or abstaining from doing works is not Sanyasi. It is said that doing the work in accordance with old Karma is Samsara, the Karma which arises from Samsara is Sampadana and the person who doesn't have Sampadana means the person who doesn't work and the person who doesn't have fire called wisdom will not be either Sanyasi or Yogi. According to this it is known that every Jeeva has Samsara consists of 25 persons. Those persons who do not know that Samsara exists in the inside of body thought that external Kutumba ( family) is the Samsara and leaving the external samsara is renunciation resulting in they left their families for Sanyasa.

Among the persons who left the families Gauthama Buddha is one. First Gautama did not know wisdom, so he left his wife and children for Sanyasa. In this way so many persons have been thinking that external family is sanyasa. They do not know that Samsara is in the inside of body and it will not leave them despite they go to forest. Kutumba always is getting on with obstacles, so it can be relinquished by anyone. But anyone can't leave inside Samsara. If a person earns wisdom when either he is having Samsara or he is getting on in Samsara, he can get renunciation. One must know that leaving Kutumba by getting illusion that Kutumba is Samasara is not Samsara. According to Gita while doing works, when Samsara and Sampadana exist, renunciation also exists. Either Jnani or Ajnani have Samsara inside of body. But the person who is Jnani becomes Sanyasi inside of body.

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## My last word

At present science grew very much. From the beginning of creation up to fifty years back science had grown by 10 %, but from the fifty years it has grown by 90 %. As much as science is grown the attention to wisdom of divine is lacked in men. Some scientists are questioning that secrets of Prakriti are found by the science and all works are fulfilled by the science, meanwhile what the role of God is and what his address is. They are denying that God is the superstition of people and not the truth. They say that those persons who do not know science are only supporting the existence of God, but we do not agree with them. A matter which is not proved in laboratory is said as superstition; similarly God is not proved to the experiments. So they say that the word God is equal to the water bundle. In this way due to increase of science called Vijnana, Atheism called ignorance has increased.

Some Rationalistic organizations have come to light which was not existed before fifty years back. They are proclaiming “if anyone gives reply to my question, we will be converted to theists. If you are not able to give reply you have to join in my Rationalistic organization”. In their questions reason doesn't exist. Despite they say as Rationalists, they are not Rationalists, but they are Atheists. If we see to give reply their questions, they vehemently deny it without hearing. Despite we say even highest truth, they condemn it as condemning is their profession. They have fixed opinion that what they have known is only truth, remaining matters are untrue. So they must be called Atheists. In this way Atheism has increased in the disguise of Rationalism.

Some persons say that they are not Atheists, but they are exploring truth and agree with the physical which is appearing. Some persons say that they do not agree with unphysical which is not visible. They may question whether anyone can prove God who is unphysical. They challenge with written agreement that if anyone proves it they will also convert to Theists, if you do not prove it you have to join in their society for propagating that God doesn't exist. If anyone tries to answer their question they argue against truth in the disguise of science and proclaim the truth as untruth and declare themselves as lovers of truth. In this way thus far in the period of fifty years ignorance has increased in the form of science and it had spread in the form of so many organizations resulting in the address of divinity is lost. It must be known that despite so many

organizations in the name of venue of science, search for truth exist, those are belonged to Atheism in the disguise of so many organizations.

If we come to the matter of Theists, devotion has increased so many times if we compare to the devotion in the fifty years back. So many new temples are constructed which were not existed fifty years back. New kind of devotion and new worships are made. So many competitive devotional disguises such as Siva mala, Ayyappa mala are made. Despite old temples are dilapidated, new temples have come. Addition to old deities such as Ranga and Rama, new deities such as Sai Baba and Ayyappa are made. How Atheism has increased in so many forms similarly Theism has increased in so many forms in the people.

If we come to the matter of Swamijis, so many swamijis exist who disseminated many kinds of devotion in the people. Fifty years back only some persons exist who was named as Gurus. At present so many Gurus, Swamijis, Bhagavans, Babas, Bhavanis, Avva and Tatas exist who are honored. Among these Gurus, each one is worshipping one deity and made the people worship deities and change the people as the devotees of those deities. They are getting recognition as a special Swamiji or special Baba by wearing special garbs. In this way in the external world so many teachers have so many statuses. This is the development in the Swamijis from the fifty years. If we come to the matters of religion, it can be said religious hatred, religious violence and propagation of religions are increased.

At present propagation of religions are increased than in the previous days. Christians are teaching their religion by leaving the divinity in the religion and claim that their work is dissemination of religion. Some Hindu organizations are made by claiming that their aim is to protect the Hindu religion without diminishing. Though their aim is good, they are in the state of not knowing what wisdom of Hindu is, and what Hindu Dharmas are. **They are in the state of not recognising about Bhagavad- gita that it is their national book due to not knowing divine wisdom. They do not know that the word Creator exists in Bhagavad- Gita from the beginning, due to this they are saying that word is belonged to Christians.**

Recently we said about the meaning of three verses which are in Bhagavad- Gita, but the so called organizations of Hindu Dharma did not consider about me despite the teller is the founder

of Traita Doctrine like Adi Sankaracharya who found Advaita doctrine and what he said is the Bhagavad Gita. They thought that we were Christians and our teaching of Dharma was the teaching about other religions. From this it can be understood that Hindu religious organizations are in the state of blindness called ignorance. Some Hindus did not know that what Swa dharma is and what Para dharma is. In every religion religious hatred and religious violence has spread as contagious disease. Ignorance had entered into every religion. Because of that Man is not able to know divinity. This manner is increased from the last fifty years.

In the period of such a dangerous time those persons who are in our own religion are not able to understand my wisdom and they have been seeing me as an enemy, I am decided not to say wisdom further due to in disgust, I heard that Veera Brahmendra Yogi had extolled my teachings as good in the Kala Jnana predictions and mentioned the name of my Ashramam in the palm leaf book which was written by him four hundred years back. That person, who read that palm leaf books, had searched for my address and informed me about that matter. We think that there is no dearth despite those persons who did not recognize my teaching exist, before such a great man who existed four hundred years back had written that my teaching is great.



Thus far we have revealed so many secrets in spirituality. Now we are thinking to write some more books for revealing more secrets. We have written many books in accordance with Shastra without mingling the matters of Puranas (epic stories). If anyone has written the spiritual book in that the matters of Purana is included somewhat. Purana is like the salt in the curry. If salt doesn't exist in the curry, it is not tasteful. So many persons had recognized my books as food of strength having plenty of proteins despite it is tasteless without having quotations from Puranas. Thus far we have written more than forty books. I am thinking that within a short while I will write another 10 books. Our writings are famed as **sensational writings**. I am revealing that the secrets which are not revealed, which are not written and which are not known by anyone is to be revealed by me and I hope every book will give newness to you. I hope my writings will be beyond to caste and religion and concluding this book by praying to God for revealing the way of thinking of God.

Yours

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

***Sri Acharya Prabhodhananda Yogeeswarlu***

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